

to such a state of things, compared with which our present "difficulties"—which the critics "worry" about so incessantly—would be as nothing. If these same critics had their *beau idéal* of a model Revelation, there would be something to talk about, if not to laugh at! As it is, we have the various features of the Gospel brought out *con amore*, by individuals naturally fitted for the task.

THE DIFFERENT BRANCHES OF THE CATHOLIC TREE

probably have some similar function to be performed—"in sections," so to speak—so that the "analogy of the Faith" may be thoroughly preserved, and its balance kept true. If this be so, it seems beyond doubt or question that the special glory and function of the Anglican Branch has been and is to *emphasize* especially the great climax of the Revelation of the Deity in the doctrine of the Trinity in Unity. Everybody is familiar with the way in which the Church services of the present day are stamped with the impress of resolute belief in this doctrine; but everybody does not know that it has always been so. Most people, probably, suppose that this feature of the Church service is derived from the Reformation—but the Reformation generally tended rather the other way.

"THE OCTAVE OF PENTECOST"

seems always to have had—in the Western branches of the Church, at least—some distinct reference to this doctrine. The *feeling* probably was that now the commemorative cycle being complete, so far as our Lord's earthly career is concerned, it is natural to conclude with a fitting *climax* in the celebration of our now full knowledge of the whole divine nature. The Lectionary of S. Jerome and the Sacramentary of S. Gregory bear witness to the fact, whatever may have originated the observance. The Eastern Church affixed a "climax" of a different sort—the Festival of All Holy Martyrs. With all due respect, we much prefer our Western system at this point, although the other has its beauty and its use—an example of a varying function in different branches of the Church.

THE ANGLICAN CHURCH LED THE WEST

in the practice of giving a *distinct and separate* character to the day—as distinct from Pentecost or Whitsunday. The title of "Trinity Sunday" is found in the Breviary of S. Osmund. That the distinction existed even much earlier in England is shown by the fact that the German churches founded by S. Wilfred from England bear the same characteristic in the office books—the following Sundays before Advent are entitled "after Trinity," instead of "after Pentecost," as in the Roman use. Blunt well observes: "It seems probable that this distinctive ritual mark is a relic of the *independent origin* of the Church of England, similar to those other peculiarities which were noticed (in the Ancient British Church) by S. Austin, and which were attributed by the ancient British Bishops to some connection with S. John. In this case it is at least significant that it was S. John through whom the doctrine of the Holy Trinity was *most clearly revealed*, and also that the early Church of England appears never to have been infested by the heresies on the subject which troubled other portions of the Christian world."

S. JOHN OF EPHEBUS, AND OUR CHURCH

are, in fact, constantly and we trust eternally linked together at this point. So far as the Roman Church shows any special respect for the doctrine or desire to emphasize it, it seems to

have "followed the lead" of the Anglican Communion, for Micrologus had stated that "the Roman Church had no such custom" as observing a special Trinity Festival, though they kept up a "daily memorial" of the doctrine in their services. The spirit and "mantle" of S. John seem to have been reserved for the Church of England to possess for all time. Though Ephesus be far from England, the connection seems to have been a real and actual one originally—whether direct or indirect—and the British Bishops had probably good reason for their boast. On this point, at least, they had reason to be "proud of the connection," because the Festival is a most

FITTING CLIMAX OF THE CHURCH FESTAL YEAR.

This is well brought out again by Blunt, and we cannot do better here than quote his words on the subject: "On Whitsunday, we see the *crowning point* of the work of redemption: and the Feast of Trinity on the Octave of Pentecost, commemorates the *consummation* of God's saving work, and the perfect revelation to the Church of the Three Persons in One God, as the sole object of adoration. . . . In the Festival of the Trinity all these solemn subjects of belief (Incarnation, Death, Resurrection, Ascension) are gathered into one act of worship, as the Church militant looks upward through the door opened in Heaven, and bows down in adoration with the Church Triumphant, saying, 'Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. . . . Thou art worthy, O Lord, to receive glory, and honour, and power.'" So the Church leaves her children to "sail onward" towards the port of Advent and Christmas again with the abiding sense of the Divine Presence and Blessing. In these special privileges of the Anglican Communion, our Canadian Church has its part—of glorious heritage and of duty!

A NOTABLE EXPOSITION OF PRINCIPLES.

THE CHRISTIAN SOCIAL UNION.

President: The Bishop of Durham.

This Union consists of Members of the Church of England who have the following objects at heart:—

1. To claim for the Christian Law the ultimate authority to rule social practice.
2. To study in common how to apply the moral truths and principles of Christianity to the social and economic difficulties of the present time.
3. To present Christ in practical life as the Living Master and King, the enemy of wrong and selfishness, the power of righteousness and love.

Members are expected to pray for the well-being of the Union at Holy Communion, more particularly on or about the following days:—the Feast of the Epiphany, the Feast of the Ascension, the Feast of St. Michael and All Angels.

What is the Christian Social Union? This is the question I have undertaken to answer. It is a Society of Churchmen, bent on the close study of the social questions that have forced themselves, none too soon, on public notice. This study is undoubtedly very hard work: without hard work no intimate knowledge of the social question can be gained. This society has adopted the name of Christian, as a specific confession, that it is in the fulfilment and realization of the principles of Christ that the ultimate solution of our social difficulties will be found. It confines itself to Churchmen because it avowedly bases its work and action on religious grounds: and it is constantly found that practical difficulties arise in what are called unsectarian societies—difficulties which, to say the least of them, prove a serious hindrance to unanimous and decided action. Besides, we are not, we believe, wrong in saying that the members who founded the Union are in one mind in recognizing, without intolerance or intended self-assertion, the mission of our Church in England to be catholic and national, to be meant to be and capable of being, under God, the main mover in sound social reform.

The President of the Union is the Bishop of Durham, who has shown, since his appointment to the great Northern See, a true instinct and capacity for social leadership. The largest branches are at Oxford and in London; there are also branches at Cambridge, Manchester, and some fifteen other centres; Canon Scott Holland, Rev. Charles Gore, Prebendary Eyton, Professor Stanton, Rev. and Hon. A. T. Lyttelton, and others, in one or the other centre, aiding in the work. A Constitution has been formed to cover the whole ground, and a Central Council and Executive have been appointed.

Thus knots of Churchmen will, it is hoped, be gathered to study, to take counsel, to spread ideas, possibly to effect legislation. Full particulars can be obtained of the Rev. J. Carter, Pusey House, Oxford; or of the Rev. P. Dearmer, 59 South Lambeth Road, London.

The organ of the Society is the *Economic Review*, which is published quarterly by Messrs. Rivington, Percival & Co., 34 King Street, W.C., 10s. a year to subscribers post free, or 8s. for single copies, with the usual discount at London booksellers.

The Union is non-political; it welcomes alike the strong progressive and the cautious politician, who yet feels in his conscience that something must be done and that our principles are right. As a matter of fact, our members are men of very varied views, their one bond being a conviction that the Christian law must rule in practical life.

Is there not a cause for such a society? Can we be satisfied with our present industrial conditions? To take one point only. Is it probable that an educated poverty will acquiesce for long in a hand-to-mouth existence for the sake of a few? Is it right or just that the labourer should earn little more than bare subsistence, while his labour makes fruitful the capital and possible the luxury of a small minority?

It may be admitted that this takes no account of graduated shadows: but, for all that, the huge contrast is abidingly with us. Can it, ought it to go on?

It will be answered, "We all deplore it; but it is the result of economic law. You can't help it: it always must be so."

Well, some of us believe that economic laws can be largely modified, and have been already largely modified, by human action. Trades Unions have affected the "iron law of wages;" factory laws have modified the "natural" working of unrestrained competition; sanitary laws have controlled the right of the independent Briton to do what he will with his slops. These are but passing illustrations of the complex changes produced in human environment by the exercise of a little human obstinacy and resolution.

Of course the problems of modern Society are exceedingly intricate; but that is no reason for despair. There is, in truth, one great and redemptive force in the hands of the Church that has not yet been fully set free, and this is the principle of Christian justice, applied to social life. The principle of Christian justice and Christian love.

The Church has preached a personal Saviour. It has not up to now been so obvious that Christ's teaching has a social side. Yet surely the coming of His Kingdom must mean something more than individualism in religion or even in politics. Surely, it is impossible to suppose that our trying social evils, witness to anything but a terribly faulty ideal as to what Christ looks for. We surely must do something to bring Society, and not merely the individual, nearer to His ideal.

Here it is that we are met by the philosopher, the mere politician, the contented capitalist, the social idler, with a chorus of outcries. "Pray, how are you going to do it?" "You have not the genius and you have not the time." "Well," we answer, "we are conscious of our ignorance; but we are profoundly dissatisfied, and we are going to work at facts; we are not afraid of blue-books; we mean to go in and out amongst the poor; we will listen to the other side. Above all, we will put pressure on Christian economists, who have both time and genius for the work, and on statesmen to quicken the pace. We are tired of these political reforms; we call for a generation of social efforts. We will bear no longer that so

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