

A GREETING TO PRESBYTERIANS

(Continued from page 632.)

the whole world, we are longing and praying for the unity of the Christian Church. Mr. Moderator, we have one Master, and to the Church which is His Body, He committed the great task of evangelizing the entire world. But knowing far better than we know, and far better than our forefathers knew, the magnitude of the task He was entrusting to her He prayed that she might be one in order that her strength in dependence upon Him might be sufficient for that task, in order that the world might believe that He Himself had been sent by the Eternal Father. And as we cast our eyes over the length and breadth of Christendom, as we seek for union with all our Christian brethren upon the basis of loyalty to Christ and the fundamental truths of Divine Revelation, it seems to us that in the great Presbyterian Church we ought to be able to find those essential points of contact with ourselves, which will enable us to heal at least one wound in the Sacred Body of Christ. We are united, Mr. Moderator, in a common faith in all the most fundamental and vital matters which are of need and necessity for our own salvation and the salvation of mankind.

Baptized into the one Body of Christ we are all members of Him, children of the Eternal Father, inheritors of His glorious and everlasting kingdom. We hold in common the sacred Scriptures of the Old and New Testaments as containing the revelation of God to man brought to its fullness and completion in Jesus Christ. We believe in God the Father Who made us and all the world, in Jesus Christ Who redeemed us and all mankind, in God the Holy Spirit Who is ever making holy those who are the elect people of God, and who do not finally reject Him and cry Evil, be thou my good.

We believe in the great facts and truths of this Divine revelation as they are comprehended and sufficiently set forth in the historic creeds of Catholic Christendom, the Apostles and the Nicene. We accept alike, we honour and hold in highest esteem the two great Sacraments of the Gospel, and we define their meaning and their grace in terms which are capable of being harmonized into an identical expression of our belief. We together are united in laying great stress upon a duly ordained ministry for the preaching of the word and the celebration of the sacraments as well as for the exercise of that godly discipline which Christ has left to His Church.

It is true, Mr. Moderator, that there is a difference between us regarding not the source from which, but the channel through which, ministerial authority proceeds. But if the agreement reached in the Faith and Order Conference in England between leading Anglicans, including the highest of the high, and leading representatives of the Free Churches in the Mother Land can be ratified by their constituencies, if the words of the Right Reverend the Moderator of the Church of Scotland, Dr. Cooper, find an echo in the hearts of the Auld Kirk, then we see no reason why an agreement should not be arrived at which will preserve the essential features of Episcopacy and Presbyterianism, and secure to a united

church the Primitive Catholic and Apostolic ministry which is not the same thing as the Black Prelacy which your forefathers rejected, and rejected not so much because they had any fault to find with Episcopacy in itself, as because, being Scotchmen, they would not have even a good-thing in a bad form thrust upon them by the iron will of a despotic and an unwise King.

In this great day of God, the work of Christ our Lord is so great and the needs of humanity so overwhelming that it is a crime against Christ and humanity to perpetuate our divisions if, without sacrifice of principle, we can unite in all the breadth of a glorious comprehensiveness founded upon Christ, the one truly Catholic man. We do not want to make you Anglicans, nor do we desire to become Presbyterians, but we look forward to the day when we shall both become more perfect Christians.

As a step towards that consummation of our hopes, our aspirations, and



Five grandchildren of the Rev. J. Bennett Anderson, Toronto. They narrowly escaped destruction in a Zeppelin Raid on London.

our prayers, we welcome you here today, as a step towards it. We ask you to receive our grateful thanks and our greetings in the Lord.

We can assure you that our spirit towards all who love our Lord Jesus Christ in sincerity is one of growing affection and ever increasing love, and we pray that in God's own good time and way the prayer of His Incarnate Son may be answered that the Church may be one as He and the Father are one, one in Faith, Hope, and Love, one in heart and life and outward visible fellowship, one in worship, prayer, and sacrament, one in its constant aim and purpose so to reflect Christ in its life and example that the world may believe in Him as its Saviour, its Redeemer, its Lord and its King, and believing may have life through His Name.

If thou knowest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee living water.—John 4: 10.

THE GENERAL SYNOD AND LABOUR

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and to industrial problems with a view to their eventual solution in the spirit and according to the teachings of the Lord Jesus Christ."

Rev. E. C. Cayley, D.D., Toronto, urged that the General Synod should take some action that would make a larger appeal to the hearts of the great mass of men in this country. It was time for the Church to show sympathy for the toilers. There were many hardships which pressed hardly upon labour men and which were the result of economic conditions, not the labour men themselves. The Church must show her sympathy in such matters.

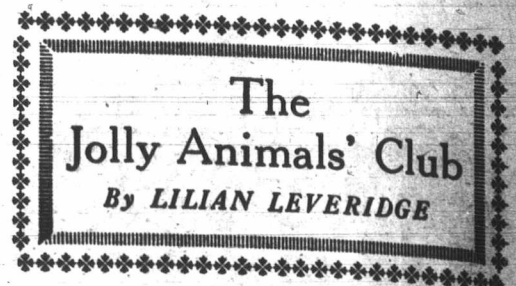
Principal Vance asked the Synod to commend to the Church the declaration drawn up by the Federal Council of the Churches in Christ in America, including the Protestant Episcopal Church of the United States. This declaration contains 14 suggestions on behalf of labour, dealing with such

questions as minimum wages, shorter hours, protection of workers, abolition of child labour, and matters of arbitration.

Canon Horsey, of Montreal, hoped that the labour declaration would be commended. It was true that the Church stood for justice to all men, but it must be indicated to labour men that the Church was vitally interested in them. He opposed generalities and wanted the concrete labour declaration endorsed. The General Synod commended the declaration by a large majority. It reads as follows, and was dispatched to the Trades and Labour Congress sitting at Quebec:—

"The General Synod of the Church of England in Canada sends its warmest greetings to the Trades and Labour Congress of Canada. We gratefully recognize the splendid contribution which organized labour has made to the successful prosecution of the war, both by generous offerings of money, by the willing enlistment of so large a proportion of its members, and by the earnest efforts of labour in munitions and industrial life generally.

"The General Synod desires to assure the Trades and Labour Congress of the Church's deep sympathy with all those who are seeking to improve industrial and social conditions in the Dominion. We feel that this task is one that concerns the Church equally with organized labour, and would express the earnest hope that co-operation to this end may be closer and more cordial."



A Song of the Rain.

XII.

"Listen! Who's that singing?" Mr. Mockingbird and Mr. Bobolink, perched in an oak tree on the edge of the Merry Forest, had been discussing the weather and counting up the signs of rain, when Mr. Mockingbird's sharp ears caught the sound of sweet music in a nearby bush. The two birds stopped their chatter at once and listened to the song that floated so softly in the wind:—

"Tweet, tweet!
Softly and sweet,
Sing me a song of the rain.
Dearie, dearie,
Never grow weary!
Sing till the sun shines again!"
"Isn't that the sweetest thing you ever heard? Who is it?" asked Mr. Mockingbird under his breath.

"Why, don't you know?" said Bobolink, "That's Dearie, the most promising of our young poets in the Merry Forest. But hush! He has only begun."

The voice sang on:—
"Sweet, sweet!
Winds in the wheat!
List to the ripple of rain.
Dearie, dearie,
Chirp and be cheery!
Sing of the golden grain!"

"Poet, did you say?" cried Mr. Mockingbird eagerly as the singer paused. "He's a musician too, if I know anything. Do you mean to tell me he made up that song himself?"
"Every bit of it, both words and music. I call it a pretty clever bit of work. But hark!"

"Tweet, tweet!
Lullaby sweet!
Soft is the song of the rain.
Dearie, dearie,
Blossoms awaery,
Fold up your petals again!"

"Lovely!" declared Mr. Mockingbird. "Let us go a little nearer. I must make the acquaintance of this musician. He's a fellow worth knowing!"

"He is that!" assented Bobolink, as with scarcely a rustle of their wings they flew to a white birch tree in full sight of the singer, a gaily dressed, little bird, as yellow as the sunshine, with black velvet trimmings on his coat and cap. He was too intent upon his song to notice that he had an audience.

"Sweet, sweet!
Summer is fleet.
Soon to the South flies the rain.
Dearie, dearie,
Chirp and be cheery!
Sing till the Spring comes again."

"There, that's all of it," said Bobolink. "If you want to talk to him, now is your chance before he begins again."

"Come on then. You must introduce me."

"Oh, nonsense! Nobody needs an introduction in the Merry Forest, but I will if you'd rather."

"Dearie," he said as they flew to the hazel spray. "This is my friend, Mr. Mockingbird. He would like to know you."

"Mr. Mockingbird!" exclaimed Dearie, all in a flutter of joy. "I'm so glad to meet you. Mother has often told me about you, and how you know so many songs."

"Yes, I know a good many," said Mr. Mockingbird. "But they are mostly songs without words. I'd like very much to have words put to some of them. I understand you are quite

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