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THE GENERAL SYNOD

No. _____

OF THE

CHURCH OF ENGLAND

IN THE

DOMINION OF CANADA

JOURNAL OF PROCEEDINGS

OF THE

SEVENTH SESSION

Held in the City of Toronto from September 15th to
September 27th, inclusive, in the year of our Lord
MDCCCCXV.

WITH APPENDICES

TORONTO:
PRINTED AT THE BRYANT PRESS, LIMITED
1916

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PRAYER FOR THE GENERAL SYNOD.

(To be used in all Churches in the Dominion on two or more Sundays previous to each meeting of the Synod, as well as during the Session).

Almighty and Everlasting God, who by Thy Holy Spirit didst preside in the Council of the blessed Apostles, and hast promised, through Thy Son Jesus Christ, to be with Thy Church to the end of the world, we beseech Thee to be present with the General Synod now (about to be) assembled in Thy name. Save us (them) from all error, ignorance, pride and prejudice ; and of Thy great mercy vouchsafe so to direct, govern and sanctify us (them) in our (their) deliberations by Thy Holy Spirit, that through Thy blessing the Gospel of Christ may be faithfully preached and obeyed, the order and discipline of Thy Church maintained, and the Kingdom of our Lord and Saviour Jesus Christ enlarged and extended. Grant this, we beseech Thee, through the merits and mediation of the same Jesus Christ our Lord. *Amen.*

ERRATA

PAGE 34—Subject, Message No. 4.—For “Prayer Book Royalties”
read “Hymn Book Royalties.”

PAGE 58—Fifth Day, lines 6 and 11, for “Archdeacon Fortier”
read “Archdeacon Fortin.”

PAGE 144—Subject, Message No. 21—For “Joint Committee”
read “Joint Committees.”

PAGE 172—Line 21—For “p. 87” read “p. 272.”

PAGE 181—Subject, Message No. M—For “Voting on” read
“Voting in.”

PAGE 354—Line 4—From bottom, for “Synod” read “Synods.”

DELEGATION TO THE GENERAL CONVENTION OF THE
AMERICAN CHURCH

The Archbishop of Algoma
The Bishop of Huron

Very Rev. Dean Shreve
Mr. E. G. Henderson

SUBSTITUTES :

The Archbishop of Nova Scotia

The Bishop of Fredericton

The above was received too late for insertion in the proper place in the
Journal.

MID-DAY PRAYER FOR MISSIONS.

OUR FATHER, which art in Heaven, Hallowed be Thy Name. Thy Kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil : For Thine is the Kingdom, The power and the glory, For ever and ever. *Amen.*

“And I, if I be lifted up, will draw all men unto Me.”

BLESSED SAVIOUR, who at this hour didst hang upon the Cross, stretching forth Thy loving arms ; Grant that all mankind may look unto Thee and be saved ; Who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. *Amen.*

“At mid-day, O King, I saw a light above the brightness of the sun.”

ALMIGHTY SAVIOUR, who at mid-day didst call Thy servant, Saint Paul, to be an Apostle to the Gentiles ; we beseech Thee illumine the world with the radiance of Thy glory, that all nations may come and worship Thee, Who art, with the Father and the Holy Ghost, one God, world without end. *Amen.*

“Peter went up upon the house-top to pray about the sixth hour.”

FATHER OF MERCIES, who to Thine Apostle, Saint Peter, didst reveal in three-fold vision Thy boundless compassion ; Forgive, we pray Thee, our unbelief, and so enlarge our hearts and enkindle our zeal that we may fervently desire the salvation of all men, and with more ready diligence labour in the extension of Thy Kingdom ; for His sake Who gave Himself for the life of the world, Thy Son our Saviour Jesus Christ. *Amen.*

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THE UPPER HOUSE

ECCLESIASTICAL PROVINCE OF CANADA

(Those marked with an [*] were not present)

- The Most Rev. the Archbishop of Nova Scotia, Metropolitan
of Canada. Halifax, N.S.
The Right Rev. the Bishop of Fredericton. . . . Fredericton, N.B.
The Right Rev. the Bishop of Montreal. Montreal, Que.
The Right Rev. the Bishop of Quebec. Quebec, Que.

ECCLESIASTICAL PROVINCE OF RUPERT'S LAND

- The Most Rev. the Archbishop of Rupert's Land, Metropolitan
of Rupert's Land and Primate of all Canada. . Winnipeg, Man.
The Right Rev. the Bishop of Calgary. Calgary, Alta.
The Right Rev. the Bishop of Saskatchewan. . Prince Albert, Sask.
The Right Rev. Bishop of Keewatin. Kenora, Ont.
The Right Rev. the Bishop of Yukon. Dawson, Yukon
The Right Rev. the Bishop of Qu'Appelle. . . Indian Head, Sask.
The Right Rev. the Bishop of Moosonee. Chappleau, Ont.
The Right Rev. the Bishop of Athabasca. Athabasca Landing, Ath.
*The Right Rev. the Bishop of Mackenzie River. . Athabasca L'g.
The Right Rev. the Bishop of Edmonton. Edmonton, Alta.
*The Right Rev. Bishop Grisdale. Quebec

ECCLESIASTICAL PROVINCE OF ONTARIO

- The Most Rev. the Archbishop of Algoma, Metropolitan of
Ontario. Sault Ste. Marie
The Right Rev. the Bishop of Ontario. Kingston, Ont.
The Right Rev. the Bishop of Huron. London, Ont.
The Right Rev. the Bishop of Toronto. Toronto, Ont.
The Right Rev. the Bishop of Niagara. Hamilton, Ont.
The Right Rev. Bishop Reeve. Toronto, Ont.
The Right Rev. the Bishop of Kingston, Coadjutor of Ontario,
Kingston, Ont.
The Right Rev. the Bishop of Ottawa. Ottawa, Ont.
*The Most Rev. Archbishop Hamilton. Ottawa, Ont.

ECCLESIASTICAL PROVINCE OF BRITISH COLUMBIA

- The Most Rev. the Bishop of Caledonia, Metropolitan of
British Columbia. Prince Rupert, B.C.
The Right Rev. the Bishop of New Westminster,
New Westminster, B.C.
The Right Rev. the Bishop of Columbia. Victoria, B.C.
The Right Rev. the Bishop of Kootenay. Nelson, B.C.

MISSIONARY BISHOPS

- Rt. Rev. Wm. C. White, D.D., Bishop in Honan. . . . Kai Feng,
Honan, China
Rt. Rev. Heber J. Hamilton, D.D., Bishop in Mid-Japan,
Nagoya, Japan

THE LOWER HOUSE

CLERICAL DELEGATES

ECCLESIASTICAL PROVINCE OF CANADA

DIOCESE OF NOVA SCOTIA

- Very Rev. Dean Llwyd, D.D. Halifax, N.S.
Rev. Canon T. W. Powell, D.D., D.C.L. . . . Trinity Sq., Toronto
Rev. Canon J. Simpson, M.A., D.C.L. . . . Charlottetown, P.E.I.
Rev. V. E. Harris, M.A., D.C.L., Diocesan Secretary. Halifax, N.S.
Ven. Archdeacon Draper, B.D. Louisburg, N.S.
Ven. Archdeacon Armitage, M.S., Ph.D. Halifax, N.S.
Rev. Canon Vroom, D.D., King's College Windsor, N.S.
Rev. A. E. Andrew, M.A., R.D. Pictou, N.S.

DIOCESE OF QUEBEC

- Rev. Canon Allnatt, D.D., D.C.L. Lennoxville, P.Q.
Ven. Archdeacon Balfour, D.C.L. Quebec
Very Rev. Dean Shreve, D.D. Quebec
Rev. Principal Parrock, LL.D., D.C.L. Lennoxville, P.Q.
Rev. E. A. Dunn, M.A. Bergerville, P.Q.
(1) Rev. R. W. E. Wright, M.A. Lennoxville, P.Q.

DIOCESE OF FREDERICTON

- Rev. Canon Smithers, M.A. Fredericton, N.B.
Very Rev. Dean Neales, M.A. Fredericton, N.B.

(1) Substitute for Rev. Canon Scott, D.C.L.

Ven. Archdeacon Newham.....	St. Stephen, N.B.
Ven. Archdeacon Raymond, LL.D.....	St. John, N.B.
Ven. Archdeacon Forsyth, M.A.....	Chatham, N.B.
Rev. G. F. Scovil, M.A.....	St. John, N.B.

DIOCESE OF MONTREAL

Very Rev. Dean Evans, D.D.....	Weredale Park, Westmount
Rev. Prof. Abbot-Smith, D.D.,D.C.L.....	743 University St., Montreal
Rev. Arthur French, B.A.....	158 Mance St., Montreal
Ven. Archdeacon Paterson-Smyth, D.D.,D.Litt..	160 Windsor St., Montreal
Ven. Archdeacon Naylor, M.A.....	Farnham, Que.
Rev. H. M. Little, L.Th.....	4175 Western Ave., Westmount
Rev. Canon Rexford, D.D.....	745 University St., Montreal
Rev. Rural Dean Lewis.....	Cowansville, Que.

ECCLESIASTICAL PROVINCE OF RUPERT'S LAND

DIOCESE OF RUPERT'S LAND

Rev. Canon Murray, M.A. . . .	The Retreat, St. John's, Winnipeg
Ven. Archdeacon Fortin, D.D. . .	Holy Trinity Rectory, Winnipeg
Rev. W. Bertal Heeney, B.A. . .	114 Nassau St., Fort Rouge, Winnipeg
Rev. R. B. McElheran, B.A.	138 Maryland St., Winnipeg
Very Rev. Dean Coombes, D.D. . . .	The Deanery, St. John's, Winnipeg
Rev. Canon Jeffrey, M.A., B.D.	138 Donald St., Winnipeg
(2) Rev. D. P. J. Biggs.	Rapid City, Man.
(3) Rev. Dr. Robinson.	St. John's College, Winnipeg

DIOCESE OF MOOSONEE

Rev. P. R. Soanes.....	
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DIOCESE OF SASKATCHEWAN

Rev. Canon Smith, R.D.....	Saskatoon, Sask.
The Ven. Archdeacon Dewdney, B.A.....	Prince Albert, Sask.
*Rev. J. I. Strong, R.D.	Prince Albert, Sask.

(2) Substitute for Rev. Canon Matheson, M.A.

(3) Substitute for Rev. Rural Dean Thomas, B.A.

Rev. Principal Lloyd, M.A. Saskatoon, Sask.
 The Ven. Archdeacon Mackay, D.D. Prince Albert, Sask.
 Rev. Canon Matheson, R.D. Battleford, Sask.

DIOCESE OF ATHABASCA

Rev. Wm. Grove White . . . St. Peter's Mission, Lesser Slave Lake

DIOCESE OF MACKENZIE RIVER

*Rev. W. H. Fry Eskimo Mission

DIOCESE OF QU'APPELLE

Ven. Archdeacon Dobie, D.D. Regina, Sask.
 Rev. Canon Knowles, LL.B. Regina, Sask.
 Ven. Archdeacon Johnson, B.D. Moose Jaw, Sask.
 Rev. Canon Pratt Estevan, Sask.
 Rev. A. C. Calder, LL.B. Qu'Appelle, Sask.
 (4) Rev. Canon Williams. Weyburn, Sask.
 (5) Rev. A. E. Burgett, M.A. Regina, Sask.
 (6) Rev. Canon Hill. Regina, Sask.

DIOCESE OF CALGARY

Ven. Archdeacon Dewdney, M.A. P.O. Box 473, Red Deer
 Ven. Archdeacon Tims, D.D. Sarcee Mission, Calgary
 Very Rev. Dean Paget, M.A., D.D. . . . 229 Sixth Ave. E., Calgary
 Rev. Canon McMillan, B.A. 840 12th St. S., Lethbridge, Alta.
 Rev. Canon Gale. 149 8th Ave. E., Calgary
 (7) Rev. Canon Murrell-Wright, B.A. Lethbridge, Alta.

DIOCESE OF KEEWATIN

Ven. Archdeacon Maltby Fort Frances, Ont.

DIOCESE OF YUKON

(8) Rev. W. G. Blackwell White Horse, Yukon

(4) Substitute for Rev. Canon Cornish.
 (5) Substitute for Rev. and Hon. E. R. Lindsay, M.A.
 (6) Substitute for Rev. W. B. Parrott, B.A.
 (7) Substitute for Ven. Archdeacon Hogbin.
 (8) Substitute for Ven. Archdeacon Canham.

DIOCESE OF EDMONTON

The Ven. G. H. Webb	772 5th St., Edmonton
The Rev. W. G. Boyd, M.A.	637 Kennedy St., Edmonton
Rev. C. Carruthers, B.A.	15 Third St. E., Edmonton South
Rev. C. W. McKin, M.A.	Buena Vista Apts., Edmonton

ECCLESIASTICAL PROVINCE OF ONTARIO

DIOCESE OF TORONTO

Ven. Archdeacon Cody, D.D.	603 Jarvis St., Toronto
The Rev. E. C. Cayley, D.D.	12 Edgedale Rd., Toronto
Rev. Provost Macklem, D.D.	Trinity College, Toronto
Rev. Canon Plumptre, M.A.	St. James' Rectory, Toronto
Rev. Dyson Hague, M.A.	24 Maynard Ave., Toronto
Ven. Archdeacon Ingles, M.A.	408 Brunswick Ave., Toronto
Rev. Principal O'Meara, D.D.	Wycliffe College, Toronto
Rev. Canon Dixon	417 King St. E., Toronto

DIOCESE OF HURON

Rev. Precentor Tucker, M.A., D.C.L.	Queen's Ave., London, Ont.
Rev. Canon Sage, D.D.	St. George's Rectory, London, Ont.
Rev. Canon Craig, B.D.	St. James' St., London, Ont.
Very Rev. Dean Davis, M.A., D.D.	The Deanery, London, Ont.
Ven. Archdeacon Richardson, D.C.L.	Richmond St. N., London, Ont.
Rev. W. J. Doherty, B.A., R.D.	Hensall, Ont.
Ven. Archdeacon Hill, M.A., D.D.	Trinity Rectory, S. Thomas, Ont.
(9) Rev. Principal Waller, D.D.	London, Ont.

DIOCESE OF ONTARIO

Very Rev. Dean Starr, D.D.	Kingston
Rev. Canon Beamish, M.A.	Belleville
Rev. Canon H. H. Bedford-Jones, M.A.	Brockville
Rev. Rural Dean Woodcock	Brockville
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Mr. R. H. Buchanan.	234 Craig St. W., Montreal
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*Mr. E. Goff Penny.	Box 1635, Montreal
Mr. A. P. Tippet.	6 Place Royale, Montreal
(19) Dean F. D. Adams.	McGill University, Montreal

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- (19) Substitute for Mr. H. T. Mudge.
- (20) Substitute for Mr. Sheriff Inkster.
- (21) Substitute for Mr. G. W. Baker.
- (22) Substitute for Hon. G. R. Coldwell.
- (23) Substitute for Mr. E. L. Drewry.

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(33) Capt. A. J. B. Mellish.....	402 Dawson Block, Vancouver, B.C.

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(34) Mr. Frank Richardson.....Penticton, B.C.

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Residence—76 Adelaide St. W., Toronto.

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Residence—Brockville, Ont.

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Bishop of Niagara.	Mr. M. G. Teed.
Bishop of Ottawa.	His Honour Judge MacDonald.
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Very Rev. Dean Schofield.	Mr. Chancellor Davidson.
Ven. Archdeacon Naylor.	Mr. Chancellor Conybeare.
Ven. Archdeacon Cody.	Mr. J. H. MacGill.

II.—ON DOCTRINE, WORSHIP AND DISCIPLINE.

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The Archbishop of Algoma.	The Rev. the Prolocutor (<i>ex officio</i>)
The Metropolitan of British Columbia.	Rev. Canon d'Easum
The Bishop of Calgary.	Rev. Canon Sutherland.
The Bishop of Ottawa.	Rev. Canon H. H. Bedford-Jones.
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Very Rev. Dean Coombes.	Rev. D. Hague.
Very Rev. Dean Llwyd.	Mr. Chancellor Davidson.
Ven. Archdeacon Paterson-Smyth.	His Hon. Judge McDonald.
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IV.—ON SUNDAY SCHOOL COMMISSION.

The Members of the Upper House.

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Ven. Archdeacon Ingles.

Mr. F. H. Gisborne.
Mr. Thos. Mortimer.

V.—ON HOLY ORDERS, EDUCATIONAL WORK, AND THEOLOGICAL COLLEGES.

The Primate (*ex officio*).

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The Archbishop of Algoma.
The Metropolitan of British Columbia.
The Bishop of Calgary.
The Bishop of Huron.
The Bishop of Toronto.
The Bishop of Kingston.
The Bishop of Kootenay.
The Bishop of Ottawa.
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Very Rev. Dean Evans.
Very Rev. Dean Llwyd.
Ven. Archdeacon Webb.
Ven. Archdeacon Gilmor.
Ven. Archdeacon Dobie.
Rev. Canon Vroom.
Rev. Canon Sage.
Rev. Canon Plumptre.
Rev. Canon Craig.

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The Bishop of Huron.
The Bishop of Fredericton.
The Bishop of Saskatchewan.
The Bishop of Montreal (*Convener*).
The Bishop of Niagara.
The Bishop of Quebec.
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Very Rev. Dean Paget.
Very Rev. Dean Llwyd.
Very Rev. Dean Evans.
Very Rev. Dean Neales.
Very Rev. Dean Schofield.
Ven. Archdeacon Forneret.
Ven. Archdeacon Tims.
Ven. Archdeacon Davidson.
Ven. Archdeacon Newnham.
Ven. Archdeacon Heathcote.
Rev. Canon Hedley.
Rev. Canon Craig.

Rev. Canon Beamish.
Rev. Canon Knowles.
Rev. Rural Dean Doherty.
Rev. Rural Dean Graham.
Rev. Rural Dean Cayley.
Rev. E. A. St. G. Smyth.
Rev. E. A. Anderson.
Rev. C. W. McKim.
Rev. Canon Kittson.
The Hon. Mr. Justice Fitzgerald.
Mr. James Mackinnon.
Mr. Matthew Wilson.
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Mr. Chancellor Worrell.
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Mr. R. V. Harris.
The Hon. R. Harcourt.
Dr. Lansing Lewis.
Dr. T. Millman.
Mr. Chancellor Davidson.
Mr. J. H. Macgill.

VII.—ON CHRISTIAN UNION AND CO-OPERATION.

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The Archbishop of Algoma.	Rev. Canon Murray.
The Bishop of Fredericton (<i>Convener</i>).	Rev. Canon McMillan.
The Bishop of Keewatin.	Rev. Canon W. B. Boyd.
The Bishop of Qu'Appelle.	Rev. Canon Pratt.
The Bishop of Athabasca.	Rev. Precentor Tucker.
The Bishop of Edmonton.	Rev. Canon Plumtre.
The Bishop of Quebec.	Rev. C. W. McKim.
The Bishop of Kootenay.	Rev. C. Carruthers.
The Rev. the Prolocutor (<i>ex officio</i>).	Rev. Robt. Connell.
Very Rev. Dean Shreve.	Rev. W. G. Blackwell.
Very Rev. Dean Schofield.	His Hon. Judge McDonald.
Very Rev. Dean Davis.	Dr. Lansing Lewis.
Very Rev. Dean Neales.	Mr. A. H. Backus.
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Ven. Archdeacon Fortier.	Mr. W. B. Carroll.
Ven. Archdeacon Cody.	The Hon. Mr. Justice Fitzgerald.
Ven. Archdeacon Armitage.	Mr. Charles Jenkins.
Ven. Archdeacon Richardson.	Mr. Chancellor Davidson.
Ven. Archdeacon Paterson-Smyth.	Mr. Adam Turner.
Ven. Archdeacon Raymond.	Mr. Chancellor Worrell.
Ven. Archdeacon Forneret.	Mr. J. H. Hargreaves.
Ven. Archdeacon Dobie.	Mr. J. G. Dagg.

VIII.—ON THE OBSERVANCE OF THE LORD'S DAY.

The Primate (*ex officio*).

The Archbishop of Algoma.	Ven. Archdeacon Pugh.
The Bishop of Ontario.	Ven. Archdeacon Dobbs.
The Bishop of Saskatchewan.	Rev. Canon Hill.
The Bishop of Toronto.	Rev. R. W. E. Wright.
The Bishop of Niagara.	Rev. Precentor Tucker.
The Bishop of Moosonee.	Rev. Canon Jeffrey.
The Bishop of Yukon.	Rev. Canon Snowden.
The Bishop of Columbia.	Rev. W. G. Blackwell.
The Rev. the Prolocutor (<i>ex officio</i>).	Rev. P. R. Soanes.
Ven. Archdeacon Raymond.	Mr. James Argue.
Ven. Archdeacon Cody (<i>Convener</i>).	Mr. F. C. Jarvis.
Ven. Archdeacon Armitage.	Mr. Wm. Jarvis.
Ven. Archdeacon Tims.	Mr. J. Harvey.
Ven. Archdeacon Hill.	Mr. Matthew Wilson.
Ven. Archdeacon Fortin.	Mr. W. T. Clark.

IX.—ON ANGLICAN YOUNG PEOPLE'S ASSOCIATION.

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The Bishop of New Westminster.	Rev. C. W. McKim.
The Bishop of Kingston.	Rev. F. H. Graham.
The Rev. the Prolocutor (<i>ex officio</i>).	Rev. R. B. McElheran.
Very Rev. Dean Paget.	Rev. Dr. Renison.
Very Rev. Dean Starr.	Capt. A. J. B. Mellish.
Ven. Archdeacon Dobbs.	Mr. A. B. Wiswell.

Ven. Archdeacon Draper.
 Rev. Canon Smith.
 Rev. Principal Parrock.
 Rev. D. Hague.

Mr. A. P. Tippett.
 Mr. E. Macrae.
 Mr. W. H. Wiggs.
 Dr. H. M. Speechly.

X.—ON THE CHURCH CONGRESS.

The Primate (*ex officio*).

The Archbishop of Nova Scotia.
 The Archbishop of Algoma.
 The Bishop of Huron.
 The Bishop of Montreal.
 The Bishop of Toronto (*Convener*).
 The Bishop of Qu'Appelle.
 The Bishop of Kootenay.
 The Rev. the Prolocutor (*ex officio*).
 Very Rev. Dean Paget.
 Ven. Archdeacon Cody.
 Ven. Archdeacon Dewdney.
 Ven. Archdeacon Johnson.
 Rev. Canon J. Simpson.
 Rev. R. W. G. Wright.
 Rev. Canon Kittson.
 Rev. Canon Murray.
 Rev. F. H. Graham.

Rev. Dr. Renison.
 Rev. C. W. McKim.
 Mr. Edwin Pope.
 Mr. M. G. Teed.
 Mr. A. P. Tippett.
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 Mr. S. Spencer Page.
 Mr. Percy Wollaston.
 Mr. J. R. Seymour.
 Mr. Chancellor Worrell.
 Mr. Chancellor Machray.
 Mr. Chancellor Conybeare.
 His Hon. Judge McDonald.
 The Hon. R. Harcourt.

XI.—ON THE HYMNAL.

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The Bishop of Huron (*Convener*).
 The Bishop of Niagara.
 The Rev. the Prolocutor (*ex officio*).

Rev. Canon Scott.
 Rev. Dyson Hague.
 Mr. Chancellor Worrell.

XII.—ON RECORDS OF GENERAL SYNOD.

The Primate (*ex officio*).
 The Bishop of Ontario.
 The Bishop of Niagara (*Convener*).
 The Rev. the Prolocutor (*ex officio*).

Ven. Archdeacon Ingles.
 Mr. F. H. Gisborne.
 Mr. Chancellor Worrell.
 Mr. Chancellor Campbell.

XIII.—ON VITAL STATISTICS.

The Primate (*ex officio*).

The Bishop of Saskatchewan.
 The Bishop of Kingston.
 The Bishop of Quebec.
 The Rev. the Prolocutor (*ex officio*).
 Rev. Precentor Tucker.

Rev. Canon Jeffrey.
 Rev. G. F. Scovil.
 Mr. R. J. Carson.
 Dr. A. A. Weagant.
 Dr. H. M. Speechly.

XIV.—ON PRAYER BOOK REVISION, ENRICHMENT AND ADAPTATION.

All the Members of the Upper House.

The Bishop of Huron (*Convener*).

The Rev. the Prolocutor (*ex officio*).
 Very Rev. Dean Evans.
 Very Rev. Dean Paget.
 Very Rev. Dean Coombes.

Rev. Principal Lloyd.
 Rev. Professor Abbott-Smith.
 Rev. Professor Allnatt.
 Rev. Dr. Renison.

Very Rev. Dean Llwyd.
 Very Rev. Dean Schofield.
 Very Rev. Dean Starr.
 Very Rev. Dean Neales.
 Ven. Archdeacon Armitage.
 Ven. Archdeacon Gillmor.
 Ven. Archdeacon Newnham.
 Ven. Archdeacon Paterson-Smyth.
 Ven. Archdeacon Cody.
 Ven. Archdeacon Webb.
 Ven. Archdeacon Heathcote.
 Ven. Archdeacon Dobie.
 Rev. Canon Smithers.
 Rev. Canon Vroom.
 Rev. Canon Craig.
 Rev. Canon Plumptre.
 Rev. Canon Sutherland.
 Rev. Precentor Tucker.
 Rev. Canon Kittson.
 Rev. Provost Macklem.
 Rev. Principal Waller.
 Rev. Principal Seager.
 Rev. Principal Vance.

Rev. E. C. Cayley.
 Rev. F. H. Graham.
 Rev. D. Hague.
 Rev. R. W. E. Wright.
 The Hon. Mr. Justice Fitzgerald.
 Mr. Chancellor Worrell.
 Mr. Chancellor Campbell.
 Mr. L. A. Hamilton.
 Mr. E. G. Henderson.
 Mr. H. B. Schofield.
 Mr. Matthew Wilson.
 His Hon. Judge McDonald.
 Mr. Chancellor Martin.
 Mr. Chancellor Orde.
 Mr. Chancellor Crease.
 Mr. Chancellor Davidson.
 Mr. Chancellor Machray.
 Mr. Thos. Mortimer.
 Capt. A. J. B. Mellish.
 Mr. John Ransford.
 Mr. W. F. Cockshutt.
 Mr. Chas. Jenkins.
 Mr. J. H. MacGill.

XV.—ON STATISTICS AND THE STATE OF THE CHURCH.

The Primate (*ex officio*).
 The Archbishop of Algoma.
 The Archbishop of Nova Scotia.
 Bishop Reeve.
 The Rev. the Prolocutor (*ex officio*).
 Very Rev. Dean Coombes (*Convener*).
 Very Rev. Dean Starr.
 Ven. Archdeacon Armitage.
 Ven. Archdeacon Johnson.
 Ven. Archdeacon Raymond.
 Ven. Archdeacon Webb.
 Ven. Archdeacon Beer.
 Ven. Archdeacon Gillmor.

Ven. Archdeacon Pugh.
 Ven. Archdeacon Dewdney (*Sask.*)
 Rev. Dr. V. E. Harris.
 Dr. John Hamilton.
 Mr. Chancellor E. A. Crease.
 Mr. W. M. Jarvis.
 Mr. John Harvey.
 Mr. R. J. Carson.
 Mr. Sydney Houlton.
 The Hon. Mr. Justice Curran.
 Mr. E. G. Henderson.
 Mr. G. A. Stiles.
 Mr. A. P. Tippet.

XVI.—ON EXPENSES OF EXECUTIVE WORK OF THE GENERAL SYNOD.

The Primate (*ex officio*).
 The Bishop of Toronto (*Convener*).
 The Bishop of Niagara.
 The Rev. the Prolocutor (*ex officio*).

His Honor Judge McDonald.
 Dr. Lansing Lewis.
 Mr. F. H. Gisborne.

XVII.—ON THE PROPOSED AMENDMENT TO CANON VII. ON SUNDAY SCHOOLS.

The Primate (*ex officio*).
 The Bishop of Toronto.
 The Bishop of Montreal.
 The Bishop of Ottawa.
 The Bishop of Huron.
 The Rev. the Prolocutor (*ex officio*).
 Rev. Dr. Rexford (*Convener*).

Ven. Archdeacon Ingles.
 Rev. Canon Tucker.
 Rev. Provost Macklem.
 Mr. Thos. Mortimer.
 Mr. G. C. Copley.
 Mr. F. H. Gisborne.

XVIII.—ON LEGISLATION TO ENABLE THE PRIMATE TO CONFER DIVINITY DEGREES.

The Primate (<i>ex officio</i>).	Mr. Chancellor Campbell.
The Bishop of Ottawa.	Mr. Chancellor Worrell.
The Bishop of Quebec.	Mr. Chancellor Boyd.
The Bishop of Calgary.	Mr. Chancellor Crease.
The Bishop of Saskatchewan.	Rev. Canon Knowles.
The Bishop of Columbia.	Rev. Professor Abbott-Smith.

XIX.—ON THE BOUNDARIES OF ECCLESIASTICAL PROVINCES, SUBDIVISION AND READJUSTING OF DIOCESES, ETC.

The Primate (*ex officio*).

The Archbishop of Nova Scotia.	Rev. C. W. McKim.
The Archbishop of Algoma.	Rev. W. B. Heeney.
The Metropolitan of British Columbia.	Mr. Chancellor Worrell.
The Bishop of Fredericton.	Mr. Chancellor Martin.
The Bishop of Huron (<i>Convener</i>).	Mr. Chancellor Davidson.
The Rev. the Prolocutor (<i>ex officio</i>).	Mr. Chancellor Machray.
Very Rev. Dean Davis.	Mr. Chancellor Orde.
Very Rev. Dean Shreve.	Mr. C. V. Plummer.
Very Rev. Dean Neales.	Mr. H. L. Jones.
Ven. Archdeacon Naylor.	Mr. Matthew Wilson.
Ven. Archdeacon Cody.	Mr. J. H. MacGill.
Rev. Canon Piercy.	His Hon. Judge McDonald.
Rev. G. F. Scovil.	The Hon. Mr. Justice Fitzgerald.

XX.—ON THE INCORPORATION OF THE SYNOD.

The Primate.	Mr. Chancellor Conybeare.
The Archbishop of Nova Scotia.	Mr. Chancellor Orde.
The Metropolitan of British Columbia.	Mr. Chancellor Machray.
Ven. Archdeacon Ingles.	Mr. W. B. Carroll.
Mr. Chancellor Worrell (<i>Convener</i>).	Mr. G. O. Dickson Otty.
Mr. Chancellor Davidson.	Mr. F. H. Gisborne.
Mr. Matthew Wilson.	His Honor Judge McDonald.

XXI.—ON THE SEAL OF THE GENERAL SYNOD.

The Bishop of Ottawa (<i>Convener</i>).	Rev. Provost Macklem.
The Bishop of Manitoba.	Mr. F. H. Gisborne.
The Bishop of Toronto.	Mr. Chancellor Worrell.

XXII.—DEPUTATION TO DIOCESE OF NEWFOUNDLAND.

The Archbishop of Nova Scotia.	Rev. V. E. Harris.
The Bishop of Fredericton.	Mr. Chancellor Davidson.

XXIII.—COUNCIL FOR SOCIAL SERVICE.

Under Clause 9 of Canon XIV. the Bishops of the Dioceses named have nominated the representatives from their Dioceses as follows :

The Members of the Upper House.

Nova Scotia.

Rev. Canon Vernon.	Mr. R. V. Harris.
Rev. W. P. Robertson.	Mr. D. M. Owen.

Quebec.

To be nominated.

*Fredericton.*Rev. Canon Armstrong.
Rev. G. F. Scovil.Mr. Charles Coster.
Mr. S. L. Shannon.*Montreal.*

To be elected by the Synod in February.

*Rupert's Land.*Rev. Canon Murray.
Rev. R. B. McElheran.Mr. James Argue.
Mr. G. W. Baker.*Moosonee.*Rev. P. R. Soanes.
Rev. Professor Boyle.Mr. G. B. Nicholson.
Mr. A. H. Campbell.*Saskatchewan.*Rev. A. C. Collier.
Rev. W. B. Pullinger.Mr. Adam Turner.
Mr. H. G. Dawson.*Athabasca.*

Rev. C. J. James.

Mr. T. Mortimer.

Mackenzie River.

Not yet appointed.

*Qu'Appelle.*Rev. A. E. Burgett.
Rev. Canon Cornish.Mr. H. V. Bigelow.
Mr. H. H. Campkin.*Calgary.*Ven. Archdeacon Tims.
Rev. Canon McMillan.Mr. Sydney Houlton.
Mr. J. W. Jowitt.*Keewatin.*Rev. Canon Gibson.
Rev. Canon Lofthouse.Mr. H. A. C. Machin.
Mr. C. Pope.*Yukon.*

Not yet appointed.

*Edmonton.*Ven. Archdeacon Webb.
Rev. Canon Boyd.Mr. G. R. F. Kirkpatrick.
Mr. A. H. Petrol.*Toronto.*Ven. Archdeacon Ingles.
Rev. R. L. Brydges.Mr. E. Macrae.
Mr. C. J. Agar.*Huron.*Rev. Precentor Tucker.
Rev. Canon Davis.Mr. W. L. Cockshutt.
Mr. Matthew Wilson.*Ontario.*Very Rev. Dean Starr.
Ven. Archdeacon Dobbs.Mr. Francis King.
Mr. F. F. Miller.

	<i>Algoma.</i>	
Rev. C. W. Balfour.	|	His Honour Judge Mahaffy.
Rev. W. S. G. Bunbury.	|	Mr. Chancellor Boyce.
	<i>Niagara.</i>	
Rev. Dr. Renison.	|	Mr. A. B. Lambe.
Rev. Dr. Miller.	|	Hon. R. Harcourt.
	<i>Ottawa.</i>	
Rev. W. M. H. Quartermaine.	|	Mr. T. A. Thompson.
Rev. George Bousfield.	|	Mr. L. Y. Burpee.
	<i>Columbia.</i>	
		Not yet appointed.
	<i>New Westminster.</i>	
Ven. Archdeacon Heathcote.	|	Mr. A. R. Creagh.
Rev. W. H. Vance.	|	Mr. G. L. Schetley.
	<i>Caledonia.</i>	
		Rev. Canon Marsh.
	<i>Kootenay.</i>	
Ven. Archdeacon Beer.	|	Mr. Chancellor Crease.
Rev. F. H. Graham.	|	Mr. Frank Richardson.
	<i>Cariboo.</i>	
		Not yet appointed.

XXIV.—SPECIAL COMMITTEE

TO CONSIDER THE ORGANIZATION OF GENERAL, PROVINCIAL AND DIOCESAN SYNODS.

The Assessors of the Supreme Court of Appeal.

STANDING COMMITTEES OF THE LOWER HOUSE

I.—ON STATISTICS AND THE STATE OF THE CHURCH.
(See Joint Committee No. XV. on Statistics and State of the Church.)

II.—ON AMENDMENTS TO THE CONSTITUTION.

Mr. Chancellor Worrell (*Convener*).

Very Rev. Dean Davis.	|	His Honour Judge McDonald.
Very Rev. Dean Evans.	|	Mr. Chancellor Davidson.
Ven. Archdeacon Raymond.	|	Mr. Chancellor Jenkins.
Rev. Precentor Tucker.	|	Mr. Chancellor Machray.
Rev. Rural Dean Cayley.	|	Mr. Chancellor Orde.
Rev. Canon Murray.	|	Mr. Chancellor Conybeare.
Hon. Richard Harcourt.	|	Mr. Chancellor MacKay.
Mr. G. H. Cowan.	|	Mr. M. G. Teed.

III.—ON CANONS.

(See Joint Committee No. I. on Canons.)

IV.—ON RULES OF ORDER.

(Same as Committee No. II. on Amendments to the Constitution.)

V.—ON FINANCE AND EXPENSE.

His Hon. Judge McDonald (*Convener*).

Dr. John Hamilton.	Dr. T. Millman.
Mr. J. R. Dargavel, M.P.P.	Mr. R. J. Carson.

VI.—ON MEMORIALS TO DECEASED MEMBERS.

Rev. Canon Kittson (*Convener*).

Very Rev. Dean Llwyd.	Very Rev. Dean Shreve.
Very Rev. Dean Evans.	Ven. Archdeacon Fortin.
Rev. Canon Smithers.	Rev. Canon d'Easum.
His Hon. Judge McDonald.	Mr. Chancellor Davidson.
Mr. Chancellor Worrell.	Dr. H. M. Speechly.

VII.—COMMITTEE ON ELECTIONS AND CREDENTIALS.

Very Rev. Dean Davis.	His Honour Judge McDonald
Ven. Archdeacon Heathcote.	Mr. W. B. Carroll. (<i>Convener</i>)
Rev. Principal Parrock.	Mr. Matthew Wilson.

VIII.—UNFINISHED BUSINESS AND PRINTING.

Ven. Archdeacon Cody (<i>Convener</i>).	Mr. Matthew Wilson.
Rev. Provost Macklem.	Mr. Chancellor Davidson.
Rev. Precentor Tucker.	Mr. R. V. Harris.
Rev. Canon Murray.	Mr. W. H. Wiggs.

IX.—ON TRANSPORTATION.

Ven. Archdeacon Heathcote.	Mr. R. J. Carson.
Dr. Lansing Lewis.	Mr. M. G. Teed.
Mr. Chancellor Campbell.	Mr. F. H. Gisborne.
Mr. Spencer Page.	Mr. T. Mortimer (<i>Convener</i>).

X.—TO REPRESENT LOWER HOUSE AT THE WORLD'S CONFERENCE ON FAITH AND ORDER.

The Rev. the Prolocutor.	Mr. Chancellor Davidson.
Ven. Archdeacon Cody.	Mr. Chancellor Campbell.
Ven. Archdeacon Davidson.	Mr. Charles Jenkins.
Ven. Archdeacon Armitage.	Mr. L. H. Baldwin.
Rev. Canon Murray.	Mr. F. H. Gisborne.
Rev. Professor Abbott-Smith.	Mr. L. A. Hamilton.
Rev. Principal Parrock.	Hon. R. Harcourt.

XI.—MARRIAGE LEGISLATION.

The Rev. the Prolocutor.	Mr. Chancellor Martin.
Very Rev. Dean Schofield.	Mr. Chancellor Machray.
Very Rev. Dean Paget.	Mr. Chancellor Campbell.
Ven. Archdeacon Paterson-Smyth.	Mr. Chancellor Orde.
Rev. Canon Kittson.	His Hon. Judge Savory.
Rev. Canon Simpson.	Mr. R. W. Perry.
Rev. Canon Jeffrey.	Mr. Matthew Wilson.
Rev. R. W. E. Wright.	Mr. W. B. Carroll.
Rev. D. P. J. Biggs.	Mr. Charles Jenkins.
Mr. Chancellor Worrell.	Mr. L. H. Baldwin.
Mr. Chancellor Davidson.	Mr. M. G. Teed.
Mr. Chancellor Conybeare.	Capt. A. J. B. Mellish.

XII.—COMMITTEE ON MORAL AND SOCIAL REFORM.

The Rev. the Prolocutor
 Ven. Archdeacon Armitage.
 Ven. Archdeacon Ingles.
 Ven. Archdeacon Hill.
 Ven. Archdeacon Webb.
 Rev. Canon Murray.
 Rev. Precentor Tucker.
 Rev. Principal Vance.
 Rev. Principal Lloyd.
 Rev. W. B. Heeney.
 Rev. F. H. Graham.
 Rev. Canon Smith.
 Rev. C. Carruthers.
 Rev. Robt. Connell.

Rev. A. French.
 Rev. G. S. Scovil.
 Rev. E. B. McElheran.
 Rev. E. C. Cayley.
 Rev. D. J. P. Biggs.
 Very Rev. Dean Starr.
 Rev. Canon Plumptre.
 Mr. W. J. Melrose.
 Mr. A. C. Backus.
 Mr. J. R. Seymour.
 Mr. Matthew Wilson.
 Dr. A. A. Weagant.
 Dr. T. Millman.
 Mr. R. H. Buchanan.

SPECIAL COMMITTEES OF THE LOWER HOUSE

I.—ON MEMORIAL FROM DIOCESE OF NOVA SCOTIA ON TRANSFER
FROM ONE CONGREGATION TO ANOTHER (Page 281).

Rev. Canon Craig

Rev. E. C. Cayley.

II.—ON THE NAME OF THE CHURCH.

Very Rev. Dean Paget.
 Rev. Canon Vroom (*Chairman*).
 Ven. Archdeacon Paterson-Smyth.
 Ven. Archdeacon Fortin.
 Ven. Archdeacon Ingles.
 Rev. Principal Parrock.

Mr. Chancellor Worrell.
 Mr. Chancellor Ford.
 Mr. Chancellor Davidson.
 Hon. R. Harcourt.
 Mr. W. H. Geddes.
 Mr. R. V. Harris.

III.—REPORT OF THE COMMITTEE ON THE MEMORANDUM OF
PROFESSOR MACKENZIE *re* BENEFICIARY FUND.

Ven. Archdeacon Newnham.

Rev. E. C. Cayley.
 Mr. J. H. MacGill.

Mr. R. V. Harris.
 Dr. T. Millman.

IV.—ON CHANCELLOR CAMPBELL'S MOTION (Page 161).

The Chancellors who are Members of Synod and Mr. Matthew Wilson.

THE CHURCH OF ENGLAND IN CANADA

JOURNAL OF PROCEEDINGS

OF THE

SEVENTH SESSION

OF

THE GENERAL SYNOD

HELD IN THE CITY OF TORONTO

SEPTEMBER, 1915

First Day

TORONTO, Wednesday, Sept. 15th, 1915.

Pursuant to the call of the Primate, the General Synod of the Church of England in Canada assembled in Toronto at 11 a.m.

Morning prayer was sung in St. James' Cathedral, followed by the Holy Communion, the Primate being celebrant. The sermon was preached by the Right Rev. A. S. Lloyd, D.D., President of the Domestic and Foreign Missionary Society of the Church in the United States.

SERMON PREACHED AT THE GENERAL SYNOD
OF TORONTO

BY THE RT. REV. A. S. LLOYD, D.D.

President Board of Missions of the American Church

September 15th, 1915.

"God raised Him from the dead, and set Him at His own right hand—far above all principality, and power, and might, and dominion—and put all things under His feet, and gave Him to be head over all" (Eph. 1: 20-22).

It would be well if these words could remain fixed in our minds always, describing as they do the consummation which the Revelation definitely proclaims for every people and kindred and tongue.

The glorious future which such a vision portrays is no doubt the inspiration which compelled St. Paul to surrender his natural allegiance, and turn away from what he had dreamed of as God's will for mankind. In the vision he saw on his way to Damascus, the Christ had revealed to him a new and beautiful conception of social development. If we read his epistles with the words in mind which Christ spoke to him at that time: "I will send thee far hence to the Gentiles to open their eyes, and turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in Me," we get the impression that all St. Paul's Epistles are inspired by that vision, and the impression is strengthened when we note that the Apostle can find no higher motive for challenging men to become one in Christ by Baptism, and sharers of His life through partaking of Him in the Blessed Sacrament than this appeal: Apart from Him you can have no part in the Kingdom of God and of His Christ.

In this fifteenth year of the twentieth century, the world stands aghast as it contemplates the struggle whose issue we trust will make it impossible for humanity to be any longer subject to the forces which held men bound before the Word of God became Incarnate. After the bitterness has passed, we should expect mankind to be able to understand at last the truth which Christ revealed, and without which a permanent social order cannot be established. If our hope fail and if it turns out that the struggle must be had all over again, it is fair to declare that this will be due to the Church's practical impotency.

In such a day of horror and wretchedness what has become of the calm declaration of our Lord, "Whosoever sins you remit, they shall be remitted unto them, and whosoever sins you retain, they

are retained" ? In the chaos that seems ready to overwhelm civilization, where is the splendid courage and certainty of St. Paul, who could stand alone in the City of Rome and proclaim Jesus Christ risen from the dead, Master and Lord ? The truth then is the truth now. The power Christ committed to the Apostles is the Church's yet, and that power He described as all power in heaven and earth. If the means He ordained were potent once, the potency is still inherent, however helpless the Body may appear, however seemingly futile its attempts to lighten the Gentiles. At such a time the least among us may be permitted to try to find explanation for such a contradiction and to account for this strange helplessness of the Body of Christ as it confronts the power which crucified Him. Nay, this becomes one's bounden duty since the mission entrusted to His Body cannot be fulfilled until the question is answered.

Can it be explained by the suggestion that the Church has unwittingly ignored the basis on which He rested His teaching ? The Incarnation is the Revelation of democracy. Theoretically, of course, this has never been proclaimed as the glory of God's Church. Through the ages the same message has been delivered to mankind—Ye are all Christ's freedmen : ye are all brethren, the children of your Father in Heaven : ye are all free through knowing the truth. With one voice men have ever been warned not to surrender the liberty wherewith Christ hath made them free.

The glory of the Anglican Communion is that by every means men can use to bind themselves to a theory that Church has committed herself to the message entrusted by Christ to His Body. But it is one thing to commit oneself to a theory, and altogether another thing to reduce this to practical terms. With the best will in the world one may be unable to include all the factors involved in the truth which his theory would formulate, and when the truth to be formulated is an infinite verity, then in the nature of the case this becomes impossible. One must always remember that he is able to describe only so much of the truth as his experience has made him able to apprehend ; and he must expect to find the truth his theory describes growing constantly larger than his statement of it. This is exactly true of what we describe as democracy. It is an infinite verity. Men could not of themselves have evolved it. The limitations of mortal experience are such that it would have been impossible for men to know that democracy demands that men must be born again from above, that men must be made able to become the sons of God.

If time allowed, it might be shown how those who knew the Christ laid down foundations on which democracy as it had been

revealed might have been built up ; and how they actually established the beginnings of a right social order. Without regard to their social relations, Christians were indeed brethren ; they were free ; they belonged to that Kingdom in which material force is estimated at its real value. They were actually kings and priests ; they did actually determine public opinion. They showed the world what was righteous, what was evil. Though despised by all men, they were masters of the situation. Though in bonds, all men envied their liberty. Though possessing nothing, they shaped the development of nations. Even after the Church was fawned upon and bedecked with all the gifts that men counted glorious, the same power was manifest.

If it were not a thrice-told tale, we would marvel at the amazing power with which men who had nothing guided and controlled the conquerors of nations. We would wonder at the wisdom with which men having no influence beyond that which character compels laid foundations upon which all the scientific development of our time rests ; as well as all present-day provision for the amelioration of social conditions. Nor is it amiss to remember that this unique development was due to the labor of men by no means perfected ; on the contrary, in this day many whom we call saints (and properly, since men's characters must be gauged by their ideals, and the real things which they have accomplished) might scarcely have standing. All the forces by means of which a right civilization will be finally established in the earth were put in motion in the first place by men who were masters because they were obedient to their Lord's revelation of democracy ; and the development which followed was carried forward by men who clung to that theory even to the death, though they were unconscious that they themselves had turned away from what He had shown.

No more striking illustration that the Church had lost this vision can be had than the splendid conception of the Kingdom of God which was evolved in the Middle Ages ; to contemplate that is to be thrilled even to-day, and we must recognize as giants the men whose dream it was. But to read is to know that the revelation had been lost sight of while men obeyed the law of development—of necessity they interpreted the truth in the light of their time, and of their own experience. But in spite of all the Church was striving with a singleness of purpose to reduce the truth to practical terms, society developed ; and men grew in enlightenment and in the graces which the Christ had revealed as the expression of true human nature. And this not because their leaders were other than mortals, having the defects of their time, nor even because

they were right—we know that in much they were not right—but they loved the truth, they longed to give expression to it.

Then came a strange, and as it resulted, a disastrous crisis in human development. While the Church had been busy establishing what she meant to be the Kingdom of God on earth—never realizing that she had forgotten the revelation and was following the model of the time she lived in—she had been faithfully proclaiming the message entrusted to her, and at last the seed which she had sowed began to bear fruit ; and the whole world began to think and to speak of human liberty. This having found expression, men knew it to be the significance of that faith in Christ which had been taught them and of the revelation which He had showed. The idea took possession of society, and men's hearts were stirred until at last unrest, then rebellion against political and ecclesiastical tyranny, broke out everywhere. The Church did not recognize the fruit of her own sowing, nor is this to be wondered at, seeing that to this day society suffers on account of this same blindness. The struggle, which was really political, degenerated into ecclesiastical strife, and brother slew brother because they did not apprehend the significance of the revelation which had set them free.

Perhaps the most damaging incident in the progress of civilization was the day when, in the Council of Trent, the national Churches which clung to the Papacy separated themselves from Catholic Christendom. Nor was the hurt due so much to the theological dogmas which were then crystallized. Time, the great test, may be depended on to show men wherein their statements are defective. The vital wound was inflicted when the Council of Trent stereotyped mediæval ideals.

Perhaps the day most potent for good in the development of civilization was that in which the Church of England refused to be represented at Trent. Not specially on account of the theological statements by which she justified herself. Though the value of these can never be overestimated the time has already come for their restatement. The important matter is that in repudiating Trent England finally committed itself to democracy.

It is significant that the Church had continued to grow and serve society so long as it boldly declared the truth in so far as this was apprehended. It should make our generation afraid to note that disaster followed as soon as the leaders of the Church refused to follow the light which more full understanding of the truth afforded ; and in order to establish their own authority substituted a system of man's making for the revelation which the Incarnate

One had shown. Nor is there anything to indicate that Christianity would not have been reduced to the level and deadness of the old religions—or that there would be any hope for the salvation of the race, put in possession of its mind but not knowing the source of its strength—had it not been that the Church of England (perhaps not knowing what it did, since England was influenced largely by jealousy for its political rights) clung in spite of all to the protest that the Christ had bought liberty and not enslavement for mankind.

Yet it must be confessed that the Council of Trent chose the easy way. It seems easy to prove that human experience shows that the multitude is unfit to be trusted to think for itself : that uncontrolled the masses will cause trouble and inconvenience to those set over them as rulers. The Christ alone had that faith in human nature which could declare that security and peace can never be established on the earth until every man does his own thinking and for his own sake meets faithfully his obligations as a man. It was this ideal seemingly impossible of attainment to which the Church of England, however unwittingly, committed herself. Had it stopped to consider, it might have known that never in human history had such a theory been reduced to successful practice. Only in the early days of Christianity was exhibited even a suggestion of it. Yet this was the Revelation which His Body was bidden to show to the human family ; and may we not say, led by the Holy Ghost the Church of England committed herself to the task which had been entrusted to His Body.

So the Anglican Communion is committed to democracy. Not to this or that theory or attempted expression of it which men here and there may have evolved, but to the divine showing of it which Christ revealed in His own acts and words, and which He bade His Church to show and interpret for all humanity, whom He had redeemed and made able to become the sons of God.

But the first force in democracy which finds expression is centrifugal. So it turned out that as soon as the principle was admitted men began to apply it with results that no man had foreseen, but which were most disturbing. The whole system which had been evolved to make it easy for a few to control the multitude had been based on religious sanctions. Indeed hitherto no man had doubted that this was right and proper. In the old world before the revelation this was a matter of course. But no sooner did men begin to claim the liberty wherewith Christ had made them free than they found themselves in conflict not only with political but with ecclesiastical authority. Nor had the Church yet learned

that the trust committed to her did not extend to the control of human thought. Indeed, to this day many have not realized that in the Catholic Church there must be room for every definition which does not contradict the truth, seeing that no definition can include all that an infinite verity contains. How much less then could those who bore the responsibility of the Church's well-being be free from dread in a day when she was just beginning to understand the significance of her own message? The end was tragic. That Church which with splendid courage had committed herself to democracy was disrupted by the very principle which she had championed, and when the choice fell, between the Church as established and the liberty which had suddenly illuminated men's minds, the leaders' courage failed. Disruption followed. Men separated themselves from the Church rather than surrender their liberty, and sought a new basis for organizing themselves into companies through which they might labor together to bring liberty to the world in the name of Christ.

No man would desire to withhold admiration from those who dared for liberty's sake to set themselves against ecclesiastical authority even though they believed that the Church was the dispenser of eternal issues. Yet no admiration for the individual can make us forget the direful results that followed. All unconsciously the Church in England fell into the snare she had escaped from at Trent. She became practically the advocate and defender of a system instead of the revelation; though in theory at least she remained true to her trust, and has never surrendered the position which she has assumed with regard to human liberty. Weakened by the loss of multitudes of her children; confused by controversies which vitiated her life, perhaps there is no clearer witness that God is in the midst of her than that the Anglican Communion is to-day and has been the champion of human liberty, the proclaimer of democracy throughout the world.

But society and the Church have both suffered as a result of her not knowing the day of her visitation. Drawn away from her mission to interpret the revelation for redeemed humanity, her energies consumed in bootless controversy, that Church as truly as her separated children has wasted her strength in becoming the champion of definitions; so that she has lost the power for the time being to be the guide and interpreter of the truth for society in its struggle for development. She herself had taught men that they were right when they declared that no eternal issue can depend on mortals, even while she was declaring to men they must on pain of eternal loss accept her conclusions.

Men, having understood her true witness, have spurned the teaching which contradicts it ; and to-day, when human society is sorely riven though it has no hope except in the Christ lifted up from the earth, the Church seems impotent because she is broken into fragments, and nowhere speaks with one voice or with the authority which her divine character imparts to her.

It was not promised that an organization, however perfect, or however truly resting in the truth, should be able to show and teach mankind the meaning of the revelation. That honor was conferred upon the Body, which He created in His likeness and inspired with His Spirit ; that Body whose purity should be its guaranty, and whose holiness the ground of its authority even as was true of the Christ in His flesh.

The nations are rent asunder. That all will be well we know because Christ reigns. Certainty that the issue will find human society on a higher level than it ever has been is assured because we know that the power which men have used to work havoc is the wrongly used power which the Incarnate Word of God made men able to develop. But the splendid privilege which of right belongs to the Church in making that new heaven and earth which will rise out of this chaos may not be hers until she has shaken herself free from the vain disputations which have wasted her energies, and again in her life and works interpret for mankind the revelation shown by Him who is the Way, the Truth, and the Life. And such liberation will follow and such honor sometime, for the Christ has declared that through His Body all men shall see the salvation of God.

The question is whether living generations shall share that honor. There seems to be good hope that we may. For generations men have thought they were serving God in their theological disputations, and in the name of truth have torn asunder His Church so that the word Protestant, once the synonym of liberty, has become a most unlovely term describing nothing more than contention about men's opinions. But the center of the storm has passed. Everywhere Protestantism as such has lost its virility. When men stand for names to-day, it is rather because in those names they have learned the power and gentleness of the Christ. The Body is becoming enlightened, and no longer do those who know that God's best gift to men is the right to think find themselves bound to believe that others must be condemned if their own definitions are repudiated. We are actually living in an age when men are beginning to realize that democracy is the revelation of an infinite verity ; that it will be established when men know the

Father ; and they are escaping from the delusion that the faith is a form of words. This means that, the liberty which is theirs in Christ Jesus having been guaranteed, there should be nothing to hinder all separated Christians from coming back to their home.

It may be safely said that Christians everywhere are learning again that the continuity of the Body's Life will always be its surest mark as the true witness of the Resurrection. There are clear proofs that men are realizing afresh the necessity of the Sacraments for the inspiration and strength of the Body. So that present-day opposition to the unbroken and unchanging witness of the Church may be fairly credited to misunderstanding on the part of those descended from men who in their day contended with such zeal for the liberty which Christ bought with His own blood that they forgot the ground on which their witness rested and the means by which their liberty might live.

Nor need Christendom feel that there is no cause for thanksgiving in the very disruption which for a little while has robbed the body of its power ; seeing that, as men speak, there is reason to believe that, but for the zeal of those who put liberty first, the whole Church might have sunk back again into bondage. The hope of this time is that Christian people seem to be realizing where to put the emphasis, and to estimate rightly those things which however important and necessary to be preserved are practically of small concern to the rank and file towards helping them understand the revelation of the Incarnate Word of God. Why should not the Church in Canada and in the United States unite in an appeal to all the branches of the Anglican Communion praying that they strive to bring together what might be called the Democracy of Christendom ? All are the result of the splendid stand our Mother took when she set the revelation of the Father above the glory of the kingdoms of this world. If, in the struggle to realize the glorious vision some of her children have drawn apart, or if on the other hand the Mother herself has been unable to meet sympathetically their impatience and seeming lawlessness, why should she not, in this day when things are beginning to be estimated at their real value, be able to learn how to guarantee to all alike the liberty without which we would all be in darkness, while she persuades them in the name of Christ to bring back again their splendid strength and spiritual power to help the Mother interpret the new things for the new world that is about to be born ?

We are facing a condition, not a theory. The whole world, barely conscious of what it is fighting for, has assembled to win the last political battle before democracy shall be recognized as the

natural expression of human development. The Christ sent His Church to show men the Father that they might know the truth and be free. At this moment, speaking generally, only the faith of one race is expressed in the terms of human liberty. Those people are so divided that they are powerless to interpret for mankind the truth which they would die for. What more splendid challenge could be offered to the Anglican Communion than the privilege of learning how to distinguish essentials from non-essentials and thus make it possible for all lovers of liberty with one voice to proclaim Him as Lord who alone can make men able to realize their freedom?

The blessing that would follow such an adventure is not less glorious because it must be frankly confessed that such a condition would not describe Christian unity. Let this be admitted and in all humility let us further confess that until the Church's cardinal sin is repented of and repaired the will of Christ may not be accomplished. Yet, let us remember that nothing could hasten that day which all Christians pray for so certainly as the welding together into one of the Democracy of Christendom. Men have honestly believed that they champion the truth revealed by the Christ when they champion theological dogmas, nor will any persuasion remove this impression. It is true for the race as for individuals that the truth must be expressed in the terms of human life if it is to be comprehended. It cannot be put into words, as St. Paul taught when he wrote "Ye are our epistles." Once those who know that it is true have demonstrated that liberty in Christ Jesus and not a theological system is the truth revealed, then the controversy will have been shifted to ground where a solution of the problem becomes possible. The unity of Christendom may be hoped for.

At 4.00 p.m., His Grace the Archbishop of Rupert's Land entered the Convocation Hall at Trinity College, in which the Lower House were assembled, accompanied by : The Most Reverend the Archbishop of Nova Scotia, Metropolitan of Canada; The Most Reverend the Metropolitan of British Columbia; The Most Reverend the Archbishop of Algoma, Metropolitan of Ontario.

The Right Reverend	The Bishop of Calgary
"	The Assistant Bishop of Toronto
"	The Bishop of Saskatchewan
"	The Bishop of Ontario
"	The Bishop of Keewatin

The Right Reverend		The Bishop of Huron
“	“	The Bishop of Yukon
“	“	The Bishop of Fredericton
“	“	The Bishop of Montreal
“	“	The Bishop of Toronto
“	“	The Bishop of Moosonee
“	“	The Bishop of Qu'Appelle
“	“	The Bishop of New Westminster
“	“	The Bishop of Niagara
“	“	The Bishop of Ottawa
“	“	The Bishop of Athabasca
“	“	The Bishop of Kingston
“	“	The Bishop of Edmonton
“	“	The Bishop of Quebec
“	“	The Bishop of Kootenay
“	“	The Bishop of Honan
“	“	The Bishop of Mid-Japan

After saying the Prayer for the Synod, the Primate delivered the following address :

Right Reverend Brethren, Reverend Brethren and Brethren of the Laity : As you are aware, the seventh session of our General Synod was due to take place in the City of Vancouver a year ago. Owing to the distressing conditions into which our country found itself suddenly precipitated by the outbreak of the war, it was not deemed prudent to hold the meeting at that time. Though I was out of the country, and under the special circumstances which prevailed at the time could not be consulted, I quite appreciated the cogency of the reasons which, at the moment, prompted the action taken in postponing the meeting. When a few months ago, it was decided that we should meet this year, it was not considered that we could justify the extra cost involved in going to the far-off Pacific Coast for our gathering, especially in view of the many urgent calls for money for other purposes just now. A more central locality, therefore, was fixed upon, and I am sure that I express what is the sentiment of the whole Church, when I say that we owe much to the city and Church people of Toronto for making provision, on such short notice, for having us gather here. It is to be hoped, however, that in the good providence of God, we may be able, at no distant date, to hold a meeting of the Supreme Council of the Church at what I venture to term the "far-off Pacific Coast," and that for more than one reason. First of all, because British Columbia is a land beautiful for situation and the

joy of all who visit it—a land picturesque beyond the power of description—"A land of glamour and of glory and of hope," as a talented author recently described it. But, chiefly, it would be well that we should go there because it is "far off," and the long journey in reaching it would bring home to the delegates, as nothing else would, the vastness and the variety of our heritage as a Canadian people. We may have looked at it on maps and read of it in books and pamphlets, but it is quite another matter to see it for ourselves. Actual sight brings vivid realization. And we need that realization, not that we may make our boast of the size and greatness of our country. No, "all such boasting is vain," and perhaps we have done a little too much of it in the past. But we want, as a Church, to realize that rarely in the history of the world has one young country had placed in its possession an inheritance, for development in weal or woe, so vast and so variegated, as our Dominion has in the Canadian West to-day. In the face of it all we want to have borne in upon us as Churchpeople, vividly and profoundly, the sense of our responsibilities as leaders and councillors of the Church we represent. I repeat, the trip to Vancouver would have widened our vision of the opportunities for the Church in that vast West, which a young Churchworker in a captivating book descriptive of his experiences terms, "A land of open doors"—a land with open doors of opportunity on every side for the entrance of every kind of beneficence and healthy influence which the Church and a Christian civilization can bring with them.

Meeting as we do this year instead of last, we disturb the sequence of our regular triennial gatherings. It will thus be for us to consider whether we should meet again at the regular time in 1917, or place the date three years from this year. A difficulty will emerge in fixing upon 1918, for a meeting then would collide with the Lambeth Conference, which will hold its regular decennial gathering in that year.

MANY CHANGES.

Since our last meeting, four years ago, we have to record many changes and some additions in the Episcopate of our Canadian Church. Very shortly after that meeting, Dr. Holmes, Bishop of Athabasca, was called to his rest with almost tragic suddenness. He was a good man and full of the Holy Ghost and of spiritual power. Dr. Robins, his trusted Commissary and Archdeacon, was chosen and consecrated to the vacant See. God also called home a year ago Dr. Dunn, the venerable and

venerated Bishop of Quebec, after he had served the Church in that Diocese with great fidelity and efficiency for many years. He has been succeeded by Bishop Williams, who, from his long connection with the Diocese and intimate knowledge of its traditions, should prove an admirable choice for the high office. By the removal of Bishop Perrin to England, the See of Columbia was rendered vacant, and was filled by the consecration of Dr. Roper, who, after doing excellent work for the Church in British Columbia, has been transferred to the Diocese of Ottawa. It is a source of great satisfaction to the Church to have as a chief shepherd in the capital of our Dominion a man of Bishop Roper's strong personality and power. And here it is fitting that we should refer to the retirement of that aged and yet ever young Father in God, Archbishop Hamilton. For many years a most devoted and most successful parish priest, then an alert and in every way an admirable Bishop, then a most respected Archbishop, beloved by us all on account of his attractive personality, Dr. Hamilton has retired from active work, full of years and honour. I am sure that our ardent prayer is that his well-earned rest may be sweetened with the benediction of his Master's "Well done, good and faithful servant," and his waiting for the Lord's home call may be brightened by the light at eventide. Since our last meeting the Church has witnessed the addition of another chief shepherd for its work in the foreign field, in the person of Bishop Hamilton, who was consecrated as Bishop in Mid-Japan. It should be a cause of devout thankfulness to note this further consolidation of our work in the foreign field, especially in view of the exigent calls upon the Church in providing for development in the new parts of our own Dominion. We very heartily welcome both of our foreign missionary Bishops to this meeting of our Synod. The report given by our General Secretary of the visit of the delegation to our foreign Mission stations makes peculiarly interesting reading, and should be studied by every Church person who has the Mission work of the Church at heart. A sudden break-down in health, which we thank God proved only temporary in severity, rendered it necessary for the Bishop of Ontario to ask for an assistant. We welcome to this meeting Dr. Bidwell, Bishop of Kingston, as coadjutor to Bishop Mills. We also welcome to this meeting Bishops Gray and Doull, the first Bishops of the Diocese of Edmonton and Kootenay, respectively. We regret that Bishop Lucas, who since our last meeting has been consecrated to the See of McKenzie River, is not able to be with us. Bishop Scriven, consecrated within the last few weeks to the

See of Columbia, is with us for the first time as a member of the Upper House, though he has been for years a familiar figure in the Lower House.

The House of Delegates will doubtless make fitting reference to the losses in its ranks during the past four years, but I am sure that the whole Synod will pardon a brief reference by its President to the passing of one of the members of that House. I refer to the death of the Hon. S. H. Blake, who for over half a century had been an outstanding figure in the councils of the Church in Canada. He was a man of commanding intellect, of a wonderfully alert mind and of singularly magnetic speech. His ideas and convictions were fixed, not fluid, and he clung to them with an almost ferocious intensity and untiring tenacity. Though there were points upon which many of us differed from him profoundly, yet we could not help admiring his great brilliance and his solid virtues. From the inception of the General Synod he took a keen interest in all its doings, and did much towards the shaping of its legislation. To say that we shall miss him at our meeting, is to say very little. We shall miss his scintillating wit, his protagonism in upholding causes which he had at heart, his loyalty to missionary enterprises, and above all, we shall miss the contagion of his earnestness and the uplift of his courage in undertaking great things for God and his Church.

In the tragedy of the sinking of the "*Lusitania*," the Upper House lost its efficient and much-loved Secretary, the Rev. Canon Phair, a servant of God in every way, possessed of one of the choicest spirits that ever animated in the work of our Canadian Church. Though he did not fall on the battlefield we cannot help feeling that he suffered martyrdom in the sacred cause of righteousness, truth and honour, which our Empire is espousing.

THE WOMAN'S AUXILIARY.

That noble and useful organization, the W.A., continues to grow richer and richer in its good works. Since our last meeting, it has come into closer and larger connection with the work of the Board of Management, for which we are devoutly thankful. Since then, too, it has assumed the responsibility of the support of a definite department of our foreign Mission work—namely, that among women and children. When it undertook this it asked our Board to make a grant-in-aid, but to the honour of the organization and to our relief, it has subsequently relinquished the grant, a kindness which has been most helpful to our Board in meeting unexpected obligations. It is, I am sure, very gratifying to us that

this great auxiliary society should this year make its Board meeting synchronize with ours and that it meets in the same place. For purposes of mutual council with each other and mutual prayer and communion with the great Head of the Church, this circumstance should be most useful. That God may bind us ever more closely to each other in the union of our common work for Him, that we may be labourers together with Him, and one day rejoice together, ought surely to be the prayer going up from all our hearts.

PRAYER BOOK REVISION AND BENEFICIARY FUNDS.

It is not my custom to say very much about the business coming before the Synod, but there are one or two matters upon which I desire to dwell. And, first, I would like to advert to one supremely important subject which will engage our attention at this meeting, and that is the report of the Committee on the Revision and enrichment of the Book of Common Prayer. I cannot conceal from you my earnest wish that this important work may be carried through at this meeting of our General Synod. In the first place I feel that we need a revised and enriched edition of our Prayer Book for our Canadian Church. Beautiful and rich as the old Book is, endeared as it is to us by generations of use, coming down as it does redolent with its sweet spiritual memories that are enshrined in its words of unrivalled dignity and beauty, one feels somehow that it will be dearer to us still by having some localizing touches here and there of our Canadian needs and Canadian sentiments. It will be no new Book, but it will be the Book of Common Prayer for the Church of England in Canada, as our Canadian Hymnal is the Book of Common Praise for our Canadian Anglicans. More than one of the most learned and wisest representatives of the Bishops in England have expressed to me the wish that the daughter Church in Canada should not wait for the action of the Mother Church in this matter, but that, untrammelled as it is by State connection, etc., it should lead in the issue of such a safe and wise revision of the Prayer Book as will show that the Book can be revised and enriched and yet remain in its essential and precious features the same Book. The Committee has expended long and painstaking labour upon their work and, to my mind, they have given us a sane and conservative revision of the old Book and a rich addition of prayers for special occasions. I can, with a good grace, commend the work of the various special committees and of the General Committee, from the fact that, though a member of them, I was not able to be at many meetings,

and had, therefore, very little personal part in the work—at all events until towards the end. The Deputy Chairman, the Bishop of Huron, has done yeoman service for which the Church will owe him very, very much. The two secretaries, Dr. Bidwell for part of the time and Archdeacon Armitage for the rest, have been most able and efficient in their work, and have laid the Church under great obligation to them for what they have done. The members of the Synod have had the draft book in their hands for some time, and have had an opportunity of examining it. It is to be hoped, therefore, that the new Book will be approved at this meeting, and thus be in a position to be put forth for use within a short time.

There is a question which has been before several meetings of our Synod, but no decisive action has been taken in regard to it. It is the matter of the Beneficiary Funds of the Church. It is urgently desirable in the interests of our clergy that something should be done at this meeting. If this Synod cannot suggest some solution of the matter, it ought, at all events, to recommend very strongly the establishment of some degree of reciprocity between the various Provinces or Dioceses having such funds. At present a clergyman removing from one Diocese to another is liable to be placed in serious disability and also exposed to financial loss. This should not be.

POLITICAL CORRUPTION.

Among the reports of the various committees of the Synod, there are some which are not only excellent, but pertain to subjects of profound importance to the life and character of our Canadian citizenship. It seems to me that if these reports are adopted, some real effort should be made to bring them before the eyes and hearts of our people. It is not enough to pass them, print them, bind them, send them to the delegates, who already know about them, and then place them on shelves in the archives of the Church. If the Church in its councils, after deliberation and thought, forms judgment on public questions vitally affecting the life of the community, that judgment should be known to the members of the Church and to the citizens generally. We are often accused of having no definite policy on public issues, simply because our policy is not known. The point I wish to make is, that we should take definite measures for making known to our Church-people what is the considered view of the Church on certain important matters of public moment. For example, in the report of the Committee on Moral and Social Reform, not to mention

other supremely valuable recommendations, paragraph eight refers to "Political Purity," and contains many weighty statements on the subject. That the politics of our country have been growing more and more impure as years go on is a sad and self-evident fact. This is neither the time nor the place to enter into details, but it is not too much to say that to every right-minded citizen who loves his country, the situation from time to time seems most grave indeed. It seems almost as if no political party can remain long in power before corruption creeps into it and spreads like a dread disease until it gnaws upon its vitals and kills it. Revelations of wrong-doing come to the surface here and there like hideous local eruptions, and it is not encouraging to be told that these are only slight compared to what is covered up and remains seething underneath. The situation, I repeat, is most menacing to the future well-being of our country. There must be a cleansing of the springs of our political life or else our whole character and ideals as a Canadian nation will be gravely imperilled. The cleansing is in the hands of the electors, who must see to it that only clean men are placed in public positions, and not only that, but that only clean men will be kept there. It may be asked, What has the Church to do with this? Much, every way, is my reply. If in the last analysis the people are responsible—and we cannot have a pure political atmosphere unless the "people love to have it so"—then, I say, there is not only much, but everything for the Church to do. And this brings me to what I desire to press home about our not only forming clear and definite views as a Church on public problems, but also seeing to it that these are duly promulgated to our people. The question is, How is this to be best done? If a clergyman takes these matters into the pulpit, he is accused of being a partisan, and the chances are, in many cases, that he is. Then we have that most undesirable production—the political parson. What I venture to recommend is that the Church after prayerfully forming its judgment on public questions and holding up proper ideals of character and conduct, as it frequently does in reports of Synod Committees, should not embalm these in journals of Synods, which are seen by but few, but should have them each printed separately in such a form as to be capable of distribution among our people at the proper time. For example, when a Federal or Provincial election is coming on, let the solemn declaration of the Church on the sacred responsibility of the franchise and matters connected with it be read in every Church of our Communion in the land, and not only that, but a printed statement of it be placed in the hands of every

Church person who is a voter. While a man may not take sufficient heed to what he hears, it is wonderful how the quiet reading, marking, learning of a message leads to an inward digesting of it and ultimately to an acting upon it. I feel that the Church must do something in combining with other agencies towards stemming the tide of political impurity which is and has been flooding and defacing our fair land. And I venture to mention this method of beginning to do that something. Our weakness in the past has not been that we do not possess proper ideals or convictions on public questions, but that we have failed to bring them officially and authoritatively before the attention of our people.

OBSERVANCE OF THE LORD'S DAY AND THE WAR.

Another matter closely affecting the public life of our people is the observance of the Lord's Day, upon which there is a luminous and excellent report brought in by one of our committees. This should not be passed by unnoticed. If we allow the gradual invasion upon the sanctity and the due observance of this day by indifferentism and pleasure-seeking until it becomes the world's holiday rather than God's holy day, we shall be surrendering one of the best safeguards of our moral and spiritual well-being as a nation. We cannot fail to notice and to be pained by the fact that the trend of modern thought and practice is in the direction of loosening the sanctions which would conserve this day for respecting the rights of the soul as well as of the body. The Church must make some systematic effort to uphold the integrity and sanctity of the Lord's Day. I say a systematic effort, for we must not leave this to the haphazard of an occasional sermon on Sunday Observance, but there must be an organized effort for educating public opinion against the neglect and desecration of the day and in favour of upholding one of the best traditions of our Canadian public life. I would suggest that a definite Sunday be appointed with the authority of this Synod, when not only sermons will be preached, but when the considered thought of the Church as a whole will be made available to our people in some convenient printed form. The volume of public opinion on other questions which we see setting in with such irresistible momentum as to carry everything before it has, we know, in every instance been rolled up by patient and persistent advocacy, not only from pulpit and platform, but chiefly from the message of the printed page. For the sake of safeguarding what we must all deem to be one of the chief bulwarks of our Christian civilization, the main-

tenance of the Lord's Day for rest and worship, let the Church not only pass resolutions, but pass them on to our people in order to leaven public opinion on the subject. And, my brothers, if there ever was a time in the history of the Church when it behoved us to strengthen the things that remain and are ready to die, it is the present. God is not permitting us to pass through this awful crisis in our Empire and in our Dominion without some grave purpose. The agonies of Europe, the tragedies of this war that are desolating so many of our hearts and homes, it seems to me, are either the death pangs of a decadent civilization, or the birth throes of a better order of things for our world. I believe they are the latter. God is testing us with this terrible war that He may purify us as gold tried in the fire. Already in the year that is gone we have learned much. "We have experienced as never before the beat and the throb of a mighty common purpose. In the unity and strength of that common purpose we have found ourselves lifted up to new heights of life. We have been taught that the things which we thought were first are not first. The selfishness which has affected so much our social, industrial and national life stands to-day revealed in its true character and its inevitable consequences. We have already grown wiser, and more serious." This Dominion of ours which, especially in recent years of abnormal prosperity, had been playing with speculation and programmes of aggrandisement, and intoxicated with success, had been in danger of surrendering entirely its soul to material things, has within the last few months been awakened to the realities of life. The old truths of duty and loyalty and sacrifice have once more proved themselves to be the bread of Heaven by which men and nations live. Yes, my Brothers, we have gained these things already, but we must gain more, and that is why some of us desired that we should have this meeting of the highest council of our Church at this time. We wanted this meeting as a war session of the Church militant, when we could mobilize our spiritual forces to co-operate with God in carrying out the purposes of His divine will. We did not want to defer our meeting till the war was over, lest then it would be too late to take measures for bringing out of this awful conflict and tragedy the spiritual results which God designs. This, then, is no ordinary meeting of our Synod. No meeting just now can be such. It must be extraordinary, abnormal in its intensity, in its thoughtfulness, in its heart-searching. As the Bishop of London remarked the other day, "The cry which was raised at the beginning of the war to keep the nation from excitement, 'Business as usual,' has proved

a most mischievous narcotic. The real cry should have been, 'Nothing as usual,' for there has never been such a day of God for a thousand years," and so I say this cannot be a normal meeting of our Synod. It must be an epoch-making meeting—a memorable meeting in which our hearts and souls will have been stirred as never before. While we sit here God is permitting to continue the most awful war that the world has ever seen, a war involving a sacrifice of men and treasure unparalleled in the history of the world. If we believe in Him as the Supreme All Ruler, as the Disposer of All Things, as the Almighty who can refrain the spirit of princes and is wonderful among the kings of the earth—if we believe that He can at His will break the arrows of the bow, the shield, the sword and the battle, and yet He is allowing all this to go on, He must have a purpose, and that purpose the most transcendantly great and grave one, for it is being bought by the most colossal price ever paid for anything beneath the skies, except the price paid on Calvary for the sins of the whole world.

CONSIDER OUR WAYS.

Now, what I desire to say is, that it is for us to search and see what that purpose is, and then to co-operate with God in bringing it to pass. The first thing God requires of us just now is to "Consider our ways," as the Bible expresses it. And when we do, the conviction is at once brought home to us that our ways in this age are not right. We all admit in our more serious moments, for example, and we remark it to each other that religious indifference has settled down upon us, that God's things with many are not first, nor second, but even last. We admit that a great many wholesome religious practices which should have been precious heirlooms from our fathers have been allowed to slip out of our modern life—regular Church attendance, Bible reading, family worship and home religion generally. Now, if these things are right, and if they have produced the saintly lives of much-loved forbears, whose memories we recall with deep admiration and affection, clearly it must be God's primary purpose for us just now that we should get these things back. And it is for the Church to lead in this. It will be recreant to its most solemn duty if it does not, that is, exert all its energies just now in inaugurating a spiritual campaign for bringing back into our lives the precious things which our modern Christianity has lost. In some measure the Church has been doing its part during the recent months and doing it well. We have preached courage, loyalty and patriotism, and it was fitting that we should do so, for the cause for which we

have been rallying support is one about which no follower of the Christ need entertain qualms of conscience. Our Empire entered upon it with clean hands and a pure heart. We thank God for the splendid response in men and means which has come from our Dominion. We thank God for the valour, heroism and the steadiness in the direst conflict displayed by Canada's sons. Our clergy have shown not only willingness, but so great eagerness to go forward as Chaplains that places have been found for only a very small proportion of those who have volunteered. While the Church has thus done what it could, so far, and has co-operated with commendable zeal with other organizations in providing for the comfort of those who have gone forth for King and country, there is yet a great work for it to do. And that work will consist in seizing the opportunity which the seriousness produced by the war offers for deepening the spiritual lives of our people. Certainly, never in the history of the Anglican Communion, and perhaps never in the history of Christendom, has such an opportunity been given to the Church and such a challenge thrown down to it. People on every hand are turning round and seeking after God, whom they had lost out of their lives for years. People on every hand, as someone has expressed it, have "discovered their souls," and they realize that nothing which the whole world has to offer can compensate them for the loss of those souls. People are more sensitive than they have been for years to spiritual impressions, and in many instances, in fact, are hungering for religion and after righteousness. Others are on the eve of coming back to God, and are just waiting for a moving word and a stimulating touch of sympathy. The question is, will the Church adequately avail itself of all this abounding chance of winning souls and of bringing back the lapsed and the indifferent? Will it adequately buy up this unspeakably great opportunity? Will the Church itself be re-baptized with the Holy Ghost and with power? Will there come out of all this a Church born again, a freshly-quickened Church? The answer to all this must come from you and me, as far as our Canadian Church is concerned. And it seems to me that it should come from this Synod, as the highest representative body of our Church.

THE CHURCH MUST LEAD.

The Christian Church must lead just now or abdicate forever its claim to be Christ's authoritative agency for good in the world. The Church is on its trial. It is being challenged and criticized. Now as perhaps never before has been given to it the supreme

moment for vindicating itself and showing to the world that it possesses the power of God unto salvation, the power to reconstruct a broken-down civilization, and to bring good out of evil. But the practical question is, How is the Church to do this? How is it to lead in this great campaign? We shall be told that the Bishops must lead in their dioceses. Yes, and, please God, they will endeavour to do so. We are devising means for at once setting about a systematic effort to revive God's work in the midst of this year. And then we shall be told that the Clergy must wake up and do something in their parishes. Yes, and, please God, they will be earnestly constrained to do it, and will do it. But, my brothers, this is not the whole Church or even the major part of it. The Church is the congregation of faithful people. The Bishops and Clergy are after all only a very small portion of the Church. If from this Synod we are to start a fire of enthusiasm throughout our Church that will kindle and spread till the whole is aflame with new fervour and zeal, then every Bishop must go home to his Diocese, every clergyman go back to his parish on fire. But that is not all. Every layman must go home to his parish and to his family alive with a new enthusiasm. He must go home with this resolve on his lips and his life. "As for me and my house, we will serve the Lord." Ah, yes, we want a revival of zeal and earnestness all round. If judgment is to begin it must, it is true, begin with the House of God, but it will never succeed if it stops there. The Bishops and clergy must be quickened,—quickened in their preaching, quickened in their visiting, quickened in their praying. The Bishops and clergy must lead. They are appointed thereto. But leaders without an army following are of little avail. Let me plead, then, for a real and actual co-operation on the part of the laity in this matter. Let every layman, as I have said, go home from this Synod resolved not only that things are to be different with himself and his family after this, but let him go home to be a recruiting centre of spiritual power in his district, and carry a benediction with him from this meeting. The Church may be revived, and, God knows, it needs it. The Bishops and Clergy may be wakened up, and, God knows, we need it, and great good may come from all this, and will come. But it is not enough. We want, as I have said, the co-operation of the laity, for we know what that means. For years we Bishops and Clergy laboured earnestly for the support of Missions and did what we could, but we had only a small measure of success. When, a few years ago, the laity threw themselves into the effort it was revolutionized with success. Let us, in the same way, have your co-operation in

things spiritual. My brothers of the laity, we Bishops and Clergy may do our duty to your sons and daughters to the utmost of our power. We may imprint the sign of blessing upon them in baptism, we may lay upon their heads the hands of blessing in Confirmation. These are all well, and being God's means of grace, will bring His benediction and place the lives of young people on right paths.

HOME INFLUENCE.

But the home influence must act with these or it may eventually counteract them. God must not only be the God of the Sunday and of the Sanctuary, but the God of the weekday and the "God of Bethel" as well. He must be not merely the casual visitant on the mountain-tops of spiritual vision, but the Real Presence in everyday life, who, even when we know it not, is guiding us with His eye and gathering us into the continuity of His purpose. The weekly influence of the Church and its ordinances is of unspeakable blessing, but it is only occasional. The daily influence of a home where there is the fear of God is perpetual. We value the benefits of the ministry of the Sanctuary supremely, and we feel that we cannot do without them, either for ourselves or for those committed to our care. But there is something indescribably and sweetly influential in the religious ministry of a Christian home. It was not a priest but only a patriarch whose blessing to his grandsons thrills us every time we read it, because it throbs with a strong conviction of an experimental religion: "The God before whom my fathers Abraham and Isaac did walk, the God which hath fed me all my life long unto this day, the angel which hath redeemed me from all evil, bless the lads." There is, you know, a priesthood of the laity, and where it exists and is exercised it furnishes a succession of spiritual helpfulness which goes down from father to son and from mother to daughter, binding together the generations of God's servants as they march to the Land of Promise. God grant that as a result of this meeting there may be on the part of us all a sustained effort to revive God's work in the midst of the years, and that before we adjourn we may arrange some definite means of carrying it out.

We have had the pleasure and the privilege this morning of listening to a most inspiring and helpful sermon from our brother of the sister Church of the United States. Bishop Lloyd is a most devoted and enthusiastic advocate of Missions, and is president of the Missionary Society of the American Church. For that reason, as well as for many others, we have been most

fortunate in securing his presence with us. We thank him for coming and giving us the inspiration of his words and of his experience.

May God be with us in our meeting, and make us wise and prudent in our deliberations for the carrying on of His work.

After the address, the Primate directed the Lower House to elect a Prolocutor. The members of the Upper House then withdrew.

Prayer was then said by the Prolocutor, after which the Hon. Clerical Secretary called the roll of clerical delegates, and the Hon. Lay Secretary called the roll of lay delegates.

It was then declared that there were 109 clergy and 69 laity, who answered their names, and, therefore, a quorum was present.

The Bishops of the Upper House returned to the Lower House at 5 p.m., to receive the Mayor of Toronto, who addressed the Synod, giving the members a hearty welcome to the City.

The Primate asked the Prolocutor to reply on behalf of the Synod, who thanked the Mayor for his welcome and asked Archdeacon Heathcote and Mr. E. G. Henderson to reply to the Mayor's address, both of whom replied in suitable words.

The Primate replied on the part of the Upper House, after which the members of the Upper House withdrew.

Archdeacon Ingles, seconded by Mr. E. G. Henderson, nominated the Rev. Canon Powell as Prolocutor of the Lower House, and on motion Archdeacon Ingles cast a ballot, and Canon Powell was declared elected unanimously.

The nominators then accompanied the Prolocutor to the Upper House. On their return Judge Holt nominated the Rev. Canon Tucker as Deputy Prolocutor, seconded by Archdeacon Armitage. On a ballot being cast by the Lay Secretary, Dr. Tucker was declared unanimously elected.

The Prolocutor then appointed Chancellor L. H. Davidson, K.C., and Chancellor J. A. Worrell, K.C., as his assessors.

The Ven. Archdeacon Ingles, M.A., was re-elected Hon. Clerical Secretary.

Mr. F. H. Gisborne, K.C., was re-elected Hon. Lay Secretary.

Moved by Archdeacon Armitage, seconded by Judge Holt, and Resolved :

That His Honour Judge McDonald, D.C.L., be re-elected Treasurer.

Moved by Archdeacon Armitage, seconded by Judge Holt, and Resolved :

That Dr. Lansing Lewis and Mr. R. J. Carson be re-elected auditors.

Moved by Chancellor Worrell, seconded by Chancellor Campbell, and Resolved :

That, the Upper House concurring, Mr. F. H. Gisborne, K.C., be re-elected Registrar.

Moved by Mr. E. G. Henderson, seconded by Archdeacon McKay, and Resolved :

That the rules of order be suspended, that he might introduce the motion of which he had given notice, and which is to be found on page 5 of the Convening Circular.

The rules of order were suspended.

Moved by Mr. E. G. Henderson, seconded by Archdeacon McKay, and Resolved :

That the first order of business on Monday morning, after routine, be the consideration of the Report of the Committee on Prayer Book Revision, Enrichment and Adaptation.

Moved by Chancellor Worrell, seconded by Mr. Teed, and Resolved :

That when the House adjourns at 5.45 p.m., it stand adjourned until 8.15 p.m.

The following messages were received from the Upper House :

MESSAGE NO. 1.

Subject : Election of Secretaries of Upper House.

The President of the Upper House begs to inform the Prolocutor that the Upper House has elected the following to act as Secretary and Assistant Secretary : Rev. W. A. Ferguson, Secretary ; Rev. H. O. Tremayne, Assistant Secretary.

(Signed) S. P. RUPERT'S LAND,
President.

MESSAGE NO. 2.

Subject : Report of Prayer Book Revision Committee.

The President of the Upper House begs to inform the Prolocutor that the Upper House has adopted the following resolutions :

Moved by Bishop Fredericton, seconded by Archbishop of Nova Scotia, and Resolved :

That the Lower House concurring, the Report of the Committee on Prayer Book Revision, Enrichment and Adaptation be considered at a joint session of both Houses, and

Moved by Bishop of Fredericton, seconded by Bishop of Huron, and Resolved :

That the consideration of the Report of the Committee on Prayer Book Revision be taken up on Monday morning first in order after routine business.

(Signed) S. P. RUPERT'S LAND,
President.

Moved by Chancellor Worrell, seconded by Archdeacon Armitage, and Resolved :

That this House do concur in Message No. 2 from the Upper House.

At 5.45 p.m. the Synod adjourned.

EVENING SESSION.

The Synod re-assembled at 8.15 p.m.

The Roll of Members as called by the Secretaries was referred to the Committee on Election and Credentials.

On the Minutes of the last Session being called for it was

Moved by Chancellor Worrell, seconded by Archdeacon Newnham, and Resolved :

That the reading of the Minutes of the last Session of the Synod be dispensed with, and that the Minutes as contained in the printed Journal of the last Session be adopted as the Minutes of the said Session, and confirmed.

That two copies of the said printed Journal, together with the convening Circular, certified by the Prolocutor and the Honorary Secretaries, be deposited with the Registrar.

The Hon. Treasurer of the Synod, Judge Macdonald, presented his Financial Report.

GENERAL SYNOD OF THE CHURCH OF ENGLAND IN CANADA.

General Statement of the Honorary Treasurer to 2nd Sept., 1915.

Receipts.

Balance on hand, General Account.....	\$ 2,412 48
Balance to Credit of Hymn Book Committee.....	229 42
Offeratory, Synod Service, 1911.....	69 30
Diocesan Assessments.....	10,549 00
Cambridge University Press <i>re</i> Prayer Book Revision	8,684 43
Bank Interest, General Fund.....	280 84

\$22,225 47

Disbursements.

Travelling Expenses of Delegates.....	8,779 83
Expenses of Prayer Book Committee.....	7,230 17
Printing, Postage, Supplies and Sundries.....	1,803 07
Balance in Bank to Credit of :	

Hymn Book Committee.....	\$ 229 42
Prayer Book Committee.....	1,454 26
General Account.....	2,728 72
	<hr/>
	4,412 40
	<hr/>
	\$22,225 47

Certified to.

(Signed) LANSING LEWIS, } *Auditors.*
 R. J. CARSON, }

[COPY]

THE GENERAL SYNOD OF THE CHURCH OF ENGLAND IN CANADA.
 THE MOLSONS BANK.

BROCKVILLE, Sept. 2nd., 1915.

TO HIS HONOUR,
 JUDGE H. S. McDONALD,
 Treasurer, General Synod.

DEAR SIR,—

The following were the balances at credit of the various General Synod accounts at this office on 1st September :

1915.

Current Account : General Synod.	\$ 43 19
“ “ H. S. McDonald, in trust <i>re</i>	
Book of Common Praise....	229 42
Savings Bank account, No. 716—General Synod...	2,685 53
Savings Bank account, No. 1405, H. S. McDonald,	
in trust for Revision, Book of Common Prayer.	1,454 26
	<hr/>
	\$4,412 40

Yours truly,

(Signed) C. E. BAYNES-REED, *Pro-Manager.*

HERBERT S. McDONALD,
In Account with

THE GENERAL SYNOD OF THE CHURCH OF ENGLAND
IN CANADA.

Re THE BOOK OF COMMON PRAISE.

Statement of Royalties received from the Oxford
University Press :

2nd August, 1911 to 6th Sept., 1912.....	£459	0	1
7th Sept., 1912 to 6th Sept., 1913.....	£475	15	10
7th Sept., 1913 to 1st August, 1914.....	£504	5	2
2nd August, 1914 to 1st August, 1915.....	£398	4	9
Total.....	£1837	5	10

The drafts for these sums respectively were endorsed over by me to John A. Worrell, K.C., D.C.L., General Treasurer of the M.S.C.C.

Respectfully submitted,
(Signed) HERBERT S. McDONALD,
Honorary Treasurer, the General Synod.

2nd September, 1915.

Dr. Lansing Lewis presented the Report of the Auditors.

AUDITORS' REPORT.

We beg to report that we have examined all the accounts, vouchers and bank pass books of the Hon. Treasurer, and found everything exceedingly well kept and perfectly correct. There are numerous evidences of the great amount of time, care and attention which have been given to the work of the office by the Hon. Treasurer, and we consider it our duty to state that there is now more work than Synod should expect any Honorary office-bearer to undertake, especially if they wish to retain the valuable services of such a man as His Honor Judge McDonald. We, therefore, desire to recommend that a small grant be made for clerical assistance, not exceeding \$200.

We also desire to express our opinion that the statements need not be furnished in such detail, and that Diocesan Treasurers be responsible for supplying the Hon. Treasurer of this Synod with the travelling expense accounts of their respective representatives, and the payment of the same when they receive the gross amount from our Hon. Treasurer.

As the labours of the Hymn Book Committee have come to an end, we would suggest that the balance standing to the credit of that Committee for expenses be transferred to general account.

Five Stg. Drafts amounting to the equivalent of \$11,220.13 from the English publishers of the Book of Common Praise for Royalties on the sale of that book were received by the Hon. Treasurer, and in accordance with his interpretation of the resolution of General Synod, as set forth in the Journal of the Sixth Session on page 20, and also in order that the best rate of exchange might be obtained, were endorsed over to Dr. Worrell as General Treasurer of the M.S.C.C., without going through the books of the Hon. Treasurer of this Synod. Without in the least degree criticising the course followed by our Treasurer, we remarked to him, during the audit, and he quite agreed with us, that for the better information of the Synod, and as an interesting financial record in connection with the new Hymn Book, these returns, payable to him, should have appeared in his accounts. This the Hon. Treasurer will be happy to do in future if our recommendation to Synod is approved.

BROCKVILLE, 2nd Sept., 1915.

(Signed) LANSING LEWIS,
R. J. CARSON,
Auditors.

Moved by Dr. Lansing Lewis, seconded by Mr. R. J. Carson,
That the Report of the Auditors be adopted.

After some discussion it was moved and resolved that the suggestions of the report be considered clause by clause, and after such consideration it was

Moved by Dr. Lansing Lewis, seconded by Mr. R. J. Carson,
and Resolved :

That the Report of the Auditors having been considered clause by clause, it be adopted.

Moved by Judge McDonald, seconded by Archdeacon Armistage, and Resolved :

That the Report of the Hon. Treasurer be adopted.

Archdeacon Draper raised the question of the payment by each delegate of the sum of ten dollars towards the expenses of the Synod, objecting that this suggestion made at London was owing to the proposition to hold the Synod in Vancouver last year, and does not apply to all time.

Moved by Judge McDonald, seconded by Chancellor Campbell, and Resolved :

That, the Upper House concurring, the payment to the M.S.C.C., for the purposes of their Reserve Fund of £398 14s. 9d. of which a part are monies derivable from the Royalties of the Book of Common Praise since the first of September, 1914, be ratified and confirmed.

Moved by Rev. Dr. Renison, seconded by Rev. Dr. Tucker, and Resolved :

That the Order of Proceedings be suspended that he may move that Rev. Dr. Goodwin, Rector of St. Paul's Church, Rochester, be given a seat on the floor of the House.

The Order of Proceedings were suspended.

Moved by Rev. Dr. Renison, seconded by Rev. Dr. Tucker, and Resolved :

That the Rev. Dr. Goodwin of the Diocese of Western New York be admitted to a seat on the floor of this House.

The Prolocutor then appointed the Rev. Dr. Cayley and Rev. Dr. Renison as a Committee to introduce to the House, persons to whom the privileges of the House have been extended.

While the Order of Proceedings was suspended it was moved by Archdeacon Ingles, seconded by Mr. F. H. Gisborne, and Resolved :

That, with the concurrence of the Upper House, the deputation from the Church in the United States be received at 4 p.m., tomorrow (Thursday), and that the Hon. Secretaries be requested to notify the deputation to this effect.

Chancellor Davidson presented a Memorial from upwards of 2,000 Members of the Church of England in the Dominion, in regard to the Prayer Book Revision.

Moved by Chancellor Worrell, seconded by Chancellor Davidson, and Resolved :

That the Memorials respecting the Revision of the Prayer Book presented by Dr. Davidson stand for consideration at the joint Session of the two Houses on Monday morning.

Moved by Archdeacon Armitage, seconded by Mr. F. H. Gisborne, and Resolved :

That only one Memorial on the Prayer Book presented by Dr. Davidson be printed, and a statement made as to the number presented, but that no signatures be printed,

And that copies of the Memorial be printed for the information of the House.

A notice of Motion was given by Archdeacon Draper that he will move, seconded by Dean Llwyd,

That the following resolution passed at the Session of the General Synod in London, Ontario, in September, 1911, viz., "That every delegate or his substitute attending Synod be required to pay the sum of \$10.00 toward the travelling expenses of the Synod," be rescinded, the Upper House concurring.

At 10 p.m. the Synod adjourned.

Confirmed.

(Signed) T. W. POWELL,
Prolocutor.

Second Day

Thursday, September 16, 1915.

At 9.30 a.m. Morning Prayer was said in the College Chapel.

At 10 o'clock the Lower House re-assembled.

After Prayer by the Prolocutor the Minutes of the proceedings of the first day were read and, after amendment, approved.

The Prolocutor read the names of those whom he had appointed to the Nominating Committee.

CLERICAL

Diocese Nova Scotia,
Dean Llwyd,
Diocese Quebec,
Dean Shreve,
Diocese Toronto,
Archdeacon Cody,
Diocese Fredericton,
Dean Neales,
Diocese Montreal,
Dean Evans,
Diocese Huron,
Principal Waller,
Diocese Ontario,
Canon Beamish,
Diocese Algoma,
Archdeacon Gilmour,
Diocese Niagara,
Archdeacon Forneret,
Diocese Ottawa,
Canon Kittson,

LAY

R. V. Harris.
Chancellor Campbell.
L. H. Baldwin.
M. G. Teed.
Chancellor Davidson.
Chas. Jenkins.
Judge McDonald.
Chancellor Boyce.
Hon. R. Harcourt.
F. H. Gisborne.

<i>Diocese Rupert's Land,</i> Canon Murray,	Dr. Speechly.
<i>Diocese Moosonee,</i> Rev. R. P. Soanes,	G. B. Nicholson.
<i>Diocese Saskatchewan,</i> Canon Smith,	Adam Turner.
<i>Diocese Athabasca,</i> Rev. W. G. White,	Chas. D. White.
<i>Diocese Qu'Appelle,</i> Archdeacon Johnson,	E. W. Miller.
<i>Diocese Calgary,</i> Dean Paget,	Chancellor Conybeare.
<i>Diocese MacKenzie River,</i> Rev. W. H. Fry,	W. J. Melrose.
<i>Diocese Yukon,</i> Rev. W. G. Blackwell,	C. F. Johnson.
<i>Diocese Keewatin,</i> Archdeacon Maltby,	Capt. Machin.
<i>Diocese Columbia,</i> Dean Schofield,	John Harvey.
<i>Diocese Caledonia,</i> Rev. T. J. Marsh,	H. J. Cambie.
<i>Diocese New Westminster,</i> Rev. G. C. d'Easum,	G. H. Cowan.
<i>Diocese Kootenay,</i> Rev. H. W. Simpson,	Chancellor Crease.
<i>Diocese Edmonton,</i> Archdeacon Webb,	G. R. F. Kirkpatrick.
<i>Diocese Cariboo,</i> Archdeacon Pugh,	H. L. G. Austin.

The House gave the Committee permission to meet after the noon-day prayers.

Chancellor Davidson presented the Memorial which he wished printed from among those which he presented on Wednesday evening.

Moved by Archdeacon Heathcote, seconded by Capt. Mellish, and Resolved :

That the Memorial from the Diocese of New Westminster (page 281) on Oriental Work be received and dealt with on Friday, the Mission Board Day.

In reference to the Memorials from the Synods of the Diocese of Ottawa and the Diocese of New Westminster, printed on pages Nos. 90, 91 and 92 of Convening Circular, it was

Moved by Rev. Rural Dean Bartlett, seconded by Rev. T. J. Stiles, and Resolved :

That the Memorial from the Diocese of Ottawa and that from the Diocese of New Westminster (pages 275-278) on proposed changes in the Book of Common Prayer be received and referred to the Committee on Prayer Book Revision.

Moved by Chancellor Worrell, seconded by Chancellor Davidson, and Resolved :

That the Memorial of the Diocese of Toronto, No. 3 (page 278 of Journal), at page 92 of the Convening Circular stand for consideration at the same time as the notice of motion respecting increased representation at page 7 of Convening Circular.

The Memorial from the Synod of Rupert's Land in reference to Parish Registers (page 279) was referred to the Committee on Canons.

The Memorial from the Synod of Rupert's Land in reference to Foreign Immigrants (page 279) was referred to the Committee on Moral and Social Reform.

The Memorial from the Synod of Rupert's Land in reference to Professor's Mackenzie report on Beneficiary Funds (page 279) was referred to the Committee dealing with this subject.

The Memorial from the Sunday School Commission in reference to Prayers for Sunday Schools (page 279) was referred to the Committee on Prayer Book Revision, Enrichment and Adaptation.

The Memorial from the Synod of Huron, asking for the restoration of the stanza beginning, "O Lord, our God arise" to the National Anthem (page 280) was considered.

Moved by Chancellor Davidson, seconded by Archdeacon Richards,

That, the Upper House Concurring, the Memorial No. 6 from the Diocese of Huron be concurred in, and that the Synod directs that in all future editions of the Book of Common Praise, the verse beginning, "O Lord, our God arise," be printed, and the use of the said verse be authorized throughout the Church.

Moved in amendment by Dr. Abbot-Smith, seconded by Mr. Matthew Wilson,

That the House of Bishops be requested to authorize the verse of the National Anthem beginning, "O Lord, our God arise," for use during the war.

The vote being taken on the amendment, it was decided in the negative—Yeas : 61, Nays : 100.

The original motion was then put and decided in the negative—Yeas : 72, Nays : 89.

The following Messages were received from the House of Bishops :

MESSAGE NO. 3.

Subject—Election of Registrar.

The Primate begs to inform the Lower House that the Upper House has concurred in Message "A" from the Lower House.
Sept. 16th, 1915. (Signed) S. P. RUPERT'S LAND, *President*.

MESSAGE NO. 4.

Subject—Appropriation of Certain Prayer Book Royalties.

The Primate begs to inform the Lower House that the Upper House concurs in Message "C" from the Lower House.
Sept. 16th, 1915. (Signed) S. P. RUPERT'S LAND, *President*.

MESSAGE NO. 5.

Subject—Reception of Deputation from Church of U.S.A.

The Primate begs to inform the Lower House that the Upper House concurs in Message "D" from the Lower House.
Sept. 16th, 1915. (Signed) S. P. RUPERT'S LAND, *President*.

Moved by Chancellor Martin, seconded by Rev. Dyson Hague, and Resolved :

That the Order of Proceedings be suspended that he may introduce a resolution asking for the appointment of a Committee to consider the Primate's Address, delivered at the opening of the Synod.

The Order of Proceedings was suspended.

Moved by Chancellor Martin, seconded by Rev. Dyson Hague, and Resolved :

That the Prolocutor be requested to appoint a Committee to consider the Primate's Address, which he delivered at the opening of the Synod.

At 1 p.m. the Synod adjourned.

AFTERNOON SESSION.

The Synod re-assembled at 2.30 p.m.

The Memorial from the Synod of the Diocese of Nova Scotia, in reference to the alteration of the Form used for the consecration of churchyards (page 281) was referred to the Committee on Canons.

The Memorial from the Synod of Nova Scotia respecting letters of transfer for parishioners moving from one parish to an-

other (page 281) was ordered to be considered at the same time as the notice of motion of Chancellor Martin on the same subject.

The Memorial from the Synod of the Diocese of Rupert's Land respecting religious teaching in our Public Schools (page 281) was referred to the Provincial Synods.

The first two Memorials from the Diocese of Yukon, respecting changes in the Prayer Book (page 282), were ordered to be considered on Monday at the same time as the subject of Prayer Book Revision, etc. (page 282).

The third Memorial from the Diocese of Yukon (page 282), respecting the title of Archbishop, was ordered to be considered at the same time as the notice of motion on the same subject.

The Memorial in relation to Indian Work from the Diocese of Calgary (page 283) was ordered to be considered on Friday, at the meeting of the Board of Missions.

Dean Llwyd presented the first report of the Nominating Committee, as follows :

COMMITTEE ON ELECTIONS AND CREDENTIALS.

Very Rev. Dean Davis	His Honor Judge McDonald, (<i>Convener</i>)
Archdeacon Heathcote	Mr. W. B. Carroll
Rev. Principal Parrock	Mr. Matthew Wilson.

UNFINISHED BUSINESS AND PRINTING.

Ven. Archdeacon Cody, (<i>Convener</i>)	Mr. Matthew Wilson
Rev. Provost Macklem	Mr. Chancellor Davidson
Rev. Canon Tucker	Mr. R. V. Harris
Rev. Canon Murray	Mr. W. H. Wiggs.

CANONS.

Very Rev. Dean Davis	The Registrar
Ven. Archdeacon Heathcote	Mr. M. G. Teed
Very Rev. Dean Schofield	His Honor Judge MacDonald
Ven. Archdeacon Naylor	Mr. Matthew Wilson
Ven. Archdeacon Cody	Mr. Chancellor Campbell
Rev. Canon Tucker	Mr. Chancellor Davidson
Ven. Archdeacon Newnham	Mr. Chancellor Conybeare
Rev. R. B. McElheran	Mr. J. H. MacGill

Moved by Dean Llwyd, seconded by Dean Schofield, and Resolved :

That the first report of the Nominating Committee be adopted.

Moved by Dean Schofield, seconded by Chancellor Campbell, and Resolved :

That, that part of the Report of the Nominating Committee relating to the Committee on Canons be sent to the Upper House.

Canon Simpson presented the report of the Joint Committee, No. IV., Convening Circular, on the Colonial Clergy Act, which was immediately considered.

Moved by Canon Simpson, seconded by Dr. Albert Smith, and Resolved :

That the report of the Joint Committee on the Colonial Clergy Act be received, and that the Upper House concurring the Committee be continued.

Mr. L. A. Hamilton presented the report of the Laymen's Missionary Movement, contained in the Convening Circular.

Moved by Mr. L. A. Hamilton, seconded by Chancellor Worrell, and Resolved :

That the Report of the Laymen's Missionary Movement be received as a Memorial, and be considered on Friday when the work of the Missionary Society of the Church of England in Canada is under consideration.

The Prolocutor nominated the Committee on the Primate's Address.

Archdeacon Webb

Canon Murray

Archdeacon Davidson, (*Convener*)

Dean Shreve

Archdeacon Heathcote

Dr. Lansing Lewis

Dr. Speechly

His Honor Judge Crawford

Chancellor Orde

Mr. Matthew Wilson.

The Report of the Registrar was presented.

The Report of the Committee on Beneficiary Funds was presented and ordered to be printed.

The Report of the Committee on Professor Mackenzie's memorandum was ordered to be printed, and was referred to the Committee on Beneficiary Funds.

The following Notices of Motion were given :

Chancellor Campbell will move :

That the Upper House be respectfully requested to concur with the Lower House in the appointment of a select Committee to consider the whole question of the existence and organization of the General, Provincial and Diocesan Synods, their relative positions to one another, and their respective jurisdictions, and if requisite, recommend such legislation either by any of the said Synods or by the civil authorities as will render all past actions

of any of these bodies legal and beyond any doubt, and place these Synods in a position for the future of so legislating for the Church that there may be no doubt in future of the legality of what has been done, and what may hereafter be done, by them under their respective powers.

Chancellor Worrell gave notice that he will move :

That all monies which shall be derived from Royalties of the Book of Common Praise until the next Session of the General Synod, be paid over to the General Treasurer of the M.S.C.C., to be held as a portion of the reserve fund on the terms of the Whitney Donation.

Archdeacon J. Paterson-Smyth gave notice that he will move, seconded by Dean Schofield :

That the Prolocutor do name a Committee to draw up a resolution expressing the enthusiastic loyalty and co-operation of the Church of England in Canada in this present crisis.

And that this resolution be forwarded to the Governor-General for presentation to his Majesty the King.

Chancellor Worrell gave notice that at the request of the Board of Management of the Missionary Society of the Church of England in Canada, he will move that the following clause be added to Canon Number 9 on Missionary Dioceses :

"31. *In* the event of any Missionary Diocese forming part of a duly organized National Church in communion with the Church of England in Canada, Clauses, Numbers 26, 27 and 29 shall not refer to any matter exclusively within the province of the Diocesan Synod or Conference."

The next order was the consideration of business left over from the last session of the General Synod.

Moved by Archdeacon Ingles, seconded by Mr. A. H. Backus,

That in the opinion of the General Synod, the title, "The Church of England in Canada" is not a correct description of the Church, and is not the best name that can be devised.

Moved in amendment by Mr. W. H. Hoyle, seconded by Mr. F. C. Jarvis,

That the question of the change of name of the Church be deferred until next meeting of the Synod.

During the discussion of the above resolutions, the hour of 4 p.m., having arrived, the members of the Upper House entered in order to receive the deputation from the Church in the United States.

The following deputation was received : The Rt. Rev. Charles Tyler Olmsted, D.D., Bishop of the Diocese of Central New York,

and Rev. W. A. R. Goodwin, D.D., Rector of St. Paul's Church, Rochester.

In welcoming the deputation, the Primate expressed the deep regret which he felt that Bishop Tuttle, the presiding Bishop of the United States, could not be present. He then called upon the Bishop of Central New York, who addressed the Synod and was followed by the Rev. Dr. Goodwin.

There being no representation from the Lay Deputies of the Church in the United States, Right Rev. A. S. Lloyd, D.D., was asked to present yet further greetings, which he did in a few well chosen words.

The Primate called upon the Archbishop of Algoma to reply on behalf of the Upper House, and the Prolocutor on behalf of the Lower House.

The Archbishop having spoken, the Prolocutor called upon Archdeacon Cody and Mr. Justice Fitzgerald to reply on behalf of the Lower House.

The Primate thanked the deputation for their words of greeting, and the Upper House withdrew.

The discussion of Archdeacon Ingles' motion concerning the change of the name of the Church was resumed.

Moved by Rev. C. R. Littler, seconded by Mr. W. J. Melrose, and Resolved :

That when we adjourn at 5.45 p.m., this House stand adjourned until 10 a.m., to-morrow.

Moved in amendment to the amendment (*re* Name of the Church) by Archdeacon Paterson-Smyth, seconded by Canon Snowden.

That the question of the change of name of the Church be referred to a Committee to be named by the Prolocutor, to take into full consideration the whole matter, and to report at the next Session of the Synod.

The hour of 5.45 p.m., having arrived, the Synod adjourned. Confirmed, Sept. 17th, 1915.

Confirmed

T. W. POWELL, *Prolocutor*.

Third Day

Friday, September 17th, 1915.

At 9.30 a.m., Morning Prayer was said in the College Chapel. At ten o'clock the Lower House re-assembled.

After Prayer by the Prolocutor, the Minutes of the Second Day were read, and, after amendment, were approved.

Moved by Archdeacon Armitage, seconded by Chancellor Davidson, and Resolved :

That the order of proceedings be suspended that a motion may be introduced asking that intercession with Almighty God may be offered up at Noon Day hour.

The Order of Proceedings was suspended.

Moved by Archdeacon Armitage, seconded by Chancellor Davidson, and Resolved :

That at the Noon-day Season of Prayer, special intercessions with Almighty God be offered every day in behalf of the Empire and for the success of our Allied armies in their battle for the right and the truth.

Dean Llwyd presented the second report of the Nominating Committee.

STATISTICS AND STATE OF THE CHURCH.

Very Rev. Dean Coombes (*Convener*)

Very Rev. Dean Starr	Dr. John Hamilton
Ven. Archdeacon Armitage	Mr. Chancellor E. A. Crease
“ “ Johnson	Mr. W. M. Jarvis
“ “ Raymond	Mr. John Harvey
“ “ Webb	Mr. R. J. Carson
“ “ Beer	Mr. Sidney Houlton
“ “ Gillmour	Hon. Mr. Justice Curran
“ “ Pugh	Mr. E. G. Henderson
“ “ Dewdney of Sask.	Mr. G. A. Stiles
Rev. Dr. V. E. Harris	Mr. A. P. Tippett.

ON AMENDMENTS TO THE CONSTITUTION.

Mr. Chancellor Worrell (*Convener*)

Very Rev. Dean Davis	Mr. Matthew Wilson
Very Rev. Dean Evans	His Honor Judge McDonald
Ven. Archdeacon Raymond	Mr. Chancellor Davidson
Rev. Canon Tucker	Mr. Charles Jenkins
Rev. Rural Dean Cayley	Mr. Charles Machray
Rev. Canon Murray	Mr. Chancellor Orde
Hon. Richard Harcourt	Mr. Chancellor Conybeare
Mr. G. H. Cowan	Mr. Chancellor MacKay

Mr. M. G. Teed.

ON RULES OF ORDER.

Same as on “Amendments to the Constitution.”

ON FINANCE AND EXPENSE.

His Hon. Judge McDonald (*Convener*)

Dr. John Hamilton	Dr. T. Millman
Mr. J. R. Dargavel, M.P.P.	Mr. R. J. Carson.

ON MEMORIALS TO DECEASED MEMBERS.

Rev. Canon Kittson (*Convener*)

Very Rev. Dean Llwyd	Very Rev. Dean Shreve
Very Rev. Déan Evans	Ven. Archdeacon Fortin
Rev. Canon Smithers	Rev. Canon d'Easum
His Hon. Judge McDonald	Mr. Chancellor Davidson
Mr. Chancellor Worrell	Dr. Speechly.

Moved by Dean Llwyd, seconded by Dean Schofield, and Resolved :

That the second Report of the Nominating Committee be adopted.

The Report of the Committee on Deceased Members was presented by Canon Kittson.

REPORT OF COMMITTEE ON MEMORIALS OF DECEASED MEMBERS.

Your Committee begs to offer the following Memorials of the deceased members of this House who have passed away since the last Session of the General Synod.

The Diocese of Nova Scotia mourns the loss of Dean Crawford and the Venerable Archdeacon Kaulbach. The former had been elected Deputy Prolocutor, and the latter a constant attendant and devoted member of the Synod. Both were noted as faithful parish priests in their respective parishes in Halifax and Truro.

The Diocese of Quebec misses the presence of the Reverend A. Stevens from its centres of Ecclesiastical activity and the Sunday School Commission will also miss his quiet but persistent efforts to promote the welfare of our Sunday Schools throughout the Dominion.

The Diocese of Montreal reports the death of the Venerable Archdeacon Ker, whose many years of labour among the employes of a great railway centre and whose popularity with railway men did much to make them appreciate and support the services of the Church.

The Diocese of Toronto places the name of the Reverend Canon Spragge on the pages of this Memorial as a parish priest, whose devotion to his office was well known and appreciated by the Church at large and by the parishioners he so faithfully served.

From this Diocese a great and strong personality has passed away, whose place in the Councils of the Church cannot easily be filled. The Hon. S. H. Blake is worthy of a record by itself—for his wide knowledge of Ecclesiastical affairs in this Dominion, for his deep interest in the spiritual and moral welfare of the Church and State, for his unbounded generosity in the promotion of Ecclesiastical and Educational Institutions; but above all, for his own personal loyalty to the Divine Master whom he faithfully and consistently served.

Two places in the Lay delegation from the Diocese of Ottawa are vacant. J. Travers Lewis, although seldom seen on the floor of this House—gave much time and thought as Chancellor in the business of his own Diocese, and W. H. Rowley was a successful business man, whose loyalty to the Church has made itself apparent on more than one occasion during his long residence in the City of Ottawa.

In Niagara the name of the Venerable Archdeacon Belt has disappeared from the list of delegates. By his death the Church has lost a devout and earnest priest and his parish misses a faithful pastor and a consistent friend.

In the West, the shadow of death has fallen upon the noble form of a great missionary—the Venerable Archdeacon Macdonald—who, for a whole lifetime, has laboured among the Indians of the Mackenzie River District, and for whose edification and instruction translated the whole Bible in the Tukhud dialect. No man need ask for a greater and more lasting monument to his memory.

In the tragic death of Canon Phair, the Diocese of Rupert's Land and St. John's College may well mourn. Under a personality naturally modest and retiring the late Canon only half concealed an intellect and a scholarship that were brilliant and thorough. The name of Phair for several generations has been a household word in the Diocese of Rupert's Land.

In New Westminster the Venerable Archdeacon Pentreath has ceased his many activities. The new and now complete Diocese of Kootenay remains as the witness of his many years of effort to secure a sufficient endowment for its Bishop.

The Rev. H. G. Fynes-Clinton of this Diocese has also gone to his rest. As a priest he was a pioneer in the Consolidation

of the Diocese, and as a citizen of the city of Vancouver he had won the confidence of his fellow-citizens by his unselfish and broadminded interest in the welfare of the city.

In this Diocese, Mr. Walter Taylor's death leaves a serious gap in the delegation to this Synod. He was ever ready to serve at the call of the Church in any duty, whether parochial, diocesan or general.

(Signed) HENRY KITTSO, *Convener*.

The following paragraph was subsequently added, see proceedings Fourth Day, viz. :

The Rev. S. G. Chambers, late Rector of St. George's Church, Winnipeg, and Rural Dean, was noted for the deep interest he took in the welfare of the young Englishmen, who found in him a sympathetic friend and a reliable adviser amidst the difficulties and temptations that often threaten the welfare of the inexperienced young immigrants.

The Report was received standing.

Moved by Canon Kittson, seconded by Dean Evans, and Resolved :

That the Report of the Committee on Deceased Members be adopted.

The Prolocutor then offered prayer in memory of the deceased.

Dr. H. M. Speechly presented the Report of the Committee on the Primate's Address. The Report being read, it was

Moved by Dr. H. M. Speechly, seconded by Archdeacon Heathcote, and Resolved :

That the Report of the Committee on the Primate's Charge be received and reserved for future consideration.

Moved by Judge McDonald, seconded by Archdeacon Draper, and Resolved :

That, the Upper House concurring, the resolution passed at the Sixth Session, viz., providing that every delegate, or his substitute, attending Synod be required to pay the sum of Ten Dollars towards the travelling expenses of the Synod, be rescinded.

Archdeacon Mackay gave notice that he would move, seconded by Rev. Dr. Allnatt,

That, whereas the form of Intercession during the war now used in our Churches is not sufficiently comprehensive, and whereas the conditions have considerably changed during the past year, the House of Bishops be respectfully requested to issue a revised form of Intercession, including petitions for those in

captivity, for those who are in peril in air and under water, and for the final victory of our cause.

Judge McDonald presented

THE REPORT OF THE COMMITTEE ON ELECTIONS AND
CREDENTIALS.

The Committee on Elections and Credentials reports as follows :

1. Your Committee has examined the certificates and papers in the possession of the Secretaries and by them delivered to your Committee.

2. Your Committee finds that the certificates are sufficient and would entitle all the members as named in the roll to take their seats in this House.

3. Your Committee finds that in the case of one of the Clerical Delegates from the Diocese of Nova Scotia, the Diocesan Secretary of Nova Scotia reported to the Honorary Clerical Secretary of this House that the clergyman in question had removed from that Diocese to the Diocese of Toronto subsequent to his election and previous to the meeting of this Synod.

All of which is respectfully submitted.

(Signed) HERBERT S. McDONALD, *Chairman*.

Synod Hall, Toronto.

18th September, 1915.

The hour of 11 a.m. having arrived, it was

Moved by Chancellor Davidson, seconded by Archdeacon Armitage, and Resolved :

That the Lower House do now adjourn in order that the Board of Missions may proceed with its meeting in accordance with Canon No. II., Sec. 4, and such adjournment be to Saturday at the usual hour.

(Signed) T. W. POWELL, *Prolocutor*.

Confirmed Sept. 18th.

The Synod then adjourned to sit as the Board of Missions.

BOARD OF MISSIONS.

Friday, September 17th, 1915.

At 11 a.m., in accordance with the Constitution, the General Synod sat as the General Board of Missions of the Church of England in Canada, the Primate and other members of the Upper House having assembled with the Lower House. The opening

prayers were said by the Primate. The Right Rev. A. S. Lloyd, President of the Board of Missions of the Protestant Episcopal Church of the U.S.A., occupied a seat beside the Primate.

It was moved by the General Secretary, seconded by Dr. T. Millman, and Resolved :

That the Ven. Archdeacon Ingles be Clerical Secretary, and Mr. R. W. Allin Lay Secretary of the Board of Missions.

The General Secretary read a cablegram just received from the Rev. R. H. A. Haslam, Kangra, India, stating that Mrs. Archer, wife of Dr. G. B. Archer, died on Tuesday, the 14th inst.

On motion, the Gen. Secretary was instructed to send to Dr. Archer an expression of the deep sympathy of the Board of Missions in his sad bereavement.

The Gen. Secretary presented the Report of the Board of Management to the Board of Missions (Appendix), and on motion it was considered section by section.

Introduction.—Adopted.

Section I.—The Society. Meetings.

1. Board of Management.—Taken as read and adopted.
2. Executive Committee.—Adopted.
3. Offices.—Adopted.
4. Organization.
 - (1) Secretariat.—Adopted.
 - (2) Agreement with the W.A. *re* work among women and children in the three foreign fields of the M.S.C.C.

Before reading this clause, the Officers of the Woman's Auxiliary present, on invitation of the Primate, took seats on the floor of the House.

The clause was adopted with a standing vote. The General President of the W.A., Mrs. Patterson Hall, thanked the Board for its action, and expressed the hope that the greater degree of co-operation that exists may hasten the work that both the M.S.C.C. and W.A. have so much at heart.

5. The Candidates' Committee.—Adopted.

Section II.—The Educational Department :

1. Appeals.—Adopted.
2. Reports, Books, etc.—Adopted.
3. Official Magazine.—Adopted with the addition of the words, "well edited and widely read Letter Leaflet," after the words, "separate publication" in the paragraph beginning, "The New Era."

4. Summer Schools and Conferences.—Adopted.
5. Deputations.—Adopted.
6. Sunday School Commission.—Adopted.
7. Anglican Laymen's Missionary Movement.—Consideration postponed.

Mid-day prayers were said at 12 o'clock.

The Board adjourned at one o'clock and reassembled at 2.30

p.m.

In order to expedite the work of the Board, the General Secretary moved, seconded by the Gen. Treasurer,

That Section III., Financial, be taken as read. In this connection attention was drawn to :

- (a) The totals for the years 1902-3, 1905, 1908, 1911, 1914.
- (b) The comparative statement *re* expenditure on Canadian and Foreign work.
- (c) Legacies received by the Society.
- (d) The reserve fund.
- (e) Change in policy of the M.S.C.C., permitting Missionary Bishops to submit special objects for which appeals may be made.

Section IV.—The Fields :

A.—The Canadian Field.

- (1) Missionary Dioceses.
- (2) Immigration Chaplains.
- (3) Missions on the coast of British Columbia.
- (4) The Church Camp Mission.

With brief explanatory remarks, it was moved by the Gen. Secretary, seconded by the Gen. Treasurer, and Resolved :

That the above sub-sections be taken as read.

- (5) Indian Missions.

The last four paragraphs were on motion taken as read. The remainder of this sub-section, together with a Memorial from the Diocese of Calgary, were read to the Board.

During the discussion of this subject, at the Primate's request, the Right Rev. A. S. Lloyd addressed the Board before leaving the meeting.

Moved by Gen. Secretary, seconded by Archdeacon Ingles, and Resolved :

That Section IV., subsection (5) Indian Missions, be adopted, and that the Memorial from the Diocese of Calgary be referred to the Committee on Indian Missions appointed by the Board of Management, M.S.C.C., with a strong recommendation that they

consider the whole subject in a most sympathetic spirit, construct a practical solution, and report thereon as soon as convenient to the Board of Management.

On the suggestion of the Rev. Dr. Renison, the Rev. E. J. Peck was admitted to a seat on the floor of the House.

On motion, sub-sections :

- (6) Eskimo Missions,
 - (7) Jewish Missions,
 - (8) Work among Orientals in Canada,
 - (9) Christian Immigrants (non-English speaking),
 - (10) English Societies and Funds,
- were taken as read.

In connection with sub-section (10) it was moved by Archdeacon Armitage, seconded by the Archbishop of Algoma, and Resolved :

That the General Synod of the Church of England in Canada, sitting as the Board of Missions, do gratefully acknowledge and express its appreciation of the generous aid furnished by the Societies mentioned in the Report of the Missionary work of our Church in its great mission of extending Christ's Kingdom in the Dominion of Canada.

In connection with sub-section (8), "Work among Orientals in Canada," the Memorial from the Diocese of New Westminster *re* this subject was presented.

It was announced that the Right Rev. T. J. Garland, Co-Adjutor Bishop of the Diocese of Pennsylvania, was in the hall, and on the invitation of the Primate he took a seat on the platform.

Moved by Gen. Secretary, seconded by Mr. George Cowan, and Resolved :

That sub-sections (6) and (10) be adopted, and the Memorial of the Diocese of New Westminster be referred to the Executive Committee of the M.S.C.C., for further consideration and report to the Board of Management.

B.—The Foreign Field.

On the request of Dr. Macklem, the Rev. J. Macqueen Baldwin, Missionary in Japan, was given a seat on the floor of the House.

The Board was addressed by the Right Rev. W. C. White, Bishop of Honan in China, and the Right Rev. H. J. Hamilton, Bishop of Mid-Japan, in Japan.

On Motion, Clause B, together with the report of the Woman's Auxiliary, was taken as read and adopted.

Moved by Gen. Secretary, seconded by Mr. F. C. Jarvis, and Resolved :

That the Report as a whole be adopted.

The Report of the Anglican Laymen's Missionary Movement referred to in sub-section 7, Section II. of the Report of the Board of Management, was presented by Mr. L. A. Hamilton.

Moved by Mr. L. A. Hamilton, seconded by Mr. G. C. Copley, and Resolved :

That the Report of the Anglican Laymen's Missionary Movement be adopted.

The minutes of the day's proceedings of the Board of Missions were then read.

Moved by the Bishop of New Westminster, seconded by Archdeacon Armitage, and Resolved :

That the minutes as read be confirmed.

On motion the meeting adjourned.

Approved, Sept. 17th, 1915.

S. P. RUFERT'S LAND,
Primate.

MISSIONARY MEETING.

The missionary meeting in connection with the meeting of the Board of Missions was held in the Church of the Holy Trinity, Trinity Square, at 8 p.m.

Addresses were given by the Bishops of Qu'Appelle, Mid-Japan and Honan.

Fourth Day

Saturday, Sept. 18th, 1915.

At 9.30 a.m. Morning Prayer was said in the College Chapel.

At 10 a.m. the Lower House reassembled.

After prayer by the Prolocutor, the Minutes of the preceding day's proceedings were read, and, after amendment, were approved.

Canon Kittson presented the following additional report from the Committee on Memorials to Deceased Members.

COMMITTEE ON MEMORIALS TO DECEASED MEMBERS.

Your Committee desire to add the following to their report :

The Rev. S. G. Chambers, late Rector of St. George's Church, Winnipeg, and Rural Dean, was noted for the deep interest he

took in the welfare of the young Englishmen, who found in him a sympathetic friend and a reliable adviser amidst the difficulties and temptations that often threaten the welfare of the inexperienced young immigrants.

Moved by Canon Kittson, seconded by Chancellor Davidson, and Resolved :

That the above clause be added to the report of the Committee on Memorials to Deceased Members.

The following Notices of Motion were given.

Rev. Canon Jeffrey will move :

That the Treasurer of the General Synod be authorized to refund to the Diocese of Rupert's Land the sum of \$120, being the travelling expenses advanced three delegates to the Synod of 1911, who failed to hand to the General Treasurer a statement of their expenses.

Rev. H. M. Little will move :

That the following words be added to the Rubric following upon the Second Lord's Prayer in the Office of Holy Communion :

"Unless the same be said (with the prefixing of the word wherefore) immediately after the Prayer of Consecration."

Capt. A. J. B. Mellish will move :

That the title page of the draft Book of Common Prayer be amended to read : "According to the use of the British Canadian Church, commonly called the Church of England in Canada."

The following messages were received from the Upper House:

MESSAGE NO. 6.

Subject—*Re* title of Archbishops.

The President of the Upper House begs to inform the Prolocutor that the motion of the Bishop of Montreal (*vide* p. 6 Convening Circular) was not adopted.

(Signed) S. P. RUPERT'S LAND, *President*.

Sept. 16th, 1915.

MESSAGE NO. 7.

Subject—Title of Archbishop.

The President of the Upper House begs to inform the Prolocutor that the Bishop of Caledonia withdrew his motion (*vide* p. 12 Convening Circular) by leave of the House.

(Signed) S. P. RUPERT'S LAND, *President*.

Sept. 16th, 1915.

MESSAGE NO. 8.

Subject—Request of Sunday School Commission.

The President of the Upper House begs to inform the Prolocutor that in accordance with the request of the Sunday School Commission, it is the desire of the Upper House that a Joint Session of both Houses be held after routine on Saturday, to receive the report of the Commission.

(Signed) S. P. RUPERT'S LAND, *President*.

Sept. 16th, 1915.

MESSAGE NO. 9.

Subject—Primate on all Joint Committees.

The President of the Upper House begs to inform the Prolocutor that the Upper House has adopted the following resolution :

"That it is the opinion of this House, that, the Lower House concurring, the Primate should be *ex-officio* a member of all joint committees."

(Signed) S. P. RUPERT'S LAND, *President*.

Sept. 18th, 1915.

MESSAGE NO. 10.

Subject—Second verse of National Anthem.

The President of the Upper House begs to inform the Prolocutor that the Upper House has *unanimously* adopted the following resolution :

"That in the judgment of the Upper House, 'in the time of war and tumult' the second verse of the National Anthem (beginning 'O Lord, our God, Arise') may be sung in our churches with perfect propriety."

(Signed) S. P. RUPERT'S LAND, *President*.

Sept. 18th, 1915.

MESSAGE NO. 11.

Subject—Fee to be paid by delegates.

The President of the Upper House begs to inform the Prolocutor that the Upper House concurs in Message "F" from the Lower House.

(Signed) S. P. RUPERT'S LAND, *President*.

Moved by Chancellor Worrell, seconded by Chancellor Davidson, and Resolved :

That the House do concur in Message No. 8 from the Upper House.

Moved by Chancellor Davidson, seconded by Rev. Dr. Renison, and Resolved :

That this House do concur in Message No. 10, from the Upper House.

The order of proceedings was then resumed by the consideration of the motion of Archdeacon Ingles and the amendments which appear in the Minutes of the afternoon of the Second Day.

The Prolocutor read the original motion and the amendments thereto.

The amendment to the amendment was then put to the House.

Moved in amendment to the amendment by Archdeacon Paterson-Smyth, seconded by Canon Snowden,

That the question of the change of name of the Church be referred to a Committee to be named by the Prolocutor, to take into full consideration the whole matter, and to report at the next session of the Synod.

On the vote being taken it was decided in the affirmative. Yeas 68, Nays 44.

Moved by the Registrar, seconded by Archdeacon Ingles, and Resolved :

That the motions standing in the name of the Registrar on pages 4 and 17 of the Convening Circular be referred to the Committee on Canons.

Moved by Judge McDonald, seconded by Canon Bedford-Jones, and Resolved :

That Whereas the Brotherhood of St. Andrew has been organized in the Church in Canada for more than twenty-two years, and is now in active operation in the various Dioceses from the extreme East to the extreme West, its Secretaries being available everywhere for organization and supervision.

And Whereas the Brotherhood, by its simplicity of method and directness of appeal, has been proved to be a great help in the work of the Church amongst men and particularly amongst young men ;

And Whereas there is in Canada to-day an unprecedented opportunity for work amongst men ;

And Whereas it is of the utmost importance that, in every part of the Dominion, there should be an organization ready to

meet and welcome, in the name of the Church, the multitudes of men who are so constantly moving from place to place ;

Be it therefore Resolved that this General Synod of the Church of England in Canada hereby re-affirms its approval of the principles and methods of the Brotherhood of St. Andrew, and commends very heartily its steady insistence upon the supreme importance of regular prayer and systematic service by men for men, as an essential part of the Christian life ; and the General Synod urges the Clergy and Laity of the Church in all parts of the Dominion to give to the Brotherhood their support and sympathy, and to make fuller use of the Brotherhood as a means by which young men may be properly followed up by the Church in their migrations from one part of the Dominion to another.

Moved by Chancellor Worrell, seconded by Canon Snowden, and Resolved :

1. *That*, the Upper House concurring, the last three paragraphs of Section 9 of Canon No. II. be repealed, and the following be substituted therefor :

"The Board of Management may issue such appeals and bulletins of information as may from time to time be found necessary, and such appeals shall be signed by the Primate and General Secretary on behalf of the Board.

Moved by Chancellor Worrell, seconded by Canon Snowden, and Resolved :

That, the Upper House concurring, the words "General Secretary" be substituted for the words "Organizing Secretary," wherever they occur in Canon No. II., and Canon No. IX.

Moved by Chancellor Worrell, seconded by Canon Snowden, and Resolved :

That whereas, by the Constitution of the General Synod it is contemplated (see Section 2), that there may be joint Sessions of both Houses of the Synod, and it is desired to make provision for holding such Joint Sessions.

Be it Resolved, the Upper House concurring, that there shall be a Joint Committee of both Houses appointed on the first day of each Session, which shall determine what subjects and matters shall be discussed in Joint Session of both Houses, and shall fix from day to day during the Session the hour and place for holding such Joint Sessions.

The Joint Committee shall notify the Chairman of the Committee of the Lower House on Unfinished Business and Printing of the subjects so fixed, and the hour of Joint Session each day

in time to enable that Committee to prepare the order of the following day for the Lower House.

Moved by Canon Rexford, seconded by Archdeacon Pater-son-Smyth, and Resolved :

That the consideration of the notice of motion concerning Educational Work of the Church, under Canon VII., viz.:

“That with a view to the unification and development of the Educational work of the Church, Canon VII., of the General Synod, entitled, ‘On Sunday Schools,’ be amended so as to provide for the formation of a General Board of Religious Education, such Board to bring under its direction not only the Educational work as represented by the Sunday School, but such other educational agencies as it may be considered wise from time to time to bring under the direction of this Board, and that a special Committee be appointed to give effect to this resolution,”

be deferred until the consideration of the Report of the S.S. Commission.

The Rev. H. W. Simpson asked the House whether he might be allowed to deliver a message to the House which he received on board the *Lusitania*, at some time to be appointed.

It was moved by Chancellor Worrell, seconded by Archdeacon Heathcote, and Resolved :

That the Rev. H. W. Simpson be given an opportunity to address the Synod on the subject of the message which he desired to deliver.

Moved by Chancellor Worrell, seconded by Archdeacon Heathcote, and Resolved :

That the resolution of the House granting the request of Rev. Mr. Simpson to address the Synod on a message received on the *Lusitania* be communicated to the Upper House and that their Lordships be requested to fix an hour for receiving the address if they concur in the resolution of this House.

JOINT SESSION.

At 11 a.m., the members of the Upper House entered the Lower House to sit in Joint Session during the consideration of the report of the Sunday School Commission.

Moved by Canon Rexford, seconded by Mr. J. J. Copley, and Resolved :

That during the consideration of the Sunday School Commission's Report, the General Secretary be allowed to sit on the

floor of the House, and that the Hon. Treasurer be also invited to a seat on the floor of the House.

Canon Rexford presented the Report of the Sunday School Commission, which was considered section by section.

On the presentation of the first section in reference to work in the Mother Country, it was

Moved by Dean Schofield, seconded by Canon Rexford, and Resolved :

That in Section I., of the S.S. Commission's Report, in the last clause but one, the following words be added : "and the Reports of these Committees have fully endorsed both the new schemes and methods."

In considering Section IV., "The Church of England of Canada," it was

Moved by Canon Rexford, seconded by Rev. R. B. McElheran :

That the following be substituted for paragraphs three and four, under section four, sub-section one, entitled "Our Organized Work," on pages 31 and 32 of the convening Circular :

"Now the past four years have seen an important development in the life of the Church in Canada, which, while not affecting to any degree the general policy as here indicated, suggests a way of working out the policy. We have now four Ecclesiastical Provinces, where a few years ago we had two only. Each of these represents a well defined territory with its own Ecclesiastical machinery. It is here the Commission believes that the proper lines for working out the Commission's policy may be found, viz., the appointing of an Assistant Secretary for each of the Ecclesiastical Provinces. This would give to each such Secretary a field in which the work would be more or less a unity and in which there would be ample opportunity for self-initiative. At the same time such a method would ensure a general harmonizing of the work in each of the Ecclesiastical Provinces with the general policy of the whole Church, for each of the Field Secretaries, while working under the general control of the Commission, would, at the same time, be under the immediate direction of Diocesan authority in each Diocese within the Ecclesiastical Province where his work was being carried on.

"Another matter of interest in this connection is the order in which such Field Secretaries should be appointed, for that it will have to be a development would seem to be indicated by the experience of the past. While there is room for a difference of opinion here, it is the opinion of your Commission that the first

appointment should be made for the Ecclesiastical Province of British Columbia, then for the Province of Canada, then for Rupert's Land, and lastly for Ontario. Ontario is put last because the Head Office of the Commission is in this Province and, consequently, the General Secretary is more available for work here. Rupert's Land is put third because the present Field Secretary for the Diocese of Rupert's Land has extended his influence to the Diocese of Qu'Appelle and, to some extent also, to the Diocese of Saskatchewan, so that, in a measure, this Ecclesiastical Province is not being neglected.

"Now to carry out even the first step in such a policy will require at least \$10,000, the amount for which we have been asking for the past three years but which we have failed to obtain ; while to fulfil it, in its entirety, would mean that the Church must raise between \$15,000 and \$20,000. And yet even this largest sum is not excessive when we think of the resources of the Church. An average of 5 cents per Church member per year would provide the Commission with an annual income of \$25,000, while, if we take the Sunday School membership alone, 20 cents per member per year would provide an equal sum. We have only to remind ourselves of the fact that, during the season of Lent alone—a short period of six weeks—the members of our Sunday School contributed between \$15,000 and \$20,000 to missions to make us realize that we have not begun to tap our resources. The money is there and if in *every* Parish the same efforts were put forth as are manifested in some, contributions sufficient for the carrying out of this policy in its entirety would be forthcoming. And we must realize that, until the Church does provide adequately, the most important department of her work is going to continue to suffer, and all because of the lack of a little self-sacrificing effort—such an effort which, if made, would enable our work to be done so effectively as to bring to the Church the biggest dividends of any of her investments."

Moved in amendment by Chancellor Davidson, seconded by Canon Murray,

That this Synod approves of the recommendation of the Sunday School Commission, that an Assistant Secretary should be appointed for each Ecclesiastical Province in Canada, and that this resolution be remitted to the Provincial Synods for their consideration and such action as they may be pleased to take that if the appointment of Provincial Secretaries be accepted the nomination of such Secretary be made by the Sunday School Commission to the Provincial Synod for its acceptance.

Moved in amendment to the amendment by Chancellor Martin, seconded by Canon H. H. Bedford-Jones,

That the appointment of an Assistant Secretary for the Diocese of British Columbia and the West be approved, and that definite action be taken by the Commission as soon as financial conditions permit.

At 1 p.m. the Synod adjourned.

AFTERNOON SESSION.

At 2.30 p.m., the Synod reassembled in Joint Session, and resumed the consideration of the proposed substitution for paragraphs three and four, under Section IV., Subsection 1, entitled "Our Organized Work," on pages 31 and 32 of the Convening Circular, and the recommendation attached thereto.

On the Bishop of Toronto having expressed his desire to move the following amendment, both Chancellor Davidson and Chancellor Martin withdrew, with the consent of the House, their amendments. Canon Rexford also expressed his willingness to withdraw the original motion and the consent of the House was granted.

Moved by the Bishop of Toronto, seconded by Mr. E. Macrae, and Resolved :

"That the Policy outlined in the Report of the Commission as to appointing an Assistant Secretary in each of the Ecclesiastical Provinces be approved, and that definite action be taken as soon as financial conditions permit ; also that no appointment be made without the concurrence of the Bishops of the Province concerned."

While the sub-section (1) The Theological Colleges of Section IV. was under consideration, it was

Moved by Dean Llwyd, seconded by Mr. R. H. Buchanan, and Resolved :

That realizing the importance of providing for the students of our Theological Colleges more adequate training on Sunday School Pedagogics, the General Synod urges upon the authorities of such Colleges the establishment as soon as possible of professorships or lectureships in this department.

Moved by Principal Waller, seconded by Canon Bedford-Jones, and Resolved :

That the General Synod desires to recommend most heartily the efforts now being made to increase the efficiency of the teach-

ing staff of our Sunday Schools by means of Teacher Training Classes, Summer Schools and Extension Lectures, and would strongly urge every Diocese to make this a special feature of its Sunday School work.

After the consideration of the Section of the Report dealing with "Courses of Study for the Sunday School" it was

Moved by Archdeacon Ingles, seconded by Rev. Canon Mc-Millan, and Resolved :

That the General Synod desires to recommend the action taken by the Sunday School Commission for improving our Lesson Courses, and would urge upon the Church the necessity of a loyal adherence to the schemes as issued from time to time, and that, as far as possible, the publications of our own Church in Canada be used.

Moved by Dr. H. M. Speechly, seconded by Mr. W. B. Carroll, and Resolved :

That in view of the necessity of a closer relationship being established between the Sunday School Work and the Young People's Work, the General Synod recommends that the plan of Co-operation agreed to between the Sunday School Commission and the Dominion Organization of the A.Y.P.A. be endorsed as a step in the right direction, but that no effort be spared to bring about a still further union of the work represented by these two bodies.

Moved by Canon Rexford, seconded by the Bishop of Kingston, and Resolved :

That, with a view to the unification and development of the Educational work of the Church, Canon VII., of the General Synod, entitled "On Sunday Schools," be amended so as to provide for the formation of a General Board of Religious Education, such board to bring under its direction not only the Educational work as represented by the Sunday School, but such other Educational agencies as it may be considered wise, from time to time, to bring under the direction of this Board, and that a special Committee be appointed to consider this resolution and to report at the next meeting of Synod.

Moved by Canon Rexford, seconded by Archdeacon Armitage, and Resolved :

(a) *That* in view of the growing needs of our organized Sunday School work, the General Synod urges upon the Church the necessity of doing everything in its power to raise the full amount asked for by the Sunday School Commission, and thus enable it to carry out its policy of Extension work.

(b) Believing that the failure on the part of some of the Dioceses in the past to raise the full amount of their apportionments is due in large measure to the fact that in many parishes the congregation is given no opportunity to take part in the observance of Children's Day, the General Synod would again call the attention of the Church to the fact that the S.S. Commission really represents the Church's work of Religious Education, and therefore to the necessity of seeing that provision is made whereby not only the Sunday School, but the whole parish is invited to join in the intercessions and offerings in aid of the Sunday School Extension work of the Church.

(c) Recognizing the need of system in all our undertakings, the General Synod would heartily recommend that the request of the Sunday School Commission to the effect that the Dioceses make provision for the bringing of the apportionments of the Commission before the authorities of each Parish in the same way as the apportionments of the M.S.C.C. are brought before them, be followed wherever possible.

Moved by Canon Sage, seconded by Archdeacon Hill, and Resolved :

That in view of the splendid results already obtained through the publication of "Our Empire," the General Synod desires to place on record its sense of obligation to the S.P.C.K., for making this magazine a possibility, and would not only recommend this publication most heartily to the Sunday Schools of our Church, but would express the hope that before the next meeting of this Synod the circulation of "Our Empire" will have reached a much larger figure.

Moved by the Bishop of Fredericton, seconded by Canon Craig, and Resolved :

That this Synod desires to place on record its profound appreciation of the valuable work done by the late Canon Downie, in the establishment and development of "Our Empire" as the Sunday School paper of the Canadian Church.

Mr. Jenkins objected to the use made of the word "Temperance" in the section of the Report dealing with "Temperance Literature."

Moved by Mr. C. Jenkins, seconded by Canon Beamish,

That Clause 4, regarding Temperance Literature be struck out of the Sunday School Committee's Report.

Moved in amendment by Rev. E. A. Dunn, seconded by Chancellor Martin,

That Section 4 of this Report be referred back to the Sunday School Committee for further consideration.

On the vote being taken it was declared in the negative : Yeas, 16 ; Nays, 24.

Captain Mellish, having drawn the attention of the Chair to the small number of members present, the Joint Session was adjourned.

Confirmed, Sept. 20th, 1915 (Signed) T. W. POWELL,
Prolocutor.

(Signed) S. P. RUPERT'S LAND, *President.*

Fifth Day

Monday, September 20th, 1915.

At 9.30 a.m. Morning Prayer was said in the Chapel, and at 10 a.m. the Lower House reassembled.

The Minutes of the Fourth Day's proceedings were read and approved.

Archdeacon Fortier asked that the Order of Proceedings might be suspended in order that he might introduce a motion asking that Canon Gould be invited to a seat on the floor of this House.

The Order of Proceedings was suspended.

Moved by Archdeacon Fortier, seconded by Rev. R. B. McElheran, and Resolved :

That the Rev. Canon Gould be invited to a seat on the floor of the House.

Moved by Canon Murray, seconded by Dr. Lansing Lewis, and Resolved :

That the Lower House desires to present its hearty congratulations and warmest wishes to his Grace, the Primate, on the occasion of his birthday, and that the Prolocutor be requested to name a Committee to draw up a resolution on the subject.

The Prolocutor appointed Archdeacon Cody, Canon Murray and Mr. Matthew Wilson.

The Prolocutor also appointed the following Committee on the name of the Church in Canada :

Canon Vroom	Principal Parrock
Archdeacon Paterson-Smyth	Archdeacon Fortier
Dean Paget	Archdeacon Ingles (<i>Convener</i>)
Mr. R. V. Harris	Chancellor Davidson
Chancellor Worrell	Hon. R. Harcourt
Chancellor Ford	Mr. W. H. Geddes

Chancellor Davidson presented a Memorial from the congregation of St. Clement's Church, Eglinton, praying for "the postponement, at least until after the conclusion of the present war," of the Revision of the Book of Common Prayer.

Canon Simpson presented the report of the Committee *re* the erection of a Memorial Brass Tablet at St. Luke's Church, Annapolis Royal, N. S.

The Committee appointed by the General Synod in September, 1911, to consider the matter of erecting in St. Luke's Church, Annapolis Royal, a suitable brass tablet to commemorate the historic services held on September 9th, 1910, to commemorate the first Church of England service held at Port Royal on October 10th, 1710, report that they recommend the erection of such tablet by the Synod, and that the inscription thereon be in the form and words hereunto annexed, the cost of the said tablet not to exceed \$150.00.

"This tablet, erected by the General Synod of the Church of England in Canada, commemorates the services held in St. Luke's Church, the military cemetery and Fort Anne on September 9th and 10th, 1910 on the occasion of the Two Hundredth Anniversary of the establishment in Canada of regular services according to the rites of the Church of England, by the solemn act of thanksgiving for the success of the Arms of Her Majesty Queen Anne under Colonel Nicholson over the French under General Subercase, in 1710, when Divine Service was conducted by the Rev. John Harrison, Chaplain to Commander Martin of H.M. Ship, "Dragon," the Rev. Thomas Hesker, Chaplain to the Hon. Colonel Reading's Marines, being the preacher.

On this occasion, Dr. Winnington Ingram, Lord Bishop of London, on behalf of His Majesty, King George V., presented to the Parish a copy of the Book of Common Prayer.

Those present included the Bishops of Nova Scotia, London, Glasgow, Washington, Montreal and Toronto; the Rev. Henry How, B.A., Rector of the Parish, and Messrs George A. Hawkesworth and Charles E. McLaughlin, Churchwardens."

Moved by Canon Simpson, seconded by Chancellor Worrell, and Resolved:

That, the Upper House concurring, in accordance with the Report of the Committee to consider the matter of the erecting of a tablet at Annapolis Royal, a tablet bearing the inscription suggested by the Committee be erected, at a cost of not more than \$150.00.

NOTICES OF MOTION.

Archdeacon Johnson gave notice that he will move, seconded by Archdeacon Dobie :

That in the Office of Public Baptism of Infants in the second Prayer, the words, "remission of sin" be substituted for "remission of his sins," and in the address to the God Parents, the words "to release him from sin" be substituted for "to release him of his sins."

Archdeacon Fortin gave notice that he will move

That in the Holy Communion Office the following Rubrics be amended as follows :

To the Rubric before the "Gloria in Excelsis" shall be added the words, "all standing."

The Rubric before "The Peace of God, etc." shall read as follows :

"Then the Priest, (or the Bishop if he be present) shall say the Blessing, the people kneeling."

Further, *that* in the ascription of praise beginning "Therefore, with Angels and Archangels," immediately before the words "Holy, Holy, Holy," a note shall be appended inviting the people to join at that point.

Rev. Dr. Renison gave notice that he will move, seconded by Capt. Mellish :

That, the Upper House concurring, this Synod prepare and keep on record an official list of the names of the sons of the clergy of the Church of England in the Dominion of Canada who have been, are, or shall be on active service in defence of the Empire during this war, and that a similiar list be made of the names of the Clergy of this Church appointed Chaplains to, or serving with the Canadian forces.

Dean Neales gave notice that he will move, seconded by Canon Smithers :

That the Prayer appointed to be used in time of "war and tumult" beginning "O Almighty God, King of all kings, and Governor of all things, etc." in the Book of Common Prayer, be placed among the "Prayers and Thanksgivings upon Several Occasions" in draft Prayer Book submitted by the Prayer Book Committee.

The following Messages were received from the Upper House :

MESSAGE NO. 13.

Subject:—Voting in Joint Session.

The President of the Upper House begs to inform the Prolocutor that the Upper House has adopted the following resolution :

“Be it resolved, the Lower House concurring, that when both Houses are sitting together the following shall be the mode of procedure in taking the vote of the two Houses separately.

The vote of the Lower House shall first be taken and declared. After this the vote of the Upper House shall be taken and shall be announced simply as concurring or non-concurring.

If a majority of the Bishops present so desire, the Upper House may withdraw for the purpose of voting.

Sept. 20th, 1915. (Signed) S. P. RUPERT'S LAND, *President*.

Moved by Chancellor Worrell, seconded by Mr. Chas. Jenkins, and Resolved :

That the Lower House concur in Message No. 13, respecting the “Mode of procedure in taking the vote of the two Houses separately while sitting in Joint Session.”

MESSAGE NO. 12.

Subject—Joint Committee on Statistics and the State of the Church.

The President of the Upper House begs to inform the Prolocutor that the Upper House has concurred in Message “H” from the Lower House, regarding the Joint Committee on Statistics and the State of the Church ; and has appointed the following as members of that Committee.

The Primate, the Archbishops of Algoma and Nova Scotia and the Assistant Bishop of Toronto.

Sept. 20th, 1915. (Signed) S. P. RUPERT'S LAND, *President*.

Moved by Chancellor Worrell, seconded by Chancellor Davidson, and Resolved :

That the Lower House concurs in Message No. 12 from the Upper House.

Archdeacon Cody asked that the Order of Proceedings may be suspended that the Committee appointed to prepare congratulations to the Primate on the occasion of his birthday,

and the Fortieth Anniversary of his ordination to the Ministry, may present their report, and leave being granted, it was

Moved by Archdeacon Cody, seconded by Mr. Matthew Wilson, and unanimously and enthusiastically Resolved :

That the members of the Lower House of the General Synod of the Church of England in Canada desire to present to His Grace the Archbishop of Rupert's Land, the Primate of all Canada their heartfelt congratulations on the occasion of his birthday, and the Fortieth Anniversary of his ordination ; and trust that by the good hand of God upon him he may be long spared in health and happiness to serve his Master in His Church, and to be a leader and inspirer of the public life of this Dominion.

NOTICES OF MOTION.

Archdeacon Forneret gave notice that he will move, seconded by Rev. Precentor Tucker :

That the following be inserted as a Rubric or note in a suitable place in the Prayer Book :

“Notwithstanding the Rubrics governing the use of the services contained in this Book, the Minister may, at his discretion in the pulpit, before or after the sermon, offer invocation, prayer, praise or thanksgiving in his own words.”

Rev. W. Bertal Heeny gave notice that he will move :

That a Committee be appointed, to be known as the Canadian Church Literature Committee, for the purpose of considering ways and means of encouraging the study of the history of the Church of England in Canada and providing such literature as will effectively preserve the life of our Church in the past of this Dominion, and making the same available for the Church people of to-day.

Rev. Dr. Renison gave notice that he will move, seconded by Canon Howitt :

That in the first Rubric after the Church Catechism, some recognition be given to the Sunday Schools of the Church.

Message No. 14 was received from the Upper House.

MESSAGE NO. 14.

Subject—Duration of Speeches in Joint Session.

The President of the Upper House begs to inform the Propocutor, that the Upper House has adopted the following resolution :

That when the Houses are in Joint Session, all speeches, except that of the Mover of the original motion, shall be limited to fifteen minutes, unless by special permission of the Houses.
 Sept. 20th, 1915. (Signed) S. P. RUPERT'S LAND, *President*.

Moved by Provost Macklem, seconded by Dean Schofield,
 and Resolved :
That the Lower House concurs in Message No. 14 from the Upper House.

Moved by Chancellor Davidson, seconded by Dean Schofield,
 and Resolved :
That all Notices of Motion presented in regard to the Prayer Book be referred to and considered at the Joint Session of both Houses.

At 11 a.m. the Bishops entered the Hall for a Joint Session of both Houses to consider the Report of the Committee on the Revision, Enrichment and Adaptation of the Book of Common Prayer.
 Confirmed, Sept. 21st, 1915. (Signed) T. W. POWELL,
Prolocutor.

JOINT SESSION.

Monday, September 20th, 1915.

At 11 a.m. the Upper House entered the Hall to sit in Joint Session with the Lower House in the consideration of the Report of the Committee on Prayer Book Revision, Enrichment and Adaptation.

After prayer by the Primate, who asked for a few moments of silent prayer before offering audible prayer, the Prolocutor offered the Primate the congratulations of the Lower House on the occasion of the anniversary of his birth, and the Fortieth Anniversary of his ordination, in the following words adopted by the Lower House :

The Members of the Lower House of the General Synod of the Church of England in Canada desire to present to your Grace, the Archbishop of Rupert's Land, the Primate of all Canada, their heartfelt congratulations on the occasion of your birthday and the Fortieth Anniversary of your ordination, and trust that by the good hand of God upon you, you may be long spared in health and happiness to serve your Master in this Church and to be a leader and inspirer of the public life of this Dominion.

The Primate made a very appropriate reply, thanking the Lower House for their thoughtful kindness.

Before the consideration of the Report of the Committee on the Prayer Book, Chancellor Worrell asked leave to amend the draft of the Canon for the adoption of which he had given notice at Pages 12 and 13 of the Convening Circular, by substituting the following for the last clause thereof.

4. This Canon shall come into force on a date to be named by the Primate after confirmation by the Synod and acceptance by the several Provincial Synods, as provided by Section 4 of the "Basis of Constitution."
Permission was granted.

The Bishop of Huron introduced the Report of the Committee.

The House adjourned at 1 p.m.

AFTERNOON SESSION.

At 2.30 p.m. the Synod reassembled in Joint Session.

The Bishop of Huron continued the presentation of the Report of the Committee on Prayer Book Revision, Enrichment and Adaptation.

Moved by the Bishop of Huron, seconded by Chancellor Worrell:

That the Draft Prayer Book presented by the Joint Committee on Prayer Book Revision, Enrichment and Adaptation be received and considered section by section, as printed in the Draft Book, beginning with the Morning Prayer.

Chancellor Campbell read the following protest against the consideration of the report of the Committee on "Prayer Book Revision, Enrichment and Adaptation" by the General Synod:

I desire to place on record, my opinion that the work undertaken by this Committee of the General Synod belongs to the jurisdiction of the Provincial Synod, and here are my reasons: The authority of the members of the Church of England to meet in Assembly and regulate their own affairs was granted by 19-20 Victoria (Canada). This Statute covered Upper and Lower Canada alone, and by 33 and 34 Victoria its effects were extended to Nova Scotia and New Brunswick in 1870 and 1871. The Provincial Synod was organized under 19-20 Victoria in 1861. In 1874 it passed a Canon No. XIII., "of the alteration or addition in the Prayer Book and Version of Scriptures." In 1893 the General Synod was organized without any legal authority therefor, and in the Basis of Constitution you will find "that

the jurisdiction of the General Synod shall not withdraw from a Provincial Synod the right of passing upon any subject falling within its jurisdiction at the time of the formation of the General Synod." You also have the clause: "Nothing in this Constitution shall affect any Canons or enactments of any Provincial or Diocesan Synod now in force." Canon XIII., of the Provincial Synod was in force and is still in force, and so the Provincial Synod has still its jurisdiction in the matter now being considered by this Committee, which is a Committee of a voluntary association only.

January 8th, 1913.

R. CAMPBELL.

The Primate stated in answer that full opportunity will be given to discuss this matter in the Provincial Synods.

Moved in amendment by Chancellor Martin, seconded by Archdeacon Paterson-Smyth:

That the Resolutions set out in the Report of the Secretary of the Central Committee be dealt with in order.

The vote being taken on the amendment in the Lower House, it was decided in the negative.

The vote was then taken in the Lower House on the original motion and was decided in the affirmative.

On the vote being taken the Upper House concurred therein.

ORDER OF MORNING PRAYER.

Moved by the Bishop of Huron, seconded by Chancellor Worrell:

That the Order of Morning Prayer as printed in the Draft Book be approved.

Moved in amendment by the Dean of Fredericton, seconded by the Bishop of Kingston:

That the words in the original prayer: "Who alone doest great marvels," be restored in the Prayer for the Clergy.

On the vote of the Lower House being taken it was decided in the negative.

Moved in amendment by Rev. E. C. Cayley, seconded by Archdeacon Paterson-Smyth:

That the word "the" within the bracket in the Prayer for the Clergy and People be deleted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by the Dean of Columbia :

That when the House adjourns this evening it stands adjourned until 8.15 to-night.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken the Upper House concurred therein.

Moved in amendment by Rev. H. M. Little, seconded by Archdeacon Draper :

Moved by Rev. H. M. Little, seconded by Archdeacon Draper :

That in the Rubric before "the Prayer for all sorts and conditions of men" the words "*to be used*" be altered to read "may be used."

The vote being taken in the Lower House it was decided in the negative.

Moved in amendment by Rev. H. W. Simpson, seconded by Rev. R. G. Sutherland :

That the phrase in the Prayer for Clergy and People be "Bishops and other Clergy."

On the vote being taken it was decided by the Lower House in the affirmative by 87 yeas to 56 nays.

On the vote being taken the Upper House concurred therein.

Moved in amendment by Archdeacon Johnson, seconded by Canon Knowles :

That in the first Rubric on page 15, the last two words : "all kneeling" be deleted.

On the vote being taken in the Lower House it was decided in the negative.

Moved in amendment by Canon Vroom, seconded by Archdeacon Draper :

That the Rubric at the bottom of page 15 be altered to read, "may be read here except when the Litany is said," always ending with "The Grace of our Lord Jesus Christ," etc.

On the vote being taken in the Lower House it was decided in the negative.

Moved in amendment by Rev. Douglas Biggs, seconded by Canon McMillan :

That the words, "appointed to be" in the Rubric before the Prayer for All Sorts and Conditions of Men be deleted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken the Upper House concurred therein.

Moved in amendment by Chancellor Campbell, seconded by Archdeacon Balfour :

That the sentences at the opening of Morning Prayer do remain as they are at present in our Prayer Book.

On the vote being taken in the Lower House it was decided in the negative.

Moved in amendment by Rev. C. W. McKim, seconded by Mr. A. H. Backus :

That the Lord's Prayer where it appears the second time in Morning Prayer be omitted.

On the vote being taken in the Lower House it was decided in the negative.

Moved in amendment by Rev. C. Carruthers, seconded by Mr. J. M. Hargreaves :

That in the Prayer beginning, "O God, the Creator," etc., page 68, the words (of the Catholic) be struck out and replaced with the word "Christ's."

On the vote being taken in the Lower House it was decided in the negative.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the order of Morning Prayer as printed in the Draft Book, pages 1 to 19 inclusive, be approved as amended.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken the Upper House concurred therein.

At 6 p.m. the Synod adjourned.

EVENING SESSION.

At 8.15 p.m. the Joint Session of the Upper and Lower Houses to consider the Report of the Committee on Prayer Book Revision, Enrichment and Adaptation was resumed.

ORDER OF EVENING PRAYER.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the order for Evening Prayer as printed in the Draft Book, with amendments corresponding to those adopted in the case of Morning Prayer, be now approved as amended.

Moved in amendment by the Bishop of Saskatchewan, seconded by the Bishop of Kingston :

That in the Rubric at the commencement of Evening Prayer,

the words beginning "Dearly Beloved Brethren" be inserted after the word "exhortation."

Moved in amendment to the amendment by Chancellor Martin, seconded by Chancellor Davidson :

That the addition to the first Rubric at Evening Prayer be struck out.

On the vote being taken on the amendment to the amendment in the Lower House it was decided in the negative.

Moved in amendment to the amendment by Rev. Dr. Abbott-Smith, seconded by Canon Simpson :

That the opening Rubric be omitted from consideration in connection with the service of Evening Prayer, but be considered in connection with the Rubrics in shortened services.

On the vote being taken in the Lower House on the amendment to the amendment, it was decided in the negative.

On the vote being taken on the amendment of the Bishop of Saskatchewan it was decided in the negative.

Moved in amendment by the Bishop of Kootenay, seconded by Archdeacon Balfour :

That the words "all kneeling" in the Rubric preceding "The Second Collect at Evening Prayer," be struck out.

On the vote being taken on the amendment of the Bishop of Kootenay it was decided in the negative.

Moved in amendment by Rev. C. W. McKim, seconded by Rev. Principal O'Meara :

That, following the use adopted by the American Church, the word "both" in the second Collect for Evening Prayer be omitted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken the Upper House did not concur therein.

Moved in amendment by Provost Macklem, seconded by Canon Tucker :

That a comma be inserted after the word, "both" in the second Collect at Evening Prayer.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken the Upper House concurred therein.

Moved in amendment by Canon Hedley, seconded by Archdeacon Draper :

That in the Prayer of St. Chrysostom a comma be inserted after the word "Grace."

On the vote being taken in the Lower House it was decided in the negative.

Moved in amendment by Archdeacon Cody, seconded by Rev. Dr. Robinson :

That the word "the" be reinserted before "Giver of all spiritual gifts," in Prayer for Clergy and People.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken the Upper House concurred therein.

Moved in amendment by Dean Neales, seconded by Rev. C. W. McKim :

That the words "the giver" in the Prayer for the Clergy be altered to read "Who art the giver."

On the vote being taken in the Lower House it was decided in the negative.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the resolution to strike out the word, "the" before "Giver" in the Prayer for Clergy and People in the Draft Book in Morning Prayer be reconsidered and rescinded.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken the Upper House concurred therein.

On the vote being taken in the Lower House on the original motion, viz. :

That the order of Evening Prayer as printed in the Draft Book with amendments corresponding to those adopted in the case of Morning Prayer be now approved as amended," it was decided in the affirmative.

On the vote being taken the Upper House concurred therein.

At 10 p.m. it was

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the Joint Session do now adjourn until 10.30 a.m., tomorrow, and that the first question to be taken up then be the consideration of the Athanasian Creed.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken the Upper House concurred therein.

The Joint Session then adjourned.

Approved.

(Signed) T. W. POWELL,
Prolocutor.

(Signed) S. P. RUPERT'S LAND,
President.

Sixth Day

Tuesday, September 21st, 1915.

At 9.30 a.m. Morning Prayer was said in the chapel.

At 10 o'clock the Lower House reassembled.

The Minutes of the Session of the Lower House of the preceding day were read and approved; the Minutes of the Joint Session were left over until 10.30 a.m., when the Joint Session shall reassemble.

The following message from the Upper House was received.

MESSAGE NO. 15.

Subject.—Amendments to Canon X. on Divinity Degrees.

The President of the Upper House begs to inform the Prolocutor of the Lower House :

That the Upper House has adopted the Amendments to Canon X., on Divinity Degrees, as appended.

(Signed) S. P. RUPERT'S LAND,
President

AMENDMENTS IN CANON X. "ON DIVINITY DEGREES"

1. That in Section III., Clause 2, the words "a two-thirds vote of the whole Board" be inserted after the words "approved by," that the following words : "the Board" and the words from "and present" to "Bishop" inclusive, be deleted, and that the word "University" be inserted before the word "certificates,"—the whole clause to read as follows :

"2. These requirements may, however, be dispensed with by the Board in special circumstances approved by a two-thirds vote of the whole Board, but every such candidate must be in Priest's Orders, and before presenting himself for the second examination for the B.D. degree shall submit University certificates equivalent to the work required in one of the aforesaid Universities in the second year in the following subjects : Latin, Greek, English and either Logic or Philosophy; *provided that* in any Province where facilities are not obtainable for extra-mural University work, such equivalent may be accepted as shall be satisfactory to the Board of Examiners."

2. That in Section III., Clause 4, fifth line, the word "annual" be inserted before the word "examination."

3. That Clauses 3 and 4 in Section III., be numbered 5 and 6 respectively, and that the following be inserted as Clause 3 in this Section :

"3. All candidates for the B.D. degree making application after April, 1917, shall be required to pass the examination in Hebrew in the preliminary examination, or else present certificates of having taken and passed in a University course at least equivalent to this examination ; provided that all candidates now qualified under the present requirements who present themselves for the final B.D. examination within the next three years shall be accepted without the requirement of Hebrew."

4. That the following be inserted as Clause 4 in Section III. :

"4. University certificates shall be accepted *pro tanto* for such parts of the Syllabus as may have been taken by candidates in University Courses."

5. That Clause 2, in Section IV., be amended to read as follows :

"2. The application of a candidate for the preliminary examination for Holy Orders from one of the associated Universities and Colleges must be signed by the Head of the Theological College or of the Faculty of Theology in the University to which the candidate belongs, and that of a candidate not belonging to a University or College must be signed by his Bishop. All applications must be sent in at least one month before the date of the examination."

6. That in the Preamble to the Canon, after the word "Vancouver" the following words be and are hereby added : "St. Chad's College, Regina" ; and that in Section I., Clause 1, after the words "Emmanuel College," eighth line, there be and are hereby added the following words : "St. Chad's College, Regina."

Moved by Prof. Abbott-Smyth, seconded by Chancellor Worrell, and Resolved :

That Message No. 15, from the Upper House be concurred in.

Moved by Prof. Abbott-Smyth, seconded by Rev. Dr. O'Meara, and Resolved :

That a Committee be appointed to take steps for the securing of the necessary civil legislation to obtain for the Primate the power of conferring Divinity degrees according to the terms of the Canon.

The Order of Proceedings were suspended that Notices of Motion might be given.

NOTICES OF MOTION.

Chancellor Martin will move :

That in the opinion of this Synod, the Rubrics before the Order for Morning and Evening Prayer should be amended so as to permit of greater elasticity in the services (these permissions to be used only with the approval of the Bishop) and that these Rubrics be referred back to the Committee for further consideration.

Chancellor Martin will move :

That in the opinion of this Synod an addition should be made to the proposed new Preface, so that it may clearly appear that no practice now in vogue, which does not conform to the new service Rubrics may continue and that the Preface be referred back to the Committee for further consideration and report.

Rev. C. W. McKim will move :

That in the Forms of Prayer to be used at sea, the words in the second Rubric which read, "in His Majesty's Navy" be struck out ; and also that the first prayer be altered to the form adopted by the Church of Ireland.

Rev. E. C. Cayley will move :

Re Athanasian Creed.

That the Report of the Prayer Book Committee be amended by printing after the word, "or" all the foregoing except Clauses 1 and 2, 28 and 29, 40, 41 and 42, omitting the word "and" in Clause 3 and substituting the word "furthermore" for the word "for" in Clause 30.

Rev. H. M. Little will move :

That to the Report of the Committee on Prayer Book Revision the following be added to the Collects, Epistles and Gospels, after that for All Saints Day :

For Holy Matrimony.

Collect : O Heavenly Father, Who didst join together in marriage our first parents, Adam and Eve. Sanctify and bless these thy servants and grant that those whom Thou by matrimony dost make one may steadfastly keep the covenant betwixt them made, and ever remain in perfect love and peace together, through Jesus Christ, our Lord. Amen.

Epistle : Ephes. 5 : 25 to "see that she reverence her husband."

Gospel : St. Matthew 19 : 4, to "let not man put asunder."

Archdeacon Heathcote will move :

That the following suggestion of change in versicles be sent to the Prayer Book Committee, for its consideration ; instead of the response to "Give peace in our time, O Lord," as in the present book : "For it is Thou, Lord, only, that maketh war to cease in all the world."

Rev. Dr. Seager will move

That it be an instruction to the Committee on Prayer Book Revision to take into consideration the alteration of the words "are to be read" into "may be read," in the Rubric after the 3rd Collect in Morning and Evening prayer.

Rev. John T. Robinson will move

That the Athanasian Creed remain as it is, but that the Rubric directing it to be read be omitted.

At 10.30 a.m. the Bishops entered the Hall to continue the Joint Session of the Upper and Lower Houses for the further consideration of the Report of the Committee on Prayer Book Revision, Enrichment and Adaptation.

Confirmed, Sept. 25th.

(Signed) T. W. POWELL,
Prolocutor.

JOINT SESSION.

At 10.30 a.m. the Joint Session of the Upper and Lower Houses was resumed for the further consideration of the Report of the Committee on Prayer Book Revision, Enrichment and Adaptation.

The Minutes of the Joint Session of the two Houses held on Saturday, September 18th, to consider the work of the Sunday School Commission were read and approved.

The Minutes of the Joint Session of the two Houses held on Monday, September 20th, were read and approved after amendment.

The discussion of the Report of the Committee on Prayer Book Revision, Enrichment and Adaptation was resumed.

ATHANASIAN CREED.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the Creed of St. Athanasius in the two-fold form, together with Rubrics, as printed in the Draft Book, be approved.

Chancellor Davidson rose to a point of order :

Would it be in order for this Synod to strike out the Creed as it stands at present in the Prayer Book, in view of the instructions given to the Committee on Prayer Book Revision, Enrichment and Adaptation ?

His Grace ruled that to strike out the Creed as it now stands would, under these circumstances, be an "impairment" of the Book of Common Prayer, and out of order.

Chancellor Worrell held that it would be out of order to consider putting into that Report something which was contrary to the instructions given the Committee.

Moved in amendment by the Bishop of Ottawa, seconded by Canon Powell :

That the Report of the Committee be amended by the substitution (for the form printed on pages 38-40) of the Lambeth translation of the Athanasian Creed unaltered, except by the elimination of verses 2 and 42, and the restoration of the Gloria.

At 1 p.m. the Joint Session adjourned.

AFTERNOON SESSION.

At 2.30 p.m. the Synod resumed in Joint Session the consideration of the portion of the Report of the Committee on Prayer Book Revision, Enrichment and Adaptation relating to the Creed commonly called the Creed of St. Athanasius.

Moved in amendment to the amendment by Rev. Dr. Allnatt, seconded by Archdeacon MacKay :

That the following passages in the Athanasian Creed, being simply of the nature of comment by way of warning, be printed in smaller type (or in italics), to distinguish them from the actual subject matter of belief :

Clauses 1, 2 and 3, to the word "That," inclusive; also 28, 29 and 30 to "that," inclusive; also Clause 42.

Also that the following explanatory note be placed after the Athanasian Creed :

"It is to be noted that those Clauses in this Confession of Faith which declare the everlasting perdition of such as do not believe and keep unimpaired the Catholic Faith as herein set forth, are not to be regarded as being themselves of the essence of that faith which they are designed to uphold; but are placed here as a declaration of the great peril incurred by those who wilfully reject the truth of the Gospel of Jesus Christ. They may, therefore, be omitted when the Creed is sung or said.

On the vote being taken in the Lower House on this amendment to the amendment, it was decided in the negative.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That when the Synod adjourns this afternoon, it stand adjourned until 8.15 to-night.

On the vote being taken in the Lower House, it was decided in the affirmative.

On the vote being taken the Upper House concurred therein.

Moved in amendment to the amendment by the Archbishop of Algoma, seconded by the Bishop of Qu'Appelle,

That no alternative form of the Athanasian Creed be accepted, but that the present form be retained in its place in the Prayer Book and used in the Public Worship of the Church on Trinity Sunday ; and that such changes be made in the Rubrics as may be necessary to make this resolution effective.

At 5.45 p.m. the Joint Session adjourned.

EVENING SESSION.

At 8.15 p.m. the Joint Session reassembled.

The consideration of the amendment to the amendment moved by the Archbishop of Algoma, seconded by the Bishop of Qu'Appelle, was continued.

Moved by Chancellor Davidson, seconded by Mr. S. S. Page :

That the House do now adjourn to meet to-morrow morning at 10 o'clock.

Moved in amendment by the Bishop of Huron, seconded by Chancellor Worrell :

That the House do not adjourn, but continue in Session for another half hour.

On the vote being taken on the amendment in the Lower House, it was decided in the affirmative. The Upper House concurred.

Chancellor Davidson announced that when this question (*re* the Athanasian Creed) comes to the vote he will demand a vote by Orders and a vote by Dioceses.

At 10.30 p.m. it was

Moved by the Bishop of Huron, seconded by Chancellor Worrell, and Resolved :

That the Synod do now adjourn until 10 a.m. to-morrow.

The Joint Session then adjourned.

Approved.

(Signed) THOS. W. POWELL, (Signed) S. P. RUPERT'S LAND,
Prolocutor. President.

Seventh Day

Wednesday, Sept. 22, 1915.

At 9.30 a.m. Morning Prayer was said in the chapel.

At 10 a.m. the Joint Session of the Upper and Lower Houses was resumed for the further consideration of the report of the Committee on Prayer Book Revision, Enrichment and Adaptation.

The Minutes of the Joint Session of the preceding day were read and approved.

The consideration of the report of the Committee in reference to the Creed of St. Athanasius and the amendments thereto, was resumed.

Rev. Canon McCarroll of St. Paul's Cathedral, Detroit, was admitted to a seat on the floor of the House.

On permission of the House the amendments of the Bishop of Ottawa and the Archbishop of Algoma were suspended that Provost Macklem might be able to introduce the following amendment.

Moved in amendment by Provost Macklem, seconded by Chancellor Davidson :

That in the Revised Prayer Book the present form of the Athanasian Creed be preserved in its integrity without alteration or addition, save that in Clause 29 the word "faithfully" be substituted for the word "rightly"; and that no alternative rendering of the Creed be admitted for public use.

That in the printing of the Creed Clauses 2, 28, and 42 be indented and immediately preceding the Creed a Rubric be inserted as follows :

NOTE—The indented clauses may be omitted at the discretion of the Minister from the public recitation of this Creed in Divine worship."

That at the end of the Creed be printed the following Declaration :

"For the removal of doubts, and to prevent disquietude in the use of the Creed commonly called the Creed of St. Athanasius, it is solemnly declared :

"1. That the confession of our Christian Faith, commonly called the Creed of St. Athanasius, doth not make any addition to the Faith as contained in Holy Scripture, but warneth against errors which from time to time have arisen in the Church of Christ.

"2. That as Holy Scripture in divers places doth promise life to them that believe, and declare the condemnation of them that believe not, so doth the Church, in this Confession, declare the necessity for all who would be in a state of salvation of holding fast the Catholic Faith, and the great peril of rejecting the same. Wherefore the warnings in this Confession of Faith are to be understood no otherwise than the like warnings in Holy Scripture; for we must receive God's threatenings, even as His promises, in such wise as they are generally set forth in Holy Writ. Moreover, the Church doth not herein pronounce judgment on any particular person or persons, God alone being the Judge of all."

The Bishop of Huron stated that after listening to the debate, both he and his seconder would be ready to support the amendment of the Provost.

The vote being taken in the Lower House on the amendment of Provost Macklem, it was decided in the affirmative.

The vote being taken, the Upper House concurred therein.

At 1 p.m. the Joint Session adjourned.

AFTERNOON SESSION.

At 2.30 p.m. the Joint Session reassembled for the further consideration of the report of the Committee on Prayer Book Revision, Enrichment and Adaptation.

The Bishop of Fredericton asked that there might be added to the note after the Rubric before the Athanasian Creed a statement concerning the use of the minatory clauses.

The matter was referred to the following Committee appointed by the Primate, viz. :

The Bishop of Fredericton.

The Bishop of Ottawa.

Archdeacon Cody.

Provost Macklem.

The Bishop of Huron continued the presentation of the report.

THE LITANY.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the changes in the Litany as presented be adopted.

Moved in amendment by Rev. Douglas Biggs, seconded by Canon McMillan :

That in the first Rubric before the Litany, the word "used" in the sixth line be substituted for the word "said."

The vote being taken in the Lower House it was decided in the affirmative.

The vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the extension in the first Rubric and the two new Rubrics at the head of the Litany be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the words "from fire and flood" inserted in the first supplication on page 42, be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the supplication "That it may please Thee to send forth labourers," etc., on page 43, be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the substitution of the words "Governor General of this Dominion, and the Lieutenant-Governor of this Province" in the supplication at the bottom of page 43 and top of page 44 be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the supplication for the Parliaments of the Empire be adopted as printed.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved in amendment by the Bishop of Quebec, seconded by the Bishop of Kingston :

That after the petition for the Magistrates, the following petition be inserted :

“That it may please Thee to bless and keep the King’s Forces by sea and land and air, and to shield them in all dangers and adversities.”

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the supplication on behalf of “all who serve mankind by learning, labour, and industry,” page 44, be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the word “fear” as printed in the sixth supplication on page 44, be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the substitution of the words “according to” in the versicle and response on page 46, be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved in amendment by Principal Parrock, seconded by Rev. R. W. E. Wright :

That “Amen” be inserted at the end of the Prayer in the Litany beginning : “O God, Merciful Father, that despisest not.”

On the vote being taken in the Lower House it was decided in the negative.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the general thanksgiving be printed in the Litany immediately before the prayer of St. Chrysostom.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the Litany as amended be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

PRAYERS AND THANKSGIVINGS UPON SEVERAL OCCASIONS.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the two Rubrics before the occasional Prayers be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by Dean Neales, seconded by the Bishop of Kootenay:

That the Prayer appointed to be used in time of war and tumult, beginning : "O Almighty God, King of all Kings and Governor of all things," etc., in the Book of Common Prayer, be placed among the "Prayers and Thanksgivings upon Several Occasions" in the Draft Prayer Book submitted by the Prayer Book Committee.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by Dean Schofield, seconded by Dean Llwyd :

That the memorial of the Sunday School Commission, praying for the insertion of certain prayers on behalf of Sunday Schools, which occurs on pages 94 and 95 of the Convening Circular, be granted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House did not concur therein.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the Prayer "At the New Year," page 50, be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the first and second prayers for Unity, pages 50 and 51, be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the Mission Prayers on pages 51 and 52 be adopted.

Moved in amendment by Rev. H. M. Little, seconded by

Capt. Mellish :

That in the Prayer for Christian Missions (line 12) the sentence commencing : "O Heavenly Father" be altered to read : "Send forth, we beseech Thee, labourers into Thine harvest ; fit and prepare them," etc.

On the vote being taken in the Lower House it was decided in the negative.

On the vote being taken in the Lower House on the original motion it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor

Worrell :

That the two Collects for those about to be confirmed, page 53, be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor

Worrell :

That the prayer for use "During the vacancy of a See," page 54, and the prayer for use "During the vacancy of a Pastoral Charge," page 55, be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor

Worrell :

That the Prayer "For the Synods," together with the preceding Rubric, be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor

Worrell :

That the Rubric before the Prayer for Parliaments, and the Prayer itself, be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the prayer for use "During Parliamentary and other Elections" be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the four Prayers, "For Fair Weather," "For Fruitful Seasons," (with rubric), "For Rogation Days," "For a Blessing on Fisheries," be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the Prayers "In time of Dearth and Famine," page 58, "In time of any common plague or sickness," "For Hospitals" and "For the recovery of a sick person," page 59, be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That "The Prayer for those who travel," be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the Prayer "In the time of War," page 60, transferred from "Forms of Prayer to be read at Sea," be printed on page 60, as in the draft book.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

THANKSGIVINGS.

Moved by the Bishop of Huron, seconded by Chancellor

Worrell :

That the Thanksgiving "For Fair Weather," on page 61, be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor

Worrell :

That the omission in the Thanksgiving "for Restoring Public peace at Home" and the substitution of the word "unhappy" before the word "tumults" be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor

Worrell :

That the section of the Prayer Book dealing with "Prayers and Thanksgivings upon several occasions," be adopted.

Moved by Dean Schofield, seconded by Dean Llwyd :

That the Prayer for Sunday Schools in the Memorial of the Sunday School Commission on page 95 of the Convening Circular, beginning "O God the Holy Ghost," be added to the "Occasional Prayers."

On motion the Prayer was referred to the following Special Committee, viz., the Bishop of Ottawa and Deans Schofield and Llwyd, to report at this Session.

On the vote being taken in the Lower House on the motion for adoption by the Bishop of Huron of the section dealing with "Prayers and Thanksgivings," it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

It was agreed by both Houses to consider the rest of the Prayer Book in order of the importance of its contents.

COLLECTS, EPISTLES AND GOSPELS

In considering the proper anthems which are to be used on Christmas Day, Good Friday, Easter Day, Ascension Day and Whitsunday, instead of Venite, it was

Moved by the Bishop of Huron, seconded by Chancellor

Worrell :

That the proper anthems for Christmas Day, Good Friday, Easter Day, Ascension Day, and Whitsunday, which are to take the place of the Venite, be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the use of "living creatures" in place of "beasts" in the Epistle for Trinity Sunday, be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the Collect, Epistle and Gospel of the Festival of the Transfiguration, pages 244 and 245, be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the Collect of Palm Sunday be printed before the Epistle for each day in Holy Week, except on Good Friday and Easter Even.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the second rubric on page 64 be adopted, and that the insertion of the word "after" in the rubric after the Collect between the words "every day" and "the other," be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the change in the form of the Collect of the Fourth Sunday in Advent, be adopted as printed.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the rubric at the end of the Gospel of the Festival of the Epiphany, page 84, be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved in amendment by Canon Vroom, seconded by Canon

Murray :

That the rubric on page 103 be deleted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor

Worrell :

That the rubrics in the part of the Prayer Book containing the Epistles and Gospels for Sundays and Holidays be adopted as amended.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor

Worrell :

That the addition to the title of "the Sunday next before Easter" of the words "commonly called Palm Sunday" be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor

Worrell :

That the alterations in the Collect of Good Friday, be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor

Worrell :

That the Rubric after the Gospel of Ascension Day, page 164, be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor

Worrell :

That the title "The Sunday next before Advent" be adopted as the title of the last Sunday after Trinity.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the alterations and additions to the rubrics on page 219 be adopted.

On the vote being taken in the Lower House, it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

That the dates of the Saints' Days inserted before the Collects be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the alteration in the Epistle for Thursday in Holy Week, "condemnation" being substituted for "damnation," and in the Epistle for All Saints' Day "Living Creatures" being substituted for "beasts," be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the whole section, including the Collects, Epistles and Gospels, be adopted as amended.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

SOLEMNIZATION OF MATRIMONY.

On request of the House, the consideration of "The Form of Solemnization of Matrimony" was next considered.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the emendations in the rubrics preceding the "Form of Solemnization of Matrimony" be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the portion of the first exhortation in the Solemnization of Matrimony down to the first reason for which matrimony was ordained, be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the changes in the second reason for the institution of marriage, be adopted.

Moved in amendment by Dr. Lansing Lewis, seconded by Judge Crawford :

That in the third paragraph on page 327 the words "for a protection against sin" be struck out.

On the vote being taken in the Lower House it was decided in the negative.

Moved in amendment by Dean Schofield, seconded by Archdeacon Heathcote :

That the second reason for which matrimony was instituted should read as follows : "Secondly, it was ordained that man and woman might live together in godly union and innocency."

On the vote being taken in the Lower House it was decided in the negative.

On the vote being taken on the original motion in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor Davidson :

That when we adjourn, the House do stand adjourned until 8.15 p.m.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That in the words to be used at the giving of the ring, the word "honour" be substituted for the word "worship."

On the vote being taken in the Lower House it was decided in the affirmative

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the words "or this" and the prayer immediately following on page 333, "adapted as in the Irish Prayer Book," be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the words "or exhortation" inserted in the rubric at the head of page 335 be adopted.

Moved in amendment by Dean Schofield, seconded by Archdeacon Heathcote :

That the word "shall" in the Rubric at the top of page 335 be changed to "may."

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House did not concur.

On the vote being taken on the original motion in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

The following Notices of Motion were given :

NOTICES OF MOTION.

Rev. C. W. McKim will move :

That the following Prayer "For the Forces of the King, in his Navy and Army," be inserted among the Prayers and Thanksgivings upon Several Occasions :

FOR THE FORCES OF THE KING, IN HIS NAVY AND ARMY.

O Lord of Hosts, stretch forth, we pray thee, thine Almighty arm to strengthen and protect the sailors and soldiers of our King (and his allies) in every peril of sea and land and air ; shelter them in the day of battle, and in time of peace keep them safe from all evil ; endue them ever with loyalty and courage ; and grant that in all things they may serve as seeing Thee who art invisible ; through Jesus Christ, our Lord. Amen.

Rev. C. W. McKim will move :

That, in the Form of Prayer to be used at sea, the words in the second Rubric which read "in his Majesty's Navy" be

struck out ; and also that the first prayer be altered to the form adopted by the Church of Ireland, as follows :

“O Eternal Lord God, who alone spreadest out the heavens, and rulest the raging of the sea ; who hast compassed the waters with bounds until day and night come to an end ; Be pleased to receive into Thy Almighty and most gracious protection the persons of us Thy servants, and the ship in which we sail. Preserve us from the dangers of the deep, (and from the violence of the enemy) that we may return in safety to enjoy the blessings of the land, with the fruits of our labours, and with a thankful remembrance of Thy mercies to praise and glorify Thy holy Name ; through Jesus Christ, our Lord. Amen.

Dean Starr will move :

That the Prayer Book Committee be requested to include in the Prayer Book a form of Family Prayer.

The Bishop in Mid-Japan will move :

That the following Collect be substituted for that found at the bottom of page No. 570 of the Report :

“O God, our Heavenly Father, who didst manifest Thy love by sending Thine only-begotten Son into the world, that all might live through Him, pour Thy spirit upon Thy Church that it may fulfil His command to preach the Gospel to every creature ; and hasten the time when the earth shall be filled with the knowledge of God as the waters cover the sea ; through Jesus Christ, our Lord. Amen.”

Dean Starr will move :

That the Ten Commandments may be omitted at the early and week-day Celebrations provided they be said at all Mid-day Services of the Holy Communion, on the Lord's Day, and when so omitted the Priest shall say the summary of the Law beginning with the words, “Hear what the Lord Jesus Christ saith.” “Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the first and great commandment. And the second is like unto it : Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets.”

NOTE—Here, if the Ten Commandments have been omitted shall be said,

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

Then the Minister shall say :

Let us pray.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the omission, page 336, at the end of the last Exhortation in the Solemnization of Matrimony, be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by Rev. H. M. Little, seconded by Dean Shreve :

That to the Report of the Committee on Prayer Book Revision, the following be added to the Collects, Epistles and Gospels, after that for All Saints' Day :

FOR HOLY MATRIMONY.

Collect—O Heavenly Father, who didst join together in marriage our first parents Adam and Eve : sanctify and bless these Thy servants, and grant that those whom Thou by matrimony dost make one, may steadfastly keep the covenant betwixt them made, and ever remain in perfect love and peace together, through Jesus Christ, our Lord. Amen.

Epistle—Ephes. 5 ; 25 to "see that she reverence her husband."

Gospel—St. Matthew 19 : 4, to "let not man put asunder."

Archdeacon Cody rose to a point of order that the addition of a special Collect, Epistle and Gospel for use at the Solemnization of Matrimony would be a contravention of the instructions given to the Committee on Prayer Book Revision, Enrichment and Adaptation.

At 5.45 p.m. the Joint Session adjourned.

EVENING SESSION.

At 8.15 p.m. the Joint Session reassembled for the further consideration of the Report of the Committee on Prayer Book Revision, Enrichment and Adaptation.

Rev. H. M. Little asked for the Primate's ruling on the point of order raised by Archdeacon Cody in reference to his Notice of Motion to introduce into the "Form of Solemnization of Matrimony" a special Collect, Epistle and Gospel for the celebration of the Holy Communion.

"I rule against the appending of a special Collect, Epistle and Gospel for the administration of Holy Communion to a

married couple after the Solemnization of Holy Matrimony, on the ground that it involves such an addition to the Book of Common Prayer as would imply, in my view, 'a change of principle' referred to in the 'limits' as laid down in the instructions given to the Revision Committee.

(Signed) S. P. RUPERT'S LAND."

On the request of the Primate, Mr. Little and his seconder withdrew their motion.

Moved in amendment by Chancellor Martin, seconded by Mr. L. H. Baldwin :

That the Table of Kindred and Affinity be printed before and facing the Marriage Service.

Moved in amendment to the amendment by Rev. Dr. Cayley, seconded by Archdeacon Heathcote :

That the following words be added to the fourth Rubric preceding the Marriage Service : "to be found on page 662 of this Book."

On the vote being taken on the amendment to the amendment in the Lower House it was decided in the negative.

The vote was then taken in the Lower House on the amendment of Chancellor Martin, and it was decided in the negative.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the Form of Solemnization of Matrimony as amended be now adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

OFFICE OF HOLY COMMUNION.

The Bishop of Huron then introduced the changes in the service of Holy Communion.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the Rubric before the Nicene Creed be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the insertion of a comma after the word "Lord" in the paragraph relating to the Holy Ghost, be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Kingston, seconded by the Bishop of Kootenay :

That the motion already adopted in reference to the Rubric before the Nicene Creed be reconsidered and rescinded.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved in amendment by the Archbishop of Algoma, seconded by the Bishop of Kingston :

That the American Rubric :

“Then, the people all standing up, he shall read the GOSPEL, saying : ‘The Holy Gospel is written in the ——— chapter of ———, beginning at the ——— verse,’ here shall be said or sung,”

continuing as in the proposed revision.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the amendments in the Rubric after the Nicene Creed be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the addition of the offertory sentence from Acts 20, be approved.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the word “indifferently” be struck out and “impartially” substituted therefor.

On the vote being taken in the Lower House it was decided in the affirmative

On the vote being taken, the Upper House concurred therein.

Moved in amendment by Rev. R. Connell, seconded by Rev. H. A. Collison :

That in the Prayer for the Church Militant, and in the Prayer of Oblation, the word "living" be substituted for the word "lively."

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House did not concur.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the Rubric immediately before the exhortation which follows the Prayer for the Church Militant be adopted.

Moved in amendment by Archdeacon Heathcote, seconded by the Bishop of Kingston :

That in the Rubric upon page 266 the word "may" be substituted for "shall" in the fourth line.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor Martin :

That this House do not adjourn until 10.30 this evening.

On the vote being taken in the Lower House, it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the Rubric before the exhortation immediately following the Prayer for the Church Militant be adopted as amended.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the word "condemnation" be substituted for "damnation" in the exhortation.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the omission on page 267 be approved.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the Rubric on page 269 be duly approved.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the change of the word "condemnation" for the word "damnation" and of the word "discerning" instead of "considering," and the omission on page 270 be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the Proper Preface for the feast of the Epiphany and the change in the Preface for Whitsunday be approved.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the new Rubric on page 279, and the changes in the Rubrics on pages 281 and 282 be approved.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Upon motion the Synod adjourned until 10 a.m. to-morrow. Approved.

(Signed) T. W. POWELL, (Signed) S. P. RUPERT'S LAND,
Prolocutor. President.

Eighth Day

Thursday, September 23rd, 1915.

At 9.30 a.m. Morning Prayer was said in the Chapel.

At 10 o'clock the Joint Session was resumed for the further consideration of the Report of the Committee on Prayer Book Revision, Enrichment and Adaptation.

The Minutes of the preceding day's proceedings were read, and, after amendment, approved.

The Bishop of Montreal suggested that the Minutes of these Joint Session on the Prayer Book are so important, that the Hon. Secretaries of the Upper and Lower Houses, together with the Secretary of the Committee on Prayer Book Revision, Enrichment and Adaptation confer together before the Minutes are printed in the Journal, that there may be no possibility of error in their record.

Two Notices of Motion were given—one by Rev. C. Caruthers, viz. :

“That a short service to be used on the occasion of the visit of a Friendly Society to the Church be incorporated in the Prayer Book,”

and one by Dean Shreve, viz. :

“That the Doxology be added to the Lord's Prayer in the Baptismal Offices.”

The Primate said that to-day the son of a member of this Synod who was wounded in action at the Front, was about to undergo a serious operation, and asked that the Synod join in prayer on his behalf.

Silent prayer was offered, followed by audible prayer by the Primate.

Archdeacon Ingles asked that a message be sent from this Synod to the Rev. Canon Scott, now serving as chaplain with the Canadian forces at the Front.

Moved by Archdeacon Armitage, seconded by Rev. D. Hague, and Resolved :

That a message of greeting be sent to the Rev. Canon Scott, now serving with the Canadian Forces at the Front.

The debate on the Revision of the Office for the Administration of the Holy Communion was resumed.

Moved in amendment by Archdeacon Fortin, seconded by Dean Starr :

That in the Holy Communion Office to the Rubric before the "Gloria in Excelsis" shall be added the words : "All standing."

On the vote being taken in the Lower House it was decided in the negative.

Moved in amendment by Archdeacon Fortin, seconded by Dean Starr :

That in the Holy Communion Office, the Rubric before "The peace of God," etc., shall read as follows : "Then the Priest (or the Bishop if he be present) shall say the Blessing, the People kneeling."

On the vote being taken in the Lower House it was decided in the negative.

Moved in amendment by Archdeacon Fortin, seconded by Dean Starr :

That in the Ascription of Praise beginning : "Therefore with Angels and Archangels" immediately before the words : "Holy, Holy, Holy," a note shall be appended inviting the people to join at that point.

On the vote being taken in the Lower House it was decided in the negative.

The Bishop of Ottawa asked that the Order of Proceedings might be suspended in order that he might introduce the Report of the Committee appointed to prepare a note to be added to the note already attached to the Athanasian Creed.

The Order of Proceedings was suspended.

Moved by the Bishop of Ottawa, seconded by Archdeacon Cody :

That after the note reading :

"The indented clauses may be omitted at the discretion of the Minister from the public recitation of this Creed in Divine Worship,"

the following paragraph shall be inserted :

"This procedure is in harmony with ancient usage. The form of the Nicene Creed adopted for use in the Liturgy was the form without anathema."

Exception being taken to the statements in the note to be added, the mover and seconder withdrew the Motion, the consent of the Synod having been granted.

Moved in amendment by Rev. H. M. Little, seconded by Archdeacon Ingles :

That the following words be added to the Rubric following upon the second Lord's Prayer in the Office of Holy Communion :

"Unless the same be said (with the prefixing of the word 'wherefore') immediately after the Prayer of Consecration."

The point of order being raised as to whether this motion is a contravention of the Instructions given to the Committee on Prayer Book Revision, Enrichment and Adaptation,

The Primate said he preferred the House to decide the question, but that personally he would prefer the withdrawal of the motion. Mr. Little therefore withdrew his motion.

Chancellor Martin being about to move the motion under his name in the Convening Circular, page 12, viz. :

That the following be added to the Rubrics after the words of administration in the Communion Service :

At Christmas, Easter and other special occasions when the number of Communicants is large, the Minister may with the consent of the Bishop, administer the Communion to the people in this wise :

Standing before the Holy Table he shall take the paten into his hands, and turn'ng to the people shall say :

"The Body of our Lord Jesus Christ, which was given for you, preserve your bodies and souls unto everlasting life : Take and eat this in remembrance that Christ died for you, and feed on him in your hearts by faith with thanksgiving."

He shall then take the cup into his hands, and turning to the people shall say :

"The blood of our Lord Jesus Christ, which was shed for you, preserve your bodies and souls unto everlasting life : Drink this in remembrance that Christ's Blood was shed for you, and be thankful."

After which he shall administer to the people in order in manner aforesaid, saying when he delivereth the Bread :

"The Body of our Lord Jesus Christ : Take and eat by faith with thanksgiving."

And saying when he delivereth the cup :

"The Blood of our Lord Jesus Christ : Drink in remembrance and be thankful."

The Primate stated that in his opinion it was very desirable to preserve the Communion Office with as few changes as practicable. Mr. Martin therefore withdrew his motion.

Moved by the Bishop of Huron, seconded by Dean Schofield :

That the final approval of the Holy Communion Office be

deferred until Dean Starr's motion in reference to the alternative use of the Summary of the Ten Commandments under certain conditions has been printed.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

OFFICE FOR PUBLIC BAPTISM OF INFANTS.

The Bishop of Huron continued the consideration of the Report of the Committee on Prayer Book Revision, Enrichment and Adaptation, taking up the Office for Public Baptism of Infants.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the transference of the first Rubric from the service for Private Baptism of Infants to the service for the Public Baptism of Infants be approved.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the first Rubric before the Office for the Ministration of Public Baptism of Infants be adopted.

Moved in amendment by Rev. E. A. Anderson, seconded by Rev. V. E. Harris :

That the original Rubric be restored.

On the vote being taken in the Lower House it was decided in the negative.

Moved in amendment by Canon Hedley, seconded by Canon Murray :

That in the first Rubric at the head of the Office for Holy Baptism, the words : "the earliest possible day after birth" be substituted for "fourth or fifth Sunday after birth."

On the vote being taken in the Lower House on the amendment of Canon Hedley, it was decided in the negative.

On the vote being taken on the original motion in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the second Rubric be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor

Worrell :

That the third Rubric be adopted.

Moved in amendment by the Bishop of Saskatchewan, seconded by the Bishop of Fredericton :

That the word "Baptized" be changed to "Confirmed."

Moved in amendment to the amendment by Canon Powell, seconded by Dr. Abbott-Smith :

That all the words following the word "require" in the third Rubric preceding Baptism be struck out.

On the vote being taken on the amendment to the amendment in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor

Worrell :

That the fourth Rubric be adopted.

Moved in amendment by Archdeacon Ingles, seconded by Canon Powell :

That in the new part of the last Rubric but one before the Office for the Ministration of the Public Baptism of Infants, the words : "or at such times as he by his discretion shall appoint" be struck out.

On the vote being taken in the Lower House it was decided in the negative.

The vote then being taken in the Lower House on the original motion, it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor

Worrell :

That the fifth Rubric be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor

Worrell :

That the Rubric after the words "Let us pray" on page 284, be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the words "God being my helper" be added to the answer to the fourth question to the Godparents.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the omissions on page 291 in the address to Godparents be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the addition of the minor blessing : "The Grace of our Lord Jesus Christ," etc., at the end of the Ministration of Public Baptism of Infants be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the last Rubric at the end of the Ministration of Public Baptism of Infants be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken the Upper House concurred therein.

Moved by Rev. Mr. Connell, seconded by Dean Starr, *That* Canon No. XXX. be printed at the end of the Office for the Ministration of Public Baptism.

On the vote being taken in the Lower House it was decided in the negative.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the changes in the Office of Ministration of Public Baptism of Infants be adopted as amended.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

At 1 p.m. the Joint Session adjourned.

AFTERNOON SESSION.

At 2.30 p.m. the Joint Session reassembled for the further consideration of the report of the Committee on Prayer Book Revision, Enrichment and Adaptation.

Moved by Dean Shreve, seconded by Archdeacon Balfour :

That the Doxology be added to the Lord's Prayer in the Baptismal Offices.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved in amendment by Archdeacon Johnson, seconded by Archdeacon Dobie :

That in the Office of Public Baptism of Infants—in the second prayer, the words "remission of sin" be substituted for "remission of his sins." And in the address to the Godparents the words "to release him from sin" be substituted for "to release him of his sins."

On the vote being taken in the Lower House it was decided in the affirmative.

On motion, it was resolved to reconsider the vote so given, and on the motion being again put to the vote it was decided in the negative.

Order of proceedings suspended.

Moved in amendment by Dean Starr, seconded by Dean Llwyd :

That the Ten Commandments may be omitted at the early week-day Celebrations provided they be said at all Mid-Day Services of the Holy Communion, on the Lord's Day, and when so omitted the Priest shall say the summary of the law beginning with the words, "Hear what the Lord Jesus Christ saith : thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the first and great commandment. And the second is like unto it : Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets."

NOTE.—Here, if the Ten Commandments have been omitted shall be said,

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

Then the Minister shall say :

Let us pray.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken the Upper House concurred therein.
Moved by Dean Starr, seconded by Dean Llwyd :

That the principle of a permissive use of the summary of the Law as in the New Testament appears to be admitted and recognized under the restrictions of the original resolution.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Rev. D. Hague.

That the preparation of a suitable Rubric for the change proposed be referred to a small committee.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken the Upper House concurred.

The Primate appointed the Archbishop of Algoma, the mover and seconder of Dean Starr's motion, Professor Abbott-Smith and the Rev. Dyson Hague as the committee.

OFFICE FOR PRIVATE BAPTISM.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the following amendments and changes be adopted.
The Title and omission on page 293.

"The Grace of our Lord," etc., and the first and second Rubrics on page 294.

The question at the top of page 295.

The words : "God being my helper," and the third Rubric on page 298.

The omission on page 299.

And the addition on page 300 of the words : "Ye are to take care," etc.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor

Worrell :

That the Office of Private Baptism of Infants as amended be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor

Worrell :

That the change in first Rubric in the Office for the Baptism of those of riper years be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor

Worrell :

That the change in the second Rubric be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor

Worrell :

That the Office as amended be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor

Worrell :

That the alterations on pages 310 and 311 be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor

Worrell :

That the Doxology be added to the Lord's Prayer on page 296.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

CHURCH CATECHISM.

Moved by the Bishop of Huron, seconded by Chancellor

Worrell :

That the note on page 313 be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor

Worrell :

That the first Rubric on page 319 be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor
Worrell :

That the second and third Rubrics on page 319 be adopted

On the vote being taken in the Lower House it was decided
in the affirmative.

On the vote being taken the Upper House concurred therein

Moved by the Bishop of Huron, seconded by Chancellor
Worrell :

That the Catechism as a whole be adopted.

On the vote being taken in the Lower House it was decided
in the affirmative.

On the vote being taken the Upper House concurred therein

CONFIRMATION.

Moved by the Bishop of Huron, seconded by Chancellor
Worrell :

That the first Rubric and the first three paragraphs on page
320 be adopted.

On the vote being taken in the Lower House it was decided
in the affirmative.

On the vote being taken, the Upper House concurred therein

Moved by the Bishop of Huron, seconded by Chancellor
Worrell :

That the rest of page 320 and pages 321 and 322 down to the
Rubric on page 322 be adopted.

On the vote being taken in the Lower House it was decided
in the affirmative.

On the vote being taken, the Upper House concurred therein

Moved by the Bishop of Huron, seconded by Chancellor
Worrell :

That the Rubric on page 322 and the paragraph beginning
"Do ye here," on pages 322 and 323, be adopted.

On the vote being taken in the Lower House it was decided
in the affirmative.

On the vote being taken the Upper House concurred therein

Moved by the Bishop of Huron, seconded by Chancellor
Worrell :

That the additions on page 323 be adopted.

Moved in amendment by the Bishop of Ottawa, seconded by
Dean Coombes :

That the questions on page 323 do read : "Dost thou re-
nounce (as in book, p. 323).

Dost thou believe all the Articles of the Christian faith as
contained in the Apostles' Creed ?

Dost thou promise that thou wilt endeavour to keep God's holy will and commandments all the days of thy life."

On the vote being taken in the Lower House, it was decided in the negative.

Moved in amendment by the Archbishop of Algoma, seconded by Dr. Millman :

That the decision to adopt the form beginning "Do ye here" on page 322 of the Draft Book be reconsidered.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved in amendment by the Archbishop of Algoma, seconded by Dr. Millman :

That in the form beginning "Do ye here," on page 322 of the Draft Book, the word "ye" be changed to "you."

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the Service of Confirmation as a whole as amended, be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

VISITATION OF THE SICK.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the following amendments be adopted :

On page 337, the two first Rubrics at the head of the Office.

On page 338, the word "Who."

Second Rubric on page 339.

The changes in paragraph following on the same page and on page 340.

The change of first Rubric on page 342.

The additional Psalm De Profundis.

The additions and changes on page 346.

On the vote being taken on each of the above in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by Archdeacon Cody, seconded by the Bishop of Ottawa :

That the word "the" be inserted before the word "Giver" in the first line of the first prayer on page 349.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the first prayer on page 349, as amended, the second prayer on page 349, and the headings to the said prayers and the prayers and notes, etc., on pages 350 and 351 be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the whole office of the Visitation of the Sick, as amended, be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

COMMUNION OF THE SICK.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the first Rubric on page 352, and the second and sixth Rubrics on page 353, be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the Office for the Communion of the Sick be adopted as a whole.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

BURIAL OF THE DEAD.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the first Rubric on page 354 be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor

Worrell :

That the second Rubric be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor

Worrell :

That the addition beginning on page 357 be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor

Worrell :

That the special lessons on pages 361 and 362, and the Rubrics preceding and following them be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor

Worrell :

That the change at top of page 363 (corruptible), be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor

Worrell :

That the Committal on page 363 be printed where it now appears in draft book.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor

Worrell :

That the change in the Committal be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the Rubric after the Committal on page 363 be adopted. On the vote being taken in the Lower House it was decided in the negative.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the fourth Rubric and paragraph beginning : "Jesus said," on page 363, be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the Doxology added to the Lord's Prayer, on page 364, be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the change in the second prayer, on page 364, be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the additional prayers on pages 365, 366 and 367, together with the two Rubrics immediately preceding them, be adopted with the exception of the first prayer, beginning "O Heavenly Father," on page 367 inserted by error of the printer.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the Burial Office as a whole, as amended, be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

CHURCHING OF WOMEN.

Moved by the Bishop of Huron, seconded by Chancellor

Worrell :

That the service of Churching of Women, as printed, be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

COMMINATION SERVICE.

Moved by the Bishop of Huron, seconded by Chancellor

Worrell :

That the word "proper," used in the first paragraph on page 372, be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor

Worrell :

That the other changes on page 372 be adopted.

Moved by the Bishop of Huron, seconded by Chancellor

Worrell :

That when this Synod adjourns this afternoon, it stand adjourned until 8.15 to-night.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

At 5.45 p.m. the Synod adjourned.

EVENING SESSION.

At 8.15 p.m. the Synod reassembled for the further consideration of the Report of the Committee on Prayer Book Revision, Enrichment and Adaptation.

Professor Abbott-Smith presented the report of the Committee appointed to deal with the reading of the Ten Commandments and our Blessed Lord's summary thereof in the Communion Office.

Moved by Dr. Abbott-Smith, seconded by the Archbishop of Algoma :

That the following be inserted in the Office of Holy Communion, directly after the commandments :

"Or he may rehearse, instead of the ten commandments (which, however, shall be said at least once on Sunday and

on the Great Festivals when there is a celebration of the Holy Communion, and that always at the chief service of the day) our Blessed Lord's summary of the Law, as followeth :

Our Lord Jesus Christ said : Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets."

People—Lord, have mercy upon us, and write these Thy laws in our hearts, we beseech Thee.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the whole of The Order of the Administration of the Lord's Supper or Holy Communion, as amended, be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

The Order of Proceedings was suspended that Provost Macklem might introduce the following motion.

Moved by Provost Macklem, seconded by Chancellor Davidson :

That the following be the manner of printing the Athanasian Creed, which shall be preceded by this direction :

THE CREED OF ST. ATHANASIUS.

(Commonly so-called)

Upon these Feasts : Christmas-day, the Epiphany, Saint Matthias, Easter-day, Ascension-day, Whitsunday, Saint John Baptist, Saint James, Saint Bartholomew, Saint Matthew, Saint Simon and Saint Jude, Saint Andrew, and upon Trinity-sunday, shall be sung or said at Morning Prayer, instead of the Apostles' Creed, this Confession of our Christian Faith, commonly called The Creed of Saint Athanasius, by the Minister and people standing.

When the Creed is recited by the Minister and by the People responsively, the divisions indicated in the margin shall be observed.

NOTE—The indented clauses may be omitted at the discretion of the Minister from the public recitation of this Creed in Divine worship.

QUICUNQUE VULT.

- Minister.* WHOSOEVER will be saved : before all things it is necessary that he hold the Catholick Faith.
Which Faith except every one do keep whole and undefiled : without doubt he shall perish everlastingly.
- And the Catholick Faith is this : That we worship one God in Trinity, and Trinity in Unity ;
- People.* Neither confounding the Persons : nor dividing the substance.
- Minister.* For there is one Person of the Father, another of the Son : and another of the Holy Ghost.
- People.* But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one : the Glory equal, the Majesty co-eternal.
- Minister.* Such as the Father is, such is the Son : and such is the Holy Ghost.
- People.* The Father uncreate, the Son uncreate : and the Holy Ghost uncreate.
- Minister.* The Father incomprehensible, the Son incomprehensible : and the Holy Ghost incomprehensible.
- People.* The Father eternal, the Son eternal : and the Holy Ghost eternal.
- Minister.* And yet they are not three eternal : but one eternal.
- People.* As also there are not three incomprehensibles, nor three uncreated : but one uncreated, and one incomprehensible.
- Minister.* So likewise the Father is Almighty, the Son Almighty : and the Holy Ghost Almighty.
- People.* And yet they are not three Almighty : but one Almighty.

Minister. So the Father is God, the Son is God : and the Holy Ghost is God.

People. And yet they are not three Gods : but one God.

Minister. So likewise the Father is Lord, the Son Lord : and the Holy Ghost Lord.

People. And yet not three Lords : but one Lord.

Minister. For like as we are compelled by the Christian verity : to acknowledge every Person by himself to be God and Lord ;

People. So are we forbidden by the Catholick Religion : to say, There be three Gods, or three Lords.

Minister. The Father is made of none : neither created, nor begotten.

People. The Son is of the Father alone : not made, nor created, but begotten.

Minister. The Holy Ghost is of the Father and of the Son : neither made, nor created, nor begotten, but proceeding.

People. So there is one Father, not three Fathers ; one Son, not three Sons : one Holy Ghost, not three Holy Ghosts.

Minister. And in this Trinity none is afore, or after other : none is greater, or less than another ;

People. But the whole three Persons are co-eternal together : and co-equal.

Minister. So that in all things, as is aforesaid : the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that will be saved : must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation : that he also believe faithfully the Incarnation of our Lord Jesus Christ.

People. For the right Faith is, that we believe and confess that our Lord Jesus Christ, the Son of God, is God and man ;

Minister. God, of the Substance of the Father, begotten before the worlds : and Man, of the Substance of his Mother, born in the world ;

People. Perfect God, and perfect Man : of a reasonable soul and human flesh subsisting ;

Minister. Equal to the Father, as touching his Godhead : and inferior to the Father, as touching his Manhood.

People. Who although he be God and Man : yet he is not two, but one Christ ;

Minister. One ; not by conversion of the Godhead into flesh : but by taking of the Manhood into God ;

People. One altogether ; not by confusion of Substance : but by unity of Person.

Minister. For as the reasonable soul and flesh is one man : so God and Man is one Christ ;

People. Who suffered for our salvation : descended into hell, rose again the third day from the dead.

Minister. He ascended into Heaven, he sitteth on the right hand of the Father, God Almighty : from whence he shall come to judge the quick and the dead.

People. At whose coming all men shall rise again with their bodies : and shall give account for their own works.

Minister. And they that have done good shall go into life everlasting : and they that have done evil into everlasting fire.

This is the Catholick Faith : which except a man believe faithfully, he cannot be saved.

(Then all together shall sing or say the Gloria Patri).

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be ; world without end. Amen.

DECLARATION.

“For the removal of doubts, and to prevent disquietude in the use of the Creed commonly called the Creed of St. Athanasius, it is solemnly declared :

“1. That the confession of our Christian Faith, commonly called the Creed of St. Athanasius, doth not make any addition to the Faith as contained in Holy Scripture, but warneth against errors which from time to time have arisen in the Church of Christ.

“2. That as Holy Scripture in divers places doth promise life to them that believe, and declare the condemnation of them that believe not, so doth the Church, in this Confession, declare the necessity for all who would be in a state of salvation of holding fast the Catholic Faith, and the great peril of rejecting the same. Wherefore the warnings in this Confession of Faith are to be understood no otherwise than the like warnings in Holy Scripture ; for we must receive God’s threatenings, even as His promises, in such wise as they are generally set forth in Holy Writ. Moreover, the Church doth not herein pronounce judgment on any particular person or persons, God alone being the Judge of all.”

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

COMMINATION SERVICE.

The debate on the motion of the Bishop of Huron for the adoption of the changes on page 372 was resumed.

Moved in amendment by Canon Snowdon, seconded by Canon Simpson :

That all the words after “other places in scripture,” in the first address in the Commination Service be omitted ; and the word “cursed” inserted for the phrase : “The wrath of God is upon” where it occurs in the several sentences ; that the words “And the people shall answer and say Amen” be also omitted.

Moved in amendment to the amendment by Mr. L. A. Hamilton, seconded by Mr. A. H. Backus :

That the directing Rubric fixing the time when the Communion service is to be used be amended by striking out the words "on the first day of Lent and other" and inserting the word "such" to follow the word "at."

This motion having been withdrawn, it was moved in amendment by Canon Powell, seconded by Mr. F. H. Gisborne :

That the words "and that ye should answer to every sentence 'Amen' " and also the words "fleeing from such vices for which ye affirm, with your own mouths the curse of God to be due," be struck out of the Exhortation ; and also that the Rubric directing the use of Amen be struck out and the words : "From this sin spare us, good Lord," be substituted for "Amen" in the sentences following.

On the vote being taken in the Lower House it was decided in the negative.

On the vote being taken on Canon Snowdon's amendment in the Lower House, it was decided in the negative.

The vote being taken on the motion of the Bishop of Huron that the other changes on page 372 be adopted in the Lower House, it was decided in the affirmative, and

On the vote being taken, the Upper House concurred therein.

Moved in amendment by Dr. Paterson Smyth, seconded by Mr. W. I. Melrose :

That after the word "Lent" in the title there shall be inserted: "It may also be used on the First Sunday of Lent."

On the vote being taken in the Lower House it was decided in the negative.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the amendments on page 373 be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron; seconded by Chancellor Worrell :

That the amendment on page 374 be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved in amendment by Provost Macklem, seconded by Canon Plumptre :

That the Rubric before Psalm LI. be amended to read as follows : "Then shall they all kneel (the Priest in the place where he is accustomed to say the Litany) and the Priest and People shall say this Psalm."

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the service as a whole, as amended, be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

PSALTER.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the Table of Psalms on page 382, "Proper Psalms on certain days," be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That "Selections of Psalms," on page 382, be adopted.

Moved in amendment by Rev. E. C. Cayley, seconded by the Bishop of Kingston :

That the following Psalms be substituted for those found in the Table of Selections, on page 382 : First—15, 19, 20 ; Second—32, 34 ; Third—46, 47, 48 ; Fourth—82, 84, 85.

On motion the Synod adjourned at 10.20 p.m. until 10 a.m. to-morrow.

(Signed) T. W. POWELL, (Signed) S. P. RUPERT'S LAND,
Prolocutor. President.

Ninth Day

Friday, September 24th, 1915.

At 9.30 a.m. Morning Prayer was said in the Chapel.

And at ten o'clock the Joint Session was resumed to further consider the Report of the Committee on Prayer Book Revision, Enrichment and Adaptation.

The Minutes of the preceding day's proceedings were read, and after amendment, were adopted.

THE ORDINAL.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the changes in the Litany be printed in the Litany in the Ordinal.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the omission in the second Rubric on page 606 be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the omission in the Rubric at the top of page 620 be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the additions to the Rubrics and the form of oath on page 625, be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the changes in the Ordinal be adopted as a whole.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

PREFATORY PAGES

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the first Rubric with the notes, on page LXVIII. be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the Rubric concerning the Combinations of Services, page LXVIII., be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken the Upper House concurred therein.

The Order of Proceedings was suspended that Archdeacon Paterson-Smyth might introduce a Motion of Loyalty to the throne and to the great cause for which the Empire is now contending.

Moved by Archdeacon Paterson-Smyth, seconded by Dean Schofield :

That the Church of England in Canada desires, through this, its highest Council, to express in words what it has tried to express in deeds—its enthusiastic loyalty to the King and Empire, and to the sacred cause for which we are at war.

That this resolution be sent through the Governor-General to His Majesty, the King.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken the Upper House concurred therein.

The House stood and sang the first verse of the National Anthem.

The Primate said that he had received an invitation for the Upper and Lower Houses of the Synod and their wives to attend a Rally and Garden Fete at Casa Loma for Saturday afternoon. It being impossible for the Synod to accept, Dean Starr was requested to express to Lady Pellatt the regret that the members feel that the business of the Synod will not permit them to attend.

Rev. Dr. Cayley and his seconder asked permission to withdraw his motion made at the Session on Thursday evening amending the list of Selection of Psalms for 31st day of the month. Permission was granted.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the Tables of Proper Psalms on page 382 be approved as a whole.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the order, "How Psalter is appointed to be read," pages XX. and XXI., be approved ; also the Proper Psalms on Certain Days, page XXXV.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by Archdeacon Cody, seconded by Principal O'Meara :

That Psalm 144 be added to the Tables of Proper Psalms on Certain Days on pages XXXV., and 382, for use at Harvest Thanksgiving.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken the Upper House concurred therein.

THE LECTIONARY, &C.

The Archbishop of Nova Scotia presented the Report of the Lectionary Committee.

Moved by the Archbishop of Nova Scotia, seconded by Dean Schofield :

That the Lectionary as a whole be adopted—pages XXIII.-LIX.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken the Upper House concurred therein.

Moved by the Archbishop of Nova Scotia, seconded by Dean Schofield :

That the Calendar be adopted as a whole as corrected.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken the Upper House concurred therein.

Moved by the Archbishop of Nova Scotia, seconded by Dean Schofield :

That the Tables and Rules for the Movable and Immovable Feasts, pages LX. and LXI., be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken the Upper House concurred therein.

Moved by the Archbishop of Nova Scotia, seconded by Dean Schofield :

That the Table of Vigils, Fasts and Days of Abstinence, page LXII., be adopted.

Moved in amendment by Rev. W. B. Heeney, seconded by Rev. Dyson Hague :

That the Table in our present Prayer Book be restored and adopted as the "Table of the Vigils, Fasts and Days of Abstinence to be observed in the year."

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken the Upper House concurred therein.

Moved by the Archbishop of Nova Scotia, seconded by Dean Schofield :

That the table of Solemn Days, page LXII., be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken the Upper House concurred therein.

Moved by the Archbishop of Nova Scotia, seconded by Dean Schofield :

That "A Table of the Movable Feasts for One Hundred Years," pages LXIII.-LXVII., be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken the Upper House concurred therein.

Moved by the Archbishop of Nova Scotia, seconded by Dean Schofield :

That "The Order How the Rest of Holy Scripture is appointed to be read," pages XXI. and XXII., be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken the Upper House concurred therein.

SPECIAL SERVICES.

I. FOR MISSIONS.

The Bishop of Montreal presented the Section of the Draft Book containing Special Services.

In the Special Service for Missions, the word "so" was struck out on pages 668, 669 and inserted in the fourth line on page 670 between the words "grace" and "to."

Moved by the Bishop of Montreal, seconded by the Bishop of Toronto :

That the Special Service for Missions be adopted as amended. On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken the Upper House concurred therein.

2. A FORM OF THANKSGIVING FOR THE BLESSING OF HARVEST.

Moved in amendment by Archdeacon Cody, seconded by Mr. F. C. Jarvis :

That in the form of Thanksgiving for the blessing of Harvest, Psalm 144 be added as one of the Proper Psalms which may be used at Morning Prayer.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken the Upper House concurred therein.

Moved in amendment by the Archbishop of Nova Scotia, seconded by Archdeacon Draper :

That the final Prayer on page 675 be amended to read as follows :

"O most merciful Father, who of thy gracious goodness hast heard the devout prayers of the Church and hast granted us to gather, in their season, the kindly fruits of the earth and the harvest of the seas : we give Thee humble thanks for this thy bounty ; beseeching Thee to continue Thy loving kindness towards us, that our land may yield her increase ; through Jesus Christ, our Lord. Amen.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken the Upper House concurred therein.

Moved in amendment by Archdeacon A. D. Dewdney, seconded by Archdeacon Newnham :

That the special Committee consider and provide for some reference in the Title of the Form of Thanksgiving for Harvest, to denote it as that to be used on the Day of National Thanks-

giving, and further, that a Thanksgiving for all national blessings as such, be provided.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Montreal, seconded by the Bishop of Toronto :

That the Form of Thanksgiving for the blessings of Harvest be adopted as amended.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

3. FORM OF INSTITUTION AND INDUCTION.

Moved by the Bishop of Montreal, seconded by the Bishop of Toronto :

That the Form of Institution and Induction be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

4. LAYING OF THE FOUNDATION STONE OF A CHURCH OR CHAPEL.

Moved by the Bishop of Montreal, seconded by the Bishop of Toronto :

That the "Office for the Laying of the Foundation Stone of a Church or Chapel" be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

5. FORM OF CONSECRATION OF A CHURCH OR CHAPEL.

Moved by the Bishop of Montreal, seconded by the Bishop of Toronto :

That the "Form of Consecration of a Church or Chapel" be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

6. FORM OF CONSECRATION OF A CHURCHYARD OR CEMETERY.

Moved by the Bishop of Montreal, seconded by the Bishop of Toronto :

That the "Form of Consecration of a Churchyard or Cemetery" be adopted.

Moved in amendment by the Bishop of Fredericton, seconded by Chancellor Martin :

That the words "and no other" be inserted in the "Sentence of Consecration," after the words, "Church of England in Canada" in line 13, page 706.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Montreal, seconded by the Bishop of Toronto :

That the whole Office for the Consecration of a Churchyard or Cemetery be adopted as amended.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

At 1 p.m. the Synod adjourned.

AFTERNOON SESSION.

At 2.30 p.m. the Synod reassembled in Joint Session to continue the consideration of the Report of the Committee on Prayer Book Revision, Enrichment and Adaptation.

The Primate drew attention to the fact that it is quite manifest that it will be impossible to finish all the work which has been brought before the Synod. He suggested that a Joint Committee of both Houses be appointed to select the matters of greatest importance.

Moved by Chancellor Martin, seconded by Provost Macklem :

That the Primate be requested to appoint a Committee to arrange an order of business of the most important matters with which the Synod must deal.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

The Primate appointed the following Committee :

Provost Macklem, (*Convener*), Canon Tucker, Mr. Matthew Wilson, Mr. T. Mortimer ; and of the Upper House the Metropolitan of British Columbia and the Bishop of Montreal.

TITLE PAGE.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the Title Page as printed be adopted.

Moved in amendment by Capt. A. J. B. Mellish, seconded by Mr. Backus :

That the Title Page of the Draft Book of Common Prayer be amended to read :

“According to the use of the British Canadian Church, commonly called the Church of England in Canada.”

On the vote being taken on the amendment in the Lower House it was decided in the negative.

The Bishop of Huron was permitted to add the following words to the Title of the Church on the Title Page of the Prayer Book : “The Dominion of” between the words “in” and “Canada.”

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the Title Page as so amended be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

PREFACES.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the dates in connection with the Prefaces, pages XIII. and XVI., be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the Preface to the Canadian Edition be adopted, leaving the date blank.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

TABLE OF CONTENTS.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the Table of Contents, page I., be adopted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

APPROVAL OF THE BOOK.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :
That the Prayer Book as now revised, adapted and enriched, be approved as a whole and as amended.

FURTHER ENRICHMENT.

Moved in amendment by Rev. C. W. McKim, seconded by Rev. Canon Jeffrey :
That the following Prayer : "For the Forces of the King, in his Navy and Army," be inserted among the Prayers and Thanksgivings upon several occasions :

For the Forces of the King, in his Navy and Army.

"O Lord of Hosts, stretch forth, we pray Thee, Thine Almighty arm to strengthen and protect the sailors and soldiers of our King (and his Allies) in every peril of sea and land and air ; shelter them in the day of battle, and in time of peace keep them safe from all evil ; endue them ever with loyalty and courage ; and grant that in all things they may serve as seeing Thee, who art invisible ; through Jesus Christ, our Lord. Amen."

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by Rev. C. W. McKim, seconded by Dean Paget :

That in the Form of Prayer to be used at sea, the words in the second Rubric which read : "In His Majesty's Navy" be struck out ; and also that the first prayer be altered to the form adopted by the Church of Ireland, as follows :

"O Eternal Lord God, who alone spreadest out the heavens, and rulest the raging of the sea ; Who hast compassed the waters with bounds until day and night come to an end. Be pleased to receive unto Thy Almighty and most gracious protection the persons of us Thy servants, and the ship in which we sail. Preserve us from the dangers of the deep, (and from the violence of the enemy) that we may return in safety to enjoy the blessings of the land, with the fruits of our labours, and with a thankful remembrance of Thy mercies to praise and glorify Thy Holy Name ; through Jesus Christ, our Lord. Amen."

And also :

That the Thanksgiving for Victory in the Form of Prayer to be used at sea, beginning : "O Almighty God, the Sovereign

Commander of all the world," etc., be placed among the Prayers and Thanksgivings upon several occasions.

And that this be submitted to the Committee for their consideration.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken the Upper House concurred therein.

Moved by Capt. A. J. B. Mellish, seconded by Chancellor Campbell :

That the Prayer Book Committee ascertain the legal name of the Church and be empowered to make any changes that may be necessary in the body of the Draft Book, to have the name correctly stated.

On the vote being taken in the Lower House it was decided in the negative.

Moved in amendment by the Bishop of Kootenay, seconded by the Prolocutor :

That the prayer from the Church of Ireland Book of Common Prayer, beginning, "O Eternal Lord God, Who alone spreadest out," be adopted and placed amongst the occasional prayers.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken the Upper House concurred therein.

Moved in amendment by the Bishop in Mid-Japan, seconded by the Bishop of Edmonton :

That the system of paging adopted in the Draft Prayer Book be amended, and that the Prayer Book be paged consecutively in Arabic numerals from the beginning to the end of the book.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken the Upper House concurred therein.

Moved in amendment by Canon Powell, seconded by Mr. E. Macrae :

That the title on page 35, "At Morning Prayer" be struck out, and that the Title : "The Creed of Saint Athanasius. (commonly so-called)" be the title inserted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken the Upper House concurred therein.

Moved in amendment by Principal Waller, seconded by Canon Murray :

That the preposition "of" be substituted for the preposition "for" wherever it occurs in connection with Psalms, Lesson.

Collect, Epistle, Gospel, service (of the day) without the words "proper" or "appointed"; *i.e.*, on pages 11, 350, 352, 366, 367, 700, 701, and in prefatory pages XXI., XXIV.-XXVII., and possibly elsewhere.

Or that the word "proper" or "appointed" be inserted.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken the Upper House concurred therein.

Moved by Dean Starr, seconded by Dr. Speechly :

That the Prayer Book Committee be requested to include in the Prayer Book a form of Family Prayer.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken the Upper House did not concur therein.

Moved in amendment by Rev. Arthur French, seconded by Archdeacon Paterson-Smyth :

That the title "Saint" be inserted before the names of the four national Saints in the Calendar.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken the Upper House concurred therein.

Moved by Archdeacon MacKay, seconded by Archdeacon A. J. B. Dewdney :

That the Committee be requested to consider the advisability of printing at the beginning of the Book of Common Prayer, directions for finding the places in this book.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken the Upper House concurred therein.

The following Report was presented by the Bishop of Ottawa:

"The Committee appointed to consider the prayers suggested by the S.S. Commission for use in the Book of Common Prayer, beg to report that they cannot advise the acceptance of the two prayers proposed on page 95 of the Convening Circular. They recommend that the petition of the S.S. Commission be referred to the Prayer Book Revision Committee, with instructions to provide prayers on behalf of the Sunday School Work of the Church, to be added to the Revised Prayer Book.

Moved by the Bishop of Ottawa, seconded by Chancellor Worrell :

That this Report be received.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken the Upper House concurred therein.

Moved by Canon Powell, seconded by Archdeacon Ingles :

That the Committee be instructed to make some provision for the recognition of July 1st (Dominion Day).

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken the Upper House concurred therein.

APPROVAL OF THE BOOK.

Moved by the Bishop of Huron, seconded by Chancellor Worrell :

That the Prayer Book as now revised, adapted and enriched be approved as a whole and as amended.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken the Upper House concurred therein.

Moved by Rev. B. W. Heeney, seconded by the Archbishop of Algoma :

That this Synod wishes to place on record its appreciation of the long, patient and excellent services rendered to this Synod and the Church in this country by the members of the Prayer Book Revision Committee, and in particular of the Chairman, Dr. Williams, the Lord Bishop of Huron.

On the vote being taken in the Lower House it was decided in the affirmative by a standing vote, the appreciation of the work of the Bishop of Huron being especially noted by continued applause.

On the vote being taken the Upper House concurred with standing vote.

The Bishop of Huron made a suitable reply.

Moved by the Bishop of Huron, seconded by the Bishop of Kingston :

That this Synod most heartily expresses its appreciation of the unflinching courtesy and efficiency of the Ven. Archdeacon of Halifax as Secretary of the Committee on Prayer Book Revision, Adaptation and Enrichment ; that he be appointed Custodian of the Revised Book of Common Prayer, and authorized to supervise the publication of the same, and to certify to the accuracy of the text ; and that an honorarium of \$200 be given to him as a slight recognition of our appreciation of his invaluable services.

On the vote being taken in the Lower House it was decided in the affirmative by a standing vote, the appreciation of the work of the Archdeacon being noted by continued applause.

On the vote being taken the Upper House concurred with standing vote.

Moved by the Bishop of Ottawa, seconded by Dr. Milman :

That the Memorial of Sunday School Commission on pages 94-95 of the Convening Circular be referred to the Prayer Book Revision Committee, with instructions to add to the Prayer Book prayers for the Sunday School of the Church.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by Mr. L. A. Hamilton, seconded by Mr. Thos. Mortimer :

That the compilation and introduction of a form of service for admission to the office of Lay Readers be referred to the Prayer Book Committee for consideration and report.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken, the Upper House concurred therein.

Moved by Chancellor Worrell, seconded by the Bishop of Caledonia :

That the proposed Canon on the Book of Common Prayer, (Convening Circular, page 13) be considered in Joint Session of both Houses.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken the Upper House concurred therein.

Moved by Chancellor Worrell, seconded by Mr. Matthew Wilson :

That the following be adopted as Canon XII. :

On the Book of Common Prayer :

Whereas, all matters of doctrine, worship and discipline have been regularly placed within the jurisdiction of the General Synod ; and,

Whereas, the Revision, Adaptation and Enrichment of the Book of Common Prayer is a matter affecting the worship of the Church and therefore regularly within the jurisdiction of this Synod ; and

Whereas, the General Synod, at its Session held in London in 1911, did appoint a Committee to make such Revisions,

Adaptations and Enrichments of the Book of Common Prayer, as were necessary to meet the needs of the Church of England in Canada ; and,

Whereas, the General Synod, at the same time, did issue certain safeguards in order to ensure that the Book of Common Prayer should remain unimpaired in doctrine and principle, and that all Revisions, Adaptations and Enrichments should be in harmony with the mind of the Episcopate of the whole Church, as expressed in Resolution 27 of the Lambeth Conference of 1908 ; and,

Whereas, the Book of Common Prayer has been revised, adapted and enriched by the said Committee in accordance with the aforesaid safeguards, and is now presented to the Synod :

Therefore, be it resolved that the following Canon be adopted and numbered Canon XII. :

CANON XII.

On the Book of Common Prayer.

1. The authorized Book of Common Prayer of the Church of England in Canada shall be the book hereto annexed, which has been revised, adapted and enriched by the General Synod, at its Session held in the City of Toronto in the year 1915, and the same is hereby adopted as the Book of Common Prayer of the Church of England in Canada.

2. Six official copies of the book shall be kept ; one with the Registrar of the General Synod ; one at the Department of Archives at Ottawa, and one with the Metropolitan of each Ecclesiastical Province, namely, one with the Metropolitan of the Province of Rupert's Land, one with the Metropolitan of the Province of Ontario, one with the Metropolitan of the Ecclesiastical Province of Canada, and one with the Metropolitan of the Province of British Columbia.

3. Each official copy shall be signed by the Primate on behalf of the General Synod.

4. This Canon is passed under and subject to Section Number 4 of the Basis of Constitution, and Section No. 31 of the Constitution, and under all other powers of the Synod, and it shall come into force on a day to be proclaimed by the Primate.

Moved in amendment by Chancellor Davidson, seconded by Chancellor Campbell :

That the Draft Prayer Book submitted with the Report of the Joint Committee of the General Synod appointed at the

Session of 1911, as set forth in the Minutes of the said Session, with the powers and for the purposes mentioned in the Resolutions of Synod, having been considered carefully, section by section, by this Synod in Joint Session of both Houses, and having been in divers places and manners amended and altered, the same so amended and altered be, and the same is hereby approved ; and it is ordered and directed that the said Prayer Book as now approved be reprinted under the direction of the Primate, Prolocutor and Secretary of the General Committee ; that copies of the same be certified and signed by them and remain on record in the Upper and Lower House ; that copies certified in like manner be transmitted as soon as possible to each Metropolitan Archbishop of the Church in Canada, with the request that the said Draft Revised Prayer Book be submitted to and be considered by the Synod of each Province, and the result of their deliberations and any action taken thereon by any such Provincial Synod be reported to this Synod at its next Session.

That a certified copy of the said Prayer Book be also transmitted to each Diocesan Bishop in Canada for submission to the Synod of his Diocese, and that any action taken by it be reported to this Synod either through the Synod of the Province or directly.

That the Draft Book so approved and reprinted be also put on sale throughout the Dominion ; that the Joint Committee on Prayer Book Revision be reappointed and continued to examine (anew) the said Book and to consider any further suggestions which may be made by the Provincial Synods, or by others, and to report on the same at the next Session of this Synod, and that the further consideration and adoption of the said Prayer Book for use in the Church of England in Canada stand over until the next Session of this Synod.

On the vote being taken in the Lower House it was decided in the negative.

On the vote being taken on the original motion in the Lower House it was decided in the affirmative.

On the vote being taken the Upper House concurred therein.

At 5.45 p.m., the Joint Session adjourned.

EVENING SESSION.

At 8.15 p.m. the two Houses met in Joint Session.

Moved by Mr. Matthew Wilson, seconded by Chancellor Worrell :

That it be referred to the Committee on Prayer Book Revision and Adaptation to consider and report at next Session of

the Synod upon : Any words, phrases, expressions or obvious errors in construction or printing of the Prayer Book as approved and any addition or omission, or any suggestion remitted to the Committee, or any further additions or amendments which the Committee may deem worthy to recommend or report in regard to the Book, the contents or the construction thereof—all subjects to the limitations heretofore governing the Committee.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken the Upper House concurred therein.

Moved by Chancellor Martin, seconded by Mr. M. Wilson

That a copy, duly certified, of the Prayer Book as approved be sent to the Metropolitan of each Ecclesiastical Province, with the request that the same be submitted to the Synod of the Province for acceptance.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken the Upper House concurred therein.

Moved by Chancellor Martin, seconded by Dean Schofield :

That the Committee on Revision be instructed to consider the advisability of arranging with the publishers as soon as possible so that the Prayer Book, as approved, may be put on sale.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken the Upper House concurred therein.

Moved by the Bishop of Huron, seconded by Archdeacon Armitage :

That the General Synod of the Church of England in Canada in both Houses assembled, desires to convey to Canon Scott in sense of regret at his absence from their deliberations, and in heartfelt thankfulness for the services he has rendered as Chaplain to the Canadian Forces in France, and it expresses the hope that he may be spared in the Providence of God to return to his own land.

The Synod desires Canon Scott to convey to all our Chaplains our appreciation of the splendid services they have rendered in their ministrations to our soldiers in their defence of the Empire and, also, convey to them our sympathy and our prayers.

On the vote being taken in the Lower House it was decided in the affirmative.

On the vote being taken the Upper House concurred therein.

Provost Macklem asked permission to present the following Interim Report of Special Committee in order in which the unfinished business is to be taken up.

1. *Dr. Worrell's Motions* :

- (a) On Prayer Book Canon.
 - (b) On Executive Council of General Synod.
 - (c) On Executive Council for Missionary Diocese.
2. Report of Committee on the Primate's Charge.
 3. Canon XV., (Convening Circular, page 15) on Council for Social Service.
 4. Resolution *re* Messages from the Upper House. (Convening Circular, page 17).
 5. Refund to Diocese of Rupert's Land (Canon Jeffrey's Motion, Special Circular No. 2).
 6. *Reports in Convening Circular.* (*To be taken as read.*)
 - (a) Young People's Anglican Association. (Page 63).
 - (b) Church Congress. (Page 70).

7. Amendments to the Canon on Divinity Degrees.

The Committee asks leave to report again to-morrow.

The Joint Session of the Upper and Lower Houses was then closed by the President, with the minor blessing.

The Upper House having withdrawn at 9.45 p.m., the Lower House continued in Session.

The following Messages were received from the Upper House.

MESSAGE NO. 16.

Subject.—Address of Mr. Simpson.

The President of the Upper House begs to inform the Prolocutor that the Upper House has adopted the following resolution :

That Message "K" concerning the address to be delivered by the Rev. H. W. Simpson be not concurred in.
 Sept. 20th, 1915. (Signed) S. P. RUPERT'S LAND, *President.*

MESSAGE NO. 17.

Subject.—Committee on Colonial Clergy Act.

The President of the Upper House begs to inform the Prolocutor that the Upper House has adopted the following resolution :

That Message "L" *re* the Joint Committee on the Colonial Clergy Act, be not concurred in
 Sept. 21st, 1915. (Signed) S. P. RUPERT'S LAND, *President.*

The Nominating Committee presented their Report follows :

REPORT OF NOMINATING COMMITTEE.

Sunday School Commission.

Rev. Dr. Rexford, Ven. Archdeacon Ingles, Mr. F. H. G. borne, Mr. Thomas Mortimer, the Rev. the Prolocutor (*ex officio*)

Beneficiary Funds.

Very Rev. Deans Shreve, Paget, Llwyd, Evans, Neale Schofield ; Archdeacons Forneret, Tims, Davidson, Beer, Newham ; Rev. Canons Hedley, Craig, Beamish, Knowles ; Rural Deans Doherty, Graham, Cayley ; Rev. E. A. Anderson Rev. C. W. McKim, the Rev. the Prolocutor (*ex officio*) ; Messrs. Justice Fitzgerald, Jas. McKinnon, Matthew Wilson, J. A. Machray, Chancellor Worrell, A. McC. Creery, R. V. Harris Hon. R. Harcourt, Dr. Lansing Lewis.

Lay Help.

Ven. Archdeacon Armitage (*Convener*), Ven. Archdeacon MacKay, Rev. Prin. Lloyd, Rev. R. B. McElheran, Rev. Robert Connell, Rev. Canon Williams, Rev. Canon Sage, Dr. Millman Messrs. E. W. Miller, M. G. Teed, W. J. Bell, A. B. Wiswell J. H. Magill, J. R. Dargavel, the Rev. the Prolocutor (*ex officio*)

Holy Orders, Educational Work and Theological Colleges.

Very Rev. Deans Coombes, Evans, Llwyd ; Archdeacon Webb, Gilmor, Dobie ; Rev. Canons Vroom, Plumptre, Craig Smithers, Sage ; Rev. Provost Macklem ; Rev. Principals Seager Vance, Waller, Lloyd ; Professors Abbott-Smith, Alnatt ; Principals O'Meara, Robinson, Rexford ; Rural Dean Green ; the Rev. the Prolocutor (*ex officio*) ; Messrs. E. G. Henderson John Hamilton, J. A. Machray, A. Turner, F. C. Jarvis, Chancellor Worrell, Chancellor Davidson, G. C. Copley.

Doctrine, Worship and Discipline.

Very Rev. Deans Coombes, Llwyd ; Ven. Archdeacon Paterson-Smyth, Johnson, Raymond ; Rev. Principals Seager O'Meara ; Rev. the Prolocutor (*ex-officio*) ; Rev. Canons d'Elsum, Sutherland, H. H. Bedford-Jones ; Rev. Dyson Hague Prof. Abbott-Smith ; Mr. Chancellor Davidson, His Honor Judge McDonald, Mr. Percy Wollaston, Mr. Chas. Jenkins.

Prayer Book Revision, Etc.

Very Rev. Deans Evans, Paget, Coombes, Llwyd, Schofield Starr, Neales ; Archdeacons Armitage, Gilmor, Newnham Paterson-Smyth, Cody ; Rev. Canons Smithers, Vroom, Scott, Craig, Plumtre, Sutherland, Tucker ; Rev. Provost Macklem ; Principals Waller, Seager, Vance, Lloyd ; Prof. Abbott-Smith, Dr. Ainatt ; Revs. Dr. Renison, F. H. Graham, E. C. Cayley, Dyson Hague ; Rev. the Prolocutor (*ex-officio*) ; Messrs. Justice Fitzgerald, Chancellor Campbell, L. A. Hamilton, Chancellor Worrell, E. G. Henderson, H. B. Schofield, Matthew Wilson, His Honor Judge McDonald, Chancellor Martin, Chancellor Orde, J. A. Machray, Thos. Mortimer, Chancellor Ed. Crease of Kootenay, A. McC. Creary, John Ransford, Chancellor Davidson, W. F. Cockshutt, Chas. Jenkins.

Christian Unity and Co-operation.

Very Rev. Deans Shreve, Schofield, Davis, Neales ; Archdeacons Naylor, Fortier, Cody, Armitage, Richardson, Paterson-Smyth, Raymond, Forneret, Dobie, Mackay ; Rev. Canons Murray, McMillan, Plummer, W. B. Boyd, Pratt, Tucker, Plumtre ; Revs. C. W. McKim, C. Carruthers, Robt. Connell, W. Blackwell ; His Honor Judge McDonald ; Messrs. Dr. Lansing Lewis, Chancellor Campbell, W. B. Carroll, Justice Fitzgerald, Chas. Jenkins, Chancellor Davidson. His Honor Judge Ermatinger, Adam Turner, Chancellor Worrell, W. S. Crotty, J. H. Hargreaves, J. D. Dagg.

Moral and Social Reform.

Archdeacons Armitage, Ingles, Hill, Dobbs, Webb ; Canons Murray, Tucker ; Rev. Principals Vance, Lloyd ; Revs. W. B. Heaney, F. H. Graham, E. B. Smith, C. Carruthers, Robt. Connell, A. French, G. S. Scovil ; Judge Ermatinger ; Messrs. W. J. Melrose, A. H. Backus, J. R. Seymour, Matthew Wilson, Dr. Weagant, Dr. T. Millman.

Observance of Lord's Day.

Dean Schofield ; Archdeacons Cody (*Convener*), Armitage, Tims, Hill, Fortier, Pugh ; Canons Hill, Scott, Tucker, Jeffrey, Snowdon ; Revs. W. Blackwell, P. R. Soanes ; Sheriff Inkster, Messrs. F. C. Jarvis, Wm. Jarvis, J. Harvey, Matthew Wilson.

Anglican Y.P. Association.

Deans Paget, Starr ; Archdeacons Draper, Dobbs ; Canons Smith ; Principal Parrock ; Revs. Dyson Hague, L. W. B. Broug-

hall, H. M. Little, C. W. McKim, F. H. Graham, E. B. McElheran, Dr. Renison ; Messrs. A. Creery, A. B. Wiswell, A. P. Tippet, E. Macrae, Dr. Speeachly, W. H. Wiggs.

Church Congress.

Dean Paget ; Archdeacons Cody, Collinson, Dewdney, Johnson ; Canons Simpson, Scott, Kittson, Murray ; Revs. F. H. Graham, C. W. Vernon, Dr. Renison, C. W. McKim ; Messrs. E. T. D. Chambers, Chancellor Worrell, M. G. Teed, A. P. Tippet, Chas. Jenkins, Judge McDonald, C. B. Plummer, Hon. R. Harcourt, Chancellor Machray, G. B. Nicholson, W. J. Bell, S. Spencer Page, Chancellor Conybeare, Percy Wollaston, J. R. Seymour.

The Hymnal.

Rev. Canon Scott, Rev. Dyson Hague, Chancellor Worrell.

Subdivision, Etc., Dioceses.

Deans Davis, Shreve, Neales ; Archdeacons Naylor, Cody ; Canon Piercy ; Revs. G. F. Scovil, C. W. McKim ; Mr. C. B. Plummer ; Chancellors Worrell, Martin, Davidson, Machray, Orde ; Judge McDonald, Justice Fitzgerald, Mr. R. L. Jones, Mr. Matthew Wilson.

Records of General Synod.

Archdeacon Ingles, Mr. F. H. Gisborne, Chancellor Worrell, Chancellor Campbell.

Vital Statistics.

Rev. Canons Simpson (*Convener*), Tucker, Jeffrey ; Rev. G. F. Scovil, Mr. R. J. Carson, Dr. A. Weagant.

Incorporation of Synod.

Archdeacon Ingles ; Chancellors Worrell, Davidson, Conybeare, Orde ; His Honor Judge McDonald ; Messrs. Matthew Wilson, W. B. Carroll, J. A. Machray, G. O. Dickson-Otty, F. H. Gisborne.

Marriage Legislation.

Deans Schofield, Paget ; Archdeacon Paterson-Smyth ; Canons Scott, Kittson, Simpson, Jeffrey ; Chancellors Worrell, Davidson, Conybeare, Martin, Machray, Crease, Campbell, Harris, Orde ; Messrs. Matthew Wilson, W. B. Carroll, Chas. Jenkins, L. H. Baldwin, F. H. Gisborne, M. G. Teed, A. McC. Creery.

On Memorial from Diocese of Nova Scotia on Transfers from One Congregation to Another.

Archdeacon McKenzie, Rev. E. C. Cayley.

Colonial Clergy Act, Etc.

Archdeacons Raymond, Cody ; Canon Simpson (*Convener*), Messrs. R. J. Carson, Matthew Wilson, Chancellor Worrell, Judge McDonald.

Transportation.

Dr. Lansing Lewis, Messrs. Chancellor Campbell, Spencer Page, R. J. Carson, M. G. Teed, F. H. Gisborne, T. Mortimer (*Convener*).

To Represent Lower House at the World's Conference on Faith and Order.

Archdeacons Armitage, Cody, Davidson ; Canon Murray, Rev. Dr. Abbott-Smith, Rev. Principal Parrock ; Messrs. Chancellor Davidson, Chancellor Campbell, Chas. Jenkins, L. H. Baldwin, F. H. Gisborne.

We recommend merger of Committee on Professor Mackenzie's Memorandum with Committee on Beneficiary Funds.

Mr. Matthew Wilson presented the Report of Business Committee of the Joint Committee of both Houses on Prayer Book Revision, Enrichment and Adaptation :

The General Synod of the Church of England in Canada ; Joint Committee of both Houses on the Adaptation, Enrichment and Revision of the Book of Common Prayer.

Report of Business Committee.

To the Chairman and the Members of the *Committee of the General Synod on Prayer Book Adaptation and Enrichment.*

Your Business Committee begs leave to report as follows :

The Lord Bishop of Toronto was elected to be Chairman, Mr. E. G. Henderson Vice-Chairman, and Mr. Matthew Wilson, K.C., to be Secretary of the Business Committee.

Dr. J. A. Worrell, K.C., was appointed, under Clause 7, of the Agreement dated the 17th day of August, 1911, for the printing of the Prayer Book, for the purpose of certifying, with the Chairman or Vice-Chairman, to accounts as therein mentioned.

Your Committee examined carefully the Agreement, dated the 17th day of August, 1911, for the printing of the Revised Prayer Book, and deemed it advisable, as suggested by the Committee of the General Synod, to call together as interested parties the Oxford Press, the Cambridge Press, the Musson Book Company, Limited, and the King's Printers, in order that they might discuss the differences between them, and their complaints in regard to the Agreement, and in order that your Committee might find such a solution of the difficulties as would make the Agreement satisfactory to all of the parties concerned in that Agreement, as well as in the Agreement for the printing of the Hymn Book.

A meeting of your Committee was held on the 29th day of January, 1912, when there were in attendance, Mr. Charles J. Musson, representing the Musson Book Company, Mr. J. H. Charles, representing the King's Printers, and Mr. S. B. Gundy, representing the Oxford Press; and a cablegram was then received from Mr. B. Ince, representing the Cambridge Press, stating that he could not reach Toronto until the following day.

Under the circumstances the addresses and arguments of Messrs Gundy, Charles and Musson were heard and considered in part, and the meeting adjourned in order to hear Mr. Ince.

After hearing Mr. Ince, and again hearing Messrs. Gundy, Musson and Charles, the agreement for the printing of the Prayer Book was supplemented by another agreement, dated the 2nd day of March, 1912, affecting the relationships between the different printers; and ultimately the original agreement with the supplementary agreement was made satisfactory to all parties and was finally executed and delivered; and the originals thereof are now in the possession of your Business Committee and subject to your order.

By arrangement with the Treasurer of the General Synod, accounts certified by the Chairman and Dr. Worrell, K.C., have been paid from time to time by the Treasurer of the General Synod, and the accounts and statements of the General Synod will show the total expenditure as well as the items of expense connected with the agreement and the various Committees at work on the Revision of the Prayer Book.

Your Committee wishes only to add its feeling of great satisfaction with every action of the Cambridge University Press in fulfilling its part of the agreement of 17th August,

1911, as well as in making terms with the various interested parties in regard to the sale and purchase of unbound sheets of the Hymn Book and the Prayer Book and extending the benefits thereof to the privileged houses and purchasers mentioned in Clause 9 of the two agreements, one being dated the 15th day of November, 1906, for the publication of the Hymn Book and the other being the said agreement dated the 17th day of August, 1911, for the printing of the Prayer Book; and there is not now, so far as your Committee is aware, any matter of dispute or difference whatsoever in respect to the work of the Cambridge University Press.

(Signed)

JAMES TORONTO, *Chairman*. MATTHEW WILSON, *Secretary*.

Adopted, April 24th, 1914.

Moved by Mr. Matthew Wilson, seconded by Canon Tucker, and Resolved:

That the Report of the Business Committee of the Committee on Prayer Book Revision, Enrichment and Adaptation, be adopted.

Notice of Motion.

Canon Jeffrey will move, seconded by Rev. W. B. Heeney:

That the General Synod arrange for the preparation and publication at the earliest possible date of a Parish Register suitable for use in all parishes throughout the Dominion, and that this work be entrusted to a special Committee with power to issue.

Moved by Chancellor Worrell, seconded by Mr. Matthew Wilson, and Resolved:

That the Constitution be amended by adding to Clause 5, the following, to be known as 5-a:

"There shall be an Executive Council of the General Synod, consisting of the Bishops of the Upper House and of one Clerical and one Lay delegate from each Diocese, nominated respectively by the Clerical and Lay delegates of each Diocese and elected by the General Synod on the fourth day of meeting. It shall be the duty of the Executive Council to represent the General Synod between Sessions, to carry out the decisions of the General Synod in unprovided cases, to act as a tribunal of reference between the different departments of work organized by the General Synod, to consider and report upon any matters referred to it by the General Synod, and to prepare for submission to the General Synod

such matters as it may deem necessary for the general well-being of the Church. The Council shall meet at least once a year. The quorum shall be twenty-five, and Bishops, Clergy and Laity must be present. The Primate shall be *ex officio* chairman, and in his absence the senior Archbishop or Bishop present. When a member ceases by death or otherwise to represent his Diocese, his place on the Council shall be filled by the Prolocutor from among the last elected delegates of the Diocese which the former member represented."

Moved by Mr. L. A. Hamilton, seconded by Canon Tucker, and Resolved :

That the Report of the Laymen's Missionary Movement be received and printed in the Journal of the Proceedings.

Moved by Chancellor Worrell, seconded by Dr. T. Millman, and Resolved :

That an amending canon be enacted providing for the following amendments to Canon No. 9 :—

1. *That* Section Number 26 of Canon 9, be repealed, and the following substituted therefor :

"There shall be annually appointed a Council composed of Clergymen and other Communicants within the Diocese who have attained the age of twenty-three years, who shall hold office until their successors be appointed.

"One-half of the members of the Council shall be annually appointed by the Bishop and the other half elected by the Missionaries (men and women) of the Diocese.

"The said Council shall act as advisers to the Bishop in the administration of the Diocese, and shall perform such duties as they shall be charged with by the Bishop."

31. In the event of any Missionary Diocese forming part of a duly organized National Church in communion with the Church of England in Canada, Sections Numbered 26, 27 and 29 shall not refer to any matter exclusively within the jurisdiction of the Diocesan Synod or Conference.

Moved by Chancellor Worrell, seconded by Mr. T. Mortimer, and Resolved :

That Canon Number 2, Section 5, be amended by striking out the word "twice" in the sixth line thereof, and substituting the word "once" therefor.

And that this and the preceding resolution be sent to the Upper House for concurrence.

The Prolocutor appointed the following Committees :

Amendment of Canon VII. on Sunday Schools. Page 6, No. 2 of Convening Circular. The Chairman of the Commission, Dr. Rexford (*Convener*), the Prolocutor, Archdeacon Ingles, Dr. Tucker, Provost Macklem, Mr. Thos. Mortimer, Mr. G. C. Copley, Mr. F. H. Gisborne.

Committee to take steps for securing the necessary Civil Legislation to obtain for the Primate the power of conferring Divinity Degrees, according to the terms of the Canon.

Chancellors Campbell, Worrell, Boyce, Crease, Canon Knowles, the Secretary of the Board of Examiners.

The Primate is Chairman of Board of Examiners.

At 10.30 p.m. the House adjourned, to meet at 10 a.m. to-morrow.

Sept. 25th, 1915.

(Signed) T. W. POWELL; *Prolocutor.*

Tenth Day

Saturday, September 25th, 1915.

At 9.30 a.m. Morning Prayer was said in the Chapel.

At 10 a.m. the Lower House reassembled.

The Minutes of Tuesday, Sept. 21st, were read and approved.

The Provost drew attention to the distribution of a printed form of the Creed of St. Athanasius, which, while printed as adopted in the resolution, yet the word "rightly" had been previously changed to "faithfully," but not so printed.

Moved by Provost Macklem, seconded by Dr. Abbott-Smith, and Resolved :

That in the Journal where entry is made of the Resolution beginning : "That the following be the manner of printing the Athanasian Creed . . . ," there shall be printed not only the Creed, but also the Rubrics preceding it and the Declaration following it, embodying the complete action taken by the Synod in this matter so that all will appear exactly as it will be printed in the Revised Book of Common Prayer.

Moved by Archdeacon Cody, seconded by Archdeacon Heathcote, and Resolved :

That the Ven. Archdeacon Ingles, who has been Honorary Clerical Secretary for the last five years, and who has published the Journals and the documents of the Synod for two Sessions, be given an honorarium of \$100, and that the General Treasurer be authorized to pay the same.

Provost Macklem presented a further report from the Special Committee on the important matters to be brought before the Synod.

Dean Coombes presented the report of the Committee on Statistics.

Moved by Dean Coombes, seconded by Dean Starr, and Resolved :

That the Report of the Committee on Statistics be received, and the recommendations contained therein be considered, clause by clause.

Chancellor Worrell presented the following letter from the Bishop of Toronto :

Toronto, September 10th, 1915.

"THE REV. CANON T. W. POWELL, D.D., D.C.L.,

"Prolocutor of the General Synod, Toronto.

"DEAR DR. POWELL,—

"Since preparing as Convener of the Church Congress Committee the Report for the General Synod (Convening Circular, pp. 70 *et seq.*), the following note has been appended to said Report, viz. :

"The Executive Committee of the Diocese of Toronto "on the recommendation of the Congress Committee, presented the following paragraph in its Report (Appendix A., p. 119, Journal 1915) which was adopted, viz. :

'The Church Congress which was to have been held in 1914, was by reason of the war postponed *sine die*, your Committee considering it best to leave the matter to the further action of the General Synod at its next Session. A communication to this effect was sent to the Primate of Canada and to the Prolocutor of the Lower House.'

"The matter is, therefore, now before the General Synod to be dealt with as, in the wisdom of that Body, it sees fit.

"(Signed) JAMES TORONTO, *Convener.*"

And on Motion, it was added to the report of the Congress.

Chancellor Davidson rose to a question of privilege.

He stated that owing to the action of the Synod in passing the Canon on the Prayer Book, which he felt to be illegal though the Synod decided otherwise, he had felt it necessary to hand in his resignation of the office of Assessor.

Archdeacon Armitage and Dean Evans, having expressed the great regret that the Synod would feel if Chancellor Davidson persisted in his purpose of resignation, and amid the applause of the House expressed the hope that Chancellor Davidson, having made his protest, would withdraw his resignation.

In deference to the unanimous wish of the House Chancellor Davidson withdrew his resignation, and on the invitation of the Prolocutor returned again to his place on the platform as Assessor, the members of the House standing, until he took his place.

Precentor Tucker presented the proposed Canon on "A Council for Social Service."

Moved by Precentor Tucker, seconded by Mr. Matthew Wilson, and Resolved :

That Canon XV. in the Convening Circular, with the title "Council for Social Service" be received and considered clause by clause.

Moved by Chancellor Worrell, seconded by Very Rev. Dean Schofield, and Resolved :

That the resolution of this House as to making arrangements for Joint Sessions of the two Houses of the Synod, which has not been concurred in by the Upper House, stand as unfinished business for further consideration at the next Session of the Synod.

The following messages were received from the Upper House :

MESSAGE NO. 18.

Subject—Amendment to Canon X. on Divinity Degrees.

The President of the Upper House begs to inform the Prolocutor that the Upper House has adopted the following resolution :

"Be it resolved, the Lower House concurring, that Canon No. X. on Divinity Degrees be and is hereby amended by the insertion of the words 'University of' before the words 'Emmanuel College' in the preamble, and also before the words 'Emmanuel College' in Section No. 1."

(Signed) S. P. RUPERT'S LAND, *President*.

Sept. 25th, 1915.

Moved by Dr. Abbott-Smith, seconded by Provost Macklem, and Resolved :

That this House concur in Message No. 18 from the Upper House *re* an additional emendation to Canon X. on Divinity Degrees.

MESSAGE NO. 19.

Subject—Assessors of the Supreme Court of Appeal.

The President of the Upper House begs to inform the Prolocutor that the following have been appointed Assessors of the Supreme Court of Appeal :

Mr. Chancellor Worrell.
Mr. Chancellor Davidson.
Mr. Matthew Wilson, K.C.
Mr. Chancellor McDonald.
Mr. Chancellor Machray.

Sept. 25th, 1915.

(Signed) S. P. RUPERT'S LAND.

Moved by Chancellor Worrell, seconded by Archdeacon Armitage, and Resolved :

That the Lower House accept the Assessors of the Supreme Court of Appeal appointed by the Upper House.

MESSAGE NO. 20.

Subject—Amendments to Canons *re* Missionary Society and Missionary Dioceses.

The President of the Upper House begs to inform the Prolocutor that the Upper House concurs in Message "O" from the Lower House.

Sept. 25th, 1915.

(Signed) S. P. RUPERT'S LAND.

MESSAGE NO. 21.

Subject—Joint Committee of the General Synod.

The President of the Upper House begs to inform the Prolocutor that the Upper House has appointed the following members of Joint Committees :

I. *Canons* :

Primate (*Ex officio*).
Metropolitan of British Columbia.
Bishop of Montreal (*Convener*).
Bishops of Qu'Appelle, Niagara, Ottawa.

- II. *Doctrine, Worship and Discipline.*
 Primate (*Ex officio*).
 Archbishop of Nova Scotia (*Convener*).
 Archbishop of Algoma.
 Metropolitan of British Columbia.
 Bishops of Calgary, Ottawa and Athabasca.
- III. *On Lay Help.*
 Primate (*Ex officio*).
 Bishop of Saskatchewan.
 Bishop Reeve.
 Bishop of Qu'Appelle.
- IV. *Holy Orders :*
 Primate (*Ex officio*).
 Archbishop of Nova Scotia.
 Archbishop of Algoma.
 Metropolitan of British Columbia.
 Bishops of Calgary, Huron, Toronto (*Convener*), Kingston, Kootenay and Ottawa.
- VI. *Beneficiary Funds :*
 The Primate (*Ex officio*).
 Bishops of Calgary, Huron, Fredericton, Saskatchewan, Montreal (*Convener*), Niagara and Quebec.
- VII. *Christian Union :*
 The Primate (*Ex officio*).
 Archbishop of Nova Scotia.
 Archbishop of Algoma.
 Bishop of Fredericton (*Convener*),
 Bishops of Keewatin, Qu'Appelle, Athabasca, Edmonton, Quebec and Kootenay.
- XI. *Observance of Lord's Day :*
 The Primate (*Ex officio*).
 Archbishop of Algoma.
 Bishops of Ontario, Saskatchewan, Toronto, Niagara, Moosonee, Yukon, Columbia.
- XII. *A. Y. P. A. :*
 The Primate (*Ex officio*).
 Bishops of Toronto (*Convener*), New Westminster and Kingston.

XIII. *Church Congress :*

The Primate (*Ex officio*).
 Archbishop of Nova Scotia.
 Archbishop of Algoma.
 Bishops of Huron, Montreal, Toronto (*Convener*),
 Qu'Appelle, and Kootenay.

XIV. *The Hymnal :*

The Primate (*Ex officio*).
 Bishop of Huron (*Convener*).
 Bishop of Niagara.

XV. *Boundaries of Ecclesiastical Provinces :*

The Primate (*Ex officio*).
 Archbishop of Nova Scotia.
 Archbishop of Algoma.
 Metropolitan of British Columbia.
 Bishop of Fredericton.
 Bishop of Huron (*Convener*).

XVII. *Records of General Synod :*

Primate (*Ex officio*).
 Bishop of Ontario.
 Bishop of Niagara (*Convener*).

XIX. *Vital Statistics :*

The Primate (*Ex officio*).
 Bishop of Saskatchewan.
 Bishops of Kingston and Quebec.

(Signed) S. P. RUPERT'S LAND.

Sept. 25th, 1915.

MESSAGE NO. 23.

Subject—Report of Committee on Transfer of Members.

The President of the Upper House begs to inform the Prolocutor that the following report has been adopted.

Sept. 25th, 1915. (Signed) S. P. RUPERT'S LAND.

REPORT OF COMMITTEE ON TRANSFER OF MEMBERS.

Your Committee reports as follows :

There can be no question, your Committee considers, as to the advisability of a clergyman, on the removal of one of his parishioners, sending a commendatory letter to the clergyman of the

parish, whether in the same town or not, to which the parishioner is removing, or to the Bishop of the Diocese.

To be effective, there should be a recognized form appointed by the Synod, so that the information given might be uniform and sufficiently full. Some means should be also taken to assure the use of these forms. Clergymen might not have them when required, and even if a number were distributed one year, the clergy ordained or joining the Diocese the following year would, in all probability, be without them and know nothing as to their use.

This might be obviated if the Registrar of each Diocese kept a stock provided from Diocesan funds, and it was made a part of his duty to see that every clergyman, on receiving a Parish, should at the same time receive a package of blank "Commendatory letters," together with instructions as to their use.

The following is recommended for use, and it is suggested that a number of copies should be printed and sent to all the Bishops, leaving it to them to have copies printed for use in their own Dioceses.

TRANSFER OF PARISHIONERS.

DEAR MR. SMITH,—

I commend to your pastoral care Mr. and Mrs. A. B. _____, and family.

Table of Information :

	Age	Bap- tized	Con- firmed	Commun- icant	Church Worker
Father.....	A	..	....	....	....
Mother.....	A	..	....	....	....
Charles.....	17	..	....	....	....
Henry.....	12	..	....	....	....
Mary.....	15	..	....	....	....
Mabel.....	10	..	....	....	....
Infant.....	..	..	....	....	....

New Address :

Former Parish :

(Signed) X. Y. Z.,
Rector.

Remarks :

All of which is respectfully submitted.

(Signed)

CLARE L. NOVA SCOTIA, *Chairman.*

MESSAGE NO. 24.

Subject—Joint Committee *re* expenses of Executive work of General Synod.

The President of the Upper House begs to inform the Prolocutor that the Upper House has adopted the following resolution.

“That a Joint Committee of both Houses be appointed to devise means whereby Funds for meeting the expenses of the Executive work of the General Synod may be provided.”

And also that the Upper House has appointed the following as members of this Committee :

The Bishop of Huron.

The Bishop of Niagara.

(Signed)

S. P. RUPERT'S LAND, *President*.

Sept. 25th, 1915.

MESSAGE NO. 25.

Subject—Amendment of Canon II. the M.S.C.C.

The President of the Upper House begs to inform the Prolocutor that the Upper House has concurred in Message “S” from the Lower House.

(Signed)

S. P. RUPERT'S LAND, *President*.

Sept. 25th, 1915.

MESSAGE NO. 26.

Subject—Executive Council of General Synod.

The President of the Upper House begs to inform the Prolocutor that the Upper House has concurred in Message “U” from the Lower House.

(Signed)

S. P. RUPERT'S LAND, *President*.

Sept. 25th, 1915.

MESSAGE NO. 27.

Subject—Joint Committees, appointments by Lower House (1)

The President of the Upper House begs to inform the Prolocutor that the Upper House concurs in Message “R” from the Lower House as to the Committee to take steps for securing the necessary civil legislation to obtain for the Primate the power of conferring Divinity degrees under the terms of Canon X., and that the Upper House has appointed the following members of that Committee :

The Bishop of Ottawa.

The Bishop of Quebec.

The Bishop of Calgary.

The Bishop of Saskatchewan.

The Bishop of Columbia.

(Signed)

S. P. RUPERT'S LAND, *President*.

Sept. 25th, 1915.

MESSAGE NO. 28.

Subject—Joint Committees, appointments by Lower House (2)

The President of the Upper House begs to inform the Prolocutor that the Upper House has concurred in Message "R" from the Lower House, as to the Committee to deal with the proposed amendment of Canon VII. on Sunday Schools, but without endorsing the principle, and that the Upper House has appointed the following as members of that Committee :

The Bishop of Toronto.
 The Bishop of Montreal.
 The Bishop of Ottawa.
 The Bishop of Huron.

(Signed) S. P. RUPERT'S LAND, *President*.

Sept. 25th, 1915.

MESSAGE NO. 29.

Subject—Amendments to Canon IX. Missionary Dioceses.

The President of the Upper House begs to inform the Prolocutor that the Upper House concurs in Message "V" from the Lower House.

(Signed) S. P. RUPERT'S LAND, *President*.

Sept. 25th, 1915.

MESSAGE NO. 30.

Subject—Report of Business Committee on Prayer Book revision.

The President of the Upper House begs to inform the Prolocutor that the Upper House has concurred in Message "W" from the Lower House.

(Signed) S. P. RUPERT'S LAND, *President*.

Sept. 25th, 1915.

MESSAGE NO. 31.

Subject—Athanasian Creed.

The President of the Upper House begs to inform the Prolocutor that the Upper House has concurred in Message "X" from the Lower House.

(Signed) S. P. RUPERT'S LAND, *President*.

Sept. 25th, 1915.

MESSAGE NO. 32.

Subject—Messages between the two Houses :

The President of the Upper House begs to inform the Prolocutor that the Upper House has adopted the following resolution :

"Be it resolved, the Lower House concurring, that hereafter there shall be placed immediately above each message from one House to the other, before transmission, in addition to the letter or number distinguishing such message, a word or words to indicate the subject matter of such message, and that such word or words shall be printed in the published minutes and proceedings of the Synod and appendices thereto, wherever said message is stated, mentioned or referred to."

(Signed) S. P. RUPERT'S LAND, *President.*

Sept. 25th, 1915.

At 1 p.m. the Synod adjourned.

AFTERNOON SESSION.

At 2.15 p.m. the Synod reassembled.

The following messages were received from the Upper House :

MESSAGE NO. 33.

Subject—Proposed Canons XII., and XIII.

The President of the Upper House begs to inform the Propocutor that the Upper House has adopted the following resolution:

"That in view of the importance of the subject the Upper House considers it wise, the Lower House concurring, to defer the consideration of Mr. Kirwan Martin's proposed Canons XII., and XIII. (pp. 7 and 8 Convening Circular), until the next meeting of the General Synod."

Sept. 25th, 1915. (Signed) S. P. RUPERT'S LAND, *President.*

Moved by Mr. K. Martin, seconded by Rev. E. A. Anderson, and Resolved :

That this House do concur in Message No. 33, and that leave be given Mr. Martin to give notice that on consideration of these Canons he will ask leave to make the following changes in them.

Canon 13 :

Clause 1. Substitute "dismissed" for "deposed" in the last line.

Clause 2. Substitute "dismiss" for "depose" in the second line.

Clause 2. Substitute "dismissed" for "deposed" in the fourth line, and add "and has ceased to be a Priest or Deacon" as the case may be.

Canon 12.

Clause 1. Strike out all words after "Bishop" in line 6, and substitute: "To permit such person to retire permanently from the ministry and to pronounce and record in the presence of two or more clergymen that the person so declaring has retired from the Ministry of this Church and has ceased to be a Priest (or Deacon,)" as the case may be.

Substitute "retirement" for "deposition" in the sixth and eighth lines of the Proviso.

MESSAGE NO. 34.

Subject—Brotherhood of St. Andrew.

The President of the Upper House begs to inform the Prolocutor that the Upper House concurs in Message "Y" from the Lower House.

Sept. 25th, 1915. (Signed) S. P. RUPERT'S LAND, *President*.

MESSAGE NO. 35.

Subject—Memorial Tablet at Annapolis.

The President of the Upper House begs to inform the Prolocutor that the Upper House has adopted the following resolution:

"That the General Synod, having no fund at its command for such a purpose, the Upper House does not concur in Message "AA" from the Lower House, but approves of the erection of the Memorial Tablet, and recommends that it be carried out by private subscription.

Sept 25th, 1915. (Signed) S. P. RUPERT'S LAND, *President*.

Moved by Chancellor Worrell, seconded by Chancellor Davidson, and Resolved:

That Message No. 35 be concurred in.

Precentor Tucker continued the discussion of the Canon on a Council for Social Service.

Moved in amendment by Chancellor Martin, seconded by Canon Murray:

That Clause 2 be amended by striking out the last two words and substituting the following: "Effective all directions in these matters which may be given by the General Synod."

The suggestion was accepted by Mover and Seconder, with the consent of the House, and on the vote being taken it was decided in the affirmative.

Moved in amendment by Archdeacon Heathcote, seconded by Rev. E. R. Bartlett :

That the further consideration of the proposed Canon on Social Service be deferred, and that it be taken up as part of the unfinished business at next session.

On the vote being taken it was decided in the negative.

Moved by Rev. E. C. Cayley, seconded by D. P. J. Biggs :

That after the word, "meetings" in Clause 5, the following words be added : "Provided that this Executive Committee shall not officially approach any Legislature seeking restrictive legislation, without having the endorsation of the Council."

On the vote being taken it was decided in the affirmative.

The Canon having been considered clause by clause, and amended :

Moved by Dr. Tucker, seconded by Mr. Matthew Wilson.

That Canon XIV., on a "Council for Social Service" be adopted as amended. The Canon to read as follows :

Canon XIV.—COUNCIL FOR SOCIAL SERVICE.

1. The social work of the Church shall be organized under the General Synod into a special department, which shall be known as the Social Service Council, hereinafter called, "The Council."

2. The duty of the Council shall be to study social problems with a view to the solution of them in harmony with the spirit of the Lord Jesus Christ ; to adopt such measures as may seem advisable to promote the care and training of immigrants in Canadian citizenship, the maintenance of just conditions of living, the conservation of morals, health and life ; and generally to promote the formation of a Christian public opinion upon social problems, and to take such action as may be necessary to make effective all directions in these matters which may be given by the General Synod.

3. The Council shall consist of the Bishops of the Upper House and of two clergymen and two laymen elected by each Diocesan Synod at each regular meeting thereof, together with any executive officers, who may be appointed by the Council. In any Diocese where there is no Diocesan Synod, the Diocesan representatives shall be appointed by the Bishop.

4. The Council, of which the Primate shall be *ex officio* Chairman, shall meet at least once a year, at such time and place as it may determine, and have power to fix its own quorum, to frame regulations for the discharge of its duties, to appoint such officers as may be deemed expedient and to regulate the powers, duties, and emoluments, if any, of such officers.

5. The Council shall appoint an Executive Committee, which shall consist of three Bishops, three clergymen, and three laymen to promote the work and interest of the Department in every way open to them under the power and instructions given to them by the Council, to conduct the business of the Council in the intervals of its meetings, provided that this Executive Committee shall not officially approach any Legislature seeking restrictive legislation without having the endorsement of the Council. The Committee shall meet at such time and places as it may determine, and shall report to the Council at each meeting thereof. The Council may appoint a sufficient number of its members who shall represent the Church on the Social Service Council of Canada.

6. The Council shall from time to time determine what money will be required for its work, including its share of the cost of the Social Service Council of Canada, and arrange for the raising of the same, either by agreement with the several Dioceses, or otherwise, as may be determined by the Council.

7. The fifth day of the General Synod shall be devoted to the consideration of the Report of the Council and of problems connected therewith, when all questions of general policy shall be determined.

8. The Council shall submit a report to each Diocesan Synod, to each Provincial Synod, and to the General Synod at their regular meetings.

9. Until the Synods of the several Dioceses shall have elected representatives, the Council shall consist of the Bishops of the Upper House and of two clergymen and two laymen from each Diocese, appointed by the Bishop of the Diocese.

10. Subject always to Provincial, Diocesan and parochial authorities, the Council shall have power to organize such subsidiary branches as may be found necessary.

On the vote being taken it was decided in the affirmative.

Archdeacon Armitage introduced the Report of the Committee on Lay Help.

Moved by Archdeacon Armitage, seconded by Chancellor Davidson, and Resolved :

That the Report on Lay Help be received and printed in the Journal, No. VI.

The Canon appended to the Report was then considered clause by clause.

In Clause (1) *Nomination*, last line of clause, the word "Diocesan" be inserted between the words "special" and "work."

"After the words, "Church of England" in clause relating (3) *Declaration*, supply the words "in the Dominion of Canada."

In Clause (5) *Duties*, the words "to expound the scripture" were struck out, and after the word "addresses" in the same line supply "if licensed thereto by the Bishop."

In Clause (8) *Form of License*, strike out the words "to expound the Scriptures."

Moved by Archdeacon Armitage, seconded by Chancellor Davidson, and Resolved :

That the Canon, as amended, be adopted and sent to the Upper House for concurrence.

Moved by Canon Jeffrey, seconded by Mr. J. M. Hargreaves, and Resolved :

That the Treasurer of the General Synod be authorized to refund to the Diocese of Rupert's Land the sum of \$170, being the travelling expenses advanced three delegates to the Synod of 1911, who failed to hand in to the General Treasurer a statement of their expenses.

Moved by Canon Jeffrey, seconded by Rev. W. B. Heaney, and Resolved :

That the General Synod arrange for the preparation and publication of a Parish Register suitable for use in all parishes of the Dominion of Canada, and that a copy of this Resolution be sent to each Provincial Synod.

Moved by Rev. C. W. McKim, seconded by Rev. E. A. Anderson, and Resolved :

That when we adjourn, we stand adjourned until 8 o'clock this evening.

Moved by Rev. Robt. Connell, seconded by Rev. C. R. Littler, and Resolved :

That the sum of \$250 be refunded the Diocese of British Columbia, being the travelling expenses advanced two Delegates of that Diocese to the Synod of 1911, who failed to hand in to the General Treasurer a statement of their expenses ; provided the Treasurer is satisfied that the same should be so refunded.

Archdeacon Davidson presented the *Report of the Special Committee on the Primate's address*, which was amended to read as follows :

"This Committee, which consists of the Venerable Archdeacon Davidson, (Chairman); the Very Rev. the Dean of Quebec; Rev. Canon Murray, the Ven. Archdeacons Webb and Heathcote; Chancellors Matthew Wilson and Orde; Judge Crawford, Dr. Lansing Lewis, and Dr. H. M. Speechly, (Secretary), begs respectfully to report as follows :

That in this supreme and momentous crisis in the history of our Church and Empire, the Primate's charge opens up the heart of so many matters of national importance, and strikes such a powerful note vibrant with the call for deeds, not words, that we recommend first the printing and distribution of a sufficient number of copies of the Charge to be distributed in every congregation throughout the Dominion of Canada.

Secondly, your Committee deems that on many subjects dealt with by His Grace the Primate, it is not within its Province to make any concrete recommendation, because such matters will be dealt with by Committees of this Synod. This Committee re-echoes the hope of the Primate that this General Synod may find it convenient at no remote date to meet in the Far West, in order to afford the Church in the East the opportunity to appreciate the problems of the Church in that part of Canada.

There are some recommendations which your Committee feels may be made without encroaching upon the ground of any other Committees :

(1) It would recommend that instructions be given to the Committee on Printing, in accordance with the paragraph in the Primate's address relating to the decisions finally arrived at by the General Synod that the Printing Committee shall select and print for publication in the Church papers in the Dominion, and in such other ways as may be found possible, such reports or parts thereof as may be considered of special value at the present time.

(2) In respect of the Primate's declaration in favour of a deepening of the religious influences of home life, and in particular, the use of Family Prayer, your Committee desires to express its keen appreciation of the need of this emphasis, and of the urgent call to all members of the Church to keep the Lord's Day holy by personal example.

(3) Your Committee ventures to suggest most respectfully that the House of Bishops be asked to authorize a form of prayer for use before Elections.

With reference to the pronouncement in the Primate's Charge concerning the War, your Committee heartily endorses the sentiments there expressed ; and desires to state that a member of this Committee will introduce a resolution upon this matter, in order to give the Synod an opportunity to express itself thereon.

All of which is respectfully submitted."

(Signed) G. F. DAVIDSON, *Chairman.*

(Signed) H. M. SPEECHLY, *Secretary.*

Moved by Archdeacon Davidson, seconded by Dr. H. M. Speechly, and Resolved :

That the Report of the Special Committee on the Primate's address be adopted as amended.

Rev. Canon Hedley presented the Report of the Committee on the Memorandum of Prof. Mackenzie on Beneficiary Funds :

"To the Prolocutor and members of the General Synod in the Lower House :

The Committee on the Memorandum of Prof. Mackenzie on Beneficiary Funds begs to report :

1. That the present Committee be discharged.
2. That your Committee, while deeply appreciating the care and knowledge of Prof. Mackenzie in preparing the Memorandum, is of the opinion that the Synod is not in a position at the present time to decide upon the scheme outlined in the Memorandum, and would, therefore, recommend that it be referred to a small Committee of business men to be appointed by the General Synod, to examine carefully the suggestions of the Memorandum, and to report at the next meeting of the General Synod.

All of which is respectfully submitted.

(Signed) GEORGE FORNERET,
Convener of Committee.

Moved by Canon Hedley, seconded by Archdeacon Forneret, and Resolved :

That the Report of the Committee on the Memorandum of Prof. Mackenzie on Beneficiary Funds, be referred to a Special Committee.

The Prolocutor appointed the following : Mr. R. V. Harris, Dr. Millman, Archdeacon Newnham, Rev. Dr. Cayley and Mr. J. H. Macgill, a Committee to consider the report.

Chancellor Worrell presented the Report of the Committee on "Reciprocity in Beneficiary Funds."

To the Prolocutor and members of the Lower House :

The Committee on Reciprocity in Beneficiary Funds begs to report :

1. That in the opinion of your Committee it is the duty of the Church to provide further funds for an adequate income for the Superannuated Clergy and for Pensions for their Widows and Orphans.

2. That your Committee respectfully recommends that Dioceses or Ecclesiastical Provinces be urged to provide by Inter-Diocesan Reciprocity for the Superannuation of the Clergy and for pensions for their widows and orphans.

3. That the following Dioceses are in reciprocal relations as regards the aforesaid funds : Huron and Niagara ; Huron and Toronto ; Huron and Montréal ; Huron and Algoma ; Montreal and Niagara ; Montreal and Huron ; Niagara and Toronto.

4. Your Committee also respectfully recommends that an Annual Report of the state respectively of the Superannuation and Widows' and Orphans' Funds of the Dioceses or Ecclesiastical Provinces in Reciprocity, be made to the Dioceses or Provinces in Reciprocal Relations, and that a Triennial Report be sent to the General Synod.

All of which is respectfully submitted.

(Signed) JOHN MONTREAL, *Chairman.*

Moved by Chancellor Worrell, seconded by Chancellor Davidson, and Resolved :

That the Report of the Committee on "Reciprocity in Beneficiary Funds" be referred to the same Committee as the memorandum of Professor Mackenzie on Beneficiary Funds.

Dean Evans introduced the consideration of the Report of the Nominating Committee, which was amended to read as follows :

Sunday School Commission.

Rev. Dr. Rexford, Ven. Archdeacon Ingles, Mr. F. H. Gisborne, Mr. Thos. Mortimer, The Rev. The Prolocutor (*ex officio*)

Beneficiary Funds.

Very Rev. Deans Shreve, Paget, Llwyd, Evans, Neales, Schofield; Archdeacons Forneret, Tims, Davidson, Beer, Newnham, Heathcote; Rev. Canons Hedley, Craig, Beamish, Knowles; Rev. Rural Deans Doherty, Graham, Cayley; Revs. E. A. Anderson, C. W. McKim; Canon Kittson; Messrs. Justice Fitzgerald, James MacKinnon, Matthew Wilson, J. A. Machray, Chancellor Worrell, A. MacCreary, R. V. Harris, Hon. R. Harcourt, Dr. Lansing Lewis, Dr. Millman, Chancellor Davidson, J. H. Magill.

Lay Help.

Ven. Archdeacons Armitage, (*Convener*), A. W. MacKay; Rev. Principal Lloyd; Revs. R. B. McElheran, Robt. Connell, Canons Williams, G. B. Sage; Dr. Millman; Messrs. E. W. Miller, M. G. Teed, W. J. Bell, A. B. Wiswell, J. H. Magill, J. R. Dargavel, The Rev. The Prolocutor, (*ex officio*).

Holy Orders, Educational Work and Theological Colleges.

Very Rev. Deans Coombes, Evans, Llwyd; Archdeacons Webb, Gilmor, Dobie; Rev. Canons Sage, Vroom, Plumtre, Craig, Smithers; Rev. Provost Macklem; Rev. Principals Seager, Vance, Waller, Lloyd; Professors Abbott-Smith, Allnatt; Principals O'Meara, Robinson, Rexford; Rural Dean Green; The Rev. The Prolocutor, (*ex officio*); Messrs. E. G. Henderson, John Hamilton, J. H. Machray, A. Turner, F. C. Jarvis, G. C. Copley; Chancellors Worrell, Davidson.

Doctrine, Worship and Discipline.

Very Rev. Deans Coombes, Lloyd; Ven Archdeacons Paterson-Smyth, Johnson, Raymond; Rev. Principals Seager, O'Meara; The Rev. The Prolocutor, (*ex officio*); Canons d'Easum, Sutherland, H. H. Bedford-Jones; Revs. Prof. Abbott-Smith, D. Hague; Chancellor Davidson, His Honor Judge McDonald; Messrs. Percy Wollaston, Chas. Jenkins.

Prayer Book Revision, Etc.

Very Rev. Deans Evans, Paget, Coombes, Llwyd, Schofield, Starr, Neales; Archdeacons Armitage, Gilmour, Newnham, Paterson-Smyth, Cody, Webb, Heathcote, Dobie; Rev. Canons Smithers, Vroom, Scott, Craig, Plumtre, Sutherland, Tucker, Kittson; Rev. Provost Macklem; Rev. Principals Waller, Seager, Vance, Lloyd; Rev. Prof. Abbott-Smith; Rev. Drs. Alnatt, Renison, E. C. Cayley; Revs. F. H. Graham, D. Hague, Rev.

The Prolocutor, (*ex officio*); Messrs. Justice Fitzgerald, Chancellors Campbell, Worrell; Messrs. L. A. Hamilton, E. G. Henderson, H. B. Schofield, Matthew Wilson; His Honor Judge McDonald; Chancellors Martin, Orde, Ed. Crease of Kootenay, Davidson; Messrs. J. H. Machray, Thos. Mortimer, A. Mac. Creary, John Ransford, W. F. Cockshutt, Chas. Jenkins, J. H. Magill.

Christian Unity and Co-operation.

Very Rev. Deans Shreve, Schofield, Davis, Neales; Archdeacons Naylor, Fortin, Cody, Armitage, Richardson, Paterson-Smyth, Raymond, Forneret, Dobie, Mackay; Canons Murray, McMillan, W. B. Boyd, Pratt, Tucker, Plumptre; Revs. C. W. McKim, C. Carruthers, Robt. Connell, W. Blackwell; His Honor Judge McDonald, His Honor Judge Ermatinger; Dr. Lansing Lewis; Messrs. Chancellor Campbell, W. B. Carroll, Justice Fitzgerald, Chas. Jenkins, Chancellor Davidson, Adam Turner, Chancellor Worrell, J. H. Hargreaves, J. D. Dagg.

Moral and Social Reform.

Archdeacons Armitage, Ingles, Hill, Dobbs, Webb; Canons Murray, Tucker; Rev. Principals Vance, Lloyd; Revs. W. B. Heeney, F. H. Graham, E. B. Smith, C. Carruthers, Robt. Connell, A. French, G. S. Scovil, McElheran, Dr. Cayley, J. P. Biggs, Dean Starr, Canon Plumptre; Messrs. W. J. Melrose, C. Backus, J. R. Seymour, Matthew Wilson; His Honor Judge Ermatinger; Drs. Weagant, T. Millman; Mr. R. H. Buchanan.

Observance of Lord's Day.

Archdeacons Raymond, Cody, (*Convener*), Armitage, Tims, Hill, Fortin, Pugh, Dobbs; Canons Hill, Scott, Tucker, Jeffrey, Snowdon; Revs. W. Blackwell, P. R. Soanes; Sheriff Inkster; Messrs. F. C. Jarvis, Wm. Jarvis, J. Harvey, Matthew Wilson, W. T. Clark.

Anglican Young People's Association.

Deans Paget, Starr; Archdeacons Draper, Dobbs; Canons Smith; Principal Parrock; Revs. D. Hague, L. W. B. Broughall, H. M. Little, C. W. McKim, F. H. Graham, R. B. McElheran; Rev. Dr. Renison; Messrs. A. Creery, A. B. Wiswell, A. P. Tippett, E. Macrae, W. H. Wiggs; Dr. Speechly.

Church Congress.

Dean Paget; Archdeacons Cody, Collinson, Dewdney, Johnson; Canons Simpson, Scott, Kittson, Murray; Revs. F. H. Graham, Dr. Renison, C. W. McKim; Messrs. E. T. D.

Chambers, M. G. Teed, A. P. Tippet, Chas. Jenkins, C. B. Plummer, G. B. Nicholson, W. J. Bell, S. Spencer Page, Perc Wallaston, J. R. Seymour ; Chancellors, Worrell, Machray, Conybeare ; Judge McDonald ; Hon. R. Harcourt.

The Hymnal.

Rev. Canon Scott, Rev. D. Hague ; Chancellor Worrell.

Subdivision, Etc., Dioceses.

Deans Davis, Shreve, Neales ; Archdeacons Naylor, Cody Canon Piercy ; Revs. G. F. Scovil, C. W. McKim, W. B. Heeney Messrs. C. B. Plummer, Chancellors Worrell, Martin, Davidson Machray, Orde, H. L. Jones, Matthew Wilson, J. H. Magill Judge McDonald, Justice Fitzgerald.

Records of General Synod.

Archdeacon Ingles ; The Registrar ; Chancellors Worrell Campbell.

Vital Statistics.

Rev. Canons Simpson, (*Convener*), Tucker, Jeffrey ; Rev. G. F. Scovil ; Mr. R. J. Carson ; Drs. A. Weagant, Speechly.

Incorporation of Synod.

Archdeacon Ingles ; Chancellors Worrell, Davidson, Matthew Wilson, Conybeare, Orde ; Messrs. W. B. Carroll, J. A. Machray, G. O. Dickson-Otty, F. H. Gisborne ; His Honor Judge McDonald.

Marriage Legislation.

Deans Schofield, Paget ; Archdeacon Paterson-Smyth Canons Scott, Kittson, Simpson, Jeffrey, J. W. Matheson Chancellors Worrell, Davidson, Conybeare, Martin, Machray Crease, Campbell, Harris, Orde ; Messrs. Matthew Wilson, W. B. Carroll, Chas. Jenkins, L. H. Baldwin, M. G. Teed, A. Machray Creary.

On Memorial from Diocese of Nova Scotia on transfers from one congregation to another.

Canon Craig, Rev. E. C. Cayley.

Transportation.

Archdeacon Heathcote ; Dr. Lansing Lewis ; Messrs. Chancellor Campbell, Spencer Page, R. J. Carson, M. G. Teed, F. H. Gisborne, T. Mortimer, (*Convener*).

*To represent Lower House at the World's Conference
on Faith and Order.*

Archdeacons Cody, Davidson, Armitage ; Canon Murray ;
Revs. Professor Abbott-Smith, Principal Parrock ; The Rev. The
Prolocutor ; Chancellors Davidson, Campbell ; Messrs. Chas.
Jenkins, L. H. Baldwin, F. H. Gisborne, L. A. Hamilton ; Hon.
R. Harcourt.

We recommend merger of Committee on Professor Mac-
Kenzie's Memorandum with Committee on Beneficiary Funds.

Moved by Chancellor Worrell, seconded by Dean Schofield,
and Resolved :

That the Members of the Lower House on the Joint Com-
mittee on Canons, be members of the Committee of the Lower
House on Canons, and that this be so stated in the List of Stand-
ing Committees of the Lower House.

Moved by Chancellor Davidson, seconded by Chancellor
Worrell, and Resolved :

That the Hon. Secretaries do examine the List of Members
appointed by the Lower House upon the several Committees and
remove the names of any persons who are no longer members of
the Lower House.

Moved by Mr. Matthew Wilson, seconded by Dean Evans,
and Resolved :

That the Upper House be respectfully requested to concur
with the Lower House in the appointment of a select Committee
to consider the whole question of the existence and organization
of the General, Provincial and Diocesan Synods, their relative
positions to one another and their respective jurisdictions, and if
requisite, recommend such legislation either by any of the said
Synods or by the civil authorities as will render all past action
of any of these bodies legal and beyond any doubt, and place
these Synods in a position for the future of so legislating for the
Church that there may be no doubt in future of the legality of
what has been done, and what may hereafter be done by them,
under their respective powers.

The Prolocutor appointed the Chancellors who are members
of Synod and Mr. Matthew Wilson, as a Committee to deal with
Mr. Chancellor Campbell's motion, now moved by Mr. Wilson.

The Report of the A. Y. P. A. was presented by Mr. T.
Mortimer.

Moved by Mr. T. Mortimer, seconded by Rev. R. B. M. Elheran, and Resolved :

That the Reports of the A. Y. P. A., No. V., be received and printed.

The Report of the Committee on Church Congress was presented by Mr. L. H. Baldwin.

Moved by Mr. L. H. Baldwin, seconded by Canon Simpson and Resolved :

That the Report on Church Congress, No. VII., be received and printed.

The Registrar presented his Report as follows :

REPORT OF THE REGISTRAR

To the General Synod of the Church of England in Canada :

The Registrar of the General Synod respectfully submits his report as by canon required :

1. *Journals of the Synod*—There are no proper or complete records of the proceedings of the Synod except those contained in the printed Journals. The minutes of the proceedings of the Lower House are recorded in memoranda made by the Secretaries and in the original motions and other documents presented to the House, the motions being written, often almost illegibly, on scraps of paper of various kinds, though pads of papers are specially provided for the purpose. And it is this record that is read and confirmed by the House and afterwards used for printing. The minutes have never been transcribed in any book. It is impossible for the Secretaries to find time to do this, and they are constantly using the records while the House is in session. An attempt was made during one session to have the minutes transcribed, but it was so inaccurate that the transcribed copy could not afterwards be used. It appears to the undersigned that it is much better and more convenient to have the final and authentic records of the sessions of Synod in print than in manuscript provided the printed copies used for such purpose are properly certified. Your Registrar has therefore prepared a draft canon to cover the matter which will be found printed in the convening circular.

At the present time the Registrar has the following certified copies of the Synod Journals certified in each case by the Pre-

locutor and the Secretaries of the Lower House who were in office at the date of their publication :

- Two copies of the first session.
- One copy of the third session.
- Two copies of the fourth session.
- Two copies of the sixth session.

An appeal for copies of the second and third session has received many kind answers from members having copies, and the Registrar has now two complete sets of the Journals which he proposes to have bound, keeping one set as a record for the Synod and depositing the other set in the Dominion Archives, Dr. Doughty, C.M.G., the Dominion Archivist, having kindly consented to receive them.

The practice having been to print in the Journals almost everything of permanent value in connection with the Synod, the record so made will be of real and enduring value.

Prayer Book—The Venerable Archdeacon Armitage, Secretary of the Committee on Prayer Book Enrichment and Adaptation, has with wise foresight forwarded to the Registrar all the interim reports of that committee. This record will in the future be of historical interest and may also be of practical use to future committees dealing with the Prayer Book.

Consecration—The following records of consecration of Bishops have been received :

Letters of Consecration of the Reverend John Charles Roper, D.D., on 24th February, 1912, as Bishop of the Diocese of British Columbia.

Letters of Consecration of the Reverend Heber James Hamilton, B.A., on 18th October, 1912, as Bishop of the Missionary Diocese in Mid-Japan.

Certificate of the Consecration of the Very Reverend Edward John Bidwell, on 24th June, 1913, as co-adjutor Bishop of the Diocese of Ontario.

Certificate of the Consecration of the Reverend James Richard Lucas, D.D., on 31st August, 1913, as Bishop of the Diocese of Mackenzie River.

Certificate of the Consecration of the Very Reverend Lennox Waldron Williams, on 25th January, 1915, as Bishop of the Diocese of Quebec.

Certificate of the Consecration of the Very Reverend Alexander John Doull, D.D., as Bishop of the Diocese of Kootenay.

Certificate of the Consecration of the Venerable Augustine Scriven, M.A., on 24th August, 1915, as Bishop of the Diocese of British Columbia.

Seal for the General Synod—At the last session of the General Synod a committee consisting of the Right Reverend the Bishop of Huron and Montreal, the Reverend Canon Scott and the Registrar was entrusted with the duty of adopting a design for the seal, subject to the approval of the Primate. The undersigned has had some correspondence with members of the Committee upon the subject, but it is almost impossible to satisfactorily deal with such a matter by letter, and it is hoped that a design may be submitted to the Synod at its present session.

General—The Venerable Archdeacon Bogert, D.C.L., has presented the Registrar with a copy of a pamphlet issued by the Archdeacons' Association in 1912, containing a brief historical sketch of the duties and work of an Archdeacon with appendices showing the functions and duties of Archdeacons in Canada, and while it may be outside the strict duties of the Registrar to record such a document, he thought it might be of service in years to come if such a document were preserved by some central official.

The whole respectfully submitted.

FRANCIS H. GISBORNE,

September, 1915.

Registrar.

Moved by the Registrar, seconded by Archdeacon Ingles, and Resolved :

That the Report of the Registrar be received and printed in the Synod Journal.

Moved by Rev. C. W. McKim, seconded by Dr. Millman, and Resolved :

That, the Upper House concurring, a joint Committee be appointed to settle the form of the Seal of the General Synod, and that the Seal adopted by the said Committee be the Seal of the Synod to be affixed to all necessary Documents.

The Members of the Committee from the Lower House to be : Provost Macklem, The Registrar, Chancellor Worrell.

The following Memorial was presented by Chancellor Davidson :

MEMORIALS.

CHURCH OF ENGLAND IN CANADA.

To the Primate, the Archbishops, and Bishops of the Upper House,
and to the Lower House of the General Synod of Canada, in
Synod Assembled :

THE MEMORIAL OF THE UNDERSIGNED COMMUNICANTS AND OTHERS
BEING MEMBERS OF THE CHURCH OF ENGLAND IN CANADA
IN THE DIOCESE OF OTTAWA.

RESPECTFULLY REPRESENTS,—

That your Memorialists have learned that acting under a Resolution of the General Synod of the Church in Canada held in London in 1911, a Joint Committee of both Houses has prepared and are to report to the General Synod a *Draft Book of Common Prayer* wherein, as your Memorialists learn, are contained numerous changes in the contents of the *Prayer Book* as presently existing and in use in the *Church of England in Canada*, and in the Mother Church in England, and in other Colonies of the Empire ; and which said changes it is proposed to incorporate into the *Body and Text* of the *Prayer Book* ; the full extent of which changes whether under the terms of *Revision, Adaptation* or *Enrichment*, your Memorialists have not had opportunity to examine :

That the *Prayer Book* as it exists is the common heritage of the whole Anglican Communion, and forms in itself one of the strongest ties of Imperial Union, and that any alteration in the said book of *Common Prayer* as in use in Canada which would distinguish or differentiate it from said *Prayer Book* as in use in other parts of the Empire tends to weaken the Imperial Bond :

That the said *Prayer Book* has been received from the *Mother Church* as part of the Trust given her and is so recognized also in the Constitutions of some, if not all, of the Dioceses originally created in Canada and also in the *Declaration and Constitution* of the "Provincial Synod of Canada" which declares its firm and unanimous resolution to preserve the Doctrines and Forms of government set forth therein and to transmit the same to posterity :

That the General Synod of Canada also in the Solemn Declaration as set forth in the formation of said Synod has declared its determination to transmit amongst other Trusts received by it, the said *Prayer Book* unimpaired to posterity :

And Whereas in view of the conditions presently existing in the Empire through the War now being carried on by it and its Allies, action by any Synod, Convocation or other Legislative Body of the Church of England, aiming at the Revision of the Prayer Book, cannot receive the full and fair consideration necessary to prevent imperilling to some extent the force of the bond of union created by a *Common Prayer Book*, used in identical terms by members of the Church of England, the world over, and that the present time is inopportune and unfavourable for considering, much less adopting any changes whatever in the said *Prayer Book*, whether by way of interpolation, alteration, or addition to the contents, and that your Memorialists are urgently desirous that no change in the *Prayer Book* as existing and in use in the Anglican Church throughout the world should be made until generally approved and accepted.

Your Memorialists Pray that further consideration of the changes suggested by the Committee of this Synod appointed in 1911 and embodied in the *Draft Book* to be presented to Synod—and for the adoption of which and the enactment of a Canon enforcing the same as the *Prayer Book* authorized for use in Canada, notice of motion has been given—be postponed at least until after the conclusion of the present war.

NOTE—There are sixty-two Memorials in similar terms to the above and to these Memorials are appended two thousand signatures and upward.

The following messages were received from the Upper House :

MESSAGE NO. 36

Subject—Honorarium to Honorary Secretary.

The President of the Upper House begs to inform the Prolocutor that the Upper House has concurred in Message "BB" from the Lower House.

Sept. 25th, 1915. (Signed) S. P. RUPERT'S LAND, *President*.

MESSAGE NO. 37

Subject—Report of Laymen's Missionary Movement.

The President of the Upper House begs to inform the Prolocutor that the Upper House concurs in Message "HH" from the Lower House.

Sept. 25th, 1915. (Signed) S. P. RUPERT'S LAND, *President*.

Moved by Rev. R. B. McElheran, seconded by Chancellor Martin, and Resolved :

That a copy of the Memorial on the Prayer Book as presented by Chancellor Davidson, be printed in the Journal of the Proceedings, and that a note be added indicating the total number of names contained in the Memorials, and the names of the Dioceses from which the Memorials were sent, together with the number of Memorials from each of these Dioceses.

Moved by Chancellor Worrell, seconded by Mr. T. Mortimer, and Resolved :

That the following "Notice of Motion" be left over as unfinished business :

That the Basis of Constitution (1) (c) be amended by striking out the last words, "one hundred licensed Clergymen and upwards, eight of each order," and substituting therefor : "one hundred and less than one hundred and fifty, nine of each order ; Dioceses having one hundred and fifty and less than two hundred, ten of each order ; Dioceses having two hundred and less than two hundred and fifty, eleven of each order ; Dioceses having two hundred and fifty and upwards, twelve of each order."

The Prolocutor appointed the following :

Chancellor Worrell, and Mr. Matthew Wilson, as Members of the Committee *re* expenses of Executive work of General Synod, with the Bishop of Toronto as Convener.

Moved by Chancellor Worrell, seconded by Mr. T. Mortimer, and Resolved :

That all monies which shall be derived from Royalties of the Book of Common Praise until the next Session of the General Synod, be paid over to the General Treasurer of the M.S.C.C., to be held as a portion of the Reserve Fund on the terms of the Whitney Donation.

Moved by Chancellor Worrell, seconded by Dean Evans, and Resolved :

That the Treasurer be authorized to pay to the M.S.C.C., the sum of \$119.50 advanced for the expenses of the Deputation to Jamaica on the occasion of the consecration of the Churches rebuilt after the great earthquake.

Moved by Dean Evans, seconded by Mr. W. J. Melrose, and Resolved :

That this Synod desires to express, and to place upon permanent record its deep sense of gratitude to the Church in Toronto for the kind and most generous hospitality to the members of

this Synod while in Session, and would in this connection desire to emphasize their indebtedness to the Hospitality Committee, to Trinity University and Wycliffe College, and the Provost and Principal thereof, respectively, for the part they have borne in providing for the convenience of the Synod, and the comfort and entertainment of its members.

At 5.45 p.m. the House adjourned.

EVENING SESSION.

At 8 p.m. the House reassembled.

The following messages were received from the Upper House:

MESSAGE NO. 38

Subject—Permissive use of Draft Prayer Book.

The President of the Upper House begs to inform the Prolocutor that the Upper House has adopted the following resolution :

That, in order to enable both Clergy and People to become familiar with and to judge by practical experience the value of the changes approved by this Synod in the Book of Common Prayer, the Book of Common Prayer, or portions thereof, as revised and approved by this Synod, be, with the sanction of the Bishop of each Diocese, permitted for *temporary or occasional use, according to the discretion of the Bishop* until the next meeting of this Synod.

This permission does not extend to the proposed use of the Athanasian Creed until the same has been finally adopted and confirmed ; and that this resolution be communicated to the Lower House for information.

(Signed)

S. P. RUPERT'S LAND, *President.*

Sept. 25th, 1915.

Moved by Chancellor Worrell, seconded by Dr. Abbott-Smith, and Resolved :

That Message No. 38 from the Upper House, *re* permission to use the Draft Book of Common Prayer, as approved by the Synod, be received and entered in the Minutes.

MESSAGE NO. 39

Subject—Deputation to Diocese of Newfoundland.

The President of the Upper House begs to inform the Prolocutor that the Upper House has adopted the following resolution :

That, the Lower House concurring, a Joint Committee be appointed to act as a deputation to the Synod of the Diocese of Newfoundland to extend a cordial invitation to join in such steps as may be possible to bring about a closer union with the Dioceses of the Church of England in Canada.

(Signed) S. P. RUPERT'S LAND, *President*.

Sept. 25th, 1915.

Moved by Chancellor Worrell, seconded by Mr. Matthew Wilson, and Resolved :

That Message No. 39 from the Upper House be concurred in, and that Rev. R. V. Harris and Mr. Chancellor Davidson be nominated as members of the Deputation.

MESSAGE NO. 40

Subject—Report of A.Y.P.A. (pp. 63-66 Convening Circular).

The President of the Upper House begs to inform the Prolocutor that, the Lower House concurring, the Upper House has adopted the Report of the Anglican Young People's Association (pp. 63-66 Convening Circular).

(Signed) S. P. RUPERT'S LAND, *President*.

Sept. 25th, 1915.

Moved by Chancellor Worrell, seconded by Mr. Matthew Wilson, and Resolved :

That Message No. 40 from the Upper House *re* A.Y.P.A. be concurred in.

MESSAGE NO. 41

Subject—Church Congress Report.

The President of the Upper House begs to inform the Prolocutor that the Upper House has adopted the following resolution :

That the Church Congress Report and Supplement (on pp. 70-74 in the Convening Circular) be adopted, the Lower House concurring.

(Signed) S. P. RUPERT'S LAND, *President*.

Sept. 25th, 1915.

Moved by Chancellor Worrell, seconded by Mr. M. Wilson, and Resolved :

That Message No. 41 from the Upper House be not concurred in, but that the Upper House be informed that the Lower House has received the Report on Church Congress as a matter of Record.

MESSAGE NO. 42

Subject—The Rev. Dyson Hague's motion *re* Church's duty in time of war.

The President of the Upper House begs to inform the Prolocutor that the Upper House, the Lower House concurring, has adopted the resolution No. 2 in the Rev. Dyson Hague's name (p. 17 Convening Circular) in the following form :

"That this House place on record in this time of War its sense of the need of a deeper recognition on the part of the Nation of the over-ruling Sovereignty of Almighty God, and a more humble dependence upon Him as the only giver of Victory, and further, of the duty of the Church to recall the nation from its drift towards the ideals of the world to a realization of God's claims, and of God's chastenings for our national sins ; and to this end, urge more faithful reliance upon the efficacy of prayer, and more constant use thereof in Church and Home."

(Signed)

S. P. RUPERT'S LAND, *President*.

Sept. 25th, 1915.

Moved by Rev. Dyson Hague, seconded by Dr. Millman, and Resolved :

That Message No. 42 on the recognition of the Sovereignty of God in the War, and the need of prayer, be concurred in.

MESSAGE NO. 43

Subject—Members of Upper House, Members of Joint Committee on Prayer Book Revision.

The President of the Upper House begs to inform the Prolocutor that the Upper House has adopted the following resolution :

That all the members of the Upper House be members of the Joint Committee of Prayer Book Revision, Enrichment and Adaptation, of which the Bishop of Huron be Convener ; and that this resolution be communicated to the Lower House as information.

Sept. 25th, 1915.

(Signed) S. P. RUPERT'S LAND.

Moved by Chancellor Worrell, seconded by Mr. Matthew Wilson, and Resolved :

That Message No. 43 be received.

MESSAGE NO. 44

Subject—Canon XV. Social Service.

The President of the Upper House begs to inform the Prolocutor that the Upper House has concurred in Message "KK" from the Lower House, regarding Canon XV., with the exception of Clause (7) seven ; and also has adopted the following resolution regarding said clause :

"That the word 'fifth' be struck out of clause seven, line 1, and the words 'morning of the sixth' be substituted therefor, the Lower House concurring."

(Signed) S. P. RUPERT'S LAND, *President*.

Sept. 25th, 1915.

Moved by Chancellor Worrell, seconded by Mr. Matthew Wilson, and Resolved :

That Message No. 44 be concurred in.

MESSAGE NO. 45

Subject—Canon on Lay Readers.

The President of the Upper House begs to inform the Prolocutor that the Upper House has adopted the following resolution :

"That this House do not concur in Message 'MM' from the Lower House, on the ground that it is inexpedient to enact a Canon of the General Synod on a matter which is so largely Diocesan."

(Signed) S. P. RUPERT'S LAND, *President*.

Sept. 25th, 1915.

MESSAGE NO. 46

Subject—Article 9 of Constitution.

The President of the Upper House begs to inform the Prolocutor that the Upper House has adopted the following resolution :

That, the Lower House concurring, Article 9 of the Constitution be, and hereby is amended by inserting after the words "Any five Bishops" (line 3) the following : "Provided always that in case of a special General Session having been held, the time of meeting of next Session may be computed from the date of such Special General Session."

(Signed) S. P. RUPERT'S LAND, *President*.

Sept. 25th, 1915.

Moved by Chancellor Worrell, seconded by Mr. Matthew Wilson, and Resolved :

That Message No. 46 be concurred in.

Moved by Chancellor Davidson, seconded by Canon Plumptre, and Resolved :

That this Synod has learned with great satisfaction from the Memorial of the Canadian Society for the Prevention of Cruelty to Animals, of the efforts being made by it and other Societies for the prevention of cruelty to dumb animals, and further, that this Synod sympathizes fully with the objects and aims of the Society and wishes it Godspeed in its humane work. The Synod also realizes the necessity of information, instruction and education upon this subject, and the desirability that such instruction might well commence in the Home and be continued in the day schools and Sunday Schools throughout our land.

That this Resolution be communicated by the Secretaries to the President of the S.P.C.A.

Moved by Rev. Dyson Hague, seconded by Mr. W. J. Melrose, and Resolved :

That the Report of the Committee on Lord's Day Observance, No. IX., p. 87, be received and adopted.

Dean Coombes presented the Report of the Committee on Statistics :

REPORT OF COMMITTEE ON STATISTICS.

Your Committee begs to submit herewith a tabulated statement of the Statistics required by General Synod, so far as it has been able to procure them.

The Statistics given cover the period of three years, from 1911 to 1914, and represent the report that would have been presented to the Synod last September.

Owing to the fact that after the lamented decease of the late Archdeacon Ker, no convener of the Committee, especially charged with the duty of procuring and compiling these returns, was appointed until a few weeks preceding the last Synod, your Committee asks for the lenient consideration of the Synod for the obvious defects of the statistics presented. These defects arise mainly from the fact that the returns are asked for at the close of the triennial period, when Diocesan Officials often find it difficult to discover statistics of three years ago, where the Diocesan system of compilation differs from that of General Synod. In this connection your Committee strongly recommends : (1) *That*

Dioceses be urged to collect their statistics with a view to the requirements of General Synod, (2) that returns be sent in *annually*, so that the Committees may have time to enquire about omissions or possible errors, and (3) that returns be made up for the *Calendar* year.

The statistical report herewith presented suggests that some improvement is necessary in the Form itself. Some of the questions asked are not understood, *e.g.*, what is expected under the heading of endowments. In connection with the educational section, one correspondent pertinently asks "What constitutes a Church School? Are private Schools under a Church of England headmaster to be included?" Again, there is no mention of Parish Halls, an important item in any estimate of Church property. Your Committee would welcome any suggestions that the experience of the members of the Synod could give them as to an improvement of the Form of Statistics.

While your Committee is deeply sensible of the fact that the present compilation gives only a partial survey of the progress of the Church, they trust that it may serve a useful purpose in presenting, at least under some heads, an approximate record of the facts, and hope that if the recommendations given above are carried out, they will be in a position to submit a complete and accurate statement at the next Session of the General Synod.

On behalf of the Committee.

(Signed)

G. F. COOMBES, *Convener*.

(Copy of Statistics)

Moved by Dean Coombes, seconded by Dean Schofield, and Resolved :

That the Report of the Committee on Statistics be received and the recommendations contained therein be adopted, and that a copy of the recommendations be sent to every Bishop, with a request that they be laid before his Synod.

Moved by Archdeacon Cody, seconded by Mr. T. Mortimer, and Resolved :

That the House desires to express its appreciation of the ability, courtesy and judgment with which the Prolocutor has discharged the arduous duties of his office during the Session.

Moved by Mr. Matthew Wilson, seconded by Mr. E. Macrae, and Resolved :

That the Lower House desires to record its thanks to the Honorary Treasurer and Auditors for their valuable services.

Moved by Rev. Dyson Hague, seconded by Principal Waller and Resolved :

That this House desires to express its recognition of the efficient way in which the Honorary Secretaries have discharged the arduous duties of their office.

Moved by Chancellor Davidson, seconded by Chancellor Worrell, and Resolved :

That the appointment of the Deputation to the next General Convention of the P. E. Church in the United States be left to the Primate and Prolocutor, the Upper House concurring.

Moved by Dean Schofield, seconded by Archdeacon Cody and Resolved :

That, acting upon the hospitable suggestion of the Dean of Rupert's Land, the Upper House concurring, the General Synod do meet in Winnipeg for its next session.

The following messages were received from the Upper House

MESSAGE NO. 47

Subject—The Primate's Address.

The President of the Upper House begs to inform the Prolocutor that the Upper House concurs in Message "NN" from the Lower House.

(Signed) S. P. RUPERT'S LAND, *President*.
Sept. 25th, 1915.

MESSAGE NO. 48

Subject—Organization of General, Provincial and Diocesan Synods.

The President of the Upper House begs to inform the Prolocutor that the Upper House has adopted the following resolution :

"That the Upper House do not concur in Message 'OO' from the Lower House, but suggests that the subject matter so far as it relates to this Synod should be referred to the Assessors of the Supreme Court of Appeal for a full statement in regard to it."

(Signed) S. P. RUPERT'S LAND, *President*.
Sept. 25th, 1915.

Moved by Chancellor Worrell, seconded by Chancellor Davidson :

That the Lower House concurs in Message No. 48 from the Upper House, on the understanding that the reference to the Assessors is simply to them as a Committee to report to the Synod.

MESSAGE NO. 49

Subject—Seal of General Synod.

The President of the Upper House begs to inform the Prolocutor that the Upper House concurs in Message "PP" from the Lower House.

(Signed)

S. P. RUPERT'S LAND, *President*.

Sept. 25th, 1915.

MESSAGE NO. 50

Subject—Royalties on the Hymn Book.

The President of the Upper House begs to inform the Prolocutor that the Upper House has concurred in Message "QQ" from the Lower House.

(Signed)

S. P. RUPERT'S LAND, *President*.

Sept. 25th, 1915.

MESSAGE NO. 52

Subject—Journals of Synod.

The President of the Upper House begs to inform the Prolocutor that the Upper House has adopted the following resolution :

"That, the Lower House concurring, the following Canon, namely the Canon entitled, 'The Journals of Synod,' as printed on pp. 4, 5, 17, 18 of Convening Circular, be enacted."

(Signed)

S. P. RUPERT'S LAND, *President*.

Sept. 25th, 1915.

Moved by Chancellor Worrell, seconded by Chancellor Davidson, and Resolved :

That Message No. 52 from the Upper House be concurred in.

MESSAGE NO. 53

Subject—Deputation to Diocese of Newfoundland.

The President of the Upper House begs to inform the Prolocutor that the Upper House has appointed the following as delegates to interview the Church in Newfoundland :

The Archbishop of Nova Scotia.

The Bishop of Fredericton.

(Signed)

S. P. RUPERT'S LAND, *President*.

Sept. 25th, 1915.

Moved by Chancellor Worrell, seconded by Chancellor Davidson, and Resolved :

That Message No. 53 from the Upper House be received.

MESSAGE NO. 54

Subject—Place of meeting of General Synod.

The President of the Upper House begs to inform the Prolocutor that the Upper House has concurred in Message "XX" from the Lower House.

(Signed) S. P. RUPERT'S LAND, *President*.
Sept. 25th, 1915.

MESSAGE NO. 55

Was received from the Upper House.

Subject—Deputation to Church in United States.

The President of the Upper House begs to inform the Prolocutor that the Upper House has concurred in Message "YY" from the Lower House.

(Signed) S. P. RUPERT'S LAND, *President*.
Sept. 25th, 1915.

The Minutes of the tenth day's proceedings were then read.

Moved by Chancellor Worrell, seconded by Archdeacon Cody, and Resolved :

That the Minutes of the Proceedings of the Day, having been read, be adopted, and that the Minutes of this Session as read and amended from day to day be adopted and confirmed.

At 10 p.m. the Upper House entered the Lower House. The Prolocutor said the Upper House were invited to be present that the Lower House might give expression to their gratitude to the Upper House for the opportunities given of joint sessions.

When the members of the Upper House had taken their places, the Prolocutor asked Chancellor Davidson and Provost Macklem to express the gratitude of the Lower House to the Upper House for the opportunities of sitting together.

The Primate made a feeling reply.

(Signed) T. W. POWELL, *Prolocutor*.
Confirmed—Sept. 25th.

Upper House

TORONTO, September, 1915.

The Upper House of the General Synod of the Church of England in Canada held its meetings in the Library of Trinity College from Wednesday, Sept. 15th.

PRESENT.

The Most Reverend the Archbishop of Rupert's Land, Metropolitan of the Province of Rupert's Land and Primate of All Canada.

The Most Reverend the Archbishop of Nova Scotia.

The Most Reverend the Metropolitan of British Columbia.

The Most Reverend the Archbishop of Algoma.

The Right Reverend the Bishop of Calgary.

The Right Reverend W. D. Reeve.

The Right Reverend the Bishop of Saskatchewan.

The Right Reverend the Bishop of Ontario.

The Right Reverend the Bishop of Keewatin.

The Right Reverend the Bishop of Huron.

The Right Reverend the Bishop of Yukon.

The Right Reverend the Bishop of Fredericton.

The Right Reverend the Bishop of Montreal.

The Right Reverend the Bishop of Toronto.

The Right Reverend the Bishop of Moosonee.

The Right Reverend the Bishop of Qu'Appelle.

The Right Reverend the Bishop of New Westminster.

The Right Reverend the Bishop of Niagara.

The Right Reverend the Bishop of Ottawa.

The Right Reverend the Bishop of Athabasca.

The Right Reverend the Bishop of Kingston.

The Right Reverend the Bishop of Edmonton.

The Right Reverend the Bishop of Quebec.

The Right Reverend the Bishop of Kootenay.

The Right Reverend the Bishop of Columbia.

The Right Reverend the Bishop of Honan.

The Right Reverend the Bishop of Mid-Japan.

The Proceedings of the Upper House are not open to the public, but the results appear in the messages transmitted to the Lower House.

Messages from Lower House

The following Messages were received from the Lower House during the sessions of the Upper House :

MESSAGE NO. "A."

Subject—Election of Registrar.

The Prolocutor begs to inform the President of the Upper House that the Lower House has adopted the following resolution :

That, the Upper House concurring, Mr. F. H. Gisborne, K.C., be re-elected Registrar.

T. W. POWELL, *Prolocutor*.

September 15th, 1915.

MESSAGE NO. "B."

Subject—Consideration of Report of Prayer Book Committee.

The Prolocutor begs to inform the President of the Upper House that the Lower House has adopted the following resolution:

That the Lower House has concurred in Message Number 2 from the Upper House that the report of the Prayer Book Committee be considered at a joint Session of both Houses on Monday morning first in order after routine business.

T. W. POWELL, *Prolocutor*.

September 15th, 1915.

MESSAGE NO. "C."

Subject—Appropriation of Certain Hymn Book Royalties.

The Prolocutor begs to inform the President of the Upper House that the Lower House has adopted the following resolution :

That, the Upper House concurring, the payment to the M.S. C.C. for the purpose of their reserve fund of £398 14s. 9d. of which a part are monies derivable from the royalties of the "Book of Common Praise" since the First of September, 1914, be ratified and confirmed.

T. W. POWELL, *Prolocutor*.

September 15th, 1915.

MESSAGE NO. "D."

Subject—Reception of Deputation from Church of U.S.A.

The Prolocutor begs to inform the President of the Upper House that the Lower House has adopted the following resolution :

That, the Upper House concurring, the deputation from the Church in the United States be received at 4 p.m. to-morrow (Thursday), and that the Honorary Secretaries be requested to notify the deputation to this effect.

September 15th, 1915.

T. W. POWELL, *Prolocutor*.

MESSAGE NO. "E."

Subject—Joint Committee on Canons.

The Prolocutor begs to inform the President of the Upper House that the Lower House has appointed the following members to serve on the Joint Committee on Canons :

Very Rev. Dean Davis.	The Registrar.
Ven. Archdeacon Heathcote.	Mr. M. G. Teed.
Very Rev. Dean Schofield.	His Honour Judge McDonald.
Ven. Archdeacon Naylor.	Mr. Matthew Wilson.
Ven. Archdeacon Cody.	Mr. Chancellor Campbell.
Rev. Canon Tucker.	Mr. Chancellor Davidson.
Ven. Archdeacon Newnham.	Mr. Chancellor Conybeare.
Rev. R. B. McElheran.	Mr. J. H. MacGill.

T. W. POWELL, *Prolocutor*.

September 16th, 1915.

MESSAGE NO. "F."

Subject—Fee to be paid by Delegates.

The Prolocutor begs to inform the President of the Upper House that the following resolution has been passed by the Lower House :

The Upper House concurring, the resolution passed at the sixth session, providing that every delegate or his substitute attending Synod be required to pay the sum of ten dollars towards the travelling expenses of the Synod be rescinded.

September 17th, 1915.

T. W. POWELL, *Prolocutor*.

MESSAGE NO. "G."

Subject—Sunday School Commission—Joint Session.

The Prolocutor begs to inform the President of the Upper House that the Lower House has concurred in Message Number 8 respecting a joint session of the two Houses for considering the report of the Sunday School Commission.

T. W. POWELL, *Prolocutor*.

September 18th, 1915.

MESSAGE NO. "H."

Subject—Joint Committee on Statistics and State of the Church.

The Prolocutor begs to inform the President of the Upper House that the following members of the Lower House have been appointed as members of the Joint Committee on Statistics and the State of the Church :

Very Rev. Dean Coombes (*Convener*).

Very Rev. Dean Starr.	Dr. John Hamilton.
Ven. Archdeacon Armitage.	Mr. Chancellor Crease.
Ven. Archdeacon Johnson.	Mr. William Jarvis.
Ven. Archdeacon Raymond.	Mr. John Harvey.
Ven. Archdeacon Webb.	Mr. R. J. Carson.
Ven. Archdeacon Beer.	Mr. Sidney Houlton.
Ven. Archdeacon Gillman.	Hon. Mr. Justice Curran.
Ven. Archdeacon Pugh.	Mr. E. G. Henderson.
Ven. Archdeacon Dewdney, of Sask.	Mr. G. A. Stiles.
Rev. Dr. V. E. Harris.	Mr. A. P. Tippett.

T. W. POWELL, *Prolocutor*.

September 17th, 1915.

MESSAGE NO. "I."

Subject—National Anthem.

The Prolocutor begs to inform the President of the Upper House that the Lower House has concurred in Message Number 10 from the Upper House.

T. W. POWELL, *Prolocutor*.

September 17th, 1915.

MESSAGE NO. "J."

Subject—That Primate be *ex officio* a member of all Joint Committees.

The Prolocutor begs to inform the President of the Upper House that the Lower House has concurred in Message Number 9 from the Upper House.

T. W. POWELL, *Prolocutor*.

September 17th, 1915.

MESSAGE NO. "K."

Subject—Address of Mr. Simpson.

The Prolocutor begs to inform the President of the Upper House that the following resolution has been passed by the Lower House :

"That the resolution of this House granting the request of Rev. Mr. Simpson to address the Synod on a message received on the 'Lusitania' be communicated to the Upper House and that their Lordships be requested to fix an hour for hearing the address if they concur in the resolution of this House."

The following is the resolution referred to :

"That the Rev. H. W. Simpson be given an opportunity to address the Synod on the subject of the message which he desires to deliver."

September 17th, 1915.

T. W. POWELL, *Prolocutor*.

MESSAGE NO. "L."

Subject—Joint Committee on the Colonial Clergy Act.

The Prolocutor begs to inform the President of the Upper House that the Lower House has adopted the following resolution :

"That the report of the Joint Committee on the Colonial Clergy Act be received and that the Upper House concurring, the Committee be continued."

T. W. POWELL, *Prolocutor*.

September 17th, 1915.

MESSAGE NO. "M."

Subject—Voting on Joint Session.

The Prolocutor begs to inform the President of the Upper House that the Lower House has concurred in Message Number

13.
September 20th, 1915.

T. W. POWELL, *Prolocutor*.

MESSAGE NO. "N."

Subject—Limiting Length of Speeches when in Joint Session

The Prolocutor begs to inform the President of the Upper House that the Lower House has concurred in Message Number 14.

T. W. POWELL, *Prolocutor*.

September 19th, 1915.

MESSAGE NO. "O."

Subject—Amendments to Canons *re* Missionary Society and Missionary Dioceses.

The Prolocutor begs to inform the President of the Upper House that the Lower House has passed the following amendments to Canon II. and Canon IX. :

"1. That the last three paragraphs of section 9 of Canon 2 be repealed and the following be substituted therefor :

'The Board of Management may issue such appeals and bulletins of information as may from time to time be found necessary and such appeals shall be signed by the Primate and General Secretary on behalf of the Board.'

"2. That the words 'General Secretary' be substituted for the words 'Organizing Secretary' wherever they occur in Canon Number 2 and Canon Number 9."

T. W. POWELL, *Prolocutor*.

September 17th, 1915.

MESSAGE NO. "P."

Subject—Joint Committee on Joint Sessions.

The Prolocutor begs to inform the President of the Upper House that the Lower House has passed the following resolution :

"Whereas by the constitution of the General Synod it is contemplated (see section 2) that there shall be joint sessions of both Houses of the Synod, and it is desired to make provision for holding such joint sessions.

Be it resolved, the Upper House concurring, that there shall be a Joint Committee of both Houses appointed on the first day of each session, which shall determine what subjects and matters shall be discussed in joint session of both Houses and shall fix from day to day during the session the hour and place for holding such joint sessions.

The Joint Committee shall notify the Chairman of the Committee of the Lower House on unfinished business and

printing of the subjects so fixed and the hour of joint session each day in time to enable that Committee to prepare the order of the following day for the Lower House."

T. W. POWELL, *Prolocutor*.

September 17th, 1915.

MESSAGE NO. "Q."

Subject—Amendment of Canon on Divinity Degrees.

The Prolocutor begs to inform the President of the Upper House that the Lower House has concurred in Message Number 15.

T. W. POWELL, *Prolocutor*.

September 21st, 1915.

MESSAGE NO. "R."

Subject—Joint Committees Appointments by Lower House.

The Prolocutor begs to inform the President of the Upper House that the Lower House has made the following appointments to the Joint Committees named :

Committee to take steps for securing the necessary civil legislation to obtain for the Primate the power of conferring Divinity Degrees under the terms of Canon 10.

Mr. Chancellor Boyce.

Mr. Chancellor Worrell,

Mr. Chancellor Campbell.

Mr. Chancellor Crease.

Rev. Canon Knowles.

The Secretary of the Board of Examiners for Divinity Degrees.

Committee to deal with the proposed amendment of Canon 7 on Sunday Schools :

The Chairman of the Sunday School Commission (*Convener*).

Archdeacon Ingles.

The Prolocutor.

Rev. Canon Tucker.

Rev. Provost Macklem.

Mr. Thomas Mortimer.

Mr. G. C. Coppley.

Mr. F. H. Gisborne.

T. W. POWELL, *Prolocutor*.

September 23rd, 1915.

MESSAGE NO. "S."

Subject—Amendment of Canon 2. The M.S.C.C.

The Prolocutor begs to inform the President of the Upper House that the Lower House has passed the following amendment to Canon 2.

The General Synod of the Church of England in Canada enacts as follows :

"That Canon Number 2, section 5, be amended by striking out the word 'twice' in the sixth line thereof, and substituting the word 'once' therefor."

T. W. POWELL, *Prolocutor*.

September 23rd, 1915.

MESSAGE NO. "T."

Subject—Appointments to Joint and Other Committees.

The Prolocutor begs to inform the President of the Upper House that the list hereto annexed contains a statement of the appointments made by the Lower House to the several Joint and other Committees therein named.

(See list pages 157—161).

T. W. POWELL, *Prolocutor*.

September 23rd, 1915.

MESSAGE NO. "U."

Subject—Executive Committee of General Synod.

The Prolocutor begs to inform the President of the Upper House that the Lower House has passed the following amendment to the Constitution, to be known as Clause 5a.

The General Synod of the Church of England in Canada amends the Constitution by the addition of the following Clause :

5a. There shall be an Executive Council of the General Synod consisting of the Bishops of the Upper House and of one clerical and one lay delegate from each Diocese, nominated respectively by the clerical and lay delegates of each Diocese, and elected by the General Synod on the fourth day of meeting. It shall be the duty of the Executive Council to represent the General Synod between Sessions to carry out the decisions of the General Synod in unprovided cases, to act as a tribunal of reference between the different departments of work organized by the General Synod, to consider and report upon any matters referred to it by the General Synod, and to prepare for submission to the General Synod such matters as it may deem necessary for the general wellbeing of the Church. The Council shall meet at least once a year.

MESSAGE NO. "X."

Subject—Athanasian Creed.

The Prolocutor begs to inform the President of the Upper House that the Lower House has passed the following resolution :

That in the Journal where entry is made of the resolutions beginning "that the following be the manner of printing the Athanasian Creed, etc.," there shall be printed not only the Creed, but also the Rubrics preceding it and the declaration following it embodying the complete action taken by the Synod in this matter, so that all will appear exactly as it will be printed in the revised Book of Common Prayer.

T. W. POWELL, *Prolocutor*.

September 23rd, 1915.

MESSAGE NO. "Y."

Subject—Brotherhood of St. Andrew.

The Prolocutor begs to inform the President of the Upper House that the Lower House has passed the following resolution :

Whereas the Brotherhood of St. Andrew has been organized in the Church in Canada for more than twenty-two years, and is now in active operation in the various Dioceses from the extreme East to the extreme West, its Secretaries being available everywhere for organization and supervision ;

And Whereas the Brotherhood, by its simplicity of method and directness of appeal, has been proved to be a great help in the work of the Church amongst men, and particularly amongst young men ;

And Whereas there is in Canada to-day an unprecedented opportunity for work amongst men ;

And Whereas it is of the utmost importance that, in every part of the Dominion, there should be an organization ready to meet and welcome, in the name of the Church, the multitudes of men who are so constantly moving from place to place ;

Be It Therefore Resolved, that this General Synod of the Church of England in Canada hereby re-affirms its approval of the principles and methods of the Brotherhood of St. Andrew, and commends very heartily its steady insistence upon the supreme importance of regular prayer and systematic service by men for men, as an essential part of the Christian life ; and the General Synod urges the Clergy and Laity of the Church in all parts of the Dominion to give to the

Brotherhood their support and sympathy, and to make fuller use of the Brotherhood as a means by which young men may be properly followed up by the Church in their migrations from one part of the Dominion to another.

T. W. POWELL, *Prolocutor*.

September 24th, 1915.

MESSAGE NO. "Z."

Subject—Name of Church.

The Prolocutor begs to inform the President of the Upper House that the Lower House has appointed the following Committee to consider the question of what would be a suitable name for the Church in Canada :

Rev. Canon Vroom.	Mr. R. V. Harris.
Rev. Principal Parrock.	Chancellor Davidson.
Archdeacon Patterson Smyth.	Chancellor Worrell.
Archdeacon Fortin.	Hon. R. Harcourt.
Dean Paget.	Chancellor Ford.
Archdeacon Ingles (<i>Convener</i>).	Mr. W. H. Geddes.

T. W. POWELL, *Prolocutor*.

September 25th, 1915.

MESSAGE NO. "AA."

Subject—Memorial Tablet at Annapolis.

The Prolocutor begs to inform the President of the Upper House that the Lower House has passed the following resolution :

"That, the Upper House concurring, in accordance with the report of the Committee to consider the matter of the erecting of a Tablet at Annapolis Royal, a Tablet bearing the inscription suggested by the Committee be erected at a cost of not more than \$150.00."

The following is the report of the Committee above referred to :

The Committee appointed by the General Synod in September, 1911, to consider the matter of erecting in St. Luke's Church, Annapolis Royal, a suitable brass tablet to commemorate the historic services held on September 9th, 1910, to commemorate the first Church of England service held at Port Royal on October 10th, 1710, report that they recommend the erection of such tablet by the Synod, and that the inscription thereon be in the form and words hereunto annexed.

The cost of said tablet not to exceed \$——.

"This tablet erected by the General Synod of the Church of England in Canada, commemorates the services held in St. Luke's Church, the Military Cemetery and Fort Anne on September 9th and 10th, 1910, on the occasion of the two hundredth anniversary of the establishment in Canada of regular services, according to the rights of the Church of England, by the solemn act of Thanksgiving for the success of the arms of her Majesty Queen Anne under Colonel Nicholson, over the French under General Subercase, in 1710, when Divine Service was conducted by the Reverend John Harrison, Chaplain to Commander Martin of H.M. Ship 'Dragon'; the Reverend Thomas Hesker, Chaplain to the Hon. Colonel Reading's Marines, being the preacher.

"On this occasion Dr. Winnington Ingram, Lord Bishop of London, on behalf of His Majesty, King George Fifth, presented to the Parish a copy of the Book of Common Prayer.

"Those present included the Bishops of Nova Scotia, London, Glasgow, Washington, Montreal and Toronto. The Reverend Henry How, B.A., Rector of the Parish, and Messrs. George A. Hawkesworth and Charles E. McLaughlin, Churchwardens."

September 24th, 1915.

T. W. POWELL, *Prolocutor*.

MESSAGE NO. "BB."

Subject—Honorarium to Honorary Secretary.

The Prolocutor begs to inform the President of the Upper House that the Lower House has passed the following resolution:

"That the Venerable Archdeacon Ingles, who has been Honorary Clerical Secretary for the last five years, and who has published the Journals and other documents of the Synod for two Sessions, be given an honorarium of \$100.00, and that the General Treasurer be authorized to pay the same."

September 25th, 1915.

T. W. POWELL, *Prolocutor*.

MESSAGE NO. "CC."

Subject—Divinity Degrees.

The Prolocutor begs to inform the President of the Upper House that the Lower House has concurred in Message Number 18 from the Upper House.

September 25th, 1915.

T. W. POWELL, *Prolocutor*.

MESSAGE NO. "DD."

Subject—Report of Committee on Transfer of Members.

The Prolocutor begs to inform the President of the Upper House that the Lower House has concurred in Message Number 23 from the Upper House.

T. W. POWELL, *Prolocutor*.

September 25th, 1915.

MESSAGE NO. "EE."

Subject—Joint Committee *re* Expenses of Executive Work of General Synod.

The Prolocutor begs to inform the President of the Upper House that the Lower House has concurred in Message Number 24, and that the following persons have been appointed by the Lower House to serve on the Joint Committee :

Mr. Chancellor Worrell,
Mr. Matthew Wilson,

and that the Lord Bishop of Toronto has been named as the Convener of the Committee.

T. W. POWELL, *Prolocutor*.

September 25th, 1915.

MESSAGE NO. "FF."

Subject—Heading for Messages Between the Two Houses.

The Prolocutor begs to inform the President of the Upper House that the Lower House has concurred in Message Number 32 from the Upper House respecting the mode of identifying messages by a suitable heading.

T. W. POWELL, *Prolocutor*.

September 25th, 1915.

MESSAGE NO. "GG."

Subject—Assessors of the Supreme Court of Appeal.

The Prolocutor begs to inform the President of the Upper House that the Lower House accepts the nomination of assessors of the Supreme Court of Appeal referred to in Message Number 19, from the Upper House.

T. W. POWELL, *Prolocutor*.

September 25th, 1915.

The cost of said tablet not to exceed \$——.

"This tablet erected by the General Synod of the Church of England in Canada, commemorates the services held in St. Luke's Church, the Military Cemetery and Fort Anne on September 9th and 10th, 1910, on the occasion of the two hundredth anniversary of the establishment in Canada of regular services, according to the rights of the Church of England, by the solemn act of Thanksgiving for the success of the arms of her Majesty Queen Anne under Colonel Nicholson, over the French under General Subercase, in 1710, when Divine Service was conducted by the Reverend John Harrison, Chaplain to Commander Martin of H.M. Ship 'Dragon'; the Reverend Thomas Hesker, Chaplain to the Hon. Colonel Reading's Marines, being the preacher.

"On this occasion Dr. Winnington Ingram, Lord Bishop of London, on behalf of His Majesty, King George Fifth, presented to the Parish a copy of the Book of Common Prayer.

"Those present included the Bishops of Nova Scotia, London, Glasgow, Washington, Montreal and Toronto. The Reverend Henry How, B.A., Rector of the Parish, and Messrs. George A. Hawkesworth and Charles E. McLaughlin, Churchwardens."

September 24th, 1915.

T. W. POWELL, *Prolocutor*.

MESSAGE NO. "BB."

Subject—Honorarium to Honorary Secretary.

The Prolocutor begs to inform the President of the Upper House that the Lower House has passed the following resolution:

"That the Venerable Archdeacon Ingles, who has been Honorary Clerical Secretary for the last five years, and who has published the Journals and other documents of the Synod for two Sessions, be given an honorarium of \$100.00, and that the General Treasurer be authorized to pay the same."

September 25th, 1915.

T. W. POWELL, *Prolocutor*.

MESSAGE NO. "CC."

Subject—Divinity Degrees.

The Prolocutor begs to inform the President of the Upper House that the Lower House has concurred in Message Number 18 from the Upper House.

September 25th, 1915.

T. W. POWELL, *Prolocutor*.

MESSAGE NO. "DD."

Subject—Report of Committee on Transfer of Members.

The Prolocutor begs to inform the President of the Upper House that the Lower House has concurred in Message Number 23 from the Upper House.

T. W. POWELL, *Prolocutor*.

September 25th, 1915.

MESSAGE NO. "EE."

Subject—Joint Committee *re* Expenses of Executive Work of General Synod.

The Prolocutor begs to inform the President of the Upper House that the Lower House has concurred in Message Number 24, and that the following persons have been appointed by the Lower House to serve on the Joint Committee :

Mr. Chancellor Worrell,
Mr. Matthew Wilson,

and that the Lord Bishop of Toronto has been named as the Convener of the Committee.

T. W. POWELL, *Prolocutor*.

September 25th, 1915.

MESSAGE NO. "FF."

Subject—Heading for Messages Between the Two Houses.

The Prolocutor begs to inform the President of the Upper House that the Lower House has concurred in Message Number 32 from the Upper House respecting the mode of identifying messages by a suitable heading.

T. W. POWELL, *Prolocutor*.

September 25th, 1915.

MESSAGE NO. "GG."

Subject—Assessors of the Supreme Court of Appeal.

The Prolocutor begs to inform the President of the Upper House that the Lower House accepts the nomination of assessors of the Supreme Court of Appeal referred to in Message Number 19, from the Upper House.

T. W. POWELL, *Prolocutor*.

September 25th, 1915.

MESSAGE NO. "HH."

Subject—Report of Laymen's Missionary Movement.

The Prolocutor begs to inform the President of the Upper House that the Lower House has passed the following resolution:

"That the report of the Laymen's Missionary Movement be received and printed in Journal of Proceedings."

T. W. POWELL, *Prolocutor*.

September 25th, 1915.

MESSAGE NO. "II."

Subject—Proposed Canons 12 and 13.

The Prolocutor begs to inform the President of the Upper House that the Lower House has concurred in Message Number 33 from the Upper House.

T. W. POWELL, *Prolocutor*.

September 25th, 1915.

MESSAGE NO. "JJ."

Subject—Honorary Treasurer.

The Prolocutor begs to inform the President of the Upper House that His Honour Judge McDonald, D.C.L., was re-elected Honorary Treasurer of the General Synod by the Lower House.

T. W. POWELL, *Prolocutor*.

September 25th, 1915.

MESSAGE NO. "KK."

Subject—Canon—Council for Social Service.

The Prolocutor begs to inform the President of the Upper House that the Lower House has passed the following Canon. (See pages 152, 153).

T. W. POWELL, *Prolocutor*.

September 25th, 1915.

MESSAGE NO. "LL."

Subject—Memorial Tablet at Annapolis.

The Prolocutor begs to inform the President of the Upper House that the Lower House has concurred in Message Number 35 from the Upper House, respecting the proposed tablet at Annapolis.

T. W. POWELL, *Prolocutor*.

September 25th, 1915.

MESSAGE NO. "MM."

Subject—Lay Readers.

The Prolocutor begs to inform the President of the Upper House that the Lower House has adopted the report of the Committee on Lay Help and has passed the following Canon :

CANON ON LAY READERS.

The General Synod of the Church of England in Canada enacts as follows :

1. *Nomination.*

Lay Readers may be employed in any Parish or Mission under the following conditions :

(1) The Lay Reader shall be selected by the Rector or Missionary in charge, and shall be recommended by him to the Bishop for his License.

(2) The Bishop may of his own motion appoint Diocesan Lay Readers for special work.

2. *Qualifications.*

The following qualifications are to be sought in the candidates for the office :

(a) A knowledge of the Holy Scriptures, using the Authorized Version as a hand book.

(b) A knowledge of Church History up to the Council of Nicea, A.D. 325.

(c) A knowledge of the history of the Church of England.

(d) A knowledge of the contents of the Book of Common Prayer.

3. *Declaration.*

The following declaration is to be signed by the Candidate :

I, A. B., about to be admitted to the office of a Lay Reader in the Diocese of..... do hereby declare that I have been confirmed and am a regular communicant in the Church of England in Canada. I assent to the XXXIX. Articles of Religion and to the Book of Common Prayer, and of the ordering of Bishops, Priests and Deacons, and I believe the doctrine of the Church of England as therein set forth to be agreeable to the Word of God.

And I further promise to conform to such regulations as are or may be laid down by the authority of the Bishop of

the Diocese ; to act in obedience to the Incumbent in whose Parish I may minister ; to endeavour as far as in me lies to promote peace and unity and to conduct myself as become a worker for Christ, for the good of His Church, and for the spiritual welfare of my fellowmen.

4. *Form of Admission.*

Admission to the office of Lay Reader shall be by the following words accompanied by the delivery of the New Testament but without imposition of hands :

“A. B., I admit thee to the office of Lay Reader in this Diocese, in the name of the Father, and of the Son and of the Holy Ghost. Amen.”

5. *Duties.*

The Lay Reader is authorized to visit the sick, to read and pray with them, to take classes in Sunday School and elsewhere and generally to give such assistance to the Incumbent as he may lawfully direct ; to read such services as may be approved by the Bishop ; and to give addresses if licensed so to do. He is permitted to read in Church such portions of the Order of Morning or Evening Prayer and Litany as shall be endorsed upon the license, and to read selected and approved homilies or sermons and to catechize and give addresses to children, and give addresses to men, with the sanction of the Incumbent.

6. *Place of Service.*

Under the regulations put forth by the Archbishops and Bishops of the Church of England, acting in accordance with the resolutions of Convocation on the 25th October, 1905, the proper place in their ministry as Lay Readers is the reading desk, prayer desk, litany desk or lectern.

7. *Licenses.*

The Bishop, when satisfied of the competency of the person nominated will issue his License, which shall be handed by him or his deputy to the Reader at a special service of admission during which the Reader will read the Prescribed declarations.

The License is revokable by the Bishop, and becomes void upon the death or removal of the Incumbent or Minister in charge of the Parish, or upon the holder ceasing to work in the Parish according to the terms of the License, and when revoked or void must be returned to the Bishop.

A License voided by the death or removal of the Incumbent or Minister in charge of the Parish can be revived upon the application in writing of the succeeding Incumbent or Minister.

8. *Form of License.*

A. B., by Divine permission, etc., to our well beloved and approved in Christ, C. D., greeting : We do by these presents grant to you our License to exercise the office of a Lay Reader, and in our Diocese of N., in the Parish or Mission of, under the guidance or direction of the Reverend, and we do authorize you to visit the sick, to read and pray with them ; to take classes in Sunday School and elsewhere ; and generally to give such assistance to the Incumbent as he may lawfully direct you to do ; to read such services as may be approved by us, and to give addresses ; and, to read such portions of the Order of Morning or Evening Prayer and Litany as are endorsed upon this Commission, and to read selected and approved homilies or sermons.

T. W. POWELL, *Prolocutor.*

September 25th, 1915.

MESSAGE NO. "NN."

Subject—The Primate's Address.

The Prolocutor begs to inform the President of the Upper House that the Lower House has adopted the annexed report upon the Primate's address (see pages 155, 156).

T. W. POWELL, *Prolocutor.*

September 25th, 1915.

MESSAGE NO. "OO."

Subject—Organization of General, Provincial and Diocesan Synods.

The Prolocutor begs to inform the President of the Upper House that the Lower House has passed the following resolution :

"That the Upper House be respectfully requested to concur with the Lower House in the appointment of a select committee to consider the whole question of the existence and organization of the General, Provincial and Diocesan Synods, their relative positions to one another and their respective jurisdictions, and if requisite, recommend such legislation either by any of the said Synods or by the civil authorities as will render all past actions of any of these bodies legal and beyond any doubt, and place these Synods in a position for

the future of so legislating for the Church that there may be no doubt in future of the legality of what has been done, and what may hereafter be done by them under their respective powers."

T. W. POWELL, *Prolocutor*.

September 25th, 1915.

MESSAGE NO. "PP."

Subject—Seal of General Synod.

The Prolocutor begs to inform the President of the Upper House that the Lower House has passed the following resolution:

That, the Upper House concurring, a joint Committee be appointed to settle the form of the seal of the General Synod and that the seal adopted by the said Committee be the seal to be affixed to all necessary documents, the members of the committee from the Lower House to be Reverend Provost Macklem, the Registrar, Chancellor Worrell.

T. W. POWELL, *Prolocutor*.

September 25th, 1915.

MESSAGE NO. "QQ."

Subject—Hymnal Royalties.

The Prolocutor begs to inform the President of the Upper House that the Upper House concurring, the Lower House has passed the following resolution:

"*That* all monies which shall be derived from royalties of the Book of Common Praise until the next session of the General Synod, be paid over to the General Treasurer of the M.S.C.C. to be held as a portion of the Reserve Fund on the terms of the Whitney Donation."

T. W. POWELL, *Prolocutor*.

September 25th, 1915.

MESSAGE NO. "RR."

Subject—Deputation to Diocese of Newfoundland.

The Prolocutor begs to inform the President of the Upper House that the Lower House has concurred in Message Number 39 and has appointed Reverend Dr. Harris and Chancellor Davidson to represent the Lower House.

T. W. POWELL, *Prolocutor*.

September 25th, 1915.

MESSAGE NO. "SS."

Subject—Report of A.Y.P.A.

The Prolocutor begs to inform the President of the Upper House that the Lower House has concurred in Message Number 40.

T. W. POWELL, *Prolocutor*.

September 25th, 1915.

MESSAGE NO. "TT."

Subject—Canon XIV. Social Service.

The Prolocutor begs to inform the President of the Upper House that the Lower House has concurred in Message Number 44.

T. W. POWELL, *Prolocutor*.

September 25th, 1915.

MESSAGE NO. "UU."

Subject—Article of Constitution.

The Prolocutor begs to inform the President of the Upper House that the Lower House has concurred in Message Number 46.

T. W. POWELL, *Prolocutor*.

September 25th, 1915.

MESSAGE NO. "VV."

Subject—The Rev. Dyson Hague's Motion *re* Church's Duty in Time of War.

The Prolocutor begs to inform the President of the Upper House that the Lower House has concurred in Message Number 42.

T. W. POWELL, *Prolocutor*.

September 25th, 1915.

MESSAGE NO. "WW."

Subject—Church Congress Report.

The Prolocutor begs to inform the President of the Upper House that the Lower House has passed the following resolution :

"That the Message Number 41 be not concurred in, but that the Upper House be informed that the Lower House has received the report on Church Congress as a matter of record."

T. W. POWELL, *Prolocutor*.

September 25th, 1915.

MESSAGE NO. "XX."

Subject—Place of Meeting for Next Session.

The Prolocutor begs to inform the President of the Upper House that the Lower House has passed the following resolution:

That, acting upon the hospitable suggestion of the Dean of Rupert's Land, the Upper House concurring, the General Synod do meet at Winnipeg at its next session.

T. W. POWELL, *Prolocutor*.

September 25th, 1915.

MESSAGE NO. "YY."

Subject—Deputation to Church in United States.

The Prolocutor begs to inform the President of the Upper House that the Lower House has passed the following resolution:

That, the Upper House concurring, the appointment of the deputation to the next general Convention of the Protestant Episcopal Church in the United States be left to the Primate and the Prolocutor.

T. W. POWELL, *Prolocutor*.

September 25th, 1915.

MESSAGE NO. "ZZ."

Subject—Journals of Synod.

The Prolocutor begs to inform the President of the Upper House that the Lower House has concurred in the Message Number 52 from the Upper House.

T. W. POWELL, *Prolocutor*.

September 25th, 1915.

MESSAGE NO. "AAA."

Subject—Organization of General, Provincial and Diocesan Synods.

The Prolocutor begs to inform the President of the Upper House that the Lower House has passed the following resolution:

That the Lower House concurs in Message Number 48 from the Upper House on the understanding that the reference to the assessors is simply to them as a Committee to report to the Synod.

T. W. POWELL, *Prolocutor*.

September 25th, 1915.

PROROGATION.

At 9.30 a.m. on Monday, Sept. 27th, their Lordships entered the Lower House, and His Grace the Primate took the chair. His Grace read the following schedule of measures passed by both Houses of the General Synod at its present Session, viz. :

SCHEDULE OF ACTS OF SYNOD.

1. Ratification of payment to M.S.C.C., for reserve fund of certain Hymn Book royalties.
2. Primate *ex officio* member of all Joint Committees of the General Synod.
3. Appointment of members of Upper House on the Judicial Committee of Supreme Court of Appeal.
4. Appointment of the following Joint Committees of the General Synod :
 1. On Canons.
 2. On Doctrine, Worship and Discipline.
 3. On Lay Help.
 4. On Holy Orders.
 5. On Beneficiary funds.
 6. On Christian Union.
 7. On the Observance of the Lord's Day.
 8. On the Anglican Young People's Association.
 9. On the Church Congress.
 10. On the Hymnal.
 11. On the Boundaries of Ecclesiastical Provinces.
 12. On the Records of the General Synod.
 13. On Vital Statistics.
 14. On Marriage Legislation.
 15. On Faith and Order.
5. Resolution regarding Fee to be paid by delegates to the General Synod.
6. Appointment of Joint Committee on Statistics and the State of the Church.
7. Resolution regarding the singing of the Second verse of the National Anthem.
8. Resolution regarding mode of procedure in Joint Sessions.
9. Adoption of amendments to Canon X. on Divinity Degrees.
10. Approval of the Report of the Committee on the Revision, Enrichment and Adaptation of the Prayer Book, as amended.

11. Adoption of Canon XII. Book of Common Prayer.
12. Appointment of Joint Committee to devise means where-
by funds for meeting expenses of executive work of Synod may be
provided.
13. Appointment of Joint Committee to obtain necessary
civil legislation to obtain for the Primate the power of conferring
Divinity Degrees under the terms of Canon X.
14. The appointment of Joint Committee to deal with pro-
posed amendment of Canon VII. on Sunday Schools.
15. Amendment of Canon II. on the M.S.C.C.
16. Adoption of amendment to the Constitution by the ad-
dition of Clause 5a, creating Executive Council of the General
Synod.
17. Amendment of Canon IX. on Missionary Dioceses.
18. Adoption of Report of Business Committee on Prayer
Book revision.
19. Resolution regarding the printing of the Athanasian
Creed.
20. Resolution regarding the Brotherhood of St. Andrew.
21. Voting of Honorarium to Hon. Clerical Secretary of
General Synod.
22. Adoption of Report of Committee on the transfer of
Parishioners.
23. Resolution regarding messages between the two Houses
of the General Synod.
24. Appointment of Assessors of the Supreme Court of
Appeal.
25. Voting of thanks of Synod and Honorarium to Hon.
Secretary of Prayer Book Committee.
26. Adoption of Canon XIV. on a Council for Social Service
as amended.
27. Adoption of Report of Committee on Primate's Address.
28. Appointment of Joint Committee *re* Seal of General
Synod.
29. Disposal of Hymnal Royalties.
30. Appointment of deputation to Diocese of Newfoundland.
31. Adoption of Report of A.P.Y.A.
32. Amendment of Article 9 of the Constitution.
33. Resolution regarding Church's duty in time of War.
34. Holding next Synod at Winnipeg.
35. Resolution concerning deputation to Convention of
Church in United States.

36. Adoption of Canon on Journals of Synod, No. XIII.
37. Referring Organization of General, Provincial and Diocesan Synods to a Committee composed of the Assessors of the Supreme Court of Appeal.
38. Deferring consideration of proposed Canons XII. (On Renunciation of the Ministry), and XIII. (On the Abandonment of the Ministry or the Communion of this Church by Priest or Deacon.)
39. Election of Registrar.
40. Resolution regarding Annapolis Tablet.

Chancellor Davidson drew the attention of the Synod to the victory of the Allied Forces reported in the morning papers, and asked that a prayer of Thanksgiving might be offered.

The Primate offered thanksgiving to God for the victory, and, having pronounced the Benediction, declared the seventh Session of the General Synod prorogued.

(Signed) T. W. POWELL,
Prolocutor.

(Signed) S. P. RUPERT'S LAND,
President.

Sept. 27th, 1915.

APPENDICES

I. REPORTS OF COMMITTEES.

I.

REPORT OF THE JOINT COMMITTEE ON CHRISTIAN UNITY AND CO-OPERATION.

A meeting of this Committee was held in Ottawa on April 1st, 1913, when the Bishop of Fredericton was elected Chairman, and Mr. L. H. Baldwin, Secretary. The resolution regarding Unity and Co-operation, passed by the General Synod in 1911 (Journal, page 66) was placed before the Committee, and carefully considered. After prolonged discussion, the following resolution was unanimously passed :

"That it is inexpedient at the present time, and under existing conditions, to take any further steps towards the conference suggested by the resolution of the General Synod at its last meeting."

Your Committee recognizes its responsibility in coming to this negative conclusion, and deems it right, therefore, to state very briefly some of the considerations by which it was moved.

(1) In the first place, it is quite clear to your Committee that nothing effective could come from such a conference, our separated brethren being obviously as firm in their refusal to accept the Historic Episcopate as we are in our refusal to surrender it. That fact was made sufficiently plain in the course of former negotiations.

(2) Your Committee is further of opinion that it would be unwise to discuss the question of re-union within the limits of a single country at a time when a movement is being promoted to arrange a world conference upon Faith and Order ; and since, by the deliberate action of the General Synod, the Church of England in Canada has been formally associated with that movement, it would seem to be her duty to make it the centre of her active efforts at the present time.

(3) Your Committee also believes that the Church of England in Canada has no right to discuss the question, except in a purely academic way, without having first obtained the sanction and approval of the Anglican Communion at large. In other words, since the Church in Canada is not an independent entity, but merely a comparatively small part of a great whole, it would be

quite beyond her power either to make or to accept offers of reunion. With that fact in view, therefore, it would seem to be unfair to invite a conference upon so important a question, without having first made it quite clear that, so far as the Church of England in Canada is concerned, there could be no practicable outcome from the conference.

For these reasons, amongst others, your Committee is of opinion that the conference suggested by the resolution of the General Synod is inexpedient at the present time.

Respectfully submitted on behalf of the Committee.

JOHN FREDERICTON.

II.

THE SECOND REPORT OF THE SUNDAY SCHOOL COMMISSION OF THE CHURCH OF ENGLAND IN CANADA. 1911-1915.

To the members of the General Synod :

In accordance with Canon VII. of this Synod, the Sunday School Commission desires to present its second Report. In doing so we would express our thankfulness to the Heavenly Father for the guidance and direction of His Holy Spirit and to the members of our Church in each Diocese for their continued support and sympathy. Whatever progress we are able to show is due to these things.

Your Commission has held eight regular meetings, since the last session of the General Synod, all of which have been well attended. The Executive Committee has also met regularly, at the same time as the Commission. The interest manifested in all these meetings by the members shows that the Dioceses have, on the whole, made excellent choice of men to represent them in this very important part of the Church's work.

While the membership of the Commission naturally undergoes some changes from year to year, the officials of the Commission have remained the same. Following the last session of

the General Synod, at the Spring meeting of the Commission, the following officials were reappointed :

President—The Primate (*ex officio*).

Chairman—Rev. Canon Rexford, M.A., LL.D.

Vice-Chairman—Mr. G. B. Kirkpatrick.

Honorary Secretary—Ven. Archdeacon Ingles, M.A.

Honorary Treasurer—Mr. James Nicholson.

General Secretary—Rev. R. A. Hiltz, M.A.

Before proceeding to give a report of the work done in our Church under the direction of your Commission, it will be useful to take a very brief survey of the Sunday School Movement in other sections of the Church.

I.—SUNDAY SCHOOL WORK IN THE MOTHER CHURCH

The special interest aroused in the Mother Church by the attempt to secularize the day school system has continued to direct attention to the Sunday School as an important agency of the Church for the religious education of her children.

This awakened interest has manifested itself especially in two important directions, namely, the training of expert workers and leaders for different departments of Sunday School work, and secondly, in the preparation of Lesson Courses and Lesson Helps which shall meet the needs, interests, and capacities of the child life of the Church at each stage of its development.

The special training school for Sunday School workers, known as St. Christopher's College, which was inaugurated at Blackheath, in London, a few years ago, has continued to increase in the importance and efficiency of its work and is supplying trained workers for the different diocesan Sunday School organizations throughout England.

Special efforts have been made in the dioceses of London and of Winchester to place the Sunday School work of these dioceses upon a sound and effective basis by the appointment of permanent organizing secretaries who give their whole time to fostering and guiding the Sunday School activities of the diocese.

In the Diocese of Winchester the organizing secretary has under him two trained lady workers from St. Christopher's College and under their experienced management a very important forward movement in Sunday School matters is taking place.

It is scarcely possible to over-estimate the importance of this training College for Sunday School teachers to the advance of Sunday School movements in the Mother Church. When a diocese or a district has been aroused to take an active interest in this work it is of first importance to be able to point to trained and capable agents who may be secured to organize and direct the Sunday School work of the diocese.

St. Christopher's Training College is the important source of supply for these trained agents.

The question of the Course of Study and of Lesson Schemes is one of the most important as well as the most difficult which can engage the attention of Sunday School workers. The two great Societies connected with the Mother Church which interest themselves in Sunday School publications, namely, the Sunday School Institute and the National Society, have been launching out in new lines in order to meet the demands of these progressive Sunday School movements.

Under the direction of specialists like the Misses Dent, Miss Addison and Miss Steward, the Sunday School Institute has been reshaping and reforming its schemes of instruction and its method of presentation. Results, based upon the experiences and recommendations of these expert leaders and their co-workers have taken shape in the form of excellent Lesson Schemes and Helps and Hints for the instruction and training of Sunday School teachers.

There is a wide departure here from the material issued by the Institute in former years. The dominating thought of these publications is that the child is the determining factor of the Sunday School, in reference to the material presented as well as in reference to the methods of teaching to be employed.

The National Society which formerly confined itself largely to the promotion of religious education in the day school has in recent years directed its special attention to the preparation of suitable Lesson Courses for the different grades of the Sunday School, and under the expert leadership of Miss Hetty Lee, M.A., organizer in Sunday School work for the National Society, some excellent series of Lessons have been issued by the Society for the different grades of the Sunday Schools.

These wide departures from the courses followed for so many years in the Sunday Schools of the Mother Church both in regard to material and in reference to methods, have very naturally given rise to questions and criticisms and the important labors and

schemes of these specialists, leaders and organizers of Sunday School work, have called forth serious criticism from some in high authority and the results of their work have been submitted to important committees for examination and report. This examination has resulted in the commendation of this work.

These two great subjects which lie at the very base of all effective Sunday School work, namely, the preparation of efficient teachers and the provision of suitable courses of lessons must naturally be subject to growth and development and the arrangements will come in for modification and improvement based upon the experience of their use in a wide constituency.

II.—OUR SISTER CHURCH IN THE UNITED STATES

The past four years have been very eventful years in the history of religious education in the Protestant Episcopal Church of the United States. The General Board of Religious Education which was established in 1910 has been gradually organizing the educational forces of the Church.

At the meeting of the General Convention in New York in 1913 this Board of Religious Education was reconstructed and its powers and scopes were extended so as to include all the educational activities of the Church from the University and the Seminary to the Kindergarten Classes of the Sunday School.

For the purposes of organizing work the territory covered by the churches is divided into eight departments extending from the Atlantic to the Pacific and this General Board of Religious Education is representative of the whole Church.

The Board is composed of the Presiding Bishop, the General Secretary and twelve members appointed by the General Convention, together with one representative from each of the eight departments.

The fourfold purpose of the Board is stated as follows :

1. *To study* the Educational problem from the religious standpoint ;
2. *To suggest* methods and material for attaining the best Educational results and for deepening the spiritual life through worship and service ;
3. *To stimulate* our clergy, teachers of religion, and all our people to higher standards of education ;
4. *To systematize* the educational work of the Church through inspiring and co-operating leadership in both national and local fields.

The following answers are given to the question—"Why does the Church need a Board?"

1. The better to fulfil the Lord's command : "Teach."
2. To lead parents and sponsors to accept and intelligently fulfil their responsibility for the religious education of their children.
3. To inspire in every Christian educator and teacher the ideal of communicating a rounded and vital religious experience to the youth of the Church.
4. To win the future Churchmen to be regular and intelligent readers of the Bible.
5. To train Churchmen to recognize their dependence upon God's grace and to seek help through the Sacraments.
6. To promote methods by which the youth of the Church will hear the call of the ministry and respond.

The work of the Board has been organized first by the appointment of the Rev. Wm. E. Gardner as General Secretary, with Head Office at the Church House, 281 Fourth Ave., New York City; secondly by the appointment of department secretaries for each of the eight departments into which the Church territory has been divided; thirdly, by the appointment of the Rev. Lester Bradner, Ph.D., as the Director of parochial education through the Sunday Schools and local agencies; and fourthly, by the appointment of Rev. Stanley S. Kilbourne as Director of Collegiate Education.

In addition to the work of organizing, the Board has been directing its energies mainly upon two points, first the establishment of a standard curriculum for the Schools of the Church and, secondly, the promotion of Training Schools and courses of instruction for Sunday School teachers.

The Board has issued a Standard Curriculum for the several grades of the Sunday School which is based upon expert experience extending over a series of years, with which the General Secretary has been very closely associated.

This curriculum suggests the organization of the Sunday School in four departments:—Primary, Junior, Senior and Graduation or Bible Class Department, and in each of these departments the proposed courses are arranged under the following six topics or divisions:—

1. The aim or object which the teacher should ever have in mind as he endeavours to train his pupils.

2. The lesson material taken from the Bible, Prayer Book, Church History, etc.
3. Memory work, including sections from the Bible and Prayer Book.
4. Church knowledge, which includes those things which a well instructed Churchman must know.
5. The devotional life, which includes such matters as Church attendance, private prayer, Bible Reading, etc.
6. Christian Service, which includes the activities of the pupil in his parochial and social life.

While important general suggestions are provided by the standard curriculum under each of these heads, the General Board has not found it possible to recommend and issue detailed series or groups of lesson courses. These are left to be provided by diocesan organization in harmony with the prescribed requirements of this standard curriculum.

One volume called "The Children's Challenge to the Church" has been issued by the General Secretary, Rev. Wm. E. Gardner, in which the general principles laid down in the standard curriculum are explained and illustrated. This is a very valuable and suggestive work and deserves the careful attention of all who are interested in Sunday School work.

The training of Sunday School teachers is carried on through Summer Schools, local training classes and correspondence classes. The correspondence classes are well organized and provide most interesting and varied courses.

The Board has been in operation for a comparatively short time. It has a large area to organize ; but the progressive policy of the Board has enabled it to accomplish great things for the Church already, and to arouse deeper interest in the organized work of religious education throughout the length and breadth of the Church.

III. ORGANIZED SUNDAY SCHOOL WORK IN OTHER COMMUNIONS

The Sunday School activities of other Communion are fairly represented by the organized work of the International Sunday School Association. The Sunday School developments in connection with this Association present two outstanding features :

1. Under the fostering care of the International Association there has gradually developed in each Communion a strongly organized scheme of Sunday School activities which is gradually

assuming responsibility for work and movements in its own communion, hitherto undertaken and directed by the International Association. The work of teacher-training for example was organized and directed by International workers. Standard Courses were provided, examinations were prescribed, and certificates were issued, all under the direction of an International Superintendent giving his whole time to this department of Sunday School work. As the Sunday School organization of the several communions developed in strength and efficiency they gradually assumed responsibility for the teacher-training work of their own communions and the International officers directed their efforts to re-inforcing the work of the several communions. A similar development is now in progress in relation to the preparation of courses of study. The International Association has hitherto controlled through its Lesson Committee the preparation of courses of study for Sunday Schools. For over thirty years the International Lesson Committee issued one Uniform Lesson Scheme for all grades in the Sunday School. During the past ten years, in addition to the Uniform Lesson Scheme, a series of graded lessons has been used in an increasing number of Sunday Schools. The preparation of these graded lessons has called out wide differences of opinion concerning the character and content of a good series of graded lessons. The important financial and other responsibilities involved in the preparation of graded lesson schemes and in the preparation and publication of suitable Lesson Helps have led the several communions to take up the whole question of Lesson Schemes and Lesson Helps for their Sunday Schools and the question has been definitely raised whether the time has not come for each Communion to assume the full responsibility for the preparation and publication of Lesson Schemes and Lesson Helps for its own Schools. In other words it may be stated in general terms that the outstanding question among Sunday School leaders to-day the world over is the form and content of the Scheme of Lessons which will best meet the needs, capacities and interests of our Sunday School children at each stage of their development.

2. The second characteristic feature of organized Sunday School work in other Communions is the movement to strengthen the Sunday School activities of the isolated sections and of the mission fields of the world by connecting them up in formal organization with the Sunday School activities of the home fields. The World Sunday School Convention, which met in Zurich in the summer of 1913, is the organized expression of this movement. It

has for its motto "The promotion of the missionary spirit in our Sunday Schools and the promotion of the Sunday School activities in the Mission Fields." In preparation for the Zurich Convention five or six commissions were appointed to visit the leading missionary fields of the world and to report at the Zurich Convention results and recommendations based upon personal observation of the conditions and plans under which missionary operations are being conducted. The Zurich gathering justified its claim to be called a World's Convention. There were over 2,000 certificated delegates present from 54 different countries, representing all the continents of the world. Over 200 missionaries from different mission fields of the world gathered there to give the Convention the benefit of the latest missionary information based upon the personal experience of missionary workers. The sum of \$75,000 was subscribed at the Convention for the promotion of Sunday School activities in the different mission fields. A full statement of the proceedings of the Convention is contained in the published report.

IV. THE CHURCH OF ENGLAND IN CANADA

In reviewing the work of our own Church for the past four years we feel that, while we may not be able to show so extensive a growth and development in our general Sunday School work as may be seen in our sister Church in the United States, yet proportionately we have perhaps made just as great advances. It is never easy "to blaze a new trail," and yet this has been to a large degree the task which has fallen to the Commission's lot. The following resumé of the work done will not only show how far we have been successful, but will, we think, be regarded as evidence of the fact that there is now a fuller realization on the part of the Church of the necessity of doing everything possible to render the Sunday School work more and more efficient.

I. Our Organized Work

Since our last report considerable progress has been made in the way of a more systematic organization of our Sunday School work. Four years ago we reported that 15 out of the then 23 dioceses had established some machinery for the furthering of their organized work in harmony with the Commission's plans. Now we are able to report that all the dioceses, with the exception of the Missionary Dioceses which are not prepared for such organization, have, either by the formation of Diocesan Sunday School Associations or by special committees of Synod, made provision for the more efficient carrying on of this part of the

work. Not only so, but, realizing that diocesan organization, in order to be most effective, must reach out to the Deaneries, efforts have been made to lead as many of the dioceses as possible to carry out the full plan of organization as suggested in the recommended constitution for Diocesan Associations by providing for the formation of Branch Associations in the Deaneries or in such groups of parishes as would best serve the purpose. As a result of this effort some 75 Deanery or Branch Associations have been formed, most of which, we understand, are active. When it is remembered, however, that there are in our Dominion 123 Deaneries it will be seen that much still remains to be done. Not that we wish to suggest that the Sunday School work of the Church in the other 48 Deaneries is being neglected, but it is a fact that little, if any, systematic organized work is being carried on in them.

The system of organization here referred to is a good one and, when properly worked, is productive of splendid results. There are, however, difficulties in the way which should be removed at the earliest possible moment. The chief of these is that, like most machinery, it needs continual attention and, with a territory as large as the Dominion of Canada, it is impossible for one man to give it this attention. Each Deanery should have a visit from the General Secretary or some representative of the Commission at least once a year. To accomplish this there must be an increase of secretaries. If we believe that organization is essential to the best results then we must put more men into the field, men who can spend the time and the energy necessary for the demands of the work. One of the recommendations passed by the last General Synod was to this effect :

"That the General Synod commends the general policy of strengthening and extending the organized Sunday School work of the Church by the appointment from time to time, as the need may arise, of additional officers under the Sunday School Commission, and by encouraging the appointment by the various Dioceses, or groups of Dioceses of Field Secretaries of their own."

Now the past four years have seen an important development in the life of the Church in Canada, which, while not affecting to any degree the general policy as here indicated, suggests a way of working out the policy. We have now four Ecclesiastical Provinces, where a few years ago we had two only. Each of these represents a well defined territory with its own Ecclesiastical machinery. It is here the Commission believes that the proper

lines for working out the Commission's policy may be found, viz., the appointing of an Assistant Secretary for each of the Ecclesiastical Provinces. This would give to each such Secretary a field in which the work would be more or less a unity and in which there would be ample opportunity for self-initiative. At the same time such a method would ensure a general harmonizing of the work in each of the Ecclesiastical Provinces with the general policy of the whole Church, for each of the Secretaries, while working under the general control of the Commission, would, at the same time, be under the immediate direction of Diocesan authority in each Diocese within the Ecclesiastical Province where his work was being carried on.

Another matter of interest in this connection is the order in which such Secretaries should be appointed, for that it will have to be a development would seem to be indicated by the experience of the past. While there is room for a difference of opinion here, it is the opinion of your Commission that the first appointment should be made for the Ecclesiastical Province of British Columbia, then for the Province of Canada, then for Rupert's Land, and lastly for Ontario. Ontario is put last because the Head Office of the Commission is in this Province and, consequently, the General Secretary is more available for work here. Rupert's Land is put third because the present Field Secretary for the Diocese of Rupert's Land has extended his influence to the Diocese of Qu'Appelle, so that, in a measure, this Ecclesiastical Province is not being neglected.

Now to carry out even the first step in such a policy will require at least \$10,000, the amount for which we have been asking for the past three years but which we have failed to obtain; while to fulfil it, in its entirety, would mean that the Church must raise between \$15,000 and \$20,000. And yet even this largest sum is not excessive when we think of the resources of the Church. An average of 5 cents per Church member per year would provide the Commission with an annual income of \$25,000, while, if we take the Sunday School membership alone, 20 cents per member per year would provide an equal sum. We have only to remind ourselves of the fact that, during the season of Lent alone—a short period of six weeks—the members of our Sunday School contributed between \$15,000 and \$20,000 to missions to make us realize that we have not begun to tap our resources. The money is there and if, in every Parish the same efforts were put forth as are manifested in some, contributions sufficient for the carrying out of this policy in its entirety would

be forthcoming. And we must realize that, until the Church does provide adequately, the most important department of her work is going to continue to suffer, and all because of the lack of a little self-sacrificing effort—such an effort which, if made, would enable our work to be done so effectively as to bring to the Church the biggest dividends of any of her investments.

2. *Our Educational Work.*

Probably there is no more important part of the Commission's work than that which may be designated its Educational Work. This work has been carried on in a variety of ways and some reference to each will be necessary.

(1) *The Theological Colleges :*

One of the very first steps taken by the Commission was to have some provision made for the training of our clergy-to-be in that branch of their future work which will form so large a part of the teaching function of their ministry. The success which has attended this effort has well repaid the time and energy devoted to it. For the past five years the General Secretary has been visiting regularly five of our Theological Colleges, viz., King's College, Windsor, N.S., Bishop's College, Lennoxville, P.Q., Trinity and Wycliffe Colleges, Toronto, and Huron College, London, Ontario, giving courses of lectures on Sunday School pedagogics. Two years ago a special course was given to the students of Emmanuel College, Saskatoon, and arrangements have been made for a similar course in the Anglican Theological College of British Columbia.

Early in 1913 this work was put on a much more systematic basis, a definite course of lectures being arranged to form part of the regular course in Pastoral Theology in the colleges above mentioned. The scope of this course may be seen from the following list of subjects agreed upon :

PART I.

Chiefly Historical.

1. The Historical Development of the Sunday School.
2. The Organized Sunday School Work of the Church of England in Canada.
3. The Pastor's Relation to the Sunday School.

PART II.

The Pupil.

1. Child Nature—its Study, etc.
2. Childhood.
3. Adolescence.

PART III.

The Teacher.

1. Finding and Training Teachers.
2. The Laws of Teaching.
3. Order and Discipline—Class Management, etc.
4. Catechizing and Teaching the Church Catechism.

PART IV.

The School

1. The Organization of the School on an Educational Basis (Grades, Departments, etc.)
2. The Organization of the School for Efficiency. (Officers Management, Equipment).
3. The Curriculum of the Sunday School.
4. The Font Roll and Primary Departments.
5. The Home Department.
6. The Adult Bible Class Department.
7. The Missionary Department of the Sunday School.
8. The Country Sunday School.

In the other Theological Colleges of our Church this department of work is provided for locally. At the Montreal Diocesan Theological College, the chairman of the Commission, who is the Principal of the College, gives annually a course of lectures and this course has been much improved during the past two years. At St. John's College, Winnipeg, and at St. Chad's, Regina, the Rev. W. A. Fyles is a regular lecturer on these subjects, providing a two year course of 24 lectures in each of these colleges.

In this way a large number of students are reached, the majority of them directly through the efforts of the Commission and as, in most cases, examinations on the lectures given are now required considerable attention is given by the students to this department of their work.

To measure the results of such a work as this is impossible. It is a work which is getting to the fountain head and applying the remedy where it will do the most good. When it is remembered that the pastor is the head of the Parish and that he must be "the educational authority and expert" within his parish—that he is, so to speak, the heart and soul of the parish organization, it will not require very much thought to deduce the fact that "every obligation to train the child which rests upon the parish rests first of all upon its pastor." It is at once self-evident.

therefore, that the only practical channel through which to remedy the inefficiency of any part of the parochial machinery is through the more efficient training of those who are to be the leaders. One reason why the Sunday School work of our Church is weak in many quarters is because we have had multitudes of pastors who had "only a languid interest in the Sunday School, only a blurred conception of its functions and possibilities." The only effective way to prevent a continual repetition of this is to see that all theological students are trained for local leadership in Sunday School work. "Every graduate in theology should leave his college deeply impressed with the thought that no part of his future work is more important than that which he can do through the Sunday School." It is the earnest hope of the Commission that the work which has been begun in this direction, largely through its efforts, will lead the Theological Colleges as a whole to make adequate provision for this department of work either by establishing professorships or lectureships in each of the colleges, or by several contiguous colleges establishing a common chair.

(2) *The Summer Schools.*

Since the last session of the General Synod a very important step in our educational work has been taken in the establishing of a system of annual Summer Schools. Previous to 1910 the Church of England in Canada had never held a Summer School for Sunday School workers. In that year, however, two schools were held, viz., one at Trinity College, Toronto, organized under the auspices of the Sunday School Committee of the Diocese of Toronto, and one at the Rothesay Boys' School, Rothesay, N.B., organized by the Diocese of Fredericton. In the following year, the M.S.C.C. conducted a Missionary Summer School at Bishop Ridley College, St. Catharines. In these three schools we have the beginning of a movement which has been productive of splendid results.

Realizing that the constituency to which the Sunday School Commission and the M.S.C.C. appealed was largely the same, and believing that much better results would be obtained if these two independent streams were united, it was decided to test co-operation in this particular. This was done in the summer of 1912 when three Summer Schools were held under the joint auspices of the Commission and the M.S.C.C. The success of these schools was sufficient evidence of the wisdom of the action taken and these joint Missionary and Sunday School Summer Schools have now become an established feature of our work. In the summer of 1913 two very successful schools were held, in

1914 three, and this year (1915) also three. Every year has seen a marked growth of interest and in some cases the accommodation of the schools has been taxed to their utmost capacity.

In addition to the schools held under the auspices of the M.S.C.C. and the Commission, the Diocese of Rupert's Land held very profitable Schools at St. John's College, Winnipeg, in the summers of 1913 and 1914, and at Portage la Prairie in 1915, while three splendidly attended Summer Schools for clergy at which the Missionary and Sunday School interests of the Church were given due consideration, were held at King's College, Windsor, N.S., in the summers of 1913, 1914 and 1915, respectively.

We believe that such schools are filling a real need in the Church's life and are doing much to develop leaders in the two great departments of Church activity represented by the Sunday School Commission and the M.S.C.C. By increasing the number of centres for holding these schools, which will be our policy as far as possible, the benefit will be brought to a much larger constituency.

(3) *Teacher Training.*

There is, perhaps, no part of the work which the Sunday School Commission has inaugurated which has been productive of such excellent results or has met with so much appreciation as that of its Teacher Training Department. In the five years during which the examinations in connection with the First Standard Course have been held, 616 different candidates have written, representing 17 dioceses and 147 parishes. Of these candidates 128 have completed the full three year course and have been awarded their diplomas.

Some idea of the growth of interest in this department may be seen from the following figures. In 1911 the number of applications received was 164, representing 13 Dioceses and 35 Parishes. In 1912 the number of applications increased to 271 from 16 Dioceses and 64 Parishes, while in 1913 we received 423 applications from 14 Dioceses and 87 Parishes. Last year (1914) the number of applications was smaller than in 1913, but this was due in large measure to the fact that the examinations came at the same time as the High School entrance examinations, thus preventing many from writing. The change of date of our examinations to the *last Saturday in April* will avoid this difficulty in the future.

In response to a request from some of those who have completed the First Standard Course, we are glad to report that an Advanced Standard Course has been provided as follows :

ADVANCED STANDARD TEACHER TRAINING COURSE.
FIRST YEAR.

1. The Pupil and the Teacher, Weigle, Part I.
2. A Popular History of the Church of England, Bishop Boyd Carpenter ; or Lane's Illustrated Notes on English Church History.
3. Old Testament History, Maclear.

SECOND YEAR.

1. The Pupil and the Teacher, Weigle, Part II.
2. The Teachers' Prayer Book, Bishop Barry.
3. New Testament History, Maclear.
4. The Making of Modern Crusaders. (Missions in the Sunday School.)

The first examination in this Advanced Course was held in June, 1914, the number of candidates being nine. This may seem small but it must be remembered that only those who have completed the First Standard Course or have taken its equivalent are permitted to write on the Advanced Course.

While from this it will be seen that the response to the Commission's efforts to bring within the reach of the Sunday School Teacher, or prospective teacher, a course of training to fit him for his great task, has been very satisfactory, yet there is still a large part of our constituency without the benefits of the training which the course provides. In many cases this is due to a lack of interest on the part of those responsible for this work in the parish. On the other hand, however, by reason of isolation or other local conditions, a parochial training class is not possible. The only satisfactory way to reach such cases is by means of a **Correspondence Course**, similar to that conducted so successfully by the Church of England Sunday School Institute of England and the Board of Religious Education of the Protestant Episcopal Church of the United States, through its Department of Parochial Education. It is, therefore, with much pleasure that we announce that the Commission, at its meeting in April of this year, appointed a committee to see what steps could be taken looking to the establishing of such a course.

So vitally important is this work of Teacher Training that we desire to call attention to other lines of effort which are possible in connection with this department. While many parishes provide training classes for those who are already teaching in their Sunday Schools, there are comparatively few parishes which have taken the still more important step of inspiring with the teaching desire those who have just entered the period of middle adolescence, when the altruistic spirit is beginning to manifest itself, and of providing for their training by establishing a class to meet during the regular session of the school, as a definite part of the school's work. Yes here is where the real solution of the problem of how to supply trained teachers is to be found. "Most good teachers in our Sunday Schools begin very young. They should be enlisted at the period when their thoughts begin naturally to turn towards work for others. If this emotional period is neglected and no scope given for its development, the altruistic emotion is apt to die out and the natural selfishness of the race become stronger, so that appeals made in after life will fall on deaf ears."

Another way in which this work might be furthered is by the establishing of courses as a part of the curricula of Church Boarding Schools, and through the providing of extension lecture courses in connection with our colleges. Already there are indications of a move in both these directions. For the past two years the Montreal Diocesan College has conducted such an extension course, and we are glad to note that the authorities of the Bishop Strachan School for Girls and Havergal Ladies' College, Toronto, have made arrangements for the establishing of a Post Graduate Course in Teacher Training to begin with the opening of the Fall term 1915. The purpose of this course is two-fold, viz. :

- (a) To reach the older girls of the School, and those who have completed the regular course, by holding before them the teaching ideal and providing such a course as will send them back to their homes with a definite and useful interest with which to fill their lives. A year's training, such as is proposed, will afford a girl an opportunity of serving the younger generation in her own home or parish and of passing on to others that which she has found of value in her own experience.
- (b) To make it possible for Sunday School Teachers and others in the city of Toronto to take advantage of a practical course in Teacher Training and so the better to equip themselves for their important task.

We understand that it is the intention to standardize this course so that those passing the examinations of the school will be entitled to the Commission's Diploma without further tests.

We sincerely hope that the good example set by these institutions will be emulated by others.

(4) *Scholars' Examinations.*

The regular Advent Examinations for Sunday School Scholars have been conducted by the Commission ever since its formation, and we are glad to report that, while there is still much to be desired in the way of a more widespread interest in these examinations, there are evidences of a very decided growth in this direction. In 1911 the number of applications for papers was 843. This increased in 1912 to 1,147, in 1913 to 1,386 and in 1914 to 2,162. The total number of certificates issued in the last four years was 1,245. Only 12 Dioceses are, however, represented in these applications and by far the largest number of candidates come from the Dioceses of Rupert's Land and Toronto.

A slight but important change in the conduct of the examinations has been made by your Commission. Formerly only two grades of papers were provided and but one paper in each grade. Beginning with Advent, 1912, however, three grades of papers have been provided, viz., Junior, Middle and Senior, and two papers set in each grade, viz., a Scripture paper and a Prayer Book paper in harmony with the twofold course of study set forth by the Commission for use in the Main School Department.

(5) *Literature.*

Next to the living voice there is nothing like the printed page to influence and mould the life and actions of mankind. Believing fully in the value of printer's ink the Commission, as far as its limited funds would allow, has endeavoured to reach its constituency by this means.

The Commission Bulletin, the official organ of the Commission, while still a very unpretentious publication, has done good work in bringing to our Sunday School workers valuable suggestions in dealing with the many problems which arise, as well as in keeping the Church in touch with what the Commission itself is doing. Beginning with the January issue of 1914 the *Bulletin* was enlarged to eight pages, just double its former size, and so we are able to deal with a much greater variety of matter and much more fully than heretofore. As copies of the *Bulletin* go to every Sunday School Teacher and every Clergyman

and Superintendent who take either of the Sunday School Publications of our own Church, there is being brought to the very doors of our parishes the help which is needed.

But the monthly issue of the *Bulletin* is not the only way the Commission has endeavoured to disseminate information. It has been our custom to have reprints made of certain of the articles which have appeared from time to time in the pages of the *Bulletin* for general circulation. In this way there has been provided, at a comparatively small cost, the literature necessary for the furthering of our departmental work. During the past 4½ years some 50 different pamphlets have been issued. These have been circulated free of charge widely throughout the Dominion, and with good results. We have now, for free distribution, literature on all the departments of Sunday School work recognized by the General Synod. When it is remembered that four years ago there was no literature on any of these departments we may feel gratified with the progress made.

(6) *Courses of Study for the Sunday School.*

One of the most difficult problems which confronts the Sunday School world to-day has to do with the Curriculum or Course of Study. Within the past few years the pendulum has swung from one extreme to the other—from a single uniform course in all grades and departments to a fully-graded system providing separate courses for every year represented in the school. Recently however, there has arisen a desire on the part of many Sunday School leaders for simpler or modified graded courses. Recognizing fully the necessity of having the course of study suit the needs of the child in the various stages of his development but feeling that such fine distinctions as the fully-graded system presupposes are unnecessary, there is being advocated what may be termed a *Departmental Grading* so far as the curriculum is concerned, i.e. separate courses of study for each Department represented in the school but uniform within the Department.

Your Commission has given this subject very serious consideration and, while the conclusions reached are not to be regarded as final, it is felt that the direction in which the Commission is moving is the right one. Taking the Departmental Grading idea as its basis the following Courses of Study have been arranged:

- (i) A Three-Year Cycle of Scripture and Prayer Book Lessons for use in Beginners' and Primary Departments, i.e. for pupils under nine years of age.

- (ii) A Six-Year Cycle of Scripture Lessons and Memory Passages for the Main School, *i.e.*, for pupils from nine to fourteen years inclusive.
- (iii) A Three-Year Cycle of Prayer Book Lessons and Memory Work for the Main School, *i.e.*, for pupils from nine to fourteen years inclusive. This cycle is repeated at the end of the Third Year, and so fits in with the Six-Year Cycle of Scripture Lessons.
- (iv) Special Courses recommended for Junior and Senior Bible Classes.

It is a matter of great satisfaction that there has been provided, through the co-operation of the publishers of the *Lesson Helps*, splendid material both for teachers and scholars to go with the Courses for the Primary and Main School Departments. The large picture rolls and the small picture cards with the lesson story on the back are not only equal to any pictures on the market available for Sunday School work, but superior to most and the Commission is especially indebted to the Institute Publications for the making it possible to have the Nelson Pictures made available for the Primary Course. Splendid lesson treatments of both the Primary and Main School Courses are provided in the Institute Publications and the Church Record Sunday School Publications, and helps for the scholars are also published by both these firms. While the Commission is in no way responsible for the material which goes into these Helps, nevertheless we feel it a privilege and a duty to draw the attention of this Synod to the fact that there is being provided for the teachers and scholars of our Sunday Schools lesson publications which compare favourably with other publications of a similar nature. They are distinctively Anglican and distinctively Canadian, and they are being used by at least 10,500 of our teachers. We urge their adoption generally by our schools. The larger the circulation obtained the greater the improvements which will be rendered possible.

For the Bible Class Department a special eight page pamphlet has been issued giving many suggestions for the conduct of this Department and recommending suitable courses of study both for the Junior and Adult Bible Classes.

(7) *Our Empire*

This publication, begun by the S.P.C.K. at the instance of the Commission, is now nearing the completion of its fourth year of publication and, in spite of difficulties, it has won a well-established and well-deserved place in our Sunday School world. At

the time of the last meeting of the General Synod *Our Empire* was just about to be launched and while its first issues were by no means ideal it has gone on steadily improving until to-day we have a Sunday School paper of which any one may justly be proud. To secure the publishing of a twelve page magazine illustrated, and to have it coming to our school each week for the small sum of 30 cents, when ordered in quantities of 10 or more is surely an achievement and the Canadian Church is under deep obligation to the S.P.C.K. for making this possible.

Among the more recent improvements made in *Our Empire* may be mentioned the introduction of a special page for the younger children, the printing of the Sunday School Lesson References and Daily Bible Readings, and the establishment of a Missionary page to appear once a month. Material for this page is being supplied by the M.S.C.C. and therefore, relates largely to the missionary work of our own Church.

The mention of "Our Empire" at once brings to our minds the familiar form and presence of one of our members who has been called to the life beyond, the Rev. Canon Downie. The news of his death was received with the deepest regret by all who knew him. His passing is a very great loss, not only to the Church in his own Diocese, but also to the Church at large. Especially will this loss be felt by the Commission whose work he had so much at heart and to which he devoted so much time and energy. This was, of course, particularly the case in connection with "Our Empire" which was made possible largely through his efforts. As a result of his interest and keen enthusiasm the circulation of this magazine has reached nearly 30,000 copies weekly, a considerable increase over previous years.

This is most encouraging and we trust that it is but an indication of possible future development, for, now that the father of "Our Empire" has passed from our midst it remains for those who are left to carry on the work so well begun. We feel that no more fitting evidence of appreciation of the work Canon Downie has done could be shown than for the Church to put forth every effort to make the circulation of "Our Empire" all that it ought to be. The paper is a splendid memorial of his genius, and we feel sure that such an effort would be carrying out the desires of his heart. There are still many schools which do not subscribe but which ought to do so, and we cannot help feeling that they are losing much by their failure to take advantage of this splendid publication. With a constituency such as ours there ought not to be any difficulty in bringing the circulation of this magazine up to 40,000

or 50,000. The Church, through the General Synod, asked for the paper, and now that it has been provided we feel that it is the duty of the Church to support us loyally in this undertaking.

It will be a matter of interest to the Synod to know that the Commission has been appointed Canadian Agent for *Our Empire*, such agency to begin with the issue for November 27th, 1915.

(8) *Children's Day.*

At the last session of the General Synod the following recommendations, amongst others, were passed :

"That the General Synod, realizing that the success of our organized Sunday School work depends largely upon the general observance of Children's Day, recommends that Children's Day be made the great educational festival for the child life of the Church in each congregation, and that the whole congregation take part in the observance of the day, joining heartily in the intercessions and in the offerings in aid of the Sunday School extension work of the Church."

"The General Synod recommends that the first claim upon the offerings made for Children's Day in each congregation and Diocese should be that of the Sunday School Commission apportionment, but recognizes the right of each Diocese to any money contributed in excess of that apportionment for the development of its own Sunday School work."

In accordance with these recommendations your Commission has used every effort to make each succeeding Children's Day more widely observed than preceding ones with the result that we may now fairly claim that Children's Day is very generally recognized by the Church.

The purpose of Children's Day may be said to be threefold.

- viz. :
- (a) To afford a special opportunity for bringing very definitely before our Church the importance of the religious training of the young and the value of Sunday School work.
 - (b) To call forth the united prayers of our people that God's blessing may rest upon this work.
 - (c) To provide an opportunity to give freely and generously for the support of the organized Sunday School work of our Church as represented by the Sunday School Commission.

So far as this latter is concerned, Children's Day may be regarded as a strategic point in the Commission's work since no other appeal for funds can be made by the Commission. That there has been, on the whole, a very encouraging growth in the offerings made for this work is evidenced by the fact that the Children's Day offerings have increased from \$2,901.53 in 1909 to \$6,751.58 in 1914, an increase in 5 years of about 110%. On the other hand when it is realized that the total amount placed at the disposal of the Commission for its Canadian-wide work amounts only to about three cents per communicant per year, we feel that there is still much to be desired. Not only so but, as has been already pointed out, the failure this past year to realize the full amount of the apportionments made to the Dioceses, has practically rendered it impossible to provide for the necessary development of our work. It is encouraging, however, to note that a number of the Dioceses have, at the Commission's request, put the apportionments upon the same standing as those of the M.S.C.C. and regularly and systematically re-apportion the amounts for which they are asked amongst their various parishes. Where this is done there is seldom any failure to raise the full amount for which the Diocese is asked, and we earnestly commend this plan to all who have not yet adopted it. If this were done, and if the parishes would realize that they are expected to ask *the whole congregation* and not simply the Sunday School to take part in the observance of Children's Day, there would, we believe, be no difficulty in raising the full amount of the apportionment, viz., \$10,000.

After all, \$10,000 is a very small sum for a Church like the Church of England in Canada to devote to its organized Sunday School Work. As has been truly said, "For secular education, *i.e.*, to teach a young man how to live in this world 70 years, we spend millions of dollars. To make him a child of God's great universe we spend one hundred dollars. With all our generosity in the matter of secular education, we know and mourn its inefficiency. Our splendid plants, our trained teachers, our perfected apparatus still let our boys into the city streets unready for life. Crime statistics and the juvenile courts reveal that we are not succeeding in educating him. Nor shall we succeed! We may pour out our millions, but until the Sunday School or some better institution is financed, and its service recognized as of greater importance than the grammar and high school, all education will fail, for this child must be dealt with as a son of God. Anything short of this will and must fail."

(5) *Standard for Model Schools.*

With a view to setting before our Sunday Schools an efficiency test and a goal towards which to strive, the Commission has drawn up and circulated a Standard for Model Sunday Schools. At first sight it may appear rather formidable, but no standard is of any value unless it calls for effort to reach it. We believe that the standard set is just high enough to make striving necessary, but not too high to make it impossible to reach. Full recognition is given to the fact that the condition of schools differs, and so the standard has been graded accordingly. We do not think that any school can say that it cannot reach one of the grades of this standard.

The standard and grades are as follows :—

- (1) A Font Roll.
- (2) A Home Department.
- (3) A separate room or place screened off for Primary Department.
- (4) The School graded (Primary, Main School, Bible Class).
- (5) Systematic giving to Missions.
- (6) An organized Adult Bible Class or Classes.
- (7) A Teacher-Training Class, pursuing the course set by the Sunday School Commission, or some teachers reading and studying the same privately.
- (8) A Teachers' Preparation Class.
(Where necessary, the Teachers' Preparation Class may be combined with the Teacher-Training Class.)
- (9) Some scholars having either taken the examination of the Commission or proceeding thereto.
- (10) All the year sessions of the School.
- (11) An offering taken on Children's Day for the work of the Sunday School Commission.
- (12) Using the Lessons recommended by the Commission.
- (13) Definite systematic effort being made to lead the children to Confirmation.
- (14) Properly kept records and the Annual Report sent in to proper authorities.

NOTE.—In the above standard, the following gradations are recognized :

Model—Grade A	14 points.
Model—Grade B	at least 11 points.
Model—Grade C	at least 7 points.

The 11 and 7 points required respectively for Model Grade B and Model Grade C must include the following, viz. :—1 or 2, 5, 7 or 8, 11 and 12.

IV. Miscellaneous Matters.

(1) *The Sunday School and the A.Y.P.A.*

At the last meeting of the General Synod, the following resolution was passed :—

“That the Anglican Young People’s Association, as soon as feasible, be brought under the direction and control of the Sunday School Commission.”

As a result of this resolution negotiations were begun with the A.Y.P.A. to see what would be the best steps to take to carry out the spirit of this resolution. At the very outset difficulties were encountered because the Dominion organization of the A.Y.P.A. felt very strongly that, while they wished direction, they did not wish to be controlled by the Commission. Feeling that the real purpose of the General Synod’s resolution was rather to give the A.Y.P.A. some more official standing in the eyes of the Church than, perhaps, it has at present, it was felt by the representatives of both the A.Y.P.A. and the Commission that, for the present at least, some method of co-operation would best meet the needs of the case. Accordingly, after careful consideration, the following Plan of Co-operation was drawn up and has been approved by the Commission and by the A.Y.P.A. It is now submitted to the General Synod for consideration and action. As will be noted, the chief point in this Plan of Co-operation is the provision which is made for a *Consultative Committee*, composed of representatives of the Sunday School Commission and of the A.Y.P.A.; whose duty it will be to consider all questions affecting the policy of the A.Y.P.A. or of the Commission in relation to it.

Plan of Co-operation between the Sunday School Commission and the A.Y.P.A.

(1) That the A.Y.P.A. be made an auxiliary to the Sunday School Commission on the basis hereinafter set forth.

(2) That the A.Y.P.A. be and is hereby recognized as being one of the agencies responsible for the following work :

- (i.) The promoting amongst the young people of the Church of Christian Worship, Fellowship and Edification.
- (ii.) The enlisting of their service in all forms of Church work.

To carry out this two-fold purpose the A.Y.P.A. shall endeavour through proper Diocesan Officers or Committees, where such have been appointed :

- (a) To establish a Branch of the Association in all Parishes, the consent of the Rector in each case having been obtained.
- (b) To arrange for the holding of conventions for the creation of interest in its work.
- (c) To study and recommend the best ways for helping the parochial branches to make their organization effective.
- (3) That the work of the A.Y.P.A., as set forth in clause two be under the immediate direction of the Officers and Executive of the Dominion Organization, but that a Consultative Committee consisting of six members of the Sunday School Commission and six members of the A.Y.P.A. be appointed to consider such questions as may affect the policy of the A.Y.P.A. or the Sunday School Commission in relation thereto, and any other matters which may be referred to it by the Executive of either the Sunday School Commission or of the A.Y.P.A.
- (4) That the funds for the work of the A.Y.P.A. shall be raised in such manner as that Association shall determine and shall be kept separate from the funds of the Sunday School Commission.
- (5) The Executive of the A.Y.P.A. shall present an annual report of the work of the A.Y.P.A. to the Sunday School Commission, which report shall be included in the Report of the Commission to the General and Diocesan Synods.
- (6) Before any work other than that specified in clause two is undertaken, the matter must be referred to the Consultative Committee for approval.
- (7) That all literature to be issued in connection with the A.Y.P.A. work must first be submitted for approval to the Consultative Committee.

In connection with this matter, it may be well to point out that this attempt to bring into closer relations the Sunday School work and the Young People's work raises the general question of how best to correlate the different agencies in the Church's work. There can be no doubt that one of the greatest weaknesses of our present system lies in the fact that we have largely divorced action from instruction. We have one institution for the latter and many unrelated institutions for the former. Most of our organizations which provide for the activities of our boys and girls and young

people are independent of each other. There is no central intelligent system defining what part of the great purpose each is to accomplish. In secular education we do not separate class room work from laboratory work and the time has come when "the organizations which have sprung up as agencies for the expression of the religious life must be correlated with the Church School." Not only would this properly relate instruction and expression, but it would prevent, to a large degree, the present overlapping of similar types of work designed for the same group of people.

Now, while the proposed Plan of Co-operation between the Commission and the A.Y.P.A. is a move in the right direction, it is only a first step. Believing that further steps must be taken the following resolution will be presented to this Synod :

"That, with a view to the unification and development of the educational work of the Church, Canon VII of the General Synod, entitled 'On Sunday Schools,' be amended so as to provide for the formation of a General Board of Religious Education, such board to bring under its direction not only the educational work as represented by the Sunday School, but such other educational agencies as it may be considered wise, from time to time, to bring under the direction of this Board, and that a special committee be appointed to consider this resolution and to report to the next meeting of Synod."

The real purpose of this is to remedy, if possible, the present waste of energy and the neglect of much needed educational work, as well as to provide for that needful correlation of agencies already referred to. It is hoped that this Synod will take the step indicated in the resolution. By so doing the tendency to turn the Church into a collection of organizations instead of recognizing it as a corporate body with a common purpose, will be prevented, and the interests of the church as a whole will bulk more largely than the interests of any one organization or activity.

(2) *Missionary Organization for Boys.*

For some time the necessity of some definite plan of organization for the boys of our Church, along missionary lines, has been felt very strongly in many quarters. The splendid work done by the Woman's Auxiliary for the girls was an evidence of what could be accomplished with young people through systematic organization. Moreover it was recognized that it was because of a neglect of this field in the past that it was necessary to start a special movement to arouse the men of our Church to a sense of

their responsibility in that work for which the Church exists. Besides this, there was not wanting evidence that missionary work lent itself admirably to the club idea for, in a few parishes at least, a splendid work was being carried on by enthusiastic Sunday School teachers and others along these lines.

To link up these scattered efforts under a general organization without destroying their freedom, and to lead others to do in their field of work what these few had so successfully accomplished was a worthy task.

Two organizations of the Church were naturally interested, viz. the Sunday School Commission, because it had to do with what is peculiarly its field of work, and the M.S.C.C., because the missionary activities of the Church are its special charge.

Accordingly these two organizations took up the question with the result that the following basis of agreement was decided upon, viz. :

(a) That it is very desirable that Boys' Organization into Missionary Clubs and for other purposes should be related directly with the work of the Sunday School in order that these schools may be made more attractive and effective, especially for boys in their teens.

(b) That the Missionary Education and activities of the boys should have reference to their duties and responsibilities as members of the M.S.C.C.

(c) That, in order to meet both these features, these organizations should be known as the Missionary Department of the Sunday School, auxiliary to the M.S.C.C., and that each local organization should be known as a Branch, and should have some distinct name by which it may be distinguished from other branches.

The providing of the necessary literature, membership cards, and badges for the carrying out of these principles was left to the Sunday School Commission.

We are glad to be able to report that this work has been done and there is now available all the necessary material for the establishing and working of Boys' Missionary Clubs, viz. :

- (a) Descriptive 30 page pamphlet giving full particulars as to the organizing of the clubs.
- (b) Beautifully engraved Membership Cards in three grades, Junior, Intermediate and Senior.
- (c) Leaflet of Instruction to go with the Membership Cards.

- (d) Membership Badges.
- (e) Lists of material for mission study on the subjects selected year by year by the M.S.C.C.

Already quite a number of branches have been formed and it is our desire to have some one appointed in each Diocese who will become responsible for furthering this department of our work.

(3) *Graded Prayer Cards.*

Three and a half years ago the Commission appointed a Committee to prepare and issue a series of Graded Prayer Cards for use in connection with Sunday School work. It is a lamentable fact that many boys and girls grow up without being taught to pray, while many others never get beyond the prayers of their earliest childhood. It was with the end in view of remedying this that the Committee undertook its work. About two years ago this work was completed and there was placed on the market by the Commission a series of three prayer cards for the private use of boys and girls, graded as follows :

- No. I. (with Baptismal Certificate on the back)—For children under 9 years.
- No. II. For children from 9 to 12 years.
- No. III. (with Confirmation Certificate on the back)—For scholars over 12 years.

They are appropriately illustrated, and well designed and have received a very satisfactory reception. Several of the Bishops have adopted Prayer Card No. III. for use in connection with their Confirmations and many others have written in words of high commendation.

(4) *Temperance Literature.*

Believing that the Sunday School offers a splendid and legitimate field for sowing the seeds of Temperance and Purity, the Commission appointed a year ago a Special Committee to consider what steps might be taken in this direction. As a result of the work of this committee the following recommendations were adopted by the Commission :

- (i.) That the Sunday, commonly known as World's Temperance Sunday, viz., the second Sunday in November in each year, be adopted as the most suitable day for inculcating the twofold duty of Temperance and Purity.

(ii.) That the Commission request the Moral and Social Reform Committee of the General Synod to appoint a sub-committee to prepare the material for instruction for this Sunday, both for the teachers and scholars, and that the publishers of the Lesson Helps be requested to send it out in connection with their publications.

(iii.) That the same sub-committee be also requested to prepare :

(a) Some suitable memory verse or verses for use in the Beginners and Primary Grades of the School, and

(b) A pledge card pledging those who sign (who should be of an age suitable for Confirmation) to abstain from the use of intoxicating liquors as a beverage.

(iv.) That the same sub-committee be also requested to prepare Leaflets for the use of the Adult Bible Class and the Middle School Grades containing statistics on the progress of the Temperance cause ; the methods adopted in our own and in other countries for its promotion, with some reference to the success or otherwise of these methods ; the effect of the moderate as well as the excessive use of alcohol upon the human system ; and also to indicate the lines upon which the subject might be further pursued by recommending a list of text books, etc., relating to the same.

(v.) That in every school the subjects of Temperance and Purity be emphasized, and that for the Temperance work a local Secretary be appointed who, under the direction of the clergyman of the parish, will endeavour in every way possible to promote true temperance principles.

(vi.) That, in order to keep up and maintain interest among the scholars in the promotion of Temperance, opportunity be given for those of Confirmation age to meet once a month or oftener, at some time separate from the hour for the Sunday School session.

In accordance with these recommendations the Commission has issued two pledge cards, one for use in the Main Department of the Sunday School and the other for the use of Bible Classes and for general use. Other material to be prepared will be issued later.

It is the hope of the Commission that the carrying out of these recommendations will result in the revival of branches of the Band of Hope and of the Church of England Temperance Society.

(5) *The Work of the Head Office.*

While the work at the Head Office does not vary much from year to year in its nature, it continues to grow rapidly in extent. Clergy, teachers and officers alike are realizing more and more that their own Church has a Headquarters to which they can go for guidance in matters pertaining to the work of the Sunday School.

In addition to the regular routine work there have been established a few things which call for some special notice :

(a) *The Exhibit and Supply Department.*

Believing that it is of the utmost value to be able to place visibly before people literature and material illustrating the best methods in connection with Sunday School work the Commission has gathered together a fairly good exhibit of such material.

By sending out parts of this exhibit to Diocesan and Deanery Conventions its benefit is extended over a fairly wide area.

During the past three years some attempt has also been made by the Commission to fill orders for Sunday School literature, the need of some such central bureau being felt. While not in a position to carry any stock we undertake to fill orders for any books recommended by us in our published lists. The small profits which accrue from this are used to increase the value of the exhibit as no appropriation is made in the ordinary estimates for this purpose.

(b) *Lantern Slide Exchange :*

Another departure in connection with the Head Office work has been the establishing of a Lantern Slide Exchange whereby all who become members of the Exchange may obtain, by paying the necessary expressage, the loan of any set of slides in the Exchange.

No department of the Commission's work, unless it be the Teacher Training Department, has been received with such satisfaction. Thanks to the untiring energy of the Rev. Ralph Mason, the Secretary, the Exchange has been in working order since the first of the present year. An examination of the first catalogue will show that about 160 sets, containing over 3,000 slides, have been available for some time. Since then additions have been made which brings the number of sets up to 300, containing about 5,200 slides, and valued approximately at \$2,000. The value of the Exchange was splendidly demonstrated during the Lenten Season, slides being provided every week for most of the members.

(c) Statistical Returns :

For the past four years we have striven earnestly with the help of the Secretaries of the Diocesan Associations to gather accurate statistics of our Sunday School work. Each year, we are glad to say, has seen some slight improvement in the nature of the returns sent in, but we have not yet reached the stage when we can give to our people the information which we should be able to furnish. The figures as received for 1914, however, have supplied some interesting facts. They reveal at once our weakness and our strength. One of the greatest weaknesses seems to be that we are not reaching, as we should, the young people of our congregations. It is estimated that the Church population of the Dominion is about 600,000, and it is recognized as a very conservative statement to say that about one-third fall between the ages of 5 and 20, *i.e.*, 200,000. Yet we have enrolled in our Sunday School membership at the most only 130,000. Well may we ask what of the other 70,000? Are they receiving any definite religious instruction? It is surely the duty of the Church to know, and to act in accordance with this knowledge. A further weakness is that we are not doing what we ought in the way of Bible Class work. The Adult Bible Class Department is now recognized as one of the strongest features of Sunday School work. A Department which can number amongst its members between 1½ and 3 millions of men in North America alone, *i.e.*, more than the combined membership of all the Y.M.C.A.'s and Church Brotherhoods on this continent, is one worthy of serious consideration. This is one of the sources of strength of the Sunday School work of other bodies, and we would do well to pay more attention to this department.

But the statistical returns have also their encouraging features, for it is a matter of satisfaction that

- 19 Dioceses report 343 Font Rolls with a membership of 11,745.
- 16 Dioceses report 172 Home Departments with a membership of 4,779.
- 18 Dioceses report 166 Teacher Training Classes with a membership of approximately 1,200.
- 12 Dioceses report \$15,000 given by their Sunday Schools to Missions.

(d) *Summary of the work of the General Secretary :*

In order to make our Report complete it will be necessary to give a brief summary of the work of the General Secretary for the past four years. The following tabulated summary will supply this :—

	1911-12.	1912-13.	1913-14.	1914-15.
Meetings attended.	250	290	283	280
Synods visited.	4	7	7	6
Different Deaneries visited.	35	28	22	23
Parishes and schools visited	107	74	95	95
Conventions and Conferences	16	24	21	24
Sermons and addresses	320	224	222	202
Interviews.	149	175	213	280
Different places visited	69	55	50	50
Different Dioceses visited.	16	14	14	9
Miles travelled.	17,649	19,493	21,852	17,967

(e) *The Financial Statement :*

Appended to this Report will be found the Treasurer's Statement of Receipts and Expenditure for the past four years. The accounts have been duly audited.

In conclusion we desire again to plead for a more adequate support of the Commission's work. We feel that the facts as set forth in this report justify us in making this plea. We believe that every effort to place the Sunday School work of the Church on a sound basis, even at the cost of some other things, would repay the Church in the course of a single generation. We are too prone to spend our energies and our income on *cure* and leave the work of *prevention* sadly neglected. Yet no more unwise policy, even from the low standpoint of economy, can be conceived. Calculations made by social reformers as to the comparative cost of maintaining a criminal and of educating a child so as to minimize the risk of his becoming a criminal show that criminals are an expensive luxury to society and that their gradual extinction by means of better education would be cheap at any price. If we take into account, still further, the loss of potential benefit to society through the failure of the criminal to perform his duties, the case becomes still stronger. Yet an education to accomplish this result must be an education with a religious foundation. In fact no education can be considered as true education which neglects any of the normal capacities of the mind—of which religion is one—and it is worth remembering that "the Sunday School is the only institution which is supplying

systematic religious education both to young and old." It is, therefore, no exaggeration to say that there is no institution doing more to-day to prevent crime than the Sunday School. It is laying "a new moral foundation under the State" and has within its power "to save the Church from decay, to bring back religion to the home, and to add a new vitality to Christian Missions." When once the Church begins to pay for its Sunday School work she will begin to take an additional interest in it and it will not take long for her to realize that the expenditure is the best investment she could make.

In view of these things we would submit for the approval of this Synod the following resolutions :

RESOLUTIONS.

(a) That, in view of the growing needs of our organized Sunday School work the General Synod urges upon the Church the necessity of doing everything in its power to raise the full amount asked for by the Sunday School Commission and thus enable it to carry out its policy of Extension work.

(b) Believing that the failure on the part of some of the Dioceses in the past to raise the full amount of their apportionments is due in large measure to the fact that in many parishes the congregation is given no opportunity to take part in the observance of Children's Day, the General Synod would again call the attention of the Church to the fact that the S.S. Commission really represents the Church's work of Religious Education and therefore to the necessity of seeing that provision is made whereby not only the Sunday School but the whole parish is invited to join in the intercessions and offerings in aid of the Sunday School Extension work of the Church.

(c) Recognizing the need of system in all our undertakings the General Synod would heartily recommend that the request of the Sunday School Commission to the effect that the Dioceses make provision for the bringing of the apportionments of the Commission before the authorities of each Parish in the same way as the apportionments of the M.S.C.C. are brought before them be followed wherever possible.

(d) Realizing the importance of providing for the students of our Theological Colleges more adequate training on Sunday School Pedagogics, the General Synod urges upon the authorities of such colleges the establishment as soon as possible, of professorships or lectureships in this department.

(e) That in view of the splendid results already obtained through the publication of *Our Empire*, the General Synod desires to place on record its sense of obligation to the S.P.C.K. for making

this magazine a possibility, and would not only recommend this publication most heartily to the Sunday Schools of our Church, but would express the hope that before the next meeting of this Synod the circulation of *Our Empire* will have reached a much larger figure.

(f) In view of the necessity of a closer relationship being established between the Sunday School Work and the Young People's Work, the General Synod recommends that the Plan of Co-operation agreed to between the Sunday School Commission and the Dominion organization of the A.Y.P.A. be endorsed as a step in the right direction, but that no effort be spared to bring about a still further union of the work represented by these two bodies.

(g) That the General Synod desires to recommend most heartily the efforts now being made to increase the efficiency of the teaching staff of our Sunday Schools, by means of Teacher Training Classes, Summer Schools, and Extension Lectures, and would strongly urge every Diocese to make this a special feature of its Sunday School work.

(h) That the General Synod desires to recommend the action taken by the Sunday School Commission for improving our Lesson Courses and would urge upon the Church the necessity of a loyal adherence to the schemes as issued from time to time, and that, as far as possible, the publications of our own Church in Canada be used.

(i) That the policy outlined in the Report of the Commission as to appointing an Assistant Secretary in each of the Ecclesiastical Provinces be approved and that definite action be taken as soon as financial conditions permit. Also that no appointment be made without the concurrence of the Bishops of the Ecclesiastical Province concerned.

(j) That, with a view to the unification and development of the educational work of the Church, Canon VII. of the General Synod, entitled, "On Sunday Schools," be amended, so as to provide for the formation of a General Board of Religious Education, such board to bring under its direction not only the educational work as represented by the Sunday School, but such other educational agencies as it may be considered wise, from time to time, to bring under the direction of this Board, and that a special committee be appointed to consider this resolution and to report to the next meeting of Synod.

ELSON I. REXFORD, *Chairman*
R. A. HILTZ, *General Secretary*

N.B.—All the above ten resolutions were passed by the General Synod at its seventh session held in Toronto in September, 1915.

THE SUNDAY SCHOOL COMMISSION OF THE CHURCH OF ENGLAND
IN ACCOUNT WITH THE TREASURER.

Year Ending 31st December, 1911.

<i>Receipts.</i>		<i>Disbursements.</i>	
Jan 1, Balance in Bank.	\$1,837 76	Stipends—	
Cash.	23 99	Rev. R. A. Hiltz	\$2,500 00
Offering, Children's		Stenographer ..	234 00
Day, 1910 :		Office Rent.	90 00
<i>Dioceses :</i>		Office Expenses ..	90 89
Calgary	107 00	Exhibit	126 99
Huron	11 33	Exhibit Expenses,	
Mackenzie River ...	6 00	London.	37 30
Montreal.	158 06	Printing	260 80
New Westminster...	35 10	Grant to S.S. Pa-	
Ontario.	24 78	per Com.	44 00
Ottawa	8 47	Bulletin :	
Rupert's Land	100 00	Church Record .	200 00
Saskatchewan.	14 65	S.S. Institute.	100 00
Toronto.	1,013 19	Travelling Ex-	
Yukon	25 00	penses	531 10
Children's Day, 1911 :		Cash in Bank. . . .	684 56
Algoma	100 00	Cash on hand. . . .	23 89
Caledonia	27 50		
Calgary	5 00		
Fredericton.	203 32		
Huron	3 75		
Keewatin.	44 48		
Montreal.	360 39		
Moosonee	4 00		
Ontario	277 40		
Ottawa.	267 00		
Quebec.	161 28		
Saskatchewan.	2 60		
Toronto.	44 90		
Yukon	3 00		
Bank Interest.	31 65		
Examination Fees ..	15 93		
Ottawa, Supplies	6 00		
	<hr/>		<hr/>
	\$4,923 53		\$4,923 53

Examined with the Ledger and Vouchers and certified correct.
9th April, 1912.

SYDNEY H. JONES, Auditor.

THE SUNDAY SCHOOL COMMISSION OF THE CHURCH OF ENGLAND
IN ACCOUNT WITH THE TREASURER.

Year Ending 31st December, 1912.

<i>Receipts.</i>		<i>Disbursements.</i>	
1912.		Stipends :	
Jan. 1, Balance in Bank \$	684 56	Rev. R. A. Hiltz \$	2,500 00
Cash on hand ..	23 89	Stenographer ..	409 50
Offering, Children's		Office Rent.	147 50
Day, 1911.		Typewriter.	116 37
<i>Dioceses :</i>		Printing	684 95
Fredericton	22 50	Printing Diploma.	55 00
Algoma	2 00	Bulletin :	
Ontario	2 11	S.S. Institute ..	216 67
New Westminster ..	97 80	Church Record	216 67
Saskatchewan.	77 00	Office Expenses ..	465 81
Kootenay	57 95	Travelling Ex-	
Quebec	8 00	penses	605 96
Montreal	93 09	Honorarium :	
Huron	627 00	Canon Downie.	150 00
Niagara	357 50	Canon Downie.	50 00
Ottawa	94 02	Cash in Bank	3,030 02
Toronto	1,198 10	Cash on hand....	10 54
Nova Scotia	375 00		
Qu'Appelle	68 60		
Yukon	15 40		
Rupert's Land	200 00		
Calgary	148 50		
Mackenzie River ...	6 00		
British Columbia ...	30 60		
Children's Day, 1912 :			
Toronto	932 67		
Huron	701 09		
Moosonee	21 47		
Ottawa	364 28		
Kootenay	78 10		
Mackenzie River....	9 00		
Quebec	192 00		
Montreal	449 13		
Qu'Appelle	3 00		
Calgary	167 35		
Fredericton	317 73		
Niagara	393 25		

New Westminster ... \$	112 10	
British Columbia ...	107 90	
Algoma	125 00	
Keewatin.....	32 15	
Ontario	329 65	
Rupert's Land	50 00	
Examination Fees ..	54 25	
Interest	29 20	
	\$8,658 99	\$8,658 99

JAMES NICHOLSON, *Hon. Treasurer.*

Examined with the Ledger and Vouchers, and certified correct.
 SYDNEY H. JONES, *Auditor.*

March 27, 1913.

THE SUNDAY SCHOOL COMMISSION OF THE CHURCH OF ENGLAND
 IN ACCOUNT WITH THE TREASURER.

Year Ending 31st December, 1913.

Receipts.

Jan. 1, Balance in Bank	\$3,030 02
Cash on hand...	10 54
Offering, Children's Day, 1912 :	
<i>Dioceses :</i>	
Nova Scotia	325 29
Quebec	8 38
Fredericton.....	60
Rupert's Land.....	150 00
Montreal.....	14 45
Columbia.....	42 10
Algoma.....	15 00
Saskatchewan.....	84 70
Caledonia	30 25
Mackenzie River ...	3 00
Qu'Appelle	69 25
Yukon	18 20
Toronto.....	256 69
Children's Day, 1913 :	
Nova Scotia	308 39
Quebec.....	278 41

Disbursements.

Stipends :	
Rev. R. A. Hiltz	\$2,500 00
Miss Butler ...	468 00
Bulletin :	
S.S. Institute .	200 00
Church Record	200 00
Printing Annual	
Report.....	116 00
Printing	516 15
Office Rental	350 00
Travelling Ex-	
penses.....	663 06
Office Expenses ..	538 18
Shelving, half cost	67 50
Honorarium :	
Canon Downie	50 00
Cash in Bank....	4,274 38
Cash on hand....	13 77

Fredericton.	\$ 280 60
Rupert's Land	400 00
Montreal.	478 61
Huron	700 00
Columbia.	3 20
Ontario	382 15
Algoma	150 00
Athabasca.	1 15
Saskatchewan.	114 45
Caledonia	2 00
Niagara.	655 00
New Westminster	165 30
Qu'Appelle	3 95
Calgary	171 01
Keewatin.	28 75
Kootenay.	126 95
Ottawa.	418 08
Toronto.	1,055 39
Donations (5).	85 00
Examination fees.	61 78
Interest	28 40

\$9,957 04

\$9,957 04

Examined with the Ledger and Vouchers and certified correct.

8th April, 1914.

SYDNEY H. JONES, *Hon. Auditor.*

THE SUNDAY SCHOOL COMMISSION OF THE CHURCH OF ENGLAND, IN
ACCOUNT WITH THE TREASURER.

Year Ending 31st December, 1914.

1914	<i>Receipts.</i>	<i>Disbursements.</i>	
Jan. 1, Balance in		Stipends :	
Bank	\$4,274 38	Rev. R. A. Hiltz.	\$2,500 00
Cash on hand.	13 77	Miss Butler	520 00
Offering Children's		Bulletin :	
Day, 1913 :		S. S. Institute	400 00
<i>Dioceses</i> :		Church Record	400 00
Nova Scotia.	\$ 67 33	Printing	951 12
Montreal.	209 18	Office Rental	330 00
British Columbia.	46 20	Travelling Expenses.	624 84

Ontario.....\$	10 00	Office Expenses.....\$	475 80
Athabasca.....	8 85	Lantern Slides.....	542 67
Saskatchewan....	25 55	Cash in Bank.....	5,328 21
Caledonia.....	25 00	Cash in hand.....	27 35
New Westminster.	2 85		
Qu'Appelle.....	179 00		
Calgary.....	47 35		
Yukon.....	26 00		
Kootenay.....	4 05		
Ottawa.....	21 90		
Toronto.....	403 25		

Children's Day, 1914 :

Nova Scotia.....\$	255 18
Quebec.....	253 52
Fredericton.....	282 62
Rupert's Land....	427 00
Montreal.....	622 58
Huron.....	700 00
British Columbia..	40 26
Ontario.....	334 02
Moosonee.....	9 37
Algoma.....	125 00
*Edmonton.....	5 50
Saskatchewan....	142 05
Niagara.....	733 17
New Westminster.	123 24
Qu'Appelle.....	250 00
Calgary.....	132 61
Keewatin.....	25 12
Kootenay.....	52 75
Ottawa.....	370 00
Toronto.....	1,436 07
Offering, Ottawa..	4 10
Examination Fees.	88 05
Missionary Cards and Badges.....	38 54
Lantern Slides, Fees.....	215 63
Interest.....	68 95

\$12,099 99

\$12,099 99

*Received after March 31st, 1915, \$27.52.

<i>Assets.</i>	<i>Liabilities</i>
Exhibition	Offerings on Children's Day, 1914, for use in 1915.....
Office Furniture	
Slides, etc.	
Cash in Bank.....\$5,328 21	\$6,320 06
Cash in hand..... 27 35	
Deficit..... 964 50	
\$6,320 06	\$6,320 06

Examined with the Ledger and Vouchers and certified correct.

SYDNEY H. JONES, *Hon. Auditor.*

1st April, 1915.

III.

COMMITTEE ON PRAYER BOOK REVISION, ENRICHMENT AND ADAPTATION.

The report of the Joint Committee of both Houses, on the Adaptation, Enrichment and Revision of the Book of Common Prayer, will be forwarded to the members of General Synod by the Cambridge University Press, London, England.

W. J. ARMITAGE,
Secretary.

IV.

THE REPORT OF THE JOINT COMMITTEE ON THE COLONIAL CLERGY ACT.

Your Committee begs to submit the correspondence between His Grace the Archbishop of Canterbury and the Secretary, with reference to the Memorial of the General Synod on the Colonial Clergy Act, passed at its last session in London, Ont., September, 1911.

St. Peter's Cathedral, Charlottetown, P.E.I.,

November 21st, 1911.

*The Right Honourable and Most Reverend the Lord Archbishop of
Canterbury.*

Your Grace,—I beg to forward you the Memorial of the General Synod of the Church of England in the Dominion of Canada, with reference to the Colonial Clergy Act. A copy of this Memorial has been sent to the Archbishop of York.

I remain, your Grace's obedient servant,

JAMES SIMPSON,

Canon of St. Peter's Cathedral and Secretary of the
General Synod Committee on the Colonial Clergy
Act.

MEMORIAL OF THE GENERAL SYNOD OF THE CHURCH OF ENGLAND
IN THE DOMINION OF CANADA.

*To the Right Honourable and Most Reverend the Lord Archbishop
of Canterbury, Primate of all England.*

Your Grace,—The Memorial of the General Synod of the Church of England in the Dominion of Canada respectfully sheweth, that at the session of the General Synod of the Church of England in the Dominion of Canada, duly called and held in the City of London, Ontario, in the month of September, 1911, the following resolution, being the report of the Committee on the Colonial Clergy Act, was adopted by the Lower House and subsequently concurred in by the Upper House:

Your Committee thinks that the time has arrived when a further step should be taken by the Primates of England with reference to the modification of the working of this Act.

By Act 37 & 38 Vic. cap. 77, colonially ordained and consecrated Bishops, as well as the other clergy, are required to apply to the Archbishops of Canterbury and York for license to preach, every time they go to England, and they are also required by the same Act to subscribe to the XXXIX. Articles before receiving such license.

Whatever necessity there may be to exercise extreme care in examining the credentials of colonially ordained clergy, unknown personally to the Archbishops in England, before permitting them to officiate in the Motherland, no such necessity exists with regard to the Bishops, as they are all officially known to the Primates of England. Your Committee, therefore, recommends that, the Upper House concurring, a Joint Memorial from

this Synod be sent to the Archbishops of Canterbury and York, asking that, whenever their Graces are officially notified of the consecration of a colonially ordained Bishop, a license should be sent to such Bishop, permitting him to officiate whenever he visits England.

And your Memorialists will ever pray.

Lambeth Palace, S.E.,

16th December, 1911.

Dear Canon Simpson,—I have received your letter of November 21st, enclosing the Memorial of the General Synod of the Church of England in Canada with reference to the Colonial Clergy Act. I have had opportunity of consulting the Archbishop of York on the matter, and I write on his behalf, as well as my own, to thank you for calling attention to the particular point upon which a discussion has taken place in Canada, and to assure you of our anxious desire to treat, not merely with courtesy, but with the utmost consideration, respect, and, when occasion serves, welcome any Canadian Bishop who may be visiting this country. Those whom we have the advantage of seeing frequently are well aware how cordially we rejoice in the fact that they are able, when visiting England, to help us by officiating and preaching in our churches. In the case of those who visit us less frequently I have always tried to write a letter of welcome when I knew them to be reaching our shores, together with an assurance of our gratitude for any help that they can give us by thus officiating. The Archbishop of York and I are of opinion that this is really better than the sending of a letter at the time when a Bishop is consecrated. Such letter might have the appearance of a quasi-legal document, while it obviously would not really possess that character. It would also go a little further than, on technical grounds, would perhaps be right, by having a sort of lifelong effect, however undefined, and therein might be found some danger in theory, however unlikely it be to arise in practice. We do not so act with regard to Bishops consecrated, *e.g.*, in Scotland, but no practical difficulty, so far as I am aware, has ever in any circumstances arisen. The Synod may rely upon our anxious wish to further in every way the closest relationship between Bishops consecrated in Canada and Bishops consecrated in England, and the freest possible interchange of services. I hope that what I have here said will be felt by the Synod to meet satisfactorily any such question should it arise, and

I remain, very truly yours,

(Signed) RANDALL CANTUAR.

St. Peter's Cathedral, Charlottetown, P.E.I.,

January 18th, 1912.

*To the Right Honourable and Most Reverend the Lord Archbishop
of Canterbury.*

Your Grace,—I beg to acknowledge the receipt of your letter of 16th ultimo, in reply to the Memorial of the General Synod of Canada with reference to the Colonial Clergy Act, and I will lay the same before our Committee at its next meeting.

In the meantime may I be permitted to put the matter before you from the Colonial standpoint? We quite understand that nothing can be done at present in the way of repealing or amending the Colonial Clergy Act itself; and we realize that it is necessary for the Ecclesiastical authorities in the Province of Canterbury and York to exercise a most careful scrutiny of the credentials of colonial clergy applying for leave to take temporary duty while in England. We appreciate the modifications your Grace has already made in the working of the Act, but we feel very strongly that some further concession might be made to our Bishops. The Archbishop of Ottawa, for instance, was educated at Oxford, but was ordained by the Bishop of Quebec, as he intended to work in that diocese. He must necessarily apply to your Grace for permission to officiate in your Province, while some of his suffragans, because they were ordained in England, are under no such obligation.

We hoped that such a letter of welcome as you are accustomed to write, when you hear of a Bishop arriving in England, might be written at his consecration, and cover the time of his active episcopate. I am sure it will be a disappointment to the General Synod to learn that this plan is not acceptable to you.

I remain, your Grace's obedient servant,

JAMES SIMPSON.

Lambeth Palace, S.E.,

13th February, 1912.

Dear Canon Simpson,—I have received your letter of January 18th, in which you renew the suggestion that at the time of the consecration of a Bishop of our Church who has been ordained priest elsewhere than in England a formal letter

should be written to him with reference to the working of the Colonial Clergy Act and dispensing him from its provisions. I have explained to you how anxious the Archbishop of York and I are to do everything in our power to facilitate and welcome the ministry of such Bishops in this country whenever we have the privilege of a visit from them. But the issue of such a letter as you describe, with lifelong operativeness, is obviously a formal and even legal document of a very serious sort, if it be put forth on the occasion and in the manner suggested, and the precedent set by the Archbishops in thus doing what cavillers might describe as the deliberate and formal over-riding of a law because it has become something of an anachronism is fraught with very considerable difficulty. I cannot but believe that the Canadian Bishops themselves will realise this, and will appreciate rather the alternative which I have mentioned in my letter to you of December 16th—the warm and whole-hearted welcome which we invariably extend to all Bishops whenever they come to England. You do not specifically mention whether there is a really strong wish on the subject entertained by the Archbishops and Bishops of the great Dominion. Of course, any wish of theirs would always receive the most friendly consideration possible on our part, and it would be our invariable desire to accede to it if we rightly can. They are well aware, however, of the limitations and anomalies which attend the working of laws laid down under former conditions which have largely passed away.

I am, yours very truly,

(Signed) RANDALL CANTUAR.

Charlottetown, P.E.I.,

March 14th, 1912.

*The Right Honourable and Most Reverend the Lord Archbishop of
Canterbury.*

Your Grace,—In reply to your letter of 13th ult., I beg to say that the Upper House of the General Synod always sits "in camera," so I do not know how the Bishops voted on the Colonial Clergy Act Memorial. The resolution was passed unanimously by the Lower House, and the Upper House sent down a Message of Concurrence. The Bishop of Nova Scotia, who is Chairman

of the Committee, will be in England in June. I will lay the correspondence before him before he leaves, and he will doubtless give your Grace any information you may desire.

I remain, your Grace's obedient servant,

JAMES SIMPSON,

Secretary Colonial Clergy Act Committee.

The Lord Bishop of Nova Scotia, Chairman of the Committee, had a personal interview with the Archbishop of Canterbury in July, 1912, at which His Grace advised that it was inexpedient to make any change in the existing regulations at present.

JAMES SIMPSON, Secretary.

V.

REPORT OF ANGLICAN YOUNG PEOPLE'S ASSOCIATION

Owing to the wide extent of area covered by the representatives on the Committee, it was not found possible to gather together more than a very small number, but, of course, all the members have been communicated with and their co-operation sought. Two meetings of your Committee have been held, and they desire now to submit the following:—

Your Committee are glad to report progress in the work of the A.Y.P.A. Many new branches have been started and much interest manifested in various quarters. The benefits of this Association are being distinctly felt in a large number of our parishes.

The movement is strongest in the Dioceses of Huron, Niagara and Toronto. Of these the Diocese of Huron has the best and most advanced organization. They hold an annual convention, and at the meeting of the Synod held last year it was decided to encourage the formation of Ruridecanal Branches, and the Bishop issued a special pastoral regarding it. This plan, which is now being carried out, should greatly assist in developing the work.

It has been estimated that there are about five thousand members in the Diocese of Huron alone, and in the Diocese of Toronto about 50 branches and nearly 3,500 members, but there

are so few statistics from the other Dioceses that it has been found impossible to make any comparison as to the number of their branches or membership, or attempt to give a total for the Dominion.

The General Synod, however, will be glad to know that it is taking root on our prairies, as well as in the older parts of our Dominion. A recent report from the Diocese of Saskatchewan states that there are six branches which have held regular meetings. They comprise two hundred and eighty members, and are exerting considerable influence outside the membership.

Since the last report, the new Charter has been prepared by the Dominion Association, and has been very favourably received. One hundred and eight of them have been already issued, the demand has been steady, and the Dominion Association look for a larger issue and increased interest this coming season.

The new edition of the Manual is being very widely used and, we believe, much appreciated, some branches having asked for as many as one hundred copies.

It may be said that in most of the parishes where branches of the A.Y.P.A. are organized, they are actively at work, hold meetings regularly, and the interest has been well sustained.

A Topic Card was issued by the Executive Committee of the Dominion Association, which has proved of great benefit, and we note that there is provision for the definite study of Missions, as well as for the conduct of devotional meetings.

A very successful convention of the A.Y.P.A. as a Dominion work was held in Toronto last year, and gave much added stimulus to the movement last season. Another convention has been arranged for in the city of Kingston, from the 18th to 20th of August this year, and will, no doubt, have been successfully closed before this report is presented.

At the last meeting of the General Synod the following resolution was passed:—

“That the Anglican Young People’s Association, as soon as feasible, be brought under the direction and control of the Sunday School Commission.”

As a result of this resolution, negotiations were begun by the two organizations concerned, with the result that, after two years, a Plan of Co-operation was agreed upon, it being felt that the A.Y.P.A. should be left with a large degree of freedom in its work.

The chief point in this Plan of Co-operation is the provision which is made for a CONSULTATIVE COMMITTEE, composed of representatives of the Sunday School Commission and of the A.Y.P.A., whose duty it would be "to consider such questions as may affect the policy of the A.Y.P.A. or the Sunday School Commission in relation thereto, and any other matters which may be referred to it by the Executive of either the Sunday School Commission or of the A.Y.P.A."

Provision is also made that no new lines of work shall be undertaken by the A.Y.P.A. and no literature issued without first seeking the approval of the Consultative Committee. This Plan of Co-operation cannot become officially operative until it has been endorsed by the General Synod. The question, therefore, is open for discussion at this Synod.

In cities and districts where there are a sufficient number of branches near enough to make this possible, the exchange of visits among branches, or the holding of a union gathering on some special evening, has been found most stimulating and helpful. Reports from Toronto and Winnipeg, where this has been tried, are most encouraging, and seem to suggest that in making plans for the winter's work this visiting plan should, wherever practicable, be included in the arrangements.

We believe that in an ever-increasing degree the A.Y.P.A. is being recognized as the natural and best method of drawing out and utilizing the enthusiasm of our young people. It is giving them something to do, and they are doing it. Young people are now appreciating the fact that they are of some service in the parish, and are more and more in demand in connection with the more spiritual side of the work. The A.Y.P.A. is becoming an integral part of the machinery of the whole Church.

We are glad to be able to report that there has been increased co-operation between the Diocesan organizations or individual branches and the Dominion Association. All that is desired, however, has not yet been attained, as we learn from Headquarters that there are a number of branches formed that do not report and are not using the new Charter. This is much to be regretted; and we trust that to an ever-increasing extent the branches will fall into line with the Dominion Association. We commend the suggestion made by an honoured member of this Committee, viz.: (1) That all local societies should be but Chapters or branches of the parent society, and should report annually to their Diocesan Synod and triennially to the General Synod; and

are so few statistics from the other Dioceses that it has been found impossible to make any comparison as to the number of their branches or membership, or attempt to give a total for the Dominion.

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(2) that all societies within the Church should be organized and carried out upon this platform.

Your Committee, in conclusion, would earnestly plead with all parochial leaders in this movement to lay reiterated emphasis on the primary purpose of the organization, viz., Worship, Work, Fellowship, Edification, and express the hope that the Church in Canada, and especially the clergy of the Church, will awake to a larger appreciation of the far-reaching importance of this work among the young people. They represent not merely a field, but a force. Their energies and enthusiasms can be the inspiration of clergy and people, and their consecrated lives the remedy for the neglects of older generations.

Our young people ever represent the open door of opportunity, and, though the Church too frequently may have regarded them in the light of a body of pleasure seekers to be amused, or of weaklings to be tended with care, the time has come for the Church to recognize that a body of valiant young warriors now stand at her front, ready not merely for an occasional full-uniform parade, but eager to do and to dare as true soldiers of the King, for Christ and His Church, fighting the good fight of faith, where the battle is fiercest against the world, the flesh and the devil.

Signed on behalf of the Committee,

JAMES TORONTO, Chairman.

June, 1914.

SUPPLEMENTAL REPORT OF A.Y.P.A.

Reports received of last year's work are encouraging, both as to attendance and as to the continued growth of the work, and this in spite of the fact that a large number of active A.Y.P.A. members have gone to the front, and many demands for Red Cross and other work have been made on those that remain at home, so that the Association's activity and usefulness has been maintained at a greater cost of time and energy than heretofore.

The annual convention held in Kingston, August, 1914, was well attended and it is thought that its influence in the Eastern part of Ontario was decidedly helpful.

This year the Conference is to be held in Windsor, Ontario, October 5th to 7th, inclusive.

The following is taken from the Toronto Synod Report of

1915 :

"A large number of new branches have been added to the Dominion register. One of the most gratifying features of this expansive influence is the opening up of international relationships. In the Diocese of Alabama, U.S.A., the Association has been recently established under the approval of the Bishop, and an aggressive campaign has been organized to extend it into every Parish of that Diocese. It is also encouraging to note that in many cases the title A.Y.P.A. is being substituted for the other names under which similar societies have been working. Inquiries are being received constantly from American Dioceses, such as Kentucky, Minneapolis, New Jersey and Michigan, asking for literature and information regarding the work and status of the A.Y.P.A. in Canada, in preparation for the establishment of the Association in these Dioceses."

From what we have been able to gather, many of the programmes of the A.Y.P.A. might emphasize more fully the missionary and spiritual side of the Church's work, and we would urge upon the Clergy and Lay Leaders in this movement to bear this in mind when drawing up the season's programme, and thus more fully develop the spiritual side of the young people of our Church.

JAMES TORONTO.

June, 1915.

VI.

REPORT OF COMMITTEE ON LAY HELP

To the General Synod of the Church of England in Canada :

Your Committee was given a definite work to do in the following terms (pages 329, Sixth Session, Journal of Proceedings) : "To report to next Synod one definite scheme for the organization of Lay Help throughout the Church in Canada."

Your Committee would state with great regret that there are no trustworthy statistics available, in regard to the number of persons employed in Canada as Lay Readers. They believe the number to be well over 500. It may be of interest to note that the total number of Readers licensed in England and Wales is 3,972.

We would respectfully recommend that statistics be gathered by each Diocese, and published in the Year Books of the different Dioceses ; and for the Church as a whole, by the General Synod.

Your Committee would recommend that in each Diocese an Association of Lay Readers be formed, thus furnishing a Society with a distinct aim ; so that by common prayer, study and conference the ministry of Laymen may become an increasing power in the Church. For this purpose, a simple Constitution, covering a few rules, and the appointment of the necessary officers, would be sufficient. The Diocesan Organizations could be brought into a central Society, through the General Synod's Committee on Lay Help.

Your Committee would further recommend, that in order to give due recognition to the work of Lay Readers throughout the Church, the following Canon be adopted.

All of which is respectfully submitted.

W. J. ARMITAGE, *Convener.*

CANON
ON LAY READERS.

(1) *Nomination :*

Lay readers may be employed in any parish or mission under the following conditions :—(1) The Lay Reader shall be selected by the Rector or Missionary in charge, and shall be recommended by him to the Bishop for his licence. (2) The Bishop may of his own motion appoint Lay Readers for special work.

(2) *Qualifications :*

The following qualifications are to be sought in the candidates for the office :

- (a) A knowledge of the Holy Scriptures, using the Authorized Version as a hand book.
- (b) A knowledge of Church History up to the Council of Nicea, A.D. 325.
- (c) A knowledge of the history of the Church of England.
- (d) A knowledge of the contents of the Book of Common Prayer.

(3) *Declaration :*

The following declaration is to be signed by the candidate :
I, A.B., about to be admitted to the Office of a Lay Reader in the Diocese of, do hereby declare that I have been con-

firmly, and am a regular communicant in the Church of England. I assent to the XXXIX. Articles of Religion and to the Book of Common Prayer, and of the Ordering of Bishops, Priests, and Deacons, and I believe the doctrine of the Church of England as therein set forth to be agreeable to the Word of God.

And I further promise to conform to such Regulations as are or may be laid down by the authority of the Bishop of the Diocese ; to act in obedience to the Incumbent in whose Parish I may minister ; to endeavour as far as in me lies to promote peace and unity, and to conduct myself as becomes a worker for Christ, for the good of His Church, and for the spiritual welfare of my fellow-men.

(4) *Form of Admission :*

Admission to the office of Lay Reader shall be by the following words accompanied by the delivery of the New Testament, but without imposition of hands :

"A.B., I admit thee to the office of a Lay Reader in this Diocese in the name of the Father and of the Son and of the Holy Ghost. Amen."

(5) *Duties :*

The Lay Reader is authorized to visit the sick, to read and pray with them, to take classes in Sunday School and elsewhere, and generally to give such assistance to the Incumbent as he may lawfully direct : to read such services as may be approved by the Bishop, to expound the Scriptures and to give addresses. He is permitted to read in Church such portions of the Order of Morning or Evening Prayer and Litany as shall be endorsed upon the License, and to read selected and approved homilies or sermons, and to catechize and give addresses to children, and give addresses to men, with the sanction of the Incumbent.

(6) *Place of Service :*

Under the regulations put forth by the Archbishops and Bishops of the Church of England, acting in accordance with the resolutions of Convocation on the 25th October, 1905, the proper place in their ministry as Lay Readers is the reading desk, prayer desk, litany desk or lectern.

(7) *Licences :*

The Bishop, when satisfied of the competency of the person nominated, will issue his Licence, which shall be handed by him or his deputy to the Reader at a special service of admission during which the Reader will read the prescribed declarations.

The Licence is revocable by the Bishop, and becomes void upon the death or removal of the Incumbent or Minister in charge of the Parish, or upon the holder ceasing to work in the Parish according to the terms of the Licence, and when revoked or void must be returned to the Bishop.

A Licence voided by the death or removal of the Incumbent or Minister in charge of the Parish can be revived upon the application in writing of the succeeding Incumbent or Minister.

(8) *Form of Licence :*

A. B. by Divine permission, etc., to our well-beloved and approved in Christ C. D., greeting : We do by these presents grant to you our Licence to exercise the office of a *Lay Reader*, and in our Diocese of N., in the parish or mission of ———, under the guidance, or direction of the Reverend ———, and we do authorize you to visit the sick, to read and pray with them ; to take classes in Sunday School and elsewhere, and generally to give such assistance to the Incumbent as he may lawfully direct you to do ; to read such services as may be approved by Us, to expound the Scriptures and to give addresses ; and, to read such portions of the order of Morning or Evening Prayer and Litany as are endorsed upon this Commission, and to read selected and approved homilies or sermons.

And we do hereby notify and declare that this our Licence shall remain valid and shall have full force and authority until it shall be revoked by Us or our successors.

And so we commend you to Almighty God, humbly praying in the name of our Lord Jesus Christ, that His blessing may rest on you and on your work.

Given under our hand this day of
of our Lord one thousand nine hundred and
year of our consecration.

in the year
, and in the

To be endorsed on the Licence of a Lay Reader :

Portion of Morning and Evening Prayer, which may be
read by a Lay Reader in Church.
One of the Opening Sentences.

- The General Confession.
 The Lord's Prayer.
 The Psalms as appointed.
 A Lesson of the Old Testament as appointed.
 The *Te Deum* or *Benedicite*; the *Magnificat* or *Cantate Domino*.
 A Lesson of the New Testament as appointed.
 The *Benedictus* or *Jubilate*; the *Nunc Dimittis* or *Deus Misereatur*.
 The Apostles' Creed.
 "Let us Pray."
 The Collects at Morning or Evening Prayer.
 The Prayer for the King, the Royal Family, the Governor General, Lieutenant Governor, and Parliament, and the Clergy and People.
 Any of the Occasional Prayers and Thanksgivings.
 A prayer of St. Chrysostom.
 "The Grace of our Lord Jesus Christ," etc.
 The Litany.

VII.

CHURCH CONGRESS.

At the close of the bi-centenary of the planting of the Church in Canada, and the holding of the Church Congress in Halifax, it was unanimously resolved to recommend that the next Church Congress should be held in Toronto in the year 1914. On returning to Toronto, the Bishop of the Diocese communicated with the Archbishop of Rupert's Land requesting him to appoint a representative Committee to take up the matter with as little delay as possible. His Grace appointed an interim committee that should be responsible for bringing the matter to the notice of the General Synod to be held in the City of London in 1911 (see p. 50), when the following Message was adopted by both Houses:

"The President of the Upper House begs to inform the Prolocutor of the Lower House

"That this House heartily endorses the proposal to hold a Congress in Toronto, and pledges itself to give it all possible support. In view, however, of the fact that the next meeting of the General Synod will be held in the year 1914, it is of opinion that the Congress should be held in the following year.

(Signed) S. P. RUPERT'S LAND, *President*."

and your present Committee was appointed.

STATISTICS OF THE CHURCH OF ENGLAND

IN CANADA

DIOCESES	DEACONS				PRIESTS				TOTAL CLERGY	Licensed Lay Readers	Self-Supporting Parishes and Rectories	Aided Parishes or Missions	CHURCHES				S.S. BUILDINGS		PARSONAGES		Annual Value	
	Ordained	Received	Transferred	Deceased	Ordained	Received	Transferred	Deceased					Number	Value	New Churches	Chs. Consecrated	Cemeteries Cons'r'd	Number	Value	Number		Value
Nova Scotia.....	9	—	1	—	3	4	3	2	125	5	35	71	251	\$ 886,805.00	1	1	2	—	\$114,275.00	—	\$144,847.00	\$ 8,484.
Quebec.....	7	—	2	—	3	1	4	1	87	45	21	42	132	515,950.00	—	—	1	33	52,225.00	63	182,291.00	50,247.
Toronto.....	15	—	—	—	14	15	11	2	226	65	104	43	224	2,409,390.00	2	2	1	215	320,706.00	66	243,800.00	—
Fredericton.....	5	—	—	—	6	4	9	—	77	17	31	37	181	700,200.00	1	1	2	39	60,600.00	60	117,700.00	18,627.
Montreal.....	10	—	1	—	5	7	7	—	135	—	—	—	175	1,344,962.00	2	3	—	—	157,580.00	—	209,475.00	c.14,400.
Huron.....	7	—	—	—	3	12	9	2	160	—	74	71	284	—	—	7	—	—	—	118	—	51,432.
Ontario.....	2	—	—	—	3	2	3	1	76	3	36	26	138	—	2	2	1	13	—	47	—	25,488.
Algoma.....	7	—	—	—	4	3	7	—	52	12	12	53	119	292,245.40	3	1	2	10	35,985.00	45	78,850.00	5,932.
Niagara.....	—	—	—	—	2	2	—	4	87	7	53	15	110	790,695.00	—	3	1	38	131,090.00	54	181,950.00	27,100.
Ottawa.....	3	—	1	—	2	—	3	1	78	28	38	27	127	1,013,608.00†	1	—	—	17	—	59	—	2,534.
Rupert's Land.....	10	—	—	—	11	6	6	1	113	53	41	84	161	657,309.00	6	7	—	19	58,550.00	65	141,810.00	9,468.
Moosonee.....	2	—	2	—	—	—	—	—	11	14	—	13	17	22,800.00	1	1	—	4	2,100.00	8	10,500.00	5,110.
Saskatchewan.....	6	1	1	—	27	2	4	—	71	55	10	100	75	—	—	—	34	—	50	—	7,245.	
Athabasca.....	—	—	—	—	—	—	—	—	9	6	—	9	12	8,000.00	1	1	—	none as such	7	10,000.00	300.	
Qu'Appelle.....	6	—	—	—	4	10	—	—	85	41	19	64	104	257,053.00	21	43	16	3	23,750.00	47	61,343.00	5,000.
Calgary.....	3	6	1	—	7	17	5	—	85	36	21	59	77	144,027.00	12	12	1	—	—	38	4,465.00	920.
Mackenzie River.....	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Yukon.....	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Keewatin.....	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Columbia.....	—	—	—	—	—	4	1	1	30	—	8	—	37	104,848.50	—	—	—	7	18,300.00	—	—	2,520.
Caledonia.....	1	—	—	—	—	3	1	—	14	—	—	—	—	—	—	—	—	—	—	—	—	—
New Westminster.....	4	1	—	—	3	21	4	2	67	25	16	25	51	193,900.00	4	2	—	38	—	28	—	—
Kootenay.....	3	2	2	—	2	16	3	—	33	19	8	19	33	103,648.86	—	—	—	—	—	17	38,894.60	—
TOTAL.....	100	10	11	—	99	129	80	17	1621	431	527	758	2308									

1912-13																						
Nova Scotia.....	6	—	2	—	15	7	6	4	125	5	35	77	252	1,000,005.00	—	4	—	—	\$141,125.00	—	\$164,647.00	\$ 7,600.
Quebec.....	6	—	5	—	4	2	3	2	85	47	21	42	131	661,117.00	1	1	4	34	71,300.00	63	195,591.00	52,000.
Toronto.....	5	—	1	—	8	12	15	4	236	62	104	44	249	—	2	1	—	—	—	68	—	—
Fredericton.....	3	—	—	1	4	5	6	5	77	17	32	36	181	743,850.00	—	—	2	39	85,300.00	60	116,450.00	18,260.
Montreal.....	2	1	1	—	9	6	4	4	133	—	—	—	174	1,404,127.00	—	—	—	—	165,350.00	—	235,875.00	c.15,000.
Huron.....	10	—	—	—	7	6	6	5	164	—	91	62	286	—	—	6	—	—	—	119	—	53,220.
Ontario.....	—	1	—	—	2	4	5	4	68	3	36	26	138	—	—	—	13	—	—	46	—	26,336.
Algoma.....	4	—	—	—	8	—	6	1	54	12	12	53	121	289,262.00	3	2	1	10	39,250.00	47	74,160.00	6,029.
Niagara.....	4	—	—	—	5	1	1	1	86	16	52	15	107	933,945.00	1	2	—	38	147,150.00	52	194,950.00	27,200.
Ottawa.....	2	—	—	—	—	3	—	1	79	25	36	28	130	1,215,899.02†	2	—	—	14	—	59	—	2,861.00
Rupert's Land.....	7	—	—	—	10	3	8	2	116	46	43	88	170	606,710.00	4	—	—	25	75,343.00	74	122,335.00	12,018.00
Moosonee.....	5	—	1	—	2	1	—	—	14	14	1	13	19	23,700.00	2	2	—	4	2,000.00	9	10,800.00	5,480.00

Quebec.....	6	—	5	—	4	2	3	2	85	47	21	42	131	661,117.00	1	1	4	34	71,300.00	63	195,591.00	52,040.67
Toronto.....	5	—	1	—	8	12	15	4	236	62	104	44	249	—	2	1	—	—	—	68	—	—
Fredericton.....	3	—	—	1	4	5	6	5	77	17	32	36	181	743,850.00	—	—	2	39	85,300.00	60	116,450.00	18,264.62
Montreal.....	2	1	1	—	9	6	4	4	133	—	—	—	174	1,404,127.00	—	—	—	—	165,350.00	—	235,875.00	e.15,000.00?
Huron.....	10	—	—	—	7	6	6	5	164	—	91	62	286	—	—	6	—	—	—	119	—	53,223.58
Ontario.....	—	1	—	—	2	4	5	4	68	3	36	26	138	—	—	—	13	—	—	46	—	26,336.00
Algoma.....	4	—	—	—	8	—	6	1	54	12	12	53	121	289,262.00	3	2	1	10	39,250.00	47	74,160.00	6,029.27
Niagara.....	4	—	—	—	5	1	1	1	86	16	52	15	107	933,945.00	1	2	—	38	147,150.00	52	194,950.00	27,200.00
Ottawa.....	2	—	—	—	—	3	—	1	79	25	36	28	130	1,215,899.02†	2	—	—	14	—	59	—	2,861.80
Rupert's Land.....	7	—	—	—	10	3	8	2	116	46	43	88	170	606,710.00	4	—	—	25	75,343.00	74	122,335.00	12,018.00
Moosonee.....	5	—	1	—	2	1	—	—	14	14	1	13	19	23,700.00	2	2	—	4	2,000.00	9	10,800.00	5,480.00 \$ 1
Saskatchewan.....	14	—	—	—	1	3	5	1	82	45	12	—	146	—	—	—	—	98	—	93	—	6,498.76 92,
Athabasca.....	3	—	—	—	1	1	3	—	8	11	—	10	18	11,500.00	6	6	—	none as such	—	7	10,000.00	500.00 50
Qu'Appelle.....	11	1	—	—	9	18	—	—	104	49	24	80	125	334,893.00	44	47	22	3	23,750.00	55	88,300.00	5,000.00 Inv
Calgary.....	—	3	2	—	7	14	8	1	94	56	30	50	97	258,757.00	31	31	1	—	—	47	61,870.00	920.00 Inv
Mackenzie River.....	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Yukon.....	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Keewatin.....	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	00	—	—
Columbia.....	2	—	—	—	—	15	1	—	41	—	9	—	30	80,600.00	7	1	—	6	13,500.00	12	27,750.00	2,524.91
Caledonia.....	—	2	—	—	1	3	1	—	18	—	—	—	—	—	—	—	—	—	—	—	—	—
New Westminster.....	4	1	—	—	3	11	6	2	74	25	23	33	56	—	2	—	—	41	—	28	—	—
Kootenay.....	2	4	2	—	2	3	15	—	36	19	8	23	40	114,525.00	—	—	—	—	—	20	40,900.00	—
TOTAL.....	90	13	14	1	98	118	99	37	1694	452	569	680	2470		105	103	30					

1913-14

Nova Scotia.....	3	—	—	—	—	5	1	1	130	18	37	79	258	971,705.00	—	6	5	—	116,725.00	—	\$171,597.00	\$ 7,338.66
Quebec.....	7	—	2	—	1	1	3	3	85	43	21	41	131	661,117.00	2	1	—	34	71,300.00	63	195,591.00	52,846.49
Toronto.....	12	—	—	—	7	9	4	4	237	59	114	42	249	2,576,169.00	4	2	—	51	463,050.00	85	215,750.00	—
Fredericton.....	4	—	—	—	5	5	4	1	81	28	34	34	181	764,900.00	—	—	2	43	97,300.00	62	137,400.00	18,037.99
Montreal.....	7	—	1	—	1	8	5	2	140	—	—	—	177	1,484,540.00	—	—	—	—	164,730.00	—	234,375.00	e.15,500.00?
Huron.....	7	—	—	—	8	5	6	8	170	—	89	65	288	—	—	9	—	—	—	123	—	54,640.08
Ontario.....	9	—	—	—	2	3	1	—	65	4	33	29	140	—	2	5	—	13	—	50	—	26,515.00
Algoma.....	7	1	—	—	7	1	7	—	54	12	13	52	123	323,099.90	4	1	1	13	39,985.00	49	101,060.00	6,403.38
Niagara.....	3	—	—	—	—	4	1	3	85	12	55	13	110	1,319,800.00	4	4	—	40	226,850.00	55	163,500.00	22,460.00
Ottawa.....	2	—	—	—	5	3	—	—	80	24	36	28	128	1,245,969.25†	—	—	—	11	—	59	—	2,876.25
Rupert's Land.....	7	1	—	—	6	8	2	—	122	54	47	87	182	830,847.00	8	4	—	22	158,921.00	77	180,995.00	14,094.00
Moosonee.....	4	—	4	—	5	—	3	—	14	15	1	13	24	27,300.00	5	2	—	4	2,000.00	9	10,800.00	5,645.16 \$100,
Saskatchewan.....	1	—	—	—	16	2	10	—	75	50	14	—	147	—	—	—	—	—	—	94	—	5,836.81 93,80
Athabasca.....	1	—	—	—	4	1	—	—	13	14	1	13	23	15,000.0	5	5	—	none as such	—	10	12,000.00	500.00 800
Qu'Appelle.....	8	2	—	—	7	20	—	—	123	61	26	110	171	383,973.00	25	67	29	6	29,150.00	75	115,935.00	5,100.00 Inv
Calgary.....	2	1	—	—	6	11	4	—	65	41	22	30	76	227,141.00	15	15	—	—	—	41	67,730.00	920.00 Inv
Mackenzie River.....	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Yukon.....	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Keewatin.....	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Columbia.....	2	—	—	—	2	4	2	1	44	—	9	—	36	163,550.00	—	—	—	8	9,600.00	15	45,800.00	21,703.16
Caledonia.....	2	—	—	—	3	1	1	1	26	12	—	26	32	54,135.00	2	—	—	4	3,500.00	14	21,000.00	500.00
New Westminster.....	3	—	—	—	3	10	8	—	76	30	30	36	46	—	2	—	—	61	—	30	126,852.00	—
Kootenay.....	—	2	1	—	1	13	4	1	37	18	13	19	46	155,789.00	—	—	—	—	—	21	50,820.85	—
Edmonton.....	—	—	—	—	—	5	4	—	34	2	7	26	50	110,600.00	—	—	—	—	—	21	19,150.00	—
TOTAL.....	91	7	8		89	119	70	25	1750	497	602	743	2618		78	121	37					

STATISTICS OF THE CHURCH OF

PERSONAGES	ENDOWMENTS		CHURCH POPULATION		Communicants on Rolls	BAPTISMS			CONFIRMED			Marriages	Burials	EDUCATIONAL					
	Value	Annual Value	Lands or Investm'ts	Families		Souls	Children	Adults	Total	Male	Female			Total	Universities, Colleges (Not Theological)	Art Students	Divinity Students	Theological Colleges	Students	Church Schools, Boys
\$144,847.00	\$ 8,484.81	—	11,861	47,447	12,842	—	—	2,124	445	729	1,174	546	1,118	—	—	—	1	49	1
182,291.00	50,247.34	Invts.	4,851	22,032	8,408	747	31	778	216	223	439	175	437	1	29	4	1	16	2
243,800.00	—	Both	—	102,803	27,429	3,679	138	3,817	844	1,102	1,946	1,855	2,891	—	—	—	2	311	1
117,700.00	18,627.44	—	6,429	31,143	5,282	815	87	902	256	407	663	290	578	—	—	—	—	—	1
209,475.00	c.14,400.00?	—	13,475	57,295	17,494	2,125	75	2,200	497	672	1,169	936	1,074	—	—	—	—	—	—
—	51,432.05	—	17,419	62,360	21,362	2,013	312	2,314	—	—	1,597	2,162	1,273	—	—	—	1	40	—
—	25,488.00	Both	6,478	26,771	9,454	847	37	884	349	431	780	280	558	—	—	—	—	—	1
78,850.00	5,932.03	Invts.	4,420	19,666	5,770	950	31	981	150	240	390	332	365	—	—	—	—	—	1
181,950.00	27,100.00	Invts.	9,772	40,557	14,021	1,332	142	1,474	528	601	1,129	735	831	—	—	—	—	—	1
—	2,534.68	Lands	7,471	31,755	13,379	1,022	23	1,045	367	414	781	378	502	—	—	—	—	—	—
141,810.00	9,468.00	—	9,446	31,286	11,727	2,147	164	2,311	310	479	789	1,022	605	1	47	18	1	32	1
10,500.00	5,110.00	\$96,500.00	1,609	6,500	1,150	194	3	197	27	38	65	77	92	—	—	—	—	—	7
—	7,245.37	90,475.00	—	15,700	3,505	1,069	—	1,069	—	—	210	339	290	1	—	—	1	48	—
10,000.00	300.00	400 acres	280	1,150	300	50	5	55	4	6	10	20	20	—	—	3	—	—	7
61,343.00	5,000.00	Invts.	4,420	20,685	5,299	1,055	46	1,101	—	—	438	512	288	—	—	—	1	10	—
4,465.00	920.00	Invts.	4,229	18,430	4,417	712	—	712	181	218	399	396	228	—	—	—	—	—	1
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	2,524.67	—	2,164	7,380	3,074	364	7	371	75	97	172	194	207	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	5,414	22,366	7,262	919	30	949	130	181	311	610	360	—	—	—	1	—	1
38,894.60	—	—	—	7,014	2,268	283	17	300	35	51	86	137	94	—	—	—	—	—	—
—	—	—	—	572,340	174,443	20,323	1,148	23,584	4,414	5,889	12,548	10,996	11,811	3	76	25	9	506	25
164,647.00	\$ 7,624.22	—	13,055	52,219	14,052	—	—	2,206	417	569	986	679	1,134	—	—	—	1	84	1
195,591.00	52,040.67	Invts.	4,906	22,341	8,832	679	41	720	381	377	758	192	411	1	42	10	1	16	2
—	—	both	—	108,014	30,929	4,282	197	4,479	920	1,332	2,252	—	—	—	—	—	2	299	1
116,450.00	18,264.62	—	7,019	30,561	8,783	876	88	964	219	295	514	294	535	—	—	—	—	—	1
235,875.00	c.15,000.00?	—	14,870	60,751	18,220	2,330	42	2,372	492	516	1,008	998	1,191	—	—	—	—	—	—
—	53,223.58	—	18,352	67,251	23,149	2,150	218	2,368	—	—	1,724	1,504	1,445	—	—	—	1	43	—
—	26,336.00	Both	6,495	26,392	8,733	876	42	918	184	319	503	351	481	—	—	—	—	—	1
74,160.00	6,029.27	Invts.	4,802	20,781	5,824	905	32	937	165	206	371	365	331	—	—	—	—	—	1
94,950.00	27,200.00	Invts.	10,926	42,978	14,799	1,462	81	1,543	385	469	854	762	821	—	—	—	—	—	1
—	2,861.80	Lands	7,684	32,593	13,578	1,046	34	1,080	413	503	916	404	523	—	—	—	—	—	—
22,335.00	12,018.00	—	9,620	34,563	12,250	1,844	56	1,900	237	339	576	1,010	801	1	67	8	1	29	1
10,800.00	5,480.00	\$ 105,500	1,661	6,600	1,500	188	4	192	91	96	187	97	98	—	—	—	—	—	7

00	22,341	8,832	679	41	720	381	377	758	192	411	1	42	10	1	16	2	102	2	66	109	398	3,800	
—	108,014	30,929	4,282	197	4,479	920	1,332	2,252	—	—	—	—	—	2	299	1	—	3	800	210	2,614	27,399	
019	30,561	8,783	876	88	964	219	295	514	294	535	—	—	—	—	1	59	—	—	111	650	5,363		
870	60,751	18,220	2,330	42	2,372	492	516	1,008	998	1,191	—	—	—	—	—	—	—	—	142	1,152	11,820		
332	67,251	23,149	2,150	218	2,368	—	—	1,724	1,504	1,445	—	—	—	1	43	—	—	—	245	1,980	16,896		
495	26,392	8,733	876	42	918	184	319	503	351	481	—	—	—	—	1	—	1	—	113	641	5,293		
902	20,781	5,824	905	32	937	165	206	371	365	331	—	—	—	—	1	33	1	23	88	437	4,312		
926	42,978	14,799	1,462	81	1,543	385	469	854	762	821	—	—	—	—	1	150	—	—	91	1,037	10,029		
984	32,593	13,578	1,046	34	1,080	413	503	916	404	523	—	—	—	—	—	—	—	—	108	638	6,766		
990	34,563	12,250	1,844	56	1,900	237	339	576	1,010	801	1	67	8	1	29	1	156	1	251	137	809	8,940	
991	6,600	1,500	188	4	192	91	96	187	97	98	—	—	—	—	7	197	7	229	22	41	861		
—	21,947	5,817	805	—	805	—	—	343	389	364	1	—	—	1	48	—	—	1	98	210	2,646		
—	1,175	340	60	8	68	12	12	24	30	20	—	—	3	—	—	7 schools		110	12	20	200		
—	24,014	6,516	972	36	1,008	—	—	376	636	367	—	—	—	1	12	—	—	—	88	344	2,835		
—	22,120	6,528	1,139	40	1,179	178	266	444	747	497	—	—	—	—	1	51	1	94	61	425	4,243		
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
—	8,086	2,654	344	7	351	83	117	200	210	153	—	—	—	—	—	—	—	—	19	118	1,385		
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
—	22,132	8,336	916	43	959	143	204	347	744	450	—	—	30	1	—	1	—	1	41	365	3,875		
—	8,510	2,840	384	16	400	70	103	173	196	125	—	—	—	—	—	—	—	—	33	114	1,166		
—	613,028	193,680	21,258	985	24,449	4,390	5,723	12,556	9,608	9,747	3	109	51	9	531	25	813	119	1687	1,928	13,334	129,417	
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
—	63,904	15,555	—	—	2,420	648	881	1,529	657	1,169	—	—	—	1	93	1	67	1	121	206	1,203	14,080	
—	22,482	9,080	758	37	795	298	319	617	203	480	1	50	9	1	11	2	121	2	79	100	397	3,796	
—	109,336	33,187	4,956	169	5,125	885	1,179	2,064	2,445	3,184	—	—	—	2	302	1	117	3	654	197	2,768	30,091	
—	30,194	9,624	961	84	1,045	204	349	553	362	587	—	—	—	—	1	58	—	—	126	695	5,861		
—	64,381	19,070	2,542	78	2,620	576	698	1,274	977	1,331	—	—	—	—	—	—	—	—	140	1,132	12,552		
—	70,575	27,485	2,434	201	2,635	—	—	1,842	1,157	1,378	—	—	—	1	41	—	—	—	250	2,062	18,441		
—	26,523	9,997	973	43	1,016	471	578	1,049	377	543	—	—	—	—	1	—	1	—	113	631	5,234		
—	22,595	6,325	1,038	53	1,091	231	271	502	396	438	—	—	—	—	1	45	1	34	85	494	4,807		
—	46,115	15,619	1,869	129	1,998	564	712	1,276	777	906	—	—	—	—	1	150	—	—	97	1,139	11,401		
—	34,620	14,305	1,094	19	1,113	368	496	864	409	549	—	—	—	—	—	—	—	—	106	639	6,791		
—	35,410	13,575	2,326	68	2,394	440	594	1,034	1,171	783	1	54	11	1	44	1	131	1	295	192	1,014	10,960	
—	6,702	1,560	211	31	242	77	76	153	71	81	—	—	—	—	7	189	7	231	22	42	951		
—	25,803	6,541	—	—	1,179	—	—	—	466	321	1	—	—	1	44	—	—	1	86	246	3,194		
—	1,540	400	70	10	80	14	16	30	40	30	—	—	3	—	—	6 schools		100	12	20	200		
—	32,188	8,102	1,682	69	1,751	—	—	772	763	475	—	—	—	1	15	—	—	—	108	384	3,976		
—	16,783	3,999	967	48	1,015	173	243	416	538	302	—	—	—	—	1	41	1	68	41	260	2,896		
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
—	5,098	1,130	340	5	345	114	141	255	112	109	—	—	—	—	—	—	—	—	24	130	1,374		
—	4,500	750	—	—	—	64	57	131	—	—	—	—	—	—	1	10	—	14	10	38	450		
—	25,034	8,753	1,060	69	1,129	188	273	461	629	428	—	—	38	1	—	1	72	—	61	403	4,381		
—	9,007	2,972	408	18	426	46	61	107	222	132	—	—	—	—	—	—	—	—	42	138	1,523		
—	8,900	2,803	592	14	606	51	75	126	224	183	—	—	—	—	—	—	—	—	39	186	1,910		
—	661,690	210,832	24,281	1,145	29,025	5,412	7,019	15,055	11,996	13,409	3	104	61	9	550	25	1001	18	1596	2057	14,021	144,869	2

F ENGLAND IN CANADA

SUNDAY SCHOOLS				CONTRIBUTIONS FOR CHURCH OBJECTS				CONTRIBUTIONS FOR MISSIONS			ENCUM'S ON REAL ESTATE				
Church Schools, Boys		Church Schools, Girls		Number	Officers and Teachers	Scholars	Within the Parish	Within the Diocese (Excluding Diocesan and M.S.C.C. Missions)	Beyond the Diocese	Aggregate	Diocesan	M.S.C.C.	Aggregate	GRAND TOTAL	Amount
Pupils		Pupils													
1	64	1	115	193	1,092	11,499	\$136,684.50	\$ 8,078.34	\$4,058.78	\$140,743.28	\$ 9,361.36	\$ 8,940.42	\$18,301.78	\$159,045.06	—
2	121	2	64	112	398	3,693	84,443.03	14,592.84	9,501.83	108,537.70	4,846.68	7,753.29	12,599.97	121,137.67	none
1	—	3	600	215	2,358	24,703	201,777.00	247,763.00	40,858.00	490,398.00	19,733.00	40,858.00	60,591.00	550,989.00	518,066.00
1	48	—	—	127	689	5,733	63,304.01	3,626.61	1,074.27	68,004.89	6,758.44	4,565.23	11,273.67	84,278.56	none
—	—	—	—	141	1,104	11,430	247,994.32	—	—	—	18,639.12	15,678.91	—	368,820.30	—
—	—	—	—	237	1,764	15,020	250,497.00	33,879.00	2,932.00	287,358.00	11,195.00	17,377.00	28,572.00	315,930.00	—
1	—	1	—	114	626	5,000	94,036.00	3,166.00	755.00	97,957.00	7,748.00	7,403.00	15,151.00	113,108.00	—
1	26	1	13	93	427	4,075	74,438.05	1,763.23	765.52	76,966.80	1,588.01	4,384.56	4,998.76	164,904.93	96,880.02
1	150	—	—	95	1,000	9,264	160,228.00	5,656.00	2,492.00	168,376.00	2,724.00	9,874.00	13,598.00	181,974.00	97,619.00*
—	—	—	—	116	627	6,625	137,925.52	20,239.92	5,316.76	163,482.20	9,972.62	9,407.43	19,380.05	182,862.25	94,279.72
1	155	1	250	142	814	8,241	175,862.00	3,030.00	2,636.00	181,528.00	11,544.00	5,014.00	16,558.00	198,086.00	273,974.00
7	201	7	219	14	24	548	1,980.00	110.00	125.00	2,255.00	75.00	532.34	607.34	2,862.34	none
—	—	1	—	57	188	2,031	38,317.54	1,924.11	1,514.98	41,756.63	—	1,783.69	—	43,540.32	—
7 schools	—	—	110	9	14	160	—	870.00	—	—	—	200.00	—	1,070.00	—
—	—	—	—	73	266	2,575	123,754.00	1,663.00	752.00	126,169.00	3,782.00	2,879.00	6,661.00	132,830.00	58,002.00
1	40	1	111	67	246	2,356	62,744.00	9,924.00	770.00	73,438.00	(no separate record)	—	2,517.00	75,955.00	41,452.00
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	25	131	1,601	27,735.96	1,912.20	438.50	30,086.66	3,769.95	2,933.64	6,703.59	36,790.25	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
1	—	1	—	38	388	3,566	184,324.00	880.00	581.00	185,785.00	3,561.00	3,263.00	6,824.00	192,609.00	108,634.00
—	—	—	—	31	107	1,096	35,083.19	—	—	38,834.87	—	1,462.04	1,570.54	40,405.41	—
25	805	19	1482	1,899	12,263	119,216	2,101,128.12	—	—	—	—	144,309.55	225,907.70	2,967,198.09	1,288,906.74
1	65	1	114	200	1,341	11,588	\$175,270.15	\$10,732.66	\$3,150.82	\$189,153.63	\$ 8,627.93	\$12,166.55	\$20,794.48	\$209,948.11	—
2	102	2	66	109	398	3,800	85,326.60	8,974.37	7,364.51	101,665.48	4,332.02	8,400.00	12,732.01	114,397.49	none
1	—	3	800	210	2,614	27,399	55,431.00	40,934.00	64,288.00	160,653.00	21,827.00	45,798.00	67,625.00	228,278.00	468,967.00
1	59	—	—	111	650	5,363	85,965.60	2,777.95	2,955.15	91,698.70	8,602.69	4,768.09	13,370.78	105,069.48	none
—	—	—	—	142	1,152	11,820	252,238.96	—	—	—	15,061.62	15,231.35	—	325,793.71	—
—	—	—	—	245	1,980	16,896	260,614.00	34,806.00	4,189.00	299,609.00	10,791.00	16,985.00	27,779.00	327,388.00	—
1	—	1	—	113	641	5,293	110,631.00	3,647.00	214.00	114,492.00	7,394.00	7,066.00	14,460.00	128,952.00	—
1	33	1	23	88	437	4,312	75,109.28	1,510.20	524.89	77,144.37	1,139.68	4,025.03	4,647.49	154,100.94	87,169.67
1	150	—	—	91	1,037	10,029	156,000.00	4,390.00	2,397.00	162,787.00	2,271.00	11,010.00	13,281.00	176,068.00	93,702.00*
—	—	—	—	108	638	6,766	161,268.12	20,960.58	4,346.06	186,574.76	9,541.29	9,894.81	19,436.11	206,010.87	91,555.24
1	156	1	251	137	809	8,940	239,837.00	2,737.00	2,074.00	244,648.00	20,195.00	6,675.00	26,870.00	271,518.00	220,589.00
7	197	7	229	22	41	861	2,355.00	217.60	74.37	2,646.97	107.15	545.41	652.56	3,299.53	none
—	—	1	—	98	210	2,646	68,438.86	2,025.41	426.13	70,890.40	—	2,612.00	—	73,502.40	—

ADA

	CONTRIBUTIONS FOR MISSIONS			GRAND TOTAL	ENCUM'S ON REAL ESTATE	INSURANCE				NOTES
	Diocesan	M.S.C.C.	Aggregate			Amount	Church Buildings	Parsonages	School Buildings		Other Property
88	\$ 9,361.36	\$ 8,940.42	\$18,301.78	\$159,045.06	—	\$421,910.00	\$ 84,750.00	\$53,750.00	—	
90	4,846.68	7,753.29	12,599.97	121,137.67	none	344,500.00	104,755.00	33,100.00	\$32,800.00	
00	19,733.00	40,858.00	60,591.00	550,989.00	518,066.00	1,321,830.00	on all Church property			
99	6,758.44	4,565.23	11,273.67	84,278.56	none	422,345.00	82,350.00	45,675.00	30,700.00	
-	18,639.12	15,678.91	—	368,820.30	—	936,870.00	145,630.00	79,885.00	—	
00	11,195.00	17,377.00	28,572.00	315,930.00	—	—	—	—	—	
00	7,748.00	7,403.00	15,151.00	113,108.00	—	497,756.00	on all Church property valued at \$891,550.00			
00	1,588.01	4,384.56	4,998.76	164,904.93	96,880.02	226,935.00	49,050.00	12,550.00	16,450.00	
00	2,724.00	9,874.00	13,598.00	181,974.00	97,619.00*	464,030.00	96,250.00	64,600.00	—	*(Including debts due by congregations
00	9,972.62	9,407.43	19,380.05	182,862.25	94,279.72	366,692.00	110,300.00	39,500.00	—	† This includes value of S. Sch. Building and Parsonages.
00	11,544.00	5,014.00	16,558.00	198,086.00	273,974.00	291,090.00	87,650.00	34,775.00	17,313.00	
00	75.00	532.34	607.34	2,862.34	none	9,800.00	2,000.00	500.00	—	
3	—	1,783.69	—	43,540.32	—	—	—	—	—	
	—	200.00	—	1,070.00	—	3,000.00	6,000.00	1,600.00	—	
00	3,782.00	2,879.00	6,661.00	132,830.00	58,002.00	104,281.00	38,676.00	16,100.00	7,990.00	
00	(no separate record)	—	2,517.00	75,955.00	41,452.00	82,162.00	19,400.00	—	—	
	—	—	—	—	—	—	—	—	—	
	—	—	—	—	—	—	—	—	—	
6	3,769.95	2,933.64	6,703.59	36,790.25	—	63,000.50	22,600.00	13,000.00	12,350.00	
00	3,561.00	3,263.00	6,824.00	192,609.00	108,634.00	170,400.00	—	—	—	
7	—	1,462.04	1,570.54	40,405.41	—	49,750.00	21,475.00	—	—	
		144,309.55	225,907.70	2,967,198.09	1,288,906.74	5,776,351.50	870,886.00	395,035.00	117,603.00	
3	\$ 8,627.93	\$12,166.55	\$20,794.48	\$209,948.11	—	\$489,360.00	\$101,350.00	\$75,550.00	—	
3	4,332.02	8,400.00	12,732.01	114,397.49	none	361,800.00	105,925.00	37,000.00	\$33,400.00	
00	21,827.00	45,798.00	67,625.00	228,278.00	468,967.00	—	—	—	—	
00	8,602.69	4,768.09	13,370.78	105,069.48	none	460,270.00	79,650.00	41,030.00	29,435.00	
	15,061.62	15,231.35	—	325,793.71	—	963,231.00	157,710.00	85,235.00	—	
00	10,791.00	16,985.00	27,779.00	327,388.00	—	—	—	—	—	
00	7,394.00	7,066.00	14,460.00	128,952.00	—	509,645.00	on all Church property valued at \$899,723.00			
	1,139.68	4,025.03	4,647.49	154,100.94	87,169.67	239,396.00	49,050.00	12,550.00	19,610.00	
00	2,271.00	11,010.00	13,281.00	176,068.00	93,702.00*	452,550.00	97,700.00	69,500.00	—	* See note * above.
00	9,541.29	9,894.81	19,436.11	206,010.87	91,555.24	378,425.00	110,750.00	38,650.00	—	† See note † above.
00	20,195.00	6,675.00	26,870.00	271,518.00	220,589.00	345,930.00	83,820.00	50,206.00	22,430.00	

101,665.48	4,332.02	8,400.00	12,732.01	114,397.49	none	361,800.00	105,925.00	37,000.00	\$33,400.00	
160,653.00	21,827.00	45,798.00	67,625.00	228,278.00	468,967.00	—	—	—	—	
91,698.70	8,602.69	4,768.09	13,370.78	105,069.48	none	460,270.00	79,650.00	41,030.00	29,435.00	
—	15,061.62	15,231.35	—	325,793.71	—	963,231.00	157,710.00	85,235.00	—	
299,609.00	10,791.00	16,985.00	27,779.00	327,388.00	—	—	—	—	—	
114,492.00	7,394.00	7,066.00	14,460.00	128,952.00	—	509,645.00	on all Church property valued at \$899,723.00			
77,144.37	1,139.68	4,025.03	4,647.49	154,100.94	87,169.67	239,396.00	49,050.00	12,550.00	19,610.00	
162,787.00	2,271.00	11,010.00	13,281.00	176,068.00	93,702.00*	452,550.00	97,700.00	69,500.00	—	* See note * above.
186,574.76	9,541.29	9,894.81	19,436.11	206,010.87	91,555.24	378,425.00	110,750.00	38,650.00	—	† See note † above.
244,648.00	20,195.00	6,675.00	26,870.00	271,518.00	220,589.00	345,930.00	83,820.00	50,206.00	22,430.00	
2,646.97	107.15	545.41	652.56	3,299.53	none	11,700.00	2,000.00	500.00	—	
70,890.40	—	2,612.00	—	73,502.40	—	—	—	—	—	
—	—	200.00	—	1,420.00	—	3,500.00	6,000.00	1,600.00	—	
128,701.00	4,549.00	3,270.00	7,819.00	136,520.00	59,291.00	172,397.00	53,230.00	16,100.00	10,550.00	
156,770.74	2,991.60	2,611.85	5,603.46	162,374.20	149,066.25	134,117.00	30,670.00	—	—	
—	—	—	—	—	—	—	—	—	—	
—	—	—	—	—	—	—	—	—	—	
31,628.32	3,303.49	3,263.07	6,566.56	38,194.88	—	64,900.00	20,250.00	10,550.00	11,550.00	
—	—	—	—	—	—	—	—	—	—	
176,971.00	4,600.00	2,079.00	6,679.00	183,650.00	131,340.00	222,040.00	—	—	—	
47,056.54	—	1,897.60	2,024.85	44,471.70	—	55,400.00	25,025.00	—	—	
—	—	158,498.76	250,341.30	2,890,957.31	1,301,680.16	4,864,661.00	923,130.00	438,471.00	126,975.00	
—	—	—	—	—	—	—	—	—	—	
\$188,162.42	\$ 9,940.45	\$11,232.94	\$21,173.39	\$209,335.71	—	\$971,705.00	\$104,050.00	\$75,050.00	—	
155,945.86	3,291.76	8,488.21	11,779.97	167,725.83	none	361,800.00	105,925.00	37,000.00	\$33,400.00	
625,724.00	11,583.00	35,794.00	47,377.00	673,101.00	682,150.00	1,368,285.00	on all Church property			
95,737.13	8,563.95	4,385.81	12,949.76	108,686.89	none	502,445.00	99,200.00	60,530.00	32,320.00	
—	17,178.63	15,672.81	—	330,017.62	—	1,048,780.00	161,980.00	89,135.00	—	
304,594.00	11,874.00	18,020.00	29,894.00	344,488.00	—	—	—	—	—	
109,797.00	7,124.00	7,300.00	14,424.00	124,221.00	—	548,454.00	on all Church property valued at \$1,049,454.00			
84,321.82	1,362.09	4,660.78	5,731.09	180,217.60	93,274.71	227,668.00	59,500.00	12,550.00	16,400.00	
182,193.00	3,880.00	12,265.00	16,145.00	198,338.00	101,900.00*	501,816.00	124,900.00	85,600.00	—	* See note * above.
176,990.89	11,173.02	10,524.97	21,697.99	198,688.88	90,326.86	418,775.00	117,500.00	32,200.00	—	† See note † above.
268,609.00	18,844.00	5,468.00	24,312.00	292,921.00	380,067.00	400,166.00	83,554.00	50,825.00	23,367.00	
3,709.66	77.30	574.30	651.60	4,361.26	none	11,800.00	2,000.00	500.00	—	
107,073.19	—	3,213.00	—	111,286.19	—	—	—	—	—	
—	—	300.00	—	3,200.00	—	4,000.00	7,000.00	1,600.00	—	
171,550.00	4,756.00	3,350.00	8,106.00	179,656.00	84,372.00	244,647.00	74,730.00	18,840.00	13,736.00	
98,699.57	3,835.43	620.46	4,455.89	130,155.46	75,795.00	129,789.00	37,100.00	—	—	
—	—	—	—	—	—	—	—	—	—	
—	—	—	—	—	—	—	—	—	—	
29,732.80	6,913.78	1,186.15	8,099.93	37,832.73	—	84,000.00	32,400.00	12,450.00	21,150.00	
—	3,149.00	500.00	3,649.00	—	none	22,500.00	8,100.00	—	—	
198,982.00	5,005.00	3,069.00	8,074.00	207,056.00	114,347.00	168,454.00	50,300.00	16,450.00	22,505.00	
58,279.29	—	2,138.00	2,282.75	47,719.78	—	65,625.00	26,525.00	—	—	
—	—	240.00	—	—	—	74,600.00	7,975.00	—	—	
—	—	149,003.43	240,803.37	3,549,008.95	1,622,232.57	7,155,309.00	1,102,739.00	492,730.00	162,878.00	

As Convener, a circular letter was sent by the Bishop of Toronto to every member of the Committee, asking for suggestions of subjects to be discussed, and for any advice in regard to the success of the Congress. The replies were passed on to the members of the Committee in Toronto, and have been considered by them in considering the following draft report.

Correspondence has been entered upon with His Grace the Archbishop of York, the Bishop of London, the Bishop of Glasgow, and the Bishop of Massachusetts, with a view to their attendance at the meetings of the Congress. The Archbishop of York and the Bishop of London regret their inability to be present, as does also the Bishop of Massachusetts. The Bishop of Glasgow accepts, and the local Committee now looks to the Synod to suggest other names to take the place of those who find it impossible to be present.

The dates fixed for the Congress are from September 11th to the 19th, 1915, and the various details of the Congress have been passed to the following committees to be dealt with, viz. :

- Central Executive ;
- Financial ;
- Historical ;
- Musical ;
- Press and Publicity ;
- Hospitality.

As such an undertaking as a Church Congress requires attention long before the time that it will be held, it was decided to get the members of the committees at work early in A.D. 1914, and a meeting of the Central Executive was held on February 10th.

Mr. Lawrence Baldwin asked to be relieved of his duties as Secretary, and Rev. Canon Plumtre was appointed in his place.

The Central Executive Committee assumed the duty of preparing a programme for submission to the General Synod, and asked the General Synod to commit the final arrangements to the care of this Committee, with any suggestions which the General Synod may see fit to make. A Sub-Committee was appointed to prepare a programme for presentation to the Central Executive. This Sub-Committee held three meetings, and reported to the Central Executive on March 13th. The proposed programme was again referred to the Programme Committee. The Programme Committee have held five meetings since March 13th, and have made

a great deal of progress in the preparation of a programme which they believe will be found helpful and interesting. The final disposition of the programme remains with the General Synod Committee. Appended is the proposed draft of programme.

JAMES TORONTO.

THE ANGLICAN POSITION.

1. *A Call to Consider First Principles.*
 - (a) The value of our Catholic heritage; loyalty to a great tradition in polity, creed, sacraments and customs.
 - (b) The value of our Protestant heritage; intellectual and spiritual freedom.
2. *The Largeness of this Ideal.*
 - (a) Illustrated by post Reformation movements in the Church of England.
 - (b) Loyalty to the whole of this heritage essential to the life of the Church of England.

THE CHURCH OF THE PRESENT AGE.

Introduction—New Forces of our Age—Science, Historical Research, Socialism.

1. *The Influence of Science upon Christian Thought.*
2. *Historical Research.*
 - (a) Illumination of the Old Testament.
 - (b) The gain to the student of the New Testament.
3. *Socialism.*
 - (a) The awakening of the world to the obligations involved in the Brotherhood of Mankind.
 - (b) A call to the Church to respond to the claims of her own ideal.

THE CHURCH AND THE LIFE OF THE PEOPLE.

1. *The Church and State Education.*
 - (a) The problem of religious education in State schools and its solutions.
 - (b) The responsibility of the Church for the education of public opinion on this question.

2. *The Church and the Daily Life of the People.*

The message of the Church concerning—

- (a) Literature.
- (b) Amusements.
- (c) Luxury and extravagance.

3. *The Church and its Religious Mission.*

- (a) The effective pastor; his message and his life.
- (b) The effective lay member; his worship and his work.

THE CHURCH AND SOCIAL PROBLEMS.

1. *Industrial Conditions.*

- (a) The Church's attitude.
- (b) The Church's remedy for evils.

2. *Social Service—A New Vocation.*

- (a) Religion as a basis for social service.
- (b) The value and need of the trained worker.
- (c) The value and need of the volunteer worker.

3. *Some City Problems.*

- (a) The evils of overcrowding, and the housing question.
- (b) The relief of distress.
- (c) Aggressive work in congested districts and new suburbs

4. *Some Rural Problems.*

- (a) In home life.
- (b) In church life.

5. *Women's Work.*

- (a) What women are doing.
- (b) Opportunities for service.

CHURCH UNITY.

- 1. *Scriptural.*
- 2. *Historical.*
- 3. *Practical.*

INCREASING THE EFFICIENCY OF THE CHURCH.

- (a) The Christian ministry—call and training.
- (b) The Services of the Church.
 - (1) Liturgical.
 - (2) Non-liturgical.

MISSIONARY PROBLEMS.

- (a) The evangelistic element in our parochial life.
- (b) The immigrant question.
- (c) The problems of the West.
- (d) The interlocking of home and foreign work.

NATIONAL LIFE.

The Church—

- (a) An expression of God's will.
- (b) Her duty to the State.

The State—

- (a) An expression of man's will.
- (b) Its duty to the Church.

PAROCHIAL PROBLEMS.

- (a) City waifs and strays.
- (b) Family prayer.
- (c) Institutional churches.

(See addition, page 142).

VIII.

COMMITTEE ON MORAL AND SOCIAL REFORM.

Since their appointment at the General Synod in London, September, 1911, your Committee have held three meetings of the full Committee and one of the Executive Sub-Committee.

The matters referred to them by the General Synod were considered, viz. :

1. The two notices of motion of Archdeacon Ingles, pages 84 and 85, Journal, 1911, on the question of
 - (a) Straw Bail.
 - (b) Indeterminate sentence, and
2. The report of the Committee *re* Mormonism, page 87 of Journal, 1911.

Your Committee determined in both matters to act with the Social Service Council of Canada in dealing with them.

In reference to Straw Bail the matter was gone into by a Committee of the Social Service Council of Canada, and a recommendation made to the Government. On further examination of the matter it was felt that when "Straw Bail" was accepted it signified maladministration of justice and meant collusion in the case. The present law requires actual real estate for bail, in default of the same imprisonment. There has been no complaint of "Straw Bail" being given since the incident which brought the matter before the Council of Canada some three or four years ago.

At present for minor causes there is in practice an indeterminate sentence not exceeding two years, during which period the offender may be allowed out on parole, which is working fairly well.

In reference to the question of Mormonism, your Committee are acting with the Social Service Council of Canada. A report concerning the action taken will be found later on in this report.

On request of the Sunday School Commission a report was prepared recommending a plan of action in the Sunday Schools for the advancement of temperance among the young people of the Church. At present the action taken has resulted in the drawing up of two pledges—one for children of Confirmation age and another for adults in the Bible Classes. It is desired in this way to supply the place of the C.E.T.S., once such an important factor in the activities of the Church.

I. SOCIAL SURVEYS.

Your Committee are of opinion that the holding of Social Surveys is of great value in revealing conditions of living in country districts as well as in our great cities and large towns, and in bringing to light the moral conditions which exist in those places where such surveys are held. Social Surveys have lately been held in Toronto, Port Arthur, London, Calgary, and other places in Canada. In Toronto only did the Church of England take any part in these surveys. Unfortunately, the results of the investigation in Toronto have not been put into print.

The object of a Social Survey is the bringing to light the conditions which exist in the area in which the survey has been made with a view to the improvement of those conditions. Such Surveys are of service not only in our crowded cities, but also in rural communities. No Christian man will now claim that he has no responsibility for the way other men live. Our lives are

so inter-related that we must think of the conditions under which men live ; "Let not every man look on his own things, but every man also on the things of others." What are the amusements of the people ? What are the conditions of the wage earning population, their nationality, their hours, their wages, their housing—are they such as make it possible for men to live ? What are the social vices of the people ? What steps can be taken to eradicate the evils which exist ? What are our churches doing to alleviate distress ? What opportunities are we giving to increasing populations to know and to worship God ? Matters of this kind are dealt with in the Social Survey, evils are brought to light, and the social worker is brought face to face with facts and thus better enabled to discover remedies and how to deal with existing conditions.

Your Committee hope that the Church in all places where such Surveys are held will take a prominent place and forward the effort in any way possible.

2. SOCIAL VICE.

Your committee commend to the members of the Church the unanimous decision of the Vice Commissioners appointed in several cities of the United States, as stated by Dean Sumner of Chicago : "To commercialize vice is an immoral act. Segregation has never segregated, neither has it solved even the remotest phase of the problem ; rather it has increased and aggravated it ; and the only method to be pursued is constant and persistent repression as the immediate method—absolute annihilation as the ideal."

The Church must continue her work of teaching clearly, unmistakably and persistently that it is the duty of men and women, boys and girls, to keep the body, which is the temple of the Holy Ghost, redeemed by the precious blood of Jesus Christ, in temperance, soberness and chastity, and that this law of chastity is binding equally upon both men and women. Amendments to the criminal code relating to this subject are dealt with further on.

3. IMMORAL THEATRICALS.

The indiscriminate condemnation of the stage is much to be regretted. To the stage belongs a place in the promotion of a true standard of right living. Because there are novels published to-day the reading of which can only lower the tone of the spiritual life of the reader, we do not condemn all novels as being injurious

in this respect, neither are all plays and all actors to be condemned because some suggest that which is impure and degrading. Your Committee commend the action of those cities where a proper censorship of plays is exercised, and those Provinces which have appointed censors of the moving-picture shows. It remains for the general public to be careful to patronize only such plays or shows as tend to elevate rather than to degrade, and to bring to the attention of the Morality Department of the municipality any, either plays or shows, which are immoral and degrading in character.

In some of our Provinces legislation has been enacted prohibiting the attendance of children under 16 years of age at all picture shows and theatres without their parents or guardians.

Your Committee commend to the Church the work of the English Actors' Church Alliance, and express the hope that in all places where there are theatrical shows an effort be made on the part of the Church to reach the actors and others connected with them, and thus bring to bear upon their lives the spiritual influence of the Church.

4. PRIZE FIGHTS.

The death of one of the contestants in a prize fight in the neighbourhood of Calgary a little more than a year ago, has brought the subject of prize fights before the notice of the public in a very prominent way. The holding of such fights in Saskatoon, Toronto and other cities of Canada in the guise of boxing bouts makes it necessary that some more stringent action should be taken to suppress the holding of such fights.

Your Committee urge upon the members of the Church to support the action of the Social Service Council of Canada in endeavouring to obtain such alteration of the Criminal Code as may make it plain what constitutes a prize fight that such degrading contests may be suppressed throughout Canada.

We appeal to the press of Canada to refrain from publishing the brutalizing details in connection with fights which do occur, which details can only have a degrading influence on the reader.

5. AMENDMENTS TO CRIMINAL CODE.

Your Committee have acted with the Social Service Council of Canada in promoting certain amendments to the Criminal Code of Canada. Of the amendments asked, the following have been

granted and came into force on the 14th of September, 1913, as a part of the Criminal Law of Canada, viz. :

- (1) The section on "Procuring."
- (2) The section on suppression of common bawdy houses.
- (3) Solicitation, inmates of houses of prostitution, etc.
- (4) Duty to provide necessaries.
- (5) Searching disorderly houses.
- (6) Search and seizure in Opium Joints.

The following, however, are not among the number :

- (1) Raising the age of consent.
- (2) Prohibiting race track gambling.
- (3) Making all employers punishable who seduce female employees.
- (4) Making adultery and lewd cohabitation offences.
- (5) Prohibiting prize fights under the guise of boxing bouts.

With reference to these that have not been granted, your Committee hope that the members of the Church can do something to awaken the public conscience in their neighbourhood and thus bring an influence to bear upon the parliamentary representative in each constituency that will lead to his using his influence in promoting such legislation.

It is the conviction of your Committee that the Church should never be silent until the law of God becomes the law of society.

6. THE BRITISH COLUMBIA INDIAN LAND QUESTION.

For forty years the Indians of British Columbia have made certain claims in regard to the land of their fathers, by reason of their being the original inhabitants of the country, and in virtue of a proclamation of King George III. It is satisfactory to know that steps are now being taken to settle this long-standing question.

7. THE WHITE SLAVE TRAFFIC.

Since the last meeting of the Synod the "National Committee for the Suppression of the White Slave Traffic" has been formed. It consists of representatives from the units composing the Social Service Council of Canada, and from the following units as well. The Roman Catholic Church of Canada, the National Council of Women, the Woman's Christian Temperance Union, the National Young Women's Christian Association, and the National Young Men's Christian Association, and any other national organization in sympathy with the object.

The Church of England in Canada is represented on this committee by the Rt. Rev. the Bishop of Toronto and Arch-deacon Ingles.

This National Committee urged for amendments to the Criminal Code resulting in such splendid legislation as has placed Canada in the forefront so far as legislation is concerned in the battle with the White Slave Traffic. However, yet further legislation is necessary as is indicated in the list of amendments already referred to or those which are being asked for.

The National Committee has sent out an appeal for funds, which appeal says: "Our Committee has made a careful estimate of its financial needs. If its work is to be carried on with vigor and success, we will require \$10,000 before the first of January, 1914, and much of this money is needed at once. This money will be carefully expended in such ways as will be most successful in the great war in which we engage. The Committee will patiently consider all matters before money is spent, and will follow only those methods of work which would be approved by the bodies represented in the Committee."

In the appeal which your Committee make for the funds of the Social Service Council of Canada, they do not include funds for the "National Committee for the Suppression of the White Slave Traffic." They hope that this most commendable work will receive the hearty support of the members of the Church both financially and otherwise.

8. POLITICAL PURITY.

The true life of a nation is moral and religious rather than intellectual and physical. National policies should, therefore, be devised with regard to the moral and spiritual elevation of the people, not only to their material welfare, much less for the purpose of gaining or retaining power at all costs. The land, with its abounding resources, is the gift of God, to be used in trust for the fulfilment of his Divine purposes. It should, therefore, be exploited in the interest of all the people, not for the enrichment of a few ambitious or unscrupulous men. The franchise is a wise provision to give expression and effect to the national will. The ballot should, therefore, be scrupulously guarded against corrupt and mercenary influences which can only tend to defeat the national will and to promote private or party ends. Appeals to the electorate should always be grounded on truth, righteousness and brotherly love, not on envy, cupidity or half truths which are often the worst forms of falsehood. The electors should go to the

polls under a deep sense of responsibility to God and with a view to the highest interests of the nation, not merely for present, personal or party gain. The Civil Service should be recruited on grounds of merit and fitness only, not by way of reward for political services or for the attainment of party ends. The press, as the organ and instructor of public opinion, should discuss public questions on their merits and from high patriotic considerations, not from the low and unworthy standpoint of defending its friends or defaming its enemies. The secular arm should hold the balance even between all religious communions, assuring freedom and justice to all forms of religious life, but it should not be swayed in its action by a desire to conciliate any religious organization at the expense of religious equality. As a constituent part of a world-wide Empire, with a universal mission, our country should look beyond the narrow bounds of selfish national interest and adopt the wider outlook of national service, with a view to the promotion of peace on earth and good will among men. We have been entrusted with a high and noble mission. It is the duty of the Church, in these perilous times, to hold aloft the standard of personal integrity and national honour as the only sure foundation of true and lasting greatness, in keeping with the lessons of history and the teachings of the Word of God.

Your Committee are fully in accord with the Social Service Council of Canada in reference to the enfranchisement of foreigners.

Instead of a mere declaration of residence within Canada for three years, we believe the law should be amended, requiring

(a) Residence for five years, the applicant to produce the immigration certificate, or a duplicate thereof, received upon entry, and to furnish evidence of his continued residence.

(b) Evidence of his ability to read and write in the language of the country, and that he understands that to buy or sell his vote is a criminal offence.

(c) That enfranchisement gives British citizenship, and not merely Canadian citizenship, which will cease merely by a return to his former or another country.

9. MARRIAGE, DIVORCE, AND MORMONISM.

Your committee accept the following clauses from the report of the Social Service Council of Canada at its last meeting :

The Ontario Legislature, in the session of 1913, enacted several amendments to the Act respecting the solemnization of marriage. Among these amendments were the following :

(a) A penalty of \$500.00, or imprisonment for not longer than twelve months, for issuing a license for a marriage or solemnizing a marriage, knowing or having reason to believe that either of the parties is an idiot, or insane, or under the influence of intoxicating liquor.

(b) A penalty of \$500.00, or imprisonment for not longer than twelve months, if any person who previously had the right to solemnize marriage, but has been deposed from the ministry or removed from the office by virtue of which he was authorized to solemnize marriage, shall solemnize or undertake to solemnize any marriage.

(c) If the city, county or district in which it is intended that the marriage shall be solemnized is not that in which either of the parties has for the space of fifteen days immediately preceding the issue of the license or certificate had his or her usual place of abode, the license or certificate may nevertheless be issued upon the production of an affidavit by one of the parties stating that notice of the intended marriage, stating the name, occupation, usual place of abode of each of the parties, has been published once a week for three successive weeks immediately preceding the application for the license or certificate in some newspaper published in the municipality in which the marriage is to take place, or if there is no such newspaper, then in a newspaper published in the nearest adjoining municipality, and accompanied by the production of the respective issues of such newspaper containing such notice.

(d) Upon an applicant for license or certificate stating that he is unable to make the affidavit mentioned in the preceding sub-section, and requesting the issuer or deputy issuer to report the circumstances of the case to the Registrar General, the issuer or deputy issuer shall do so, and the Registrar General, upon being satisfied that the reason for having the marriage solemnized in the place mentioned in the affidavit, is not to evade due publicity nor for any other improper purpose, may in writing authorize the issue of the license or certificate.

Information regarding amendments to Marriage Acts by the Legislatures of other Provinces, has not reached your Committee.

We recommend as follows :—

(a) That a synopsis of all Provincial and Federal Laws respecting the solemnization of marriage, or relating in any way to marriage, be prepared and published in leaflet form.

(b) That we seek amendments to the various Provincial Marriage Acts, which shall provide that the issuing of marriage

licenses be in the hands of a municipal officer or officers in each municipality, especially appointed by the Government for the purpose, and that while the accustomed fee for licenses should be required, yet this fee shall go to the municipality or Government, and the officer or officers receive a stated salary to be paid by the Government.

(c) That we seek amendments to the various Provincial Marriage Acts, which shall require that wherever the banns are not published, application for a marriage license shall be made, (say) 30 days before date of the proposed marriage, and the license shall not be issued until the issuer has received one copy of each of two issues of a local paper, printed at least seven days apart, in which there shall be advertised the application for said license, said paper being published within the municipality where the marriage is to take place, or, if there be no newspaper published in the said municipality, in the newspaper published nearest to the said municipality.

Your Committee have not dealt with the subject of mixed marriages, as it is presumed the Committee on the Ne Temere Decree will report on the same.

Re Divorce

The following statistics taken from the Year Book of Canada for 1910 will be found both interesting and informing :—

Year.	Ont.	Que.	N.W.T.	Man.	N.S.	N.B.	B.C.	P.E.I.
1868	..	..	..	..	3	..	..	..
1869	I	I	..	..	I	2	..	..
1870	..	..	..	..	2	I	..	..
1871	..	..	..	..	2	2	..	..
1872	..	..	..	..	I	3	..	..
1873	I	..	..	..	3	..	..	..
1874	..	..	..	..	..	..	..	..
1875	I	..	..	..	4	..	..	..
1876	..	..	..	..	I	2	..	..
1877	3	..	..	..	5	..	..	..
1878	2	I	..	..	I	3	I	..
1879	I	..	..	..	I	2	..	..
1880	..	..	..	..	3	2	..	..
1881	..	..	..	..	2	2	3	..
1882	..	..	..	..	4	I	I	..
1883	..	..	..	..	3	7	3	..
1884	I	..	..	..	4	3	2	..
1885	4	I	..	..	4	3	..	..

Year.	Ont.	Que.	N.W.T.	Man.	N.S.	N.B.	B.C.	P.E.I.
1886 ...	1	..	..	..	4	5	1	..
1887 ...	2	3	..	..	1	3	1	..
1888 ...	2	1	..	..	3	1	2	..
1889 ...	3	1	..	..	3	6	2	..
1890 ...	2	..	..	..	4	3	3	..
1891 ...	4	..	..	..	3	..	3	..
1892 ...	1	1	1	1	3	5	3	..
1893 ...	3	4	..	..	5	2	1	..
1894 ...	5	1	..	..	1	..	2	..
1895 ...	3	..	..	..	5	5	..	..
1896 ...	..	..	..	..	6	1	3	..
1897 ...	1	..	..	..	2	..	3	..
1898 ...	2	1	..	..	2	5	6	..
1899 ...	2	1	1	..	5	3	2	..
1900 ...	2	1	1	1	1	1	4	..
1901 ...	2	..	..	..	10	..	7	..
1902 ...	2	..	..	..	9	1	3	..
1903 ...	2	1	1	1	8	4	4	..
1904 ...	5	1	..	..	6	2	5	..
1905 ...	2	3	2	2	6	2	18	..
		Alta.	Sask.					
1906 ...	10	3	1	..	5	1	17	..
1907 ...	3	1	..	1	7	3	9	..
1908 ...	8	..	..	..	4	5	12	..
1909 ...	8	4	1	1	2	7	22	..
1910 ...	14	2	1	3	..	..	..	..

The value of these statistics is increased by the following information from the decennial census reports of the various Provinces :—

Provinces.	1871	1881	1891	1901	1911
Alberta.....	.....	.....	.....	73,022	374,663
Brit. Col'mbia	36,247	49,459	98,173	178,657	392,480
Manitoba....	25,228	62,260	152,506	255,211	455,614
New B'swick .	285,594	321,233	321,263	331,120	351,880
Nova Scotia .	387,800	440,572	450,396	459,574	492,338
Ontario	1,620,851	1,926,922	2,114,321	2,182,947	2,523,274
P.E. Island ..	94,021	108,891	109,078	103,259	93,728
Quebec	1,191,516	1,359,027	1,488,535	1,648,898	2,002,712
Saskatchewan	.....	.....	.....	91,279	492,432
Yukon .....	.....	.....	.....	27,219	8,512
N.W. Ter....	48,000	56,446	98,967	20,129	17,196

Divorces are granted by the Senate of Canada for the Provinces of Ontario, Quebec, Manitoba, Saskatchewan and Alberta. In the other Provinces (Nova Scotia, New Brunswick, Prince Edward Island and British Columbia), the Divorce Courts, which were in existence previous to Confederation, have been continued as provided by the British North America Act.

While not in favour of increasing the statutory grounds for Divorce, your Committee are in favour of such legislation as may put the poor man on an equal footing with the rich man.

Your Committee have considered the report of the Committee on Mormonism presented to the last session of the General Synod (see Journal, 1911, page 87), and referred to them for consideration. Since the matter is being dealt with by the Social Service Council of Canada your Committee embodies the following clause from the report of the Council to the last annual meeting, as follows :—

Re Mormonism.

"Your Committee, as directed by the last Annual Meeting, requested the Government to introduce an amendment to the Criminal Code, which would make the teaching of polygamy an offence against Canadian law ; and the enactment of a law which would render persons who practise or teach polygamy, ineligible as candidates for Federal Parliament or Provincial Legislatures. We were assured these matters would receive the serious consideration of the Government.

Also, the immigration authorities have been requested to report : (a) Upon the number of Mormons received at the various Canadian ports, including their former residence and their destination ; and (b) Upon the rumoured activity of Mormon missionaries, especially among girls and women on their arrival at Canadian ports. This report has not yet been received.

In accord with the last recommendation of last year, a committee is now preparing literature concerning the teachings of Mormonism, with the object of protecting Canadian people against further Mormon encroachments."

10. THE LIQUOR QUESTION.

Since the last Session of the Synod there has been a decided advance in matters relating to the evils of intemperance. It is not merely in the matter of legislation. Legislation will never make men sober, but legislation restricting the traffic in liquor

makes it easier for those to live sober lives who without such legislation are unable to resist the temptations to intemperance. It is the young especially who are helped by the lessening of the opportunities for indulgence in intoxicants. In reviewing the situation throughout the Dominion, the Dominion Alliance has said as follows :

"Temperance sentiment in the Dominion of Canada is exceedingly strong. It has found expression in the plebiscites that have been taken in different provinces, and in the Dominion as a whole. It has found practical embodiment in the Canada Temperance Act, in Provincial prohibition laws, and in Local Option legislation enacted in nearly every Province, as well as in action of municipal councils and electors in using these laws for the local suppression of retail liquor selling. . . . Substantial progress has been made in the exclusion of the liquor traffic from large areas. Under Dominion legislation the traffic is totally prohibited in the great areas of the North West Territories, which lie outside the organized Provinces. Liquor selling is also prohibited in the neighbourhood of public works."

Your Committee urge upon the Church the realization of her duty to sound no uncertain note on the subject of intemperance. The ravages of this sin have entailed more suffering upon men, women and children than any other. More than fifty per cent. of our criminals owe their fall to the sin of intemperance. Let our clergy, our Sunday School workers, our District Visitors, our Brotherhoods, our Young People's Associations, be ever active to promote total abstinence among the young and encourage others not for their own sakes only, but also for the sake of example, to become so far as in them lies, total abstainers. It is this individual action carried on in the spirit of earnest prayer for the aid of the Holy Spirit which will do more than anything else to promote true temperance. Your Committee commend to the Church the total abstinence pledges adopted by the S.S. Commission. There is a movement abroad at the present time among business men known as the Catch-my-Pal Movement. That our business men may by taking part in this movement help others to a life of true temperance is an aim worthy of the best of us, remembering that nothing can be accomplished without Him who said, "Apart from Me ye can do nothing." "I can do all things through Christ which strengtheneth me."

II. FINANCES.

At the last meeting of the Synod the books of your Committee were closed with a balance in the bank of \$1.40, and an indebted-

ness to the Social Service Council of Canada of \$210.00. Unfortunately it was impossible to pay this over to the Council until September, 1913, when owing to the generosity of several members of the Synod of the Diocese of Toronto, the amount of \$202.68 was subscribed and the indebtedness wiped off. In the spring of this year another appeal was made for \$250, as the quota of the Church of England in Canada to the funds of the Social Service Council. This appeal cost your Committee \$30.00, as a statement went out to every clergyman in the Dominion. The returns so far have been \$61.00.

The amount of this appeal was not apportioned to Dioceses, it being thought that private individuals would contribute on the solicitation of the parochial clergy. However, your Committee suggest the following apportionments, giving a small balance for the expenses of the work of your Committee :

Algoma.....	\$ 7 50	Niagara.....	\$20 00
Caledonia.....	2 50	Nova Scotia.....	20 00
Calgary.....	10 00	Ontario.....	12 50
Columbia.....	5 00	Ottawa.....	15 50
Fredericton.....	12 50	Qu'Appelle.....	5 00
Huron.....	25 00	Quebec.....	12 50
Keewatin.....	2 50	Rupert's Land.....	15 50
Kootenay.....	5 00	Saskatchewan.....	5 00
Montreal.....	25 00	Toronto.....	50 00
New Westminster..	7 50		
		Total.....	\$259 00

The financial statement is appended, a reference to which will show which Dioceses have responded and to what amount in answer to this appeal. With perhaps one exception, viz., the Diocese of Kootenay, the amounts contributed have been from private individuals in the Dioceses to which the amounts have been credited :

FINANCIAL STATEMENT

JUNE 30TH, 1911, TO JUNE 30TH, 1914.

COMMITTEE ON MORAL AND SOCIAL REFORM.

		<i>Receipts.</i>	
1911.	June.	Balance in Bank.....	\$ 1 40
		Interest to January 31st, 1914.....	2 35
		Balance, Diocese Ottawa.....	6 51
1913.	June.	Private subscriptions, Diocese of Toronto	202 68
	Sept.	General Synod.....	40 00

1914.			
Feb.	Diocese Qu'Appelle	.....
March.	"	Toronto	5 00
"	"	Algoma	40 00
"	"	Ontario	1 00
"	"	Kootenay	10 00
			5 00

Expenditure.

Printing—Parkdale Press	.....
Social Service Council of Canada	.....	\$ 10 00
Postage	.....	210 00
Mailing, etc.	.....	1 11
Stationery	.....	12 75
Bryant Press, Stationery	.....	25
Stenographic Services	.....	8 25
Balance in Bank	.....	9 00
		62 58

\$313 94

\$313 94

SUPPLEMENTARY FINANCIAL STATEMENT

JULY 1ST, 1914, TO JULY 31ST, 1915.

RECEIPTS.

Cash in Bank	.....	\$ 62 58
1915. Private Contributions :		
Jan. Mr. C. J. Agar,		
Toronto	.....	2 50
Mr. D'Arcy Martin,		
Niagara	..	5 00
Interest	.....	92
Diocesan Contributions :		
Feb. Kootenay	.....	5 00
Caledonia	.....	5 00
Columbia	.....	10 00
Apr. Montreal	.....	51 00
Toronto (bal.)	..	57 50
May. Algoma	.....	14 00
June. Rupert's Land	..	31 00
July. Ottawa	.....	31 00

\$275 50

EXPENDITURE.

Printing	.....	\$ 4 58
Postage	.....	72
Exchange on cheques	..	45
Social Service Council		
of Canada, 1914	....	250 00
Balance—Cash in bank		19 75

\$275 50

ASSETS.

Bal. Cash in Bank...	\$ 19 75
Accounts due from from Dioceses for 1914 and 1915 :	
Calgary.....	\$ 10 00
Edmonton.....	10 00
Fredericton.....	25 00
Huron.....	50 00
Keewatin.....	5 00
New Westminster...	15 00
Niagara (bal.).....	35 00
Nova Scotia.....	40 00
Ontario.....	15 00
Qu'Appelle (1915 only).....	5 00
Quebec.....	25 00
Saskatchewan.....	10 00
	<hr/>
	\$264 75.

LIABILITIES.

Social Service Council of Canada, 1915...	\$250 00
Balance	14 75
	<hr/>
	\$264 75

XII. SOCIAL SERVICE

Your Committee draw the attention of the Synod to the notice of motion by the Rev. Dr. Tucker, that a Canon be enacted on the subject of Social Service. The importance of the adoption of this Canon must be manifest to the Synod. The Church of England in Canada must take her place in the forefront of all movements which tend to bring the life of the people into living accord with our faith in the Incarnation of our Blessed Lord and Saviour Jesus Christ. He laid aside His glory and took upon Him the form of a servant and was made in fashion as a man that He might uplift human nature and therefore human life. Social Service is the bringing of human life into living touch with her Incarnate Lord. The Church in Social Service is the Church living among men as "He that serveth," that she may help them to live better, not merely because of bettered circumstances and surroundings but because she has made it more possible for them to know Him whom to know is eternal life. In order that she may take this lead it is necessary that she should have some more definite organization as is proposed in the suggested Canon. Your Committee hope that this Canon will commend itself to the Synod.

CONCLUSION

Your Committee cannot close this important report without appealing to the Church to set her face like a flint against the imperial dictates of fashion and such decrees of social practice as tend to inflame passion and lower the morale of the community in relation to social order, and remembering that the body is the temple of the Holy Ghost let her emphasize that "temperance, soberness and chastity" which she believes to be in accordance with the Divine will and pleasure.

All of which is respectfully submitted.

CHAS. L. INGLES,
Hon. Secretary-Treasurer.

IX.

REPORT OF THE COMMITTEE ON LORD'S DAY
OBSERVANCE

It is impossible to exaggerate the importance of a right observance of the Lord's Day to the well-being of our Dominion. The sober-mindedness of our people, their stability of character and steadiness of purpose are in large measure due to the rest and religious opportunities of our Canadian Sunday. What we have in this respect, we must hold fast as a boon both for the present residents within our borders and for the incoming multitudes whom we hope to assimilate. No one can deny that the day of rest contributes vastly to the physical and mental efficiency of our people and to their happier home life. But there is more than this involved. Under the religious sanction which attaches to this day, it is intended that all should at least have the opportunity, whether they use it or not, of worshipping God and in worship of escaping from the grip of ordinary cares and toils into regions of higher thought and nobler aspiration. With an adequate and reasonable observance of the Lord's Day we believe there is bound up the very possibility of promoting the deeper and more spiritual and abiding interests of our common life.

The State and the Church have a duty in relation to the Lord's Day. The State can secure the day; the Church must teach how best it may be observed and present the opportunity for worship.

The Lord's Day Act may well be called the charter of the people's liberty to their day of rest. 1. It is a national statute passed by the Dominion Parliament in 1906. 2. By prohibiting unnecessary business and labour, it secures liberty for the workingman, and where Sunday work is necessary, it guarantees him another rest day. 3. It is practically now the only legal safeguard for our weekly day of rest and the only charter of the workman's Sunday freedom. There remain a few Provincial statutes passed before Confederation; but only a few of the older Provinces have such laws and these laws are not comprehensive as to classes and are in other respects inadequate. 4. It makes due provision for works of necessity and mercy, and in particular for such work as the religious and social requirements and the industrial conditions of our time seem to demand. 5. It does not interfere with religious liberty, but rather guarantees it. It prescribes no religious duty on Sunday. It could not do this. But by restraining business it affords an opportunity for Divine worship. 6. The efficacy of the statute lies in its enforcement. It is the duty of the police to enforce this law, as other laws are enforced. 7. This Act is a benefactor to all classes. It helps the employee to keep his efficiency and the employer his prosperity. Both Canadian-born and newcomers enjoy its protection.

This Act must be defended, even as the Lord's Day must be defended. Eternal vigilance here is the price of liberty. Powerful forces are constantly tending to break down the barriers around this day. Chief among these, we believe, is the selfish pursuit of pleasure and amusement. Some promoters of amusements are eager to weaken the force of this statute. The plea in support of such weakening is that Sunday is the only day on which the workingman can enjoy himself. As a matter of fact this is not true. There never was a time in the history of our country when amusement was so rife and so accessible to all during the week. But even if it were true that Sunday was the only day available for the workingman's enjoyment, the situation would demand the provision of leisure during the week for such recreation, and not the sacrifice of physical rest, moral improvement and spiritual worship on the altar of wearying amusement. It may well be doubted whether the Sunday could be retained as a day of rest unless it was kept also as a day of religious exercise and opportunity.

The Lord's Day Alliance has been the great organized upholder and defender of the Lord's Day Act. Its Honorary President is our Primate, and many of our Bishops, clergy and

laity are its warm adherents. It deserves our commendation and hearty support for its splendid aim—the preservation of the weekly rest day for the nation. In this work it is concerned solely with the question of civil right and obligation. In carrying out its purpose it has been unceasing in effort and unsparing in sacrifice of time, energy and money. The Alliance drafted the Lord's Day Bill, secured its enactment, and is constantly on the alert for its defence. It has also secured the recognition of the Act by the administrative authorities throughout the Dominion. This year the last link in the chain of Provincial recognition has been welded by the official action taken under this statute by the Attorney-General of Quebec and the police of Montreal. It is to be noted that the Attorney-General of Alberta secured an Order-in-Council by which Sunday control of the moving picture theatres within that Province has been gained. He has also appointed a special officer whose duties shall be confined to investigating and reporting upon all Lord's Day cases. This is a new departure. The authorities of the Alliance express appreciation in general of the service rendered the cause of Lord's Day preservation by the Attorneys-General in their enforcement of the Lord's Day Act. The method of the Alliance has sometimes been misunderstood. Its own claim, surely justified by the main facts, is that "it *educates* ; it does not dictate, it dissuades ; it does not persecute, and it rarely prosecutes ; its motto is *persuasion* rather than *coercion*."

Although the State has done its part in this great task by legislation, and a voluntary organization has with marked energy and devotion set itself to the maintenance of this law, the duty of the Church is in no degree lessened. It must teach the religious basis and sanction for this day of rest and worship. It must enunciate the true principles of Sunday observance. It must inculcate our Lord's teaching that this day is not so much a prohibition as a privilege, a blessed privilege by wise and earnest use of which men may live a higher and holier life. It must remind men that the soul has rights as well as the body, and that unless the soul is nurtured it will sicken and shrivel. It will seek to influence the children from earliest years to keep holy this great day of wider spiritual outlook. The Church will urge its members, and all public men and organizations, to throw the influence of their example on the side of the integrity and sanctity of the Lord's Day. Loyalty to the Sunday means the upholding of one of the best traditions of Canadian public life and the discharge of a great public service to the community. The first

Sunday after Easter is very generally observed in the Churches as a day for enforcing the duty of Sunday observance. This is well. Then and as often as occasion shall arise, the clergy cannot too earnestly press on the conscience of their people the duty of so observing this Day of the Lord that they may be themselves rested in body and refreshed in soul, and may render herein what is due to their families, their employees, their neighbours and their God.

All of which is respectfully submitted.

H. J. CODY,
Convener.

II.—MEMORIALS

I. MEMORIAL FROM THE SYNOD OF THE DIOCESE OF OTTAWA.

441 Queen St., Ottawa, Ont.,

15th January, 1913.

DEAR MR. INGLES,—At a special meeting of the Synod of the Diocese of Ottawa, held in the Lauder Memorial Hall on Tuesday, 14th January, 1913, it was moved by the Rev. T. F. Stiles and seconded by the Rev. A. H. Whalley, and

Resolved,—That whereas it is generally understood that in the revision of the Prayer Book, being undertaken by the General Synod, "no addition or change shall be made which will in any way make or indicate a change in the doctrines and principles of the Church of England in Canada" (see report of Committee, page 244 of Journal):

And whereas certain clergymen of other Dioceses are circulating a petition with a view of procuring legislation to admit persons not confirmed or ready or desirous of being confirmed to the Holy Communion, and men who have not received Episcopal ordination to the office of preaching in the Church of England:

And whereas this is contrary to the spirit of the rubric at the end of the Confirmation Service, the Preface to the Ordinal and the Ordinal itself—authority to preach being given only on ordination to the Priesthood and to a Deacon if "licensed by the Bishop himself" (see Ordinal):

Therefore, believing that this contemplated legislation is contrary I. To the Book of Common Prayer. II. To the unbroken and universal usage of ministers and congregations of the

Church of England acting and worshipping under lawful authority.
 III. To the present lawful practice of the Church of England either in the British Isles, or British Dominions or the Colonies.
 IV. To the Reformation Settlement of the Church of England, and because it means a radical change in certain doctrines and principles of the Church of England in Canada.

This Synod humbly memorializes the General Synod of the Church of England in Canada, that no such change shall be introduced into the revised Prayer Book or the Canons of the General Synod.

And I, as Temporary Clerical Secretary, was instructed to forward a copy of the above motion to the Clerical Secretary of the General Synod.

Very sincerely yours,

LENOX J. SMITH,

Temporary Clerical Secretary.

2. MEMORIAL FROM THE SYNOD OF THE DIOCESE OF
 NEW WESTMINSTER.

To the General Synod of the Church in Canada :

Whereas certain licensed clergy of the Church of England in Canada have recently circulated "An Appeal on Behalf of Christian Unity," in which the desire is expressed to promote in the Synods of the Church such legislation as shall give effect to the following proposals :

(a) To admit ministers of various religious bodies, "under certain restrictions and by rightful authority" to the pulpits of our churches ;

(b) To permit "members of other Communions, on occasion, and with consent of the Ordinary," to communicate in our churches:

And whereas the Committee on Prayer Book Adaptation and Enrichment appointed by the General Synod, has resolved on the issue of a Canadian edition of the Book of Common Prayer, with the proviso that no addition or change shall be made which will in any way make or indicate a change in the doctrines or principles of the Church of England in Canada :

And whereas this contemplated legislation controverts the rubric at the end of the Confirmation Service, the preface to the Ordinal, and the Ordinal itself ;

Therefore believing that the aforesaid contemplated legislation would tamper with matters of doctrine and discipline which

have the authority of the sacred Scriptures, and have come down to us from the Apostles' times, inasmuch as in regard to proposal (a), the fact of the Divinely appointed ministry of the Church is ignored, and with regard to proposal (b), the doctrine of the Laying on-of-Hands for the gift of the Holy Ghost and the Church's Order, is set aside. This Synod, while fully appreciating and joining in the desire for Christian unity which prompted the Circular Letter, does not approve of the suggestions in the Appeal and respectfully memorializes the General Synod of the Church in Canada to permit no such changes as would be necessary to accord with the above proposals, to be introduced in the Canadian Edition of Book of Common Prayer.

Signed :

(Rev.) E. R. Bartlett
 " G. C. d'Easum
 " O. Bulkeley
 " G. F. C. Caffin
 " H. C. Lewis Hooper
 " C. B. Clarke
 " H. Edwardes
 " H. A. Butler
 " A. Hume Smith
 " W. Bell
 " F. Plaskett
 " D. Dunlop
 " F. E. Perrin
 " J. W. Thursby
 " Geo. Ray
 " J. Hinchliffe
 " F. B. Eteson
 " D. Davies-Moore
 " E. M. Searles
 " R. H. Williams
 " W. H. Elliott
 " W. R. George
 " W. T. Keeling
 " W. H. G. Battershill
 " H. Fane Edge
 " H. S. Akehurst
 " Lionel J. M. d'Arcy
 " F. V. Venables
 " C. F. Yates
 " H. Beacham

Signed :

(Mr.) D. H. Beames
 " F. W. Beldam
 " F. T. H. Eyre
 " J. Munroe
 " H. Lister
 " E. T. Davies
 " A. J. B. Mellish
 " W. G. Walker
 " R. F. Waddington
 " L. H. J. Minchin
 " W. A. Armstrong
 " John Cowell
 " F. S. Jones
 " T. J. L. Peake
 " A. H. Reed
 " J. Burd
 " T. V. Pigott
 " Z. H. Burnham
 " G. R. G. Bagnall

I hereby certify that the above is a true copy of the Memorial Resolution to be presented to the General Synod of the Church of England in Canada, passed by the Synod of the Diocese of New Westminster at the Thirty-first Session of said Synod, held in the city of Vancouver, B.C., June 4th and 5th, A.D. 1913.

In witness thereof the seal of the said Synod is hereunto affixed. [SEAL]

HAVELOCK BEACHAM,
Clerical Secretary of Synod.

3. MEMORIAL FROM THE SYNOD OF THE DIOCESE OF TORONTO

To the Bishops, Clergy, and Laity of the Church of England in Canada in General Synod assembled ;—

The Memorial of the Synod of the Diocese of Toronto humbly sheweth as follows :

1. Your Memorialists learn with pleasure from the Journal of last Session of the General Synod (pp. 53 and 57) that by a resolution concurred in by both Houses, the General Synod at its last Session regarded with favour the Memorial presented by this Synod, praying for increased representation for Dioceses having a large number of Clergy.
2. Your Memorialists would earnestly press on the General Synod the desirability of making, at its ensuing Session, such amendments to its Constitution as may be necessary to give effect to the said resolution.
3. Your Memorialists would again respectfully refer to the reasons for the proposed change, which are set forth in their previous Memorials on the subject, presented at the Fifth and Sixth Sessions of the General Synod.

And your Memorialists will ever pray.

W. J. BRAIN,
Hon. Clerical Secretary.
John D. Falconbridge,
Honorary Lay Secretary.

JAMES TORONTO,
President of Synod.

4. THREE MEMORIALS FROM THE SYNOD OF THE DIOCESE OF RUPERT'S LAND

(1) "That this Synod memorialize the General Synod regarding the need of a Parish Register suitable for use in all parishes throughout the Dominion, and that in the event of a failure of the General Synod to provide such a register at once, the Executive of this Synod shall arrange to supply a book, such as that recommended by the sub-committee in its report, without further delay."

C. N. F. JEFFREY,
Secretary-Treasurer,
Synod of the Diocese of Rupert's Land.

(2) "That a memorial be sent from this Synod to the General Synod praying that the General Synod will consider means by which the Church of England in Canada may best assist in bringing foreign immigrants into closer association with Canadian life and ideals."

C. N. F. JEFFREY,
Secretary-Treasurer,
Synod of the Diocese of Rupert's Land.

(3) "That this Synod of the Diocese of Rupert's Land views with regret the absence of any report in the Journal of 1911 of the Committee on Professor Mackenzie's Memorandum on Beneficiary Funds, and prays the General Synod to adopt some definite policy in regard to this important subject without delay."

C. N. F. JEFFREY,
Secretary-Treasurer,
Synod of the Diocese of Rupert's Land.

5. MEMORIAL OF THE SUNDAY SCHOOL COMMISSION

To the Bishops, Clergy and Laity of the Church of England in Canada, in General Synod Assembled :

The Memorial of the Sunday School Commission humbly sheweth as follows :

1. That the members of the Sunday School Commission have learned with regret that the Draft Copy of the Proposed Revised Book of Common Prayer for use in the Church of England in Canada contains no prayers in behalf of the Sunday School Work of the Church.

2. That the members of the Commission believe that the incorporation of such prayers would not only be welcomed by the members of the Church but would increase the value of the proposed Revised Book of Common Prayer.
3. Wherefore your petitioners humbly pray that such prayers as are appended to this Memorial, or prayers similar thereto, be added to the Revised Prayer Book before it is issued in its final form.

And your Memorialists will ever pray.

ELSON I. REXFORD,
Chairman.
Toronto, April, 1915.

R. A. HILTZ,
General Secretary,
S. S. Commission.

SUGGESTED PRAYERS.

Almighty and everliving God, Who makest us both to will and to do those things that be good and acceptable unto Thy divine Majesty ; we make our humble supplications unto Thee in behalf of all teachers and scholars in our Schools (especially). Let Thy Fatherly hand, we beseech Thee, ever be over them ; let Thy Holy Spirit ever be with them ; and so lead them in the knowledge and obedience of Thy Word that, in the end, they may obtain everlasting life ; through our Lord Jesus Christ, Who, with Thee and the Holy Ghost, liveth and reigneth, ever one God, world without end. Amen.

O God the Holy Ghost, Sanctifier of the faithful, visit, we pay Thee, with Thy love and favour, all members of our Schools (especially). Enlighten them with the truth of the everlasting gospel ; graft in their hearts the love of Thy Name ; increase in them true religion ; nourish them with all goodness ; and, of Thy great mercy, keep them in the same, O blessed Spirit, Whom, with the Father and the Son together, we worship and glorify as one God, world without end. Amen.

6. THE MEMORIAL FROM THE SYNOD OF THE DIOCESE OF HURON

The Synod of the Diocese of Huron respectfully begs the General Synod of the Church of England in Canada to restore to the National Anthem, Hymn No. 353, Book of Common Praise, the stanza beginning, "O Lord our God arise."

R. J. M. PERKINS,
Hon. Clerical Secretary.
JOHN RANSFORD,
Hon. Lay Secretary.

7. TWO MEMORIALS FROM THE SYNOD OF THE DIOCESE
OF NOVA SCOTIA.

(1) "That a memorial be made to the General Synod of the Church of England in the Dominion of Canada asking that the words 'and none other' in the Form of Deed of Consecration of Churchyards be omitted."

(2) "That this Synod memorialize the General Synod of Canada to provide a system of Letters of Transfer for communicants and other parishioners from one parish or church to another."

V. E. HARRIS,

*Clerical Secretary of the Diocesan
Synod of Nova Scotia.*

8. MEMORIAL FROM THE DIOCESE OF RUPERT'S LAND.

That the Synod of Rupert's Land desires to put on record the apprehension it feels at the general neglect of religious teaching in the Public Schools of the Dominion. Whether it is due to the failure of our system to provide for such instruction, or to our own neglect of the opportunities already provided it is most deplorable that the sons and daughters of our land should not be taught at least the fundamentals of our faith in the day schools. Whatever excellence may characterize our educational system in all other points, it will fail to fulfil its real purpose if it is not built upon the enduring foundation of faith in God.

It is therefore desirable that an effort should be made to get other Christian bodies to co-operate with us in an endeavor to ensure some adequate measure of religious teaching in the public schools, and the General Synod is hereby requested to take such action as may be necessary towards this end.

G. F. COOMBES,

*Convener of Committee
appointed to draft Memorial.*

9. MEMORIAL FROM THE DIOCESE OF NEW WESTMINSTER.

Moved by the Rev. H. Edwardes, seconded by J. H. MacGill, Esq.,

That the Synod of the Diocese of New Westminster petition the General Synod of the Church of England in Canada as follows :

Whereas there are scattered throughout the Dominion of Canada some 42,500 Immigrants of whom approximately 27,500 are Chinese, 12,500 Japanese, and 2,500 East Indians.

And Whereas the great majority of these are resident in the Province of British Columbia and chiefly in the Dioceses of New Westminster and Columbia, where there are approximately 34,000 Asiatics of whom rather more than half are resident in the Diocese of New Westminster.

And Whereas it is incumbent upon the Church to take advantage of the presence of these Orientals for the furtherance of the Kingdom of God.

And Whereas at the present time the work of teaching Christianity to these people is being carried on by the Clergy in various Parishes in which they reside, and in some instances by Diocesan Institutions.

And Whereas in consequence of the present method the whole opportunity is not fully realized, and the burden of supporting such work, falling in the main upon the local parish or Diocese, is often much beyond its strength.

Therefore the Synod of the Diocese of New Westminster memorializes the General Synod of the Church of England in Canada to take into consideration this whole question and suggests that the M.S.C.C. should take over, become responsible for, and carry on this as one of its departments of work.

☒ I certify that the above Memorial was adopted by the Synod of the Diocese of New Westminster at its regular session held in the City of Vancouver, June 9th and 10th, 1915.

H. BEACHAM,
Clerical Secretary of Synod.

10. THREE MEMORIALS FROM THE SYNOD OF THE DIOCESE OF YUKON.

1. *Resolved*,—That a memorial be sent from this Synod to the General Synod recommending that the use of the Lord's Prayer in the lesser litany be made optional or entirely omitted.

2. *Resolved*,—That this Synod send to the General Synod a memorial recommending that the rubric before the Creed commonly called "Athanasian," be amended to read, "may be sung or said at morning prayer."

3. *Resolved*,—That this Synod disapproves of the election of more than two Archbishops as adding neither to the dignity of the office nor the efficient working of the Church of England in Canada.

JOHN A. DAVIES,
Secretary of Synod.

11. A MEMORIAL IN RELATION TO INDIAN WORK FROM THE
DIOCESE OF CALGARY.

The Memorial of the Diocese of Calgary respectively sheweth :

THAT for a number of years this Diocese at its Synod meetings and through its Executive have been giving the question of Indian Work, especially in its relation to this Diocese, serious and careful consideration.

In the early days of the Diocese of Calgary the Indian Work in that Diocese, although under the supervision of the Bishop, was carried on practically in its entirety at the cost of certain English Societies who made grants for that purpose.

During later years these Societies have been gradually withdrawing portions of their grants so that the amounts received from them were inadequate to defray the cost of the work. There was a deficit balance which had to be made up. This Diocese, fully recognizing the importance of the work and the duty that lay immediately before it, ungrudgingly voted out of its general funds the amount necessary to maintain the work. This at first was comparatively small as the withdrawals by the English Societies were gradual, but each year the burden imposed upon the Diocese became greater and greater until about three years ago when the withdrawals reached their climax, since which date the sums required to be put up annually by this Diocese to cover deficits have amounted to \$5,350.00.

Heavy as this burden is the Churchmen of the Diocese of Calgary would bear it rather than see the duty of proper ministrations to the indigenous race in any way overlooked if we could honestly do so. But for some time past we have recognized that we could not continue to carry this load without financial embarrassment to the Diocese and endangering its good name.

Since the time when the limit of these withdrawals having been reached our maximum load as to Indian Work was attained, namely during the past three years our Diocesan funds have shown an annual deficit varying from \$4,000 to \$5,000 with the result that we have had to borrow from the Bank until we now have an overdraft of \$10,000 which has exhausted our credit, besides liabilities on other accounts.

It must therefore be recognized that even if able to raise the money required from us for Indian Work we could not honestly continue to do so as it would mean for that purpose we should be using borrowed moneys, which at the present time we see no prospect of repaying.

Looking forward we also see the great work which is being carried on in the South by the Rev. Canon Mowatt, under the auspices of the Archbishops Western Canada Fund, as a problem which in a few short years this Diocese will have to undertake. The work that is being done there will have to be carried on, when the present workers are withdrawn, by this Diocese, which will involve another large annual outlay, and it appears to us to be our duty to endeavour to get our financial affairs in such shape that we may be in a position to carry on this work when we are called upon to do so in such a manner that the benefit of the years of self-sacrifice spent by the Clergy and laity who have developed this work will not be lost or impaired.

Since the last meeting of our Synod, at which the resolution directing the preparation of this memorial was passed, the M.S.C. C. recognizing our position has generously made a provisional grant of \$3,000 as its *pro rata* proportion to assist the Indian Work in this Diocese, and of this we understand the sum of \$1,300 has already been paid. Whatever amount is received from this source will, of course, reduce the sum of \$5,350.00 which otherwise we should expect to raise, but even the balance of that sum will, for the reasons above given, be more than we feel we can honestly pay.

Apart from the question of our financial ability to carry on this work the Synod of this Diocese has for a long time believed that Indian Missions have no part in ordinary Diocesan Work, but should be considered and dealt with as extra Diocesan altogether. So long as Indian Missions and Indian Schools are maintained as such they can never be expected to become self-supporting, or to become pillars of support to the Diocesan structure. Until the Indians attain the plane of white men and cease to be Indians under the Indian Act, when the Indian Work as such would cease, that work will always be a heavy expense to those whose duty it is to perform it. Just as the duty of looking after the physical welfare of the Indian is the duty of Canadians at large, and not that of the people of any particular Province, so it seems to us should the duty of looking after their spiritual welfare be the duty of the Church in Canada at large and should not be left to the Churchmen of any particular Diocese. It does not appear to us to be reasonable that because there are large numbers of Indians in certain Dioceses and none in many others that the Churchmen in those Dioceses where Indian Work is carried on should be called upon to face an extra burden, whilst the Churchmen of Dioceses that have no Indian Work do not contribute.

The past efforts of this Diocese to struggle with the load imposed upon it is, we think, evidence that we now raise this question in no querulous spirit. If we believed that there was any way in which we could continue to carry the burden without complaint we should cheerfully continue to do it, but we believe that our financial position imposes upon us the duty of bringing this matter to the attention of the General Synod in the hope that the Church in Canada as a whole will recognize that the work of uplifting the Indian is a duty common to all members of the Church in Canada and not be left to the Dioceses.

EDWARD C. PAGET,

(Convener of the Committee appointed by the Bishop of Calgary, acting on resolution of Diocesan Synod), on behalf of the Members of the Committee. August, 1915.

III.—REPORTS OTHER THAN THOSE OF COMMITTEES

A.

BROTHERHOOD OF ST. ANDREW

REPORT TO GENERAL SYNOD.

For the gracious providence of Almighty God and the cordial support of its many friends and well-wishers, the Brotherhood of St. Andrew is deeply grateful.

The need which the Brotherhood sets itself to meet is the dearth of laymen in the active work of the Church. Its whole existence is an operative protest against a condition of church life in which it is possible for Christians to remain passive spectators of the Church's welfare. It is composed of men of every station in life, the majority of whom are active in the affairs of the world, who are understood to have acknowledged the responsibility resting upon themselves, and who are ready to strive, like St. Andrew, to lead men nearer to Christ.

During the past year a certain amount of progress has been made in carrying the Brotherhood message into new parts. An increase of six active chapters over the number reported last year throughout the country, while not as notable an addition as we would like to have seen, still testifies to the vitality of the movement, and this in spite of the many financial embarrassments which have rendered our work so difficult to carry out.

There are, at the time of writing, 208 active Senior Chapters and 15 probationary ones, 86 active Junior Chapters and 6 probationary ones, throughout the country, embracing an active membership of well over three thousand men and boys, in addition to the great number who have rendered yeoman service in the past, but who are not at the present time actively connected with the organization.

Travelling Secretaries are maintained in the field for the purpose of organizing and stimulating Chapters and their whole aim is not to boom the Brotherhood, but to surround each of our clergy with a band of ten or twelve men pledged to prayer and service for the extension of Christ's kingdom. The present staff consists of Mr. J. A. Birmingham, General Secretary, who is principally engaged in the Eastern field, Mr. F. A. Williams, Western Travelling Secretary, whose territory extends from Port Arthur to the Pacific Coast, and Mr. C. C. Stenhouse, Assistant Secretary and Treasurer, in charge of the Brotherhood Head Office at 23 Scott St., Toronto.

Once organized into Chapters the principal methods whereby our members are endeavouring to fulfil their Rules of Prayer and Service are : through personal visits to men of the congregation and to newcomers to the parish in an attempt to interest them more largely in the work of the Church ; by inviting men and boys to attend the regular services of the Church, particularly Holy Communion ; by interesting themselves in the Sunday Schools and Bible Classes ; by assisting various parochial organizations ; by welcoming men at the Church door, and, in general, by taking up any work which may lead to the winning of men for Christ. In particular Brotherhood men are endeavouring to carry their religion into their daily lives in a practical and definite way.

There are several extra-parochial activities in which the members of our organization are engaged, such as Hospital visiting and the holding of services in such places and in various public institutions. Visiting ships and holding services at the ports both on the inland waters and the oceans. Conducting missions and holding Lenten Services are also considered fruitful fields for useful work.

The follow-up work which the Brotherhood has been carrying on for many years has expanded until it is now one of our biggest works, and each year over 1,500 names are received from various sources and sent out to be looked after. Some idea of the magnitude of the task thus imposed, when carried on in addition to the other branches of our work, may be gained from

the fact that an average of at least three letters has to be written for each name received, while many cases require six and seven letters to bring about satisfactory returns. Many reports are received showing how promptly the work is usually undertaken and giving different degrees of success. In many cases work has been secured for the newcomer and he has been won afresh for the Church when a little neglect might have been fatal.

No description of the work that is being done would be complete without reference being made to the flourishing Junior Department, which was organized with a view to providing the Church with an army of trained workers as the lads grew up to years of discretion. The Junior Department is composed of boys from 12 to 18 years of age, and their work lies chiefly among boys of their own age in the Sunday Schools and other places. Some are engaged in work which, in its value to the Church, is every bit as useful and important as any that is done by their elders. One Chapter reports having added fifty new scholars to the Sunday School in one year, another has brought ten boys to Confirmation, and so on it goes, year in year out, and who can doubt that, when these lads are men, the early training they are receiving in the most vital of all the Church's activities will bear a large part in the position of our Mother Church in the next generation.

Brotherhood Conventions are held biennially, the next one being at Winnipeg from September 24th to 27th of this year. Following as it does hard upon the heels of the General Synod it is hoped that many delegates to that gathering will honour us with their presence while on their return to their homes. Hospitality will be provided for all those who can attend and who will send their names, as intending visitors, to the Head Office, 23 Scott Street, Toronto, or to the Convention Secretary, W. A. Cowperthwaite, 4 Rosetta Court, Langside St. Winnipeg, Man. The Convention and all its privileges is open to every Churchman whether a member of the Brotherhood or not, and our gatherings are too well-known to need comment here. Suffice it to say that we tender a cordial invitation to every delegate to the General Synod, clerical and lay, to avail himself of the hospitality of the Winnipeg men during the three days of our gathering, and join with us in the helpful meetings and services that will be held.

Respectfully submitted.

THE BROTHERHOOD OF ST. ANDREW.

July, 1914.

B.

LAYMEN'S MISSIONARY MOVEMENT IN THE CHURCH OF ENGLAND IN CANADA

REPORT TO THE GENERAL SYNOD

SEPTEMBER, 1915

OFFICERS

<i>Chairman</i>	THE HON. MR. JUSTICE HODGINS
<i>Vice-Chairman</i>	N. F. DAVIDSON, ESQ.
<i>Treasurer</i>	NOEL MARSHALL, ESQ.
<i>Secretary</i>	DAVID M. ROSE

131 Confederation Life Building, Toronto

EXECUTIVE COMMITTEE

W. C. BRENT, ESQ.	A. COURTNEY KINGSTONE, ESQ.
G. C. COPPLEY, ESQ.	L. A. HAMILTON, ESQ.
W. D. GWYNNE, ESQ.	EVELYN MACRAE, ESQ.
REV. CANON GOULD	ALFRED POWIS, ESQ.
S. CASEY WOOD, ESQ.	

To the General Synod of the Church of England in Canada :

The Laymen's Missionary Movement in the Church of England in Canada begs to report as follows :

ORGANIZATION.

Some eight years have passed since the Laymen's Missionary Movement came to Canada. Its name has in large measure become "a household word," but in view of some misconception which still exists, the following statement is submitted regarding its organization and relationships.

The Laymen's Missionary Movement of the United States and Canada is an international and interdenominational movement with headquarters in New York. Canada has several representatives upon the General Committee in New York, and from time to time we in Canada have had the advantage of the invaluable services of the General Secretary, Mr. J. Campbell

White. Neither the General Committee nor any of its Secretaries has, however, any direct voice in the policy of the Movement in Canada.

In the Dominion, the Movement in its interdenominational aspect is under the direction of the Canadian Council, composed of four laymen from each of the larger communions and all the Secretaries of the Mission Boards. It has a Vice-Chairman in each Province and an Interdenominational "Cooperating Committee" in most of the larger cities.

The Laymen's Missionary Movement in the Church of England in Canada is directed by a National Committee consisting of eight Anglican laymen from the diocese of Toronto, three from the diocese of Niagara and New Westminster, two each from the dioceses of Montreal, Quebec, Ottawa, Huron and Ontario, and one from each of the remaining dioceses, together with the General Secretary of the M.S.C.C. and the Secretary of the Anglican Movement. It has Anglican City Committees in a number of the larger cities, but this is as far as its organization extends. While it strongly advocates a men's missionary committee in every parish, these are purely parochial committees without organic connection with the Movement as a whole.

The Anglican Laymen's Missionary Movement cooperates on the one hand with the Canadian Council, but is perfectly free to withdraw such cooperation at any time, should it see fit. On the other hand it acts continuously as assistant to M.S.C.C., working in close cooperation with the officials of the Society. It devotes its energies solely to the arousing of activity on behalf of the missionary work of the Church, but has no voice as to the policy of M.S.C.C. or of any diocesan Mission Board. It is a purely unofficial Movement, financed for the most part by a small group of laymen in Toronto and Hamilton who, believing that missionary activity is of the very life of the Church, are desirous of making this same conception vital in the lives of laymen throughout the Church in Canada.

AIM.

The Movement exists for the following purposes :

1. To enlist laymen as missionary supporters and promoters upon a scale adequate to evangelize the world in this generation.
2. To secure the adoption of the best business methods in all Church Missionary finance.
3. To promote greater efficiency in all missionary effort in the Church at home and upon the mission fields.

INTERDENOMINATIONAL ACTIVITY.

During the early years of the Movement in Canada it devoted itself largely to the work of bringing before laymen in a vivid and concrete way the problem of the world wide extension of Christianity. Through series of very striking conferences and conventions culminating in the National Missionary Congress in 1909, men were faced with the facts of missions in a new way. Through the demonstration that the Christian Church has resources of men and money sufficient literally to give to all men now living an adequate opportunity of knowing and loving Jesus Christ as the Saviour and Master of their lives, many laymen were actively enlisted who previously had been indifferent, and new determination was aroused that, God willing, His work should progress as never before.

This inspirational work has been continued during the past four years, through larger and smaller gatherings, during which time two problems have been constantly before the Canadian Council; first, how to reach out and carry to the smaller towns and country places the inspiration and methods of the Movement; and second, how better to conserve the influences set into motion by conferences and conventions and to secure some definite action on the part of laymen attending such meetings.

After some study and experimenting it was decided to hold a series of County Conferences in every county centre in Ontario, with the objects of giving to leaders from every congregation in the Province a reasonable opportunity of coming into first hand contact with the Movement, and of securing so far as possible a simultaneous Every Member Canvass throughout the entire Province. Thirty-five county conferences were held during the first two weeks of November, 1913, through which probably 12,000 men were directly reached. Sixteen similar conferences were held in British Columbia in February, 1914, and nearly 40 conferences in the Maritime Provinces, and 40 more in Saskatchewan and Alberta in October and November last. Plans are now being made to reach a large number of points in Ontario in October next, and for an energetic campaign in Manitoba in November.

These County and District Conferences have demonstrated very effectively :

1. That a large number of laymen can be induced to attend missionary conferences which are easily accessible to their homes. The men of the country are ready for the Challenge of Missions.
2. The value of a definite goal for any series of conferences. The Aim,—“a simultaneous canvass throughout the Province”

(or district) at a time decided in advance of the conferences gave point and definiteness to all the work and resulted in some hundreds of canvasses being made.

3. An amount of publicity was gained for the missionary cause which would otherwise have been impossible. In Peterboro, for instance, newspaper advertising of the facts of missions was a most helpful feature, one which reached thousands of people who are rarely within a Church and never at a missionary conference.

4. When the attention of a whole community is arrested and focussed on the missionary problem, every congregation within it is far more accessible than when an attempt is made to influence such congregation individually. Many lukewarm and "hard-to-move" congregations have been aroused because of the example of neighboring parishes.

5. The knowledge of the far larger gifts per member on the part of one congregation in a town or district has been at times a valuable incentive to increased activity and larger consecration of wealth on the part of other congregations in the same community.

6. In the matter of the financial canvass it is more easy to get money, when all in a town or city are being approached simultaneously.

THE WORK OF THE ANGLICAN LAYMEN'S MISSIONARY MOVEMENT.

Cooperation in interdenominational meetings and campaigns as outlined above has been an important part of our work. As already indicated, it is often more easy to arouse a whole community than one of its constituent parts, and the National Committee is firmly convinced of the value, indeed of the indispensability of such cooperation. Especially in presenting the matter for the first time, interdenominational action is invaluable. In many and many a case we could never have secured any results had it not been for the influence of other communions upon our parish. We have much to gain from the experience of other communions. The contribution we have to make to their lives, however, is no less great. The experience of eight years shows nothing but good from such work.

The main effort of the National Committee of the Anglican Laymen's Missionary Movement during the past four years has been devoted to securing the adoption of better financial methods by the Church throughout Canada. The realm of finance provides a natural field for the exercise of the ministry of the laymen.

Here are found not only channels for gifts of money, but almost unexampled opportunities for gifts of personal service and influence; while the difficulty and almost baffling complexity of the problem of missionary finance will convince men that here, as in all work for the Kingdom of God, results can only be achieved through a Power not our own, called down through continued and persistent intercession.

The following facts indicate something of the nature of the problem of missionary finance as well as the immense amount of work yet to be accomplished.

1. A certain parish with 260 communicants gave \$440 to missions and extra parochial purposes,—\$40 more than its apportionment. Upon analyzing the list of givers it was found that :
 - \$200 came from 6 sources including the Sunday School.
 - \$100 came from 10 other sources.
 - \$100 came from 50 other sources.
 leaving nearly 200 communicants giving *nothing* to missions.
2. 29 parishes in a large city, using the Duplex Envelope system, reported 12,956 communicants. Of these only 4,533 were contributing regularly (*i.e.* by envelope) to the current expenses of their respective parishes, and only 3,269 were giving in the same way to missionary objects.
3. The total receipts from dioceses by the M.S.C.C. in 1914 were \$185,266.25, of which \$165,282.53 was "on apportionment." On the basis of 200,000 communicants (a low estimate) this is an average of 93 cents per communicant per annum. Even if to this is added the contributions of the W.A. viz. \$73,123.42, we still have an average of only \$1.29 per annum—less than three cents per week per communicant.

It is a twofold problem, first that of securing some regular gift from every member, and second that of securing the adoption by all, especially by those of large means, of reasonable standards of stewardship. It is to the first of these that the Laymen's Missionary Movement has so far more particularly addressed itself, through the advocacy of better financial methods, namely the Weekly Duplex Envelope System and Annual Every Member Canvass. Three main methods have been followed in this work :

1. Very many individual parishes have been visited by the Secretary and by other laymen as from time to time they have been enlisted for the work. By addresses at Sunday services, by men's missionary suppers, and by meetings for organization, the way has been prepared for the adoption of these methods.
2. Leaflet literature upon methods of organization and results of successful work has been prepared and distributed throughout the Dominion.

3. Systematic campaigns of education preparatory to a simultaneous canvass among all the parishes of a given City have been conducted.

The main features of these Anglican Campaigns have been :

1. Missionary Sermons and Addresses for three consecutive Sundays.
2. A united meeting of men from all parishes for intercession.
3. A missionary supper for representative men from all parishes.
4. Parochial organization for the Canvass, in which assistance is rendered to parishes requesting it by members of the Anglican City Committee.

In Toronto, for instance, this annual Campaign has been carried out for six years under the direction of the City Committee of the Anglican Laymen's Missionary Movement with the cooperation of the Rural Deanery. This annual missionary campaign has become an established feature in the activities of the Church in Toronto, and a considerable part of the progress made in recent years may be traced to it. Its good effects have by no means been confined to an increase in missionary gifts. The annual supper and the devotional meeting of Anglican men from nearly every parish, and the simultaneous action throughout the Church in the City have been very important unifying influences, and have contributed in large measure to a greater sympathy and better mutual understanding and to a larger realization of the oneness of the Church.

It is the conviction of the National Committee that the "campaign" method must be increasingly adopted by cities, and also throughout other given districts, whether deaneries or whole dioceses. Only by organizing all available forces, Secretaries, Missionaries on furlough, laymen and clergy, and by attacking specific sections in a systematic manner with a view to securing simultaneous action on the part of all the parishes within that area, will the better methods and the missionary ideal quickly become accepted facts in the life of the whole Church.

RESULTS.

1. *Adoption of Methods.*

On account of very incomplete returns it is impossible to say exactly how far the methods advocated have been adopted. An indication of the influence of the Movement is to be seen, however, in the very gratifying way in which the methods it is advocating are entering into the life of the Church.

Toronto Synod in 1909 passed a Standing Order requiring a missionary committee in every parish. In 1913 it passed a resolution advocating the adoption of the Duplex Envelope system and annual every member canvass and recom-

mended an annual missionary campaign throughout the diocese. In 1914 it appointed a Committee to carry these recommendations into effect, and this Committee is now at work, by personal visits and in other ways, persuading parishes to undertake the canvass.

The Synod of Saskatchewan Diocese in 1913 passed a new Canon on Finance requiring the adoption of the Duplex Envelope System and every member canvass in every parish. In March, 1914, a systematic attempt was made to introduce these methods into every parish in the diocese,—the first attempt we believe made by any diocese to cover the whole of its parishes for this purpose.

Ottawa Diocese supplies duplex envelopes free for one year to any parish agreeing to use the same.

The Synod of Fredericton Diocese at its 1913 meeting passed a resolution looking to an annual missionary campaign throughout the diocese.

Huron Diocese in 1912 officially recommended the Duplex Envelope System and during the past two years all speakers in the May Campaign have been requested by the Bishop to work for the universal adoption of the system.

Niagara Diocese has done some most effective work. In addition to the Hamilton City Laymen's Committee, several Deanery Central Laymen's Committees have been formed and are working with good results. The diocese has recently adopted the principle of forwarding *quarterly* to the Treasurer of M.S.C.C. 75% of its apportionment for the quarter. While the Laymen's Missionary Movement is not directly concerned in this matter, this action is noted as an encouraging indication of the growth of efficient business methods in missionary matters.

The Board of Management of M.S.C.C. at its meeting in Saskatoon in October, 1913, passed the following resolution :

"That this Board respectfully requests the Bishops to urge upon the clergy and parochial authorities the adoption of the annual every member canvass and the weekly offering as the best and most Scriptural method of raising means for the prosecution of the Church's work, both at home and abroad."

2. *Financial Returns.*

It is difficult to estimate the total influence of the L.M.M. in dollars and cents, for many other factors, the power of each it is impossible wholly to determine, combine to produce increased missionary givings. The Laymen's Missionary Movement has, however, helped largely to increase givings to missions ; it has also meant in many parishes a greatly increased income for parochial purposes ; and in not a few instances through the adoption of its methods, the stipends of the clergy have been considerably augmented.

The following cases illustrate what has occurred again and again in every part of the Dominion :

A country mission in Niagara Diocese with three stations had received for many years \$300 per annum from the Diocesan Mission Board. It recently adopted the better methods and a canvass was made by the farmers. The Mission has now relinquished the grant from the Diocesan Funds and has for the first time become self-supporting.

A parish in an Ontario town reports as a result of the Canvass :

Gifts to Missions, 1913.	\$1025	from 84	contributors
Pledged for 1914.	1475	" 150	"
Contributions to current ex- penses by envelope.	1750	" 115-120	"
Pledged for 1914.	2600	" 220	"

Another Ontario town parish made a canvass with the following results :

	General	Missions
Former No. of subscribers.	214	84
Subscribers after canvass.	292	167
Amount formerly subscribed per Sunday. . .	\$56 80	\$11 95
Subscriptions after Canvass per Sunday. . .	71 80	23 90

A parish in a British Columbia town in the mountains carried out a canvass after an interdenominational conference. Result, "promised additional subscriptions of \$500 for Missions and \$800 for parish funds."

Successful canvasses have been made under the most adverse circumstances.

A mission on the outskirts of Vancouver composed largely of English people newly arrived in Canada, many of whom were out of work most of the winter, made a canvass in March, 1914. The incumbent says :

"The Canvass was grand. We kept hammering away from your address till March 31st. Then for three evenings ten men had tea together in the basement of the Church before going out to canvass. Some did not take kindly to the missionary side of the envelope, but here are the results :

Envelope Holders : Before—21 ; After—50.
 Contributions :
 Missions—Before, 85c. ; After, \$2.55 per week.
 General Expenses : Before, \$2.25 ; After, \$17.00 per week.
 Our total Offerings last year were \$754. This year we expect about \$1,300."

In the face of the long continued strike and the virtual occupation of the town by the militia, the Rector of Nanaimo reports the results of a canvass following the Interdenominational Conference in February, 1914 :

Previous to Canvass :
 40 Subscribers gave \$815 per annum to Current Expenses.
 20 " " 175 " " Missions.

The Canvass added :
 74 new Subscribers pledging \$710 to Current Expenses.
 83 " " " 500 to Missions.

A "down-town" parish in Toronto gained 106 new subscribers to both Missions and to Current Expenses with an increase per year of \$983 for Missions and \$863 to Current Expenses.

A parish in Ottawa lost its Rector just as organization for a canvass was commencing. Nevertheless the 40 laymen stuck to the work, and secured an increase of from \$700 to \$800 per annum to Current Expenses, while subscriptions to Missions increased from \$884 to \$2,087 or 136%.

In the face of "hard times" and "financial stringency" much can be done, especially among that great proportion of people who give nothing.

In Port Arthur, in the Spring of 1914, "times were acknowledged to be very, very hard. Accordingly an actual *Every Member Canvass* was ruled out of the question. The winter was late. Spring was late. Navigation was late. Prospects for work were poor. The results, however, were :

55 *new* subscribers pledged \$595 for 1914 to Current Expenses.
38 new subscribers pledged \$262 for 1914 to Missions."

It is encouraging to note that during the past season, amid the many difficult and distracting conditions created by the war, very many parishes overhauled their financial methods, and in every known case where a canvass was made after proper preparation, large financial increases are reported.

"An unworked prospect never yielded any orders." "Faithful personal solicitation always secures customers," are salesman-ship maxims which ought to be made current in Church life.

3. "*By-Products.*"

More important than the fact that the Laymen's Missionary Movement is an agency making possible a larger financial income is the fact that it is enlisting men in active service ; that laymen are learning the blessings of service ; and that through its influence a new life is coming to many parishes.

The incumbent of one of the parishes referred to above says :

"We have now ten men with some idea of work, and with the taste of the true joy of service. We have a feeling of cheer and encouragement we were lacking before. We have, moreover, ten men who have seen prayer and work definitely associated for specific business."

Another rector in Vancouver writes :

"We had a very happy week's work ; I think everyone enjoyed himself. The actual work was not one quarter as hard as they imagined it would be ; while the compensations were ten times more than dreamed of. Thus there will be no difficulty in getting these same men to undertake work of this nature again. In fact the after meetings called to consider follow-up work were attended almost to a man. Splendid results were obtained in the workers themselves ; the eighteen men who took part are interested and active as never before ; they attend Church better, go out of their way to speak to men, bring in new names which often they have called on themselves. All these men were worked in on our different committees at our Easter meetings. Good results have been obtained along the lines of Church attendance. Several have been attending whom I failed hopelessly for some time in any way to affect."

From Victoria comes the following :

"But the greatest thing is the effect the canvass has had on the old workers. They have had a revelation of powers that had lain dormant and that they did not realize they and the congregation possessed. They are delighted and inspired by the reception they have met with among the congregation. New workers also volunteered to help, and proved successful men. It is the commencement of the missionary spirit in this Parish."

A layman in an Ontario town said :

"We were able to enlist men too, who had never done any parish work."

The rector of a parish in the Diocese of Columbia writes :

"It was a most enjoyable piece of work, and very interesting and one cannot begin to tell what a vast amount of good it has done in arousing new interest in the Church. It was like a sort of little mission and every moment spent on it was put out to blessed interest."

A Toronto churchwarden reports :

"There is an appreciable increase in the amounts received through the envelopes, but I think that the smallest part of the result of the canvass compared with the number of our men we were able to interest in the work. Thirty volunteered, a good proportion of whom had never done any active work in the parish before."

A Manitoba example :

"Financial results have been the least remarkable. The spiritual awakening and interest in the Church have been most marked. Attendance at Church has much increased and since our first canvass our actual communicants have just about doubled."

Another confession from Ontario :

"The Missionary effort everywhere is doing a spiritual good. One man confessed the other day, 'I believe our missionary attitude in the past has been at the root of all our Church troubles.'"

CONCLUSION.

Not all the hopes engendered at the outset of the Movement have been realized, but we thank God for what He has enabled it to do among the men of the Church in Canada. The work of the past years must be continued and more aggressively extended. New and higher standards of giving have to be made current ; much has to be done in the training of missionary committee-men and other leaders ; all of us have to learn more of the power of God to work through faithful agents. There are marvellous latent resources of wealth, of executive ability and of spiritual power among the laymen of the Canadian Church as yet unrelated to this greatest work of extending the Kingdom. It will be the effort of the L.M.M. in the years to come to develop and use these resources that our daily prayer "Thy Kingdom come" may be answered and that speedily.

All of which is respectfully submitted.

FRANK E. HODGINS,
Chairman.

DAVID M. ROSE,
Secretary.

General Synod of Canada

SOLEMN DECLARATION.

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

We, the Bishops, together with the Delegates from the Clergy and Laity of the Church of England in the Dominion of Canada, now assembled in the first General Synod, hereby make the following Solemn Declaration :—

We declare this Church to be, and desire that it shall continue, in full communion with the Church of England throughout the world, as an integral portion of the One Body of Christ composed of Churches which, united under the One Divine Head and in the fellowship of the One Holy Catholic and Apostolic Church, hold the one Faith revealed in Holy Writ, and defined in the Creeds as maintained by the undivided primitive Church in the undisputed Ecumenical Councils ; receive the same Canonical Scriptures of the Old and New Testaments, as containing all things necessary to salvation ; teach the same Word of God ; partake of the same Divinely ordained Sacraments, through the ministry of the same Apostolic Orders, and Worship One God and Father through the same Lord Jesus Christ, by the same Holy and Divine Spirit Who is given to them that believe to guide them into all truth.

And we are determined by the help of God to hold, and maintain the Doctrine, Sacraments, and Discipline of Christ as the Lord hath commanded in His Holy Word, and as the Church of England hath received and set forth the same in "The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church, according to the use of the Church of England ; together with the Psalter or Psalms of David, appointed as they are to be sung or said in Churches ; and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons ;" and in the Thirty-nine Articles of Religion ; and to transmit the same unimpaired to our posterity.

FUNDAMENTAL PRINCIPLES.

We declare that the General Synod when formed does not intend to, and shall not, take away from or interfere with any rights, powers, or jurisdiction of any Diocesan Synod within its own territorial limits as now held or exercised by such Diocesan Synod.

We declare that the constitution of a General Synod involves no change in the existing system of Provincial Synods, but the retention or abolition of the Provincial Synods is left to be dealt with according to the requirements of the various Provinces as to such Provinces and the Dioceses therein may seem proper.

BASIS OF CONSTITUTION.

I. (a) The General Synod shall consist of the Bishops of the Church of England in the Dominion of Canada and of Delegates chosen from the Clergy and the Laity.

(b) The Delegates shall be chosen by the several Diocesan Synods according to such rules as they may adopt, or, in a Diocese which has no Synodical organization, may be appointed by the Bishop, such Delegates to be in all cases resident in the Diocese from which they are elected or appointed; provided that, until circumstances permit of its being otherwise ordered by the General Synod, the Bishops of the Dioceses of Moosonee, Selkirk, Mackenzie River, Athabasca and Caledonia, and such other Dioceses as may be formed out of them, be permitted to elect or appoint non-resident Delegates to the General Synod, provided only that the said Delegates be resident within the bounds of the Ecclesiastical Province of Rupert's Land, or the Civil Province of British Columbia respectively. Provided further that until 1896 these Dioceses may elect their Delegates from any Diocese whatever.

(c) The representation shall be as follows :*—Dioceses having fewer than twenty-five licensed Clergymen, one Delegate from each Order; Dioceses having twenty-five and fewer than fifty licensed Clergymen, two of each Order; Dioceses having fifty and fewer than one hundred, three of each Order; Dioceses having one hundred licensed Clergymen and upwards, four of each Order.

*Amended at Third Session, 1902, see page 221, Constitution, Section 4.

2. (a) The Synod shall consist of two Houses ; the Bishops constituting the Upper, and the Clergy and Laity together the Lower House. The two Houses shall sit separately except by the consent of both Houses.

(b) The Clergy and Laity shall vote by Orders if required ; and if the proposition be carried in the negative it shall be conclusive ; but if in the affirmative any six Delegates (two from each of three different Dioceses) may then demand a vote by Dioceses, when, if the proposition be carried in the negative, it shall be conclusive, the vote of each Diocese being determined by the majority of the delegates of that Diocese. And in case of equality in the votes of the Delegates from any Diocese, such Diocese shall not be counted.

(c) When both Houses sit together, each House shall vote separately.

3. (a) The President of the General Synod (who shall be styled the Primate of All Canada, and Metropolitan of his own Province, and Archbishop of the See over which he presides), shall be elected by the House of Bishops from among the Metropolitans or Bishops of Dioceses not in any Ecclesiastical Province.*

(b) The Primate shall hold office for life, or so long as he is Bishop of any Diocese of the General Synod : nevertheless he may resign at any time.

3. (a) There shall be a Primate who shall be elected by the House of Bishops from among the Metropolitans or Bishops of Dioceses not in any Ecclesiastical Province. He shall be styled the Primate of all Canada, and Archbishop of the See over which he presides. He shall be President of the General Synod.

4. The General Synod shall have the power to deal with all matters affecting in any way the general interests and well-being of the Church within its jurisdiction. Provided that no Canons or resolutions of a coercive character, or involving penalties or disabilities, shall be operative in any Ecclesiastical Province, or in any Diocese not included in any Ecclesiastical Province, until accepted by the Synod of such Province or Diocese, and that the jurisdiction of the General Synod shall not withdraw from a Provincial Synod the right of passing upon any subject falling within its jurisdiction at the time of the formation of the General Synod.

*Amended at Second Session, 1896, (Journal page 57) as follows :

5. The following, or such like objects, are declared to be within the jurisdiction of the General Synod :

- (a) Matters of doctrine, worship and discipline.
- (b) All agencies employed in the carrying on of the general work of the Church.
- (c) The general missionary and educational work of the Church.
- (d) The adjustment, with consent of the Dioceses, or of the Province (in the case of the Province of Rupert's Land), of the relations between Dioceses in respect of Clergy, Widows' and Orphans' and Superannuation Funds.
- (e) Regulations affecting the transfer of Clergy from one Diocese to another.
- (f) Education and training of Candidates for Holy Orders.
- (g) Constitution and powers of an Appellate Tribunal.
- (h) The erection, division, or re-arrangement of Provinces, with the consent of any existing Provinces affected ; but the erection, division or re-arrangement of Dioceses, and the appointment and consecration of Bishops within a Province shall be dealt with by the Synod of that Province.

6. Nothing in this Constitution shall affect any Canons or enactments of any Provincial or Diocesan Synods now in force.

7. For the expenses of the Synod, including the necessary travelling expenses of the members, there shall be an annual assessment of the Dioceses proportionate to the number of licensed Clergymen in them (Dioceses having less than ten Clergymen being exempt) ; provided, however, that the expenses of any member of the Synod not attending during the whole Session of the Synod shall be paid *pro rata*, and such proportionate part thereof as his attendance bears to the whole time the Synod is in Session ; and that a Standing Committee be appointed who shall fix and determine the amount at any time to be paid hereunder ; such Committee, however, to have a discretionary power to allow a greater proportion in case of absence from illness or any other good cause arising during the sitting of the Synod.

8. All Canons dealing with matters of doctrine, worship and discipline shall require to be passed at two successive meetings of the General Synod before coming into force.

9. The words "Ecclesiastical Province" shall mean any group of Dioceses under the jurisdiction of a Provincial Synod.

Given in the city of Toronto in the month of September in the year of our Lord one thousand eight hundred and ninety-three.

[N. B.—No change in the Basis of Constitution shall be considered unless a majority of each Order is present and no change shall take place unless unanimously adopted by both Houses or until affirmed by a two-thirds majority of the Upper House and a two-thirds majority of each Order of the House of Delegates, and in the latter case it shall stand over for confirmation till the next meeting of Synod, when it must be affirmed by similar majorities.—See pp. 46 and 49 Journal of First Session.]

I. CONSTITUTION.

1. (a) The General Synod shall consist (1) of the Bishops of the Church of England in the Dominion of Canada holding Sees therein, or executing by due authority the Episcopate as Assistant, Coadjutor, or Missionary Bishop appointed to any Diocese outside of Canada under the provisions of any Canon of this Synod ; or any such Bishop, who having resigned his See is residing in the Dominion of Canada and not engaged in any work other than Episcopal ; but Bishops who have resigned their jurisdiction shall not have the right to vote in the Upper House, and (2) of the Delegates chosen from the Clergy and Laity of the said Church. All Lay Delegates shall be communicants and their credentials shall state them to be such."*

2. The Synod shall consist of two Houses ; the Bishops constituting the Upper, and the Clergy and Laity together the Lower House. And when both Houses sit together, each House shall vote separately. And each House shall hold its sittings in public or in private at its own discretion.

3. The Clerical and Lay Delegates shall be chosen by the several Diocesan Synods, according to such rules as they may adopt ; and, in a Diocese which has not any Synodical organization, they may be appointed by the Bishop of such Diocese.

4. The representation by Clerical and Lay Delegates shall be as follows : †

Dioceses having fewer than twenty-five licensed Clergymen shall be represented by one Delegate from each Order, and Dioceses having twenty-five and fewer than fifty licensed Clergymen, by four Delegates from each Order, and Dioceses having fifty and fewer than one hundred licensed Clergymen, by six Delegates from each Order, and Dioceses having one hundred licensed Clergymen and upwards, by eight Delegates from each Order.

*Amended, see pages 97 and 125 Journal Sixth Session, 1911.

†See pages 40, 41 and 47, Journal of Third Session, 1902.

And the Delegates shall be in all cases resident in the Dioceses from which they are elected or appointed ; provided that until circumstances permit of its being otherwise ordered by the General Synod, the Bishops of the Dioceses of Moosonee, Selkirk, Mackenzie River, Athabasca, and Caledonia, and such other Dioceses as may be formed out of them, be permitted to elect or appoint non-resident Delegates to the General Synod, provided only that the said Delegates be resident within the bounds of the Ecclesiastical Province of Rupert's Land or the Civil Province of British Columbia respectively.

5. The election of the Clerical and Lay Delegates shall be certified under the hand and seal of the Bishop of the Diocese which they represent, or, in the absence of the Bishop, the Chairman of the Synod, and such certificate shall be final and conclusive, which certificate shall be forwarded by the Secretaries of the Diocesan Synod to the Secretaries of the Lower House of the General Synod within fourteen days after the said election. And in case any of the said Delegates mentioned in such certificate shall be unable to attend, a certificate signed by the Bishop, or in his absence by the Secretaries of the Diocesan Synod, that (A.B.) being a Clerical or Lay Delegate from the Diocese is unable to attend, and that (C.D.) is authorized by vote of the Synod of that Diocese to fill his place as Delegate, shall be final and conclusive, whether presented before or during the Session of the General Synod.

5 (a). There shall be an Executive Council of the General Synod, consisting of the Bishops of the Upper House and of one Clerical and one Lay Delegate from each Diocese, nominated respectively by the Clerical and Lay Delegates of each Diocese and elected by the General Synod on the fourth day of meeting. It shall be the duty of the Executive Council to represent the General Synod between Sessions, to carry out the decisions of the General Synod in unprovided cases, to act as a tribunal of reference between the different departments of work organized by the General Synod, to consider and report upon any matters referred to it by the General Synod, and to prepare for submission to the General Synod such matters as it may deem necessary for the general well-being of the Church. The Council shall meet at least once a year. The quorum shall be twenty-five, and Bishops, Clergy and Laity must be present. The Primate shall be *ex officio* chairman, and in his absence the senior Archbishop or Bishop present. When a member ceases by death or otherwise to represent his Diocese, his place on the

Council shall be filled by the Prolocutor from among the last elected delegates of the Diocese which the former member represented.*

6. The Primate of all Canada, elected in the manner provided by the Basis of Constitution, shall be the President of the Synod, but in case of his absence from any cause, the Archbishop, senior by appointment or election, or, if no Archbishop be present, the Bishop elected as President of the Upper House, shall be and act as President of the Synod.†

7. The Primate shall be the President of the Upper House; and, in case of the absence of the Primate, the Bishops shall elect one of their own number to preside.

8. (a) The Lower House shall be presided over by their Prolocutor, or Deputy Prolocutor,† who shall be elected by ballot and shall continue in office until the election of his successor.

(b) Any member of the Lower House may be nominated for the office of Prolocutor, or Deputy Prolocutor,‡ and the nominee receiving a majority of the votes cast in any ballot shall be elected.

(c) In the event of no nominee receiving a majority of the votes cast in any ballot, the name of the nominee receiving the least number of votes shall be dropped in the succeeding ballots.**

9. The Synod shall meet on the second†† Wednesday in September in every third year, or oftener at the discretion of the Primate or on the requisition of any five Bishops.‡‡ Provided always that in case of a special general session having been held the time of meeting of next session may be computed from the date of such special general session.*** The place of meeting of each Session of Synod shall be decided upon at the preceding Session, but such place of meeting may, for reasons deemed by them sufficient, be changed by any five Bishops, unless the Primate expresses his disapproval of and dissent from such change.†††

10. The Session of the Synod shall be preceded or commenced by Morning Prayer and the administration of the Holy Communion, and also, if so ordered by the Primate or other presiding Bishop, by a sermon.

*Amended, pages 139, 148, Journal Seventh Session, 1915.

†See page 78, Journal of the Third Session, 1902.

‡Amended, see pages 114 and 152 Journal, Sixth Session, 1911.

**See page 76, ib.

††See pages 107 and 132, Journal of Sixth Session, 1911.

‡‡See page 31, Journal of Third Session, 1902.

***Amended, page —, Journal Seventh Session, 1915.

†††See page 50, Journal Third Session, 1902.

11. The business of each day shall be commenced by prayer for the Divine guidance and blessing, according to a form authorized by the House of Bishops.

12. A quorum of the Synod shall consist of not less than a majority of the Bishops, and not less than a majority of the members of each Order of the Lower House.

13. Each House shall appoint a Secretary or Secretaries, who shall keep regular accounts of all proceedings in their own House, and record them in books to be kept for that purpose, preserve memorials and other documents under the direction of the President and Prolocutor, attest all public acts of the Synod, and deliver over all records and documents to their successors. And two or more copies of the printed Journal of each session, with a statement attached to each mentioning the numbers of pages, and certifying the same to be a true copy of the original minutes and proceedings of which it is the printed copy, signed by the Prolocutor and the two Secretaries of the Lower House, shall be kept on record by the Secretaries.

13a. The Lower House shall appoint a Treasurer and two Auditors, who shall hold office until the appointment of their successors.

13b. In the event of a vacancy occurring in the office of Secretary of the Upper House, by death or otherwise, the vacancy shall be filled by the Primate, or in case of a vacancy in that office, by the Senior Bishop.

13c. In the event of a vacancy occurring in any of the offices of Clerical or Lay Secretary of the Lower House, or of Treasurer or Auditor, by death or otherwise, while the Synod is not in Session, the vacancy shall be filled by the Prolocutor, or in the event of a vacancy in that office, the Deputy Prolocutor, and in the event of a vacancy in both offices,* by the Primate or Senior Bishop.†

14. Each House shall establish its own Order of Proceedings and Rules of Order, and may publish such of its proceedings as it may deem advisable.

15. The Clergy and Laity shall vote by Orders, if required. And if the proposition be decided in the negative, it shall be conclusive; but if in the affirmative, any six Delegates (two from each of three different Dioceses) may then demand a vote by Dioceses, when, if the proposition be decided in the negative, it

*Amended, pages 114 and 152, Journal Sixth Session, 1911.

†See page 76, Journal of Third Session, 1902.

shall be conclusive ; the vote of each Diocese being determined by a majority of the Delegates of that Diocese. And in case of equality in the votes of the Delegates from any Diocese, such Diocese shall not be counted.

16. Either House may propose to the other any business it may desire to have treated of or decided. It shall be incumbent on the Lower House to take up and dispose of any business submitted by Message from the Upper House immediately after the subject under consideration shall have been disposed of for the time being.

17. The Upper House may direct the Lower House to appoint a Committee to report to the Upper House on any subject on which they may desire the judgment of the Lower House, or to appoint their portion of a Joint Committee, or may summon the Lower House to a Conference.

18. Messages from the Upper House shall be delivered by an officer of the Upper House to the Prolocutor, who shall communicate them to the Lower House immediately on receipt, but not necessarily to the interruption of a speaker ; and the House may by its vote, without discussion, decide on proceeding to the consideration of such a Message at once.

19. The Lower House may present to the Upper House any matter which they conceive to be a grievance or to require amendment, even when they have no proposition to make on the same ; and the Upper House shall thereupon place it in order for consideration, with the view of providing a remedy ; and shall, before the conclusion of the Session, declare to the Lower House the result.

20. The Prolocutor shall have the right of admission personally or by Committee to the Upper House, to communicate the desire or decisions of his House ; and in such case he shall ascertain by Message when he or the Committee can conveniently be received in the Upper House, and act accordingly.

21. It shall be competent to the Lower House to request a Joint Committee or Conference on any special object, beyond those submitted to it by the Upper House, or to propose for discussion any specific measure ; to which request an answer shall be given ; but it shall be at the option of the Upper House to accede to their request or not.

22. When either House shall desire a Conference with the other, or a Joint Committee, the reason for either shall be agreed to by the House desiring it, and communicated in writing to the other ; the Prolocutor personally or by Committee in either case

proceeding to the Upper House, either to deliver or to receive such reasons.

23. When either House shall have come to a decision upon any subject in which the other House is concerned, it shall communicate its decision to the other.

24. If the Lower House should not concur in a decision of the Upper House, they shall state their reasons for such non-concurrence ; and may either propose an amendment, or request the Upper House to suggest an amendment to meet their reason, or request a Conference.

25. If the Upper House should not concur in a resolution or decision of the Lower House, they may, in stating their non-concurrence, either state their reasons or not ; and may either propose an amendment, or request the Lower House to prepare an amendment, or appoint a Conference, to which the Lower House shall always give attention.

26. A conference may be either by deputation from both Houses, or by deputation from the Lower House, or by open conference, as the Upper House may think fit ; and the place shall be appointed by the President.

27. No proposition shall be considered as sanctioned by the Synod, until it has received the separate sanction of both Houses, which shall be declared by the President in writing in the Schedule of prorogation.

28. Committees, whether of either House, or of the two Houses, may hold their meetings either during recesses in the Session, or during the prorogation of the Synod.

29. All Canons of Synod shall be fairly transcribed in a book to be kept for that purpose immediately after they are passed, and be attested by the Primate or other presiding Bishop, the Prolocutor, and the Secretaries of both Houses.

30. The expenses of the Synod, including the necessary travelling expenses of the members, shall be provided for by an assessment of the several Dioceses, represented in the Synod, proportioned to the number of licensed Clergymen in them ; Dioceses having less than ten Clergymen being exempt ; provided, however, that the expenses of any member of the Synod not attending during the whole Session of the Synod shall only be paid *pro rata*, and such proportionate part thereof as his attendance bears to the whole time the Synod is in Session ; and that a Standing Committee be appointed who shall fix and determine the amount at any time to be paid hereunder ; such Committee, however, to have a discretionary power to allow a greater proportion

in case of absence from illness or other good cause arising during the sitting of the Synod. And such assessment shall be paid to the Treasurer of this Synod, who shall manage and administer the same.

31. All Canons dealing with matters of doctrine, worship, and discipline, and all alterations of such Canons, shall require to be passed at two successive meetings of the General Synod before coming into force ; but all other enactments of the Synod shall come into operation as soon as passed, subject to the provisions adopted in regard to the Basis of Constitution. (See note on p. 62, Journal of 1893.) And no alteration shall be made in the Basis of Constitution except as provided in the said note, which is as follows :

“No change in the Basis of Constitution shall be considered unless a majority of each Order is present, and no change shall take place unless unanimously adopted by both Houses or until affirmed by a two-thirds majority of the Upper House and a two-thirds majority of each Order of the House of Delegates, and in the latter case it shall stand over for confirmation till the next meeting of Synod, when it must be affirmed by similar majorities. —See pp. 46 and 49, Journal of First Session.

32. It shall and may be competent for this Synod on application made therefor by the Synod of the Diocese of Newfoundland by resolution at any time to admit the Diocese of Newfoundland into this Synod as a member thereof. And the said Diocese of Newfoundland shall be represented in said Synod in the same manner and to the same extent as is provided by section three of this Constitution, and be otherwise subject to the provisions thereof.

II.—PERMANENT ORDER OF PROCEEDINGS AS ADOPTED BY BOTH HOUSES.

1. The General Synod shall meet (notice being previously given by the Primate, or, in the event of his inability to act, by the Metropolitan next senior by consecration, of the time and place of meeting), the Bishops and Clergy attired in their proper robes and shall proceed to the Cathedral or other Church appointed by the Primate for Divine Service, on which occasion the Holy Communion shall always be administered. The preacher shall be appointed by the Primate, and special prayer shall be made for the Synod. The collection shall be applied to the current expenses of the Synod, unless otherwise ordered by the Primate.

2. At an appointed hour after Divine Service, the members of the Synod shall assemble at the place of deliberation, the Bishops being habited in their robes and the Clergy in gowns and hoods, where the President, after he has taken his seat, shall inform the Lower House with regard to their place of meeting and direct them to elect their Prolocutor.

3. When the Prolocutor has been elected, he shall be conducted to the Upper House, accompanied at discretion by and members of the Lower House, and his election announced to the President.

4. The President shall then state to him the business on which the Upper House desire to engage the attention of the Lower House, specifying, when necessary, the order in which they desire to be taken up.

5. On his return, a Deputy Prolocutor shall be elected by the Lower House in like manner as the Prolocutor to act in his absence or at his request, or during a vacancy in the office and the Prolocutor shall* introduce to the House the business on which the Upper House desire them to engage themselves.

6. On every day of meeting after the first, the Synod shall meet at 9.30 a.m., and shall proceed at once, before any business is announced, to Morning Prayers at the Cathedral or other appointed place, and after Prayers proceed to business.

7. The Synod when assembled for business, shall be prorogued by the Primate or President of the Upper House, after a resolution fixing the time of prorogation has been agreed upon by both Houses ; and the President, with the consent of the Upper House, shall issue a Schedule declaring the state in which each matter of business stands which has been brought before the Upper House, and shall promulgate the same to the Lower House, and shall then at the hour agreed upon prorogue the Synod.

8. The Prolocutor, on receiving the schedule of prorogation, shall at the first opportunity communicate it to the Lower House.

N. B.—The Primate, on receiving the names and post office addresses of the Delegation from the Church in the United States, shall forward to the Prolocutor the names, etc., of the Clergy and Laymen, and shall appoint one or more of the Bishops to care for the Bishops on the Delegation. The Bishop, or Bishops, thus appointed by the Primate, shall be responsible :

1. For meeting, either in person or through another, on their arrival, the Bishops entrusted to their care, and escorting them to the place in which they are to be entertained.

*Amended pages 114 and 152 Journal Sixth Session, 1911.

2. For accompanying them to the Upper House and introducing them to the Primate, and generally promoting their satisfaction in attending the General Synod as its guests.*

III.—ORDER OF PROCEEDINGS OF THE LOWER HOUSE.

1. On the first day of meeting, after Prayer, the Clerical and Lay Secretaries shall call the roll of their respective Orders.

2. A quorum being present, the Prolocutor, elected at the previous Session of Synod, shall take the chair, or, in the event of his death, or of his not being a member of the House, or not being present, a temporary Chairman shall be elected by open vote.†

3. After Prayer by the Prolocutor, or temporary Chairman the election of a new Prolocutor shall be proceeded with by ballot after nomination.†

4. On his election the Prolocutor shall proceed to the Upper House accompanied by his nominators.†

5. On his return from the Upper House, a Deputy Prolocutor shall be elected in like manner as the Prolocutor,‡ and the Prolocutor shall nominate two Assessors.†

6. The following officers to hold office until the appointment of their successors shall be elected by open vote.*

- (1) Two Secretaries—one Clerical and one Lay—by the Clergy and Laity respectively.
- (2) A Treasurer.
- (3) Two Auditors.**

7. The Roll of Members as called by the Secretaries shall be referred to the Committee on Election and Credentials.†

8. After this the daily Order of Business shall be as follows :

- (1) Reading, correcting, and approving the Minutes of previous meeting.
- (2) Appointing Committees.
- (3) Presenting, reading and referring Memorials or Petitions.
- (4) Presenting Reports of Committees, of Treasurer or Auditors.
- (5) Giving Notices of Motion.

*See pages 39 and 47, Journal of Fourth Session, 1905.

†See page 77, Journal of Third Session, 1902.

‡Amended pages 114 and 152, Journal Sixth Session, 1911.

**See page 77, Journal of Third Session, 1902.

- (6) Taking up Unfinished Business.
- (7) Consideration of Motions.
- (8) Orders of the Day.
- (9) Before the final adjournment of the Synod, reading, correcting and approving the Minutes of the last day's proceedings.

IV.—RULES OF ORDER FOR THE LOWER HOUSE.

1. The Lower House shall meet on the day and at the hour and place appointed by the Primate or President, and, unless otherwise ordered by the House, on each succeeding day at ten o'clock ; and the mid-day adjournment shall be from one o'clock to half-past two p.m. ; and the business, except the work of the Committees, shall conclude at six p.m., at which hour the House shall proceed to the Cathedral for Evensong. When the Prolocutor has taken the Chair, every member shall remain uncovered.

2. The Prolocutor shall preserve order and decorum, and shall have power to appoint Assessors to aid him in so doing, and he shall decide all questions of order, subject to an appeal to the House, to be decided without debate ; and when called upon to decide a point of order, he shall state the rule applicable to the case, without argument or comment.

3. As soon as conveniently may be after the calling of the Rolls and Election of Officers the following Standing Committees shall be appointed :

- (1) On Statistics and State of the Church.
- (2) On Amendments to the Constitution.
- (3) On Canons.
- (4) On Rules of Order.
- (5) On Elections and Credentials.
- (6) On Finances and Expenses.
- (7) On Memorials to Deceased Members.
- (8) On Unfinished Business and Printing.

Such Standing Committees shall be appointed upon the recommendation of a Nominating Committee to consist of one Clerical and one Lay Delegate from each Diocese, named by the Prolocutor ; and any matter having any relation to the work of any such Standing Committee may, upon its coming before the House, be referred without debate to the proper Committee for consideration and report.

4. When any member wishes to speak, he shall rise and address the Chair.

5. When two or more members rise at the same time, the Prolocutor shall name the party first to speak.

6. A member called to order while speaking shall sit down, unless permitted to explain.

7. No motion or amendment shall be considered as before the House unless seconded and reduced to writing.

8. No member, save the mover of a resolution, who, as mover, is entitled to reply, shall speak more than once, except by the permission of the House.

9. A member may rise to explain, if permitted by the Chair.

10. No original motion, except motions of course, shall be received without notice, except by permission of the House.

11. When a resolution has been moved and seconded, any member may require the previous question to be put, whether the motion so made shall be put or not, and that question shall be decided without debate.

12. When a motion has been read to the House by the Prolocutor, it cannot be withdrawn without the consent of the House.

13. When a question is under consideration, no other motion shall be received except :

(a) To adjourn.

(b) To lay it on the table.

(c) To consider it clause by clause.

(d) To postpone it to a certain time.

(e) To postpone it indefinitely.

(f) To refer it to a Committee.

(g) To amend it, or

(h) To divide upon it ;

And motions for any of these purposes shall have precedence in the order named. No more than one amendment to a proposed amendment of a question shall be in order.

14. A motion to adjourn shall always be in order.

15. Motions to adjourn or to lay on the table shall be decided without debate.

16. A motion to suspend a Rule of Order shall take precedence of all other motions, and shall be decided without debate ; and no Rule or Order shall be suspended except upon the vote of two-thirds of the members present.

17. A member, if not interrupting a speaker, may require any motion in discussion to be read for his information, at any time during the debate.

18. When amendments are made to any motion, the amendments and the original motion shall be put in order the reverse of that in which they were brought forward.

19. When a question is finally put by the Prolocutor, either an original motion or an amendment, no further debate shall be allowed ; the Prolocutor* first declaring that the question is finally put.

20. When the Prolocutor is putting a question, no member shall rise from his seat ; and every member present, when a question is put, shall be required to vote on the same, unless excused by the House.

21. In voting, those who vote in the affirmative shall first rise, and then those who vote in the negative ; and in case of an equality of votes the question shall be decided by the casting vote of the Prolocutor, who may also vote on the motion.

22. When required by two Clerical and two Lay Delegates, the vote of the House upon any question may be taken by Orders voting separately ; and in that case a majority of both Orders shall be necessary to an affirmative vote.

23. On a division, the names of those who vote for or against a question shall be recorded in the minutes, if required by three members.

24. A question being once determined shall not again be drawn into discussion in the same Session, without the unanimous consent of the House.

25. Committees shall not be appointed without notice, excepting Standing Committees, Committees of the Prolocutor to the Upper House, and Committees of course, such as those which follow upon the adoption of a resolution which requires a Committee.

26. When a separate Committee of this House has been named, whose function is deliberative, the Prolocutor shall direct what number of its members do form a quorum, unless the quorum is fixed by the resolution under which the Committee is appointed.

27. When a Committee is appointed, the appointment shall contain the name of a Convener, and if no Convener be named the member of the Committee whose name is first on the list shall be the Convener. The Committee shall appoint its own Chairman as its first order of proceedings.*

28. Reports of Committees shall be in writing, signed by the Chairman, and shall be received in course, but a motion may be made for re-committal.

*See page 63, Journal of Third Session, 1902.

29. Motions with reference to Reports from Committees shall take precedence of other motions on the paper.

30. Whenever it shall happen that members appointed on Committees are not re-elected to the Synod, the Prolocutor may appoint others from the same Diocese or Dioceses to fill their place ; and in order thereto a copy of the certified lists of Clerical and Lay Delegates sent to the Secretaries shall be sent by them to the Prolocutor within ten days after they shall have received the same.

31. It shall be the duty of the Secretaries to arrange a list of all business, and all notices of motion sent to them by members to be brought before the Synod, according to the order in which they are received ; and, under the direction of the Primate, to cause a printed copy of the same to be sent to every member of the Synod twenty-one days before its meeting ; which business and notices shall stand first on the order of the day.

32. The Standing Committee on Unfinished Business and Printing shall arrange for each day the order of precedence of the several motions of which notice has been given, and have them printed.

33. In any unprovided case resort shall be had to the Rules of Order of the House of Commons in Canada for guidance.

34. No Canon originating in the Lower House shall be enacted unless the same has been transmitted by the Secretaries of the Lower House to the members of the Synod at least three weeks before the Meetings of the Synod, or unless the same has been left over as unfinished business, and printed in the Journal of the previous Session.

CANONS OF SYNOD

Canon I.

THE SUPREME COURT OF APPEAL.

[*Passed Session II (Journal p. 40), 1896; Amended Session III (Journal pp. 51, 65), 1902. Passed a second time Session IV (Journal pp. 20, 35), 1905.*]

The General Synod of the Church of England in the Dominion of Canada enacts as follows :

1. There shall be a final Court of Appeal for the Church of England in Canada, hereinafter referred to as "The Supreme Court," which shall be called The Supreme Court of Appeal for the Church of England in the Dominion of Canada.

2. Subject to the limitations hereinafter prescribed, the Supreme Court shall have jurisdiction to hear and determine appeals from the judgments or decisions of the Court of any Ecclesiastical Province, whether sitting as a Court of Appeal or as a Court of original jurisdiction, and from the judgment or decisions of any Diocesan Court or of the Bishop of any Diocese.

3. An appeal shall lie to the Supreme Court only when the decisions appealed from affect the subjects of Doctrine or Worship, or where a Bishop has been tried and a decision adverse to him has been arrived at.

4. The Supreme Court shall, at the request of any Diocesan or Provincial Synod or the House of Bishops of any Province, or of the General Synod or either House thereof, have authority to determine whether any Canon passed by the Synod of any Province or Diocese is constitutional or *ultra vires*.

5. The Supreme Court shall, at the request of any Diocesan or Provincial Synod or of the House of Bishops of any Province, or of the General Synod or either House thereof, have authority to determine the proper construction of any Canon passed by any Diocesan or Provincial Synod, or any question of Ecclesiastical Law which may be submitted for its consideration.

5. (a) The Supreme Court shall, at the request of the General Synod or of either House thereof, have authority to determine whether any Canon passed by any Provincial or Diocesan Synod

has been repealed, amended, suspended or otherwise affected by any Canon of the General Synod, and to determine to what extent such Canon of the Provincial or Diocesan Synod has validity, force or effect.

6. There shall be no appeal to the Supreme Court on questions of fact, except when the facts are contained in or evidenced by written documents, and except in the case of an appeal from a decision arrived at on the trial of a Bishop.

CONSTITUTION OF THE COURT.

7. The Supreme Court shall be composed of all the Bishops of the Church of England in Canada who have a right to sit in the General Synod, and of five assessors to be appointed in the manner hereinafter provided. The functions of the Court may be exercised by a Judicial Committee consisting of the Primate and Metropolitans, and of a sufficient number of other Bishops to be selected by the House of Bishops to make up the number of the Committee to not less than seven. Should any member of the Committee be unable to act, or should it be deemed by the Committee undesirable that any particular member should act, his place shall be filled by another Bishop to be selected by the Primate or Senior Bishop, member of such Committee. The Judgment of the Committee shall be regarded as the judgment of the full Court, except in cases involving any question of doctrine, in which cases no decision shall be valid or binding unless, and until a copy of such decision and the reasons therefor shall have been sent to all the Bishops, and the concurrence of two-thirds of the Bishops in the decision shall have been obtained in writing. Should two-thirds of the Bishops fail to concur in the conclusion arrived at by the Committee, the judgment appealed from shall not be enforced, and shall not be regarded as affirming or denying any doctrine.

8. The duty of presiding in the Court of Appeal shall belong in the first place to the Primate ; next, to the Metropolitans in the order of seniority ; next, to such Bishop as may be elected President by the Bishops sitting on the Appeal.

ASSESSORS.

9. There shall be five Lay Assessors, resident in Canada, communicants of the Church of England in good standing, judges of some Court of Law in the Dominion, or barristers of at least ten years' standing at the Bar of any of the Provinces. At each regular Session of the General Synod, the Upper House shall

send down the names of five persons qualified as aforesaid to the Lower House. If any of these be not accepted, the Upper House shall send down another name or other names as may be required. Should this second nomination not be accepted, the Upper House alone shall appoint ; but no person shall be appointed who has been rejected by the Lower House. The Assessors so appointed shall continue to be Assessors until they shall have been replaced or re-appointed. Should a vacancy occur between two Sessions of Synod by death, resignation, or disqualification, such vacancy may be filled by the Primate and Metropolitans.

10. The Assessors shall advise the Court on all questions which may be submitted to them by the Court for their consideration, and shall have the right to sit as members of the Court during the hearing of an appeal. They shall not, however, be members of the Court for the purpose of giving judgment. The Court shall sit with at least three Assessors. In case any of the Assessors shall be unable to attend on the hearing of an appeal, an Assessor, *ad hoc*, duly qualified as hereinbefore provided, may be appointed by the Court to sit in his stead for the hearing of the appeal.

11. Any party to a cause or matter which is appealable to the Supreme Court may appeal.

12. No appeal shall lie for error or defeat in form in any proceeding or judgment.

13. The Supreme Court may sit in any Diocese at such time and place as the President of the Court may order and direct.

14. Written notice of appeal from any judgment or decision proposed to be appealed from must be given within three calendar months from the time of pronouncing such judgment or decision. Such notice shall be given to such persons and in such manner as shall be prescribed by the rules of procedure to be framed under the provisions of this Canon.

15. Every appeal shall be heard and disposed of by the Supreme Court within two years from the time the judgment or decision appealed from was pronounced.

16. The Supreme Court shall have power to award costs to any of the parties to an appeal to be paid by the other or others, and to make orders for the giving of security for the costs of any appeal or matter brought before it for its consideration.

17. The Supreme Court, or a Committee of the members thereof, shall, from time to time, make all necessary rules or orders with respect to the officers of the Court and their mode of appointment, the fees to be paid the officers, the mode in which

interlocutory applications shall be heard, the procedure in the Court, and all other matters necessary for the effectual carrying out of the provisions of this Canon, and in so doing shall be assisted by the Assessors or some of them. Such rules or orders may be altered from time to time as may be necessary. They shall be prepared within three months from the passing of this Canon, and shall be printed in the Journal of the General Synod as an Appendix thereto.

18. The time for taking any proceeding under the provisions of this Canon or the rules of procedure may be extended in such manner as the rules may provide.

Canon II.

THE MISSIONARY SOCIETY OF THE CHURCH OF ENGLAND IN THE DOMINION OF CANADA.

[Passed Session III (Journal pp. 29, 33), 1902. Passed a second time Session IV (Journal pp. 21, 35), 1905].

The General Synod of the Church of England in the Dominion of Canada enacts as follows :

1. There shall be a Society for the general missionary work of the Church, to be known as "The Missionary Society of the Church of England in Canada."

2. The Society shall consist of all members of the Church.

3. The work of the Society shall be under the charge of a Board of Missions, which shall be styled, "The Board of Missions of the Church of England in Canada."

4. The Board shall consist of all the members of the Upper House and all the members of the Lower House, and the members of the Board of Management as hereinafter described, with power to add to their number. The Primate shall *ex officio* be chairman, and in his absence the senior Archbishop or Bishop present shall preside.

The third day of each session of the General Synod shall be devoted to the work of the Missionary Society aforesaid.

5. The executive work of the Board shall be entrusted to a Board of Management composed of the Bishops of the Upper House and two Clergymen and two Laymen elected by each

Diocesan Synod at each regular meeting thereof (or where there is no Diocesan Synod, by the Bishop of the Diocese), and the officers of the Society. Such Board shall meet at least once* a year at such time and place as it may determine. Special meetings may be summoned by the Primate on the written requisition of any two Bishops or of two Clergymen and two Laymen members of the Board, or at his discretion. Ten shall be a quorum. The Board shall report to each Diocesan Synod, and to each Provincial Synod, and to the General Synod, at their regular meetings. The Primate shall be *ex officio* Chairman of the Board (and in his absence the senior Archbishop or Bishop present shall preside). If no Bishop is present the Board shall elect a Clergyman or a Layman to preside. The Board shall appoint a General† Secretary and such other officers and Committees, and make such By-laws as may be found necessary.

The Board shall meet for the first time on the 5th day of September, 1902, in Montreal, at 8 o'clock p.m.

The Board shall appoint an Executive Committee consisting of three Bishops, three Clergymen and three Laymen, and the officers of the Society, who shall meet at least once in each month, excepting July and August, and promote the work and interest of the Society in every way open to them under the powers and instructions which may be given to them from time to time by the Board of Management.

The Executive Committee shall meet at such time and place as they may determine, and shall report to the Board of Management at each meeting.

6. All funds raised under this Canon in any Diocese for Mission work beyond its own borders shall be forwarded to the Treasurer, and any of such funds not appropriated by the donors shall be distributed by the Board of Management.

7. The Board of Management shall publish annually a statement of the missionary needs and resources of each Diocese receiving or seeking aid, indicating in particular the definite sums required to meet the needs for, first, Home Missions, or missions among the settlers in rural districts; and, secondly, Indian and heathen missions in the Dominion.

8. The Board of Management shall also publish annually a statement of the needs of such Foreign Missionary work as has been undertaken by the Church in Canada.

9. In order to secure a clear statement of the Church's needs, the Bishop or Secretary of the Executive Committee of each

*Amended, pages 140, 148, Journal Seventh Session, 1915.
Amended, pages 51, 144.

Diocese receiving or seeking aid, shall, on or before the 31st day of January in each year, submit to the Board of Management a description of existing missions and fields needing to be occupied in his Diocese, giving details of the extent, population and prospects of each.

There shall also be furnished a full and detailed statement of all moneys received from Missionary Societies, private benefactions or Government grants, for the work being carried on ; and, further, a full and detailed statement of the expenditure of all funds so received.

The Board of Management may issue such appeals and bulletins of information as may from time to time be found necessary, and such appeals shall be signed by the Primate and General Secretary on behalf of the Board.*

10. A deputation, as arranged by the Executive Committee, shall be sent, under the authority of the Bishop of each Diocese, to every Parish or Mission annually, to give missionary information and procure help for the work of the Board ; and each Clergyman shall, in addition to reading the appeal or appeals annually preach or have preached by a Clergyman representing the Board to each congregation under his charge, a Missionary Sermon ; then subscriptions and donations shall be solicited for the general missionary work of the Church. The Executive Committee shall make arrangements for the exchange of deputations between the east and west when found desirable.

11. Funds in answer to these appeals shall be raised by collections in churches, and at meetings, and by soliciting subscriptions and donations, and an application shall be made to each Diocese, or, if found practicable, to each Parish, for a definite sum.

12. Six months previous to the beginning of each year the Board of Management shall inform each Diocese seeking or receiving aid of the sum which it is expected will be granted to the Diocese for the coming year ; but such grant shall be subject to reduction by the Board of Management if found necessary.

13. The appropriation of all funds not previously appropriated by the donors shall be made by the Board of Management ; and it shall present to the Board of Missions a statement of all receipts, disbursements and expenditures, duly audited by two auditors, who shall be appointed at each Session of the General Synod.

*Amended, pages 51, 144, Journal Seventh Session, 1915.

14. The General* Secretary, when required to devote his whole time to the work of the Board of Management, may be paid his travelling expenses and a salary to be fixed by the Board of Management.

15. The present members of the Board of Management of the Domestic and Foreign Missionary Board of the Ecclesiastical Province of Canada shall represent their respective Dioceses on the Board of Management provided for in this Canon, until such time as the Dioceses shall have elected new members.

Until the Synods of the Province of Rupert's Land and the Dioceses of British Columbia or in the case of Dioceses having no Synods (including Algoma), the Bishops thereof, shall have appointed representatives, the present Delegates to this Synod shall be members of the Board of Management. In the case of the Diocese of Rupert's Land, the two of each Order first on the list shall act.

Canon III.

OF CERTAIN MARRIAGES FORBIDDEN TO BE SOLEMNIZED BY THE CLERGY OF THE CHURCH OF ENGLAND IN CANADA.

[*Passed Session III (Journal pp. 57, 59), 1902.*]

1. The Table of Degrees prohibiting certain marriages set forth by authority in the year of our Lord 1563, and usually annexed to or included in the Book of Common Prayer, is hereby adopted by the General Synod.

2. No Clergyman within the jurisdiction of said Synod shall knowingly solemnize a marriage within the degrees prohibited by such table.

3. A copy of said Table of Prohibited Degrees shall be placed in the Vestry Room and near the entrance of every Church within the said jurisdiction, in some place where it may conveniently be read.

*Amended, pages 51, 144, Journal Seventh Session, 1915.

Canon IV.

REGISTRAR OF THE GENERAL SYNOD.

[*Passed Session III (Journal pp. 78, 91), 1902. Passed a second time Session IV (Journal pp. 77, 82), 1905, amended Sixth Session Journal pp. 00, 00, 1912.*]

1. There shall be an officer of the General Synod to be designated : The Registrar of the General Synod.
2. The Registrar of the General Synod shall be elected by the Lower House and his election shall be concurred in by the Upper House.
3. The Journals, files, papers, reports and all other documents, shall be committed, when not otherwise expressly provided for, to the keeping of the Registrar.
4. It shall be the duty of the Registrar to preserve all such Journals, files, papers, reports, and other documents now in existence ; to arrange, label, file, index, and otherwise put in order and provide for the safe keeping of the same and all such others as may hereafter come into his possession in some safe and accessible place of deposit and hold the same under such regulations and restrictions as the General Synod may from time to time provide.
5. It shall be the duty of the said Registrar to procure a proper book of record and to enter therein a record of the Consecrations of all the Bishops of the Church of England in Canada, designating accurately the hour and place of the same, and the names of the consecrating Bishops and of all others present and assisting, to have the same authenticated in the fullest manner possible, and to take care for the similar record and authentication of all future consecrations in the Church.
6. The Registrar shall present a report at each session of the General Synod.
7. The expenses necessary for the purposes of this Canon shall be provided for by the vote of the General Synod and discharged by the Treasurer.
- *8. It shall be the duty of the Registrar without fee to furnish certified copies of each General Synod Journal and send the same to the proper officer of each Ecclesiastical Province of Canada for preservation among the records of such Province.
- *9. It shall be the duty of the Registrar to keep a proper book of record and to enter therein all canons enacted by General

*Enacted Sixth Session, 1911, see Journal pages 111 and 148.

Synod ; each Canon so entered shall be certified under the hand of the Primate and of the Registrar and shall be sealed with the seal of the General Synod. Such book of Canons shall be deemed to be the original record of the Canons enacted by the General Synod of Canada.

Canon V.

MARRIAGE AND DIVORCE.

[*Passed Session IV (Journal pp. 25, 28), 1905.*]

No Clergyman within the jurisdiction of the Church of England in Canada shall solemnize a marriage between persons either of whom shall have been divorced from one who is living at the time.

Canon VI.

TRANSFER OF CLERGY.

[*Passed Session IV (Journal p. 54), 1905.*]

It shall be the duty of each Bishop to keep a register of the Clergy of his Diocese, whether ordained by himself or received from another Diocese. After each name there shall be recorded the date of his ordination as Deacon and Priest, and the name of the Bishop who ordained him ; his standing in his University, if any ; also the date of his entering the Diocese and of his various appointments. There shall also be a record of his transfer from other Dioceses, if there be any such.

A Clergyman shall be regarded as subject to the Episcopal jurisdiction of the Bishop on whose register his name has been entered, until he has been removed from such register by transfer to another Diocese.

When a Priest or Deacon in good standing is desirous of leaving a Diocese, it shall be the duty of the Bishop to give him, on his request, the usual "Letters Testimonial" or "*Bene decesit*," but the Clergyman on receiving the same shall continue subject to the Episcopal jurisdiction of the Bishop till such "Letters Testimonial" shall have been presented according to their address, and accepted by the Bishop to whose Diocese the Clergyman wishes to be transferred. Provided always that, if they be not presented within three months after their date, they shall be void.

SCHEDULE A.

"Letters Testimonial" may be in the following terms:—

I hereby certify that A.B., who has signified to me his desire to be transferred to the Ecclesiastical authority of is a Priest of, in regular standing, and has not, so far as I know and believe been justly liable to evil report for error in religion or viciousness of life for the three years last past.

Witness our hand and seal this day of, 19

***Under the Canon this requires an answer.

SCHEDULE B.

Form of Acceptance of "Letters Testimonial."

DIOCESE OF A.

To the Ecclesiastical authority of the Diocese of B. :—

The letters of transfer of the Reverend C. D. from the Diocese of A. have been presented to us and have been accepted; and the date thereof is, 19

Witness our hand and seal this day 19

.....
Bishop of

Canon VII.

ON SUNDAY SCHOOLS.

[Passed Session V (Journal pp. 358), 1908.]

1. That there shall be an organization for the Sunday School work of the Church to be known as "The Sunday School Commission of the Church of England in Canada."

2. This Sunday School Commission shall consist of the Bishop of the Upper House, of two representatives of each Order from the Lower House appointed by the Prolocutor at each Session of Synod, and of two Clergymen and two Laymen elected by each Diocesan Synod at each regular meeting thereof, together with any Executive Officers who may be appointed by the Commission. In any Diocese where there is no Diocesan Synod, the Diocesan representatives shall be appointed by the Bishop. The Commission shall have power to increase the membership.

3. It shall be the duty of the Sunday School Commission to study the problems of Religious instruction and Church training

in connection with the Sunday School, as an auxiliary to the Church's ideal and method of Christian Education, and to adopt such measures as the Commission may deem advisable to promote the efficiency of Sunday Schools and to advance the cause of religious education, all in harmony with the authority of the Bishop of each Diocese and of the Incumbent of each Parish.

4. The Sunday School Commission shall meet at least twice a year at such time and place as it may determine. The Primate shall be *ex officio* President.

5. The Commission shall have power to fix its own quorum, to frame regulations for the orderly and convenient discharge of the business and duties entrusted to it, to appoint such officers as may be deemed expedient, and to regulate the powers, duties and emoluments, if any, of such officers.

6. The Commission may appoint an Executive Committee to conduct the business of the Commission in the intervals of its meetings.

7. The Executive shall meet at such times and places as it may determine, and it shall report to the Commission at each meeting.

8. It shall be the duty of the Sunday School Commission to submit a report to each Diocesan Synod, to each Provincial Synod and to the General Synod at their regular meetings.

9. It shall be the duty of the Sunday School Commission to determine from time to time what money will be required for the work of the Commission and to arrange for the raising of the same, either by agreement with the several Dioceses in Canada or otherwise, as may be determined by the Commission.

10. The fourth day of each Session of the General Synod shall be devoted to the consideration of the report of the Sunday School Commission, and of problems connected with the religious instruction and Church training of the youth of the Church in Canada.

11. Until the Synods of the several Dioceses shall have elected representatives, the Sunday School Commission shall consist (a) of the Bishops of the Upper House, and (b) of two members of each Order, appointed by the Prolocutor, and (c) two clergymen and two laymen from each Diocese to be appointed by the Bishop of the Diocese.

Canon VIII.

AN ECCLESIASTICAL PROVINCE FOR THE CIVIL PROVINCE OF ONTARIO.

(Enacted Session VI.)

The General Synod of the Church of England in Canada enacts as follows :—

1. On the Provincial Synod of Canada consenting hereto, the Dioceses of Toronto, Huron, Ontario, Niagara, Algoma and Ottawa, at present comprised within the Ecclesiastical Province of Canada, shall constitute a new Ecclesiastical Province, to be known as "The Ecclesiastical Province of Ontario," and shall cease to be under the jurisdiction of the Provincial Synod of Canada.

2. There shall be a Provincial Synod of the said Ecclesiastical Province of Ontario, which shall be known as "The Provincial Synod of Ontario," and shall consist of all the Bishops of the Church of England in Canada having Sees within the said Ecclesiastical Province, or executing by due authority the Episcopate as Co-adjutor, Suffragan, Assistant, or Missionary Bishop therein, and of delegates chosen from the clergy and laity thereof.

3. If at the date of the Provincial Synod of Canada consenting hereto the Metropolitan of Canada be the Archbishop of one of the Sees comprised in the Ecclesiastical Province of Ontario, he shall thereupon become Metropolitan of the Province of Ontario, but he shall also continue to exercise jurisdiction as Metropolitan of Canada until his successor in such Metropolitanacy be elected in accordance with the Canons of the Provincial Synod of Canada.

4. If at the said date the Metropolitan of Canada be not the Archbishop of one of the Sees mentioned in clause 3, the Bishops of the said Province of Ontario at the first session of the Provincial Synod thereof, (or at such other time and place as they shall at the First Session determine) shall elect one of their number to be the Metropolitan of the Province of Ontario, and until such election has taken place the Metropolitan of Canada shall continue to exercise jurisdiction in the Province of Ontario.

5. As soon as the said resolution of consent shall have been passed by the said Provincial Synod of Canada, the Bishops and clerical and lay delegates present from the Dioceses comprising the Ecclesiastical Province of Ontario shall withdraw from the session of the said Provincial Synod, and as soon thereafter as

conveniently possible shall assemble in session as the Provincial Synod of Ontario, under the presidency of the Metropolitan of Ontario, or there being no Metropolitan of Ontario present, under the presidency of the senior Bishop of Ontario present.

6. After consent as aforesaid the Bishops and clerical and lay delegates from the remaining Dioceses of the Ecclesiastical Province of Canada shall constitute The Provincial Synod of Canada and shall continue to exercise all the powers thereof over all the said remaining Dioceses.

7. The constitution, order of proceedings and rules of order of the Provincial Synod of Canada *mutatis mutandis* shall be the constitution, order of proceedings and rules of order of the Provincial Synod of Ontario until the last mentioned Synod shall have adopted a new constitution, order of proceedings and rules of order.

8. All Canons of the Provincial Synod of Canada, so far as the same shall be applicable to the Province of Ontario, shall be deemed to be Canons of the Provincial Synod of Ontario until or unless the Synod shall otherwise enact.

9. When duly constituted the Provincial Synod of Ontario may enter into such agreements, and may make such arrangements as may be necessary with the Provincial Synod of the Province of Rupert's Land in respect of any territory situated in the civil Province of Ontario as may be comprised in any of the Dioceses of the said Province of Rupert's Land, (subject however to the concurrence of the Dioceses affected), and if the Province of Rupert's Land and the Dioceses affected as aforesaid consent, any territory as aforesaid may be transferred to and shall upon acceptance thereof by the Provincial Synod of Ontario become and constitute part of the Ecclesiastical Province of Ontario and be subject to the Provincial Synod thereof.

Canon IX.

MISSIONARY DIOCESES AND BISHOPS

(Enacted Session VI).

The General Synod of the Church of England in Canada enacts as follows :

Whereas the Missionary Society of the Church of England in Canada in the furtherance of the general missionary work of the Church entrusted to their care under Canon No. 2 of this Synod, may find it necessary to assume the charge of defined districts in

foreign lands and to provide Episcopal supervision for such districts, and it is expedient to make provision in regard to the same. Be it therefore enacted :

1. The Board of Missions of the Church of England in Canada may by a resolution passed at any Triennial Meeting of the Board, or at any Special Meeting thereof called by the Primate at the request of the House of Bishops, with such notice as is required in the case of a Meeting of the General Synod, and specifying the purpose for which such meeting is called, establish a Missionary Diocese or Dioceses in Territories beyond the Dominion of Canada, provided that if the territory of any proposed Diocese be part of the territory under the jurisdiction or in charge of a Bishop or Bishops of the Church of England in Canada or of any Church in Communion therewith, the consent and approval of such Bishop or Bishops be first obtained, and in no case shall there be two Bishops of Churches in communion with each other exercising jurisdiction in the same territory.

2. No such resolution for the establishment of a Missionary Diocese shall be carried except by a two-thirds majority of those present at the meeting unless the same shall have been submitted to the Board of Missions and recommended by the Board of Management, in which event the resolution may be carried by a majority of those present.

3. On the adoption of a resolution for the establishment of a Missionary Diocese it shall be the duty of the Board of Management to take all such steps as shall be necessary to delimit the boundaries of the said Missionary Diocese, to provide the funds for establishing and maintaining the said Diocese and the Bishop thereof, and to make all such agreements and arrangements as shall or may be necessary with the Civil Government of the said territory and with the representatives of other Churches in communion with the Church of England in Canada carrying on missionary work in the said territory.

4. The said Board of Management, with a view to giving effect to the 24th resolution of the Lambeth Conference in 1897, as reaffirmed by the Lambeth Conference of 1908, shall give due notice of the resolution of the Society, and of the intention to proceed with the choice and consecration of a Bishop in accordance therewith, to the representative authorities of other independent Churches of the Anglican communion carrying on Missionary work in territories adjoining the proposed new Missionary Diocese, and shall make any adjustments and arrangements which may be necessary to ensure the maintenance of amicable relations with them.

5. On the Board of Management certifying to the House of Bishops that all matters referred to in the preceding section hereof have been duly complied with, and on the House of Bishops being satisfied that due provision has been made for the income of the Bishop to be chosen in accordance with the said resolution, the Primate, or if there be no Primate, the Senior Archbishop or Bishop, shall summon a meeting of the Board of Management for the purpose of choosing a Bishop of the said Missionary Diocese, but such choice may be made at any regular meeting of the Board of Management, provided notice of the intention to make such choice shall have been given in the notice summoning the said meeting.

6. At such meeting there being not less than fifty present, the Board of Management shall by a vote of a majority of the members present and voting (which vote shall, if required by four persons in writing, be taken by ballot) nominate a Bishop or other clergyman in priest's orders to the House of Bishops for choice as Bishop of the said Missionary Diocese, and if such nomination be confirmed by the House of Bishops, and the person so nominated accepts, he shall be declared to be the chosen Bishop of such Missionary Diocese. If not so confirmed or if the person so chosen shall not accept, further names shall be submitted and so on until a choice shall be confirmed by the House of Bishops and the person so chosen shall accept.

7. On any voidance of a Missionary See, a successor to the Diocesan shall be chosen in like manner.

8. A certificate of the choice of the Bishop and of his acceptance of such choice shall be forthwith furnished by the Chairman and General *Secretary of the Board of Management to the Primate, or if there be a vacancy in that office, to the Senior Archbishop or Bishop.

9. On receipt of the said certificate the Primate shall, within 14 days thereafter, send formal notice of such election to all the Bishops within the Dominion of Canada.

10. Should any of the said Bishops desire to object to the consecration of the person so elected, if consecration be necessary, on the ground of canonical disability, as hereinafter defined, he shall make objection in writing, delivered to the Primate within thirty days from the date of such notification to him of such election, setting forth the special grounds of his objection.

11. On the receipt of any such objection in writing by the Primate, or in case the Primate himself object to such consecra-

*Amended, pages 51, 144, Journal Seventh Session, 1915.

tion, he shall refer the said objection to the Supreme Court of Appeal for the Church of England in the Dominion of Canada, and the decision of the said Court, with reasons for said decision, shall be communicated in writing, without delay, to the chosen Bishop and to the General *Secretary of the Board of Management.

12. Thereupon if the objection be sustained, proceedings shall be taken with a view to the choice of another person to fill the office of Bishop.

13. Should no objection be made within the period specified, or, after the objection made should the same not be sustained by the said Court, the Primate shall, with all convenient speed, proceed to the consecration of the chosen Bishop, if necessary, and to that end shall summon two or more of the Bishops in the Dominion of Canada to assist him in such consecration, and it shall be the duty of such Bishops to attend at such time and place as the Primate shall appoint, and to assist in the consecration of the said chosen Bishop.

14. Before proceeding to consecrate, the Primate shall cause to be read in the church where the consecration is to be held a formal duly attested certificate of the choice of the said person to the office of Bishop, and that no Canonical impediment to his consecration exists, which shall thereupon be given to the Registrar for record, and it shall be the duty of the Registrar to keep a book of record of all consecrations under this Canon.

15. No Bishop who shall have made any Canonical objection as aforesaid shall be required to take part in such consecration, and if the Primate shall have made such objection the Senior Archbishop or Bishop, not having so objected, shall perform the duties of the Primate referred to in this Canon.

16. The following objections shall be considered Canonical, and none others :—

- (a) That the person elected is not fully thirty years of age.
- (b) That he is not a Priest in Holy Orders of the Church of England in Canada, or of some branch of the Church in full communion therewith.
- (c) That he is deficient in learning.
- (d) That he has either directly or indirectly secured, or attempted to secure, the office by improper means.
- (e) That he is guilty of any other crime or immorality.

*Amended pages 51, 144, Journal Seventh Session, 1915.

(f) That he teaches or holds, or has within five years previous to the date of his choice taught or held anything contrary to the doctrine or discipline of the Church of England in Canada.

17. The chosen Bishop shall, previous to his consecration, subscribe a declaration of submission to the Canons of the General Synod in the following form :

"I. do willingly subscribe to and declare that I assent to and abide by the Constitution, Canons, rules and regulations, which have been or shall be from time to time passed by the General Synod of the Church of England in Canada."

"I. do swear that I will pay true and canonical obedience to the Primate of all Canada, and to his successors in such Primacy as my Metropolitan in all legal and honest commands. SO HELP ME GOD."

18. The said declaration and oath shall be filed with the Registrar, whose duty it shall be to record and keep the same.

19. In case there shall be no Primate, or in case he shall be incapable of performing or unwilling to perform the duties in this Canon assigned to him, these duties shall be performed by the Senior Archbishop, and in case of his absence or incapacity, by the next Archbishop or Bishop in seniority, and so forth.

20. Notice of every such consecration having taken place shall be sent by the Primate or senior Archbishop or Bishop, to the Metropolitans of Canterbury and York, the Primate of all Ireland, the Primus of Scotland, the Metropolitan of South Africa, the presiding Bishop of the Protestant Episcopal Church of the United States of America, the Primate of Australia, the Bishop of Newfoundland and to the Bishop of any other Diocese in communion with the Church of England in Canada that the Primate or Senior Archbishop or Bishop shall deem proper.

21. Any Bishop chosen and consecrated under this Canon shall be entitled to a seat on the Board of Management of the M.S.C.C. It shall not be lawful for him to accept election to the office of Bishop or Bishop Coadjutor or Assistant Bishop in any Diocese in the Dominion of Canada within five years from the date of his election.

22. The Board of Management with the concurrence of the House of Bishops shall have power at their discretion to transfer a Missionary Bishop from one Missionary Diocese to another, and, with a like concurrence of the House of Bishops, in case of the permanent disability of any Bishop, to declare his Diocese vacant.

23. The Bishop of every Missionary Diocese chosen and consecrated under this Canon shall be a member of the Board of Management of the Missionary Society of the Church of England in Canada, and shall be entitled to appoint two representatives (one Clerical and one Lay) of his Diocese on the said Board, to be nominated, chosen and appointed either by himself or according to any rules and regulations of his Council or other representative Board of his Diocese, to the adoption of which he shall hereafter assent.

24. The Bishop of every Missionary Diocese shall exercise his Episcopal functions in his Diocese in conformity with the Constitution and Canons of the General Synod, so far as they can be made applicable to the conditions of his Diocese, and under such regulations and instructions not inconsistent therewith as are now in force, with the sanction of the Board of Management, or as the House of Bishops may from time to time prescribe.

25. Every Missionary Bishop shall report annually to the Primate his official acts and the state and condition of the Church within his Diocese, and also a similar report shall be sent by the Missionary Bishop to the General *Secretary of the Board of Management, for submission to the Board of Management at its next ensuing meeting. Every such report shall state the amount (if any) contributed in each year by the said Missionary Diocese for Episcopal support and other Diocesan purposes.

26. There shall be annually appointed a Council composed of Clergymen and other Communicants within the Diocese who have attained the age of twenty-three years, who shall hold office until their successors be appointed.

One-half of the members of the Council shall be annually appointed by the Bishop and the other half elected by the Missionaries (men and women) of the Diocese.

The said Council shall act as advisers to the Bishop in the administration of the Diocese, and shall perform such duties as they shall be charged with by the Bishop.†

27. All regulations and resolutions of the said Council which are of general application within the Diocese shall be forthwith transmitted to the Primate, to be by him laid before the next ensuing meeting of the Board of Management, and the same shall be of no force or effect after three months from the date of such meeting unless approved of thereat.

*Amended, pages 51, 144, Journal Seventh Session, 1915.

†Amended, pages 140, 149, Journal Seventh Session, 1915.

28. Every Missionary Bishop shall keep a record of all his official acts, which record shall be the property of the Diocese and be transmitted to his successor.

29. Every Missionary Bishop shall nominate a Commissary, on whom shall devolve the charge of the Diocese during the absence of the Bishop therefrom or on any voidance of the See, until the consecration of a successor therein.

A certificate of the appointment of such Commissary under the hand and seal of the Bishop shall be furnished to the Primate, and duly recorded by the Registrar.

30. Any Bishop elected or consecrated in Canada to a Missionary Diocese or Jurisdiction outside of Canada, before the passing of this Canon, shall be entitled to the same rights and privileges and be subject to the same liabilities and duties and the said Constitutions, Canons, regulations and instructions as if elected or consecrated after the passing thereof.

31. In the event of any Missionary Diocese forming part of a duly organized National Church in communion with the Church of England in Canada, Sections numbered 26, 27 and 29 shall not refer to any matter exclusively within the jurisdiction of the Diocesan Synod or Conference.*

Canon X.

DEGREES IN DIVINITY.

(Enacted Session VI.)

Whereas it is deemed expedient that there should be a uniform standard of preparation and examination for Divinity Degrees throughout the Canadian Church ;

Upon the following Church Universities and Theological Colleges, viz. :

The University of King's College, Windsor ; the University of Bishop's College, Lennoxville ; the University of Trinity College, Toronto ; Huron College, London ; Diocesan Theological College, Montreal ; Wycliffe College, Toronto ; St. John's College, Winnipeg ; the University of †Emmanuel College, Saskatoon ; the Anglican Theological College of British Columbia, with its affiliated Halls, Vancouver ; St. Chad's College, Regina ; ‡

*Amended, pages 140, 149, Journal Seventh Session, 1915.

†Amended, pages 143, 144, Journal Seventh Session, 1915.

‡Amended, page 71, Journal Seventh Session 1915.

voluntarily agreeing to accept the conditions hereinafter following for the regulation of Divinity Degrees within the jurisdiction of the General Synod of Canada :

The General Synod enacts as follows :

I. BOARD OF EXAMINERS.

1. A Board of Examiners for Divinity Degrees and for a Preliminary Examination for Holy Orders within the jurisdiction of the General Synod shall be appointed as follows, viz. :—One representative from each of the Universities and Colleges already named, to wit : The University of King's College, The University of Bishop's College, The University of Trinity College, Huron College, Montreal Diocesan College, Wycliffe College, St. John's College, The University of *Emmanuel College, St. Chad's College, Regina, † the Anglican Theological College of British Columbia, with its affiliated Halls, one from each Hall. The representative shall in every case be a resident member of the regular teaching staff of the University or College which he represents. In the unavoidable absence of any duly appointed representative from any meeting of the Board, the University or College which also appointed such representative may send a substitute (who shall also be a resident member of the teaching staff of an associated University or College), provided that not more than one proxy shall be held by the members of any one University or College.

2. The Upper House shall at each session of the General Synod appoint one of their number, who shall be chairman of the Board of Examiners. The Board shall have authority to appoint a Vice-Chairman, to act in the absence of the Chairman, a Secretary and such other officers as may be required ; also to make such regulations as may be necessary for carrying out the provisions of this Canon, and to alter and amend such regulations from time to time.

3. It shall be the duty of the Board to send to the Secretaries of the General Synod at least one month before each regular session of the Synod, a report for its information, embodying any regulations or amendments thereto made by the Board, the officers appointed and the results of all examinations held from time to time.

4. The Board of Examiners shall have power to appoint other persons to assist them in the work of examinations, from a list

*Amended, pages 143, 144, Journal Seventh Session, 1915.

†Amended, page 71, Journal Seventh Session, 1915.

of names furnished by the Universities and Colleges, provided that every such examiner shall have taken a degree in course in Arts or in Divinity.

5. Any other University or College, upon agreeing to be bound by the provisions of this Canon, may be admitted by the Board to representation thereon, with the same privileges, duties and standing as the other members thereof, subject to the consent of the Universities and Colleges already associated, as provided in clause 6 below.

6. No regulation or amendment as aforesaid, and no resolution to admit a University or College on the Board shall become operative until it has been submitted to each of the associated Universities and Colleges and confirmed at a subsequent meeting of the Board, and in case objection is made to any such regulation, amendment or resolution by any one or more of the Universities or Colleges, a three-fourths vote of the Board shall be required for confirmation.

II. DUTIES OF EXAMINERS.

1. The Board of Examiners shall every six years issue a syllabus of subjects and selected works for the examinations.

2. In case the Board of Examiners find themselves unable to agree upon a text-book on any subject, they shall appoint two text-books as alternative subjects of examination.

3. The Board shall transmit a copy of such syllabus to each of the associated Universities and Colleges, and if within three months thereafter any of them shall state in writing disapproval of any text-book the Board shall either withdraw it or appoint with it an alternative text-book acceptable to the University or College making the objection.

4. Alterations made in the selected works shall not come into force until the annual examination next but one after the date of their announcement by the Board of Examiners. Text-books shall in all cases remain in force until the period above mentioned shall have elapsed from the date of the announcement of the new text-books by which they are severally replaced.

5. In subjects embraced in the schedule, on which selected works are not appointed, a list of books recommended by the Board of Examiners for study shall be announced.

6. The examination shall be conducted under the direct supervision and charge of at least one member of the Board of Examiners, or of some person appointed by the Chairman of the Board; and each University and Theological College aforesaid,

and any other place selected by the Board of Examiners, shall be a centre for holding such examinations, which shall be held simultaneously in all centres, by means of written papers only.

The time of holding such examinations shall be determined by the Board.

7. It shall be the duty of the Bishop of the Diocese in which any such centre exists to appoint when requested, one or more persons for such centre, to assist the examiner in charge in distributing papers and maintaining order during the examination. Either the examiner in charge or his assistant shall be present throughout the whole of such examination.

8. The head of any University or College forming such centre as aforesaid, or a deputy appointed by him, shall have the right of being present during such examination, but shall take no part therein unless he be a member of the Examining Board, or have been appointed an assistant examiner.

9. The examination papers shall be published annually, and copies sent to each of the associated Universities and Colleges.

III. QUALIFICATIONS OF CANDIDATES.

1. Candidates for the degree of B.D. must be either (1) Graduates in Arts of a recognized University in the British Dominions, or other University approved by the Board, or (2) Undergraduates in Arts of a recognized University who have completed two years of their course.

2. These requirements may, however, be dispensed with by the Board in special circumstances approved by a two-thirds vote of the whole* Board, but every such candidate must be in Priests Orders, and before presenting himself for the second examination for the B.D. degree shall submit University* certificates equivalent to the work required in one of the aforesaid Universities in the second year in the following subjects :— Latin, Greek, English, and either Logic or Philosophy; *provided that* in any Province where facilities are not obtainable for extra-mural University work, such equivalent may be accepted as shall be satisfactory to the Board of Examiners.*

3. All candidates for the B.D. degree making application after April, 1917, shall be required to pass the examination in Hebrew in the preliminary examination, or else present certificates of having taken and passed in a University course at least equivalent to this examination; provided that all candidates now qualified under the

*Amended, pages 70, 71, Journal Seventh Session, 1915.

present requirements who present themselves for the final B.D. examination within the next three years shall be accepted without the requirement of Hebrew.

4. University certificates shall be accepted *pro tanto* for such parts of the Syllabus as may have been taken by candidates in University Courses.*

5. Candidates for the degree of Doctor of Divinity must be Bachelors of Divinity of not less than five years' standing.

6. Any candidate for the degree of B.D., being qualified as required above in paragraph 1, shall be exempt from the first examination for the degree, upon submitting a certificate from his University or College that he has obtained at least 50 per cent. of the maximum marks of each annual examination of the prescribed course of theology in the same, provided always that such course shall first have been approved by the Board and placed upon its list of approved examinations for the purpose of this regulation.

IV. EXAMINATIONS.

1. Candidates for any of the examinations, except the Preliminary Examination for Holy Orders, must at least three months before the date of the examination, send to the secretary notice of their intention to present themselves for examination, on a form of application to be obtained from him.

2. The application of a candidate for the preliminary examination for Holy Orders from one of the associated Universities and Colleges must be signed by the Head of the Theological College or of the Faculty of Theology in the University to which the candidate belongs, and that of a candidate not belonging to a University or College must be signed by his Bishop. All applications must be sent in at least one month before the date of the examination.*

3. Candidates have the option of taking the examinations at any of the Universities or Theological Colleges connected with the Church in the Ecclesiastical Province to which the candidate belongs.

4. The Board of Examiners shall transmit to the Metropolitan of each Ecclesiastical Province, and to the Registrar of each University and College, the names and marks of the successful candidates immediately after each examination.

5. The Registrar of the General Synod shall keep a record of all degrees conferred under the Board, the particulars of which shall be sent to him by the University at which such degrees are conferred, or by the Metropolitan if conferred by him.

*Amended, page 71, Journal Seventh Session, 1915.

V. SYLLABUS OF SUBJECTS.

Until the Board of Examiners shall have issued a Syllabus of Subjects and selected works, as provided for in Section 11, Clause 1, the following shall be the Syllabus in use :

PRELIMINARY EXAMINATION FOR HOLY ORDERS.

The Preliminary Examination for Holy Orders is conducted by the Board of Examiners upon the following subjects :

- (1) A General Paper on the contents of the Old Testament.
- (2) A General Paper on the contents of the New Testament.
- (3) Selected portions of the Old Testament.
- (4) A voluntary paper on Elementary Hebrew, based on selected passages.
- (5) Selected portion from the New Testament in Greek.
- (6) A treatise on the History or Canon of Holy Scripture.
- (7) The History (a) Of the Christian Church to A.D. 451 ; (b) Of the Church of England to the beginning of the reign of Henry VIII.
- (8) The outlines (a) of the History of the Church of England from the beginning of the reign of Henry VIII. ; (b) of the Reformation generally.
- (9) The History and Contents of the Book of Common Prayer.
- (10) One selected Greek (optional) and one selected Latin Ecclesiastical writing.
- (11) The Creeds and the Thirty-nine Articles.
- (12) A treatise or treatises on Apologetics.

The following are the selected subjects under this schedule for the years 1911-14, inclusive :

- (3) Genesis.
Psalms II., VIII., XVI., XIX., XXIII., XXIX., XXXVII., XLV., L., LI., LXXX., LXXXIV., XC., CX., CXXI.
Isaiah XL.-LXVI. and Amos.
- (4) Genesis XXXVII., XL.-XLV.
Psalms II., VIII., XIX., XXIII., LI.
- (5) S. John's Gospel.
Epistle to the Romans.
- (6) Westcott, the Bible in the Church.
- (7) (a) Cheetham, or Foakes Jackson, Church History.
(b) Overton, The Church in England.
- (8) (a) Overton, The Church in England.
(b) Fisher, History of the Reformation.

- (9) Hole, The Book of Common Prayer.
Evan Daniel, The Prayer Book.
- (10) Clement of Rome, Ep. to the Corinthians.
Anselm, Cur Deus Homo.
- (11) (a) Swete, The History of the Apostles' Creed.
(b) Gibson, The Thirty-nine Articles, and Mason, The Faith of the Gospel ; Or Litton, A Treatise on Systematic Theology, and Moule, Outlines of Christian Doctrine.
- (12) Row, Christian Theism.
Row, Manual of Christian Evidences.

Candidates who have passed this examination shall be entitled to receive from the Board of Examiners a certificate in the following form :

GENERAL SYNOD OF CANADA.

PRELIMINARY EXAMINATION FOR HOLY ORDERS.

I hereby certify that.....has passed the Preliminary Examination for Holy Orders established by the General Synod of Canada, and that he has obtained.....per cent. of the marks in the Examination held in....., 19....

(Signed)

Chairman of the Board.

I further certify that the Rev.....is entitled to wear the Hood specified in the Canon establishing a Preliminary Examination held in....., 19....

(Signed)

Chairman of the Board.

Such certificate shall authorize the holder after ordination to wear the prescribed hood on payment of \$10.00.

Candidates for the Degrees of B.D., who produce a certificate from the Board of Examiners of having obtained at least 50 per cent. of the marks in the Preliminary Examination for Candidates for Holy Orders, including the paper on Greek Patristics (Hebrew not being compulsory), shall be exempted from the first examination for the Degree of B.D.

No candidate shall be held to have passed the examination who has not obtained 33 per cent. on each paper and half-paper.

A candidate for the Preliminary Examination who has failed in not more than two subjects may, at the discretion of the Board,

be permitted to write on these subjects in the ensuing October or in the following May, provided he has obtained the minimum of aggregate marks required for a pass.

BACHELOR OF DIVINITY.

There are two examinations for the Degree of B.D., called the First and Second Examinations respectively, the interval between which must be at least one year.

The Examiners may accept in place of the First Examination for the Degree of B.D. any other Examination which in their opinion is equivalent.

The privilege of a supplemental examination as set forth above shall be given to a candidate for the First B.D. Examination who fails in not more than one subject.

FIRST EXAMINATION FOR THE DEGREE OF B.D.

The subjects of this Examination are the same as those appointed for the Preliminary Examination.

SECOND EXAMINATION FOR THE DEGREE OF B.D.

The candidate may select for Examination one of the five following groups of subjects :

Candidates selecting either of the groups III., IV. or VI., must also pass an Examination in at least one of the selected Books of the Old Testament in Hebrew, or of the New Testament in Greek.

The Books selected in this case are the Prophet Amos in Hebrew, and the Epistle to the Hebrews in Greek.

GROUPS.

I. Old Testament.

(a) The Hebrew Scriptures, with special reference to selected Books ; also selected Books from the Septuagint version.

(b) The history of the development of the Kingdom of God during the Old Testament period, with special regard to its relation to the Christian Church, and also to the history and development of Messianic Prophecy.

(c) Archæology.

II. New Testament.

(a) The New Testament in Greek, with special reference to selected Books.

(b) The History and Constitution of the Christian Church during the Apostolic period.

(c) The History of the Canon of the New Testament, and of its Text, its Inspiration and Contents.

III. Ecclesiastical History.

(a) The History and Constitution of the Christian Church during the Apostolic period, and to the death of Leo the Great.

(b) The History of English Church, special regard being had to the Reformation period, and to the history and doctrinal position of religious bodies which have separated from her.

(c) Rise and Progress of Missionary Societies of the Church of England.

IV. Dogmatic Theology and Ethics.

(a) The Creeds and Illustrative Documents.

(b) The History of some selected Doctrine.

(c) The History and Principles of Ethics.

V. Patristics and Liturgies.

(a) Selected Christian writings.

(b) The Ancient Liturgies and their relation to the various Eucharistic Offices of the Anglican Church.

VI. Apologetics.

(a) Positive grounds of faith, embracing the several lines of thought by which the mind is led :

(1) To the conviction of the existence of God

(2) To the conviction of the truth of Christianity ; and including selected works on each of these subjects.

(b) Selected Ancient Christian Apologies.

The following are the selected works on the various groups until 1914, inclusive :

1. Old Testament. (a) Selected Books* :

In Hebrew : Genesis ; Psalms VIII., XVIII., XIX., XXIX., XLII., XLIII., LXV., LXXVIII., LXXX., LXXXIV., LXXXIX., XCIII., CIV., CV., CVI., CXIV., CXXII., CXXVI., CXXXVI., CXXXVII. ; Amos.

In the Septuagint Version : Genesis ; I. Samuel, Wisdom.

Spurrell's Notes on the Hebrew Text of Genesis.

*N. B.—The Candidate is expected to show a good knowledge of the whole Old Testament.

Briggs and Kirkpatrick on the Psalms.

Harper, Amos.

Deane, Book of Wisdom.

(b) Driver, Introduction to the Literature of the Old Testament.

Swete, Introduction to the Old Testament in Greek.

Robertson, Early Religion of Israel.

Orr, The Problem of the Old Testament.

Ryle, The Canon of the Old Testament.

Green's General Introduction to the Old Testament.

I. The Text ; II. The Canon.

Ottley, Aspects of the Old Testament.

Davidson, The Theology of the Old Testament.

Davidson, Old Testament Prophecy.

Riehm, Messianic Prophecy.

Cave's Doctrine of Sacrifice.

Stanton's Jewish and Christian Messiah.

Fairbairn's Typology.

(c) Price, The Monuments and the Old Testament.

Boscawen, The Bible and the Monuments.

Nichol, Recent Archæology and the Bible.

The following Books are recommended, amongst others, for use in this group :

Brown, Driver and Briggs' Hebrew Lexicon.

Kittel's Biblia Hebraica.

Gesenius' Hebrew Grammar (Kautzsch), 25th Edition.

Davidson or Harper, Hebrew Syntax.

Driver, Hebrew Tenses, 2nd Edition.

II. New Testament.

(a) The Four Gospels, with special reference to S. Mark and S. Luke.

Specially recommended :

Swete on S. Mark.

Plummer on S. Luke.

Sanday, Lectures on the Fourth Gospel.

Acts of the Apostles to the Epistle to Philemon, inclusive, with special reference to 1 Corinthians and Ephesians.

Specially recommended :

1 Corinthians in Expositors' Greek Testament.

Armitage Robinson on the Epistle to the Ephesians.

The rest of the New Testament, with special reference to the Epistle to the Hebrews and the First Epistle of S. John.

Specially recommended :

Westcott on the Epistle to the Hebrews and the Epistles of S. John.
 (b) Schaff, Apostolic Christianity. (Vol. 1 of History of the Church.)

Rackham on the Acts of the Apostles.

Essays in Lightfoot's Commentaries.

Ramsay's Church in the Roman Empire.

Ramsay's S. Paul the Traveller and the Roman Citizen.

(c) Westcott's History of the Canon.

Salmon's Introduction to the New Testament. (2nd Edition.)

Weiss, Introduction to the New Testament.

Sanday, Lectures on the Criticism of the Fourth Gospel.

Shaw, The Pauline Epistles.

Lee on Inspiration.

Sanday on Inspiration.

Westcott and Hort's Introduction (Vol. II., New Testament.)

Kenyon, Handbook to the Textual Criticism of the New Testament.

The following books are also recommended, amongst others, for use in this group :

Thayer's Grimm's New Testament Lexicon.

Bruder's Greek Testament Concordance or Moulton and Geden.

Moulton's Winer's Grammar of New Testament Greek.

Burton's Syntax of the Moods and Tenses in New Testament Greek.

III. Ecclesiastical History.

(a) Eusebius, Eccl. History.

Socrates, Eccl. History.

Milman's History of Christianity to the Abolition of Paganism.

Gwatkin's Early Church History.

Farrar's Lives of the Fathers.

Gwatkin's Studies of Arianism.

(b) Bede, Eccl. History.

Stephens and Hunt, English Church History.

Hardwick's or Fisher's History of the Reformation.

Burnet's History of the Reformation.

Creighton's Age of Elizabeth.

Curteis's Bampton Lectures on Dissent.

- W. B. Neatby on Plymouth Brethrenism.
 Schaff's Creeds of Christendom (for reference).
 (c) Official Histories and other publications.

IV. Dogmatic Theology and Ethics.

- (a) Shedd, History of Doctrine.
 Fisher, History of Doctrine.
 Swete, on the Apostles' Creed.
 Gibson, The Three Creeds.
 Westcott, Historic Faith.
 Denny, The Death of Christ.
 Moberly, Atonement and Personality.
 Orr, The Resurrection.
 Westcott, Gospel of the Resurrection.
 Schaff, Creeds of Christendom (for reference).
 (b) The Doctrine of the Incarnation.
 Athanasius, De Incarnatione.
 S. Leo, Sermon on the Incarnation (Edition Bright).
 Dorner, History of the Doctrine of the Person of Christ.
 Liddon, Bampton Lectures.
 Ottley, Doctrine of the Incarnation.
 Gore, Bampton Lectures.
 Bruce, Humiliation of Christ.
 Orr, The Virgin Birth of Christ.
 Knowling, Our Lord's Virgin Birth.
 (c) Aristotle, The Nicomachean Ethics (in Greek), I.-IV.
 Calderwood, Hand-book of Moral Philosophy.
 Sidgwick, History of Ethics.
 Martineau, Types of Ethical Theory.
 Martensen, Christian Ethics—General.
 Smyth, Christian Ethics.
 Strong, Bampton Lectures.

V. Patristics and Liturgies.

- (a) S. Clement of Alexandria, Stromata VI., VII.
 Origen, Philocalia.
 S. Gregory Nazianzen, Five Theological Orations.
 S. Irenæus, Contra Hæreses III.
 S. Chrysostom, De Sacerdotio.
 Tertullian, De Prescriptione.
 S. Augustine, De Doctrina Christiana.
 Treatises in Heurtley's De Fide et Symbolo.
 (b) Duchesne, Christian Worship, Its Origin and Evolution.
 Brightman, Liturgies Eastern and Western.

Swainson, Greek Liturgies.
 Palmer, Origines Liturgicæ.
 Freeman, Principles of Divine Worship, Vol. II.
 Proctor and Frere, New History of the Book of Common Prayer.
 Maskell, Ancient Liturgy of the Church of England.

VI. Apologetics.

(a) Jevons, Introduction to the Study of Religion.
 Fisher, The Grounds of Theistic and Christian Belief.
 Harris, The Philosophic Basis of Theism.
 Illingworth, The Trinity.
 Campbell Fraser, The Philosophy of Theism.
 Orr, The Christian View of God and the World.
 Wordsworth, The One Religion.
 Illingworth, Personality—Human and Divine.
 Illingworth, Reason and Revelation.
 Forrest, The Christ of History and Experience.
 Stanton, The Jewish and Christian Messiah.
 Dale, The Living Christ and the Four Gospels.
 Milligan on the Resurrection.
 Row's Bampton Lectures.
 Sturge, Truth and Error of Christian Science.
 Frere, Positive Christianity and Answer to Christian Science.
 (b) Tertullian's Apology.
 Origen c. Celsum, Books VII. and VIII.
 De Pressense, The Christian Martyrs and Apologists.
 Farrar, The Critical History of Free Thought.

N. B.—The last two are intended to be read as introductory to Tertullian and Origen.

DOCTOR OF DIVINITY.

1. The candidate may select for examination one of the following seven groups of Subjects, or some particular aspect or subdivision thereof. He shall indicate a line of reading in which his work is to be founded, and submit a bibliography on which his examination will be based. Such examination shall consist of at least ten full papers, which may be taken in two divisions, in which case the examination in the second division cannot be taken until the candidate is of sufficient standing for the Degree.

2. He shall also submit one or more subjects for Thesis corresponding to the tenor of the examination. In the Thesis the candi-

date shall be required to cite authorities with references and to give evidence of research, independent study and original thought.

3. The whole arrangement shall be subject to approval or alteration on the part of the Board.

- I. OLD TESTAMENT.
- II. NEW TESTAMENT.
- III. ECCLESIASTICAL HISTORY.
- IV. PATRISTICS.
- V. LITURGIES.
- VI. DOGMATIC THEOLOGY.
- VII. APOLOGETICS.

4. In order to pass the several examinations for the degrees of B.D. and D.D., candidates must obtain an average of 50 per cent. of the aggregate marks of the examination, and for D.D. not less than 33 per cent., and for D.D. not less than 40 per cent. of the marks assigned to each paper.

5. Candidates for the degree of B.D. or D.D. must, before their admission to such degree, preach a sermon before one of the Universities, or before the Chairman of the Board of Examiners, or before a representative duly appointed by him from among the authorities of the University or College to which the candidate belongs.

VI. PROCEEDING TO DEGREES.

Candidates passed by the Board of Examiners in accordance with the above regulations and standard may proceed to their degrees in one of the following ways : (a) at the University with which such candidate is connected, under the chartered power of conferring degrees enjoyed by that University ; (b) at any College which possesses degree-conferring powers such as those given St. John's College, Winnipeg, by the University Act of Manitoba, under the powers possessed by such College.

(c) Under the power of conferring Degrees in Divinity exercised by the Primate, at the University or College to which the candidate belongs.

The Primate may, for the exercise of the powers vested in him as a Corporation solely for the conferring of Divinity Degrees, appoint a representative to act in his behalf, who in the case of a candidate from any University or College shall be the Head thereof.

Degrees may be conferred under this Canon on Candidates *in absentia*.

The hood for the certificate of the Preliminary Examination shall be of black stuff with a border of crimson stuff two inches wide.

The hood for the Degree of Bachelor of Divinity shall be black silk, lined with black silk, with a thread of scarlet cord around the edge.

The hood for the Degree of Doctor of Divinity shall be scarlet cloth lined with black silk.

The shape of the hood shall be in all cases that in use in the University of Cambridge.

The Diplomas for Degrees in Divinity issued by the Universities shall have inscribed upon them the following statement from the Primate :

“The holder of this Diploma passed the Examination for the Degree of.....before the Board of Examiners recognized by the General Synod of the Church of England in Canada.”

.....,
Primate.

The Diplomas issued by the Primate shall in each case specify the College in which the candidate has received his theological training, and shall be in the following form :

We, by Divine permission, Archbishop of.....and Primate acting by the powers conferred on us by the Act of the Parliament of Canada, do hereby certify by these presents that the Rev.....of.....College, having passed the Examination recognized by the General Synod of the Church of England in Canada, for the Degree of....., and having performed all the other exercises required by the Canon of the General Synod in this behalf, was duly admitted to his Degree on the.....day of....., in the year of our Lord

.....,
Primate.

VII. ON FEES.

The following are the fees for examinations payable to the Secretary of the Board of Examiners :

For first examination for B.D.....	\$ 5 00
For second examination for B.D.	15 00
For examination for D.D.....	20 00
For examination for V.P.....	5 00
For a supplemental examination.	2 00

The fees for degrees are to be paid in all cases to the Bursar of the University or College at which the candidate receives his degree, and are as follows :

For the degree of B.D.....	\$24 00
For the degree of D.D.....	40 00

Canon XI.

AN ECCLESIASTICAL PROVINCE IN BRITISH COLUMBIA.

The General Synod of the Church of England in Canada enact as follows :

Whereas the Synods of the Diocese of Columbia, New Westminster, Caledonia and Kootenay have by Memorials petitioned the General Synod to erect an Ecclesiastical Province co-terminous with the Civil Province of British Columbia, and

Whereas a draft constitution embodied in the Memorial is the basis upon which these four Dioceses have agreed to enter into a Provincial Organization,

Be it therefore enacted :

1. The dioceses within the Civil Province of British Columbia, viz. : Columbia, New Westminster, Caledonia and Kootenay, and all other Dioceses at any time erected within the said Province shall constitute a new Ecclesiastical Province, co-terminous with the Civil Province, to be known as the Ecclesiastical Province of British Columbia.

2. Should any question arise between the Provincial Synod of British Columbia and the Provincial Synod of Rupert's Land as to territory, the matter shall be decided by the Synods of the Provinces concerned.

3. There shall be a Provincial Synod to be known as the Provincial Synod of British Columbia and shall consist of all the Bishops of the Church of England in Canada having Sees within the said Ecclesiastical Province, or executing by due authority the Episcopate as Coadjutor, Suffragan, Assistant or Missionary Bishop therein, and of delegates chosen from the Clergy and Laity thereof.

4. The draft Constitution embodied in the several memorials and agreed upon as a basis by the four Dioceses, shall form a part of the Constitution of the Provincial Synod of British Columbia until at any time amended by the said Provincial Synod.

5. In pursuance of the said draft constitution, contained in the schedule thereto, each of the four Dioceses and Synods shall elect at a regular session four clerical and four lay representatives to the Provincial Synod in accordance with the basis of representation mutually agreed upon by themselves.

6. Within six months after receiving a certified list of delegates elected by each of the four Dioceses, the senior Bishop by consecration in the Province shall call the other Bishops and these duly elected delegates together at some convenient place within the Province for the purpose of completing the organization of the Provincial Synod and proceeding to transact such business as may be deemed proper and he shall also act as chairman of the body thus called together until it be organized and under its own Constitution.

"Provided always that the said Constitution shall contain the acceptance by such Provincial Synod of the Solemn Declaration prefixed to the Constitution of the General Synod of Canada, and as set forth and contained in the Journal of said General Synod."

Canon XII.

(TO BE CONFIRMED NEXT SESSION)

THE BOOK OF COMMON PRAYER.

(Enacted Session see Journal pages 130, 131.)

1. The authorized Book of Common Prayer of the Church of England in Canada shall be the book hereto annexed, which has been revised, adapted and enriched by this General Synod, at its Session held in the City of Toronto in the year 1915, and the same is hereby adopted as the Book of Common Prayer of the Church of England in Canada.

2. Six official copies of the book shall be kept ; one with the Registrar of the General Synod ; one at the Department of Archives at Ottawa, and one with the Metropolitan of each Ecclesiastical Province, namely, one with the Metropolitan of the Province of Rupert's Land, one with the Metropolitan of the Province of Ontario, one with the Metropolitan of the Ecclesiastical Province of Canada, and one with the Metropolitan of the Province of British Columbia.

3. Each official copy shall be signed by the Primate on behalf of the General Synod.

4. This Canon is passed under and subject to Section Number 4 of the Basis of Constitution, and Section No. 31 of the Constitution, and under all other powers of the Synod, and it shall come into force on a day to be proclaimed by the Primate.

Canon XIII.

JOURNALS OF SYNOD.

(Enacted Session VII, see Journal page 175).

1. The Journal of the General Synod shall be printed under the supervision of the Clerical Secretary of the General Synod as soon as conveniently may be after each session of the General Synod. Two copies of the printed Journal after being carefully compared shall be certified by the Secretaries of the General Synod and shall be deposited with the Registrar, who shall certify the same and seal them with the seal of the Synod. Such copies so certified and sealed shall be deemed to be the authentic and original record of the said Journal, and one copy shall be preserved in the records of the General Synod by the Registrar and the other copy shall be preserved in such place and manner as the Primate of all Canada shall from time to time direct.
2. It shall be the duty of the Registrar without fee to furnish certified copies of each Synod Journal and send the same to the proper officer of each Ecclesiastical Province of Canada for preservation among the records of such Province.
3. The certified copies of the Journal of previous Sessions of the General Synod now of record with the Registrar and printed copies of the Journal of previous Sessions where there are no certified copies shall be certified and sealed by the Registrar and such copies so certified and sealed shall be deemed to be the authentic and original copies of the said Journal.

Canon XIV.

COUNCIL FOR SOCIAL SERVICE.

(Enacted Session VII, see Journal pages 152, 171).

1. The social work of the Church shall be organized under the General Synod into a special department, which shall be known as the Social Service Council, hereinafter called "The Council."
2. The duty of the Council shall be to study social problems with a view to the solution of them in harmony with the spirit of the Lord Jesus Christ ; to adopt such measures as may seem advisable to promote the care and training of immigrants in Canadian citizenship, the maintenance of just conditions of living, the conservation of morals, health and life ; and generally to promote the formation of a Christian public opinion upon social problems, and to take such action as may be necessary to make effective

all directions in these matters which may be given by the General Synod.

3. The Council shall consist of the Bishops of the Upper House and of two clergymen and two laymen elected by each Diocesan Synod at each regular meeting thereof, together with any executive officers, who may be appointed by the Council. In any Diocese where there is no Diocesan Synod, the Diocesan representatives shall be appointed by the Bishop.

4. The Council, of which the Primate shall be *ex officio* Chairman, shall meet at least once a year, at such time and place as it may determine, and have power to fix its own quorum, to frame regulations for the discharge of its duties, to appoint such officers as may be deemed expedient and to regulate the powers, duties, and emoluments, if any, of such officers.

5. The Council shall appoint an Executive Committee, which shall consist of three Bishops, three clergymen, and three laymen to promote the work and interest of the Department in every way open to them under the power and instructions given to them by the Council, to conduct the business of the Council in the intervals of its meetings, provided that this Executive Committee shall not officially approach any Legislature seeking restrictive legislation without having the endorsement of the Council. The Committee shall meet at such time and places as it may determine, and shall report to the Council at each meeting thereof. The Council may appoint a sufficient number of its members who shall represent the Church in the Social Service Council of Canada.

6. The Council shall from time to time determine what money will be required for its work, including its share of the cost of the Social Service Council of Canada, and arrange for the raising of the same, either by agreement with the several Dioceses, or otherwise, as may be determined by the Council.

7. The morning of the sixth day of the General Synod shall be devoted to the consideration of the Report of the Council and of problems connected therewith, when all questions of general policy shall be determined.

8. The Council shall submit a report to each Diocesan Synod, to each Provincial Synod, and to the General Synod at their regular meetings.

9. Until the Synods of the several Dioceses shall have elected representatives, the Council shall consist of the Bishops of the Upper House and of two clergymen and two laymen from each Diocese, appointed by the Bishop of the Diocese.

10. Subject always to Provincial, Diocesan and parochial authorities, the Council shall have power to organize such subsidiary branches as may be found necessary.

Incorporation of General Synod

DRAFT BILL.

An Act to incorporate the General Synod of the Church of England in Canada :

Whereas, the General Synod of the Church of England in Canada is composed of the Archbishops and Bishops of the Church of England in Canada and of clerical and lay delegates from all the Dioceses of the said Church in Canada. And whereas, a petition has been presented praying that the said General Synod may be incorporated and it is expedient to grant the prayer of such petition :

Therefore, His Majesty, by and with the advice and consent of the Senate and the House of Commons of Canada, enacts as follows :

1. The General Synod of the Church of England in Canada, is hereby declared to be a body corporate under the name and style of "The General Synod of the Church of England in Canada," hereinafter called "The General Synod."

"The General Synod may acquire, receive, take and hold by purchase, gift, devise and bequest land or personal property or any estate or interest therein and may use, enjoy, sell, transfer, dispose of, mortgage or hypothecate the same, or any part thereof and may apply the proceeds of such property for the purposes of the said Church, subject to the terms of any trust on which the same may have been received or are held, and any devise of real estate shall be subject to the laws respecting the devises of real estate to religious corporations in force at the time of such devise in that locality in which such real estate is situate."

Matters Referred

I. To Committees.

A.

Committee on Prayer Book Revision, Enrichment and Adaptation.

(1) Memorials from the Synods of the Diocese of Ottawa and the Diocese of New Westminster (pages 275-278).

(2) Memorial from the Sunday School Commission in reference to prayer for Sunday Schools (page 279) and the report of the Special Committee on the Memorial.

(3) To consider and report at next session of the Synod upon : Any words, phrases, expressions or obvious errors in construction or printing of the Prayer Book as approved ; and any addition or omission, or any suggestion remitted to the Committee, or any further additions or amendments which the Committee may deem worthy to recommend or report in regard to the Book, the contents or the construction thereof—all subject to the limitations heretofore governing the Committee.

(4) To consider the advisability of arranging with the publishers as soon as possible so that the Prayer Book, as approved, may be put on sale (page 132).

(5) To consider the following :

Moved by Rev. C. W. McKim, seconded by Dean Paget :

That in the Form of Prayer to be used at sea, the words in the second Rubric which read : "In His Majesty's Navy" be struck out ; and also that the first prayer be altered to the form adopted by the Church of Ireland, as follows :

"O Eternal Lord God, who alone spreadest out the heavens, and rulest the raging of the sea ; Who hast compassed the waters with bounds until day and night come to an end. Be pleased to receive unto Thy Almighty and most gracious protection the persons of us Thy servants, and the ship in which we sail. Preserve us from the dangers of the deep, (and from the violence of the enemy) that we may return in safety to enjoy the blessings of the land, with the fruits of our labours, and with a thankful remembrance of Thy mercies to praise and glorify Thy Holy Name ; through Jesus Christ, our Lord. Amen."

And also :

That the Thanksgiving for Victory in the Form of Prayer to be used at sea, beginning : "O Almighty God, the Sovereign Commander of all the world" be placed among the Prayers and Thanksgivings upon several occasions.

And that this be submitted to the Committee for their consideration.

B.

Committee on Canons.

(1) Memorial from the Synod of Rupert's Land in reference to Parish Registers.

(2) Memorial from the Synod of the Nova Scotia in reference to the alteration of the Form used for the consecration of churchyards (page 281).

C.

Council for Social Service.

(1) Memorial from the Synod of Rupert's Land in reference to Foreign Immigrants (page 279).

D.

Committee on Beneficiary Fund.

(1) Memorial from the Synod of Rupert's Land in reference to Professor Mackenzie's Report on Beneficiary Fund (page 279).

II. To Special Committees.

(1) Name of the Church (page 58).

(2) To procure the necessary Legislation to enable the Primate to confer Divinity Degrees in accordance with Canon X. (page 141).

(3) Report of the Committee on the Memorandum of Professor MacKenzie on Beneficiary Fund (page 156).

(4) Report of the Committee on Reciprocity in Beneficiary Fund (page 157).

(5) Chancellor Campbell's Motion (page 161, 174).

(6) Amendment of Canon VII. (page 141).

III. To Provincial Synod.

(1) Memorial from the Synod of the Diocese of Rupert's Land *re* Religious Teaching in the Public Schools (page 279).

(2) Copy of Revised Book as Approved.

Unfinished Business

To come up at next meeting of Synod.

(1) Memorial of the Diocese of Toronto (No. 3, page 278), together with the notice of motion respecting increased representation (page 167).

(2) Resolution of the Lower House as to making arrangements for Joint Sessions of the two Houses of Synod (page 143).

(3) Proposed Canons on "Renunciation of the Ministry" and "The Abandonment of the Ministry or the Communion of the Church by a Priest or Deacon," together with the amendments (page 150).

The following are the proposed Canons :

OF RENUNCIATION OF THE MINISTRY

1. If any Priest or Deacon of this Church, against whom there is no ecclesiastical proceeding instituted, shall declare, in writing, to the Bishop of the Diocese to which he belongs, his renunciation of the ministry of this Church, it shall be the duty of the Bishop to record the declaration so made ; and thereupon it shall be the duty of the Bishop to depose such person from the ministry, and to pronounce and record, in the presence of two or more Clergymen, that the person so declaring has been deposed from the ministry of this Church :

Provided, however, that if the Bishop shall be satisfied that the person so declaring is not amenable for any canonical offence, and that his renunciation of the ministry is not occasioned by foregoing misconduct or irregularity, but is voluntary and for causes, assigned or known, which do not affect his moral character, he shall so declare in pronouncing and recording said deposition, and shall, if desired, give a certificate to this effect to the person so deposed ; and he shall also give due notice of such deposition from the Ministry to the Bishop of every Diocese, in the form in which the same is recorded.

2. If the Bishop shall have reason to believe that the person so declaring has acted hastily and unadvisedly, action on such declaration may be postponed for the space of not more than six months, during which time such person may withdraw his application.

3. If the Bishop, to whom such declaration is made, shall have ground to suppose that the person making the same is liable to presentment for any canonical offence, such person may, in the discretion of the said Bishop, be put upon trial for such offence, notwithstanding such declaration of renunciation of the ministry.

Mr. Kirwan Martin will move the adoption of the following Canon :

CANON 13.

OF THE ABANDONMENT OF THE MINISTRY OR THE COMMUNION OF THIS CHURCH BY A PRIEST OR DEACON.

1. If any Priest or Deacon shall, without availing himself of the provisions of Canon 12, engage in secular employment in any Diocese in the Dominion of Canada and cease to exercise the functions of the ministry under license from the Bishop of such Diocese or abandon the Communion of this Church, by an open renunciation of the doctrine, discipline, or worship of this Church, or by a formal admission into any religious body not in communion with the same, or in any other way, it shall be the duty of the Executive or Standing Committee of the Diocese to make certificate of the fact to the Bishop of the Diocese ; which certificate shall be recorded, and shall be taken and deemed by the Bishop as equivalent to a renunciation of the ministry by the Priest or Deacon, himself, and the said Bishop may then proceed to suspend for six months the Priest or Deacon so certified as abandoning the ministry or Communion of this Church. Notice shall be given to the said Priest or Deacon by the said Bishop receiving the certificate, that, unless he shall within six months make declaration that the facts alleged in said certificate are false, he will be deposed from the ministry of this Church.

2. And if such declaration be not made within six months as aforesaid, it shall be the duty of the Bishop to depose said Priest or Deacon from the ministry, and to pronounce and record, in the presence of two or more Priests, that he has been so deposed ;

Provided, nevertheless, that if the Priest or Deacon so renouncing shall transmit to the Bishop receiving the certificate a retraction of the acts or declarations constituting his offence, the Bishop may at his discretion abstain from any further proceedings.

Alphabetical List of Members of the Lower House

CLERICAL

Abbott-Smith, Rev. Professor.....	Montreal
Allnatt, Rev. Canon.....	Lennoxville
Anderson, Rev. E. A.....	Ottawa
Andrew, Rev. A. E.....	Picton, N.S.
Armitage, Ven. Archdeacon.....	Halifax
Balfour, Ven. Archdeacon.....	Quebec
Balfour, Rev. C. W.....	North Bay
Bartlett, Rev. E. R.....	New Westminster
Beamish, Rev. Canon.....	Belleville
Bedford-Jones, Rev. Canon.....	Brockville
Biggs, Rev. D. P. J.....	Rapid City, Man.
Boyd, Rev. Canon.....	Edmonton
Blackwell, Rev. W. G.....	White Horse, Y.T.
Broughall, Rev. W. L. B.....	St. Catharines
Burgett, Rev. E. A.....	Regina
Burt, Rev. Canon.....	Fort William
Calder, Rev. A. C.....	Qu'Appelle
Carruthers, Rev. C.....	Edmonton
Cayley, Rev. E. C.....	Toronto
Cody, Ven. Archdeacon.....	Toronto
Collison, Rev. H. A.....	Cedar Hill, B.C.
Connell, Rev. Robt.....	Victoria West, B.C.
Coombes, Very Rev. Dean.....	Winnipeg
Craig, Rev. Canon.....	London
Davidson, Ven. Archdeacon.....	Guelph
Davis, Very Rev. Dean.....	London
d'Easum, Rev. G. C.....	New Westminster
Dewdney, Ven. Archdeacon A. D.....	Prince Albert
Dewdney, Ven. Archdeacon A. J. B.....	Red Deer
Dixon, Rev. Canon.....	Toronto
Dobie, Ven. Archdeacon.....	Regina
Dobbs, Ven. Archdeacon.....	Kingston
Doherty, Rev. W. J.....	Hensall

Draper, Ven. Archdeacon.....	Louisburg
Dunn, Rev. E. A.....	Bergerville
Evans, Very Rev. Dean.....	Montreal
Fitzgerald, Rev. Canon.....	Kingston
Fornoret, Ven. Archdeacon.....	Hamilton
Forsyth, Ven. Archdeacon.....	Chatham, N.B.
Fortin, Ven. Archdeacon.....	Winnipeg
French, Rev. Arthur.....	Montreal
Fry, Rev. W. H.....	Eskimo Mission
Gale, Rev. Canon.....	Calgary
Gilmor, Ven. Archdeacon.....	Sault Ste. Marie
Graham, Rev. F. H.....	Nelson, B.C.
Greene, Rev. T.....	Kelowna, B.C.
Hague, Rev. D.....	Toronto
Harris, Rev. V. E.....	Halifax
Heathcote, Ven. Archdeacon.....	Vancouver
Hedley, Rev. Canon.....	Port Arthur
Heeney, Rev. W. B.....	Winnipeg
Hill, Ven. Archdeacon.....	St. Thomas
Hill, Rev. Canon.....	Regina
Hinks, Rev. F. H.....	Bracebridge
Howitt, Rev. Canon.....	Hamilton
Ingles, Ven. Archdeacon.....	Toronto
Jeffrey, Rev. Canon.....	Winnipeg
Johnson, Ven. Archdeacon.....	Moose Jaw
Kittson, Rev. Canon.....	Ottawa
Knowles, Rev. Canon.....	Regina
Lewis, Rev. Rural Dean.....	Cowansville, Que.
Little, Rev. H. M.....	Westmount, P.Q.
Littler, Rev. C. R.....	Victoria
Lloyd, Rev. Principal.....	Saskatoon
Llwyd, Very Rev. Dean.....	Halifax
Mackay, Ven. Archdeacon A. W.....	Ottawa
Mackay, Ven. Archdeacon J. A.....	Prince Albert
Macklem, Provost.....	Toronto

Maltby, Ven. Archdeacon.....	Fort Frances
Marsh, Rev. T. J.....	Terrace, B.C.
Matheson, Rev. Canon.....	Battleford
McElheran, Rev. R. B.....	Winnipeg
McKim, Rev. C. W.....	Edmonton
McMillan, Rev. Canon.....	Lethbridge
Murray, Rev. Canon.....	Winnipeg
Murrell-Wright, Rev. Canon.....	Lethbridge
Naylor, Ven. Archdeacon.....	Farnham, Que.
Neales, Very Rev. Dean.....	Fredericton
Newnham, Ven. Archdeacon.....	St. Stephen, N.B.
O'Meara, Rev. Principal.....	Toronto
Paget, Very Rev. Dean.....	Calgary
Parroch, Rev. Principal.....	Lennoxville
Patterson-Smyth, Ven. Archdeacon.....	Montreal
Piercey, Rev. Canon.....	Sturgeon Falls
Plumptre, Rev. Canon.....	Toronto
Powell, Rev. Canon.....	Toronto
Pratt, Rev. Canon.....	Estevan, Sask.
Pugh, Ven. Archdeacon.....	Lytton, B.C.
Raymond, Ven. Archdeacon.....	St. John, N.B.
Renison, Rev. R. J.....	Hamilton
Rexford, Rev. Principal.....	Montreal
Richardson, Ven. Archdeacon.....	London
Robinson, Rev. Professor.....	Winnipeg
Sage, Rev. Canon.....	London
Schofield, Very Rev. Dean.....	Victoria
Scovil, Rev. G. F.....	St. John, N.B.
Seager, Rev. Principal.....	Vancouver
Shreve, Very Rev. Dean.....	Quebec
Simpson, Rev. Canon.....	Charlottetown
Simpson, Rev. H. W.....	Rossland, B.C.
Smith, Rev. Canon.....	Saskatoon
Smithers, Rev. Canon.....	Fredericton
Smyth, Rev. E. A. St. George.....	Kaslo, B.C.
Snowdon, Rev. Canon.....	Ottawa
Soanes, Rev. P. R.....	Chapleau, Man.
Starr, Very Rev. Dean.....	Kingston

Stiles, Rev. T. J.....	Ottawa
Strong, Rev. J. L.....	Prince Albert
Sutherland, Rev. Canon.....	Hamilton
Tims, Ven. Archdeacon.....	Calgary
Tucker, Rev. Precentor.....	London
Vance, Rev. Principal.....	Vancouver
Vroom, Rev. Canon.....	Windsor, N.S.
Waller, Rev. Principal.....	London
Waterman, Rev. R. B.....	Carp, Ont.
Webb, Ven. Archdeacon.....	Edmonton
White, Rev. Wm. Gear.....	St. Peter's Mission, Lesser Slave Lake
Williams, Rev. Canon.....	Weyburn, Sask.
Wilson, Rev. G. H.....	Vancouver
Wright, Rev. R. W. G.....	Lennoxville
Woodcock, Rev. Rural Dean.....	Brockville

LAY

Adams, F. D.....	Montreal
Allison, J. W.....	Dartmouth
Ard, W. J.....	South River
Argue, James.....	Winnipeg
Austin, H. L. G.....	Ashcroft, B.C.
Backus, O. H.....	Aylmer
Baldwin, L. H.....	Toronto
Bell, W. J.....	Saskatoon
Bent, B. D.....	Amherst
Bigelow, H. V.....	Regina
Bigwood, W. E.....	Byng Inlet
Bird, Harvey.....	Nelson
Boyce, Chancellor.....	Sault Ste. Marie
Bristol, G. E.....	Hamilton
Brock, J. G.....	Montreal
Buchanan, R. H.....	Montreal
Burd, F. J.....	Vancouver
Burke, D. C.....	Pekisko
Cambie, H. J.....	Vancouver
Campbell, Chancellor.....	Quebec
Campbell, H. M.....	Apohaqui, N.B.

Campkin, H. H.	Regina
Carroll, W. B.	Gananoque
Carson, R. J.	Kingston
Clark, W. T.	Vancouver
Cockshutt, W. F.	Brantford
Conybeare, Chancellor.	Lethbridge
Coppley, G. C.	Hamilton
Coster, Charles	St. John, N.B.
Cowan, G. H.	Vancouver
Crawford, Judge.	Edmonton
Crease, Chancellor	Nelson
Crotty, R. S.	Victoria
Curran, Judge.	Winnipeg
Dagg, J. G.	Winnipeg
Dargavel, J. R.	Elgin
Davidson, Chancellor.	Montreal
Davis, R. E.	London
Farwell, Wm.	Quebec
Fitzgerald, Justice.	Charlottetown
Ford, Chancellor.	Edmonton
Geddes, W. A.	Calgary
Gisborne, F. H.	Ottawa
Gregory, J. J.	Lacombe, Alta.
Hamilton, C. R.	Nelson
Hamilton, John.	Quebec
Hamilton, L. A.	Toronto
Hanson, A. H.	Saskatoon
Harcourt, R.	Welland
Hargreaves, J. M.	Winnipeg
Harris, R. V.	Halifax
Harvey, John.	Victoria
Henderson, E. G.	Windsor, Ont.
Heney, F. A.	Ottawa West
Hill, D. L.	Gravenhurst
Holt, Judge.	Goderich
Houlton, Sydney.	Calgary
Hoyle, W. H.	Toronto
Hunt, J. J.	Halifax
Ingersoll, J. H.	St. Catharines

Jarvis, F. C. Toronto
 Jarvis, W. M. St. John, N.B.
 Jenkins, Charles Petrolia
 Johnson, C. F. Carcross, Y.T.
 Jones, H. L. Weymouth N., N.S.
 Jowett, J. W. Gleichen, Alta.

Kidd, T. A. Burrit's Rapids, Ont.
 Kirkpatrick, G. R. F. Edmonton

Lecky, R. J. Regina
 Lewis, Lansing Montreal
 Locke, Judge Morden, Man.

Machin, H. A. C. Kenora
 MacGill, J. H. Vancouver
 Machray, Chancellor Winnipeg
 Macnab, Charles Ottawa
 Macrae, E. Toronto
 Martin, Chancellor Hamilton
 Martin, E. D. Winnipeg
 McDonald, Judge Brockville
 McKay, James Prince Albert
 McKinnon, James Sherbrooke
 Mellish, A. J. B. Vancouver
 Melrose, W. J. Edmonton
 Miller, E. W. Fort Qu'Appelle
 Millman, T. Toronto
 Mortimer, T. Toronto

Nicholson, G. B. Chapeau

Orde, Chancellor Ottawa
 Otty, G. O. Dickson St. John, N.B.

Page, S. S. Regina
 Pardee, E. C. Edmonton
 Parker, Thos. E. Prince Albert
 Parmelee, G. W. Quebec
 Penny, E. Goff. Montreal
 Perry, R. D. Victoria
 Pickett, H. D. Moose Jaw
 Pope, Edwin Quebec

Plummer, C. V.....	Sault Ste. Marie
Plummer, H.....	Sault Ste. Marie
Preston, R. J.....	Newboro, Ont.
Ransford, John.....	Clinton
Richardson, Frank.....	Penticton, B.C.
Rigby, C. C.....	Bulgwina, Sask.
Savory, Judge.....	Annapolis Royal
Schofield, H. B.....	St. John, N.B.
Seymour, J. R.....	Vancouver
Speechly, H. M.....	Pilot Mound, Man.
Stiles, G. A.....	Cornwall
Sullivan, W. G.....	Saskatoon
Tait, Sir Melbourne.....	Montreal
Teed, M. G.....	St. John, N.B.
Thornton, W. A.....	Watrous, Sask.
Tippett, A. P.....	Montreal
Turner, Adam.....	Saskatoon
Weagant, A. A.....	Ottawa
White, Charles D.....	Grouard
White, W. W.....	Guelph
Wilson, Matthew.....	Chatham, Ont.
Wiswell, A. B.....	Halifax
Wollaston, P.....	Victoria
Worrell, Chancellor.....	Toronto

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APPENDIX

REPORT

OF THE BOARD OF MANAGEMENT M.S.C.C.

TO THE

BOARD OF MISSIONS

Toronto, September 17th, 1915

The last Triennial Report of the Board of Management to the Board of Missions dealt with or anticipated a period which was marked :

(1) By the assumption of grave and far-reaching responsibilities in three official foreign fields—the Diocese in Honan, the Diocese of Mid-Japan, and the District of Kangra, India ; and

(2) By “an unprecedented accumulation of opportunities at home,” through the heavy and continuous flow of immigration, and the consequent increased pressure upon the Church in the towns and cities of Eastern Canada and throughout the whole of the West to provide for the newcomers the ministrations of the Gospel ; and

(3) By an anxious searching of heart concerning the welfare of the non-Christian stranger within our gates, and an earnest desire to sustain and develop our activities on behalf of the aborigines of the country, the Indian and the Eskimo.

The Report summed up our position and our incentive in the following words :

“To maintain and develop our position in the Prairie Provinces and in British Columbia ; to follow up, and establish the Church along, the new lines of development in every other province and diocese ; to thoroughly organize the promising work among the Eskimo ; to take our part in the Christianizing of the non-Christian immigrants ; to use to the full the work of the Port Chaplains and, by a closer adherence to system, follow up every Church member to his or her destination ; to carry the Church’s ministrations into all the construction and other camp centres, where men congregate for temporary purposes. All these and many similar lines of activity indicate the diversity and importance of our work in Canada.”

"In the foreign Field," the Report continued, "our aim appears clear, and may be summed up in two words, "Concentration"—"Extension." Concentration upon the definite Canadian fields and extension within the borders of the same."

This was the far-reaching outlook with which the last session of the Board of Missions was brought to a close ; and represents the general lines along which, in the main, the Board of Management has been striving to make advance. The Board, in reporting progress, is fully conscious of all shortcomings, both in faith and service. It believes that definite advance has been made, that the good hand of God has been evident upon its labours, and repeats the conviction with which it opened its last triennial report that it "views the past and faces the future in the full assurance that its present position is due to the distinct guidance of the Great Head of the Church, who will, by His enabling Spirit, grant the necessary strength to complete the work given it to do, to the extension of His Kingdom in the salvation of men."

SECTION I.—THE SOCIETY.

I. Meetings.

1. The Board of Management, since the last session of the Board of Missions, has held six meetings.

PLACE.	DATE.	ATTENDANCE.	
(1) Toronto.....	April 18th-19th, 1912.....	Bishops.....	14
		Clergy.....	30
		Laymen.....	25
		W. A. Rep's....	5
		Total.....	<u>74</u>
(2) Montreal....	Oct. 15th-16th, 1912.....	Bishops.....	18
		Clergy.....	29
		Laymen.....	20
		W. A. Rep's....	7
		Total.....	<u>74</u>
(3) Ottawa.....	April 3rd, 1913.....	Bishops.....	9
		Clergy.....	27
		Laymen.....	19
		W. A. Rep's....	5
		Total.....	<u>60</u>

(4) Saskatoon... Oct. 9th-10th, 1913.....	Bishops.....	15
	Clergy.....	22
	Laymen.....	16
		—
	Total.....	<u>53</u>
(5) Toronto..... April 23rd, 1914.....	Bishops.....	18
	Clergy.....	29
	Laymen.....	15
	W. A. Rep's...	8
	Total.....	<u>70</u>
(6) Ottawa..... Oct. 8th, 1914.....	Bishops.....	17
	Clergy.....	21
	Laymen.....	18
	W. A. Rep's...	4
	Total.....	<u>60</u>
(7) Fort William.. April 15th, 1915.....	Bishops.....	16
	Clergy.....	18
	Laymen.....	6
		—
	Total.....	<u>40</u>

2. The Executive Committee held thirty meetings, the highest attendances were twelve on one occasion and eleven on eight occasions. The average was eight. The Executive suffered the loss by death of the Hon. S. H. Blake, its oldest member and most regular attendant.

The following resolution was adopted at the meeting held on June the 26th, 1914 :

“The Executive Committee of the Board of Management of the Missionary Society of the Church of England in Canada, at this its first meeting held since the death of one of its most esteemed members, the Hon. S. H. Blake, K.C., desires to place on record its profound appreciation of his Christian character and absolute loyalty to his convictions, and its sense of the great loss which the whole Church in Canada has sustained by his passing. More particularly it remembers the untiring, self-sacrificing and invaluable services he has rendered to the cause of Missions. His intense missionary fervour and

his constant dependance on the Holy Spirit as the source of all power, gave singular weight and effectiveness to his words and works. By his regular attendance, practical counsel, clear judgment, wise vision, forceful advocacy and unstinted liberality, he has borne a large part in moulding the policy and furthering the development of this Society. The Executive Committee begs to offer to Mrs. Blake and the members of the family its sincerest sympathy in their bereavement."

3. Offices.

The triennial period has been marked by the further development of close co-operation between the M.S.C.C., the Woman's Auxiliary, the Sunday-School Commission and the Anglican Branch of the Laymen's Missionary Movement. Joint offices and committee rooms have been secured for the M.S.C.C., the S.S.C., and the L.M.M., and as a distributing centre for the literature of the W.A. The advantages following the concentration of these allied activities have been very great. The Secretaries and office staffs meet daily for noon-day prayer, and there are many benefits which arise from daily contact and ready counsel. In addition, Church people, whether resident in Toronto or visitors, are learning more and more to come to the joint offices as a centre of Church activity and information. Space is provided also for the Toronto Diocesan Branch of the Social and Moral Reform Movement. The M.S.C.C. acts as the lessee and sublets.

M.S.C.C.—Total Annual Lease.....		\$2,014.00
“ Sub-lease to S.S.C.....	350.00	
“ “ “ L.M.M.....	150.00	
“ “ “ S. & M.R.....	200.00	
“ Received from W.A.....	200.00	
		<hr/>
Total.....	\$900.00	900.00
		<hr/>
“ Net Annual Rent.....		\$1,114.00

The Board of Management expresses the hope that it will be found possible, in the near future, to provide a permanent home, in the form of a "Church House," for these general organizations of the Church. The funding, over a period of fifteen or twenty years, of the amounts now spent for rent would provide satisfactory permanent headquarters, and would enable these vital forces of Church life, its missionary and its Sunday School work, to be carried on with increasing efficiency and vigour.

4. *Organization:*

(1) THE SECRETARIAT.

The establishment of our foreign work, the rapid increase of the administrative duties of the General Secretary, the development of the educational work, and the ever-formidable task of endeavouring to reach and arouse the unreached parishes and individuals, have caused a very rapid development in the activities of the Society and necessitated a rearrangement and increase of the staff of secretaries.

The Board of Management, at its meeting, Ottawa, April 3rd, 1913, adopted a recommendation of the Executive Committee in the following form :

"That, in view of the increased work of the M.S.C.C., the staff shall be reorganized as follows :

"(a) The General, or Organizing, Secretary, who shall be the chief executive officer of the Society, and, under the Executive Committee, have the control and direction of its work.

"(b) The Educational Secretary, who shall assist in deputation work and in the office. He shall have charge of the editorial work and that of the Prayer and Study Union.

"(c) The Field Secretary, who shall reside in the West, and whose duties shall be as at present defined.

"(d) The Accountant, whose work shall be bookkeeping and accounts, sales of literature and assistance in the office routine."

Mr. R. W. Allin, M.A., who is so well known throughout the Canadian Church for his vigorous and successful work as Secretary of the Anglican Branch of the L.M.M. and in other capacities, was appointed to the office of Educational Secretary, at an annual salary of \$2,250 ; and the Reverend T. B. R. Westgate, D.D., who has had a wide and fruitful missionary service, first in South America and then for twelve years in German East Africa, to that of Field Secretary—salary, \$2,500. Dr. Westgate will reside at some point in the West. It will be his duty to make a special study of the conditions and needs of Church life west of the Great Lakes, and, by organization, and voice, and pen, endeavour to stimulate and develop its zeal and gifts on behalf of the entire missionary responsibility of the Church in the Dominion. The varied experience and the rich personal and spiritual gifts of Dr. Westgate will, it is confidently expected, prove of great value in the future work of the Society.

Mr. Westgate was expected to enter upon the duties of his office on January 1st, 1915. The outbreak of the war caused his detention in German East Africa and the indefinite postponement of the date of his arrival in Canada.

(2) AGREEMENT WITH THE W.A., GOVERNING THE WORK AMONG WOMEN AND CHILDREN IN THE THREE FOREIGN FIELDS.

The Triennial Meeting, held in Winnipeg, October, 1911, of the Woman's Auxiliary to the Missionary Society of the Church of England in Canada, adopted the following as the aim of the Auxiliary in connection with the foreign missionary work of the Church :

"To undertake all the work among women and children in the Canadian fields and the support of all women workers, thus working hand-in-hand with the M.S.C.C., and relieving them of this work."

This action was welcomed by the Executive Committee of the M.S.C.C., at its meeting held in Toronto, on Friday, December the 8th, 1911, and by the Board of Management, at its meeting held in the same city, April 18th-19th, 1912.

The Board of Management adopted a resolution of appreciation, from which the following quotation is taken :

"THAT THIS BOARD OF MANAGEMENT, in expressing its appreciation of the action of the W.A., at its Triennial Meeting, in adopting as its 'aim' to undertake all the work among women and children in the Canadian Foreign Field, and the support of all women workers, thus working hand-in-hand with the M.S.C.C., would urge upon the W.A. the importance of bringing this into effect as soon as possible. All the Societies of the Church in England and elsewhere will entirely withdraw their workers and their assistance from the Canadian spheres in China, Japan and India, and, unless the Church in Canada concentrates all her efforts upon this work, it will be inadequately done, for the efficient discharge of our responsibilities in these spheres will tax to the utmost the resources of the united efforts and liberality of the whole Church in this Dominion."

The Chairman, the Primate of all Canada, at the request of the Board, appointed a strong and representative committee to consult with the W.A., and endeavour to devise a plan whereby the aim adopted by the Triennial Meeting might be carried into effect. This committee, after consultation with the Executive

of the W.A., drafted a plan and submitted the same to the Board of Management, at its meeting in Montreal, October 15th-16th, 1912. The plan was heartily and unanimously adopted by the Board of Management.

The plan was further submitted to the General Board of the W.A., at the meeting held in the city of Quebec, October 23rd, 1912, and, with an important modification concerning women candidates, was unanimously approved and adopted. The plan reads as follows :

IT IS AGREED :

I. That the W.A. be, and hereby is, recognized as being responsible for the "work among women and children" in the Foreign Fields of the Missionary Society of the Church of England in the Dominion of Canada.

II. That the term, "Work among women and children," be understood as including :

1. The support, including outfits, travelling expenses, stipends and furlough expenses, of all women missionaries (exclusive of the wives of missionaries) and the support of all female native agents, whether engaged in evangelistic, educational or medical work.

2. The itineration expenses of all such women missionaries and of all female native agents in the field.

3. The support of children in orphanages. The W.A. may accept designated funds for the support or education of boys up to ten years of age.

4. The provision of furniture and equipment for :

(a) All day schools for girls.

(b) All boarding schools or places of higher education for girls.

(c) All institutions for the training or housing of female native agents.

(d) Women's and children's wards in hospitals.

(e) Kindergartens for both sexes.

5. The provision, for all schools or institutions mentioned under 4 (b) and (c), of all household expenses, including servants.

6. The foregoing sub-sections, 1, 2, 3, 4, 5, shall not exclude the acceptance by the W.A. of special appeals for such other objects, including the building of churches, for work among women and children as may be approved by the Consultative Committee.

III. That a "Consultative Committee" be constituted, consisting of a number not exceeding eight of the general officers of the W.A. and an equal number of the Executive Committee of

the M.S.C.C. This Committee shall consider questions and estimates connected with "the work among women and children," and shall make recommendations thereon to the Executive Committee of the M.S.C.C. and to the Executive Committee of the W.A. This Committee may also consider and make recommendations concerning such other questions as may be referred to it by the Executive Committee of the W.A. or of the M.S.C.C. The Chairman of the Executive Committee of the M.S.C.C. shall be Chairman of the Consultative Committee. The quorum of the Consultative Committee shall consist of not less than two from the M.S.C.C. and two from the W.A.

IV. That the authorities of each missionary diocese or district shall clearly specify, in the annual estimate forms, the amounts required for the "work among women and children," and that the estimates thus prepared for each diocese or district shall be sent to the Organizing Secretary of the M.S.C.C., who shall, after approval of the same by the Consultative Committee (Clause III.), prepare an itemized statement showing the total amount required for the "work among women and children," and forward the same to the Corresponding Secretary of the W.A. and submit a copy to the Executive Committee of the M.S.C.C.

V. That designated funds for the "work among women and children," including all stipends of women missionaries, contributed to the M.S.C.C., shall be forwarded to the Field through the General Treasurer of the W.A.

VI. That the W.A. shall assume for the year 1913 the provision of a proportion to be agreed upon between the Executive Committee of the M.S.C.C. and of the W.A. of the total estimate for the "work among women and children," as prepared by the Organizing Secretary of the M.S.C.C. under Clause IV.

VII. That the M.S.C.C. shall pay, if necessary, through the General Treasurer of the W.A., as a "Grant-in-aid to the work among women and children," a sum equivalent to the difference between the total of the amount available under clauses V. and VI. and the gross amount mentioned in the total estimate for the "work among women and children." (Clause IV.)

VIII. That the W.A. shall make every effort to increase, annually, the sum contributed under Clause VI. until the same shall equal the gross amount (less designated funds, Clause V.) mentioned in the total estimate for "work among women and children" (Clause IV.), and that the "grant-in-aid" received by the W.A. from the M.S.C.C., under the terms of Clause VII., shall then cease. It is understood that the last part of this Clause will not prevent the principle of the grant-in-aid coming into

force at any time when the development of the work among women and children may render it necessary.

IX. That the General Board of the W.A. shall not undertake new work, or any extension of existing work, "among women and children," except under the terms of this agreement.

X. That the Corresponding Secretary of the W.A., in consultation with the Organizing Secretary of the M.S.C.C., shall arrange all deputation engagements for women missionaries.

XI. That in all official lists of foreign missionaries no distinguishing mark, such as W.A., shall be placed against any of the names ; and that all such lists shall be followed by the note : "The Woman's Auxiliary to the M.S.C.C. is responsible for all work among women and children in the Foreign Mission Fields of the Church of England in Canada."

Pursuant to the requirement of the Agreement, a Consultative Committee was formed, consisting of the eight general officers of the W.A. and eight members of the Executive Committee of the M.S.C.C. In addition to considering and making recommendations with regard to the annual estimates and other routine matters concerning the work among women and children, the Consultative Committee was charged by the Executive Committees of the M.S.C.C. and of the W.A. with the important duty of preparing one set of rules and regulations concerning foreign missionaries and their work, which should, as far as possible, be uniform for the three fields, and be accepted as the only "rules and regulations" governing the foreign missionary work of the Church of England in Canada. The Committee was further requested by the Executive Committee of the M.S.C.C. to consider the entire subject of the superannuation of missionaries and report. Both of these important subjects have been under the careful investigation and consideration of the Committee, with the result that a uniform set of rules and regulations has been drafted and recommended for adoption. The question concerning superannuation is held in abeyance, pending the results of the labours of the Committee, appointed to consider the whole subject of Indian Missions, which will be described at a later period of this Report.

On the recommendation of the Consultative Committee, the authorities of the W.A. agreed to hand over to the M.S.C.C. side of the estimate the support of any male agents in the foreign fields for which the Auxiliary was responsible, and to pay through the General Treasurer of the M.S.C.C. any sums received for objects or purposes outside of the Agreement. The Agreement came into full force on the first day of January.

1914. The happy spirit of optimism and courage in which the W.A. approached its heavy responsibilities may be illustrated by the fact that its General Board reduced the grant-in-aid for the first year, recommended by the Consultative Committee and approved by the Board of Management, by the sum of \$2,000—that is, from \$6,000 to \$4,000.

The Executive Committee of the Auxiliary, at its Autumn Meeting of 1914, (1) assumed “responsibility for the outfit, travelling and furlough expenses of all women foreign missionaries,” and requested, “that such changes be made in the agreement between the W. A. and the M.S.C.C. as are needed to cover these grounds,” and (2) reduced the grant-in-aid for 1915 from \$4,000 to \$3,000, and, (3) at its Spring Meeting, held in Hamilton, April, 1915, resolved, unanimously :

“That the General Executive of the W. A. recognize with deep thankfulness to Almighty God the fact that the finances of the General Board are in a most prosperous condition ; and, as it will be possible for them to carry forward the work as at present undertaken with the addition of much new work in the training and maintenance of missionaries without the grant-in-aid, they do hereby relinquish further payments of this grant.

In taking this step the General Executive would tender their grateful appreciation of the kind consideration always shewn to them in connection with the grant-in-aid, and they trust that it may not be necessary to ask for a renewal as provided under Clause 8 of the Plan.”

The Executive Committee of the M.S.C.C. received this resolution and instructed the General Secretary to convey to the Executive of the W. A. an expression of hearty appreciation for the action taken, and of congratulation upon the marked progress made by the Auxiliary.

(3) THE CANDIDATES' COMMITTEE.

The Agreement between the Board of Management, M.S.C.C. and the authorities of the Canadian C.M.S., which was ratified at the meeting of the Board held in London, Ont., April 24th, 1903, reserved to the latter certain rights, the most important being that ;

- (a) “Whereby candidates selected in accordance with C.M.S. Rules will be accepted in future by the Board of Management on equal terms with other candidates of the Board ; and

- (b) "Whereby such candidates offering for service in the Mission Field to labour in connection with the C.M.S. or the S.A.M.S. shall be sent forth by the Board in the order in which they have been selected and as funds will permit."

The subsequent formulation of the relations of the W.A. to the M.S.C.C. provided, in its case also, for the separate right to examine and accept candidates for foreign service. The right, in the case of the latter, was conditioned by the reservation to the M.S.C.C. of the theological and medical examination of the candidates.

These arrangements, though the best possible at the time and marking a long step in advance, were open to the serious objections that (1) they contemplated the continuance of the practice of scattering our efforts over a number of fields; and (2) they continued the existence of three separate bodies, each with the authority to examine and accept candidates. The result, of the latter, may be illustrated by the fact that during the first eleven years of the existence of the Society thirty-six recruits were sent to the Foreign Field, of which number eleven were accepted by the M.S.C.C., sixteen by the C.C.M.S., and nine by the W.A.

The credit for the next step forward must be, and is gladly, assigned to the W.A. The General Board of the latter, at its meeting held in Quebec, October 23rd, 1912, accepted, with certain modifications, the Agreement governing the work among women and children, and attached to clause X. this rider :

"The General Board of the W.A. is strongly of the opinion that all matters concerning the training and acceptance of women candidates should be placed under the supervision and control of one representative committee, and, therefore, accepts Clause X. provisionally on the understanding that this question will be carefully considered by the Consultative Committee with a view to arriving at a conclusion satisfactory to the M.S.C.C., the W.A., and the C.C.M.S."

The result of this reference to the Consultative Committee was the formation, with the utmost goodwill on the part of all, of the Joint Candidates Committee. The constitution of this Committee was adopted by the Board of Management at the meeting held in Ottawa, April, 1913, and is as follows :

I. That all applicants :

- (1) For acceptance as candidates in training : or

- (2) For financial assistance during training ; or
 (3) For acceptance on the staff of foreign missionaries, shall forward (a), in the case of men, their applications to the General Secretary of the M.S.C.C., and (b), in the case of women, to the General Corresponding Secretary of the W.A.

II. That a Candidates Committee shall be formed, and shall consist of :

(1) Seven ex-officio members—the Primate, the Chairman of the Executive Committee and the General Secretary of the M.S.C.C., the President and the Secretary of the C.C.M.S., and the President and Corresponding Secretary of the W.A.

(2) Seven members to be appointed annually at the Autumn Meeting, by the Board of Management, M.S.C.C.

(3) Five members to be appointed by the Executive of the C.C.M.S. ; and

(4) Five women members to be appointed by the Executive Committee of the W.A.

III. That the duties of the Candidates Committee shall be :

1. To take such steps as may, in the judgment of its members, be necessary to strengthen the work of securing, selecting, training, and accepting candidates for the foreign missionary work of the Church of England in Canada.

2. To keep, through its members, as far as possible, in personal touch with candidates during training, to consider the case of each candidate at the end of each year in training, and to decide as to the continuance or discontinuance of such training.

3. To receive the application of candidates for acceptance as foreign missionaries, to consider and pass upon the same, and, if approved, to recommend acceptance (a), in the case of men, to the Board of Management, M.S.C.C., and (b), in the case of women, to the Executive Committee of the W.A.

4. To take up, and deal with, such other matters coming within the scope of this Report as may from time to time be referred to it by the M.S.C.C. or the W.A.

5. To prepare all necessary rules and regulations for the above objects.

IV. That the acceptance of these recommendations by the Board of Management of the M.S.C.C., the General Board of the W.A., and the Executive Committee of the C.C.M.S. shall supersede :

(1) All rules and regulations concerning candidates now in force under the authority of the M.S.C.C., the W.A., or the C.C.M.S. ; and

(2) The Agreement—as far as it concerns any and all questions connected with the acceptance of candidates as foreign missionaries, for the Diocese in Mid-Japan, the Diocese in Honan, and the District of Kangra, of the Church of England in Canada—made between the C.C.M.S. and the Board of Management, M.S.C.C., at the meeting of the latter body held in London, Ont., April 24th, 1903.

SECTION II.—THE EDUCATIONAL DEPARTMENT.

In the midst of all our efforts, to extend the influence of the Church into new regions and among the unreached classes of humanity, we are faced with the fact that a large number of those at home are lacking in vital interest in this work. Partly in order to arouse and stimulate all such, and partly to provide those who have a real interest in the work with new fuel for their enthusiasm, it is necessary to carry on an incessant educational campaign in the Church. This constitutes the main work of the Educational and Field Secretaries.

We recognize the fact that in the vast majority of, if not all, our parishes there is educational work along missionary lines being carried on quite independently of the officials of the M.S.C.C., and this is as it ought to be. The missionary work of the Church is not solely nor even primarily the work of the official staff, but the responsibility for it rests upon every member alike. More than this, it is not possible for this educational work to be done by the staff, even with the assistance of deputations from our home and foreign mission fields, nor would it be well for the Church if it could. The highest success of the work must depend upon the active participation of the whole membership of the Church, in place of that of a few individuals.

The main avenues of influence utilized by the M.S.C.C. have been :

- (a) Printed appeals for congregations and for Sunday Schools.
- (b) Annual reports and a small amount of other printed matter for free distribution.
- (c) Books and pamphlets for which a charge is made.
- (d) The official magazine.
- (e) Summer Schools and Conferences.
- (f) Deputations.

I. APPEALS:

At the meeting of the Board of Management in April 1914, the question of continuing the Ascensiontide and Epiphanytide Appeals came up for discussion, and the matter was referred to the Executive Committee, which has given notice asking for a change in the Canon to allow of greater liberty of action on the part of the Board.

It has been felt by many for some time past that the wisdom of continuing these appeals was open to question. They served a double purpose in the early days of the work, as they were a means for conveying information and were, in addition, meant to be appeals for contributions. With the increase in knowledge of missionary facts on the part of our clergy and the increase in the quantity of printed matter on this subject, their usefulness as avenues of information has decreased; while the more or less general introduction of the weekly system of giving to missions is gradually replacing the older and less satisfactory system of special and spasmodic contributions. There are, of course, many parishes which have not kept pace with the times in these respects, and the main question to be considered seems to be whether there are enough such to justify us in continuing the system for their benefit.

The Children's Lenten Letter has also been issued year by year, but here, as in the case of the above appeals, the main difficulty has been to secure the right person to write the letter. A properly constructed letter is of great assistance, but a poor one is worse than useless. We are inclined to think that a brief message from the Primate to the Children of the Church somewhat along the lines of those sent out each year by the Church in the United States would be of greater service.

The number of pyramid collecting boxes sent out for use in Sunday Schools during the season of Lent has increased from 59,708 in the year 1911 to 83,565 in the year 1914 and to 92,621 for 1915.

2. REPORTS, BOOKS, PAMPHLETS, ETC.

The Annual Report continues to be issued, and a copy is sent to each of the clergy, but the quantity printed has been decreased. This does not mean that the Report is not a valuable source of information. The difficulty is to get it into the hands of even our contributors, and it is too expensive to distribute broadcast. A sufficient quantity is, however, printed to enable all who ask for it to secure a copy, and we have reason to believe that it is read by an increasing number each year.

In addition to the Annual Report, the reports of the General Secretary to the Board of Management have, as a rule, been distributed widely, and in this way official information regarding the Missionary Work of the Church is placed within the reach of all.

One of the most valuable and popular publications of the Society was that entitled, "Bearing Precious Seed," written by Mrs. Plumptre, and distributed in large quantities. An illustrated outline of the Society's responsibilities, written by the General Secretary, was published this Summer as a reprint from the *Mission World*.

Only a small amount of printed matter for free distribution, other than the above, has as yet been issued. This lack has, however, been supplied in large measure by the Anglican Laymen's Missionary Movement, but, when we consider the quantity and variety of pamphlets and leaflets that are being distributed broadcast by the Church in England and in the United States, and the requests that are received repeatedly for such material from our own people, we begin to realize the need there is for greater effort in this direction.

A few books and pamphlets have been published, mainly in connection with the Missionary Prayer and Study Union, for which a charge has been made, such as : "The Island Empire, Japan," by the Rev. J. Cooper Robinson ; "The Eskimo Mission of the MacKenzie," Rev. C. E. Whittaker ; "The Kangra Mission," Dr. G. B. Archer ; "Our Diocese in Honan," Mrs. Plumptre ; "The Church Camp Mission," Mr. J. M. McCormick ; "New Testament Missions," Rev. W. W. Craig.

The aim of the Board has, however, been to utilize, wherever possible, the publications of the English Societies or of the Sister Church in the United States. We have also been able to make use of a number of publications of the Missionary Education Movement. In this way we have, in the main, been able to supply our needs without launching out into an expensive publishing business.

3. THE OFFICIAL MAGAZINE:

The report of the World Missionary Conference, in dealing with the subject of magazines, states : "It is clear that the aim, in the missionary magazine, should be not so much to interest those who are uninterested or hostile as to develop the interest of friends already made, upon whose fidelity rests the stability of the work that is being described." And again : "It would seem that some Societies look upon the editorial work as a kind

of by-product of the efforts of an already overworked secretary, and then they wonder why the missionary magazine is not more widely taken and read."

An official magazine is an essential feature of every missionary organization. There is, moreover, little doubt regarding its primary object. The difficulties begin when we come to the work of editing and of deciding such questions as price, make-up, etc. These are questions whose decision depends largely upon the constituency for which the magazine is intended and the extent to which all or any portion of the constituency is already provided for.

"The New Era" represented an attempt to provide at very small cost a magazine containing something for every member of the constituency. "The Mission World," which has replaced it, does not aim at this, but is intended for adults, and for the men of the Church rather than for the women, who have their own separate publication. The change in name, price and general appearance has, on the whole, met with an encouraging reception.

The Board at its Spring Meeting in 1914 ordered that the Mission World should be sent free for six months to, approximately, 900 clergy. This generous action resulted in a small increase of clerical subscribers.

The paper gives promise of being self-supporting. The financial statement for the first three months of this year shows—Income, \$673.56 ; Expenditure, \$675.84 ; a deficit of \$2.28 only. The number of subscribers on April 1st was 2,530.

"The Canadian Church Juvenile," which formed a part of "The New Era," and was reprinted separately for distribution in Sunday Schools, was discontinued when the change was made from "New Era" to "Mission World." In its place an agreement was made with the S.P.C.K. in England, whereby one page a month of missionary matter in "Our Empire" is contributed by Mrs. Plumtre, of Toronto, the M.S.C.C. paying the sum of one hundred dollars per annum for this space.

4. SUMMER SCHOOLS AND CONFERENCES:

One of the most important features of our programme of missionary education is the Summer School. It is impossible to describe this adequately to those who have not attended one, as it is only those who have done so who realize its spiritual—to say nothing of its intellectual—value. In her article on this subject in "The Mission World" for August last, Miss Cartwright draws attention to the responsibility that must be faced by the Church as the outcome of these schools : "One purpose of the schools is

to foster and make articulate the aspiration for service, to develop vocation for it, or, in other words, to help the young to learn God's will for them. It is a serious question how best and most wisely to direct the force which is thus being awakened. There is always work in the home parish for those who can give a portion of time; for those who wish to dedicate their entire time and life there are and will continue to be needs in the Indian Schools of the North-West and in the various departments—medical, educational, and evangelistic—abroad. But there also is a growing need for qualified workers to devote themselves to service among the foreign and immigrant population, and to social work under the auspices of the Church. The very fact that the schools are helping to develop this spirit of service in our young people seems to lay upon the responsible leaders, in diocesan and parochial centres as well as at headquarters, the duty of studying how best to guide and to use the service of those who "offer themselves willingly to the Lord."

Since the last meeting of the General Synod there have been ten of these schools organized by a joint committee of the M.S.C.C. and S.S. Commission, while others have been organized in Manitoba and New Brunswick by local committees.

In addition to Summer Schools a number of Conferences, lasting for two or three days each, have been held in different centres. These consist of study and discussion groups, lantern talks for children, and addresses. Our difficulty here, as in so much of our work, is not a dearth of opportunities, but the limited number of available leaders who have the necessary knowledge of the subject and methods. This difficulty is, however, disappearing with each year's work, and it is only a matter of time until the main duty of the officials of the Society in these matters will be that of organization.

5. DEPUTATIONS :

Special deputation work on the part of the officials and missionaries continues to occupy an important place. The great advantage of visits from such is the authoritative character of their message. Thousands of miles are travelled and hundreds of addresses are delivered by them each year, but the vast extent of territory makes it impossible for them to cover the ground at all adequately. While they must still continue to play an important part in this work, new methods must be devised if it is to be done with any degree of thoroughness. Several new methods have been tried during the past few years, such as general campaigns on a special Sunday or for a series of three or four Sundays, but for rural communities we are inclined to think

that the plan adopted by the Diocese of Fredericton during the past two years comes nearer the ideal than any of the others. A few of the local clergy are chosen, and, with assistance from the head-office in the way of lantern slides and printed matter, plan a campaign lasting for two or three weeks and covering thoroughly as many deaneries as there are men at work. Each man takes one particular mission field for his subject, which he studies thoroughly and which he is able to illustrate by means of lantern views. In this way he is enabled to master the subject, and, by an interchange of deaneries, the same group of men can follow up the work for at least three or four years in succession with a minimum of effort. This method has several advantages :

- (1.) It places the work where it ought to be—in the hands of local clergy.
- (2.) It trains workers.
- (3.) It covers the ground thoroughly and year after year ; not spasmodically.
- (4.) It utilizes week nights as well as Sundays.
- (5.) It minimizes expense.

The number of workers will, of course, depend on the size of the diocese, but there is, so far as one can see, no reason why such a plan should not be employed in every diocese. It leaves the officials of the Society free to assist wherever they feel their help is needed most. It, moreover, does away, in the main, with the uncertainty that is unavoidable in connection with the amount of assistance that can be rendered, not only by the officials, but also by missionaries.

The appointment of Dr. T. B. R. Westgate to the position of Field Secretary will, when he is free to take up the duties of the office, enable us to give more assistance in the matter of deputa-tion work to the newer dioceses than has hitherto been possible.

6. SUNDAY SCHOOL COMMISSION.

Missionary work among the junior members of the Church has been carried on in the past mainly by the Woman's Auxiliary. Since the formation of the Sunday School Commission, however, this department of work has received increased attention, especially work among boys, and rapid progress is being made. Literature dealing with the formation of Boys' Clubs, Auxiliary to the M.S.C.C., and giving suggestions regarding missionary books for such clubs and for Sunday School libraries generally, has been prepared and distributed. In the various Sunday School Conventions and Conferences, in reports and publications the primary importance of Missions is emphasized. There is and

has been from the formation of the Commission the heartiest co-operation between it and the M.S.C.C., each rejoicing at the other's success, and working together in every way possible to advance the interests of the Church.

7. ANGLICAN LAYMEN'S MISSIONARY MOVEMENT.

This report would not be complete without a word of appreciation of the valuable work being done by the Anglican Laymen's Missionary Movement. It has had many difficulties to contend with, but has continued to exert a quiet and very real influence on the laymen of the Church. The methods of finance advocated by it are rapidly becoming a normal feature of Church life, its pamphlets have been distributed by the thousand from one end of Canada to the other, and scores of men's conferences have been held for the distinct purpose of discussing the relation of the laymen of the Church to its great missionary responsibilities. Its loyalty to the Church as a whole, and to the M.S.C.C. in particular; the saneness of the methods it has advocated; and the faithful perseverance not only of its Secretary, but also of the group of laymen who have supported it from the beginning, are a most valuable asset.

SECTION III.

FINANCIAL.

For purposes of comparison the returns given under this Section are presented upon the same lines as those given in the last Triennial Report.

The period under review has been marked by a steady, but by no means startling or rapid, development of the financial means and stability of the Society. The results from a purely bookkeeping standpoint have been conditioned, and to some extent obscured, by two facts, (1) the fact that during four years four dioceses, viz. : Rupert's Land, New Westminster, Columbia and Calgary became independent of the funds of the Society, and (2) the fact that sums contributed for the support of "Own Missionaries" previously reckoned in the returns under Apportionment were for the year 1913 excluded from those returns and placed in the Column of Receipts "not on Apportionment."

The spirit which prompts a diocese to be independent of external financial aid is of course laudable and desirable, but it has, from the financial standpoint of the M.S.C.C., the apparently paradoxical immediate effect of decreasing the amounts receivable under apportionment and increasing the net sum available for grants. In other words, the diocese which is receiving a grant is able to accept a larger apportionment because it knows that the

whole of its givings will be received back again with increase in the form of a grant. The effect may be seen, in the cases of the four dioceses mentioned, by the figures in the following table in which Column I. represents the sums apportioned to them during the last year in which they were in receipt of grants, Column II. the amounts paid on those apportionments, Column III. the amounts apportioned to the same dioceses for the year 1913 and Column IV. the amounts paid on the same.

	I.	II.	III.	IV.
	Apportioned	Paid	1913 Apportioned	1913 Paid
Rupert's Land	\$10,000 00	\$7,149 66	\$6,270 00	\$4,078 01
New Westminster . . .	3,300 00	3,802 10	3,112 00	3,112 00
Columbia	3,100 00	3,100 00	1,600 00	1,700 00
Calgary	4,800 00	2,892 20	1,000 00	1,177 76
	\$21,200 00	\$16,943 96	\$11,982 00	\$10,067 77

The result is a total decrease in the amounts apportioned of \$9,218.00 and a total decrease in the amounts raised of \$6,876.19.

The effect of the second fact noted, the exclusion for the year 1913 from the returns under Apportionment of the amounts contributed for the support of "Own Missionaries" was two-fold. First, it threw a double burden upon the dioceses providing those amounts through the annual increase in the apportionment being accompanied by the loss of the credit of the sums in question: thus, (a) the apportionment of Rupert's Land which was \$4,500 for 1912 was advanced to \$6,270 for 1913, and this advance was accompanied by the loss of the credit of \$2,676 contributed for the support of "Own Missionaries," and (b) the apportionment of Toronto which was \$35,000 for 1912 was advanced to \$37,000 for 1913 and this advance was accompanied by a loss of the credit of \$3,660 contributed for the support of "Own Missionaries," and (c) a similar condition, in respect of lesser amounts, applied in the cases of the Dioceses of Montreal, Ontario and Niagara. In the second place, it destroyed the basis of comparison with regard to the returns under apportionment. Thus the total returns under this heading for 1913 were \$141,474.82 and for 1912, \$142,201.58, an apparent decrease of \$762.76; but reckoned on the same basis for each year we must add to the returns for 1913, viz., \$141,474.82, the amounts contributed for "Own Missionaries," \$8,979.98, which gives a total of \$150,454.80 or an increase over 1912 of \$8,253.22.

In 1902, when handing over its accounts to the M.S.C.C., the income of the D. and F.M.S., less the amount contributed by the W.A., was \$30,677.92 and that of the Canadian C.M.S. was \$14,740.06, or a total of \$45,417.08.

For 1902-3 the total income of the M.S.C.C. was \$72,764.06 ; for 1905 it was \$95,850.20 ; for 1908 it was \$116,228.44 ; for 1911 it was \$146,136.24 ; and for 1914 it was \$185,266.25.

These figures show an advance of 31.7% for the first triennium ; of 21.2% for the second ; of 25.8% for the third ; and of 26.9% for the fourth ; or an advance for the period, 1902-14, of 154.6% or \$112,502.

I. STATEMENTS.

For the information of the Board of Missions and as matters of interest which should go on record in tabulated form the following statements have been prepared :

A. A Statement showing for the past eleven years, 1902-13 :

(1.) The total sums apportioned to each diocese.

(2.) The total sums paid on apportionment by each diocese.

And in the case of the dioceses receiving grants.

(3.) The total sums granted by the M.S.C.C.

(4.) The total sums paid by the M.S.C.C. on the grants.

	Total Apportion- ments for 11 Years	Total Paid on Apportion- ments for 11 Years	Per Cent- age	Total Grants 11 Years	Total Paid on Grants 11 Years	Per Cent- age
Algoma.....	\$28,337 00	\$25,714 00	90.7	\$83,105 00	\$75,044 00	90.3
Athabasca....	1,607 00	899 00	55.9	36,846 00	33,056 00	89.7
Caledonia....	3,954 00	3,924 00	99.2	33,880 00	30,127 00	88.9
Calgary.....	24,475 00	16,857 00	68.9	86,249 00	78,164 00	90.6
Columbia....	16,202 00	17,259 00	106.5	24,850 00	22,638 00	91.9
Fredericton...	52,932 00	46,830 00	88.4	.....	.....	.....
Huron.....	177,610 00	149,669 00	84.2	.....	.....	.....
Keewatin....	5,522 00	3,930 00	71.1	43,010 00	38,790 00	90.1
Kootenay....	12,986 00	12,511 00	96.3	38,164 00	34,328 00	90.0
MacKenzie R.	1,459 00	1,209 00	82.8	37,630 00	34,143 00	90.7
Montreal....	149,747 00	126,188 00	84.2	.....	.....	.....
Moosonee....	3,820 00	3,174 00	83.0	28,881 00	25,538 00	88.4
N. Westmin'r.	21,740 00	21,039 00	96.7	23,930 00	21,845 00	91.2
Niagara.....	90,053 00	84,599 00	93.9	.....	.....	.....
Nova Scotia..	85,925 00	79,152 00	92.1	.....	.....	.....
Ontario.....	72,394 00	68,513 00	94.6	.....	.....	.....
Ottawa.....	88,698 00	92,689 00	104.5	.....	.....	.....
Qu'Appelle...	27,176 00	19,265 00	70.8	91,280 00	81,405 00	89.1
Quebec.....	82,050 00	82,615 00	100.6	.....	.....	.....
Rupert's Ld..	55,242 00	46,937 00	84.9	61,987 00	56,717 00	91.4
Saskatchewan.	14,373 00	12,099 00	84.1	101,443 00	89,429 00	88.1
Toronto.....	301,282 00	301,049 00	99.9	.....	.....	.....
Yukon.....	3,844 00	2,445 00	63.6	51,930 00	48,034 00	92.4
Totals	\$1,321,428 00	1,218,566 00	.....	743,185 00	669,258 00	.....

The expenditure for 1914 may be shown more in detail as follows :

Canadian.

	On Grants.	Designated Contributions.	Designated Legacies.	Total.
	\$77,209.54	\$3,655.53	\$2,125.00	\$82,990.07
<i>Foreign.</i>	76,031.09	3,838.93	11,552.00	91,422.02

B. A Statement showing the total sums from all sources paid out by the Society during the same period for the work (a) in Canada, and (b) in the Foreign Fields.

	Canadian	Foreign
1902-3.....	\$ 45,120	\$ 31,762
1904.....	63,521	28,789
1905.....	63,689	29,175
1906.....	69,650	29,386
1907.....	63,320	35,294
1908.....	74,484	39,813
1909.....	77,008	40,193
1910.....	86,004	58,964
1911.....	79,673	*71,696
1912.....	87,255	*72,704
1913.....	75,939	*95,503
1914.....	82,990	91,422
	<u>\$ 868,653</u>	<u>\$ 624,701</u>

*These include 1911, Famine..... \$ 10,159
 1912, St. Paul's Hospital.. 7,999
 1913, Kaifeng Church.... 1,000

C. A Statement showing the total income on apportionment and the total Canadian expenditure on grants by Ecclesiastical Provinces for the period under review :

Income on Apportionment, Province of Canada.....	\$481,260
“ “ Rupert's Land.....	56,423
“ “ British Columbia.....	31,474
	<u>\$569,157</u>
Expenditure on Grants, Province of Canada.....	\$ 31,051
“ “ Rupert's Land.....	180,944
“ “ British Columbia.....	49,404
	<u>\$261,399</u>

D. A statement showing for 1913 the per capita contributions of each communicant, and the percentage expenditure of the Society for (1) Charges Account, (2) Canadian Work, and (3) Foreign Missions; together with the percentage expenditure under the same heads for 1914.

"The total receipts of the Missionary Society of the Church of England in Canada in 1913 were \$173,246.96, of which \$141,474.82 was "on apportionment." On the basis of 200,000 communicants (a low estimate) this is an average of 86 cents per communicant. Even if to this were added the contributions of the W.A., viz., \$101,000, we still have an average of only \$1.32 per annum—less than three cents per week per communicant.

"The Spirit of Missions" published the following paragraph:

"It is worthy of note that 'System,' the magazine of business has recently gathered statistics on 'The cost of doing business' from 529 concerns. The lowest percentage of cost was 14.5, the highest 25.8, with an average of rather more than 20%."

The business of M.S.C.C., including salaries, deputations, office rent, printing and literature, in 1913 was done at a cost of 9.6%. Out of every dollar contributed, 90.4 cents was spent in direct missionary work.

39.9% (\$69,402.33) of the total expenditure in 1913 was for Canadian Missionary work. If reckoned on the basis of amount received "on apportionment" this percentage would be 42%. Most of this money was given in block grants to the eleven missionary dioceses in Western and Northern Canada.

50.3% (\$87,699.40) of the expenditure of M.S.C.C. in 1913 was in work outside of Canada."

Similar figures for 1914 were:

I. Canadian Missions.....	43.1%
II. Foreign Missions:	
Honan.....	16.3%
Mid-Japan.....	19.0%
Kangra.....	9.2%
Miscellaneous.....	4.9%
	47.4%
III. Charges*:	
Salaries and Deputations.....	6.0%
Rent, Printing, Literature.....	3.5%
	9.5%

*Reckoned on net income.

2. SPECIAL RESOLUTIONS.

The Board of Management, upon the recommendation of the Executive Committee, adopted the following resolutions :

I. Apportionments.

"1. That every sum in excess of its apportionment received from a diocese entitled to a grant from the Society shall be applied in the first place to make up any deficit in the payment of its grant.

2. That any deficit in the grant to any diocese paying up its apportionments in full shall, subject to the first clause hereof, be a first charge on the amounts received from dioceses in excess of their apportionments."

II. Moneys received by deputations.

"That all missionaries and others who undertake deputation work under the auspices of the M.S.C.C.

"1. Be instructed that they must bear in mind in all such meetings that the object of their appeals is to present the general position, claims and responsibilities of the M.S.C.C. and the various methods by which the work and needs of the Society can be best aided.

"2. That no appeal be made for any special object in any diocese without the express permission of the Executive Committee having been first obtained to the making of such appeal.

"3. That the details of all moneys received by each deputation, whether in response to authorized appeals or otherwise, be presented to the General Secretary for the information of the Executive Committee.

"4. That the General Secretary be instructed to furnish a copy of this resolution to each person undertaking deputation work on behalf of the Society."

3. SPECIAL APPEALS.

The following special appeals were authorized by the Executive Committee and approved by the Board of Management. The totals of the amounts contributed for the same so far as they are known to the General Treasurer were :

1. Fund for the relief of sufferers from famine in Honan	\$11,326 3 ¹
2. Power Schooner for the Hay River Mission	647 13
3. Power Schooner for the Eskimo Mission of the MacKenzie River Diocese	857 29

4. LEGACIES.

The following legacies have been received :

<i>Legator.</i>	<i>Amount</i>	<i>Object</i>
Mr. J. M. Gander, Toronto	\$ 50 00	Reserve Fund
Miss Mary Hitton, Peterboro	350 00	"
Mr. Joseph Osman Hutton, St. Mary's	500 00	"
Dr. Daniel Young, Adolphustown	50 00	"
*Mr. W. B. Tisdale, Orillia (residue of estate received to date)	17,000 00	Designated
Mr. H. McGinley	224 68	Reserve Fund
Miss Margaret Lennon	1,500 00	"
Miss Margaret Warren	200 00	"
Miss Charlotte Patterson	500 00	"
Miss Kate Burnett	400 00	"
David Shuter	250 00	"
Louisa S. Daniell	100 00	"
Total	<u>\$21,124 68</u>	

*"Under the terms of the Will, one-eighth of the total amount received by the Society must be applied to Missions in the Diocese of MacKenzie River and the remaining seven-eighths to Foreign Missions, the latter amount being subject to designation in detail by the Rev. J. R. S. Boyd of Orillia."

The amounts available and the objects to which they have been assigned under the Tisdale legacy to date are :

1. To the Diocese of Mackenzie River	\$2,125 00
2. " Kangra Mission for Palampur Hospital	5,000 00
3. " " " Normal Training School	2,500 00
4. " " " Buildings	1,875 00
5. " Diocese of Mid-Japan, Lands and Bldgs.	2,500 00
6. " " Honan, Lands and Buildings	3,000 00

Total \$17,000 00

5. SPECIAL GIFTS.*

The Board of Management gratefully acknowledges these special gifts :

1. Mr. R. H. Buchanan, for the Harriet Buchanan Memorial Out-patient Department, Palampur Hospital	\$5,000 00
2. The congregation of St. Paul's Church, Bloor Street, Toronto, for St. Paul's Hospital for women and children, Kaifeng, Honan	11,000 00

3. The congregation of St. Paul's, Toronto, Operating Room, Palampur Hospital, India.....	\$ 2,000 00
4. Mr. A. H. Campbell, General Secretary's expenses to Foreign Fields.....	1,327 00
5. Mr. W. H. Wiggs, Quebec, City for Church Building Fund, Kaifeng.....	2,000 00
6. Church of Messiah, Toronto, for Kweiteh Hospital work, Honan.....	2,300 00
	\$23,627 00

*\$1,250, first instalment, has been paid on the "Harriet Buchanan Memorial," the remaining instalments will be paid as the erection of the building proceeds.

\$1,068 has been paid on the sum of \$2,300 undertaken as its "aim" by the Church of the Messiah.

All other special gifts have been paid in full.

6. THE RESERVE FUND.

The Reserve Fund was constituted by the Board of Management at the meeting held in Montreal, April 27th, 1911, from the following sources :

(a) The amount of the Whitney donation, made in the year 1908, with accrued interest, amounting to about \$2,133.30.

(b) The amount of all legacies and donations now held by the General Treasurer and not designated by the donors to any specific purpose, amounting at present, with interest, to about \$2,637.72.

(c) All amounts received or receivable on account of the royalties on the book of Common Praise in accordance with the resolution of the General Synod in the year 1908, amounting, at present, to \$11,617.85.

(d) Such sums from the surplus revenue in the hands of the General Treasurer, on December 1st, 1910, as will make up a Reserve Fund of \$25,000.00.

(e) The amount of all such legacies and donations as may be hereafter received by the Society for the purposes of a Reserve Fund, which may not be appropriated to any other purpose by the testator or donor.

(f) All such further funds as the Board of Management may hereafter order to be added to the fund."

The objects of the fund are described in the By-law in these clauses :

"The said Reserve Fund shall be invested by the General Treasurer, with the approval of the Executive Committee."

"The said securities shall be deposited with the bankers of the Society."

"The General Treasurer is hereby authorized to pay one-quarter of seventy-five per cent. of the Annual Grants to Algoma, the North West Dioceses and other Canadian objects (not specifically directed to be paid otherwise) quarterly on the last days of March, June and September in each year."

"To enable the General Treasurer to make the said quarterly payments in addition to the payment of all grants made for Foreign Missions and Special Purposes and the current expenses of the Society, the said General Treasurer is hereby authorized to borrow from the Bankers of the Society from time to time, such sums as may be necessary on the securities."

The Reserve Fund now amounts to \$41,549.37, an increase of \$16,549.37 since the last session of the Board of Missions. This increase has been made up of (1) \$4,193.83—legacies, (2) \$3,772.92—balances in the hands of the General Treasurer, and (3) royalties on the book of Common Praise, \$8,582.62.

INVESTMENT.

The Fund is invested in the following debentures :

DEBENTURES OWNED, 1914

Town of Brockville.	\$2,005 90
" Cornwall.	489 20
" Fort William.	3,000 00
" Gravenhurst.	963 32
" Meaford.	1,507 16
" Parry Sound.	4,070 99
" Petrolia.	3,122 59
" Renfrew.	2,674 70
" St. Mary's.	2,000 00
" Smith's Falls.	5,023 11
" Thorold.	2,507 02
Township of Tilbury East.	2,128 64
Town of Walkerton.	2,313 34
" Walkerville.	4,663 60
" Waterloo.	3,714 56
	<hr/>
	\$40,184 13
Cash in Bank.	1,365 24
	<hr/>
	<u>\$41,549 37</u>

The following table shows the relation of the Reserve Fund to the receipts on apportionment and the expenditure on grants.

	RECEIPTS.	OVERDRAFT.	PAYMENTS.			Totals
	On Apportionment and Own Missionsaries	At Bank against Reserve Fund	1 On Canadian Grants	2 On Foreign Mission Grants	3 On Charges Accounts	
1912 :						
1st Quarter ...	13,681	20,440	16,216	13,282	4,623	34,121
2nd " ...	34,068	22,633	1,866	16,594	4,120	56,701
3rd " ...	56,886	29,434	14,438	11,683	3,498	86,320
4th " ...	92,366	12,029	320	13,887	3,868	104,395
*Position at closing of Books...	*154,803	.....	*79,121	*63,184	*26,520	*168,825
1913 :						
1st Quarter ...	11,282	25,059	14,071	17,699	4,571	36,341
2nd " ...	30,225	28,442	680	17,381	4,265	58,667
3rd " ...	58,148	36,876	13,181	18,642	4,534	95,024
4th " ...	80,994	31,375	145	13,603	3,547	112,319
*Position at closing of Books.	*150,453	.....	*69,492	*78,174	*33,889	*181,555
1914 :						
1st Quarter ...	17,249	26,245	24,963	30,925	6,209	64,787
2nd " ...	35,535	17,589	740	8,684	3,864	79,947
3rd " ...	59,515	29,259	17,266	20,818	3,527	126,999
4th " ...	97,694	17,239	13,541	13,959	5,927	172,880
*Position at closing of Books.	154,813	.....	*76,315	*71,728	16,306	*197,504

* Includes special payments and balances carried forward.

The reserve fund has been described at considerable length, on account of the place of vital importance which it occupies in the financial operations of the Society. The table given shows to what extent the formation and growth of the fund has enabled the General Treasurer, while defraying the demands of the foreign fields and of the charges account, to remit regular quarterly instalments to the objects for which grants are voted in Canada. It also shows the extent to which the small size of the fund has prevented him from reaching the aim set forward in the By-law, of making quarterly remittances to Canadian objects of one quarter of seventy-five per cent. of the grants. It shows finally that, apart from the provisions made by the Reserve Fund, it would not have been possible for him, during the past three years, to have successfully discharged the financial demands made upon the Society. The missionary work of the Church of England in Canada urgently requires the immediate and considerable increase of this fund, and it further requires that the growth of the enlarged fund shall keep steady pace with the increase in the financial obligations of the M.S.C.C.

Members of the Board of Missions cannot confer a greater boon upon the Missionary work of the Church than by keeping the needs and purposes of this fund before the attention of people desiring to make special gifts either directly or in the form

of legacies. To this end it is important that the precise nature and intention of the fund should be clearly understood. Its title, "Reserve Fund," seems to have given rise to considerable misconception. The Reserve Fund of the M.S.C.C. is not a reserve in the sense of being a "rest fund" destined to lie dormant and inactive over a long period of time; neither is it a reserve in the sense of being a "contingency fund" in danger of being swallowed up in some sudden and unforeseen financial contingency; but it is a reserve in the sense of being "a working fund" which enables the Society to carry forward its work during the early months of the year when the treasury is low owing to the small remittances on diocesan apportionments. The depleted "reserve" is fully replenished from general receipts on the last day of every financial year, and on the first day of every financial year begins again in renewed youth its beneficent and healthful operations. It is, in other words, a working fund which works all the time and for all time; and represents one of the most immediate and far-reaching forms of influence in which money can be invested for the benefit of the missionary activities of the Church in Canada.

7. POLICY.

The Board referred the matter of changing the policy of the Society in making grants to other objects than living agents, be referred to the Committee on Policy for consideration," and on its report adopted the following resolution:

"That the M.S.C.C. change its policy in so far that, in addition to the estimate as now constituted, the missionary bishops be permitted to submit special objects for which money is urgently needed; such requests shall be considered by the Consultative Committee which shall make recommendations concerning them to the Board of Management. Objects approved by the Board shall be placed before the Church under its authority. Amounts contributed in response to the same shall be considered as extra to the apportionment."

SECTION IV.—THE FIELDS.

I. THE CANADIAN FIELD.

1. MISSIONARY DIOCESES—As noted in an earlier portion of this Report, three dioceses—New Westminster, Columbia, and Calgary—have become independent, during the period under review, of the funds of the M.S.C.C. Two—Edmonton and Cariboo—have been placed upon the list of dioceses receiving grants. The following table shows the advances which have been

reported by the dioceses receiving grants during the last three triennial periods :

RETURNS FROM THE "MISSIONARY DIOCESES" FOR YEARS
1905-8-11-14.

	Year.	Total Population.	Church Population.	Clergy	Paid Lay Workers.	Self-supporting Parishes.	Missions.	Congregations
Algoma	1905	140,000	13,853	39	14	9	43	114
	1908	158,000	15,824	46	12	12	50	120
	1911	180,000	18,380	52	12	13	51	..
	1914	150,925	22,300	54	12	13	53	..
Athabasca	1905	6,611	800	7	18	..	8	..
	1908	..	880	9	2	..	9	9
	1911	6,000	1,274	10	15	..	8	29
	1914	13,300	1,540	9	15	1	8	30
Caledonia	1905	14,250	2,911	10	15	..	13	20
	1908	20,000	..	14	7	..	15	17
	1911	22,000	3,305	16	10	..	21	31
	1914	27,000	4,300	21	12	..	28	43
Edmonton	1914	..	..	34	2	7	24	91
Keewatin	1905	20,500	6,500	14	13	1	33	34
	1908	27,000	8,000	16	6	1	30	34
	1911	28,000	9,000	16	6	1	32	30
	1914	28,000	9,500	19	5	1	22	32
Kootenay	1905	..	3,553	18	2	9	11	39
	1908	..	5,383	25	2	7	18	79
	1911	..	7,397	31	4	10	19	74
	1914	50,000	..	37	..	11	22	..
Mackenzie River .	1905	5,216	1,400	6	13	..	5	12
	1908	..	1,400	7	5	..	5	..
	1911	5,020	970	4	6	..	6	6
	1914	5,100	1,240	5	7	..	6	..
Moosonee	1905	6,000	4,200	10	14	..	10	20
	1908	6,200	4,315	11	14	..	10	16
	1911	17,784	5,178	9	15	..	14	24
	1914	23,000	7,702	14	15	1	13	42
Qu'Appelle	1905	..	19,000	41	..	9	34	..
	1908	..	25,000	62	4	13	65	..
	1911	200,000	37,309	76	14	17	80	400
	1914	335,000	45,600	123	22	26	96	500
Saskatchewan	1905	..	..	29	31	1	33	..
	1908	..	..	39	81	6	85	175
	1911	..	19,170	73	70	9	110	280
	1914	258,000	28,000	80	57	15	113	343
Yukon	1905	9,000	..	7	1	..	7	7
	1908	11,250	1,280	7	4	..	4	10
	1911	..	1,037	8	5	..	9	..
	1914	..	..	..	..	..	..	..

Reviewing this table for the whole period, we find that :

(a) Algoma reports an advance in total population of 10,925 and in Church population of 8,447, in clergy of 15, a decrease in paid lay workers of 2, and an advance of 4 self-supporting parishes and of 10 missions.

(b) Athabasca : An advance in total population of 6,689, in Church population of 740 and in clergy of 2, a decrease of paid lay workers of 3, a gain of 1 self-supporting parish, no increase in the number of missions, but a gain of 21 congregations since 1908.

(c) Caledonia : An advance in total population of 12,750, in Church population of 1,389, and in clergy of 11, a decrease in paid lay workers of 3, no self-supporting congregation, an increase of 15 missions and of 23 congregations.

(d) Keewatin : An increase in total population of 7,500, in Church population of 3,000 and in clergy of 5, a decrease of 8 paid lay workers, one self-supporting congregation, a decrease of 11 missions and of 2 congregations.

(e) Kootenay : A total population of 50,000 and a Church population of 7,397, being an increase in the latter from 1905 to 1911 of 3,844, an increase of 19 clergy, of 2 paid lay workers, of 2 self-supporting parishes, of 11 missions and of 35 congregations.

(f) MacKenzie River : A decrease in total population of 116, in Church population of 60, in clergy of 1, in paid lay workers of 6, an increase in missions of 1, and a decrease in congregations in 1911 of 6.

(g) Moosonee : An increase in total population of 17,000, in Church population of 3,502, in clergy of 4, in paid lay workers of 1, in self-supporting parishes of 1, in missions of 3, and in congregations of 22.

(h) Qu'Appelle : An increase since 1911 in total population of 135,000, and in Church population for the whole period of 26,600, in clergy of 82, in paid lay workers since 1908 of 18, in self-supporting parishes of 17, in missions of 62, and in congregations since 1911 of 100.

(i) Saskatchewan : A total population, 1914, of 258,000 ; a total Church population of 28,000, being a gain since 1911 of 8,830 ; an increase for the whole period of 51 clergy, of 26 paid lay workers, of 14 self-supporting parishes, of 80 missions and, since 1908, of 168 congregations.

(j) Yukon : A total population, in 1908, of 11,250 ; a Church population at the same date of 1,280, decreasing in 1914

to 1,037, a loss of 243 ; an increase in clergy of 1, in paid lay workers of 4, no self-supporting congregations, an increase in missions of 2, and in congregations, to 1908, of 3.

The last report emphasized the seriousness of the condition created through the continued influx of the volume of immigration, which reached its height in a total, for the fiscal year 1913, of 402,432. Extensive tables were given concerning its origin, character, and distribution. The facts and figures have been emphasized and kept up to date in the interim reports of the Society. For these reasons statistical information of the kind is omitted from this report. The figures for 1914 fell to 384,878; made up of 142,622 from the United Kingdom, 107,530 from the United States, and 137,726 from other countries. The effects of the war, added to conditions of business depression, have brought the movement, practically, to a standstill. These facts are not cited as a suggestion that the subject has become of less interest, or that it should be given a place of lesser importance in the counsels of the Church. On the contrary, the present position should be seized upon as a great opportunity for making a thorough examination into the whole subject, for strengthening the weak places in the Church's organization, and for making preparation against the time when the numbers entering the Dominion will again undergo a very large increase. The construction of vast public works demanded and attracted a great mass of unskilled labour. The practical completion of those works was one of the immediate causes of the fall in immigration, and will probably exercise a permanent influence upon its character for the future. The immigration of the future will be of a type which responds to the demands of the permanent conditions of the country, and, though possibly less in volume, of even greater interest and concern to the Church.

The aim adopted at the last session of the Board of Missions and quoted at the beginning of this Report contained the following reference to the newcomers : "To take our part in the Christianising of the non-Christian immigrant ; to use to the full the work of the Port Chaplains, and by a closer adherence to system follow up every Church member to his or her destination ; to carry the Church's ministrations into all the construction and other camp centres where men congregate for temporary purposes." The balance of this section will be taken up by a brief description of the "beginnings" which have been made to carry this policy into effect.

2. IMMIGRATION CHAPLAINS.

No branch of the work has shown a more careful effort to adjust itself to the conditions or a more conscientious adherence to duty than that of the Port Chaplains. Their work has occupied and must continue to occupy a place of vital importance in the Church's care for the immigrant. The Board of Management earnestly commends this work to the sympathetic and hearty support of the clergy throughout the country, and quotes from the report of the Senior Chaplain, the Rev. M. LaTouche Thompson, as follows :

"Our Immigration Chaplaincy has continued to work steadily and systematically in the interests of the members of our communion as they pass into Canada.

"The senior and junior port chaplains co-operate at Quebec during the season of summer navigation, and separate for the winter—one going to Halifax and the other to St. John, N.B. At each of these two ports assistance is provided, when necessary, by one of the local clergy. This plan provides for the thorough performance of every branch of the work.

"The foundation of our work among immigrants is laid by the chaplains of the British ports of departure and those clergy who act as voyage chaplains during the crossing of the Atlantic. Our port chaplains take up the work as it leaves the hands of the others, continue it to the limit of their opportunities, and pass it on to the parish clergy throughout Canada.

"The plan of providing every member of the Church with an introduction to the Canadian parish clergy is still followed—at the English ports of departure, on the ship, and at the Canadian ports—and the Canadian clergy are notified, whenever possible, of the names and destinations of those who pass through to their parishes.

"The old plan of obtaining the names and addresses of our incoming Church people by personal solicitation has been discontinued. For many reasons it was very often unsatisfactory, the information frequently being inaccurate and inadequate. The importance of accurate information may be understood from the fact that not five per cent. of those who receive letters of introduction ever present them to the clergy, though they are always urged to do so. The clergy must be enabled to find those who fail to report themselves.

"The chaplains now get their information from the Interrogatory Forms which the purser turns over to the immigration officials when the ship reaches port. The work of transcribing all this information is done by a lay assistant, the chaplains—

both ashore and afloat—being left free to devote almost their entire time to definitely pastoral work and the care of those especially commended to them.

“Last year (1913) the chaplaincy came into personal touch with 48,640 persons who claimed to be members of the Church of England. This is the greatest number recorded for any one year. This year the number will be less than half that, but the proportion of Anglicans is certainly greater, fully 70% of British immigrants claiming adherence to the Church of England.

“During the three years (1911-13) covered by this report, the chaplains met 871 ships and gave 87,838 introductions, covering 144,549 persons. The names and addresses of more than 80% of these people were sent on to the parish clergy, this information being furnished in every instance where it appeared likely to be sufficient to enable the parish clergy to locate the incomers. Every attention is paid to the people during the trying process of the various inspections at the immigration buildings, the chaplains co-operating with the various Government and transportation officials in the effort to facilitate the entry of those who are eligible, and ameliorate the lot of those who are barred. The detention quarters are visited regularly and frequently, and regular Sunday services maintained there.

“The primary object in establishing the chaplaincy was the shepherding of the sons and daughters of the Church of the motherland during their migration to new lands overseas; and the chaplaincy has, up to the present, restricted its efforts to the performance of this duty. But the time has come when we should do something for those immigrants from Europe who are *not* of our race or language, though allied with us in matters of faith. It is only when the Christian—but non-Roman—foreigner is suffering from some calamity that our chaplains are able to be of service, and then their efforts are heavily handicapped by the necessity of working through the medium of an interpreter. The immigration chaplain of the Church of Rome is a linguist of exceptional ability, capable of ministering to the spiritual and temporal needs of those of his communion, no matter from what land they come. But there are thousands of members of the Eastern Churches who pass into Canada without any pastoral interest being taken in them. In many parts of Canada we are receiving these people at our altars, and granting them the use of our churches for their services. Could we not begin our work among them at the port of entry by securing the services of an assistant chaplain who would have the necessary linguistic ability? If such a man were employed with the consent and authority of the

Eastern Churches, an immense field of usefulness would be opened up. This is the plan followed by the American Church in their immigration work at Ellis Island, New York.

"With a view to ascertaining what special work is being done in the cities and larger towns throughout Canada, and the effect of the influx of new people on Canadian parochial life, a circular letter was issued requesting information on seven specific points. Copies were sent to certain clergy at 32 places in Canada, 21 of whom have responded at the time of this writing. There is no doubt that throughout Canada the parish clergy generally are putting forth every effort on behalf of our incoming people, and the replies to the above-mentioned questions indicate a most cordial appreciation of the work of the chaplains at the ports. Two weaknesses, however, are indicated. There is a lack of concerted effort by the Church as a whole, and much more systematic and energetic work should be done in the larger distributing centres. The post of immigration chaplain in one of our larger cities—Toronto, Winnipeg, Montreal, Hamilton or Vancouver—is no sinecure.

"Our best city work is, undoubtedly, done in Montreal, where we have the inestimable advantage of a Church Hostel for transients, with a resident chaplain. Every immigrant train is met, and Church people who have come out 'on spec' are housed and fed at a moderate cost and advised as to their plans for the future. In Winnipeg and Vancouver there are Government immigration halls for the accommodation of transients, where our chaplains can easily keep in touch with Church people during their stay, and have them followed up afterwards.

"Winnipeg and Vancouver have chaplains, whose first duty is the care of immigrants, Hamilton also being in the same class. The situation in Toronto is, however, far from satisfactory. There is no Church Hostel and no Government immigration hall. Transients are accommodated in three or four different hostels under independent control. A Government hall is planned for the new Union Station, but it will be some time before it will be ready for occupancy. Meanwhile the vitally important duty of keeping in touch with these transients is complicated by being scattered among three or four different institutions. Even when the new Government hall is completed, the work will tax the entire time and strength of any one man, for 25% of our British immigrants are booked to Toronto, which means that at least 15,000 Anglican immigrants detained there last year (1913).

"The city immigration chaplain should be absolutely free from all other responsibilities, if he is to do anything like satisfactory work in this field. He should be on hand for the arrival of all immigrant trains, and keep in touch with all immigration halls, general hostels, hostels for women, employment officers, etc. These places have thousands passing through them every year whose final destination is determined during this short stay. Unless the necessary information is acquired at once and acted upon while the trail is still hot, the Church must inevitably lose touch with these transients.

"One of the most important branches of our work among immigrants is that among young women who come out to domestic service. The majority of these are Church girls, and the duty of caring for them brings to us a heavy problem. Their isolation and loneliness create a situation fraught with grave perils. Too much importance cannot be attached to the necessity for keeping in constant touch with these girls, and surrounding them with the safeguards of wholesome religious and social influences. Deaconesses are employed in this work in Toronto, Montreal, Calgary, Moosejaw, Hamilton and Edmonton. In many other places the Girls' Friendly Society is doing good service, but there still remains much to be done. There is a splendid field here for voluntary workers.

"Of equal importance is work among the children. Many clergy report the most discouraging experiences with English people of a certain class, stating that they are often grossly indifferent to religious matters, and absolutely unresponsive to every effort for their spiritual welfare. Our Sunday Schools have the solution of this problem very largely in their hands. Even though the parents may not be shaken out of their indifference, a great deal can be done to insure to the children a thorough grounding in the faith, and an influence in their lives that will counteract the spiritual sloth of the homes.

"The distribution of Anglican immigration throughout Canada has proceeded on very much the same lines as we indicated in the last Triennial Report. The Province of Ontario continues to absorb about 50% Quebec gets 6% ; Manitoba, 15% ; Saskatchewan, 12% ; Alberta, 9% ; British Columbia, 8% . As to the chief cities, Toronto receives over 20% ; Winnipeg 9% ; Montreal, 5% ; Hamilton, 5% ; and Vancouver, 3% . The Maritime Provinces, which for many years received little or no immigration, are now steadily improving, and will this year probably receive more than British Columbia."

3. THE MISSIONS ON THE COAST OF BRITISH COLUMBIA.

The General Secretary, during the summer of 1912, paid a visit to the coast of British Columbia, spending (1) a week on board the Mission boat "Columbia," and (2), in company with Bishop DuVernet, going as far north as the head of Portland Inlet. The following extracts are from his report to the Board of Management, at the meeting held in Montreal, October 15th, 1912:

"The Mission boat 'Columbia' is a new and splendid successor to the boat which was launched in April, 1905. The 'Columbia' is equipped with a chapel, also dispensary and operating appliances. On the Sunday which I spent on board there were two services, with attendance of about forty at each, and twenty-two communicants at the mid-day celebration of the Holy Communion.

"The three hospitals are :

1. At Van Anda, on Texada Island.
2. At Rock Bay, on the east coast of Vancouver Island.
3. At Alert Bay.

"The Mission has now a medical staff of four doctors and six nurses. Of the hospitals I visited two—the one at Van Anda and that at Rock Bay. The Van Anda Hospital is a building which has been converted to hospital purposes, and, in consequence, suffers from some defects; nevertheless, being a long building, with a central corridor running from end to end with rooms on each side, it lends itself better than most to the end in view, and excellent work is being done. The hospital at Rock Bay I considered to be quite a model, and I doubt, with the single exception of the need of an increased supply of surgical instruments, whether it would be possible to find a brighter, more convenient and more useful institution of its kind.

"It is necessary to remember, however, when we describe the work and territory of the Columbia Coast Mission that we are dealing with only a comparatively limited part of the coast line of the Province of British Columbia. The activities of the Columbia Coast Mission are confined within an area bounded on the south by a line drawn from Nanaimo across to the mainland, and in the north by a similar line drawn from Alert Bay. In addition to this area, we must bear in mind the existence of the whole of the coast of the west side and north end of Vancouver Island. This lies, of course, within the Diocese of Columbia. Away to the north stretches the Diocese of Caledonia, with an estimated coast line, including islands, of about

four thousand miles. In both these directions the conditions which called for the establishment of the Columbia Coast Mission are to be found, and the need must be met along the same lines. That is, by founding missions, the members of which are able to visit scattered settlements, lumber camps, fishing stations and canneries by some method of water transport.

"The Bishop of Caledonia has established the Prince Rupert Coast Mission, for which a staunch forty-five foot motor boat, "The Northern Cross," has been built in Vancouver. This boat, is now upon her route—north, west and south of Prince Rupert. The rapid increase of means of communication, due to the building of the G.T. Pacific and the founding of the city of Prince Rupert, has modified the need in this region for a medical service such as that provided by the "Columbia," and the Bishop of Caledonia is establishing the Prince Rupert Coast Mission upon an evangelistic basis. The Superintendent is an experienced missionary, the Reverend W. H. Rushbrook. It is not possible to visit the many islands, the deep inlets, the capes and bays of this coast, without feeling impressed with both the needs and the difficulties presented by the situation.

"My conviction is strong that this is a work which the whole Canadian Church should share and the Missionary Society do its best to encourage and support."

The Board, at the meeting noted, increased its grant to the Columbia Coast Mission by \$1,000—that is, to \$2,000 per annum.

The following extracts are from the last annual report (1913) of the Superintendent :

"Spiritual Work.

"Mr. Hepburn, at Quathiaski, still continues to do good work, and is rapidly winning his way among the people. It is up-hill work, but I am hoping soon to hear of plans for a new church and some arrangement for at least partial financial support.

"Mr. Greene, with a small launch, has kept up services at various points, which will be taken in by the "Columbia," when she is on the route. The weather during the last two months, though remarkably mild for this time of the year, has prevented launch work, and he has been handicapped by the necessity of depending on the mail boats for transportation from point to point.

"Nevertheless, he is making a splendid impression, and arousing in the hearts of the people in those small and scattered settlements a strong desire for the services of the Church.

"Mr. Comley, having finished a good summer's work in that part of the Mission extending from Welcome Pass to Lund, is

now at college preparing for his final examinations, which take place in the spring, after which he hopes to be admitted to the Diaconate.

"With three ordained men on the coast besides myself, there should be a great development in the spiritual work of the Mission this year.

"Services covering a period of eight months ·

Regular Church Services.....	137
Celebrations of Holy Communion.....	31
Baptisms.....	13
Marriages.....	3

"*Mission Ship, 'Columbia.'*

"As was decided at the semi-annual meeting in August last, the boat will be run on a new schedule. As every camp has now a gasoline launch and mail boats are frequent, making it possible for patients to get to the hospitals without much delay, the 'Columbia' will have no doctor on board. She will retain her medical equipment, and first-aid will be rendered whenever necessary, but she will be chiefly engaged in connection with the spiritual work of the Mission. To this end her sphere of operations will be extended.

"Rev. Alan D. Greene will be on board as missionary, and the Superintendent, as navigator, will be able also to supervise both the hospital and spiritual work.

"The thanks of this Board are due to the B.C. Church Aid Society for making this new scheme possible by a generous grant of a thousand pounds.

"*Hospital Work.*

"The total number of cases treated for the year were 1858 Of these, 397 were in-patients and 1,461 out-patients.

"*Financial Report.*

"The following is a brief analysis of the Financial Report :

Amount earned by Hospitals in	
Fees, etc.....	\$14,570.00
Grants from Government.....	6,326.00
	————— \$20,896.00

The Mission received the following :

Donations for General Purposes.	9,251.00
B.C. Church Aid for General Fund.....	\$ 1,456.00
B.C. Church Aid for Reduction of Hospital Debt.....	1,456.00

B.C. Church Aid for New Engine, 'Columbia'.....	4,855.00	
Woman's Auxiliary — General Fund.....	129.00	
Woman's Auxiliary — Debt at Rock Bay.....	491.00	
M.S.C.C.—for Spiritual Work..	586.00	
Diocese of Columbia — for Spiritual Work.....	500.00	
Diocese of New Westminster— for Spiritual Work.....	500.00	
	<hr/>	\$ 9,973.00
Our debt was reduced.....		4,310.00
Our assets at present are.....		50,218.00
Our debts amount to.....		4,622.00
Total cost of operating Mission....		31,784.00"

Of the Prince Rupert Coast Mission, towards which the Society gives a grant of \$500, the Bishop of Caledonia writes :

"While the Diocese of Columbia and New Westminster united in the work of the Columbia Coast Mission, the Diocese of Caledonia to the north, with its thousands of miles of coast line, up deep inlets and round large islands, was too far removed to be reached by any ship sailing in southern waters bounded by the stormy Queen Charlotte Sound. The need of doing something for the scattered settlers along this northern coast led to the founding of the Prince Rupert Coast Mission. A swift and staunch little vessel specially designed and built for this work and named the 'Northern Cross,' because it was to carry the message of the Cross in northern waters, was put into commission, October 5th, 1912, under the able management of Rev. W. F. Rushbrook, B.A., who is a qualified navigator. Through the generosity of the Woman's Auxiliary of Canada and the British Columbia Church Aid Society of England, the cost of this mission launch (\$6,000) was soon met.

From Low Inlet to the head of Portland Canal, a distance in a direct line of over two hundred miles, is the ordinary beat of this mission launch, but a straight line is the very opposite of the course followed, as this northern coast is noted for its wonderful mountain-walled inlets, running sometimes at right angles to the general trend of the shore line. Regular visits are paid to Porcher Island, which is nearly a hundred miles in circumference, with about four hundred settlers scattered over it, and to a cluster of smaller islands which are in the neighbourhood of Porcher Island. Also to the canneries and fish-stations in the mouth of the Skeena

River, and to the following lighthouses: Green Island, Lucy Island, Lawyer Island, and Holland Rock. Also to villages and towns and to mining camps and other points on Portland Canal and Observatory Inlet, a hundred miles and more north of Prince Rupert. Regular monthly services are conducted in nineteen different places, and only once since the 'Northern Cross' went into commission has it failed to keep its appointment, and this was owing to ice in the Skeena River. When all the other mission launches on the coast were hauled up at Vancouver for the winter, the 'Northern Cross' still made its rounds in northern waters. This has been a great strain upon the faithful skipper, who only has one other with him, the engineer.

Words cannot express how some of the lonely settlers on isolated islands welcome the return every month of the 'Northern Cross,' with its message of peace and good will.

Rev. Mr. Rushbrook does work also among the Japanese and Indians. He has had as many as a hundred Indians at his service. He distributes Japanese literature among the Japanese and magazines, etc., among the isolated settlers, and has a lending library on the launch.

One of the best proofs of the importance of the work of the Prince Rupert Coast Mission is to be seen at Anyox, Granby Bay, where there is now a fine new church and a resident clergyman. It was the monthly visits of the 'Northern Cross' for nearly two years which produced this fine result."

4. THE CHURCH CAMP MISSION.

The Superintendent reports as follows:

"The Church Camp Mission is the Church's agent in seeking to reach out with the Gospel to the construction, lumber and mining camps in every part of the Dominion.

These camps, for the most part, are situated outside the parochial systems. The growth of the Mission has been in keeping with the demands of the Church to go into the "highways and hedges."

During 1911 the Mission operated in the Dioceses of Calgary, Fredericton, Moosonee and Quebec, and employed six permanent men and seven students during the summer months.

During 1912 the Mission worked in the Dioceses of Quebec, Calgary, New Westminster, Fredericton, Algoma, Moosonee, Columbia and Caledonia, employing 12 permanent men and 11 students during the long vacation.

In the year 1913 the camps in the dioceses of Fredericton, Algoma, Moosonee, Rupertsland, Saskatchewan, Qu'Appelle

Calgary, New Westminster and Columbia were missioned by 10 permanent men and 12 summer students.

The expenditure from March, 1911, to December, 1913, was \$29,562.95, the Navy Mission Society contributing \$25,613.04 and the M.S.C.C. \$4,499.35; in addition, Canada, \$1,597.12.

The colleges and universities supplying men were Huron, Lennoxville, Trinity, Wycliffe, Latimer, McGill, Western and Toronto.

It has been the privilege of the Mission to send missionaries not only to the construction and lumber camps all over the Dominion, from New Brunswick to Vancouver, but to gold mining and coal mining camps as well.

The camps are composed of men of many races, which makes the work difficult; for instance, the missionary in the Brazeau coal mining region of Alberta says:

"The distance from my headquarters to the Brazeau Mines was 10 miles, and there were altogether about 1,000 men of all nationalities in the camps. In one camp of 160 men there were 24 different nationalities represented, and the only way to get a service was to pick out a few of the English-speaking men and commence singing in the open air outside of the camps. Soon others gathered round, and, although some may not have understood, others joined heartily in the singing, and seemed to drink in every word of the talk and thoroughly appreciated the service."

As regards the number of men living in camps, one can only make a rough guess, as the great army of men are transients, going and coming all the time. A safe estimate, as far as the Mission is concerned, is 1,000 men to each missionary, and some, indeed, have had to deal with a series of camps with over 3,000 men.

To estimate with any degree of accuracy the varying proportion of foreigners the missionary meets is well nigh impossible, for in different parts of Canada the proportions reverse and change; for instance, in the lumber camps in Eastern Canada the major proportion is French, among whom we conduct services in their native tongue.

In Western Canada the largest proportion is about equally divided between Swedes and Galicians.

The aim of the Mission is *a service every night*. Tracts and Gospels are distributed continually throughout the camps in ten languages or more. During 1913, 50,000 of such were distributed, and during 1911 and 1912 proportionate numbers.

The Mission has been enabled to build and hand over a \$2,500 church in the gold mining region of the diocese, and at McBride

we have obtained a church site, built a rectory, and handed over to the diocese a thriving church.

As the new towns spring up along the new line of railway, the Mission has been enabled to render "first aid" to the dioceses, in being first on the ground and getting together the nucleus of a church ready for a priest.

Who can measure the blessing to the battalion of men toiling on the lonely frontiers, from the humble, though faithful, labours of the Church's "sky pilot," walking from camp to camp, with his sweet message of God's love. The Church has an increasing duty to fulfil to the men whose work keeps them from the means of grace in the settled places. "How can they hear without a preacher and how can they preach except they be sent?"

The Board of Management at its meeting in Fort William, April 15th last, voted a special grant of \$500 towards the cost of the work, opened at the request of the Bishop of Niagara, among the men employed on the New Welland Canal. Two agents are engaged, and, with the assistance of the Contractors, three rooms, where services may be held, have been fitted with small libraries, writing materials, etc.

It is the intention, as fresh contracts are let, to extend this effort until it reaches the many thousands of men who are, or will be, employed on this the largest of the public works now under construction.

With a view (1) to closer co-operation between the M.S.C.C. and the Navy Mission Society, and (2) to the gradual transfer of both the direction and the support of the work to a complete Canadian basis, the Board of Management acting conjointly with the Committee of the N.M.S. approved and adopted the following :

CONSTITUTION FOR THE CHURCH CAMP MISSION UNDER THE JOINT
AUSPICES OF THE NAVY MISSION SOCIETY (ENGLAND)
AND THE M.S.C.C. (CANADA)

I. COMMITTEE.

1. *Appointment.*

The Board of Management, M.S.C.C. shall constitute in Canada, a Committee to be known as "The Church Camp Mission Committee."

2. *Membership.*

The Church Camp Mission Committee shall consist of :

a. Three *ex-officio* members :

- The Primate of the Church of England in Canada.
- The Superintendent of the Church Camp Mission.
- The General Secretary of the M.S.C.C.

b. Six appointed members, four laymen and two clergymen. Three (one clergyman and two laymen) shall be elected annually by the Board of Management, M.S.C.C. and three by the Committee of the N.M.S.

3. *Officers.*

The Primate shall be Chairman, and the Superintendent Secretary.

4. *Meetings.*

The Committee shall hold (a) regular meetings once in every quarter, and (b) special meetings when considered necessary by the Chairman and Secretary. The Committee shall decide the dates and places of the regular meetings.

5. *Duties.*

(1) To study the needs and conditions in Canada of Camp Mission work, and make such provision as may be possible for the control, development and expansion of the work.

(2) To consider the annual estimate prepared by the Superintendent, and submit the same, in its approved form :

a. To the M.S.C.C. through its Apportionment Committee, and

b. To the Navy Mission Society ;

each of which shall state the sum it is prepared to contribute. The proportion of the annual estimate provided by the M.S.C.C. shall include all sums collected or contributed in Canada.

(3) To appoint the agents to the staff, subject to their obtaining a license from the Bishop of the Diocese in which it is proposed to employ them.

(4) To further and develop with the approval of the Board of Management M.S.C.C. the financial support of the Mission from Canadian sources.

(5) To receive an annual report from the Superintendent, to pass upon the same, and to present a copy (a) to the Board of Management M.S.C.C., and (b) to the Committee of the N.M.S.

II. SUPERINTENDENT.

1. *Appointment.*

The Superintendent shall be appointed by the N.M.S. with the approval of the C.C.M. Committee until the sum provided in Canada shall amount to two-thirds of the total current estimate, after which time the appointment shall be made by the Board of Management M.S.C.C. with the approval of the C.C.M. Committee.

2. *Duties.*

(1) To prepare (a) an annual estimate, (b) an annual report, and submit the same to the C.C.M. Committee (*vide* 1, 5 (2), (5)).

(2) To seek out and recommend agents for appointment by the C.C.M. Committee. Men found in England shall be approved by the Committee of the N.M.S. before they leave England.

(3) To move agents, when necessary, from one point to another provided that he (a) keeps within the limit of the current estimate, (b) secures the consent of the Bishop or Bishops concerned, and (c) reports to the C.C.M. Committee at its next meeting.

(4) To suspend agents, if necessary, provided that before doing so he consults the Bishop in whose Diocese the agent is working, and obtains his sanction for so doing. His action to be reported to the C.C.M. Committee at its next meeting, which will finally deal with the matter.

(5) To (a) arrange with the General Secretary of the M.S.C.C. for deputations in Canada, (b) prepare literature and submit the same for approval to the C.C.M. Committee, all expenses under these heads to be provided in the annual estimate.

III.

The sole aim of the Navy Mission Society being the evangelization of railroad construction and other similar camps throughout Canada, and the foundation of the work on a satisfactory basis, the powers reserved to the Navy Mission Society in the foregoing paragraphs shall be exercised only until such time as the M.S.C.C. is in a position to take over the entire responsibility for the maintenance of the work.

Signed on behalf of the Board of Management of the M.S.C.C.

(Sgd.) S. P. RUPERTS LAND,
(*Primate of Canada*)

Date : April 15th, 1915.

(Sgd.) S. GOULD,
(*General Secretary, M.S.C.C.*)

Signed on behalf of the Committee of the Navy Mission Society

(Sgd.) H. H. CROYDON,
(*Chairman.*)

Date : 16th March, 1915.

(Sgd.) H. J. WARDE
(*General Secretary, N.M.S.*)

5. INDIAN MISSIONS.

In the last two reports of the Board of Management to the Board of Missions stress "was laid upon the severity of the conditions under which the Indian work was being carried on, and the critical position in which it was placed, as the result of several converging sets of circumstances. Prominent among the latter were mentioned the insufficiency of the Government grants, the gradual withdrawal of the C.M.S., and the inability of the M.S.C.C. to make up the deficiency and at the same time respond to the increasing demands of the white work." At that time (1907) the total Canadian expenditure of the C.M.S. was £14,402. It is now, for the year 1913, £8,305; a decrease of £6,097. In the same year (1907) the total grants of the M.S.C.C. to the dioceses receiving aid from the C.M.S. amounted to \$42,786; they are now (1913) \$52,950, an increase of \$10,164.

The position, as far as it concerns the schools, has been very considerably relieved through the agreement with the Government, which came into effect on April 1st, 1911, but the state of affairs in relation to the Indian Missions is one which gives rise to serious anxiety. The Board of Management, therefore, welcomed the receipt from the Committee of the C.M.S. of the following series of resolutions:

"Minute of the Committee on Jan. 16th, 1914.

"That, in view of the report presented by their Delegation to the Far East, who visited Canada on their journey, and after the opportunity of consultation with several of the Bishops and others specially concerned, the Committee are led to invite the sympathetic attention of the authorities of the several dioceses in Canada wherein former C.M.S. work is situated, and the attention of the Board of the M.S.C.C. to the present position and prospects of the work among Indians and Eskimos.

"The Committee have been led to feel that, in the course pursued by them in 1903, in laying down lines for the gradual withdrawal of C.M.S. supplies and C.M.S. management of the Missions which they then had in hand, they may have paid, albeit unintentionally, too little attention to the needs and difficulties that would come upon the Canadian Church, with its diocesan and missionary agencies and problems.

"For that or some other reason, it seems to them that the work among Indians and Eskimos is rapidly passing away from the footing on which it was placed by the Society, and that in many respects the necessary plans and provision for its prosecution in the future are complete and adequate in but few dis-

tricts, and the burden entailed by the diocesan authorities are very difficult to sustain.

"This is the situation to which the Committee now desire, in a brotherly spirit, to ask the concentrated attention of the leaders of missionary interest in the Canadian Church. They would feel deeply grateful if, before the help of the C.M.S. ceases altogether, some plan or plans likely to command the interest and practical support of the dioceses and the M.S.C.C. can be devised, and so the Committee of the C.M.S. may be able to feel that they have not merely laid down a responsibility without any confidence that other and more competent hands have taken it up with good will and with good hope of success.

"Since the Committee are asking for a new consideration of the position in Canada and British Columbia, they feel in duty bound, for their part, to assure the brethren to whom they appeal that they are willing to give very careful consideration to any suggestions their Canadian friends would wish to make as to readjustment of the reducing grants of the C.M.S. and their conditions, providing that such readjustments are part of some scheme which promises timely and permanent provision for the remaining work, and provided that no reversal is proposed of the position that they have taken, a position in which they feel sure they would have the concurrence of the leaders of the Canadian Church—that it is no longer desirable for the Society, as such, to be carrying on missions managed from England in the dioceses of the Church of Canada.

"That, pending the consideration of some plans for the future, the Committee felt they would be right to give some additional help to the dioceses now receiving grants, and they will be prepared (D.V.), on hearing that some scheme will be taken into consideration in Canada, to make for the year 1915 additional grants, say, on a scale equivalent to the reduction that would take effect in that year according to existing undertakings.

"(Signed) CYRIL C. B. BARDSLEY } *Secretaries.*
 F. BAYLIS

The Board, at its meeting held in Toronto, on April 23rd last, adopted the following resolution in response:

"That this Board of Management hereby expresses its profound gratitude to the C.M.S. for its consideration in respect to the grave question presented at the present time by the Indian and Eskimo problem, and begs to inform the Society that it has committed the matter of formulating a policy of action to a strong committee of experienced men, whose proposals will, in due time, be communicated to the authorities of the Society in England."

The Committee consists of the following members : The Primate, the Bishops of Saskatchewan, Qu'Appelle, Caledonia, Athabasca, Yukon, MacKenzie River, Keewatin and Moosonee.

This Committee made an interim report at the meeting of the Board held in Ottawa, October 8th 1914, and submitted recommendations concerning (1) a revision of the scale of the C.M.S. Grants, (2) the method of payment of the same, (3) the formation of central and diocesan committees and the duties of each. Should these recommendations be adopted the obligations of the C.M.S. would come to an end, and the entire responsibility be borne by the M.S.C.C. in 1920.

The Committee has made extensive investigations into the cost of the Indian Missions and the share which would be borne by the C.M.S. and the M.S.C.C. respectively, under the above recommendations. At the time this report was placed in the printers' hands the Committee was awaiting the further consideration of the subject by the C.M.S.

The Board trusts that it will be found possible to solve the many difficult questions in connection with the support of the Indian Missions, to conserve the results of the labours of the heroic missionaries who have spent, or are spending, their lives for this cause, and to place the work in a position of satisfactory and permanent stability.

6. ESKIMO MISSIONS.

The Board has continued to receive gratifying reports concerning the progress made by the scattered tribes of Eskimo on our northern coasts, and the uplifting effects of the spread of Christianity in their midst. The most remarkable event of the period was the splendid attempt made by the Reverend W. Fry, accompanied by twelve Eskimo volunteers, to reach the newly-discovered tribes on the coasts adjoining Coronation Gulf. This attempt failed for lack of the necessary equipment and transport. The Executive Committee authorized the Reverend C. E. Whittaker to appeal for the funds necessary to build a power schooner, which should be constructed with the special purpose of being able to withstand the difficulties connected with navigation along the Arctic coasts. This boat was built in Collingwood, and, under the name of the "Atkoon," or "torchbearer," despatched last spring, via Edmonton and Athabasca Landing, to its distant destination at Fort MacPherson.

7. JEWISH MISSIONS.

The Board of Management, at the meeting held in Toronto, April 18th-19th, 1912, adopted the following recommendation sent forward by the Executive Committee :

“That it be a recommendation to the Board to appoint a Committee to investigate and consider the whole question of work among the Jews in the Dominion of Canada, and to formulate and present a scheme of action for the consideration of the Board at the next meeting.”

The Committee appointed under the terms of this recommendation gave careful and prolonged attention to this important subject. It presented an interim report to the Board, at the meeting held in Montreal, October 15th, 1912, and a final report at the meeting held in Ottawa, April 3rd, 1913, to which were attached the following recommendations :

Recommendation I.—That the Board of Management, while careful to respect Diocesan organization and authority, recognize that the questions connected with the presence of large numbers of Jews in our midst, is a concern of the Church as a whole, and that, in consequence, the Board do now proceed to the organization of active “work among the Jews in the Dominion of Canada.”

Recommendation II.—That the method and form of this organization shall be as follows :

- (1) A Central Committee—to consist of the Bishops and Diocesan representatives on the Board of Management of those Dioceses where work among Jews is, or shall be, carried on under the auspices of the M.S.C.C.
- (2) A Diocesan Committee—in each Diocese where work among Jews is being carried on under the auspices of the M.S.C.C. The appointment of the Diocesan Committee shall be made, in each case, by the local authority of the Diocese concerned.

Recommendation III.—Duties of the Committees.

1. The Central Committee.

- (a) To study the fields and needs for work among Jews in Canada.
- (b) To consult with the Diocesan authorities and recommend to the Board of Management what centres might well be occupied under the auspices of the M.S.C.C.
- (c) To prepare an annual estimate of the total amount required from the M.S.C.C. for work among Jews,

and the proportions of the same to be allotted to each centre and to submit the estimate so prepared to the Executive Committee for presentation to the Apportionment Committee.

- (d) To devise and take steps with a view to
 - (1) Arousing interest in the work ;
 - (2) Spreading information concerning it ;
 - (3) Stimulating the spirit of prayer and generosity on its behalf.
- (e) To report twice a year, or more frequently if necessary to the Executive Committee.

2. The Diocesan Committee.

- (a) To have the charge and direction of the work within the boundaries of a Diocese.
- (b) To have the annual report for the Diocesan Synod of the work among Jews within the Diocese, forwarded to the General Secretary of the M.S.C.C. for the use of the Central Committee.

Recommendation IV.—That the Central Committee be empowered to select and engage at a salary to be determined by the Committee an experienced worker among Jews ; whose duties shall be (1) to advise the Central or Diocesan Committees ; and (2) in co-operation with the General Secretary M.S.C.C., endeavour to secure the objects mentioned under Recommendation 3 (1) (d). The salary of such worker to be paid by the General Treasurer of the M.S.C.C., and included in the annual estimate presented to the Apportionment Committee [Recommendation III. (1) (c).]

Recommendation V.—That the Board of Management provide financially, for the work among Jews in Canada, in the following ways :

1. For the year 1913—Vote such sum as may be necessary from the net amount saved to the funds of the Society, under the estimated scales of apportionments and grants for 1913, through the operation of the resolution, dated December 5th, 1912, of the Executive Committee of the Synod of the Diocese of Calgary. The said sum to be expended in whole, or in part, under the authority, and at the direction of the Central Committee. [Recommendation II. (1)].

2. For succeeding years—

- (1) Vote such sums as the Board of Management may approve upon the recommendation of the Apportionment Committee [Recommendation III. (1) (c)].

(2) Encourage the giving of designated contributions and offertories, *e.g.* the Good Friday collections. All sums so contributed to be reckoned upon a Diocesan basis and applied as follows :

- (a) From Dioceses where no work under the auspices of the Board is being carried on among Jews, the total sum shall be sent to the General Treasurer, M.S.C.C., for allotment, as described under Recommendation III. (1) (c).
- (b) In Dioceses where such work is being carried on among Jews, the total shall be divided and applied as follows : (1) As to four-fifths, to the Treasurer of the local Diocesan Committee to be disbursed under the authority, and at the direction of the said Committee, a voucher for the said sum to be forwarded to the General Treasurer, M.S.C.C. (2) As to one-fifth, to the General Treasurer, M.S.C.C. for allotment as described under Recommendation III. (1) (c).

Recommendation VI.—That for the year 1914 and annually thereafter, all sums contributed under the provisions of Recommendation 5 (2) (a) and (b) shall be credited by the General Treasurer to the Apportionment of the Diocese concerned, and described under a special column in the annual report as “for work among Jews.”

Recommendation VII.—That the Board adopt the following resolution : “The Board of Management M.S.C.C., having heard with the deepest interest of the numbers of the Jews in Canada, hereby resolves :

1. That the report, dated April 3rd, 1913, of the Sub-Committee appointed—“to investigate and consider the whole question of work amongst Jews in the Dominion of Canada, and to formulate and present a scheme of action for the consideration of the Board” be unanimously adopted, and
2. That the Central Committee be appointed, for the purposes described in this report, and
3. That such proportion as may be required of the amount noted under Recommendation V. (1), be voted for the “work among Jews” for the year 1913, the said sum to be expended in whole, or in part, at the direction of the Central Committee.

4. That a copy of the report of the Sub-Committee, and of this resolution, be forwarded to each member of the House of Bishops, with the earnest request that immediate steps be taken to secure contributions and offerings (particularly the Good Friday collections) of the Church of England in Canada for the work ; and that each Bishop be urged to take such action as may in his judgment be advisable to stimulate a rich outpouring of prayers and offerings for the furtherance of the work among our brethren, the Jewish people.

The Central Committee in charge of the work took, among others, the following steps :

1. It communicated with the Committees (a) of the London Society for promoting Christianity among the Jews, and (b) of the Jerusalem and the East Mission with the result that each agreed to issue no more Good Friday Appeals in Canada for Jewish Missions.

2. It prepared estimates for recommendation to the Apportionment Committee, as follows :

A. For 1914 :		Apportionment
	Estimate	
Montreal.....	\$ 4,294 46	\$ 2,294 00
Ottawa.....	1,500 00	500 00
Toronto.....	3,000 00	1,800 00
Niagara.....	2,000 00	1,000 00
Total.....	\$10,794 46	\$ 5,594 00
To be provided by other Diocese.....		5,200 00
		<u>\$10,794 00</u>
B. For 1915 :		Apportionment
	Estimate	
Montreal.....	\$ 4,393 33	\$ 2,393 33
Ottawa.....	2,000 00	500 00
Toronto.....	4,375 00	3,000 00
Niagara.....	2,300 00	1,100 00
	\$13,068 33	\$ 6,993 33
To be provided by other Dioceses...		6,075 00
		<u>\$13,068 33</u>

The balance required in each case was apportioned to the other dioceses on the basis of the current apportionment.

The Committee reported to the Board, at its Spring meeting, 1914 :

“Your Committee is glad to be able to report that as a result of the Canadian Church taking up this work an increased interest has been aroused throughout the Dominion and the determination expressed that this cause must now be actively followed up and that the time past shall suffice for the coldness and indifference which has been displayed in respect of God’s peculiar people.”

The past year has been marked by (1) the baptism of men in Montreal and Toronto, (2) the arrival of the Rev. Mr. Malbert, who was for sixteen years in Holy Orders in the Diocese of London and comes strongly recommended, to take up the work in Ottawa, and (3) the appointment of the Rev. D. B. Langford as Superintendent of the work in Toronto. It is Mr. Langford’s purpose to devote himself to this work and it is the intention of the Diocesan Committee to strengthen his hands by giving him the best Hebrew-Christian assistance obtainable. Mr. Langford’s endeavours will be followed with much prayer and interest.

Work is carried on with vigour and success in Montreal, with an estimated Jewish population of at least 50,000 ; in Hamilton, with 4,000 ; in Ottawa with a like number ; and in Toronto, according to the latest estimate, 35,000. The Mission staff consists of twelve paid and six voluntary workers. The mission activities include : Open-air and indoor services ; Bible Classes ; Sunday Schools ; English Classes, Distribution of Scriptures, and other Christian literature ; House-to-house visitation, and Sewing Classes. In Montreal alone, during the past year, 267 services and meetings were held in the Mission Hall with an aggregate attendance of 6,747.

“The first Jews came from Spain and settled in Montreal. Following the anti-Jewish disturbances in Russia in 1881, large numbers fled to Canada as well as to other countries, and the Jewish population of the Dominion has since then been increasing very rapidly. According to Government returns, 68,656 Jewish immigrants entered Canada during the fiscal years 1903-14. They have come from Spain, Portugal, Germany, Austria, Hungary, Holland, Galicia, Bohemia, Roumania, Italy, Turkey, Palestine, Poland, and Russia.”

A great difference of opinion exists concerning the probable effect of the war upon the flow of future emigration into Canada. The following quotation from “The International Review of Missions” shows the extent to which the Jewish people are

suffering and affords strong evidence that when the war is over they will seek, in largely-increasing numbers, new homes and opportunities in other lands. For that possibility it behooves the Church to be prepared.

"No non-Christian nationality has been more affected by the war than the Jews. Over 9,000,000 of the 13,000,000 Jews live within the war zone ; the seat of the war in Eastern Europe is the home of the Jewish race ; over 200,000 Jews are serving in the Russian army alone. Hundreds of thousands of Jews are being torn away from their abiding place of many generations. Already a quarter of a million Jews have migrated from Galicia into Hungary, and into other Austrian provinces. Again, the altered position of the Jews in Russia, due to the Tsar's proclamation, cannot fail to affect their thoughts of Christianity."

8. Work Among Orientals in Canada

The Canada Year Book, 1912, gives the following tabulated statement of the "number of Chinese in Canada by Provinces according to the census of 1901 and 1911" :

PROVINCE	1901 No.	1911 No.	Increase No.
Alberta.....	235	1,787	1,552
British Columbia.....	14,885	19,568	4,683
Manitoba.....	206	885	674
New Brunswick.....	59	93	39
Nova Scotia.....	106	134	28
Ontario.....	732	2,766	2,034
Prince Edward Island.....	4	6	2
Quebec.....	1,037	1,578	541
Saskatchewan.....	41	957	916
Yukon.....	7	.....	7
North West Territories.....	.....	.....	.....
Totals for Canada.....	17,312	27,774	10,462

Similar information, in a like form, is not given for the Japanese. But the census for 1911 gives the following returns by Provinces : Alberta, 247 ; British Columbia, 8,587 ; Manitoba, 5 ; New Brunswick, 00 ; Nova Scotia, 4 ; Ontario, 35 ; P. E. Island, 00 ; Quebec, 12 ; Saskatchewan, 57 ; Yukon, 74 ; total, 9,021. Of the total, 9,021, all save 434 were resident in British Columbia. For the Hindus we have these returns : Alberta, 3 ; British Columbia, 2,292 ; Manitoba, 13 ; New Brunswick, 2 ; Ontario, 17 ; Quebec, 14 ; Yukon, 1 ; or a total of 2,342.

The period under review has been marked by two definite steps (1) the transfer of the Reverend F. W. Kennedy, M.A., from Matsumoto, Japan, to work among the Japanese in the City of Vancouver, and (2) the ordination of the Reverend G. Lim Yuen to the diaconate for work among the Chinese in the same city. The Board of Management trusts that both of these events will lead to an increased awakening on the part of the whole church to the necessity of taking its share in the work of Christianizing the non-Christians resident in our midst. The former, it hopes, will prove but the beginning of a fuller demonstration of the essential identity of our missionary problems at home and abroad and an indication of the method by which the wealth of experience gained in the broad fields of the foreign sphere may be brought to bear with increasing force upon some of the difficulties connected with work in Canada.

9. CHRISTIAN IMMIGRANTS (Non-English speaking).

The Board gave careful attention to the question of the non-English-speaking Christian Immigrants and referred it to a representative Committee, known as the "Committee on Policy," with instructions :

"To take into careful consideration the very complex question of the missionary duty the Church in Canada as a whole owes to the thousands of foreign immigrants annually arriving in our midst ; to (1) suggest principles for the guidance of the Church in the matter, (2) if possible to make some practical proposals for immediate action, and (3) to make such suggestions as it may deem advisable to the Board at its next meeting, as will result in placing this mission work among all foreign peoples in Canada as a constituent part of the foreign missionary work of our Society, which should give substantial aid towards the cost of initiating and maintaining it."

The Committee on Policy reported the following resolution, which was adopted by the Board "and recommended to the Diocesan Bishops" :

1. That where there are members of the Orthodox or other Eastern Churches, resident in Canada, without spiritual ministrations of their own, the Bishops of the Dioceses concerned are respectfully requested to communicate with the authorities of the Eastern Church having jurisdiction in the case, respecting the supply of spiritual ministrations to such members.

2. That in the meantime the clergy of our Church be advised to offer to such members in accordance with the requirements of

STATEMENT

	Years Covered.	Algona.	Athabasca.	Caladonia.	Edmonton	Keewatin.	Kootenay.	MacKenzie R.
1. A. W. C. F.	1911	...	11	...	...	...	...	...
	1912	...	822	...	...	...	...	...
	1913	...	...	...	...	...	...	...
2. C. & C. C. S.	1911	331	3,320	216	...	305	49	45
	1912	212	1,197	213	...	253	...	43
	1913	365	654	283	58	236	...	45
3. C. M. S.	1911	...	1,039	B. C. 3,423	...	683	...	617
	1912	...	458	3,318	...	588	...	545
	1913	...	481	3,388	...	492	...	434
4. B.C. Aid Society.	1911	...	...	3,729	...	...	2,650	...
	1912	...	...	5,353	...	...	5,191	...
	1913	...	...	2,562	...	...	2,728	...
5. London Jews Society.	1911	...	...	...	...	...	...	...
	1912	...	...	...	...	...	...	...
	1913	...	...	...	...	...	...	...
6. Missionary Leaves Association.	1911	...	111	310	...	231	...	372
	1912	...	442	236	...	274	...	150
	1913	...	74	205	...	292	...	312
7. Navy Mission Society.	1911	...	...	...	...	...	...	...
	1912	183	...	26	...	...	...	...
	1913	40	...	120	...	...	...	...
8. New England Co.	1911	...	...	...	...	...	...	...
	1912	...	...	...	...	...	...	...
	1913	...	...	...	...	...	...	...
9. Qu'Appelle Association.	1911	...	...	...	...	...	...	...
	1912	...	...	...	...	...	...	...
	1913	...	...	...	...	...	...	...
10. S. P. C. K.	1911	170	...	15	1,000	30	40	75
	1912	82	200	52	...	10	...	...
	1913	105	...	65	...	...	50	...
11. S. P. G.	1911	336	...	400	...	156	579	...
	1912	644	...	400	...	186	693	300
	1913	865	...	481	...	180	504	...
12. Diocesan Totals.	1911	837	4,481	8,153	1,000	1,405	3,318	1,109
	1912	1,121	3,119	9,598	...	1,311	5,884	1,038
	1913	1,375	1,209	7,104	58	1,200	3,282	791
Grand Total	£	3,333	8,809	24,855	1,058	3,916	12,484	2,938

The C. & C. C. S. figures include gifts to colleges.

The A. W. C. F. gave £24,619 to other societies and for sites, etc., in addition.

The B. C. Aid Society gave £10,027 for new dioceses for Bishops Fund Theological Colleges in addition.

STATEMENT—(Continued)

Moosonee.	Qu'Appelle.	Saskatchewan.	Yukon	Other Western Dioceses.	Eastern Dioceses.	Totals.	Society Totals.
£	£	£	£	£	£	£	
...	2,950	60	...	6,565	...	9,575	1.
...	8,793	400	...	4,428	...	13,632	
...	8,099	326	...	6,690	...	15,937	£39,144
362	739	10,508	651	2,396	2,079	21,063	2.
297	870	7,051	442	1,769	2,467	14,812	
265	1,057	10,978	727	1,658	1,355	17,682	£53,557
1,052	46	730	1,019	1,281	...	9,890	3.
1,247	34	759	1,184	1,475	...	9,608	
967	23	590	906	1,024	...	8,305	£27,803
...	...	...	10	4,760	...	11,149	4.
...	...	...	...	10,442	...	20,986	
...	...	...	2,975	8,061	...	16,326	£48,461
...	...	...	...	...	1,170	1,170	5.
...	...	...	...	...	1,116	1,116	
...	...	...	...	...	935	935	£3,221
226	...	...	108	379	...	1,737	6.
271	...	...	...	101	...	1,474	
205	...	...	...	100	...	1,188	£4,399
202	...	...	...	680	142	1,024	7.
117	...	...	...	1,165	507	1,998	
203	...	336	...	1,269	272	2,240	£5,262
...	...	...	...	1,876	2,712	4,588	8.
...	...	...	...	1,734	2,695	4,429	
...	...	...	...	1,078	1,695	2,773	£11,790
...	1,020	...	...	...	...	1,020	9.
...	445	...	...	...	...	445	
...	1,925	...	...	...	...	1,925	£3,390
...	10	105	...	380	1,200	3,025	10.
131	850	315	...	860	1,525	4,025	
44	545	...	...	244	665	1,718	£8,768
...	4,364	1,813	...	5,269	1,611	14,528	11.
...	2,805	548	...	5,985	1,570	13,131	
...	5,222	1,005	...	5,663	1,290	15,210	£42,869
1,842	9,129	13,216	1,788	23,586	8,914	78,769	12.
2,063	13,797	9,073	1,626	27,959	9,880	85,656	
1,684	16,871	13,235	4,608	25,787	6,212	84,239	
5,589	39,797	35,524	8,022	77,332	25,006	248,664	£248,664

each case the hospitality of the Anglican Church in the matter of giving to them the privileges of our Sacraments under proper safeguards.

3. That where the authorities of the Eastern Church, after representation from a Canadian Bishop, fail or neglect to provide spiritual ministrations to their members, it shall be in the opinion of the Committee the duty of the clergy of our Church to minister permanently to such members resident in their parishes.

4. That where such destitution cannot be met by parochial agencies, in the opinion of the Committee it shall be the duty of the Church to provide spiritual ministrations for those people in such manner as may seem advisable to the Bishop and the M.S.C.C., and that the M.S.C.C. may make grants for carrying out this work whether by parochial or extra-parochial agencies."

10. ENGLISH SOCIETIES AND FUNDS.

The Board of Management gratefully acknowledges the continued and very generous assistance given by the English Societies and Funds to the work of the Church in Canada. The following table shows that for the three years, 1911-13, the Archbishop's Western Canada Fund gave £53,557; the Church Missionary Society £27,803; the British Columbia Church Aid Society £48,461; the London Jews Society £3,321; the Missionary Leaves Association £4,399; the Navy Mission Society £5,262; the New England Company £11,790; the Qu'Appelle Association £3,390; the Society for the Propagation of Christian Knowledge, £8,768; and the Society for the Propagation of the Gospel £42,869; a grand total for the period of £248,664.

The Board of Management has received a copy of a memorandum drawn up by the Bishop of Southwark in response to an invitation by the two Archbishops, "setting out briefly the line of policy which it is thought wise to adopt in the administration of the Western Canada Fund." The object of the original appeal sent out in February, 1910, is stated as "to supplement the work of the Canadian Church by sending out men and money during the next ten years." The memorandum continues: "there is no need to enlarge upon the reasons which make it advisable to put a definite term to the existence of the Western Canada Fund. It is evident that among the great needs from all over the world which are placed before the Home Church, the Archbishops cannot go on indefinitely limiting their own power of special appeal to the appeal on behalf of Western Canada." "It is therefore suggested by the Archbishops that the scope of the Fund should after this year 1914, be the work for which the council administering the

Fund has from the first been responsible, namely, that at Edmonton, Regina, and in Southern Alberta, consolidating and extending the work in those three fields as much as possible. The resources of the fund will be devoted to this purpose for the last five years of the ten years work of the Fund."

"Whatever balance may remain at the end of each year may be devoted in part to promoting work on similar lines in other fields, or forming a reserve fund, which, at the end of the term proposed, would be handed over to the Bishops of the three dioceses concerned, on the understanding that it will be used to secure the permanence of the work which has been inaugurated by the A.W.C.F.—*i.e.*, to cover the transition period which must intervene between the closing of the fund at home and the taking over of whatever districts are not then self-supporting by the Diocesan Funds."

THE FOREIGN FIELD.

At the meeting of the Board of Management held in Saskatoon, October 9th-10th, 1913, the Chairman presented a letter, dated August the 23rd, which he had received from the Bishop in Honan, urging that a deputation should be sent by the Board to visit the fields.

"After the reading of the letter referred to, Mr. L. A. Hamilton spoke strongly in favour of granting the request, and offered to form one of the delegation, at his own charges. Mr. Hamilton's offer received the warm approval of the Board.

"Moved by the Bishop of Toronto, seconded by the Bishop of Huron :

"That we accept the invitation of Bishop White, to send the General Secretary of the Board on a visit to our Foreign Fields, and that the Executive Committee be authorized to secure such other delegates to accompany the General Secretary as they see fit."
—(Carried.)

"Mr. A. H. Campbell offered to pay the travelling expenses of the General Secretary. This offer was thankfully accepted by the Board."—(*Extract from Minutes.*)

In view of this deputation, and the General Secretary's report upon the same which the Board of Management remits to the Board of Missions as a supplement to the this Report; the latter is confined under this heading to a bare recitation of the

facts connected with the carrying forward of the decisions made by the Board of Missions at its last meeting.

Those decisions concerned (1) the adoption of an aim ; and (2) the establishment (a) of the diocese of Mid-Japan and (b) of the Kangra Mission District ; and (3) the furthering of the work of the diocese already undertaken in Honan, China. The report summed up the position with reference to India and China in these words :

“In the Foreign Fields our aim appears clear, and may be summed up in two words, *Concentration, Extension*. Concentration upon the definite Canadian Fields and extension within the borders of the same. Bishop White requires for the next five years such reinforcements as will bring his staff of men up to a total of eight, including one doctor, and his staff of women missionaries up to fourteen, exclusive of wives. . . . In India Dr. Archer should be brought into the District of Kangra, and a reinforcement of three men sent from Canada.”

With regard to Japan, the Board adopted the following resolution :

“That, subject to the adoption of the Canon on Missionary Dioceses and to the provision thereof, the Board of Missions hereby establishes a Missionary Diocese in Japan, consisting of the four prefectures of Niigata, Nagano, Aichi and Gifu, and the Board of Management is hereby directed to take all steps necessary for giving effect to the resolution and for the choice and consecration of a Bishop of the said Missionary Diocese.”

At the time of the last Triennial Meeting the M.S.C.C., exclusive of the W.A., was supporting missionaries in nine different parts of the Foreign Field—namely, Bengal, Kangra, British East Africa, German East Africa, Egypt, Palestine, Persia, China and Japan.

By the first day of January, 1915, the Society had closed its responsibilities in Persia, Bengal and the two fields in East Africa. In Egypt and South America it is responsible for the stipend of one missionary, Miss Harris, in the former case, and Miss Louy Thomas in the latter. In Palestine its responsibilities are limited to the support of Dr. and Mrs. Thwaites and an annual grant of \$1,200 towards the medical and surgical supplies for St. Helena's Medical Mission. This process of concentration has meant the disappearance from our list of the names of some of

our most devoted missionaries. But it took place in the natural order of events, and in no case, save one, as a result of any definite action originating with the Board of Management.

Dr. Archer was transferred from Bengal to Kangra ; Miss McKim, of Persia, resigned, prior to marriage ; Dr. and Mrs. Crawford, of British East Africa, resigned, for reasons connected with the latter's health ; and the Reverend T. B. R. Westgate, of German East Africa, was recalled by the Board to undertake the very important duties of Field Secretary.

The Diocese of Mid-Japan was established on January 1st, 1912. The Reverend Heber James Hamilton was elected Bishop by the Board of Management, at its meeting held in Toronto, April 18th-19th, 1912, and consecrated in Christ Church Cathedral, Montreal, on the following St. Luke's Day.

The M.S.C.C. took over the entire responsibility for the Kangra Mission on the first day of January, 1912. The Mission is controlled by the "Local Governing Body," consisting of the following members :

1. The Bishop of Lahore, Chairman.
2. The Secretary of the Mission.
3. These nominate for appointment by the Board of Management :
 - (1) One clerical member of the Punjab C.M.S. staff.
 - (2) One Indian in priest's orders.
 - (3) One English layman.
 - (4) One Indian layman.
4. The male members of the Canadian staff of two years' experience in the field who have passed the language examinations.

The following reinforcements have been sent to the fields:

1. CHINA—

The Rev. N. L. Ward, M.A.
 The Rev. A. J. Williams, B.D.
 The Rev. W. M. Trivett.
 The Rev. R. S. Tippet, M.A.
 Mr. P. V. Helliwell, M.B.
 Miss E. M. Phillips, M.D.
 Miss B. M. Benbow.
 Miss E. E. Howland.
 Miss H. M. Nash.

2. MID-JAPAN—

The Rev. W. H. Gale.
 The Rev. V. C. Spencer, B.A., B.D.
 Miss M. S. Cooke (Hon.).
 Miss Florence Spencer.
 Miss Florence Hamilton.

3. KANGRA—

The Rev. W. A. Earp, B.A.
 The Rev. F. S. Ford.
 Miss C. Thomas.
 Miss A. B. Hague.
 Miss A. E. DeBlois.

The Board of Management has heard with much concern of the various cases of illness which have occurred in the ranks of its missionaries. It regrets to report the deaths of Mrs. B. K. Jones and Miss Nash, of Honan ; and the return to Canada of Miss M. Sedgwick, of Honan, and of Miss C. Thomas, of Kangra. It expresses its appreciation of the spirit of self-sacrificing devotion which has distinguished all the members of its Mission staff, and tenders to those who have suffered pain or bereavement its sincere sympathy and earnest trust that the God of all goodness and grace may be their strength and comfort.

CONCLUSION.

The Board of Management would bear its testimony to the development of a deeper spirit of loyalty, devotion, and self-sacrifice for the cause of Missions throughout the Church of England in Canada.

In humble dependence upon the Great Head of the Church, the Board repeats the assured conviction that the work committed to its care and oversight bears the distinct marks of Divine Guidance, and it calls the whole body of the faithful to advance along fuller and freer paths of more consecrated service to the accomplishment of the great task.

S. GOULD,
General Secretary.