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THE GENERAL SYNOD
OF THE

No.

CHURCH OF ENGLAND

IN THE

DOMINION OF CANADA

JOURNAL OF PROCEEDINGS

OF THE

EIGHTH SESSION

Held in the City of Toronto from September 11th to
September 21st, inclusive, in the year of our Lord
MDCCCXVIII

WITH APPENDICES

TORONTO :
PRINTED AT THE BRYANT PRESS
1919

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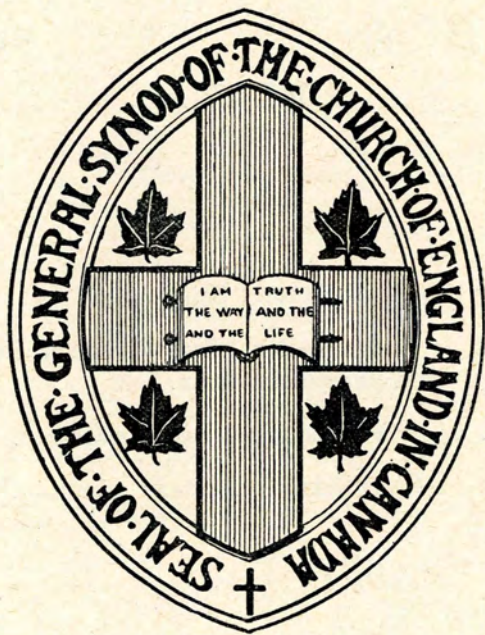
WITH APPENDICES

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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 at 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 1—For “Sept. 15th” read “Sept. 11th.”

PAGE 37, lines 23 and 27—For “first Financial Report” read
“first Triennial Report.”

PAGE 102, line 25—For “response” read “reference.”

PAGE 183, line 10—For “adaption” read “adoption.”

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 many 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

THOSE MARKED WITH AN (*) WERE NOT PRESENT

ECCLESIASTICAL PROVINCE OF CANADA.

- 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 Chapleau, Ont.
The Right Rev. the Bishop of Athabasca, Peace River, Athabasca
The Right Rev. the Bishop of Mackenzie River . . Chipewyan, Alta.
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 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 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 Archbishop of Caledonia, Metropolitan of British Columbia.....	Prince Rupert, B.C.
The Right Rev. the Bishop of New Westminster.....	New West- minster, 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. President Boyle, D.D.....	Windsor, N.S.
Rev. Canon Simpson, M.A.....	Charlottetown, P.E.I.
Ven. Archdeacon Armitage, Ph.D.....	Halifax, N.S.
Rev. Canon Vroom, D.D.....	Windsor, N.S.
Ven. Archdeacon Draper, M.A.....	Louisburg, N.S.
Rev. Canon Vernon, M.A.....	Halifax, N.S.
Rev. H. W. Cunningham.....	Halifax, N.S.

DIOCESE OF QUEBEC

Very Rev. Dean Shreve.....	Quebec, P.Q.
Rev. Principal Parrock.....	Lennoxville, P.Q.
Rev. Canon Allnatt.....	Lennoxville, P.Q.
Vev. Archdeacon Balfour.....	Quebec, P.Q.
Rev. H. R. Bigg.....	Sherbrooke, P.Q.
Rev. Professor Vial.....	Lennoxville, P.Q.

DIOCESE OF FREDERICTON

Ven. Archdeacon Newnham.....	St. Stephen, N.B.
Rev. Canon R. A. Armstrong, M.A.....	St. John, N.B.
Rev. Canon Smithers, M.A.....	Fredericton, N.B.
Very Rev. Dean S. Neales, D.D.....	Fredericton, N.B.
Rev. G. A. Kuhring.....	St. John, N.B.
Ven. Archdeacon Crowfoot, M.A.....	St. John, N.B.

DIOCESE OF MONTREAL

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Very Rev. Dean Evans, D.C.L.. Weredale Park,	Westmount, Que.
Rev. Canon Willis, B.A., B.D....59 Selby St.,	Westmount, Que.
Ven. Archdeacon Paterson-Smyth, D.D., 160 Windsor St.,	Montreal Que.
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ECCLESIASTICAL PROVINCE OF RUPERT'S LAND

DIOCESE OF RUPERT'S LAND

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Very Rev. Dean Coombes, M.A., D.D. The Deanery,	Winnipeg, Man.
Rev. F. W. Goodeve, M.A.97 Chestnut St.,	Winnipeg, Man.
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(2) Rev. Canon Gill, M.A.....80 St. Cross St.,	Winnipeg, Man.
(1) Substitute for Rev. Canon Matheson.	
(2) Substitute for Ven. Archdeacon Thomas.	

DIOCESE OF MOOSONEE

Ven. Archdeacon J. E. Woodall.....	Porquis Junction, Ont.
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DIOCESE OF SASKATCHEWAN

Ven. Archdeacon Dewdney Prince Albert, Sask.
 Rev. Canon Smith..... Saskatoon, Sask.
 Rev. Canon Strong..... Prince Albert, Sask.
 Rev. Canon Paul..... Meota, Sask.
 Rev. A. C. Collier..... Saskatoon, Sask.
 (1) Rev. E. Akenaken..... Onion Lake, Sask.

(1) Substitute for Ven. Archdeacon Mackay.

DIOCESE OF ATHABASCA

The Ven. Archdeacon White..... Wabaska, Alta.

DIOCESE OF MACKENZIE RIVER

Rev. A. J. Warwick..... Morden, Man.

DIOCESE OF QU'APPELLE

Ven. Archdeacon Knowles, LL.B... Synod Office, Regina, Sask.
 Ven. Archdeacon Dobie, D.D... St. Chad's College, Regina, Sask.
 Ven. Archdeacon Johnson, B.D.

St. John's Rectory, Moose Jaw, Sask.

Rev. W. B. Parrott, B.A..... The Rectory, Yorkton, Sask.
 Rev. Canon Pratt, B.A..... The Vicarage, Shaunavon, Sask.
 Ven. Archdeacon Burgett, M.A... 2226 Scarth St. Regina, Sask.
 Rev. Canon Simpson..... 2210 Montague St., Regina, Sask.
 Rev. F. Stanford, A.K.C..... Garnet St. N., Regina, Sask.

DIOCESE OF CALGARY

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 Rev. Canon McMillen, B.A..... 840 Twelfth St. S., Lethbridge
 Rev. Canon Gale..... 1409 Eighth Ave. E., Calgary, Alta.
 Rev. Canon Hayes, B.A., F.I.G.C.M., F.T.S.. 1921 Fifth St. W.,
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DIOCESE OF KEEWATIN

Rev. Canon Lofthouse..... Synod Office, Kenora, Ont.

DIOCESE OF YUKON

Rev. A. C. Field..... Carcross, Y.T.

DIOCESE OF EDMONTON

- Rev. Canon C. W. McKim, M.A. . Buena Vista Block, Edmonton
Alta.
Rev. Canon Howcroft, M.A. . 9537-109th Ave., Edmonton, Alta.
Rev. R. H. Robinson, M.A. . The Edmonton Mission, 93rd St.,
Edmonton, Alta.
Rev. Canon R. Ingram Johnston, M.A., 11721-92nd St.,
Edmonton, Alta.

ECCLESIASTICAL PROVINCE OF ONTARIO

DIOCESE OF TORONTO

- Rev. E. C. Caley, D.D. 12 Edgedale Road, Toronto, Ont.
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Ven. Archdeacon Ingles, M.A. . 408 Brunswick Ave., Toronto, Ont.
Rev. Canon Plumptre, M.A. . St. James' Rectory, Adelaide St., E.,
Toronto, Ont.
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(1) Rev. Principal O'Meara, LL.D. . . . Wycliffe College, Toronto
(1) Substitute for Hon. and Rev. H. J. Cody, D.D., LL.D.

DIOCESE OF HURON

- Rev. W. J. Doherty, B.A., L.Th. Box 307, London, Ont.
Rev. Precentor Tucker, M.A., D.C.L. . . . St. Paul's Rectory,
London, Ont.
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Rev. Canon G. B. Sage, M.A., D.D. 225 Wharnccliffe Road N.,
London, Ont.
Rev. Principal C. C. Waller, M.A., D.D., Huron College, London
Rev. J. B. Fotheringham, M.A., Grace Church Rectory, Brantford
Ven. Archdeacon J. B. Richardson, M.A., D.C.L., Richmond St.
N., London, Ont.
Rev. Canon Wm. Craig, B.D. . . . 367 St. James St., London, Ont.

DIOCESE OF ONTARIO

- Very Rev. Dean G. L. Starr, M.A., D.D. Kingston, Ont.
Ven. Archdeacon Beamish, M.A. Belleville, Ont.
Rev. Canon H. H. Bedford-Jones, M.A. Brockville, Ont.
Ven. Archdeacon Dobbs, M.A. Kingston, Ont.

Rev. Canon F. D. Woodcock.....Brockville, Ont.
 Rev. Canon W. F. Fitzgerald, M.A.....Kingston, Ont.

DIOCESE OF ALGOMA

Ven. Archdeacon Gilmor, D.D.Sault Ste. Marie, Ont.
 Rev. C. W. Balfour, M.A.....North Bay, Ont.
 Rev. Canon Burt, L.Th.....Fort William, Ont.
 Rev. Canon Piercy.....Sturgeon Falls, Ont.
 Rev. W. S. G. Bunbury, M.A.....Sault Ste. Marie, Ont.
 Rev. Canon Allman, B.Sc.....Burk's Falls, Ont.

DIOCESE OF NIAGARA

Very Rev. Dean Owen, D.D.... 12 Ray St. S., Hamilton, Ont.
 Rev. Canon L. W. B. Broughall, M.A., St. George's Rectory,
 St. Catharines, Ont.
 Ven. Archdeacon Perry, M.A.....Hamilton, Ont.
 Ven. Archdeacon Forneret, M.A., D.D., 13 Queen St. S., Hamilton
 Rev. Canon Daw..... 234 McNab St. S., Hamilton
 Rev. Canon Howitt.....104 George St., Hamilton

DIOCESE OF OTTAWA

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 Rev. T. J. Stiles.....169 Stewart St., Ottawa
 Rev. R. B. Waterman.....Carp, Ont.
 Rev. Canon Snowdon, M.A.....66 Lisgar St., Ottawa
 Rev. Canon Elliott, B.A.....Carleton Place, Ont.
 Rev. A. H. Whalley.....Arnprior, Ont.

ECCLESIASTICAL PROVINCE OF BRITISH COLUMBIA

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 Victoria West, B.C.
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(1) Substitute for Very Rev. C. S. Quainton, M.A., D.D.

DIOCESE OF NEW WESTMINSTER

The Ven. Archdeacon Heathcote, L.Th.... 119 Pender St. W.,
 Vancouver, B.C.

CLERICAL DELEGATES.

xix.

Rev. E. R. Bartlett, M.A., 436 Tenth Ave. New Westminster, B.C.
Rev. W. H. Vance, M.A., Latimer Hall, Haro St., Vancouver, B.C.
Rev. G. H. Wilson Vancouver, B.C.
(1) Rev. F. E. Perrin..... Vancouver, B.C.
(2) Rev. W. R. George..... Vancouver, B.C.

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DIOCESE OF KOOTENAY

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Rev. E. P. Laycock..... Vernon, B.C.
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DIOCESE OF CARIBOO

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LAY DELEGATES

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*(2) Mr. Justice Fitzgerald..... Charlottetown, P.E.I.
(3) Mr. W. L. Cotton..... Synod Office, Halifax, N.S.

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(3) Substitute for Mr. J. Walter Allison, D.C.L.

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 *Mr. J. R. C. Honeyman.....Public Library, Regina, Sask.
 *Mr. W. G. Styles.....2120 Retallack St., Regina, Sask.
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 His Honour Judge Jackson.....Lethbridge, Alta.

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DIOCESE OF YUKON

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Mr. C. B. Beck.....9917-116th St., Edmonton, Alta.

Mr. A. U. G. Bury, M.A.....11122-62nd St., Edmonton, Alta.

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*Lt.-Col. C. A. Elliott.....	Royal Trust, Wellington St., Ottawa
*Mr. Chas. MacNab, J.P.....	Court House, Ottawa, Ont.
Mr. F. A. Heney, J.P.....	Ottawa West, Ottawa, Ont.

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DIOCESE OF BRITISH COLUMBIA

*Mr. P. Wollaston.....	1732 Oak Bay Ave., Victoria, B.C.
*Mr. John Harvey.....	120 St. Andrew St., Victoria, B.C.
*Mr. R. W. Perry.....	1853 Oak Bay Ave., Victoria, B.C.
(1) Mr. F. W. Blankenbach..	Synod Office, 224 Pemberton Block, Victoria, B.C.

(1) Substitute for Mr. Lindley Crease, K.C.

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 Mr. J. H. Macgill, M.A. 423 Hamilton St., Vancouver, B.C.
 Mr. J. R. Seymour 1059 Robson St., Vancouver, B.C.
 *Mr. F. J. Burd 1717 Pendrell St., Vancouver, B.C.
 *Mr. G. H. Cowan, K.C. 1225 Davie St. Vancouver, B.C.
 (1) Capt. A. J. B. Mellish Vancouver, B.C.

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DIOCESE OF CALEDONIA

- *Mr. L. M. de Gex Prince Rupert, B.C.

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- (1) Mr. Fred Irvine Nelson, B.C.
 Mr. Frank Richardson Penticton, B.C.
 (2) Mr. C. R. Hamilton Nelson, B.C.
 *Mr. Geo. Johnstone Nelson, B.C.

(1) Substitute for Mr. Chancellor E. A. Crease.

(2) Substitute for Mr. Harry Bird.

DIOCESE OF CARIBOO

- Mr. E. Walkley care of Archdeacon Pugh, Lytton, B.C.

GENERAL SYNOD OF THE
CHURCH OF ENGLAND IN THE DOMINION
OF CANADA

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Residence—Mimico.

ASSISTANT SECRETARY :

Rev. J. S. Broughall, M.A.
Residence—352 Russell Hill Rd., Toronto

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Dean of Nova Scotia
Residence—Halifax, N.S.

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Residence—Queen's Ave., London, Ont.

ASSESSORS TO THE PROLOCUTOR :

L. H. Davidson, Esq., K.C., D.C.L.
Residence—140 Metcalfe St., Montreal.
J. A. Worrell, Esq., K.C., D.C.L.
Residence—39 Prince Arthur Ave., Toronto.

HON. CLERICAL SECRETARY TO THE LOWER HOUSE

The Ven. Archdeacon Ingles, M.A.
Residence—408 Brunswick Ave., Toronto.

HON. LAY SECRETARY OF THE LOWER HOUSE :

Francis H. Gisborne, Esq., K.C., I.S.O.
Residence—110 Cartier St., Ottawa.

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Residence—30 St. Joseph St., Toronto.

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Residence—17 St. John St., Montreal.
R. J. Carson, Esq.
Residence—Kingston, Ont.

REGISTRAR OF THE SYNOD :

Francis H. Gisborne, Esq., K.C., I.S.O.
Residence—Ottawa, Ont.

CUSTODIAN BOOK OF COMMON PRAYER :

The Ven. Archdeacon Armitage, Ph.D.
Residence—Halifax, N.S.

SUPREME COURT OF APPEAL

JUDICIAL COMMITTEE
Members of the Upper House.

ASSESSORS OF THE SUPREME COURT OF APPEAL

Mr. Chancellor Worrell.
Mr. Chancellor Davidson.
Mr. Chancellor McDonald.
Dr. Matthew Wilson.

JOINT COMMITTEES OF THE UPPER AND LOWER HOUSES

I.—ON ADDRESS TO GOVERNOR GENERAL

Archbishop of Algoma.
Bishop of Ottawa.
Very Rev. the Dean of Montreal.
Mr. Chancellor Worrell.

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President—The Primate (*ex officio*)

Vice-Presidents— { Archbishop of Nova Scotia.
Archbishop of Caledonia.
Archbishop of Algoma.

Bishop of Ottawa.
Bishop of Toronto.
Bishop of Montreal.
Bishop of Ontario.
Bishop of Columbia.
Bishop of Fredericton.
Very Rev. Dean Llwyd.
Very Rev. Dean Starr.
Archdeacon Mackay.
Archdeacon Forneret.
Rev. Dr. Symonds.
Rev. Dr. Seager.

Rev. (Capt.) Kuhring.
Rev. (Capt.) Carlyle.
Rev. Canon Gould.
Rev. Canon Vernon.
General W. E. Hodgins.
Mr. G. B. Nicholson, M.P.
Mr. E. R. Henderson.
Mr. W. R. McInnes.
Mr. J. C. Coppley.
Mr. R. W. Allin.
Mr. A. McC. Creery.
Chief Justice Mathers.
Mr. Justice Hodgins.

III.—HYMNAL COMMITTEE

The Primate (*ex officio*)

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Bishop of Niagara.
Rev. Dr. Seager.

Rev. Canon Forneret.
Mr. Chancellor Worrell.
Mr. E. G. Henderson.

IV.—ON FAITH AND ORDER

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Archbishop of Nova Scotia.
Bishop of Huron.
Bishop of Ottawa.
Bishop of Montreal.
Bishop of Kootenay.

Rev. the Prolocutor.
Rev. Principal O'Meara.
Rev. Provost Macklem.
Ven. Archdeacon Armitage
Rev. Canon Jeffery.
Rev. Prof. Abbott-Smith.

Rev. Principal Parrock.
Mr. Chancellor Davidson.
Dr. James Mackinnon.
Mr. Chas. Jenkins.

Mr. Justice Hodgins.
Mr. F. H. Gisborne.
Mr. L. A. Hamilton.
Hon. R. Harcourt.

V.—GENERAL BOARD OF RELIGIOUS EDUCATION

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Rev. Canon Rexford.

Archdeacon Ingles.

Mr. R. W. Allin.

Mr. Thomas Mortimer.

Two Clergymen and two Laymen elected by each Diocesan Synod, or appointed by the Bishop to represent their Diocese.

VI.—COUNCIL FOR SOCIAL SERVICE.

The Bishop of the Upper House.

Two Clergymen and two Laymen elected by each Diocesan Synod, or appointed by the Bishop to represent their Diocese, and twelve women members of the Church appointed by the several Provincial Synods, each according to the number of Clergy in the Province.

VII.—EXECUTIVE COUNCIL

The Bishops of the Upper House.

CLERICAL

LAY

<i>Diocese of Nova Scotia,</i> Very Rev. Dean Llwyd,	Mr. D. M. Owen.
<i>Diocese of Quebec,</i> The Very Rev. Dean Shreve,	Dr. James Mackinnon.
<i>Diocese of Fredericton,</i> Very Rev. Dean Neales,	Dr. W. S. Carter.
<i>Diocese of Montreal,</i> Very Rev. Dean Evans,	Mr. Chancellor Davidson.
<i>Diocese of Rupert's Land,</i> Very Rev. Dean Coombes,	Mr. Chancellor Machray.
<i>Diocese of Moosonee,</i> Ven. Archdeacon Woodall,	Mr. G. B. Nicholson.
<i>Diocese of Saskatchewan,</i> Ven. Archdeacon Dewdney,	Mr. H. G. Dawson.
<i>Diocese of Athabasca,</i> Ven. Archdeacon White,	Mr. Chancellor Bury.
<i>Diocese of Mackenzie River,</i> Rev. A. J. Warwick,	Mr. J. W. Melrose.
<i>Diocese of Qu'Appelle,</i> Ven. Archdeacon Dobie,	Hon. Mr. Justice Bigelow.
<i>Diocese of Calgary,</i> Ven. Archdeacon Timms,	Mr. E. J. Fraser.
<i>Diocese of Keewatin,</i> Rev. Canon Lofthouse,	Mr. J. A. Kinney.
<i>Diocese of Yukon,</i> Rev. A. C. Field,	Hon. Chief Justice Mathers.

<i>Diocese of Edmonton,</i> Rev. Canon McKim,	Mr. Chancellor Ford.
<i>Diocese of Toronto,</i> Rev. E. C. Cayley,	Mr. Chancellor Worrell.
<i>Diocese of Huron,</i> Rev. Precentor Tucker,	Mr. Charles Jenkins.
<i>Diocese of Ontario,</i> Very Rev. Dean Starr,	His Honour Judge Macdonald.
<i>Diocese of Algoma,</i> Ven. Archdeacon Gillmor,	Mr. Chancellor Boyce.
<i>Diocese of Niagara,</i> Very Rev. Dean Owen,	Mr. C. S. Scott.
<i>Diocese of Ottawa,</i> Ven. Archdeacon MacKay,	Mr. F. H. Gisborne.
<i>Diocese of British Columbia,</i> Rev. H. T. Archbold,	Mr. F. W. Blankenbach.
<i>Diocese of New Westminster,</i> Ven. Archdeacon Heathcote,	Mr. A. McC. Creery.
<i>Diocese of Caledonia,</i> Rev. Canon Rix,	Mr. L. M. DeGex.
<i>Diocese of Kootenay,</i> Rev. F. H. Graham,	Mr. C. R. Hamilton.
<i>Diocese of Cariboo,</i> Ven. Archdeacon Pugh,	Mr. E. Walkley.

VIII.—REVISION COMMITTEE—BOOK OF COMMON PRAYER

The Primate.

Bishop of Huron (<i>Convener</i>).	Rev. Dr. Cayley.
Bishop of Ottawa.	Mr. Chancellor Worrell.
Rev. Dr. Abbott-Smith.	Mr. Chancellor Davidson.
Very Rev. Dean Coombes.	Mr. C. Jenkins.

The Custodian of the Book of Common Prayer.

IX.—BUSINESS COMMITTEE—REVISION BOOK OF COMMON PRAYER

Bishop of Toronto.	Archdeacon Ingles.
Archdeacon Forneret.	Mr. Chancellor Worrell.
Dr. Matthew Wilson.	Mr. E. G. Henderson.

X.—TO CONVEY GREETINGS TO LABOUR CONGRESS

Bishop of Fredericton.	Rev. Canon Plumptre.
Bishop of Niagara.	Chief Justice Mathers.
Rev. Principal Vance.	Dr. Lansing Lewis.

XI.—DELEGATION TO ATTEND JUBILEE CELEBRATION OF DIOCESE OF BRITISH COLUMBIA

Members of the Upper House to be appointed by the Primate.

The Lower House

Rev. Canon Heeney.	Mr. Chancellor Machray.
Archdeacon Dobie.	Mr. Justice Bigelow.

XII.—DELEGATES TO THE GENERAL CONVENTION OF THE CHURCH IN THE UNITED STATES

Bishop of Yukon.
Bishop of Ottawa.
Rev. the Prolocutor.

Archdeacon Richardson.
Dr. Matthew Wilson.
Mr. Justice Hodgins.

XIII.—BENEFICIARY FUNDS

Bishop of Niagara.
Bishop of Huron.
Bishop of Montreal (*Convener*).
Archdeacon Knowles.
Archdeacon Forneret.
Archdeacon Heathcote.
Archdeacon Newnham.
Archdeacon Balfour.
Canon Jeffery.
Rev. Dr. Seager.

Rev. Rural Dean Doherty (*Huron*).
Mr. Chancellor Worrell.
Mr. Chancellor Machray.
Mr. Justice Hodgins.
Capt. R. V. Harris.
Mr. J. H. Macgill.
Dr. Matthew Wilson.
Mr. R. W. Allin.
Dr. Lansing Lewis.
Mr. E. J. Fream.

STANDING COMMITTEES OF THE LOWER HOUSE

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Very Rev. Dean Coombs.
Very Rev. Dean Starr.
Ven. Archdeacon Armitage.
Ven. Archdeacon Balfour.
Ven. Archdeacon Beer.
Ven. Archdeacon Dewdney.
Ven. Archdeacon Knowles.
Ven. Archdeacon Newnham.
Rev. Canon Vroom.
Rev. Canon McKim.
Rev. W. R. George.

Mr. Justice Curran.
Mr. E. G. Henderson.
Mr. John Harvey.
Mr. R. J. Carson.
Mr. A. P. Tippett.
Mr. G. A. Stiles.
Mr. E. J. Fream.
Mr. Charles Beck.
Dr. W. S. Carter.
Colonel Harkom.
Mr. George Johnstone.

No. 2.—AMENDMENTS TO CONSTITUTION.

Very Rev. Dean Evans
Ven. Archdeacon Newnham.
Rev. Dr. Tucker.
Rev. E. C. Cayley.
Rev. C. R. Littler.
Mr. Chancellor Davidson.
Mr. Chancellor Gordon.
Mr. Chancellor Machray.

Mr. Chancellor Orde.
Mr. Chancellor Teed.
Mr. Chancellor Worrell.
Chief Justice Mathers.
His Honour Judge McDonald.
The Hon. Richard Harcourt.
Mr. Charles Jenkins.
Mr. G. H. Cowan.

No. 3.—ON CANONS

Ven. Archdeacon Heathcote.
Ven. Archdeacon Crowfoot.
Ven. Archdeacon Newnham.
Rev. Dr. Tucker.
Rev. Dr. Symonds.

Mr. Chancellor Savary.
The Registrar.
Mr. Chancellor Teed.
Dr. Matthew Wilson.
His Honour Judge McDonald.

Rev. Canon Plumptre.	Mr. J. H. Macgill.
Rev. Canon Vroom.	Mr. James MacKinnon, D.C.L.
Rev. Rural Dean Bartlett.	
Rev. C. R. Littler.	
Rev. J. B. Fotheringham.	
Rev. Canon R. B. McElheran.	
Mr. Chancellor Davidson.	

No. 4.—RULES OF ORDER.
(*same as No. 2*).

No. 5.—ELECTIONS AND CREDENTIALS.

Ven. Archdeacon Richardson.	His Honour Judge McDonald.
Ven. Archdeacon Heathcote.	Dr. Matthew Wilson.
Rev. Principal Parrock.	Mr. W. B. Carroll.

No. 6.—FINANCE AND EXPENSE.

Hon. R. W. Harcourt.	Mr. J. R. Dargavel.
Mr. A. P. Tippett.	Mr. R. J. Carson.

No. 7.—MEMORIALS TO DECEASED MEMBERS

Very Rev. The Prolocutor.	Rev. Canon Smithers.
Very Rev. Dean Evans.	Mr. Chancellor Davidson.
Ven. Archdeacon Armitage.	Mr. Chancellor Worrell.
Ven. Archdeacon Pugh.	His Honour Judge McDonald.
Rev. Dr. Tucker.	Mr. W. J. Tupper.
Rev. Prof. Vial.	
Rev. Canon Jeffery.	

No. 8.—UNFINISHED BUSINESS AND PRINTING.

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Rev. Dr. Tucker.	Mr. R. V. Harris.
Mr. Chancellor Davidson.	Mr. W. H. Wiggs.

SPECIAL COMMITTEES OF THE LOWER HOUSE

ON THE NAME OF THE CHURCH

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

Other Special Committees to be appointed by the Executive Council, and also any members of Joint Committees not appointed at the Session. (See Messages 10 from the Lower House and 31 from the Upper House.)

COMMITTEE APPOINTED BY THE PRIMATE AS PROVIDED FOR IN THE RESOLUTION
SUBMITTED BY MR. G. B. NICHOLSON.

<i>Diocese of Nova Scotia,</i> Mr. A. B. Wiswell,	Mr. D. M. Owen.
<i>Diocese of Fredericton,</i> Dr. Carter,	Mr. Chancellor Teed.
<i>Diocese of Quebec,</i> Mr. W. H. Wiggs,	Mr. John Burstall.
<i>Diocese of Montreal,</i> Dr. Lansing Lewis,	Mr. J. G. Brock.
<i>Diocese of Ottawa,</i> Mr. Chancellor Orde,	Mr. G. A. Stiles.
<i>Diocese of Ontario,</i> Mr. F. F. Miller,	Mr. John Elliott.
<i>Diocese of Toronto,</i> Mr. Thomas Mortimer,	Mr. R. W. Allin.
<i>Diocese of Niagara,</i> Mr. G. C. Copley,	Mr. J. P. Bell.
<i>Diocese of Huron,</i> Mr. E. G. Henderson,	Mr. W. F. Cockshutt.
<i>Diocese of Algoma,</i> Mr. Chancellor Boyce.	
<i>Diocese of Moosonee,</i> Mr. G. B. Nicholson.	
<i>Diocese of Keewatin,</i> Mr. Kinney.	
<i>Diocese of Rupert's Land,</i> Mr. Chancellor Machray,	Mr. J. G. Dagg.
<i>Diocese of Qu'Appelle,</i> Mr. Chancellor Gordon,	Mr. Justice Bigelow.
<i>Diocese of Saskatchewan,</i> Mr. H. G. Dawson,	Mr. G. Hazen.
<i>Diocese of Calgary,</i> Mr. E. J. Fream,	Mr. H. P. O. Savary.
<i>Diocese of Edmonton,</i> Mr. Chancellor Ford,	Mr. A. H. Petch.
<i>Diocese of Kootenay,</i> Mr. Fred Irvine.	
<i>Diocese of New Westminster,</i> Mr. A. McC. Creery,	Mr. J. H. Macgill.
<i>Diocese of Columbia,</i> Mr. F. W. Blankenbach.	

THE CHURCH OF ENGLAND IN CANADA

JOURNAL OF PROCEEDINGS

OF THE

EIGHTH SESSION

OF

THE GENERAL SYNOD

HELD IN THE CITY OF TORONTO

SEPTEMBER, 1918

First Day

TORONTO, Wednesday, Sept. 15th, 1918.

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

Holy Communion was celebrated in St. James' Cathedral, the Primate being celebrant. The sermon was preached by the Rt. Rev. J. H. McCormick, D.D., Bishop of Western Michigan.

Sermon preached at the General Synod

BY RIGHT REVEREND J. N. McCORMICK, LL.D.

Bishop of Western Michigan

“For this thing was not done in a corner.”—Acts 26: 26.

The scene, I need scarcely remind you, is St. Paul's defence—his *apologia pro vita sua*, before Agrippa and Festus. Herod Agrippa the Second, a Roman vassal, King of Chalois and Trachonitis, with Bernice, his sister, a notorious woman, afterwards mistress of Vespasian and of Titus, had come to Cesarea to pay respects to the new Procurator, Porcius Festus, who, after two years, had come in Felix's room. Festus was ignorant of these matters, and being a just man and well learned in the law, he would not send to Augustus, as a prisoner, a Roman citizen who had appealed to Cæsar, unless he understood something of the accusation.

Agrippa, who was professionally and politically a Jew, and was even then superintendent of the Temple, with power of appointing the High Priest, might be presumed to understand about such matters. He would have been a boy at the time of St. Paul's conversion, and must have known something of the new religion, the person of its founder, Jesus Christ, the Crucifixion, the Resurrection, the Pentecost, and the other facts upon which it was based. Agrippa, indeed, expressed himself as strongly desirous to hear Paul, and Paul acknowledged that the king was “expert in all customs and questions among the Jews.”

When the assembly had come together it was to form a notable scene.

“And on the morrow, when Agrippa was come, and Bernice with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.”

In the presence, therefore, of the Roman Governor, the two royalties, the heads of the Jewish hierarchy, the officers of the army and of the State and the populace of Cesarea, the prisoner pleaded His cause. It was the most significant and the most influential hearing which Christianity had as yet obtained. It was an incident thoroughly in line with both the past and the future of Christianity, and St. Paul's appeal to history and to publicity was characteristic of the Christian method. This thing was not done in a corner. He could confidently appeal to Agrippa's acquaintance with the facts. He was not book-mad or dream-crazed. He was reciting history of which he could say, “*magna pars quorum fui.*” He was referring to facts known

alike to enemies and friends. His very judge was himself a witness.

"For the king knoweth of these things before whom also I speak freely; for this thing was not done in a corner."

And from this famous episode in the early Apostolic history of the first Christian century, down to this eighth session of the General Synod of the Church of England in Canada, in the twentieth Christian century, the appeal and the method have always been the same. The apologia of the Church is its appeal to history and to publicity. The things which it has done have not been done in a corner.

I may remind you, as a basis and a background for our thinking, that this was true of our Lord's own life and teaching. His public ministry was indeed a ministry in public to the public. It was heralded by the famous religious revival and revolution of John the Baptist. It moved along, through miracles and multitudes, to a tragic culmination of spectacular publicity. From the Manger to the Cross all the events and the episodes were in the open. There was of necessity an intimacy, a reticence, a privacy; but for all purposes of approach and of appeal, the life and the teaching were to be known and read of all men. So, too, with the records and memorials. The essential literature of Christianity does not sleep in dusty corners of neglected book-shelves. The life and words of Christ have been microscopically examined by friend and by foe alike from every possible angle, through generation to generation of champions and of critics. Among all books, the Bible is still far and away the best seller. While we are meeting here to-day, millions of soldiers overseas from all the corners of the earth, carry the Gospels in their kits and near their hearts. The only kind of a corner associated with the life of our Lord is furnished by the fact that in modern religion and civilization and in the whole structure of modern history, the stone which the builders rejected has become the headstone in the corner.

This is equally true of the Apostolic method. It stands out in the earliest Christian appeals and arguments, like those of St. Stephen and St. Peter. "Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs which God did by Him in the midst of you, even as ye, yourselves, also know." They claimed that everyone in Jerusalem was familiar with the career of Christ, and in identifying Him with the Messiah they appealed fearlessly to Jewish literature and tradition and claimed the prophets as their witnesses. The gifts of the Holy Ghost were undeniable. The conversions

were unmistakable. Their own history was a book of acts. Saul of Tarsus, become Paul the Apostle, went with his fellow-workers through continents and islands, and it was said, "These men who have turned the world upside down are come hither also."

It is true, also, of all subsequent Christian history. "An institution," said Emerson, "is the lengthened shadow of one man." Institutional Christianity, objectifying Christ, has not been a side-issue or a side-show. It has held the centre of the stage. Its history simply carries on the acts of Christ and the acts of the Apostles. Jerusalem, Antioch, Rome, Constantinople, the West, and then back from West to East again—persecutions and martyrdoms ; exploits and heroisms ; revivals, reformations, revolutions ; great names, great deeds, great books, great buildings, great music, and great art ; lives of saints, labours of missionaries, achievements of statesmen ; glorious works of charity and mercy ; hospitals, orphanages, schools ; propaganda and controversy—all the manifold activities of the living, loving Church—the pangs and penetrations of the Kingdom of God on earth as it claims and captures all kingdoms for its own—this matchless story belongs not to any crypt or corner, but to the open highway, the main-travelled road of human history. Christmas, Good Friday, Easter, Ascension, Whitsunday, are the world's holidays and Holy-days. The Christian Church is easily the most outstanding fact in the life of man on earth. The spirit of the age may change, but the Spirit of Christ is the unchanging Spirit of the ages. Even a world war does not thrust Christianity into a corner. Everywhere men are asking what bearing has the war upon Christianity and what bearing has Christianity upon the war ? What is to become of the Church ?

We see, then, that Christianity as a life fact of the world, and the Church as an institution must count upon and be prepared for an inevitable publicity. Christianity was never really at home in the catacombs. It was driven to cover for a time. It is really the light of the world, the salt of the earth, the life of men. It is at home in the arena and in the forum—in the street and in the press. Its mysteries are not heathenishly esoteric. Its adherents must be ready to go on record openly before the Church and, whenever necessary, openly before the world. It believes in public worship and in common prayer. Its Sacraments and its means of grace are open and free. That was a true instinct which prompted the cathedral builders to make the Church fabric the unavoidable centre and the unquestioned crown of the public life of the community. As one visits now the war-

worn lands in France and Belgium one beholds the glorious churches dominating the landscape even in their ruins. Rheims, destroyed, receives the sympathetic attention of an indignant world. The wayside calvaries and shrines remind our Western soldiers of the days when Christians, unashamed and unafraid, worshipped God in the open, and claimed every acre as God's acre, and every road as God's road. The revival of cathedral building in our own day in America, in Canada, and in even newer lands, is but the recovery of a primitive Christian instinct, and a renewed demonstration of the publicity and objectivity of the Christian faith. Little churches around the corner have their dear and hallowed places. But there must also be the minister and the cathedral to claim and to hold the centres and the summits of our busy life. St. Paul, following the example of his Lord, did not shirk publicity. He spoke boldly before kings and governors, and he realized that he was making history and that he must play his part on a world-wide stage. We see, therefore, that this Christian method is bound up, as in St. Paul's case, with personal experience and with personal appeal. St. Paul recites his own history,—tells his own story. He, himself, the best witness in his own defence. Whereas he had been blind, he now saw. From a persecutor of the Church he had become its paladin. From a critic of the faith he had become its champion. The continuous history of the Church has been the history of personal experience. Beings have been its credential, as well as buildings. Characters have spoken even more eloquently than Cathedrals. The torch has passed from living hand to living hand. There have never failed us men to stand and say, "We speak that we do know, we testify that we have seen; ye, yourselves, are witness of our transformed lives. Ye, yourselves, are witness of marvellous acts. We have nothing to conceal; we speak as men to men, and we appeal to experience, to observation, and to history. The things of which we speak to you were not done in a corner."

It is evident that as propaganda, this Christian method has been pragmatically justified. We have been able to say, "Come and see, come and hear, come and search." And men have come and have seen and have been conquered. Agrippa and Festus were both impressed with St. Paul's sincerity, and even Agrippa, like Felix before him, feels the spell of the new religion. Put on its mettle and on its trial, challenging examination, courting investigation, the Church makes good. In the phrase of the day, "publicity wins."

You will, I am sure, see the bearing of this argument upon the present occasion and the present conditions. An American Bishop addresses a Synod of the Church of England in Canada at a time when England and Canada and America are joined with the other nations of the grand alliance in a war which sweeps over the whole wide world. As Christians and as Churchmen, we must get our true perspective, and we must orientate both our duties and our methods. We have all come out from our corners. The categories of conduct and of action are now as boundless as time and space. Everything that happens is big, open, searching, catholic, cosmopolitan. Little things, little aims, little efforts, little men, must be scrapped, or they must be made big. It may help us to remember at such a time that both the genius and the history of the Christian religion fit us for just such conditions and relations. The Church has never been a pentup Utica. Its history has never been that of a small affair, remote, unfriended, melancholy, slow. We belong to an outward, a visible, a living and a fighting Church. We have to do with a religion of reality, of forms and ceremonies, of figures and facts, of times and seasons, of controversies and conflicts, of historical occasions and of great events. We must get our bearings. Kipling's famous words, "They little know of England, who only England know," may well be applied to any portion of the Church. We cannot well know the part unless we know the whole.

To change the figure and to translate it into modern terms we must remember, to our shame, that there have been many attempts to corner Christianity. The Papacy claimed a monopoly. The Puritans claimed exclusive possession, and declared (so their critics said) :

"We are God's chosen few,
All others will be damned ;
There is no place in heaven for you,
We can't have heaven crammed."

Sectarians of one sort or another, if not able to corner the whole religious market, have, to return to the original figure, crawled off into their own special corners and refused to play the general game. There have been many dark corners in the history of the Church, and there have been many times and places in which the narrow-minded corner dwellers have appeared to love darkness rather than light.

Parochialism, obscurantism, individualism, are not unknown, even in the Anglican Communion. Perhaps the Churchmen of America and Canada have a better chance than some others have to develop a Christianity uncribbed, uncabined and unconfined. A whole boundless continent is ours. We are familiar with wide spaces, fresh air, free lives and big enterprises. We talk things out in the crowd. We argue things out with our rulers, face to face. Our religion, like our citizenship, our patriotism, our education and our business, is impatient of isthmuses and intolerant of corners. We have not much use for special interests. We do not take kindly to men who work and whisper on the side. The spirit of the new land would have the Church speak up and speak out. It will judge religion very largely by its appeal to history and by its appeal to life. Can the Church face the facts? Can it, in the phrase of the street, "deliver the goods"? In response to this demand we find that the Church of the New World can sometimes rush in where the Church of the Old World might fear to tread; and that does not mean that we are all fools or that they are all angels. A certain initiative, a certain elasticity, even a certain youthful audacity may be expected in a branch of the Church, which, though daughter in her mother's house, is mistress in her own. In the famous motto of Edward Everett Hale we may find ourselves ready "To look up and not down, to look forward and not backward, to look out and not in, and to lend a hand." We have no desire to break with the past, but we are eager to look forward. We have no desire to go apart, like selfish children, into our corner, and eat our morsel alone. Nor do we propose, God helping us, to let anyone else drive us into a corner. We are not going to be side-tracked or enslaved.

"We must be free or die,
Who speak the language Shakespeare spoke,
The faith and morals hold that Milton held."

It is in this spirit of a free discussion, of an assured position, of a confident past and of a calm acceptance of any challenge, that we set our faces toward friend or foe. It is this spirit that any Church body on this continent now deliberates and legislates. We hitch our wagon to a star. All values become relative, and all questions, however intrinsically minor, must be considered in the grand perspective. We are not more afraid of the Kaiser than St. Paul was afraid of the Cæsar. Nor do we fear any outside ecclesiastical tyranny or domination. We are prepared,

against the mighty background of the war, to lift up our eyes and to lift up our hearts to wide horizons and to heavenly visions.

"No map of the world," said Oscar Wilde, "is worth a glance that has not Utopia on it." "It is of no use," said Lord Rosebery, "to have an empire unless you have an imperial race."

I have talked many times in recent months in France with Chaplains of the forces—English, Canadian, American and French. They all tell us of religious readjustments, revivals and restatements that are so radical and revolutionary as to come well within the sphere of miracle. The power of the personal Christ, the power of the Holy Ghost, the Lord and Giver of Life, is leading the souls of men towards new Acts of the Apostles in a newly Pentecostal and a newly Apostolic Church. It is a privilege to be living and working in God's Church in such a period. Wordsworth said of the Napoleonic age :

"Good was it in that dawn to be alive,
But to be young was very heaven."

So even more intensely do we all feel in this tremendous time. It is a joy and an honour to be patriots and Churchmen in a country at will with life and in a living Church. I do not presume to speak to you Churchmen of Canada as to the pressing problems and the high privileges of your own manifest destiny. These things, with the help of God, you will work out, here in your magnificent domain, for yourselves. As the bravery and the exploits of Canadian soldiers are in the mouth of every army, so the faithfulness and the labours of the Canadian Church are not unknown nor forgotten among Christians. We have every confidence that you will do your duty and rise to your opportunities. I have only ventured to remind you that we have good Christian precedent and unquestioned Apostolic authority for living largely and for speaking and acting openly and above board, fearlessly, frankly, faithfully. The things which already you have been able to accomplish, your tasks of organization and administration, your intelligent statesmanship, your missionary endeavours, the spacious evangelization of the great North-West have not been done in a corner. The fame and the praise of them are in all the Churches. With all other Christians, you now stand before the bar of public enquiry and of world-wide challenge. The Church has appealed to Cæsar. Its judgment is before the seats of the mighty. The fierce light that beats upon a throne beats also upon the altar. The Church can never get back into mere corners. It must stand or fall in the centre

and in the open. Let us remember that we represent Him who said, "And I, if I be lifted up from the earth, will draw all men unto Me." As the agents of a world-wide power, we can neither escape publicity nor evade responsibility. Whether we like it or not, we must go on record. We are being held to account. We are the stewards of a property in which all men have a share. We are the witnesses of a catholic religion. Men from the four corners of the earth, serving side by side and hand in hand in the common cause of freedom, would also worship, heart to heart, in the common cause of religion. Is it true that the chief cornerstone, elect, precious, has really been laid in Zion? Is it true that the stone, which many world-builders of the modern state have been rejecting, is by the acid tests of cataclysmic war to be approved of all men as the head of the corner? Can we, who represent the corner-stone and the keystone of the structure of a world's hope rise to our duty and to our mission? Is it in us to come out of our corners and to leave unregretfully behind us our narrowness and our angularity, our cobwebs, our shadows, and our dust? Have we faith enough and grit enough and love enough to stand up and speak out like free men and Christians? Our Anglican Communion, it seems likely, may be particularly tested at the bar of history. Our position, as the possible medium of reconciliation and the possible connecting link between divergent forms of Christianity, may be searched out and tried to its last analysis. Our historic claims and our sympathetic contacts may at any moment be put to probation by a Christianity vitally interested and tremendously in earnest. Who but ourselves in Christendom can deal in any constructively sympathetic way with religious conditions in Russia? Who but ourselves can assume any hegemony among the Churches other than the Roman hegemony? If we are content to keep out and to hide in our own corner, ours will be the shame of a great refusal which is perilously near to being a great treachery. At a famous review of the army of Northern Virginia in June, 1863, just before General Lee's advance into Pennsylvania, when the Third North Carolina Infantry passed before the Commanding General, the Chaplain, the Rev. George Patterson, marched in his place in surplice and stole, and with his Prayer Book in his hand. When the regiment passed General Lee he acknowledged its salute in a very marked manner, bowing to his saddlebow with bared head. When asked why he did so he replied, "I salute the Church of the living God." The leaders of the armies, the men in the

ranks, the people back home are not less ready to-day to acknowledge the leadership of the visible, authoritative and unashamed Church. If we take the position which, by Divine right, is ours, it will not only be acknowledged, but it will be welcomed and honoured. "Religion," says Donald Hankey, "is betting your life that there is a God." Men to-day are living and dying in the spirit of this supreme venture. They expect of the Church at least equal earnestness, equal intensity, equal willingness to face the hazards and to take the consequences. Religion and the Church are dear to us or we would not be here to-day. We have given to Christ in His Church our loyalty and our love. We are His men. His Church is our Church. Our Church is His Church. When the English Fifth Army was thrown back in the March offensive a regiment of French cavalry, 4,000 strong, was rushed up to fill the gap until the reserves could be brought into position. One of the Frenchmen, knowing that they were advancing to almost certain death, said to his officer, "Why should we be going forward where the English are falling back?" And the officer replied, "After all, it is our France!" My brothers, we who love and lead the Church must make good in the face of any odds, however desperate. After all, it is our Church, our cause, our Christ.

Many of you will remember Chaplain Tiplady's account of the Cross at Neuve Chapelle :

"Against the skyline of human history the Cross stands clearly, and all else is in shadow. The wayside crosses at the front and the flashes of roaring guns may not have taught our soldiers much history, but they have taught them the central fact of history ; and all else will have to accommodate itself to that or be disbelieved. The Cross of Christ is the centre of the picture for evermore, and the grouping of all other figures must be about it.

"To the soldiers it can never again be made a detail in some other picture. Seen, also, in the light of their personal experience, it has taught them that, as a cross lies at the basis of the world's life, and shows bare at every crisis of national and international life, so at the root of all individual life is a cross. They have been taught to look for it at every parting of the ways. Suffering to redeem others and make others happy will now be seen as the true aim of life, and not the grasping of personal pleasure or profit. They have stood where high explosive shells thrash out the corn from the chaff—the true from the false. They have seen facts in a light that exposes things, stark and bare;

and the cant talked by skeptical armchair philosophers will move them as little as the chattering of sparrows on the housetops.

"For three long years our front-line trenches have run through what was a village called Neuve Chapelle. There is nothing left of it now. But there is something there which is tremendously impressive. It is a crucifix. It stands out above everything, for the land is quite flat about it. The cross is immediately behind our firing-trench and within two or three hundred yards of the German front trench. The figure of Christ is looking across the waste of No Man's Land. Under His right arm and under His left are British soldiers holding the line. Two "dud" shells lie at the foot; one is even touching the wood; but, though hundreds of shells must have swept by it and millions of machine-gun bullets, it remains undamaged. Trenches form a labyrinth all around it. When our men awake and "stand to" at dawn, the first sight they see is the cross; and when at night they lie down in the side of the trench or turn into their dug-outs, their last sight is the cross. It stands clear in the noonday sun, and in the moonlight it takes on a solemn grandeur.

"I first saw it on a November afternoon, when the sun was sinking under heavy banks of cloud, and it bent my mind back to the scene as it must have been on the first Good Friday, when the sun died with its dying Lord, and darkness crept up the hill of Calvary and covered Him with its funeral pall to hide His dying agonies from the curious eyes of unbelieving men. I had had tea in a dug-out, and it was dark when I left. Machine-guns were sweeping No Man's Land to brush back enemies who might be creeping toward us through the long grass, and the air was filled with a million clear, cracking sounds. Star-shells rose and fell, and their brilliant lights lit up the silent form on the cross.

"For three years, night and day, Christ has been standing there in the midst of our soldiers, with arms outstretched in blessing. They have looked up to Him through the clear star-light of a frosty night; and they have seen His pale face by the silver rays of the moon as she has sailed her course through the heavens. In the gloom of a stormy night they have seen the dark outline and caught a passing glimpse of Christ's effigy by the flare of the star-shells. What must have been the thoughts of the sentries in the listening-posts as all night long they have gazed at the cross; or of the officers as they have passed down the trench to see that all was well; or of some private sleeping in

the trench, and, being awakened by the cold, taking a few steps to restore blood circulation? Deep thoughts, I imagine—much too deep for words of theirs or mine.

“And when the battle of Neuve Chapelle was raging, and the wounded, whose blood was turning red the grass, looked up at Him, what thoughts must have been theirs then? Did they not feel that He was their big Brother, and remember that blood had flowed from Him as from them; that pain had racked Him as it racked them; and that He thought of His mother and of Nazareth as they thought of their mother and the little cottage they were never to see again? When their throats became parched and their lips swollen with thirst, did they not remember how He, too, had cried for water; and, above all, did they not call to mind the fact that He might have saved Himself, as they might, if He had cared more for His own happiness than for the world's. As their spirits passed, would they not ask Him to remember them as their now homeless souls knocked at the gate of His Kingdom? He has stood by them all through the long and bloody battle while hurricanes of shells swept over and around Him.

“The Cross of Christ towers above the wrecks of time, and those nations will survive which stand beneath its protecting arms in the trenches of righteousness, liberty and truth. ‘In the Cross of Christ I glory.’”

It is in this spirit of a centralized, objectified Christianity, a Christianity known and read of all men, one which claims and holds their attention, that we must approach and solve our problems. We are being told that Christianity and the Church are at the crossroads, but the war is showing beyond any question that we not only stand at the crossroads, but occupy the centre of the road. All roads lead to the Cross of Christ. We, who represent Him, are now, and must forever be, the observed of all observers. We cannot skulk in corners, however cozy. Our positions and our objectives are clear. We hold the centre. When we move, we go over the top.

To us in this generation of still living Christians the heroic and the honoured dead, the holy dead, from Paul the Apostle, in the first Christian century, to the last Armenian martyr in the twentieth Christian century, say, “Take up our quarrel with the foe.” We dare not break faith with the Christian dead.

From all the corners of the earth and from the abodes of the blessed dead in Paradise—yes, even from the highest heaven, where Christ sitteth at the right hand of God—there comes to

us of this generation the call to show ourselves worthy of a crucial hour, to play the man, to do our part in the winning of the world for the Christ who was, and is, and is to be, the Lord of all good life, the King, eternal, immortal, invisible—the only wise God, unto whom be honour and glory forever and ever. Amen.

At 3 p.m., His Grace the Archbishop of Rupert's Land entered the Main Hall of St. James' Parish House in which the Lower House were assembled, accompanied by the Most Rev. the Archbishop of Nova Scotia, Metropolitan of Canada; the Most Reverend the Archbishop of Caledonia, Metropolitan of British Columbia; the Most Reverend the Archbishop of Algoma, Metropolitan of Ontario; the Rt. Rev. the Bishop of Calgary.

The Right Rev. W. D. Reeve, Assistant Bishop of Toronto.
The Right Rev. the Bishop of Saskatchewan.

"	"	"	Keewatin.
"	"	"	Huron.
"	"	"	Yukon.
"	"	"	Fredericton.
"	"	"	Toronto.
"	"	"	Montreal.
"	"	"	Qu' Appelle.
"	"	"	New Westminster.
"	"	"	Niagara.
"	"	"	Athabaska.
"	"	"	Ottawa.
"	"	"	Ontario.
"	"	"	Mackenzie River.
"	"	"	Edmonton.
"	"	"	Quebec.
"	"	"	Kootenay.
"	"	"	Columbia.

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

Right Rev. Brethren, Rev. Brethren and Brethren of the Laity :

My first word in formally opening our meeting will be an expression of our warm appreciation of having with us our esteemed brother from the sister Church of the United States. Dr. McCormick gave us an admirable opening sermon this morning, just what we needed—a message which struck the right note—a note that, we trust, will remain not only tuneful but

inspiring throughout our whole meeting. When I invited him to preach, he sent his reply from Paris, France, where he was doing the work of the Church and God's work among the overseas Forces. That fact sent a thrill of fraternal affection coursing through my veins. Before, he was an ecclesiastical brother, the representative of a sister Church with which we have been in the habit from time to time of exchanging courtesies. Henceforth he was to be a brother in another way, a brother in contending along with us for the civil and religious liberty where-with Christ has made us free—the representative of noble citizens, no longer our American cousins but our brothers and sisters in one of the noblest struggles and military enterprises the world has ever seen, our comrades in arms in maintaining for the world the best things in it, liberty, honour, humanity, mercy and Christly tenderness against a combination of malignant powers which have set these precious possessions entirely at nought. We welcome Dr. McCormick with us, then, not only on account of his own personality but on account of the nation he represents, and we thank him heartily for the strong and helpful words which he has addressed to us this morning.

As you are aware, we arranged three years ago that this meeting of our Synod should take place in Winnipeg. Owing, however, to the withdrawal by the Railways of all concessions and special convention rates, it was found that the increased cost of meeting in the West would be very serious. Indeed, the question of having a meeting at all this year owing to war conditions was quite generally raised. After taking counsel, by correspondence, with the Synods or Executive Committees of the various Dioceses, I discovered that the preponderance of opinion was in favour of holding the meeting, but not in the West on account of the added expense. For the second time, the Church people of Toronto came to our rescue and consented on short notice to extend hospitality to us in having us meet here. Those of us who know the expense and labour involved in providing accommodation and hospitality for a large body of delegates such as our General Synod calls for, can appreciate what we owe to the Bishop and to our friends in Toronto for this great kindness. It is not simply, therefore, the customary courtesy of a resolution of thanks that we should extend to them, but the expression of our genuine gratitude for their exceptional and oft-repeated kindness.

As to the propriety of meeting at all this year, personally, I was never for a moment shaken in my conviction that just

because of war conditions we should meet. That the Church should stand aside as if it had nothing to do with it when the very foundations of our modern civilization are being made to tremble and quake, that the supreme council of our Church should suspend its foregathering and should simply watch, wait and not have its united voice heard and its corporate action taken, seemed to me unthinkable. If the voices clamant out of the dreadful circumstances through which we are passing are crying out to the Church and its various agencies, "Now is your chance, now is your opportunity, now is the day and now is the hour for specially aggressive action, now is the time to remedy defects in your system or your methods which this awful upheaval has revealed," I repeat, if such voices are coming to us and we know they are, is it a time for the Church in her supreme legislative capacity to wait and see? My heart and my soul kept saying to me, "No, but let us prepare and be ready for prompt action lest the Church's part in reconstruction be swallowed up and overwhelmed by the avalanche of all the other after-war needs and necessities." I shall refer to this more fully later on, but I simply mention it now to show why I never wavered in my hope that our General Synod should convene just now.

It is fitting that I should refer to some of the losses by death which we have sustained in the personnel of our Synod since its last meeting. Bishop Mills, after long and fruitful service to the Church, which he gave without stint or sparing of himself, has been called to his rest. Before the time of our last meeting, he had a serious breakdown in health but in the most unexpected way he rallied and was able to return to his work with almost all his old-time vigour. As the late Dr. Collins, the saintly Bishop of Gibraltar, remarked in regard to the first collapse in his health, he had then "the chance to die but kept on living for the sake of his work." So did Bishop Mills, to the surprise of all his friends. Of commanding and fine presence and of as fine a personality, we shall miss him much. Upon Bishop Bidwell who had the right of succession to the See of Ontario, has fallen the mantle of our departed friend.

Bishop Scriven, after an all-too-short occupancy of the See of Columbia, was called home with what seemed to the world tragic suddenness, but after a day's devoted work at an out-station in his Diocese, God's hand "touched him and he fell asleep." We welcome to our meeting his successor in the person of Dr. Schofield, who is no stranger to us as an effective colleague in the work of the Synod.

Without trenching upon the prerogative of the Lower House in recording its losses, I cannot refrain from referring to the loss which the entire Synod has sustained in the death of the honoured and esteemed Prolocutor of that House. For two successive sessions, Canon Powell was elected by his brethren to preside over their proceedings. He did so with marked ability and impartiality and yet with a genial courtesy. The Canadian Church will miss him, not merely in its counsels but as an educationist, a faithful Parish Priest and a useful contributor to its literature and publications. One feels in recalling his personality and power that but for his failing health and early demise, there would certainly have been in store for him some of the most exalted and most responsible positions in the gift of the Church which he loved and served so well.

We regret the absence from this meeting of the two Bishops from the Foreign Missions of our Canadian Church. They have both written to express their regret and explain that owing to the reduction in their staff arising from departures to the war, they were unable to leave their posts. Their presence would have been most helpful to us in discussing our missionary problems.

OUR INDIAN MISSIONS

Closely akin to foreign missionary work and of as paramount importance is that among the Indian tribes within our own Dominion. As is known to the Synod, that work in the Dioceses of the Canadian West has been maintained in the past largely by the Church Missionary Society of the Mother Land. Its support for a period of years has been undergoing a gradual diminution and in two years it will cease altogether. In preparation for that contingency our Missionary Board has been devising methods and means by which our Canadian Church may be able after 1920 to assume the maintenance of this work. With that end in view, deputations have been appointed to visit and to report upon the conditions, needs and prospects of these various missions. Up to date, only part of this inspection has been completed. What has been done, however, has been most excellently accomplished, and the masterly reports already presented by our General Missionary are not only voluminous and exhaustive, but so valuable to the work of the Church in that field that they should be preserved in permanent form for the use of the Church. When the full field has been covered and all the reports presented, it seems to me that they should not only find a place in the printed journals of our Board of

Management, but be bound together in a volume and kept for reference among the historical records of our Canadian Church. The assumption of the entire cost and the requisite improvement in the equipment of our Indian Missions will constitute one of the biggest undertakings that the Missionary Society of our Canadian Church has ever faced. But my ardent hope is that with God's help we shall have the courage and the grace to cope with it and that successfully. It would be to the lasting discredit of the Church of England in Canada if it allowed the work upon which a noble Society in England has for a hundred years expended such a wealth of both men and money and a work which has had shed upon it and laid upon it the lustre and the labours of some of the noblest heroes and heroines of the Cross of Christ that ever endured hardness and loneliness for His sake, I say it would be to the lasting discredit of the Canadian Church to permit that work to fail or be abandoned to be taken up by others.

I know whereof I speak when I assert this, for I have had the privilege of growing up amid most of it and for over half a century have been an eye and ear witness of what has been done. In October, 1920, the Church in the Ecclesiastical Province of Rupert's Land hopes to observe the Centenary of its life and of its work in North-West Canada. At that date, if God spares us, and if our brothers from the East will honour us with their presence and their prayers, we can take you to the sacred spot where John West first planted the Ensign of the Cross and where he erected his first little building into which he admitted his first Indian boy as a pupil, a boy who afterwards became a Priest of the Church of God and a missionary to his own people. We can show you how that little building on the banks of the Red River has grown into hundreds of Churches and Parsonages, and Parish Halls, over the length and breadth of that vast land, and how that one missionary has multiplied into hundreds and hundreds, including Bishops, Priests and Deacons, and how that one little Mission centre has grown into ten Dioceses. *Deo gratias.* We shall want our brothers and sisters in the East and the rest of Canada to rejoice with us then, and to thank God with us then. But we will want them to do more. We will want them to guarantee with us that God's work, the Church's work among the aboriginal tribes of North-West Canada, begun a hundred years ago, will have at its back from that day forward permanent provision for its maintenance so long as the Canadian Church exists, so that the Red man and the white man may go

on rejoicing together in this Canada of ours within the Kingdom of our Lord and Saviour, Jesus Christ. I ask this to-day, because there will be no meeting of the Synod before that date, so that if provision is to be made for this work, the Board of Management may not only have the fullest sanction and support of this Synod, but its full authority to carry this out.

There will be the usual routine business to come before our meeting. While all of it is important and must not be hurried through or scamped, let us trust that it will be carried through with dispatch and without unnecessary discursiveness in debate. I ask this in order that weighty questions may not be relegated to the rush or the weariness of the closing hours of the Synod.

Two of the most supremely important duties of this meeting will be the completion of our revised edition of the Book of Common Prayer and the solemn consideration of conditions revealed by the war and the provision for coping with after-war problems generally. In my view, these ought to be given the right-of-way over everything else.

PRAYER BOOK REVISION

This work was begun at the meeting in 1911, when a committee was appointed to carry it out. A draft copy of the book as revised, adapted and enriched was presented to the Synod in 1915, and after very full and frank consideration of its contents, it was adopted as "the authorized Book of Common Prayer of the Church of England in Canada." The Revision Committee was instructed to arrange with the publishers to have the book as approved placed on sale as speedily as possible, and the House of Bishops sanctioned its tentative use in the public services of the Church for the three years intervening before the present meeting. In the meantime the Committee on Revision was continued, and was charged with the duty of considering and reporting 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 construction thereof, all subject to the limitations heretofore governing the committee." The committee has had many meetings, and after very careful and thorough consideration of the matters remitted to it, presents to this Synod the result of its labours. It is highly desirable that the work should be completed at this session of our Synod,

and that the book should be finally adopted and be in full use throughout our Canadian Church. To me, at all events, this seems desirable, and that for many reasons which I take the liberty of frankly stating. In the first place, it is time that the undertaking should be brought to completion. It cannot be claimed that it has been hurried through, for we have spent seven years over it, and they have not been idle years, but years of close attention and careful devotion to the work. In the second place, I feel that it is due to the publishers that they should as soon as possible have an opportunity by the general sale of the book to reimburse themselves for the very considerable outlay in connection with the preparation of the book. It may be contended that in this they were simply incurring the usual financial risk incident to an ordinary business enterprise, but they were trusting to the bona fides of our Synod to have the book ready for publication within a reasonable period, and besides, they had the precedent of the Book of Common Praise upon which to base their expectations.

Arguments for postponing the issue of our Canadian book seem to be grounded, among others, upon two considerations or contentions. In the first place, there are those who contend that the experience of the war and the testimony of Chaplains and others reveal so many defects in the Book of Common Prayer that it will need to be entirely recast in order to adapt itself to after-war conditions and worship. In reply to this I would say that any of us who have had any extended experience with the work of Chaplains, either in the army or in Government institutions, know well that many modifications, curtailments and adaptations in our present service are necessary to suit the exigencies of such positions. This does not imply that for the normal worship of the Church the old book has outlived its usefulness, and that, while our nation has advanced, the book has remained stationary, and has, therefore, become largely obsolete. I consider that this conception has been greatly exaggerated—almost hysterically so. Generalizations, based on isolated statements, are often dangerous and unsafe guides, and it seems to me that we have had too many of them in regard to the Prayer Book. I have read with some care the statements published by the noble men who are serving as Chaplains in the present war. I have corresponded with many of them, and I have studied the report of the English Archbishops' Committee on "The Worship of the Church," which is based largely upon the evidence of the Chaplains, and I find that in our present book, as revised,

we have anticipated and embodied not only a few, but most of the modifications and recommendations outlined by that committee. I forbear to occupy the time to enumerate all these, but a few instances will suffice. In the matter, for example, of the combination of services, the permissible shortening of the Litany, the revised Lectionary, the Psalter, the permission to proceed from the Benedictus, or Jubilate, to the Communion Service, the shortening or combining of the prayers for the Royal Family, in our last proposal as to the use of the "Quicumque Vult," in all these and in others which I might cite it is most striking to discover how far we have gone in the way of meeting the recommendations of the English Archbishops' Committee. And remember, that committee not only had among its members several Chaplains who had served overseas, but have acknowledged that it was influenced by the reports of other Chaplains, and, I repeat, that our revised book has, in a large measure, met the desiderata expressed. The fact is, if we could go somewhat further in the matter of the modification of the Psalter, and if our House of Bishops would compose and authorize a more elastic and less formal service for optional use at Evensong, and possibly also provide for, say, once a month a service beginning with a hymn, followed by a sermon and the administration of the Holy Communion without Morning Prayer, I believe that, if we made these additional changes, our proposed revised book would very largely fulfil what are proposed as the needed reforms in the public worship of the Church after the war.

A second reason sometimes given in favour of a postponement of action on our part is that we should wait for a lead from the Church in the Motherland. I yield to no one in my respect, reverence and love for the Mother Church. Indeed, my affiliations during the most formative period of my life and ministry were much more intimately aligned with the Church in England than with that in Canada, and to this day I keep in very close and warm touch with the Great Mother over there. But in the matter of caring for our own domestic arrangements over here, I claim for our Church in Canada the independence of a grown-up daughter in her own household. The affection and loyalty of a married daughter are not marred or minimized because, as a wise housekeeper, she discovers that in the new home she has set up for herself conditions call for some changes and differences from the old home—changes due to new environment, etc. "Daughter I am in my mother's house, but mistress in my own."

The Headmaster of one of our schools, in his inaugural address a short time ago, used these significant words : "First, it must be a Canadian school, inspired with love for Canada, and in full touch with everything that is worthy in our free Canadian life." That is the destiny which we ought earnestly to visualize before us for our Church. To do its full share in moulding the religious and moral sentiment of Canada, our Church of England in this land must not be a mere exotic, but must be Canadianized, and build up traditions, loyalties, and even literature of its own. And so in the matter of the revision, adaptation and enrichment of a Prayer Book for our Canadian Church, we must have features distinctive of Canada, and it must be adapted to our environment. If we are asked to follow the leading of the Mother Church, we answer that we have been doing so. We have examined all that the able Committees of Convocation over there have so far put forth in the twelve years they have been working, and we have adopted much of it. But we think that the time has come to go forward for ourselves, because we are freer and less trammelled in doing so. And, to be thoroughly frank, there seem to me to be other reasons why waiting for the leading of the Church over there is gravely imprudent. The acute divisions in theological thought and ritual practice threaten two possible dangers, which are these : either an indefinite delay in revision arising from a deadlock, and a consequent leaving things as they are, or the adopting of such drastic changes as will lead to serious cleavage in the Church. We in Canada do not want either of these serious contingencies, and, therefore, I consider that it is the part of wisdom to act for ourselves, and that at once, and confirm and complete our safe, sane and conservative revision. It leaves the old book in all its precious beautiful lineaments the same, and in all its valued safeguards, doctrinally and integrally, the same book. And that is what we want. A neighbour from another fold, looking over our garden wall—a wall which may soon, in the providence of God, be pulled down—remarked the other day in regard to some of the drastic changes proposed in England : "When an old garden is being overhauled there is always reason to fear that the discovery may too late be made that something not only old, but also valuable, may be displaced irreparably. Some of us are sedulously trying to cultivate some of the very plants which you seem to want to uproot."

THE WAR

No Synod address would be complete without reference to the war. For over four years it has raged horribly. It has surpassed in unspeakable awfulness anything and everything in the annals of the world's history. Its toll of life and treasure, the tragedies wrought on land and sea and under the sea and in the air have been such as were undreamable four years ago. But even if it were appropriate and desirable to do it, time and language and imagination would fail me, even measurably, to depict them, and I shall not essay the task of trying to do it. Only would I attempt two things. First, I invite the representatives of our Canadian Church to thank God for the gallantry and chivalry of Canada's sons and for the noble part which they have been able to play in the struggle. Secondly, I would ask that we lift up our hearts to God in thanksgiving for the way in which the tide is turning in our favour, and thus trending towards the victory for which we are so ardently longing. But, my brothers, it is our solemn duty in an assembly representing the Church of God first of all to array before our minds in the most searching and careful light the moral and spiritual lessons disclosed by the war and the defects in our manner of life revealed by the war, and then most sedulously and prayerfully to formulate plans for profiting by these lessons and remedying the defects. Before doing that, however, there are two features of the war situation now actually present that even the members of a Church Council should not fail to consider and set their faces like flint against, and use their corporate strength and influence to imbue others with the same spirit. The first is war weariness, and the second is the peril of a premature peace.

Representing as we claim to do the teaching of Him who is the Prince of Peace, it may seem out of place for a Church assembly to favour and commend the continuance of the most destructive war the world has ever seen. But at the present moment, the propriety of accepting any other course is absolutely and hermetically sealed against us. What is more, it is our sacred duty as Christian men to do this and nothing else. Anything short of victory for our cause is not thinkable. It may be costing much but a premature peace would cost everything. If this were a war for the acquisition of territory or national gain or aggrandizement, it would be the clear obligation of a Christian Synod to cry aloud and spare not in declaring that the price was too great—that no added possession or national advantage was worth the cost, and that the awful carnage should at once stop. But what

we and our Allies are contending for is not for national possessions, but for those priceless possessions which money cannot buy—Liberty, Honour, Morality, Humanity, Mercy, and, in fact, all the things that make life worth living; the things that the Christ came into the world to bring. One look at the countries which under pan-Germanism have been ruthlessly robbed of these should convince us that we owe it not only to them but we owe it to the salvation of the world, we owe it to the highest good of humanity, we owe it to the awful price we have already paid, we owe it to the tears and the bleeding hearts in countless Canadian homes, we owe it to the wounded, maimed and limbless bodies of returned heroes, we owe it to the dear bodies of our dead sons which sleep in lonely graves overseas—we owe it to all these, and to incalculably more than these to “carry on,” no matter what trials and losses are before us. But this is only by the way. What we must all feel to be the primary duty of this meeting is to make provision for taking home to our hearts and making fertile in our lives the lessons of the war.

And first of all, the war has taught us that there has been a grave defect in the attitude of professedly Christian people to organized Christianity, or rather, to religion as the dominant guide and gauge of their lives. We knew this before, but the war has laid it so naked before our eyes that he that runs may see it.

The revelation has come to us in two ways. First of all, at home we had a right to expect surely that a Christian people in the most life-and-death struggle for a cause which they rightly claim to be God's cause would have flocked and fled for refuge and support before anything else to that sovereign God. In other words, that in addition to and over and above all other activities, religion would have been first with us. Say what we will, we have not been conscious of that. God has not been first, but only second. True, we have to admit, and that with devout thankfulness, that our people as a whole have risen in a marvellous way in the scale of moral dignity. As someone has said: “To the end of time this chapter in our history will shine with the lustre of an heroic age which shrank from no sacrifice, and which thought less of self-interest than of duty and of chivalry. Moral regeneration is traceable among all classes. It has been realized as never before that the self-centred life is as unworthy as it is unproductive of happiness. commonplace souls have risen to heights of grandeur in action and suffering. Sympathy has been born and reborn in many a callous

and hardened heart. Many who had been living without God and without any vision of the things that lie beyond the senses have awakened to the reality of the unseen and eternal world and have groped their way back from the far country to the eternal home of the soul." But, on the other hand, who will venture to say that there has been anything of the nature of a general or a national returning to God? In short, the spiritual response and the spiritual uplift have been not a little disappointing. Testimony to that effect will come from every clergyman and every Christian worker throughout the land. There has been a stirring, but it has not been in any degree general or adequate. In other words, the war has clearly demonstrated that in our ordinary life as a community, even in an extraordinary crisis in that life, religion has not played the part which it should. And then, again, abroad, overseas among the soldiers, while there have been many signal instances of a sublime and simple faith in God and in the Unseen, and while there is, thank God, a consensus of testimony on the part of the Chaplains of a gratifying appreciation in individual cases of the means of God's grace given to them, yet, how shall we express it? There is running through all the statements a sort of underlying implication, even a criticism, to the effect that religion as presented to the men before going to the war by our organized Christianity had not been such as to be to them a real thing, the *summum bonum* of their lives. There is not only the implication, but the clear complaint that there has been a defect in the Church's presentation of the Gospel message. That, it seems to me, is the first aspect of the question which as a Church and as a Synod representing the Church we must face, and that without blinking or evading the issue. *Nothing is wrong with the Gospel itself. But something is wrong—wrong that is, in its presentation.* What is it? This awful cataclysm has revealed with a blazing and penetrating light that there is, and if ever there was a time, unique and clamorous in its opportunity to set it right, it is now, and if not now, perhaps never. Volumes have been written with a view to pointing out the defects that have been revealed, and also giving suggestions for remedying them. It is obviously impossible to pass all these in review before us at this time, but a reference to a few of them may be helpful. It is stated, for example, that organized Christianity has lost touch with the vast bulk of our people—that the majority of people have lost the traditional habit of Church attendance. It is said that the Church has become merely a sort of side issue with many people,

at best a respectable thing which they deem it their duty to support in a half hearted way, but no longer a vital and fertile thing in their lives. It is contended that preaching has in a large measure lost its drawing power and that the faculty for worship has departed from men, and that the public services of the Church have ceased to interest people, especially thoughtful men, and so on. Remedies for all these have been searched out and are being earnestly given. Let us examine a few of them and see if we cannot take means to bring them into effect.

First of all, as to our Anglican services. It is claimed that they are too long, too stereotyped, and that our very familiarity with their words and phrases has taken from them the power of appeal. Can we, in our Canadian Church, do anything to remedy these defects? I believe we can, and it will be for us in the final form of our revised Prayer Book to endeavour to make provision for this. Our effort should be in some way to give freshness to familiar things.

Another recommendation is that there should be a simpler, straighter and more effective preaching of the Gospel message. And in this connection the whole question of the training and equipment of the clergy emerges. The clergy themselves at the front, who have been face to face with real spiritual struggles, and who write about it, are conscious of the lack in themselves. They have felt themselves imperfectly equipped. They plead not only for a longer period of training, but for a more practical training—and training not merely in theology, but in the elements of psychology and in public speaking. And, my brothers, there is no doubt that one of the most serious drawbacks in the Church is the lack of an adequate training of its agents. God's work demands from us the best human material we can give to it. We want not only the best calibre of men, but men more fully furnished with the equipment necessary for their work. A layman wrote the other day: "The Church already suffers seriously from the exiguity of the educational attainments she requires from her ministers. It is becoming urgently necessary that we should educate to a much higher point those who are to teach us in the Faith, and should educate them not merely in scholastics, but in independence of thought, boldness of judgment and knowledge of men and affairs." The average ordinand undergoes only about three years' training, when the period ought to be extended to five, or even seven, years. We Bishops often feel that the exigencies of the work and the inexorable demand for men constrain us to lay hands, if not suddenly, at all events,

much too soon on too many men. The inevitable result is inefficiency and failure to adorn the doctrine of God, their Saviour, with inviting power in presenting it. The remedy for this lies in the hands of the laity of the Church, and that in two ways. First, in so amply endowing our colleges that they can afford to have not only a full, but a fully effective staff of the best up-to-date available men. Secondly, in providing more adequate means for assisting students in their college courses. Men not infrequently curtail their courses and go out only very partially grounded not merely because they are needed in the field, but because their funds have become exhausted and they have to go.

In this connection permit me to ask this Synod to follow the lead of the Church in the Motherland in what it is undertaking to do just now. A strong organization has been formed to do two things. First, to seek out through the Chaplains suitable candidates for the work of the Ministry among the soldiers, men whose hearts God has touched, men who have been in vital touch with the things that count in life, and men who, consequently, will import into their future work the keenness and the reality and the spirit which has been termed "the moral equivalent of the war." The second function of the organization is to provide a fund in advance for the training of these men, so that when they say to God and His Church, "Here am I; send me, train me," there will be no delay in accepting them. I would venture to suggest that this meeting, before it closes, will take up this supremely important subject and appoint a strong committee to carry it out. The Church wants these men and must not lose them, men that have not counted their lives dear to them for the sake of God and the right. I make no apology for dwelling so long upon the necessity of a more fully-trained ministry, for it is of paramount importance.

Another requisite looking towards a reconstruction of religion, unanimously recommended by all the earnest men who have thought and written on the subject, is a *revival of family religion*, and its twin requisite, *religious education in our schools*. I have so frequently dwelt upon these questions in my various addresses that it may be thought that they have become an obsession with me. But, my brothers, say what we will, the lack of the recognition of God in the families of our country and the worshipping of God there, and the practical absence of religious instruction in our schools are at the bottom of the loss of the proper grip of religion on the rank and file of our people. We talk of making the public services of our Church more attractive in the

hope that they will create a taste for sacred things. To my mind, the taste must be created somewhere else and the real function of the public service is more to satisfy a need and a taste already created. And where can that taste and need be better created than in the growing children in the home and in the school? In any religious reconstruction following the war, therefore, let there be put in the forefront a reconstruction of the cultivation and practice of religion in the home and in the school. To that end, it is strongly recommended by all who have written and thought about this that the clergy must transfer more of their activities from the Church, with its guilds and its constantly recurring meetings, to the pastoral work among the homes of our people. I could say much more about this, but I refrain from lack of time. A reconstruction also in our educational system is a *sine qua non*. And while as loyal citizens and educationists we work earnestly for other aspects of change and reform, as Christian men and Churchman, let us fearlessly address ourselves to bringing back into our schools not only fine ethics and high ideals for good citizenship, but fair and fine conceptions of God and the worship and recognition of Him. Someone has said that "secular education has been graded and made adaptable to every need of man save the needs of his soul." Yet here in Canada while we have felt this, we have stood aside and our public men have shied and bolted from the task of setting things right because, forsooth, it is claimed that it bristles with difficulties. The fact is, we have been pusillanimous, and in the meantime, generations of our citizens have suffered in their completed make-up. We have been cowards. Let us be brave for the future.

CHURCH UNION

I have only time to refer to one other detriment to the free course and full influence of Christianity which comes out in the forefront of any serious thinking arising from the experience of the war. That detriment is the want of a united front. We have talked with pious regret for years about our "unhappy divisions." We have passed resolutions full of longing aspirations. We have indulged in pious sentiment and greeted one another at reciprocal fraternal conferences. But we remain divided. The experience of the awful calamity of the war cries out "This is wrong." The actual conduct of the campaign with growing insistence for four years from its own needs and the requisite elements of success, cries out "This is a mistake." The Allied Forces while they had no coherence in command

or any united and co-operative action saw that the Kaiser was watching with smiling interest and waiting to leap into a cleavage between them and work it to his own ends. Their union and the union of governments and other organizations during the crisis of facing a common foe—all these place before our divided Christianity, one combined message which is this: "Cease your divisions. You, too, are facing one common, awful and resourceful foe, who for centuries has been smiling up his sleeve at the internecine differences that are wasting your strength and dividing your forces. And he has been profiting by them. Learn wisdom. Draw together your scattered forces, join up your broken ranks and face the foe with a united front, and with solid phalanxes. A truce to your differences." That is the word that comes from our battlefields. That is the experience which comes bleeding out of the dreadful fray and speaks to us. That is the conviction borne home into the hearts of all our Chaplains, no matter what their party stripe has been or what the colour of their stoles or the cut of their coats has been. With one united chorus, voices come to us in one harmonious pleading that we henceforth be done with our divisions. Listen to the words of just one of these Chaplains: "We must co-operate with other churches. This seems to the writer to be almost the dominant lesson of the war. Very many of our men have had their faith in God burned into them in the hard school of reality. They have found God because they felt the need for Him; and for them He is the great principle of love and unity. They will have simply no use for any church that formulates religion in terms of division; and if they find that membership of any religious body in which they wish to consecrate and make effective the faith that has become theirs brings with it the necessary consequence of suspicion and of competition with other bodies, they will keep their faith to themselves, and the Church will have lost their allegiance, perhaps for ever. It is by no means meant that differences are to be minimized, or the peculiar heritage of the Church abrogated or surrendered, but what is meant is that, in the great battle that will have to be fought for the Kingdom of God, it will be courting failure if forces are dissipated by competition or unwillingness to co-operate as far as possible." There is truth in that statement.

My brothers, what are we of the Church of England in Canada going to do about this? We must do something. I have never been one of those who are in search for short cuts to union, or would in securing it compromise or surrender our

heritage as a Church. But my soul is aflame with the unescapable urgency of acting at this solemn and psychological moment when God is calling us to act. I plead that as a Church we really do something tangible and practical. And to that end, let us put to ourselves frankly the question whether we have not been, to put it mildly, not a little to blame in the past? Have we been quite responsive enough? Have we been not just a little too aloof in our attitude to others? The door of opportunity for things that lead to union I believe is wider open to-day than it has ever been. In what attitude as a Church are we to stand before that open door? Will it be with a jealous eye on our ancient treasures, and a cry of "hands off;" will it be with princely pomp and arrogant spirit sternly guarding our heritage, precious as it is? If so, the door may be shut in our faces. Or will it be in the spirit of the Master, girt about the waist like Him with the towel, emblematical of willingness to serve, to reciprocate, to co-operate and to lay all the treasures and traditions of our valued inheritance upon the altar of the united effort for the good of mankind? If we do that, the door will be open, open wide and our entry will gloriously welcomed.

ANOTHER SUBJECT

The war has revealed the prevalence of social evils in the community and diseases resulting from them which the Church must bravely and courageously do its part in combating. The existence of these revolting conditions was known before, but their prevalence, as I have said, has been laid bare by the war to such an extent that one of the gravest after-war problems must be an organized campaign against the awful menace. One of the chief functions of our Social Service Council will be to co-operate in this effort and I wish to confer with them on a proposal, brought before me from overseas, looking to the formation of a national council for Canada with Provincial Councils to co-operate with it.

My brothers, I have dwelt long on what I have deemed to be the challenge to the Church of the present crisis in the hope that as President of this Supreme Council of our beloved Church, I might do "my bit," however small, in firing our imagination and quickening our zeal and thus inducing us all, Bishops, clergy and laity, to gird up our loins and do all that in us lies to lift up our Church, our Christianity, to the plane and standard of influence in the world where it ought to be, and where at present it is not. In taking means and devising plans for doing this,

may I humbly suggest to the Synod that after an illuminating discussion, we constitute a number of well and wisely selected committees to deal with different aspects of what we set ourselves to accomplish. For example, there should be a Church War Commission, a committee to deal with the supremely important question of the returned soldier, a committee to get into touch with likely candidates for the ministry, and to make provision for their training. Let me suggest also that in this country of immense distances most of those committees, at least such as that on the returned soldiers, should not meet merely in one centre, but that at all events sub-committees of them should be peripatetic and should meet at different centres so as to co-operate with local committees in all the larger centres of our Dominion, in order not merely to stimulate action but to co-ordinate the action of the whole Church.

There are many other subjects which I would fain speak about, but I have kept you much too long already. I would like to have referred to the sad tragedy in Halifax, that stricken city at the eastern gate of our Dominion, and to bespeak sympathy and support for the diocese there. The whole Church in Canada should see to it that the Church people there are not left without the means for restoring their buildings. I should like to have paid a warm tribute to that wonderful organization, the W.A., which, war or no war, goes on from strength to strength with its good work. While we men shrank from the expense of meeting in the West, they have had the courage to go there. My only regret is that I cannot be in my See City to welcome them to the West, and personally to bid them Godspeed. I am sure this meeting will follow them with its best wishes, and when they open their sessions send to them its warmest greetings. I would like also to have paid a much deserved tribute to the overseas Chaplains belonging to our Church for the really splendid work they have done. They have shown themselves to be not only true men of God, but true brothers and comrades to the men on service, and generally most gallant officers. Lack of time also prevents me from making more than a passing reference to what we owe to our two Episcopal brothers, Bishops de Pencier and Richardson, the former our Canadian soldier Bishop, who while serving as Chaplain to his battalion, did most valuable work among the men as Bishop in confirmations, etc., and who we are glad to know, returns to represent Episcopally our Canadian Church overseas. Bishop Richardson went over at the request of the House of Bishops to take a word of cheer from the Church

to our soldier-boys at the front. He did the work admirably, and has given us a most valuable report of the conditions as he found them.

Well, brethren, I must not keep you longer. May God be with us in the special power of His Spirit, and help us to have a right judgment at this specially critical period.

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

The calling of the roll of Clerical and Lay Delegates was then proceeded with, showing that there were present 110 clerical and 72 lay members of the Synod and, that therefore, a quorum was present.

Moved by Mr. Chancellor Worrell, seconded by Mr. E. G. Henderson, and Resolved :

That Mr. Chancellor Davidson take the Chair :

On taking the Chair, Mr. Chancellor Davidson offered prayer. He then asked for nominations for the office of Prolocutor.

The following were nominated :

The Ven. Archdeacon Heathcote, nominated by Mr. E. G. Henderson and Very Rev. Dean Starr.

Very Rev. Dean Llwyd, nominated by Ven. Archdeacon Richardson, and Mr. R. J. Carson.

Rev. Precentor Tucker, nominated by Judge Ermatinger and Rev. Canon Fitzgerald.

Rev. Dr. Seager, nominated by Rev. F. H. Graham and Ven. Archdeacon Beer.

Rev. Dr. Symonds, nominated by Ven. Archdeacon Patterson-Smyth and Rev. Dr. Cayley.

Moved by Mr. Chancellor Worrell, seconded by Mr. E. G. Henderson, and Resolved :

That the Rev. W. M. Loucks, and Mr. R. W. Allin be scrutineers to take the vote for Prolocutor.

The vote was then proceeded with and after counting the ballots the scrutineers presented the following report :

The scrutineers appointed to count the votes for Prolocutor, beg leave to announce as follows :

The Reverend Precentor Tucker.....	59
Very Reverend J. P. D. Llwyd.....	56
Ven. Archdeacon F. C. C. Heathcote.....	33
Rev. C. A. Seager, D.D.....	16
Rev. H. Symonds, D.D.....	12

 176

Votes necessary to elect 89.

WALTER M. LOUCKS,
R. W. ALLIN.

No election ; there not being a majority for any nominee.

The last name then drops and a new ballot is required on all four remaining names.

L. H. DAVIDSON,
Chairman.

The second ballot was then proceeded with.

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

That when the House adjourns it stands adjourned until 8.15 p.m.

The scrutineers presented the following report of the second ballot:

We the undersigned appointed to act as scrutineers in the election of Prolocutor of the Lower House, beg to report the result of the second ballot as follows :

Dean Llwyd.....	70
Precentor Tucker.....	65
Archdeacon Heathcote.....	29
Dr. Seager.....	7

 171

WALTER M. LOUCKS
R. W. ALLIN

No nominee having received the requisite number of votes a new ballot is ordered on the three remaining names.

L. H. DAVIDSON,
Chairman.

The third ballot was then proceeded with.

The Hon. Clerical Secretary read the following correspondence:

1. From Mr. H. H. Hemingway, Waterdown, Conn., appointed as Lay Representative of the deputation from the Church in the United States, regretting his inability to be present.

2. From Mr. L. H. Paddock of Detroit notifying the Synod, that Mr. James C. Smith, appointed a Lay Representative from the Church in the United States had died a year ago.

The Right Rev. James H. Darlington, Bishop of Harrisburg, having come into the room was admitted to a seat on the platform.

The Rev. Canon Smart of St. John's, Newfoundland, was admitted to a seat on the floor of the House.

The Rev. Dr. Jessup of Buffalo, Diocese of Western New York was admitted to a seat on the floor of the House.

The scrutineers presented the following as the result of the third ballot:

We the undersigned, appointed to act as scrutineers in the election of Prolocutor for the Lower House, beg to report as follows for the third ballot :

Dean Llwyd.....	88
Precentor Tucker.....	64
Archdeacon Heathcote.....	17

169

Necessary for election 85.

We beg to report the election of Very Rev. Dean Llwyd.

WALTER M. LOUCKS
R. W. ALLIN

The Chairman declared the Very Rev. Dean Llwyd duly elected Prolocutor and requested his nominator and seconder to attend him to the Upper House.

The Very Rev. Dean Llwyd was then conducted to the Upper House by his nominator and seconder, the Ven. Archdeacon Richardson and Mr. R. J. Carson. On their return the Ven. Archdeacon Richardson stated that the Prolocutor elect had been heartily and enthusiastically received by the Archbishops and Bishops of the Upper House.

Mr. Chancellor Davidson then received the Prolocutor and conducted him to his seat on the platform.

The Rev. Precentor Tucker was nominated Deputy Prolocutor.

The Prolocutor cast a vote for the Deputy Prolocutor, and declared Rev. Precentor Tucker as duly elected.

The Prolocutor then nominated as Assessors Mr. Chancellor Davidson and Mr. Chancellor Worrell.

Moved by Dean Starr, seconded by Archdeacon Armitage, and Resolved :

That Archdeacon Ingles be re-elected Hon. Clerical Secretary.

Moved by Mr. W. B. Carroll, seconded by Mr. T. Mortimer, and Resolved :

That Mr. F. H. Gisborne be re-elected Hon. Lay Secretary.

Moved by Mr. R. J. Carson, seconded by Mr. W. B. Carroll, and Resolved :

That His Honour Judge Macdonald be re-elected Treasurer.

Moved by Mr. W. B. Carroll, seconded by Mr. E. G. Henderson, and Resolved :

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

Moved by Judge Macdonald, seconded by Dean Starr, and Resolved :

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

The following messages were received from the Upper House :

MESSAGE NO. 1 was received from the Upper House informing the Lower House that the Rev. H. O. Tremayne, M.A., and the Rev. J. S. Broughall, M.A., had been appointed Secretaries of the Upper House.

MESSAGE NO. 2 was received from the Upper House stating that the report of the Committee on the Hymn Book had been adopted and asking the concurrence of the Lower House.

MESSAGE NO. 3 was received from the Upper House requesting the concurrence of the Lower House in fixing Monday morning immediately after routine business for considering the Report of the Committee on Prayer Book Revision.

MESSAGE NO. 4 was received from the Upper House asking the concurrence of the Lower House in fixing 11 and 11.30 a.m. respectively on Thursday morning as the time for receiving the deputations from the City of Toronto and the Churches in the United States and Newfoundland.

MESSAGE No. 5 was received from the Upper House asking the concurrence of the Lower House in fixing 12 o'clock on Monday next as the time for receiving the delegates from the Presbyterian Church in Canada.

On motion the House adjourned until 8.15 p.m.

EVENING SESSION.

At 8.15 the House re-assembled.

Moved by Mr. Chancellor Worrell, seconded by Mr. Justice Hodgins, and Resolved :

That the roll of members as called by the Hon. Secretaries be referred to the Committee on Credentials.

Moved by Mr. Justice Hodgins, seconded by Mr. E. G. Henderson, and Resolved :

That the rules of order be suspended that he may introduce the motion of which he had given notice as printed on page 10 of the Convening Circular.

Moved by Mr. Justice Hodgins, seconded by Mr. E. G. Henderson, and Resolved :

"That it is one of the most pressing responsibilities of the Anglican Communion in Canada which has over one hundred thousand of its sons overseas, to inform itself as to what is and will be their attitude to the Church and its services and to realize and use in its work the lessons of the war, both spiritual and practical. To that end it is obviously its duty to provide a means whereby the members of the Church should learn, at first hand from the Chaplains who have gone over as representing the Church, and if possible from some returned lay members, the impressions and conclusions gained by them at the front, so that the work of the Church may go forward with full knowledge of the conditions produced by the war and which may powerfully affect Christian effort.

"Therefore be it resolved that the General Synod the Upper House concurring, set apart a day early in its Session for the purpose of hearing the message from the front which its Bishops, clergy and laymen may have to deliver, and, if possible, to confer with them as to the best means of profiting by the same."

Moved by Mr. Justice Hodgins, seconded by Mr. E. G. Henderson, and Resolved :

That a message be sent to the Upper House communicating the foregoing resolution with a request to fix to-morrow at 2.30 for hearing the Overseas Chaplains.

Moved by Mr. Chancellor Worrell, seconded by Rev. C. R. Littler, and Resolved :

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

DEALING WITH MESSAGES FROM THE UPPER HOUSE.

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

That Message No. 2 from the Upper House respecting the report of the Committee on the Hymn Book be considered after the report of the Committee has been presented to the House.

Moved by Mr. Chancellor Worrell, seconded by Mr. E. G. Henderson and Resolved :

That the Lower House concur in Message No. 3 of Upper House fixing Monday immediately after routine business for the consideration of the report of the Committee on revision, etc., of Prayer Book, and that the Upper House be respectfully requested to sit in Joint Session with the Lower House in such consideration.

Moved by Mr. Chancellor Worrell, seconded by Judge McDonald, and Resolved :

That Messages of the Upper House, Numbers 4 and 5 respecting the reception of delegates from the City of Toronto, the American Church and the Presbyterian Church in Canada be concurred in.

Moved by Mr. Chancellor Worrell, seconded by Judge Er-matinger, and Resolved :

That the names of the officials of the House be communicated to the Upper House.

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

That the Memorials received by the Secretaries and printed in the Convening Circular and subsequently thereto and printed, be received and be taken as read and be considered in the regular order of business.

The Rev. Canon Rexford presented the Report of the Sunday School Commission printed in the Convening Circular.

Moved by Canon Rexford, seconded by Mr. T. Mortimer, and Resolved :

That the report of the Sunday School Commission on page 15 and following pages now presented be received.

The Rev. Dr. Rexford presented the Report of the Committee on the proposed amendments to Canon VII.

Moved by Canon Rexford, seconded by Mr. T. Mortimer and Resolved :

That the Report of the Committee on the Proposed Amendment of Canon VII. be received.

Archdeacon Armitage presented the Report of the "Joint Committee on the Adaptation, Enrichment and Revision of the Book of Common Prayer," as printed and distributed to the members of the Synod, with the exception of the portion of the Report on pages 2 and 3 of the Report, beginning with the words : "While it does not give the graphic. . . an interest in the subject under review."

Moved by Archdeacon Armitage, seconded by Mr. Chas. Jenkins, and Resolved :

That the Report of the Joint Committee of both Houses on the Adaptation, Endowment and Revision of the Book of Common Prayer be Received.

Archdeacon Armitage presented the Report of the Committee on Beneficiary Funds.

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

That the Report of the Committee on Beneficiary Funds be received.

Archdeacon Ingles presented the first Financial Report of the Council for Social Service.

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

That the First Financial Report of the Council for Social Service be received.

The Rev. Professor Cosgrave presented the Report of the Committee on Divinity Degrees :

Moved by Rev. F. H. Cosgrave, seconded by Rev. Dr. Waller, and Resolved :

That the Report of the Board of Examiners for Divinity Degrees be received.

Mr. Chancellor Worrell presented the Report of the Hymnal Committee :

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

That the report of the Hymnal Committee be received.

Mr. Chancellor Worrell presented the report of the Committee on Provincial Boundaries.

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

That the Report of the Committee on Provincial Boundaries be received.

Judge Macdonald, Hon. Treasurer, presented the Treasurer's Report.

TREASURER'S REPORT

DETAILED STATEMENT OF RECEIPTS AND DISBURSEMENTS OF THE GENERAL TREASURER FOR THE FUND

From 2nd September, 1915, to 2nd September, 1918.

General

Offertory at the service opening of the General Synod, September, 1915.....	\$ 70 00
Diocesan Assessments.....	12,841 15
Savings Bank Interest, General Fund.....	304 05

Prayer Book Revenue

Received from Cambridge Corporation.....	\$ 1,500 00
Savings Bank Interest, P.B.N.....	117 23

The Book of Common Praise

Royalties received from Oxford University Press :	
2nd August, 1915, to 6th Sept., 1916, £462 14s. 8d....	\$ 2,244 25
7th Sept., 1916, to 7th Sept., 1917, £303 1s. 6d.....	1,469 92
1st Sept., 1917, to 31st July, 1918, £347 4s. 3d.....	1,683 97

THE GENERAL SYNOD OF THE CHURCH OF ENGLAND IN CANADA

Herbert S. McDonald, Honorary Treasurer

TRAVELLING EXPENSES, DELEGATES, SESSION 1915

Paid by the Treasurer to the Treasurers of the Dioceses, respectively.

Huron.....	\$ 105 80
Ottawa.....	159 95
Nova Scotia.....	731 61
Montreal.....	266 03
Niagara.....	20 70
Rupert's Land.....	787 35
Keewatin.....	78 00

FIRST DAY.

39

MacKenzie River.....	\$ 109 00
Qu'Appelle.....	1,006 01
Kootenay.....	435 80
Saskatchewan.....	578 30
Athabasca.....	296 90
Columbia.....	857 81
Moosomin.....	34 55
Edmonton.....	805 76
Yukon.....	392 90
Caledonia.....	202 45
Quebec.....	245 95
Fredericton.....	458 81
Algoma.....	53 51
Calgary.....	1,063 00
New Westminster.....	1,418 31
Ontario.....	82 52
Cariboo.....	140 45
	<hr/>
	\$10,331 47

THE GENERAL SYNOD OF THE CHURCH OF ENGLAND IN CANADA

Herbert S. McDonald, Honorary Treasurer

STATEMENT OF RECEIPTS AND DISBURSEMENTS

From 2nd Sept., 1915, to Sept., 1918.

Receipts

1916.			Apportionment from Diocese
Feb.	12.	Apportionment Diocese of Huron.....	\$ 1,230 00
	12.	“ “ Ottawa.....	592 50
	14.	“ “ Nova Scotia.....	862 50
	15.	“ “ Montreal.....	1,050 00
	15.	“ “ Rupert's Land...	893 65
	15.	“ “ Niagara.....	592 50
	18.	“ “ Keewatin.....	142 50
	19.	“ “ Toronto.....	1,875 00
	21.	“ “ Qu'Appelle.....	885 00
	22.	“ “ Kootenay.....	225 00
	23.	“ “ Saskatchewan....	547 50
	28.	“ “ Athabasca.....	82 50

				Apportionment from Diocese
1916.	Feb.	28.	Apportionment Diocese of Columbia	\$ 262 50
		29.	“ “ Moosomin	120 00
		29.	“ “ Edmonton	285 00
	Mar.	3.	“ “ Caledonia	127 50
		7.	“ “ Quebec	547 50
		8.	“ “ Fredericton	607 50
		10.	“ “ Algoma	405 00
		11.	“ “ Calgary	412 50
		11.	“ “ New Westminster	465 00
		21.	“ “ Ontario	525 00
	May	29.	“ “ Cariboo	105 00
				\$12,841 15

THE GENERAL SYNOD

THE REVISION OF THE BOOK OF COMMON PRAYER

Receipts

1915	Aug.	17.	Balance at credit Savings Bank acc. Molsons Bank, Brockville	\$1,454 25
	Dec.	31.	Accrued int. on Savings Bk. deposit	21 86
1916.	June	30.	“ “ “ “ “	21 82
	Dec.	31.	“ “ “ “ “	21 83
1917.	June	30.	“ “ “ “ “	23 03
	Dec.	31.	“ “ “ “ “	19 03
1918.	June	30.	“ “ “ “ “	10 66
	Aug.	2.	Cash proceeds of cheque	1,500 00
				\$3,071 49

Expenditures

		Cheque	
1916.	Jan. 22.	Cheque to Dr. Armitage to pay expenditures	35 \$ 25 00
	Aug. 29.	Cheque to Dr. Armitage to pay expenditures	36 25 00

		Cheque	
1917.			
Nov.	5. Dr. Armitage to pay expenses members of Committee Meeting at Toronto, 13-19 Sept., as certified. . . .	37	\$ 616 53
	5. Dr. Armitage to pay expenditure, "petty cash"	38	50 00
1918.			
Feb.	20. Dr. Armitage (by direction of Bishop of Toronto and J. A. Worrell) for printing . .	39	200 00
June	28. Cost of cable message to Cambridge Corporation	40	2 89
Nov.	2. Dr. Armitage to pay travelling expenses committee	41	915 45
			<hr style="width: 100px; margin-left: auto; margin-right: 0;"/> \$1,834 87
1918, 2nd September, balance			\$1,236 62

THE GENERAL SYNOD OF THE CHURCH OF ENGLAND IN CANADA

Herbert S. McDonald, Honorary Treasurer

SUNDRY DISBURSEMENTS

		No. of cheque.	
1915.			
Sept.	23. Draft to pay travelling expenses, Bishop Lloyd, preacher at opening Session of General Synod	257	\$ 30 25
Oct.	5. Provost Macklem, to pay for services of servants and at Trinity College, care of Hall, etc.	258	15 00
	15. Archdeacon Ingles, wages for "page," 10 days' attendance at Synod at \$1.00 per day, \$10.00, and to pay for a table purchased for use of Synod, \$2.40	259	12 40
Nov.	5. Miss E. Cannon, services as stenographer	260	55 50
	5. O. B. Stanton & Wilson Co., Ltd., for goods, furniture, and express charges, paid	261	41 50
	5. Lansing Lewis, D.C.L., travelling expenses re audit of Treasurer's acc'ts . .	262	9 35

		No. of Cheque		
Nov.	5.	M. Rawlinson & Co., amt. of acc. for cartage.....	263	\$ 3 00
	5.	The Brockville "Times," acc. for printing.....	264	3 50
	5.	The Bryant Press Ltd., acc. for printing, convening circular, etc.	265	209 30
Dec.	2.	Ven. C. L. Ingles, Hon. Clerical Secretary, amount of honorarium voted to him by Synod.....	266	100 00
	6.	Miss Isabella Buchan (Winnipeg), her acc. for copying messages of the Lower House as certified by Archdeacon Ingles, and paper.....	267	6 50
Dec.	9.	R. V. Hains, Halifax, N.S., to his accs. incurred by Committee <i>re</i> Change of Name of Church, \$4.50; postages, 90c.; (certified by Archdeacon Ingles), and to pay 10c. exchange on cheque.....	268	5 50
1916.				
Feb.	4.	Sauts & Pollard, Limited (Winnipeg) acc. for 500 statistical sheets furnished by "Free Press Job Department," and certified by Dean Coombs and marked "O.K." by the Primate.	269	76 00
	14.	Brockville "Times," acc. printing Notice to Diocesan Treasurers as to apportionments.....	272	2 25
Mar.	4.	Bryant Press, printing Journal of Synod, etc.....	299	1,120 02
1918.				
May	15.	Bryant Press, cheque to get Canadian Express Company Money Order to pay account, \$2.50.....	301	2 55
Aug.	—.	Molsons Bank, exchange on cheques, sundry times.....		2 25
	20.	Postage (3 years), express charges....	303	10 00
				\$ 1,749 22

REPORT OF THE GENERAL TREASURERS OF THE CHURCH OF ENGLAND IN CANADA

For the period from 2nd Sept., 1915, to 2nd Sept., 1918.

1915. Sept.	1. Cash in hand in Molsons Bank, Brockville, General Account	\$ 2,728 72	
	Prayer Book Committee	1,454 26	
	Bal. <i>re</i> Book of Common Prayer	229 42	
			<u>\$ 4,412 40</u>
Sept.	Rec'd offertory from Opening Session, General Synod	\$ 70 00	
	Diocesan Assesments	12,841 15	
	Bank Interest, General Fund	300 05	
			<u>\$13,211 20</u>
	Prayer Book Revision from Cam- bridge Press	1,500 00	
	Accrued interest	117 23	
			<u>\$ 1,617, 23</u>
	Book of Common Praise, 1916 royalties from Oxford Press, from 2nd August, 1915, to 5th September, 1916	2,244 25	
	From Sept. 7th, 1915, to 7th Sept., 1917	1,469 92	
	1918, from 1st Sept., 1917, to 31st July, 1918	1,683 97	
			<u>\$ 5,398 14</u>
			<u>\$ 24,638 97</u>
			\$ 24,638 97

DISBURSEMENTS.

Traveling expenses, delegates to Gen- eral Synod	\$10,331 47
Travelling expenses <i>re</i> Revision of Prayer Book and for printing and for cable messages	1,834 87
Printing, typing, postage and sun- dries as in detailed account	1,749 22

Paid to Gen. Treasurer, M.S.

C.C., Royalties Book of Common Prayer :

September, 1916, £462 14s. 8d..	\$ 2,244 25
September, 1917, £303 1s. 6d...	1,469 92
September, 1918, £347 4s. 3d...	1,683 97

On hand.....	\$19,313 70	\$19,313 70
Gen. acc. Savings Bk., Molsons Bank.....	\$ 3,958 58	
General acc., Molsons Bank....	103 07	
Prayer Book acc.....	1,236 62	
	<hr/>	
	\$ 5,325 27	\$ 3,325 27
		<hr/>
		\$24,638 97

STATEMENT.

The General Synod of the Church of England in Canada and the Molsons Bank.

To Herbert S. McDonald, Honorary Treasurer of the General Synod :

Dear Sir,—The following were the balances at the credit of the several General Synod Accounts at this office on 2nd September, 1918 :

General Account ; General Synod Savings Bank Acc. in trust.....	\$ 3,985 58
Current account in trust.....	103 07
Savings Bank account in trust, in the matter of the Revision of the Book of Common Prayer.....	1,236 62
	<hr/>
	\$ 5,325 27

Dated Brockville, 3rd September, 1918.

Certified correct for the Molsons Bank.

(Sgd.) H. K. GIBSON,
P. Manager.

Herbert S. McDonald, Honorary Treasurer,

In account with

THE GENERAL SYNOD OF THE CHURCH OF ENGLAND IN CANADA.

Re THE BOOK OF COMMON PRAYER.

Statement of royalties received from the Oxford University Press, August 2nd, 1915, to September 6th, 1916, £462 14s. 8d. at \$4.85 to the £.....\$	2,244 25
September 7th, 1916, to September 7th, 1917, £303 1s. 6d. at \$4.85 to the £.....	1,469 92
September 3rd, 1918,—1st September, 1917, to 31st July, 1918, £347 4s. 3d.....	1,683 97
	<hr/>

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

Respectfully submitted,

(Signed) HERBERT S. McDONALD,
Hon. Treasurer of the General Synod.

Brockville,
September 3rd, 1918.

Moved by Judge Macdonald, seconded by Mr. Chancellor Davidson, and Resolved :

That the Treasurer's Report be received.

Dr. Lansing Lewis presented the Report of the Auditors :

AUDITORS' REPORT.

We beg to report that we have examined the books and accounts of the Hon. Treasurer and, as on previous occasions, found disbursements all properly vouched and everything kept in the most careful manner. The amounts received as royalties *re* the Book of Common Praise, which go intact to the M.S.C.C., have been duly incorporated in the statement. The Hon. Treasurer, in his devotion to the Church, has not availed himself of the amount placed at his disposal for clerical assistance, but has undertaken the whole work himself. He has, upon the order of the Executive officers, paid out certain amounts for which he has not been furnished any accounts of details. We mention

this fact because, whilst not wishing to blame anybody, we believe the Church and all her organizations should show an example of special strictness and exactitude in money matters.

LANSING LEWIS,
R. J. CARSON,
Hon. Auditors.

BROCKVILLE, Sept. 4th, 1918.

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

That the Auditors' Report be adopted :

MESSAGE No. 6 was received from the Upper House informing the Lower House that the Upper House had adopted the Report of the Committee on Doctrine and Worship and asking for the concurrence of the Lower House.

MESSAGE No. 7 was received from the Upper House, concurring in the election of the Registrar.

MESSAGE No. 8 was received from the Upper House, concurring in the message respecting the hearing of Overseas Chaplains.

MESSAGE No. 9 was received from the Upper House, concurring in Message from the Lower House, asking for a Joint Session on Monday to consider the Report of the Committee on Prayer Book Revision.

MESSAGE No. 10 was received from the Upper House, asking the Lower House to concur in appointing a Joint Committee to consider the question of publishing a Church Newspaper.

Moved by Mr. Chancellor Davidson, seconded by Mr. Chancellor Worrell, and

Resolved : *That* this House concur in Message No. 10 on the understanding that the Joint Committee do report their conclusion to the Synod before any action be taken.

Notices of Motion were given by Mr. Charles Jenkins, Rev. C. R. Littler, Rev. Canon Plumtre (two), Archdeacon Howcroft (two), and Mr. Chancellor Worrell.

At 10 p.m. the Synod adjourned.

Confirmed.
Oct. 12th, 1918.

J. P. D. LLWYD,
Prolocutor.

Second Day

Thursday, September 12th, 1918.

MORNING SESSION.

At 9.30 a.m. Morning Prayer was said in St. James' Cathedral. At 10 a.m. the Lower House re-assembled in the Parish House. The prayers were said by the Prolocutor after which the Minutes were read and confirmed :

Mr. Charles Jenkins questioned the wisdom of retaining in the Auditor's Report the reference to the paying out of certain amounts for which the Treasurer has not received any accounts or details.

The order of Proceedings was suspended in order that Mr. Jenkins might introduce the following motion :

Moved by Mr. C. Jenkins, seconded by Mr. A. H. Backus,

That the clause in the Auditor's Report, referring to absence of details be stricken out from the passage beginning, "He has upon the order of the Executive officers, paid out certain amounts for which he has not been furnished any accounts or details. We mention this fact because whilst not wishing to blame anybody we believe the Church and all her organizations should show an example of special strictness and exactitude in money matters."

On the vote being taken it was decided in the negative :

The Prolocutor asked the Rev. Precentor Tucker to take his seat on the platform as Deputy Prolocutor.

MESSAGE NO. 11 was received from the Upper House informing the Lower House that the Upper House had appointed the Metropolitan of British Columbia, the Archbishop of Algoma and the Bishop of Ottawa to confer with a similar Committee from the Lower House to determine what subjects and matters should be discussed in Joint Session.

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

That Message No. 11 be concurred in, and that the members of the Committee for this House be appointed by the Prolocutor and to report to the Upper House.

MESSAGE NO. 12 was received from the Upper House asking that a Joint Committee be appointed to confer with the Executive Committee of the Church Bible and Prayer Book Society with a view to securing their co-operation in the distribution of literature

to counteract the movements at present weakening the life of the Church.

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

That Message No. 12 from the Upper House be concurred in.

The Prolocutor nominated the following as the Committee on printing and orders of the day :

Rev. Canon Jefferey	Mr. James H. Macgill
Rev. Canon Vernon	Mr. R. W. Allin
Archdeacon MacKay	

Whose business shall be to prepare every evening a full agenda for the following day, and later in the Session to select important business and bring it forward:

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

That all reports printed in the Convening Circular and supplements thereto be received and stand referred to the Committee on Printing and Orders of the day.

THE PROLOCUTOR NOMINATED THE FOLLOWING COMMITTEE ON NOMINATIONS, VIZ:

CLERICAL	LAY
<i>Diocese Nova Scotia,</i> Canon Vroom,	R. V. Harris.
<i>Diocese Quebec,</i> Dean Shreve,	J. Mackinnon.
<i>Diocese Toronto,</i> Provost Macklem,	R. W. Allin.
<i>Diocese Fredericton,</i> Dean Neales,	Chancellor Teed.
<i>Diocese Montreal,</i> Dean Evans,	Chancellor Davidson.
<i>Diocese Huron,</i> Principal Waller,	Chas. Jenkins.
<i>Diocese Ontario,</i> Archdeacon Beamish,	Judge McDonald.
<i>Diocese Algoma,</i> Archdeacon Gilmour,	Chancellor Boyce.
<i>Diocese Niagara,</i> Archdeacon Forneret,	Hon. R. Harcourt.
<i>Diocese Ottawa,</i> Canon Snowdon,	F. H. Gisborne.

<i>Diocese Rupert's Land,</i> Canon McElheran,	Chancellor Machray.
<i>Diocese Moosonee,</i> Archdeacon Woodall,	G. B. Nicholson.
<i>Diocese Saskatchewan,</i> Archdeacon Dewdney,	Adam Turner.
<i>Diocese Athabaska,</i> Archdeacon White,	Chancellor Bury.
<i>Diocese Qu'Appelle,</i> Archdeacon Johnson,	Mr. Justice Biglow.
<i>Diocese Calgary,</i> Dean Paget,	E. J. Fream.
<i>Diocese Mackenzie River,</i> Rev. A. J. Warwick,	W. J. Melrose.
<i>Diocese Yukon,</i> Rev. A. C. Field,	Chief Justice Mathers.
<i>Diocese Keewatin,</i> Canon Lofthouse,	J. A. Kinney.
<i>Diocese Columbia,</i> Rev. C. R. Littler,	F. W. Blankenbach.
<i>Diocese Caledonia,</i> Canon Rix,	J. H. Macgill.
<i>Diocese Kootenay,</i> Rev. F. H. Graham,	F. Richardson.
<i>Diocese Edmonton,</i> Archdeacon Howcroft,	Chancellor Ford.
<i>Diocese Caribou,</i> Archdeacon Pugh,	E. W. Walkeley.

At 11 a.m., the Members of the Upper House entered to receive the deputations which were to address the Synod. The Primate introduced the deputations in turn. The Mayor gave a welcome on behalf of the City of Toronto, which was replied to by the Archbishop of Algoma and the Prolocutor. The deputation from the United States having been introduced addresses were made in the following order :

The Right Rev. J. H. McCormick, D.D., Bishop of Western Michigan.

The Right Rev. J. H. Darlington, D.D., Bishop of Harrisburg.

The Rev. Dr. Jessup, Rector of St. Paul's Church, Buffalo, each bringing greetings from the Sister Church of the United States.

Replies were made by the Bishop of Ottawa, Very Rev. Dean Shreve and Chief Justice Mathers.

The Synod then adjourned to meet at 2.30.

AFTERNOON SESSION.

At 2.30 p.m. the House re-assembled. The Prolocutor announced that he had received a Message from the Upper House.

MESSAGE 14. Notifying the Lower House that the Upper House requested a Joint Session for Friday at 12.15 p.m. to hear the deputation of the Brotherhood of Book Binders and allied Printing Trades.

Moved by Mr. Chancellor Davidson, seconded by Dr. Matthew Wilson, and Resolved :

That Message No. 14, from the House of Bishops be concurred in.

At 2.45 p.m. the members of the Upper House entered the Lower House for a Joint Session.

The Primate introduced the Rev. Canon Smart as a deputation from the Diocese of Newfoundland who on being introduced brought greetings from the Church in Newfoundland.

After Canon Smart had spoken the Bishop of Calgary replied on behalf of the Upper House, and Rev. Precentor Tucker on behalf of the Lower House.

At 3.30 p.m. the Conference with the Chaplains from overseas was opened by a short speech from the Bishop of Fredericton, followed by a speech from the Bishop of New Westminster who had spent two years as Chaplain at the front.

The Bishop was followed by Rev. A. Carlisle, of the Diocese of Huron, who also had been a Chaplain at the front. This was followed by an address from the Ven. Archdeacon McIntosh of the Diocese of Niagara, a returned chaplain.

Several members of the Synod having spoken, the Rev. Mr. Woodcock of the Diocese of Niagara, a returned chaplain, also addressed the Synod.

The Rev. G. A. Kuhring, who also has served in France as Chaplain was to have addressed the meeting, but the hour of 5.50 having arrived his address was postponed.

The Synod then adjourned.

EVENING.

A Mass Meeting under the auspices of the Anglican Laymen's Missionary Movement was held in Massey Hall at 8.15 p.m., to which the members of the Synod were all invited, for this reason there was no Evening Session of the Synod. At the Massey Hall addresses were given by the Right Rev. The Bishop of Fredericton (official overseas delegate of the House of Bishops)

and the Right Rev. The Bishop of Western Michigan (one of the representatives from the Church in the United States), also lately returned from overseas.

Confirmed.

Sept. 13th, 1918.

J. P. D. LLWYD,

Prolocutor.

Third Day

Friday, September 13th, 1918.

MORNING SESSION.

Morning Prayer was said in St. James' Cathedral at 9.30 a.m.

At 10 a.m. the Lower House re-assembled in St. James' Parish House. The opening Prayers were said by the Prolocutor.

The Minutes of the second day's proceedings were read and after amendment approved.

Moved by Mr. A. H. Backus, seconded by Mr. Chancellor Worrell, and Resolved :

That a Committee be appointed by the Prolocutor to prepare an extract from the statement made by a delegate from the American Church in regard to the great services of the British Navy in the present War, and that said extract be embodied in the Minutes of the House.

MESSAGE No. 13 was received from the Upper House, informing the Lower House that the Upper House had adopted the Report of the Committee on Vital Statistics and asking for concurrence.

The Hon. Secretary presented a Memorial from the Ontario Tax Reform League.

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

That a small Committee be appointed by the Prolocutor to decide what action should be taken by this Synod in connection with the Centenary of the arrival of the first Missionary in Rupert's Land.

A Notice of Motion was given by Mr. Justice Hodgins.

Confirmed.

Sept. 14th, 1918.

J. P. D. LLWYD,

Prolocutor.

BOARD OF MISSIONS.

At 10.30 a.m. the members of the Upper House entered the Lower House for the purpose of sitting in Joint Session with the Lower House as the Board of Missions.

There was also present the Right Reverend J. H. McCormick, D.D., Bishop of Western Michigan.

Prayer was said by the Primate.

The Primate announced that he had received a telegram from the Governor-General announcing his willingness to attend the Synod on either the evening of September 18th, or the morning of September 19th.

The Primate announced that the Lord Bishop of Oxford had reached the United States. He suggested that a telegram be sent to the Bishop of Oxford, requesting him to attend the Synod. The Primate asked the Bishop of Toronto to reply that the Synod would be pleased to receive His Grace the Duke of Devonshire, Governor-General of Canada, on the morning of the 19th, also to write the Bishop of Oxford asking him to visit the Synod on the same day. Telegrams were sent to the Governor-General and to the Bishop of Oxford.

The General Secretary presented the Report of the Board of Management of the M.S.C.C. to the Board of Missions. (See Appendix).

Moved by the General Secretary of the Missionary Society, seconded by the General Treasurer of the Society, and Resolved:

"That the Report of the Board of Management M.S.C.C. to the Board of Missions," be received and considered in the following order :

Section No.	I.	Introduction.....	pages	1-2
"	"	II. Work among Indians and Eskimo..	"	3-7
"	"	III. Work among the white races, including (1) the C.C. Mission, (2) the P.R.C.M. and (3) the Church Camp Mission.....	"	7-16
"	"	IV. The work among non-Christian residents in Canada.....	"	16-24
"	"	V. The Foreign Field :		
		(1) The Diocese in Honan.....	"	24-35
		(2) The Diocese in Mid-Japan..	"	36-43
		(3) The District of Kangra.....	"	44-51
"	"	VI. The Woman's Auxiliary (in manuscript).....	"	
"	"	VII. The Home Base :		
		(1) The Consultative Committee	"	52
		(2) The Secretariat.....	"	52-53
		(3) The Mission World, etc.....	"	53-54
		(4) Summer Schools.....	"	54

Section No. VIII Financial.....	pages 54-55
“ IX. The Conclusions.....	“ 56-59

THE GENERAL SECRETARY READ THE INTRODUCTION OF THE REPORT OF THE BOARD OF MANAGEMENT.

Moved by General Secretary, seconded by the Hon. Treasurer and Resolved :

That the Introduction pages 1 and 2 of the Report of the Board of Management to the Board of Missions be adopted.

Moved by the General Secretary, seconded by the Hon. Treasurer, and Resolved :

That Section No. II. "Work Among Indians and Eskimo, pages 3-7 of the Report, be received and taken as read.

After discussion it was moved by the General Secretary, seconded by the Hon. Treasurer, and Resolved :

That Section No. II. "Work Among Indians and Eskimo," pages 3-7 of the Report, be adopted.

Moved by the General Secretary, seconded by the Hon. Treasurer, and Resolved :

That the conclusions submitted to His Grace the Primate by the deputations to the Indian and Eskimo Missions, with the Report of the Sub-Committee, as adopted by the Board of Management, on Monday, September 9th, having been printed and distributed be received and considered clause by clause.

M.S.C.C.

Conclusions submitted to His Grace the Primate by the Deputations to the Indian and Eskimo Missions, with report of Sub-Committee as adopted by the Board of Management, Monday, September 9th, 1918.

The members of the deputation appointed by His Grace the Primate, under the terms of the Resolution of the Board of Management Report as follows :

"That the recommendation of the Joint Meeting of the Bishops having charge of work among Indian and Eskimo, the Executive Committee of the M.S.C.C., and the Consultative Committee of the M.S.C.C., and W.A. which met on Tuesday, October 7th, 1916, be adopted as follows :

“That the M.S.C.C. recognizes the responsibility for Pastoral and Evangelistic work as set out in Statement 1, among the Indians and Eskimos of this Dominion ; but that before accepting responsibility for the work now being discontinued by the C.M.S., a deputation of—persons be nominated by the Primate to investigate the whole work, including schools and hospitals, and where necessary to visit the places concerned and to report to the Board of Management at the earliest possible time and that assumption of responsibility for the work be deferred until the recommendations of the deputation are acted upon by the Board of Management.”

Are agreed :

1. That missions and schools, including the boarding schools have been, and are, essential elements in the work and cannot be separated in the principle of any action the Board may decide to take.

N.B.—(a) The investigations of the deputations are not sufficiently advanced to justify its members in submitting an opinion concerning the hospitals.

(b) It is understood that in the reference to schools in this, and in all other clauses, due regard is, and will be paid to the authority and responsibility of the Department of Indian Affairs.

2. That the assumption of financial responsibility by the Board for the support of the work, must carry with it the full right and authority :

(1) Of determining the character and extent of the work with such re-organization, re-grouping, or alteration in the missions and schools as from time to time the Board may deem advisable, and of determining the rules and regulations governing the selection, training, appointment, remuneration promotion, transfer, dismissal or retirement, of any and all agents employed.

(2) Of providing for the support of the work, in each and all Dioceses concerned, upon the basis of uniform annual estimates as recommended by the Apportionment Committee, and approved and adopted by the Board.

(3) Of acting as the sole and only body, representing the Church of England in Canada, in approaching and negotiating with the Department of Indian Affairs, in matters connected with the support, administration and development of the work in the Dioceses concerned.

3. That all of the work in each and all of the Dioceses concerned must be included under such action as the Board may decide to take ; no other work therein on behalf of the Indians or Eskimo being carried on by the Church of England in Canada as a whole.

4. The assumption of financial responsibility by the Board must be conditional upon the handing over to the Board by each Diocese concerned, for the maintenance of the work, under the annual estimate of the Diocese, of the income of any and all Trust Funds and Special Funds which may be held or controlled by it for the benefit of the work among Indians or Eskimos, and of all grants from the Government. Provided that the Government's grants may continue to be paid direct to the Diocesan authorities who must furnish a voucher therefor to the General Treasurer of the M.S.C.C. A statement of the Trust and Special Funds held as aforesaid, shall be furnished annually by the Diocesan authorities to the General Treasurer of the M.S.C.C.

5. That for the due observance of Church order and discipline, it is necessary, in each Diocese concerned, to conserve and safeguard the position and authority of the Diocesan Bishop. The members of the deputations are of the opinion that such result may be secured through the Bishop with his Diocesan Committee, if any, being constituted the Diocesan representative of the Board of Management.

6. That assumption of financial responsibility by the Board in each, and all, Dioceses, be conditional upon the acceptance by the authorities concerned of the terms of a common and uniform document to be prepared by the Board ; a copy of the same to be signed by each Diocesan Bishop concerned and approved and adopted by his Diocesan Synod, if any.

7. That, on account of the extent of the financial responsibility involved and the indeterminate character of the period over which the whole, or a large part of it must be carried by the Board, it is a necessary condition of the assumption of such responsibility that the principal of an endowment fund, the amount being determined by the Board, be secured and invested, under such conditions as the Board may direct, the proceeds thereof being applied to the benefit of the work in question.

N.B.—The members of the deputations are of opinion that, if the matter is fully and directly represented to the authorities of the Church, and of selected Church societies and organizations, in the British Isles, the main part of the

corpus of such an endowment can be secured in the Mother Land.

8. That the adoption by the Board of all, or any, of the foregoing conclusions be subject :

(1) To the application of the principle of the decision made by the Board in relation to the work among Orientals in Canada, viz.:

“That the assistance of the M.S.C.C. be conditioned upon the bearing by the Diocese concerned of its due share of financial responsibility. (Vide Minutes September 27th, 1917, page 24.)

(2) To the adoption by the Board and by the General Board of the W.A. of the recommendation submitted by the Consultative Committee, as follows :

“That the Board of Management, and the General Board of the W.A. be recommended to include under the operations of the agreement concerning work among women and children in the foreign fields (vide Minutes Board of Management, October 15th-16th, 1912, pages 26-27), all work in Canada which is or shall be organized on an inter-diocesan basis, under the auspices of the M.S.C.C., such as among Jews, Indians and Eskimo, or Orientals, and that all future recommendations of the Consultative Committee, concerning grants shall include on a similar basis these required for the work described.”

9. That no grants be made by the Board for the benefit of work among the Indians and Eskimo except in accordance with the terms of the document to be prepared by the Board as provided for above, in conclusion number seven.

(Signed) GEORGE FORNERET.
F. F. MILLER.
S. GOULD.

REPORT OF SUB-COMMITTEE.

The Sub-Committee appointed to consider the probable financial obligations of the Board of Management ; under the proposal to assume responsibility, for the support of the work among Indians and Eskimo, are of the opinion :

I. That an ultimate minimum amount of \$40,000 per annum, additional to the current grants and apportionments,

with a possible maximum of \$50,000, will be required, as from the beginning of the year 1921.

II. That the Board of Management will be justified in assuming this obligation on the following conditions :

(a) The raising of the Endowment Fund recommended in the eighth conclusion, submitted to His Grace the Primate by the deputations to the Indian and Eskimo Missions, such endowment to be not less than the sum of \$250,000.

(b) That the C.M.S. be earnestly requested, by the deputation to England, to continue for the years 1921-1925 inclusive, the sum of £2,000 as an annual block grant-in-aid of the work, the same to be payable to the General Treasurer of the M.S.C.C.

S. GOULD,
General Secretary.

Moved by the General Secretary, seconded by the Hon. Treasurer,

That Conclusion 1 be adopted.

The Order of Proceedings was suspended that the following Missionaries might be admitted to seats on the floor of the House, viz : The Rev. W. A. Earp of the District of Kangra, India, and the Rev. F. S. Ford of the same District ; and the Rev. Charles Sadlier, of South America.

While Conclusion 2 was under consideration the deputation from the Book Binders and Allied Printing Trades was introduced consisting of Thos. Clough, Bookbinders, Thos. A. Stevenson, Typographical Union and Toronto District Labour Council, James C. Wigglesworth, Bookbinders, W. H. Smith, Allied Printing Trades, who spoke in turn in reference to the printing and binding of the Prayer Book, a reply was made by the Bishop of Huron.

The deputation then withdrew.

Moved by the General Secretary, seconded by the Hon. Treasurer :

That Conclusion 2 be adopted.

Moved in amendment by Mr. G. B. Nicholson, seconded by Mr. F. F. Miller :

That there be added to sub-clause (1) of Conclusion 2 the following : "and the appointment, if desirable, of a General Superintendent to take direction of the whole work of Indian Schools."

The vote being taken on the amendment it was decided in the affirmative.

Moved by the General Secretary, seconded by the Hon. Treasurer, and Resolved :

That Conclusion 2 as a whole be adopted, sub-clause (1) as amended and sub-clauses (2) and (3) as printed.

At 1 p.m. the Board of Missions adjourned.

AFTERNOON SESSION

At 2.30 p.m. the Board of Missions re-assembled.

The consideration of the "conclusions submitted by the deputations concerning Indian and Eskimo Missions" was resumed.

The General Secretary read the Conclusions beginning with Conclusion 3.

Moved by the General Secretary, seconded by the Hon. Treasurer, and Resolved :

That Conclusion 3 be adopted.

Moved by the General Secretary, seconded by the Hon. Treasurer, and Resolved :

That Conclusion 4 be adopted.

Moved by the General Secretary, seconded by the Hon. Treasurer :

That Conclusion 5 be referred to the Board of Management with the instructions that the rights of the Diocesan Bishops be preserved in the document referred to in Conclusion 6.

Moved in amendment by Canon McMillen, seconded by Mr. A. H. Backus :

That Conclusion 5 be deleted.

On the vote being taken on the amendment it was decided in the affirmative.

Moved by the General Secretary, seconded by the Hon. Treasurer, and Resolved :

That Conclusion 6 be adopted.

Moved by the General Secretary, seconded by the Hon. Treasurer :

That Conclusion 7 be adopted.

Moved in amendment by the Bishop of Saskatchewan, seconded by Canon Jefferey :

That the first part of Conclusion 7 be adopted but that the "N.B." be deleted.

Moved in amendment to the amendment by the Rev. Dr. Seager, seconded by His Honour Judge Ermatinger :

That the following words be added to Conclusion 7, viz :
 "That it be an instruction to the Board of Management to make every effort to raise the capital of the endowment fund in Canada before going outside."

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

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

Moved in amendment by Mr. G. C. Copley, seconded by Mr. J. P. Bell :

That Conclusion 7 be deleted and the following substituted therefor : "Be it understood that the whole financial responsibility for the foregoing rests upon the whole Church in Canada."

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

On the vote being taken on the original motion it was decided in the affirmative.

Moved by the General Secretary, seconded by the Hon. Treasurer, and Resolved :

That Conclusion 8 be adopted.

Moved by the General Secretary, seconded by the Hon. Treasurer, and Resolved :

That Conclusion 9 be adopted.

Moved by the General Secretary, seconded by the Hon. Treasurer, and Resolved :

That the Conclusions having been considered seriatim and amended that they be adopted as a whole as amended.

Moved by the General Secretary, seconded by the Hon. Treasurer, and Resolved :

That nothing in the Conclusions adopted shall be deemed to affect the inherent or canonical jurisdiction and authority of the Diocesan Bishops.

The General Secretary read the Report of the Sub-Committee. (See above pages 56, 57.)

Moved by the General Secretary, seconded by the Hon. Treasurer,

That the Report of the Sub-Committee be adopted.

Moved in amendment by the Bishop of Huron, seconded by Dr. Lansing Lewis,

That the Report of the Sub-Committee be withdrawn.

On the vote being taken on the amendment it was decided in the affirmative.

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

That upon the acceptance of the foregoing by the several Dioceses concerned the Board of Missions assume full responsibility for the Indian and Eskimo Missions and Schools in the Missionary Dioceses of Canada.

The Primate read the following letters which he had received :

i. *From the Canadian Bible Society :*

16 College Street,
TORONTO, Sept. 13th, 1918.

*His Grace the Archbishop of
Rupert's Land, St. James' Church
Hall, Church Street, Toronto.*

YOUR GRACE :

You will be interested to know that some time ago I recommended to the Parent Society the printing of one of the Gospels in Swampy Cree for the Indians in the Rev. W. G. Walton's Mission Field. It seemed to me that if the good work there were to be given a chance of development and of permanency, this instrument should be put into the hands of your C.M.S. Missionary there. The Canadian Bible Society will defray all charges.

The Committee in London have remitted the matter to me ; and in due course I hope to have the first Gospel in print. It will be a matter of much satisfaction to the Society to have come to the aid of a community strangely isolated and deserving of much sympathy.

I feel sure you will be deeply interested in this action of the Canadian Bible Society.

During this busy week I have thought you too much engaged ; else it would have given me much pleasure to see you for a few minutes.

Believe me,

Ever yours,

W. B. COOPER.

2. *From the Salvation Army :*

Sept. 13th, 1918.

*The Most Rev. S. P. Matheson, D.D., LL.D.,
Primate of all Canada.*

REVEREND AND DEAR SIR :

Will you please permit me on behalf of the Salvation Army in Toronto, to present our compliments to the august body which is

now in Session under the Presidency of Your Grace, and to express our warmest welcome to the members of the Synod who are visitors to the city.

I would also desire to be allowed to say that we follow with the deepest interest the reports of the proceedings of the Synod, and particularly those which have to do with the enormously important subject of the present and future welfare of our brave men who are doing their duty overseas.

May I take this opportunity of assuring Your Grace and those associated with you, that Salvationists count it a very high privilege to work with Church and State in caring for them, and that our services are at the disposal of all concerned to the utmost extent of our capacity.

We pray that Divine blessing, in all wisdom and power, may continue to be bestowed upon your deliberations.

I have the honour to be,

Yours sincerely,

W. F. RICHARDS,
Commissioner.

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

That the Hon. Secretaries be requested to answer both the letters just read by the Primate.

At 5.30 p.m. the Board of Missions adjourned to re-assemble at 8.15 p.m.

BOARD OF MISSIONS.

EVENING SESSION.

Friday, Sept. 13th, 1918.

At 8.15 p.m. the Board of Missions re-assembled.

The discussion on the Report of the Board of Management to the Board of Missions was continued.

Moved by the General Secretary, seconded by the Hon. Treasurer, and Resolved :

That Section No. III., "Work among the white races . . . Church Camp Mission," pages 7-16, be adopted.

Moved by the General Secretary, seconded by the Hon. Treasurer, and Resolved :

That Section IV., The Work among non-Christian residents in Canada, pages 16-24, be adopted.

Before the adoption of the above resolution, the Rev. D. J. Neugevirtz, Missionary to the Jews in Montreal, addressed the Board on the subject of Missions to the Jews.

Work on Missions among Orientals in British Columbia was briefly dwelt upon by the Bishop of Columbia.

As the Bishop of Mackenzie River was obliged to leave the Synod the next day in order to catch the last scow for this season going down the river to his home at Fort Chipewyan,

Moved by the General Secretary, seconded by the Hon. Treasurer, and Resolved :

That the Order of Proceedings be suspended in order that he might introduce a Motion requesting the Bishop of Mackenzie River to address a Message to the Synod. The Order of Proceedings was suspended.

Moved by the General Secretary, seconded by the Hon. Treasurer, and Resolved :

That the Bishop of Mackenzie River be requested to address a message to the Synod.

The Bishop of Mackenzie River addressed the Synod.

Moved by Mr. G. B. Nicholson, seconded by Mr. T. Mortimer, and Resolved :

That whereas, in the opinion of the Board of Missions the action taken in affirming our readiness to undertake the responsibility of taking over the obligations so long carried by the C.M.S. in connection with the work amongst Indians and Esquimaux presents an opportunity for making an appeal to the whole body of the Church in Canada which if allowed to pass may not come to us again.

Therefore, Be it Resolved that we do affirm our faith in the ability and willingness of our own people in Canada to accept and carry these obligations and that His Grace the Primate be asked to name a Special Committee to work out a plan in co-operation with the Executive Committee by which an appeal may be made to the whole Canadian Church to rise to the opportunity thus presented.

During the discussion on Mr. Nicholson's motion the General Secretary requested a ruling by the chair, concerning the effect, if any, which the adoption of this resolution would have on any action taken by the Board of Missions at its Afternoon Session.

His Grace, the Primate, as chairman, ruled that the effect of the resolution if adopted, would not be in reversal of, but supplementary to, any action taken by the Board of Missions at its Afternoon Session.

The General Secretary presented Section V., which was taken as read :

Moved by the General Secretary, seconded by the Hon. Treasurer, and Resolved :

That Section V. of the Report, pages 24-51 be adopted.

At 10 p.m. the Primate being obliged to retire, the Bishop of Huron was asked to take the Chair.

SECTION VI. The Report of the Woman's Auxiliary (in manuscript) was read.

Moved by the General Secretary, seconded by the Hon. Treasurer, and Resolved :

That Section VI., the Report of the Woman's Auxiliary, be adopted with deep appreciation and gratitude to the Woman's Auxiliary for their splendid work for Missions, and that the General Secretary be requested to present the thanks and appreciation of their work in person at the Triennial Meeting of the Auxiliary in Winnipeg which he is about to attend.

SECTION VII. "Home Base" was adopted.

SECTION VIII. "Financial" was adopted.

SECTION IX. "The Conclusions" were considered and adopted one by one.

The concluding paragraph was adopted.

Moved by Mr. Chancellor Worrell, seconded by Mr. Thomas Mortimer, and Resolved :

That nothing in the conclusions adopted should be deemed to affect the inherent or canonical jurisdiction and authority of the Diocesan Bishops.

Moved by the General Secretary, seconded by the Hon. Treasurer, and Resolved :

That the Report of the Board of Management to the Board of Missions having been considered Section by Section, each Section being adopted in turn, that it be now adopted as a whole,

Moved by the General Secretary, seconded by the Hon. Treasurer, and Resolved :

That the conclusions concerning the work among Indians and Eskimos submitted by the Board of Management, and as amended and adopted by this Board of Missions be incorporated in the report of the Board of Management following the Section thereof dealing with the work noted.

At 10.30 p.m. the Board of Missions adjourned.

Approved.

Sept. 14th, 1918.

S. P. RUPERT'S LAND.

FOURTH DAY.

Saturday, September 14th, 1918.

Morning Prayer was said in St. James' Cathedral at 9.30 a.m.

At 10 a.m. the Lower House re-assembled in the Parish House.

The Minutes of the third day were read and approved.

The Rev. Professor Abbott-Smith presented the Report of the Committee on Holy Orders, which was ordered to be printed.

The Rev. Canon. Vroom presented the Report of the Committee on the Name of the Church, also ordered to be printed.

Nominations were received for the Executive Council as follows :

CLERICAL	LAY
<i>Diocese of Nova Scotia,</i> Very Rev. Dean Lloyd,	Mr. D. M. Owen.
<i>Diocese of Quebec,</i> The Very Rev. Dear Shreve,	Dr. James Mackinnon.
<i>Diocese of Fredericton,</i> Very Rev. Dean Nesbitt,	Dr. W. S. Carter.
<i>Diocese of Montreal,</i> Very Rev. Dean Evans,	Mr. Chancellor Davidson.
<i>Diocese of Rupert's Land,</i> Very Rev. Dean Combes,	Mr. Chancellor Machray.
<i>Diocese of Moosonee,</i> Ven. Archdeacon Woodall,	Mr. G. B. Nicholson.
<i>Diocese of Saskatchewan,</i> Ven. Archdeacon Dewdney,	Mr. H. G. Dawson.
<i>Diocese of Athabasca,</i> Ven. Archdeacon White,	Mr. Chancellor Bury.
<i>Diocese of Mackenzie River,</i> Rev. A. J. Warwick,	Mr. J. W. Melrose.
<i>Diocese of Qu'Appelle,</i> Ven. Archdeacon Dobie,	Hon. Mr. Justice Bigelow.
<i>Diocese of Calgary,</i> Ven. Archdeacon Triggs,	Mr. E. J. Fream.
<i>Diocese of Keewatin,</i> Rev. Canon Lofthouse,	Mr. J. A. Kinney.
<i>Diocese of Yukon,</i> Rev. A. C. Field,	Hon. Chief Justice Mathers.
<i>Diocese of Edmonton,</i> Rev. Canon McKin,	Mr. Chancellor Ford.
<i>Diocese of Toronto,</i> Rev. E. C. Cayley,	Mr. Chancellor Worrell.

<i>Diocese of Huron,</i> Rev. Precentor Tucker,	Mr. Charles Jenkins.
<i>Diocese of Ontario,</i> Very Rev. Dean Starr,	His Honour Judge Macdonald.
<i>Diocese of Algoma,</i> Ven. Archdeacon Gillmor,	Mr. Chancellor Boyce.
<i>Diocese of Niagara,</i> Very Rev. Dean Owen,	Mr. C. S. Scott.
<i>Diocese of Ottawa,</i> Ven. Archdeacon MacKay,	Mr. F. H. Gisborne.
<i>Diocese of British Columbia,</i> Rev. H. T. Archbold,	Mr. F. W. Blankenbach.
<i>Diocese of New Westminster,</i> Ven. Archdeacon Heathcote,	Mr. A. McC. Creery.
<i>Diocese of Caledonia,</i> Rev. Canon Rix,	Mr. L. M. DeGex.
<i>Diocese of Kootenay,</i> Rev. F. H. Graham,	Mr. C. R. Hamilton.
<i>Diocese of Cariboo,</i> Ven. Archdeacon Pugh,	Mr. E. Walkley.

On these names being put to the House by the Prolocutor, they were elected as members of the Executive Committee.

The following replies were sent to :

(1) Canadian Bible Society, and (2) to the Salvation Army.

TORONTO, Sept. 14th, 1918.

*W. B. Cooper, M.A., General
Secretary of the Can. Bible Society,
16 College Street, Toronto.*

DEAR SIR .

We are directed to acknowledge the receipt of your letter of the 13th inst., addressed to His Grace the Archbishop of Rupert's Land, and to inform you that His Grace the Archbishop read your letter to the General Synod, and that your kind action was very highly appreciated by that body. The work that the Bible Society has done in the interests of Missions by supplying the Bible or portions of the Bible in almost every known tongue is a most potent influence in promoting the growth of the Kingdom of God.

We have the honour to remain,

Your obedient servants,

FRANCIS H. GISBORNE,
Hon. Lay Secretary.

CHAS. L. INGLES,
Hon. Clerical Secretary.

TORONTO, Sept. 14th, 1918.

*Mr. Commissioner Richards,
Commissioner's Office, Salvation Army,
Albert Street, Toronto.*

DEAR SIR :

We are directed to acknowledge the receipt of your letter, dated the 13th inst., addressed to the Most Rev. Dr. Matheson Primate of all Canada, and to inform you that His Grace, the Primate, read your letter to the General Synod of the Church of England in Session assembled and that your kind words and offers of co-operation were deeply appreciated by the Synod.

The present war with its awful sacrifices of life and limb and the terrible devastation and suffering that it has caused has drawn all Christian men closer together, and has made them realize that without sacrificing any principle that they hold dear, there is every reason why they should unite as followers of our Lord and Saviour Jesus Christ in supporting and promoting those great and glorious principles of the Christian faith about which we are all agreed.

We have the honour to remain,
Your obedient servants.

FRANCIS H. GIBBORNE,
Hon. Lay Secretary.

CHAS. L. INGLES,
Hon. Clerical Secretary.

Notices of Motion were given by :

Capt. A. J. B. Mellish (2)
Archdeacon Gillmor
Canon Rexford
Canon McKim (9)
Dean Neales

Rev. Dr. Seager
Mr. Chancellor Worrell (2)
Mr. R. W. Allin (2)
Archdeacon Heathcote
Rev. Canon Heeney

At 11 a.m. Mr. Chancellor Davidson moved, seconded by Mr. Chancellor Worrell, and Resolved :

That the House now suspend its proceedings in order to sit in Joint Session to consider the Report of the Sunday School Commission to meet again on Monday at the accustomed hour.

The Order of Proceedings was suspended.
Confirmed.

Sept. 16th, 1918.

J. P. D. LLWYD,
Prolocutor.

BOARD OF MISSIONS.

On the entrance of the members of the Upper House, the Primate took the Chair and announced that it was necessary for the House to sit as the Board of Missions in order that the Minutes of the Board of Missions might be read and confirmed.

The Hon. Clerical Secretary read the Minutes of the Board of Missions which after amendment were approved.
The Board of Missions then adjourned.

JOINT SESSION.

The Synod then sat in Joint Session in order to consider the Report of the Sunday School Commission and the General Sunday School work of the Church.

The Rev. Canon Rexford began the discussion of the Report of the Sunday School Commission.

During the reading of the Clauses relating to deceased members, Rev. Canon Powell and Mr. G. B. Kirkpatrick, the members of the Synod rose from their seats and remained standing until the conclusion of the clauses.

The Rev. Principal Waller requested that on page 18 of the report in the 6th statement in reference to conditions in 1908, the word "General" should be inserted before the word "provision." The request was granted.

RESOLUTION (A).

Moved by Reverend Precentor Tucker, seconded by Mr. T. Mortimer :

(a) With a view to developing the Field Work of the Sunday School Commission, the General Synod would urge upon the Church the necessity of doing everything possible to enable the Commission to secure the services of, at least, one Field Secretary in each Ecclesiastical Province, in accordance with the policy adopted by this Synod at its last Session.

(b) In order to bring about the appointment of a Field Secretary in each Ecclesiastical Province as soon as possible, this Synod recommends to the Dioceses of each Province the advisability of securing special contributions towards this work to supplement any amounts raised by the Commission, such special contributions to be used exclusively for the appointment of a Field Worker in such Ecclesiastical Province.

Moved in amendment by Mr. E. J. Fream, seconded by the Bishop of Fredericton :

That Sections (a) and (b) be referred to the Ecclesiastical Provinces for consideration, and if approved by such bodies then that the recommendations made therein be referred to the Executive Council of this Synod for action if necessary.

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

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.

At 1 p.m. the Joint Session adjourned to meet at 2:30 p.m.

AFTERNOON SESSION.

The Synod re-assembled in Joint Session at 2.30 p.m. and the consideration of the Sunday School Commission was resumed.

Moved by Rev. Canon Horsey, seconded by Rev. W. M. Loucks :

(d) Believing that the success of the religious educational work of the Church depends upon the proper training of those preparing for Holy Orders, this Synod urges upon the authorities of our Theological Colleges the necessity of strengthening the Courses of Study already provided in Religious Pedagogy, by making a more adequate provision for this subject as a regular part of the Curriculum.

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 Reverend Canon Rexford, seconded by the Bishop of Ottawa :

(e) *That* as the preliminary examinations conducted by the Board of Examiners for Divinity Degrees is very generally accepted for admission to Deacons Orders, the subject of Sunday School Pedagogy should be included in this examination.

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 Principal Waller, seconded by Canon Horsey :

That Resolutions (d) and (e) page 50 Convening Circular be transmitted to the Joint Committee of the General Synod on Holy Orders with a view to effective action.

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. Dyson Hague, seconded by Reverend C. W.

Balfour :

(g) *That* this Synod re-affirms its belief that the success of the Sunday School work depends in large measure upon a trained teaching staff and would call upon the clergy of the Church, as the authorized educational leaders in the parishes to make every possible effort to provide for the training of those to whom they intrust so much of the teaching work, by means of Training Classes, Teachers' Libraries, Attendance at Summer Schools, 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 Rev. Canon McMillan, seconded by Mr. R. W.

Allin :

(f) *That* this Synod views with satisfaction the increased interest and activity being manifested in behalf of our older boys and girls and commends the efforts of the Commission in bringing within the reach of Anglican Schools the benefits of those programmes of training, known respectively as the "Canadian Standard Efficiency Tests," and "Canadian Girls in Training."

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. James Nicholson, seconded by Mr. W. H.

Wiggs :

(h) *That* this Synod would call the attention of the Church to the exceptional opportunities for visual instruction provided by the S.S. Commission through its Lantern Slide Department and would recommend the clergy everywhere to take full advantage of it.

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 Ven. Archdeacon Ingles, seconded by Ven. Archdeacon Dewdney :

(c) *That* the General Synod heartily endorses the action of the Sunday School Commission in providing properly graded courses of study for the Sunday Schools of the Church and urges their loyal adoption and the use of the publications of our own Church issued in connection therewith.

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. Canon McElheran, seconded by Ven. Archdeacon Burgett :

(i) *That* this Synod commends most heartily the action of the Commission in undertaking, with the co-operation of the publishers of the Lesson Helps, the securing of the continuance of our Story Paper for the Sunday Schools of the Church, and would earnestly ask that the members of our Church throughout this Dominion, loyally support the Commission in its endeavour to develop this publication along right lines, under the difficulties attending such publications at the present time.

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 Order for Service for Children" being presented it was moved by Mr. E. J. Fream, seconded by Rev. C. W. Balfour :

That the consideration of the portion of the Report of the Sunday School Commission dealing with the Order of Service for Children be deferred until the Report of the Committee on Prayer Book Revision is considered.

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 Reverend Canon Rexford, seconded by Rev. Canon Tucker :

(j) *That* this Synod approves of the action of the Commission taking part in negotiations with other Sunday School Boards, looking to the formation of a Religious Education Advisory Council for Canada, and believes that the Commission should appoint a proper representation on the membership of this Council. It being understood that the autonomy of each co-operating body is provided for and that no formal action shall be agreed to by this Commission's representatives without first referring it to the Commission for approval.

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 Rev. Canon Rexford introduced the consideration of the report of the Committee on the proposed amendment of Canon VII. During the discussion it was ruled by the Primate that the Report of the Committee on the proposed amendment of Canon VII., should be considered in each House sitting separately it being the Report of a Special Committee.

Moved by Mr. R. W. Allin, seconded by Rev. W. J. Doherty :

(k) Believing that the time is ripe for the Church to consolidate its financial forces and adopt one general Budget for such work of the Church as comes under the direction of the General Synod, thus doing away with a multiplicity of apportionments, this Synod recommends that the suggestion of the Sunday School Commission, as contained in the report, be referred to the Executive Council of the General Synod for 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.

The Hon. Clerical Secretary presented the following communication from the Sunday School Commission :

With a view to emphasizing the importance of Home Religion and of giving guidance and inspiration to the homes of the nation, at this time, a recommendation was made to the Commission, by the Executive, that renewed and definite steps be taken in this direction.

The Sunday School Commission, after carefully considering the question passed the following resolution :

Moved by the Bishop of Toronto, seconded by Canon Tucker, and Resolved :

That the Commission approve of the recommendation of the Executive Committee in the matter of promoting Religious Education in the home and that the Sub-Executive of the Commission be requested to appoint a Committee to decide as to the best way and means of carrying it into effect ; further that the General Synod of the Church be asked to give its endorsement to this effort.

I certify that the above is a correct copy of the Resolution passed by the Commission.

R. A. HILTZ,
General Secretary.

Moved by Archdeacon Ingles, seconded by Rev. Precentor Tucker :

That the Joint Session of the Synod approve of the Resolution adopted by the Sunday School Commission in reference to promoting Religious Education in the home.

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 Synod adjourned at 5.30 p.m. to meet again on Monday morning.

Approved.

Sept. 16th, 1918.

S. P. RUPERT'S LAND.

Fifth Day

Monday, September 16th, 1918.

At 9.30 a.m. Morning Prayer was said in St. James' Cathedral.

At 10 a.m. the Lower House re-assembled in the Parish House. The Minutes of the fourth day were read and approved.

Notices of Motion were given by :

Capt. A. J. B. Mellish

Dr. Lansing Lewis

Very Rev. Dean Shreve (2)

Rev. F. E. Perrin.

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

That the Notices of Motion given this morning relating to Revision of the Prayer Book, be referred with all similar notices and motions to the Joint Session of both Houses to be held this day for consideration and action regarding the Revised Prayer Book.

A telegram was received from Mr. George H. Cowan of the Diocese of New Westminster, expressing regret that military duties prevented his attending the Synod.

Moved by Mr. Chancellor Worrell, seconded by Mr. T. Mortimer :

That the Basis of Constitution, Section I., Subsection (c) . . . and the Constitution Section 4 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."

Moved in amendment by Mr. Chancellor Davidson, seconded by Archdeacon Pugh :

That the Resolution as to "Increased Representatives" affecting the Basis of Constitution be not further considered at present, but be referred with the Resolution to the Executive Council for further examination and report.

On Mr. Chancellor Davidson's motion being seconded and brought before the House, Mr. Chancellor Worrell consented to accept the Motion of Mr. Chancellor Davidson, the House also consenting.

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

The proposed canons "of Renunciation of the Ministry" and "of the abandonment of the Ministry" (See Journal, Seventh Session, page 150, or Convening Circular of Present Session, pages 5 and 6) were referred to the Committee on Canons.

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

That the motion of Chancellor Worrell, adopted by the Lower House on the tenth day of the Seventh Session (See Journal, Seventh Session, page 167) be forwarded to the Upper House for concurrence, viz.: "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."

MESSAGE NO. 15 was received from the Upper House, asking that a Joint Committee composed of two members from each House be appointed to prepare an address to be presented to His Excellency the Governor-General on Thursday, and that the Archbishop of Algoma and the Bishop of Ottawa had been appointed by the Upper House.

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

That this House concur in Message No. 15 from the Upper House, and that the Prolocutor name two to represent the Lower House on the Joint Committee called for in Message No. 15.

The Prolocutor appointed Very Rev. Dean Evans and Mr. Chancellor Worrell to act on the Committee.

The following were nominated and elected as representatives from the Diocese of Yukon on the Executive Council, viz., Rev. A. C. Field and the Hon. Chief Justice Mathers.

The Prolocutor named the following members of the Lower House to act on the Joint Committee with respect to publishing a Church Newspaper to be appointed in pursuance of Message No. 10, of the Upper House and Message E. of the Lower House.

Very Rev. Dean Owen

Rev. Canon MacElheran

Hon. Mr. Justice Hodgins

Mr. Chancellor Machray

Mr. G. B. Nicholson

Mr. W. H. Wiggs

Mr. R. W. Allin

The House then adjourned to assemble in Joint Session with the Upper House to consider the Report of the Joint Committee on the Adaptation, Enrichment and Revision of the Book of Common Prayer.

Confirmed.

J. P. D. LLWYD.

Sept. 17th, 1918.

Prolocutor.

JOINT SESSION.

At 11 a.m. the members of the Upper House entered the Lower House for the purpose of considering the Report of the Joint Committee, on the Adaptation, Enrichment and Revision of the Book of Common Prayer.

After Prayer by the Primate, the Minutes of the Joint Session held on the Fourth Day to consider the Report of the Sunday School Commission were read and approved.

The discussion of the Report of the Joint Committee on the Prayer Book was opened by the Bishop of Huron.

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

That the Report of the Joint Committee on the Adaptation, Enrichment and Revision of the Book of Common Prayer be received and considered clause by clause.

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 Algoma, seconded by Mr. E. G. Henderson :

That all Memorials and Notices of Motion regarding the Prayer Book be considered when that particular subject is being discussed.

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 noon the Bishop of Toronto introduced the members of the Presbyterian delegation consisting of the Rev. John Neil, D.D., the Rev. John Somerville, D.D., and Dr. Hamilton Cassels.

After the noon-day prayers each member of the deputation addressed the meeting in turn.

The Bishop of Kootenay replied on behalf of the Upper House.
The Ven. Archdeacon Paterson-Smythe replied on behalf of the Lower House.

The Primate then thanked the deputation for their timely greeting, and at 1 p.m. the House adjourned to meet again in Joint Session at 2.30 p.m.

AFTERNOON SESSION.

At 2.30 p.m. the Joint Session was resumed for the consideration of the Report of the Joint Committee, on the Adaptation, Enrichment and Revision of the Book of Common Prayer.

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

That the table of directions to be placed in the Book of Common Prayer. "How to follow the services in the Book of Common Prayer" 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 Mr. Chancellor Worrell :

That the clause relating to the authorization of the 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 Mr. Chancellor Worrell :

That the clause relating to "An act for the uniformity of Common Prayer and Service in the Church and administration of the Sacraments Primo Elizabethae" 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 Mr. Chancellor Worrell :

That the clause in reference to "the paging of all the prefatory matter, viz., pp. 1-68 be in Roman Numerals" be adopted.

Moved in amendment by Canon Horsey, seconded by Canon McKim :

That pages VII. to LXXXIII., inclusive be placed after page 774.

On the vote being taken in the Lower House on the amendment 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 Mr. Chancellor Worrell :

That the Clause "How Holy Scripture is to be read" and Clause "Proper Lessons to be read at Morning and Evening Prayer, etc., (pages 23-24), the Table of Lessons, (pages 36-59)" be adopted.

Moved in amendment by the Rev. Dyson Hague, seconded by Rev. Canon Horsey :

That the following be added as a note either at the foot of pp. XXVI.-XXVII., or pp. LIV.-LV.

"When no alternative first lesson is provided on the Sunday, one of the Scripture lessons provided for the following week-day may be read."

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

Moved in amendment by Rev. Dyson Hague, seconded by Archdeacon Ingles :

That the wording at the head of the Table of Lessons for the Church Year be Morning and Evening Prayer.

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

On the vote being taken the Upper House concurred therein.

The Bishop of Huron's motion being amended to read, *That* Clause : "How Holy Scripture is to be read" and Clause "Proper Lessons to be read at Morning and Evening Prayer (pages 23-24), the Table of Lessons (pages 36-59)" be adopted, except that in the Table of Lessons, other than the Table on "Lessons Proper for Holy Days," the titles "Morning Prayer" and "Evening Prayer" be used at the head of the Tables for ordinary days instead of *Matins and Evensong*.

The vote was taken on the original motion 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 Mr. Chancellor Worrell :

That the clause "Lessons Proper for Holy Days (page 28)" 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 Mr. Chancellor Worrell :

That the clause "Proper Psalms on certain Days (page 35)" 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 Mr. Chancellor Worrell :

That the clause "The Calendar" (page 36) be adopted.

While this clause was under discussion Capt. Mellish moved the motion of which he had given notice.

Moved by Capt. Mellish, seconded by Mr. D. B. Bent :

That the name of Edith Cavell be entered in the Calendar against September 12th.

On the request of the House, Capt. Mellish withdrew his motion.

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 Mr. Chancellor Worrell :

That the clause "A Table concerning the regulation of services when two feasts or Holy Days fall upon the same day" 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 Mr. Chancellor Worrell :

That the clause "Solemn Days, etc." (page 62) 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 the Bishop of Huron, seconded by Canon Simpson :

That in the Calendar for Holy Days and Black Letter Days, etc., only such days shall appear, and that other dates and Dominical letters be omitted.

On the vote been taken on the amendment in the Lower House it was decided in the affirmative.

On the vote being taken the Upper House concurred therein.

The Prolocutor nominated the following members of the Lower House to go to the Union Station at 4 p.m. to see the members of the Woman's Auxiliary off to the Triennial Meeting of the Woman's Auxiliary at Winnipeg, and to wish them God-speed on behalf of the House, viz.:

The Rev. Wm. Loucks.

Mr. A. B. Wiswell.

The Upper House appointed the following for this purpose :

The Bishop of Montreal, and the Bishop of Qu'Appelle.

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

That when this Joint Session of the General Synod is adjourned, it do stand adjourned until 8.20 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 in amendment by Canon McKim, seconded by Rev. F. W. Goodeve :

That the note at the bottom of page 68, referring to combinations of services be amended by substituting for the word *second* in the second line, the words "the first or the second."

On the vote being taken on the amendment 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 Rexford, seconded by the Bishop of Saskatchewan :

That the fourth Combination of Services on page 68, namely : 4—Morning Prayer, Litany and Holy Communion, and the last two lines of the note 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 did not concur therein.

It was moved in amendment by the Rev. F. H. Graham, seconded by the Bishop of Calgary :

That there be added to the note at the foot of page LXXXIV. the following clause :

When taking the second, the minister may proceed to the Litany immediately after the Salutation and Let us Pray.

On the vote being taken on the amendment 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. F. Stanford, seconded by Rev. W. B. Parrott :

That the whole of the Section on page 68 of the Approved Book of Common Prayer from the words, "upon any days except Sunday. . . without the written sanction and approval of the Bishop" be deleted.

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

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

That the whole of the prefatory portion of the Book of Common Prayer having been considered, amended and adopted clause by clause be now adopted as a whole 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.

The Ven. Archdeacon Heathcote introduced the Memorial from the Diocese of New Westminster, page 75, Convening Circular.

Clause 1 having been already dealt with was passed over.

Moved by Archdeacon Heathcote, seconded by Rev. F. E. Perrin :

That Section 2 from "the Psalter is appointed to be read," be so amended as to have the Psalter read through once every two months.

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

Sections 3, 4 and 5 were passed over having been already dealt with.

Moved by Archdeacon Heathcote, seconded by Rev. F. E. Perrin :

That Section 6, "that proper Psalms be provided for All Saints' Day, and for St. Michael's and All Angel's" 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 Archdeacon Heathcote, seconded by Rev. F. E. Perrin :

That Section 8, viz.: That this Synod of the Diocese of New Westminster respectfully suggests that whereas, there is a widespread wish on the part of the laity to observe the principal Fasts of the Church.

And whereas the number of them as printed on page 62, forms an impossible duty for them under present conditions of life, the Table of Vigils, Fasts and Days of Abstinence stands as at present in the Prayer Book ; but that an alternative Table of the same be authorized by the General Synod, and printed in a footnote.

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

At 5.30 p.m. the Synod adjourned.

EVENING SESSION.

At 8.20 p.m. the Joint Session was resumed for the discussion of the Report of the Committee on the Book of Common Prayer.

The Primate gave notice that he had received the following communication from the Laymen of the General Synod :

YOUR GRACE :

I submit herewith a list of names agreed upon by the laymen at their meeting at luncheon to-day under the Chairmanship of Mr. F. F. Miller, a member of the Executive Committee of the M.S.C.C., together with a suggested outline of the scope and method of operation of the Committee. If this is agreed to by the Synod, will you kindly ask the Committee to meet at luncheon again to-morrow Tuesday, in the Gymnasium of this building in order to appoint an Executive. We do not want the Committee to separate without taking definite steps to carry forward the effort.

(Signed) R. W. ALLIN.

THE PRIMATE APPOINTED THE FOLLOWING AS THE COMMITTEE PROVIDED FOR IN THE RESOLUTION SUBMITTED BY
MR. G. B. NICHOLSON.

Diocese of Nova Scotia,

Mr. A. B. Wiswell

Diocese of Fredericton,

Dr. Carter,

Diocese of Quebec,

Mr. W. H. Wiggs,

Diocese of Montreal,

Dr. Lansing Lewis,

Mr. D. M. Owen.

Mr. Chancellor Teed.

Mr. John Burstall.

Mr. J. G. Brock.

<i>Diocese of Ottawa,</i> Mr. Chancellor Orde,	Mr. G. A. Stiles.
<i>Diocese of Ontario,</i> Mr. F. F. Miller,	Mr. John Elliott.
<i>Diocese of Toronto,</i> Mr. Thomas Mortimer,	Mr. R. W. Allin.
<i>Diocese of Niagara,</i> Mr. G. C. Copley,	Mr. J. P. Bell.
<i>Diocese of Huron,</i> Mr. E. G. Henderson,	Mr. W. F. Cockshutt.
<i>Diocese of Algoma,</i> Mr. Chancellor Boyce.	
<i>Diocese of Moosonee,</i> Mr. G. B. Nicholson.	
<i>Diocese of Keewatin,</i> Mr. J. A. Kinney.	
<i>Diocese of Rupert's Land,</i> Mr. Chancellor Machray,	Mr. J. G. Dagg.
<i>Diocese of Qu'Appelle,</i> Mr. Chancellor Gordon,	Mr. Justice Bigelow.
<i>Diocese of Saskatchewan,</i> Mr. H. G. Dawson,	Mr. George Hazen.
<i>Diocese of Calgary,</i> Mr. E. J. Fream,	Mr. H. P. O. Savary.
<i>Diocese of Edmonton,</i> Mr. Chancellor Ford,	Mr. A. H. Petch.
<i>Diocese of Kootenay,</i> Mr. Fred Irvine.	
<i>Diocese of New Westminster,</i> Mr. A. McC. Creery,	Mr. J. H. MacGill.
<i>Diocese of Columbia,</i> Mr. F. W. Blankenbach.	

SUGGESTED SCOPE OF THE WORK OF THE COMMITTEE APPOINTED
BY THE PRIMATE IN CONNECTION WITH THE
FORWARD FINANCIAL MOVEMENT AMONG
THE LAITY OF THE CHURCH.

1. To make an immediate survey of the total financial needs of the Church for work coming under the supervision of the General Synod, in consultation with the Executive Committee of the M.S.C.C. and with the Standing Committees of the General Synod.

2. To arrange for such organization,—which shall include a Bishop, lent by the House of Bishops and the General Secretary of the M.S.C.C.,—as is considered necessary by the Committee to secure the amount required.

3. The Committee as appointed by the Primate to have power.

(a) To appoint an Executive Committee consisting of the most eminent laymen of the Anglican Church, not necessarily members of this Synod, who shall complete a nation wide organization to "carry on."

(b) To secure the release of one of the Bishops from Diocesan duties who shall devote the whole of his time to this effort.

(c) To appoint a first-class paid Organizing Secretary for this special work.

N.B.—It is understood that no financial obligation shall be laid upon the General Synod in the organization and conduct of the proposed Forward Movement, but that the General Synod shall pass a special resolution commending the Movement to the whole Church.

Moved by the Bishop of Ottawa, seconded by the Bishop of Columbia :

That the Report of the Committee of Laymen on the General Finances of the Church is received with deep appreciation, and is heartily endorsed by this Synod.

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 announced that on Tuesday morning, the sixth day, the subject for discussion would be the Report of the Committee for Social Service.

Moved by Archdeacon Ingles, seconded by Dr. Lansing Lewis :

That the Rev. Dr. Shearer, General Secretary of the Social service Council of Canada be given a hearing on Tuesday morning at 11.30, fifteen minutes being granted for the address.

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 Rev. C. R. Littler, seconded by Mr. F. W. Blankenbach :

That the following be the Proper Psalms for St. Michael and All Angels' Day : Morning 34-91 ; Evening 103-148. Psalms for All Saints' Day : Morning, 1-15-112 ; Evening 145-146-149.

On the vote being taken on the amendment 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. F. Stanford, seconded by Archdeacon Johnson :

That on page 68, in the combination of services the words, may begin morning Prayer with the Versicle, "O Lord open Thou our Lips," be inserted between the words "Minister" and "may end."

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

Moved in amendment by Archdeacon Heathcote, seconded by Capt. Mellish :

That the Section 9, "Solemn Days" with the recommendations of the Committee, be adopted, but that the following footnote be added : "These services may be used on the Sunday near the Solemn Day."

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

Moved in amendment by Archdeacon Heathcote, seconded by Rev. F. G. Perrin :

That the title of page 68 and the first two paragraphs on that page, be given a whole page to itself.

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

Mr. Chancellor Davidson brought before the House the following Section of the Memorial from the Ecclesiastical Province of Canada.

Moved by Mr. Chancellor Davidson, seconded by Mr. Chancellor Worrell :

That at the foot of pages 26-27, the word "next" be put in after "Sunday."

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 Mr. Chancellor Worrell :

That the prefatory part of the Prayer Book having now been considered and amended it now be adopted as a whole 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.

ORDER FOR MORNING PRAYER

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

That the clauses in the Section of the Report, "The Order for Morning Prayer, etc., (page 69) be adopted.

Moved in amendment by Rev. Canon Heeney, seconded by Dr. Rexford :

That the words : "Let us humbly confess our sins unto Almighty God," be printed in the body of the Book immediately after Exhortation.

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

Moved in amendment by Rev. E. C. Cayley, seconded by the Bishop of Columbia :

That the Rubric on page 70 of the Revised Prayer Book read : "Sentences which may be used before one or more of the preceding sentences."

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 Mr. H. G. Dawson, seconded by Canon Vroom :

That the special sentences for Christmas and Easter be deleted and others substituted appropriate for the season, but also with the necessary penitential note.

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

Moved in amendment by Archdeacon Heathcote, seconded by Rev. Dr. Symonds :

That wherever in the Prayer Book the Lord's Prayer be printed, that the sentence, "In Earth as it is in Heaven," shall have the letter I of the first word as a capital.

On the vote being taken on the amendment 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 Dr. Matthew Wilson, seconded by Dr. Lansing Lewis :

That the word "which" being the third word in the Lord's Prayer be changed to "who" throughout the Prayer Book.

On the vote being taken on 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 Mr. Chancellor Worrell :

That a comma be placed after "wickedness" in the Absolution, page 73.

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 Mr. Chancellor Worrell :

That Te Deum Laudamus, page 75, be printed in three parts as in the Accession Service, pages 705-6-7.

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 Mr. Chancellor Worrell :

That in the substitute prayer for the King's Majesty, etc., page 85, the words "We pray thee also to bless" be substituted for "Bless also."

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 Mr. Chancellor Worrell :

That in the Prayer for "the Clergy and People," page 85, the word "Curates" be substituted for "other Clergy."

Moved in amendment by Rev. W. B. Parrott, seconded by Mr. H. G. Dawson :

That the word "other" in Bishops and other Clergy be deleted from the Prayer for Clergy and People, and the Prayer read, "Bishops and Clergy and all congregations."

On the vote being taken on the amendment 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 McKim, seconded by Canon Jeffery :

That in the Order of Morning and Evening Prayer on pages 82 and 96 respectively, after the words, Let us pray, the words

Lord have mercy upon us, Christ have mercy upon us, together with the *Lord's Prayer* be here omitted, the Versicles to follow immediately, beginning with the words, O Lord show Thy mercy upon us.

Moved in amendment to the amendment by Bishop of Yukon, seconded by Rev. A. C. Field :

That in the service for Morning and Evening Prayer, a footnote (with an asterisk referring to the *Lord's Prayer*) be added, at the bottom of pages 82 and 96, to read as follows : "The *Lord's Prayer* and the Lesser Litany may be omitted in this place if so desired.

Canon McKim and his seconder with consent of the House withdrew their amendment and thus the amendment to the amendment became the amendment.

On the vote being taken on the amendment of the Bishop of Yukon in the Lower House it was decided in the affirmative.

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

At 10 p.m. the Synod adjourned.

Approved.

S. P. RUPERT'S LAND,
President.

Sept. 17th, 1918.

Sixth Day

Tuesday, September 17th, 1918.

Morning Prayer was said in St. James' Cathedral at 9.30 a.m.

The Lower House re-assembled at 10 a.m. in St. James' Parish House. The opening prayers were said by the Prolocutor.

The Minutes of the Fifth Day were read and approved.

A Communication was received from Mr. J. G. Brock, declining "the appointment as lay representative of the Diocese of Montreal on the Executive Committee of this Synod."

Moved by the Dean of Montreal, seconded by Canon H. E. Horsey, and Resolved :

That the resignation of Mr. J. G. Brock from the Executive Committee of Synod be accepted.

Moved by the Dean of Montreal, seconded by Rev. Canon Horsey, and Resolved :

That Mr. Chancellor Davidson be elected to fill the vacancy caused by the resignation of Mr. J. G. Brock from the Executive Committee of the Synod.

Moved by Chief Justice Mathers, seconded by Rev. A. C. Field, and Resolved :

That the name Rev. A. C. Field be substituted for that of Archdeacon Canham as representative on Executive Committee from Yukon.

Moved by R. W. Allin, seconded by Rev. R. P. McKim, and Resolved :

That Order of Proceedings be suspended to bring in a motion respecting a Committee to deal with the question of returned soldiers.

Moved by Mr. R. W. Allin, seconded by Dean Starr, and Resolved :

That the Primate and the Prolocutor of the Lower House, be respectfully requested to appoint a Committee whose duty it shall be to consider the views expressed in the addresses of the various Chaplains on Thursday afternoon and in the addresses in Massey Hall the same evening, and to make definite recommendation to this Synod during the consideration of the Report of the Council for Social Service regarding the best methods of dealing with returning soldiers and with soldiers serving at the present time overseas.

The Prolocutor nominated the following Committee :

Archdeacon Dobie	Rev. G. A. Kuhring
Mr. Justice Hodgins	Mr. R. W. Allin
Very Rev. Dean Starr, <i>Convener</i> .	

The Ven. Archdeacon Heathcote presented the Report of the Nominating Committee, as follows :

REPORT OF THE NOMINATING COMMITTEE

TORONTO, 17th September,
St. James' School House.

No. 1.

STATISTICS AND STATE OF THE CHURCH

Very Rev. the Prolocutor	Ven. Archdeacon Dewdney
Very Rev. Dean Coombs	Ven. Archdeacon Knowles
Very Rev. Dean Starr	Ven. Archdeacon Newnham
Ven. Archdeacon Armitage	Rev. Canon Vroom
Ven. Archdeacon Balfour	Rev. Canon McKim
Ven. Archdeacon Beer	Rev. W. R. George

Mr. Justice Curran	Mr. G. A. Stiles
Mr. E. G. Henderson	Mr. E. J. Fream
Convener	Mr. Charles Beck
Mr. John Harvey	Dr. W. S. Carter
Mr. R. J. Carson	Colonel Harkom
Mr. A. P. Tippett	Mr. George Johnstone

No. 2.

AMENDMENTS TO CONSTITUTION

Very Rev. Dean Evans	Mr. Chancellor Mackray
Convener	Mr. Chancellor Orde
Ven. Archdeacon Newnham	Mr. Chancellor Teed
Rev. Dr. Tucker	Mr. Chancellor Worrell
Rev. Rural Dean Cayley	Chief Justice Mathers
Rev. C. R. Littler	His Honour Judge MacDonald
Mr. Chancellor Davidson	The Hon. Richard Harcourt
Mr. Chancellor Gordon	Mr. Charles Jenkins
Mr. G. H. Cowan	

No. 3.

- CANONS

Ven. Archdeacon Heathcote	Rev. J. B. Fotheringham
Ven. Archdeacon Crowfoot	Rev. Canon R. B. McElheran
Ven. Archdeacon Newnham	Mr. Chancellor Davidson
Rev. Dr. Tucker	Mr. Chancellor Savary
Rev. Dr. Symonds	The Registrar
Rev. Canon Plumptre	Mr. Chancellor Teed
Convener	Mr. Matthew Wilson
Rev. Canon Vroom	His Honour Judge MacDonald
Rev. Rural Dean Bartlett	Mr. J. H. Macgill
Rev. C. R. Littler	Mr. James MacKinnon, D.C.L.

No. 4.

RULES OF ORDER

(Same as No. 2)

No. 5.

ELECTIONS AND CREDENTIALS

Ven. Archdeacon Richardson	His Honour Judge MacDonald
Ven. Archdeacon Heathcote	Mr. Matthew Wilson
Rev. Principal Parrock	Convener
Mr. W. B. Carroll	

No. 6.

FINANCE AND EXPENSE

Hon. R. W. Harcourt	Mr. J. R. Dargavel
Mr. A. P. Tippett	Mr. R. J. Carson

No. 7.

MEMORIALS TO DECEASED MEMBERS

Very Rev. the Prolocutor	Rev. Prof. Vial
Very Rev. Dean Evans	Rev. Canon Jeffrey
Ven. Archdeacon Armitage	Rev. Canon Smithers
Ven. Archdeacon Pugh	Mr. Chancellor Davidson
Rev. Dr. Tucker	Mr. Chancellor Worrell
Convener	His Honour Judge Macdonald
Mr. W. J. Tupper.	

No. 8.

UNFINISHED BUSINESS AND PRINTING

Rev. Provost Macklem	Mr. Matthew Wilson
Rev. Dr. Tucker	Mr. R. V. Harris
Mr. Chancellor Davidson	Mr. W. H. Wiggs.

Respectfully submitted.

F. C. E. HEATHCOTE,
*Chairman.*GEORGE FORNERET,
Secretary.

Moved by Mr. Justice Hodgins, seconded by Mr. Chancellor Worrell, and Resolved :

That the Report of the Nominating Committee relating to the Standing Committees be adopted and that the rest of the report be referred back to the Nominating Committee for reconsideration.

The Ven. Archdeacon Newnham presented the Report of Special Committee on "Memorandum of Prof. M. A. Mackenzie on Beneficiary Funds."

The Report was ordered to be printed.

MESSAGE No. 16 was received from the Upper House, asking for the Concurrence of the Lower House in the appointment of representatives from the Upper House upon a deputation to visit

the Synod of Newfoundland and convey fraternal greetings from the Church of England in Canada.

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

That the Message No. 16 be concurred in.

MESSAGE NO. 17 was received from the Upper House, informing the Lower House that the Lower House concurring a delegation be sent from the Synod to bid God-speed to the officers and members of the W.A. as they leave Toronto to attend the Triennial Meeting at Winnipeg. The Upper House have appointed the Bishops of Montreal and Qu'Appelle.

MESSAGE 18 was received from the Upper House, informing the Lower House that the Lower House concurring a deputation be appointed from the General Synod to convey greeting to the new Labour Congress, such deputation to consist of two members from each House.

Moved by Mr. Chancellor Worrell, seconded by Mr. Chancellor Davidson :

That a Conference be requested with the Upper House in respect of Message No. 18 by deputation from the House before concurring in said Message.

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

MESSAGE NO. 19 was received from the Upper House, requesting that a Joint Committee be appointed to be called *The War Commission*.

The business of the Lower House was suspended in order to meet in Joint Session with the Upper House in consideration of the First Triennial Report of the Council for Social Service.

Confirmed.

Sept. 18th, 1918.

J. P. D. LLWYD,
Prolocutor.

JOINT SESSION.

At 11 a.m. the Upper House entered the Lower House to sit in Joint Session for the consideration of the First Triennial Report of the Council for Social Service.

The Minutes of the Joint Session of the fifth day in consideration of the Report of the Joint Committee on the Adaptation, Enrichment and Revision of the Book of Common Prayer were read and approved.

Moved by Archdeacon Ingles, seconded by Mr. F. H. Gisborne :

That all members of the Council for Social Service not members of the Synod be admitted to seats on the floor of the House during the discussion of the First Triennial Report of the Council.

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. T. J. Stiles, seconded by Rev. R. B. Waterman :

That the Order of Proceedings be suspended that they might introduce the following motion, viz.:

That permission be given Rev. W. G. Walton a missionary, to the Eskimos, to address the General Synod upon a subject vitally affecting the social life, even the life itself of the Eskimos occupying the territory on the Eastern Coast of Hudson Bay.

The Order of Proceedings was suspended.

Moved by Rev. T. J. Stiles, seconded by Rev. R. B. Waterman :

That permission be given Rev. W. G. Walton, a missionary to the Eskimos, to address the General Synod upon a subject vitally affecting the social life, even the life itself of the Eskimos occupying the territory on the Eastern Coast of Hudson Bay.

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 Rev. J. G. Shearer, General Secretary of the Social Service Council of Canada, being present in the House was asked to take a seat on the platform. At 11.40 a.m. the Rev. J. G. Shearer was invited to address the Synod. Dr. Shearer having addressed the Synod, the Rev. Precentor Tucker opened the discussion of the First Triennial Report of the Council for Social Service.

Moved by Rev. Precentor Tucker, seconded by Archdeacon Ingles :

That the Report be received and considered clause by clause.

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. Precentor Tucker, seconded by Archdeacon Ingles :

That Section I. of the report "*Raison D'Etire*" 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. Precentor Tucker, seconded by Archdeacon Ingles :

That Clause II., Sub-Section I. "The Bulletin" 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 Canon Heeney, seconded by Archdeacon Patterson-Smyth :

That the Executive of the Council for Social Service be requested to re-publish whatever numbers of the Bulletin may be thought desirable—the original supply of which is now out of print.

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 bringing forward the Sub-section 2 of Clause II., Precentor Tucker suggested that in connection with the several sub-sections of the Clauses the "notices of motion" on page 50 be considered.

Moved by Rev. Canon Heeney, seconded by Rev. Walter Loucks :

That the General Synod heartily endorses the action of the Government in seeking to restrict and eventually to abolish the liquor traffic and calls upon patriotic citizens to uphold its hands in this matter.

After discussion, moved by the Bishop of Huron, seconded by the Bishop of Montreal :

That the question now be put—

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 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 Rev. W. H. Vance, seconded by The Bishop of New Westminster :

That the consideration of the First Triennial Report of the C.S.S. be continued in Joint Session this afternoon.

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.

AFTERNOON SESSION.

At 2.30 p.m. the Synod re-assembled in Joint Session to consider the First Triennial Report of the Council for Social Service.

Moved by Mr. A. H. Backus, seconded by Rev. F. H. Graham :

That the remarks of Speakers during the remainder of the discussion of the Social Service Report be limited to five minutes.

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. Canon Heeney, seconded by Rev. Walter Loucks :

That the General Synod strongly urges that, wherever necessary and practicable, there be established some substitute for the saloon, to meet the social needs of the men in the community.

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 Bishop of Ontario read the following letter :

36 Toronto Street,

TORONTO, September 13th, 1918.

*His Lordship, The Bishop of Ontario,
Synod Office, Toronto, Ont.*

MY DEAR LORD BISHOP :

I have been thinking over our conversation of yesterday in connection with the work of the Synod at the present time in which you referred to the fact that the Synod was considering ways and means of meeting the extraordinary conditions created by this awful War.

I believe that in the minds of all Christian men there is the great thought that this War has been inflicted on humanity for some great purpose and the belief that through the haze and mist of suffering and bloodshed there is the glimmering of the sunshine of God's hand guiding the destinies of this world.

One of the direct effects of the War in Canada has been the abolition of the bar, which in itself must revolutionize the whole of society.

During my long imprisonment in Germany I had ample time to meditate and one of the thoughts constantly recurring

was : "What steps are we in Canada going to take to replace the bar ?" which, curse as it was, was often the only social recreation of a portion of society in smaller centres.

The people of France were at first rather shocked by the apparent joviality of the British soldiers in France, who as soon as the day's work was over repaired forthwith to the nearest field to play football or some other outdoor sporting game. The French soldiers looked rather askance as they passed the field on their way to the nearest estaminet, which in the early days were perhaps the only social centre available. A few months passed but gradually one after another of the French regiments followed the example set by the British soldiers until to-day the splendid and rejuvenated army of France and the civil population of the country applauds the prowess of their various football teams, which exist in almost every unit of their army.

One of the most widely read magazines in France has announced its adherence to a scheme for "la renaissance" of their villages, interpreting this phrase as the struggle against alcoholism and the exodus of the country people towards the great cities. How do they propose to combat these two evils ? By a National Association to assist in the building of a public play grounds in every community the presentation of cups and prizes for inter-scholastic and society competition in the realm of sport ; and in the establishment of football and other athletic clubs ; the erection of various Cinema theatres and the loaning of machines and films for the use thereof ; the encouragement of tourists' excursions with good lectures by able men ; by the holding of local village fetes, where clean sport shall be in the ascendant.

It comes home to me forcibly that here might be an inspiration for the Synod of our Church to take a strong stand in the forefront of such a plan, which is surely needed here in Canada. Would not the laymen of all denominations arise to the support of such a movement for the physical and consequently the moral betterment of our youth of both sexes ? Can our Church adopt a stronger programme for the strengthening of its purpose and the furthering of God's purpose than to throw itself heart and soul into such a movement, not waiting until the War is finished or until our boys come home, but by preparing the way now. We can count on their sympathy and the sympathy of all right-minded people to prepare for them on their return and for all young people of this and future generations, that they may have the recreation which the Lord intended all healthy young humans to have. We have rightly removed the bar, which with un-

intentional insult to the poor man has often been termed the poor man's Club. Should we not replace the bar and that as rapidly as possible by the village centre for recreation and the village stadium for outdoor sports.

I think these ideas are worthy of consideration and I place them before you in case you might feel inclined to bring such an idea before the Synod during its present session.

Yours respectfully,

ARTHUR E. KIRKPATRICK.

Moved by the Bishop of Ontario, seconded by the Bishop of New Westminster :

That the letter from Major A. F. Kirkpatrick to the Bishop of Ontario read to the Synod regarding the provision of Recreation Centres in Rural Communities be referred to the Executive Committee of the Council for Social Service to take action thereon.

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 Vernon, seconded by Archdeacon Howcroft :

That the General Synod heartily commends all wise efforts put forth to combat the white slave traffic, commercialized vice and venereal disease ; it strongly recommends the establishment of preventive and rescue homes in all large centres of population ; and it strongly urges that the young be discreetly and reverently taught to keep themselves pure in thought, word and deed.

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 Howcroft, seconded by Mr. A. H. Petch :

"That in view of the wide prevalence in the Dominion and the very grave and far-reaching effects of venereal diseases, be it resolved : That this General Synod strongly opposes the solemnization in the future of marriages between persons either of whom is suffering from or affected by these diseases. And to this end, the Church through her General Synod pronounces against such marriages, and recommends that every Diocese be urged to take such action as may appear advisable to procure Provincial Legislation disabling for marriage, any person so

affected until he or she shall have procured medical evidence of complete cure, and requiring every person applying for a marriage license to present as a pre-requisite to obtaining such license, a proper medical certificate of freedom from venereal diseases. And furthermore, that such action should not be confined to venereal diseases alone, but should apply to all com unicable and hereditary diseases."

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

That the Resolution be referred to the Social Service Council for consideration and action.

Moved in amendment to the amendment by the Bishop of Huron, seconded by the Bishop of Niagara :

That the Resolution adopted by the Social Service Council, in regard to "health certificates," be adopted in lieu of Archdeacon Howcroft's motion : namely,

That for the time being, so far as legal enactments can secure personal purity, the wisest course now is to give full support to the legislative action taken by the various legislatures, and the Committee heartily endorses their efforts and pledges the Church to co-operate ; and further, your Committee believes that the time has come for the Church to emphasize very clearly the moral failure involved in sins of impurity, while at the same time it would remind the public that physical prophylactics or legal enactments alone will not eradicate a moral evil.

After considerable discussion it was

Moved by Mr. E. J. Fream, seconded by Mr. A. B. Wiswell :

That the question be now put—

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 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 Canon Plumtre, seconded by Mr. R. W. Allin :

WHEREAS :

1. Statistics have shown that there are large numbers of feeble-minded persons in Canada, not cared for in any place set apart for that purpose ;
2. The presence of such persons in the homes, schools and institutions of the country shows itself to be prejudicial to the

moral, intellectual and physical welfare of the community, being in fact a most prolific source of immorality, crime and pauperism ;

3. Careful investigation has shown that immigration has been in the past largely responsible for the prevalence of feeble-mindedness in this country ;

BE IT THEREFORE RESOLVED THAT THIS SYNOD :

1. Calls upon members of our Church to do all in their power to arouse the public conscience with regard to the presence of this social evil in our midst, and to do what they can to counteract it ;

2. Has noted with satisfaction that steps are being taken in several Provinces to investigate and to deal with the problem on large and generous lines ;

3. Commends the work of the recently appointed National Council on Mental Hygiene to the support of members of the Church ;

4. Would urge upon the Federal Government the need of taking steps to safeguard the country from immigrants who might prove a menace to the moral and social well-being of the community, and who are incapable of becoming efficient and self-supporting citizens.

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 Howcroft, seconded by Mr. A. H. Petch :

"That in every Diocese steps should be taken at once to promote co-operation with all Christian bodies for the purpose of securing from each Provincial Government, adequate measures for the supervision of our mental defectives with a view to segregation of proven bad cases, and the provision of legislation for the prevention of marriage of persons so affected."

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. Precentor Tucker, seconded by Rev. F. H. Graham :

That the General Synod heartily commends the Canadian Government on its courageous action in the abolition of the patronage system in the Civil Service and sincerely trusts that it

will continue in that course until the public services are entirely freed from all taint of patronage and graft and are placed on a thoroughly efficient and economical basis.

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. Precentor Tucker, seconded by Rev. F. H. Graham :

That because the child is the most important asset of the State, the General Synod would call upon the clergy and churchmen generally to co-operate with every movement on behalf of child welfare and the improvement of the living and working conditions of the 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 by Mr. E. J. Fream, seconded by Archdeacon Ingles :

That the Report of the Council for Social Service be adopted as printed, and that the Resolutions found on pages 20, 21 and 22 of the report be considered *seriatim*.

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. Dr. Rexford, seconded by Dean Starr :

That recognizing the fact that wholesome play fills a large and essential place in the proper development of the young, the General Synod strongly recommends, wherever practicable, the establishment of supervised public playgrounds.

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. G. C. Copley, seconded by Mr. C. J. Scott :

That in view of the unsatisfactory relations that too often exist between Capital and Labour, the employer and employed, the General Synod would urge the clergy and members of the Church to give special study to industrial conditions with a view to their improvement and to industrial problems with a view to their eventual solution in the Spirit and according to the teachings of our Lord Jesus Christ.

Moved in amendment by Rev. W. H. Vance, seconded by Bishop of Columbia :

That to the motion there be added the words : "and this Synod recommends as a guide to this study the principles adopted

by the Federal Council of the Churches of Christ in America as found on pages 12-13 of the report and that the motion as so amended be adopted."

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

On the vote being taken the Upper House concurred therein.

In view of the motion of which notice stands under the name of Canon Plumtre being on the lines of the Resolution just adopted, Canon Plumtre asked permission to withdraw his motion, viz.:

That this Synod—sympathizing with the demands of labour for a minimum wage, for state protection against unemployment, for housing reform, and for the recognition of the status of the workers in the industries in which they are engaged, calls upon Churchmen both to support their demands, and at the same time to further all efforts now being made to promote closer fellowship and co-operation between employer and employee in the service they are both rendering to the whole community.

Permission to withdraw the motion was granted.

The Archbishop of Algoma asked for the suspension of the Order of Proceedings that he might read the address which had been prepared by the Committee for presentation to the Governor General.

The Order of Proceedings was suspended. The Archbishop then read the address as follows :

To HIS EXCELLENCY—

Victor Christian William Cavendish, Duke of Devonshire, K.G., G.C.M.G., G.C.O.O., P.C., LL.D., etc., etc. Governor General and Commander-in-Chief of the Dominion of Canada.

"May it please your Excellency,

The General Synod of the Church of England in Canada desires to convey to your Excellency the assurance of our whole hearted and unswerving loyalty to His Majesty the King and of our earnest prayers that God will sustain him throughout this long continued crisis in the Empire's history, and grant such victory to his forces as may lead to a righteous and lasting peace.

We welcome you to this gathering of representative Churchmen. Your gracious visit is a great encouragement to us at a time when we are considering problems which the great war has forced upon the attention of all. We are aware that the historic Church of England bears a large degree of responsibility in their solution; we pray that we may be equal to the task.

We rejoice that we may welcome you as a member of the Church we love and a fellow-worker in all our undertakings for the benefit of mankind and the extension of the Kingdom of God.

We pray also that God's abundant blessing may rest upon your Excellency in the fulfilment of the responsibilities of your high station and are thankful that the Dominion of Canada should have at this time the benefit of your wisdom and great experience and wise leadership.

May this Synod be permitted to ask you to convey to her Excellency the Duchess of Devonshire a message of greeting and an assurance of our warm appreciation of her sympathy and increasing interest in the many needs and activities that the war has created amongst us in Canada."

Moved by the Archbishop of Algoma, seconded by Mr. Chancellor Worrell :

That the address as now read be adopted and engrossed for presentation to the Governor General on the occasion of his visiting the Synod.

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. Precentor Tucker, seconded by the Rev. F. H. Graham :

That inasmuch as a very large portion of Canada must ever remain of an agricultural character, rural problems should engage the earnest attention of patriotic citizens ; special efforts should be made to retain the farming population on the land by relieving the monotony of farm labour, by promoting scientific and intensive farming and by improving the social conditions of rural life. The General Synod is strongly of the opinion that the clergy can take a very helpful part in this movement.

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. Precentor Tucker, seconded by Rev. F. H. Graham :

That realizing the fact that our soldiers, after spending several strenuous years amid the excitement and publicity of the military life, will not readily settle down to the quiet and monotony of country life on the farm and in the village, the General Synod would urge on the clergy and Church members, the importance of trying to make their Churches and communities centres of

social life so as to meet, in a measure at least, the social needs of the soldier on his return to his native place.

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. Precentor Tucker, seconded by Rev. F. H. Graham :

That recognizing to the full the power of the press to shape public opinion, the General Synod hails, as one of the most encouraging signs of the times, the treatment by the secular press of important public issues in a profoundly serious and religious spirit, and it looks hopefully forward to the day when all the organs of public opinion in the land will increasingly use their influence on behalf of all that is true, honest, just, pure, lovely and of good report.

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

On the vote being taken the Upper House concurred therein.

Moved by Archdeacon Ingles, seconded by Rev. Precentor Tucker :

That this General Synod of the Church of England in Canada approves of the action of the Social Service Council of Canada in seeking further amendment of the Criminal Code in the following directions, viz.:

- (1) Making adultery and lewd cohabitation criminal offences.
- (2) Raising the age of consent to at least sixteen years and the age of seduction to eighteen years, and at the same time the insertion of a clause which will give protection to the boys up to the same age and in the same way as it will protect the girls.
- (3) The protection of female employees in general against seduction by employers.
- (4) The striking out in Section 216, Sub-section 2, the following words, viz.,—"and has no visible means of support," so that Sub-section 2 will read :

"When a male person is proved to live with or to be habitually in company of a prostitute or prostitutes, or to live in a house of prostitution, he shall, unless he can satisfy the Court to the contrary, be deemed to be living on the earnings of prostitution."

Moved in amendment by the Bishop of Huron, seconded by Captain Mellish :

That the motion, Clause No. 12, page 22, be referred to the Executive Committee of the Council for Social Service.

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. Symonds, seconded by Rev. Precentor Tucker :

That the question of female immigration be referred to the Executive Committee of the C.S.S. with the request that they make a careful enquiry into the conditions of such immigration with special reference : (a) To the custom of Government *per capita* grant ; (b) The moral character of such immigrants, and (c) Their physical and mental condition.

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 Rev. Precentor Tucker, seconded by Archdeacon Ingles :

That the Report of the Council for Social Service having been considered, amended, and adopted, clause by clause, it now be adopted as a whole 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.

The Rev. Dr. Abbott Smith brought before the House the Memorial of the Montreal Branch, Society of Sacred Study, in response to the Indissolubility of Marriage, page 82 of the Convening Circular.

Moved by Dr. Abbott Smith, seconded by Canon Vroom :

That the Memorial of the Montreal Society of Sacred Study *re* Indissolubility of Holy Marriage be referred to the Executive Committee of the Council for Social Service.

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 Ingles, seconded by the Archbishop of Algoma :

That it be an instruction to the Executive Committee of the Council for Social Service to watch pending legislation in reference to Divorce and to take such action as in their opinion may be deemed advisable.

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 Rev. W. G. Walton of the Diocese of Moosonee addressed the Synod in reference to the social needs of the Eskimo.

Moved by Rev. T. J. Stiles, seconded by the Bishop of Ottawa :

That the appeal of the Rev. W. G. Walton to the Synod to endorse a plan for establishing a herd of caribou on the East Coast of Hudson Bay for the purpose of relieving the urgent needs of Indian and Esquimaux in that locality be referred to the Executive Committee of the Council for Social Service to investigate and, if found feasible, to take such action as they may deem most advisable.

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. Commissioner Boyd of the Juvenile Court in Toronto was introduced and addressed the Synod.

Moved by the Bishop of Edmonton, seconded by Archdeacon Howcroft :

That the question of the better Enforcement of the Acts for Protection of Children be referred to the Executive of the C.S.S. with power to act.

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. Precentor Tucker, seconded by Archdeacon Ingles :

That this General Synod recommends the formation, wherever practicable, of a branch of the Girls' Friendly Society.

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 5.30 p.m. the House adjourned to meet at 8.15 p.m.

Approved.

Sept. 18th, 1918.

S. P. RUPERT'S LAND, *President*.

The following telegram was received from the Governor-General :

OTTAWA, September 12th, 1918.

*The Archbishop of Rupert's Land,
Care of Bishop of Toronto.*

His Excellency desires me to inform you that he could attend meeting of Synod either evening of eighteenth or morning of

nineteenth. If either of these dates is convenient please let me have reply by wire.

ARTHUR F. SLADEN,
Private Secretary.

The following reply was sent :

TORONTO, September 13th, 1918.

*Arthur F. Sladen, Private Secretary,
To His Excellency the Governor-General,
Ottawa.*

Synod most happy to have His Excellency on morning of Thursday, nineteenth, eleven o'clock.

S. P. RUPERT'S LAND.

Bishop Gore having arrived in New York the following telegram was sent to him :

TORONTO, September 13th, 1918.

*To The Rt. Hon. and Rt. Rev. Chas. Gore, D.D.
New York.*

The members of the General Synod of the Church of England in Canada including both Upper and Lower Houses extend hearty welcome to you on arriving on this continent and wish you success in your important Mission. As Governor-General will visit Synod morning of 19th (Thursday) Synod entertains hope might yet be possible for you on same day to pay brief visit.

S. P. RUPERT'S LAND,
Primate and President.

Tuesday, September 17th, 1918.

EVENING SESSION

At 8.15 the Synod reassembled for the consideration of the Report of the Joint Committee on the Adaptation, Enrichment and Revision of the Book of Common Prayer.

In the absence of the Primate the Archbishop of Nova Scotia took the Chair.

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

That the Section dealing with the Order of Morning Prayer, on (page 69), having been considered and amended clause by clause be now adopted as a whole.

Moved in amendment by Canon Vroom, seconded by the Bishop of Caledonia :

That the following rubric be inserted after the Prayer for Clergy and People :

Then may be read any of the occasional Prayers or Thanksgivings or any Prayers sanctioned by the Ordinary always ending with the Prayer of St. Chrysostom and the Grace of Our Lord, etc., and before any or each of such prayers may be said, *Let us pray for.*

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. C. R. Littler, seconded by F. W. Blankenbach :

That wherever the word "hell" refers to the "place of departed spirits," it be printed in italics and a footnote be added to that effect.

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

Moved in amendment by Rev. C. R. Littler, seconded by F. W. Blankenbach :

That a separate Prayer "for those in temptation" be inserted in Morning and Evening Prayer.

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 Rev. F. H. Graham :

That on page 85, in the rubric governing the first prayer, and on page 99 in the rubric governing the same prayer the words "The King's Majesty" be struck out. That in the text of the Prayers the words referring to the King be deleted from "to behold" down to and including the word "power," and that the word "also" after the word "bless" be likewise deleted so that the Prayer may read, "O Lord God Almighty, who rulest the nations of the earth, we humbly beseech Thee with Thy power to bless our Gracious Queen Mary", etc.

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

Moved in amendment by Rev. F. H. Graham, seconded by Rev. H. A. Soley :

That on pages 82 and 96, in the note following the Apostles' Creed, the words "entered the state" be substituted for the words "went into the place."

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

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

That the amendments which have been adopted in Morning Prayer be adopted also in 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 by the Bishop of Ontario, seconded by Canon McKim :

That the word "both" and the comma, be struck out in the second Collect, page 97.

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 Ven Archdeacon Pugh, seconded by the Archbishop of Algoma :

That as the word "both" is eliminated from the second Collect at Evening Prayer, the word "also" be eliminated.

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

Moved by the Bishop of Ontario, seconded by Rev. Dr. Cayley :

That the Order of Proceedings be suspended in order that the mover may bring before the House a motion in reference to an alternative Evening Prayer.

The Order of Proceedings was suspended.

Moved by the Bishop of Ontario, seconded by Rev. Dr. Cayley :

That the following Rubric should be placed at the end of the Evening Prayer "when the minister shall deem it advisable on account of special circumstances he may with the sanction and approval of the Bishop use instead of the Order for Evening Prayer a service as set forth in the table following :

A Hymn.

Sentence of Holy Scripture.

General Confession.

Absolution or Collect.

The Lord's Prayer.

A Psalm.

A Lesson from Holy Scripture.

A Canticle or Hymn.

The Apostles' Creed.

Prayers.

Hymn.

Sermon.

Hymn.

"Benediction or Grace."

Moved by the Provost of Trinity College, seconded by Mr. E. G. Henderson :

That the motion of the Bishop of Ontario be referred to the House of Bishops for consideration and for report to the Synod.

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 Archbishop said that he had received the following from the Bishop of Edmonton :

Mr. Melrose a delegate for the Diocese of Mackenzie River, has been taken seriously ill, undergoing an operation for appendicitis and is in a critical condition. Will you commend him to the Prayers of the Synod.

H. ALLEN EDMONTON.

At the request of the Archbishop the House engaged in silent prayer for the recovery of Mr. Melrose, followed by prayer by the Archbishop.

The Prolocutor announced that he appointed :

The Rev. Canon Rexford The Ven. Archdeacon Ingles

Mr. R. W. Allin, and Mr. Thomas Mortimer

As representatives of the General Synod on the Sunday School Commission.

The Joint Session then adjourned.

Approved.

Sept. 18th, 1918.

S. P. RUPERT'S LAND,
President.

Seventh Day

Wednesday, September 18th, 1918.

At 9.30 a.m., Morning Prayer was said in St. James' Cathedral.

At 10. a.m., the Lower House re-assembled for business in St. James' Parish House.

The Opening Prayer was said by the Prolocutor.

The Minutes of Sixth Day were read and approved.

MESSAGE No. 20 was received from the Upper House requesting the Lower House to appoint two for a conference with the Upper House in regard to a Church Newspaper.

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

That Message No. 20, from the Upper House be concurred in and that the Prolocutor be requested to name the members of the Lower House to confer with the Upper House accordingly.

MESSAGE No. 19 from the Upper House. Appointment Special Joint War Service Commission.

Very Rev. Dean Starr presented the Report of the Committee to whom was referred the Message No. 19, from the Upper House.

Your Committee begs to report that it recommends the concurrence of the Lower House *re* appointment of a "War Service Commission" and respectfully suggests that in view of the importance of the proposed work of this Commission a small Committee be named by the Prolocutor to confer with a similar Committee from the Upper House in order to select the best men possible, whether members of General Synod or not, to act upon this important Commission. Your Committee begs leave to continue work until to-morrow in order to deal with the matter entrusted to it.

G. LOTHROP STARR,
Convener.

Moved by Dean Starr, seconded by Mr. Matthew Wilson, and Resolved :

That Message No. 19, from the Upper House, be concurred in.

Moved by Dean Starr, seconded by Mr. Justice Hodgins, and Resolved :

That the report of the Committee be adopted and the Prolocutor requested to name the members of the Committee to confer with the Committee of the Upper House.

The Prolocutor nominated the following on the Committee :

Very Rev. Dean Starr	Hon. Capt. Rev. A. Kuhring
Mr. Justice Hodgins	Mr. R. W. Allin.

The business of the Lower House was suspended in order that the House might sit in Joint Session with the Upper House to consider the report of the Committee of both Houses on the Adaptation, Enrichment and Revision of the Book of Common Prayer.

Confirmed.

J. P. D. LLWYD,
Prolocutor.

JOINT SESSION

SEVENTH DAY

At 11. a.m., the Upper House entered the Lower House to consider the Report of the Committee on the Adaptation, Enrichment and Revision of the Book of Common Prayer.

The Minutes of the Joint Sessions held on the Sixth Day were read and approved.

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

That the Second Combination of Services, pages 68 and 99 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.

It was moved by the Bishop of Huron, seconded by Mr. Chancellor Worrell :

That the Amendment to pp. 68, LXXXIV, "When taking the second the Minister may proceed to the Litany immediately after the Salutation and "Let us Pray" 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.

CREED OF ST. ATHANASIUS

In introducing the Section of the Report relating to the Creed of St. Athanasius, page 103, the Bishop of Huron asked that the Synod would consider the Section in two parts (1) The Rubric as contained in the report (2) The Lambeth translation.

The Synod concurred in this suggestion.

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

That the Rubric as standing in the Report of the Committee be adopted.

As during the discussion of this motion it was found impossible not to discuss the Creed itself it was

Moved by Canon Bedford-Jones, seconded by Canon Heeney:

That the Lambeth translation be considered before the House consider what is to be "said or sung."

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 Mr. Chancellor Worrell :

That the Lambeth translation be adopted by this House.

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. Dr. Cayley, seconded by

In order that the teaching of the Athanasian Creed on the doctrine of the Holy Trinity and the Incarnation may not be handicapped, or lost to the Church, by reason of its association with the minatory clauses, Be it resolved, that the Creed be amended by the omission of verses 1, 2, 28, 29, 40, 41, and 42; and by the omission of the word "now" in verse 3; and that the word "furthermore" preface verse 30.

At 1 p.m., the House adjourned.

AFTERNOON SESSION

At 2.30 the House re-assembled in Joint Session for the purpose of considering the Report of the Joint Committee on the Adaptation, Enrichment and Revision of the Book of Common Prayer.

Dr. Cayley asked permission to withdraw the amendment which he had presented to the House at the Morning Session.

Permission was granted.

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

That the Creed of St. Anathasius be adopted in full as printed in the Report of the Committee.

An amendment was suggested eliminating various clauses of the Creed by the Rev. Dyson Hague.

During the discussion of Mr. Hague's amendment, the point of Order was raised as to whether the removing of the minatory clauses from the Athanasian Creed is in accordance with the agreement under which the Revision of the Book of Common Prayer was undertaken.

The Primate ruled that such an alteration would be contrary to the agreement under which the Revision of the Prayer Book was undertaken.

On the vote being taken on the original motion of the Bishop of Huron 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 Mr. Chancellor Worrell :

That the Rubric "To be sung or said at Morning Prayer on Trinity Sunday instead of the Apostles' Creed, by the minister and people standing" be adopted.

During the discussion the point of Order was raised as to whether the change from the former rule of the Church as contained in our present Book of Common Prayer would not be an alteration in principle.

The Primate ruled that the alteration would not be an alteration in principle but an alteration in practice.

Moved by the Bishop of Fredericton, seconded by the Bishop of Kootenay :

That the question be now put.

The Bishop of Huron was granted his right to reply and close the discussion.

Moved in amendment to the amendment by Canon Gale, seconded by Canon Daw :

That the Quicunque Vult be retained in its entirety with the Rubrics as given in the Prayer Book before Revision.

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

Moved in amendment to the amendment by Dr. Matthew Wilson, seconded by Hon. Richard Harcourt :

That the Creed of St. Athanasius commonly so called, be printed in the Prayer Book without any provision for compulsory use thereof.

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

Moved in amendment by Archdeacon Paterson Smyth, seconded by Canon Allnatt :

That the text of the Quicunque Vult be printed without either rubric or note.

On the vote being taken in the Lower House it was decided in the negative by a vote of 75 yeas and 80 nays.

Moved by Rev. F. H. Graham, seconded by Rev. F. H. Cosgrave :

That the Quicunque Vult with a rubric directing that it may be sung or said at Morning Prayer, instead of the Apostles Creed, on any day in the year be adopted.

On the vote being taken in the Lower House it was decided in the affirmative by a vote of 85 to 60.

On the vote being taken the Upper House concurred therein.

MARRIAGE SERVICE

Moved by Rev. Dr. Abbott-Smith, seconded by the Bishop of Quebec :

That a Special Collect, Epistle and Gospel be provided in the Revised Prayer Book for use when the newly married persons desire to receive the Holy Communion at the time of their marriage.

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 OFFICE

Moved by Rev. Dr. Abbott-Smith, seconded by the Bishop of Quebec :

That an Epistle and Gospel be provided in the Order of the Burial of the Dead, for use when those in sorrow and bereavement desire a special celebration of the Holy Communion previous to or on the day of the burial of their separated relations or friends.

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.

RETURNED SOLDIERS

The Bishop of Ottawa asked for the suspension of the Order of Proceedings that he might introduce a motion appointing the subject "The Returned Soldiers" for the discussion at the Evening Session.

The Order of Proceedings was suspended.

Moved by the Bishop of Ottawa, seconded by the Bishop of Huron :

That the subject for discussion at this Evening's Session from 8.15 to 9 o'clock be matters dealing with the Returned Soldiers.

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.

APOSTLES' CREED

With the consent of the House, it was moved by the Bishop of Huron, seconded by Mr. Chancellor Worrell :

That the rubric before the Apostles' Creed be as follows: "Then shall be said or sung the Apostles' Creed or the Creed of St. Athanasius by the Minister and the people standing" and that all that follows 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.

THE LITANY

Moved by Canon Vroom, seconded by Rev. Dyson Hague :

That for the petition in the Litany to "bless and protect all who serve mankind by learning, labor and industry," be struck out and for it be substituted : "That it may please thee to bless and keep all that labor on land or sea, and to protect them that work in perilous places."

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

At 5 p.m. the Synod adjourned.

EVENING SESSION

Wednesday, Sept. 18th, 1918.

At 8.15 p.m. the Synod reassembled in Joint Session to consider the questions relating to the Soldiers.

The Bishop of Ottawa introduced the subject of the duty of the Church towards the soldiers.

Moved by Archdeacon Ingles, seconded by Dean Starr :

That the notice of motion standing under the name of the mover, viz. :

That the Upper House concurring the Executives of the M.S.C.C. and C.S.S. be authorized to represent the General Synod, and therefore the Church throughout Canada, in all matters relating to the Spiritual and Social well-being of the soldier, and that they shall have authority to confer with Committees appointed by any others to deal with such matters and to take such action as may by them be deemed expedient in all matters relating to the "Spiritual and Social well-being of the soldier," be referred to the Joint Committee on the subject of a "War Commission."

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 Rev. G. A. Kuhring, Chaplain, C.E.F., addressed the meeting.

PRAYERS AND THANKSGIVINGS UPON SEVERAL OCCASIONS

At 9 p.m. the House resumed the discussion of the Joint Committee on the Adaptation, Enrichment and Revision of the Book of Common Prayer in Joint Session.

Under the Section "Prayers and Thanksgivings upon several occasions" page 116.

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

That the word "christian" be deleted in the title, page 117, "For Christian Missions," and that the title be "For Missions."

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 Mr. Chancellor Worrell :

That the following petition be substituted for all the words from "O Heavenly Father" to the end.

"Raise up, we pray thee, true and faithful men, to seek and find the sheep dispersed and lost, and by thy help to bring them home to thy flock, that they may be saved forever, through the same, thy Son, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. 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 the Bishop of Huron, seconded by Mr. Chancellor Worrell :

That the following prayer be placed on page 120, before the prayer, "During the vacancy of a See."

FOR THE PARISH

O God, the Holy Ghost, sanctifier of the faithful, sanctify this Parish by Thine abiding presence. Bless those who minister to us in holy things. Enlighten the minds of Thy people more and more with the light of the everlasting Gospel. Bring erring souls to the knowledge of God our Saviour, and those who are walking in the way of life keep steadfast unto the end. Give patience to the

sick and afflicted, and make their sufferings a blessing to them. Guard from forgetfulness of Thee those who are strong and prosperous ; and make us all to be fruitful in good works : O blessed Spirit, whom with the Father and the Son together we worship and glorify, one God, world without end. 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 the Bishop of Huron, seconded by Mr. Chancellor Worrell :

That the following prayer be added to follow a prayer for the Parish :

FOR SUNDAY SCHOOLS

O Holy Lord and Saviour, who didst call little children unto Thee and bless them ; guide, we pray thee, Thy Church in the teaching of the young, that it may wisely order the work of our Sunday Schools and strive earnestly to feed the lambs of Thy flock. Grant alike to Pastors and people to see and know the greatness of this work, and give us grace to fulfil it. Make us ever mindful of Thy presence in our homes, that our children may be brought up in Thy nurture and admonition. Give to teachers, aptness to teach, and to our scholars willingness to learn Thy blessed will. And this we ask in Thy name, O merciful Saviour, whom with the Father and the Holy Spirit, we worship as one God, blessed forever. 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 the Bishop Huron, seconded by Mr. Chancellor Worrell :

That the following prayer be added and placed on page 123, before the Prayer for Rain :

FOR WORKMEN AND THE EMPLOYERS OF LABOUR

O God, who in Thy providence hast appointed to every man his work assuage, we humbly beseech Thee, all strife and contention between those who are engaged in the labours of industry and those who employ their labour ; deliver

both masters and workmen from all greed and covetousness ; and grant that they, seeking only that which is just and equal, may live and work together in brotherly union and concord to their own well being, and the prosperity of this realm ; through Jesus Christ our Lord. Amen.

Moved in amendment by Mr. Chancellor Boyce, seconded by Canon Alman :

That in the fourth line of the Prayer for Workmen and Employers of labour the words "both masters and workmen" be deleted and the word "them" be substituted.

Moved by Rev. W. H. Vance, seconded by Canon Heeney :

That the Prayer for Workmen and the Employers of Labour be referred to a committee consisting of : The Bishop of Ottawa, the Bishop of Ontario, Rev. Dr. Abbott Smith and Dean Coombs.

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 Mr. Chancellor Worrell :

That the following prayer be added, just before the prayer : "O God, whose nature and property," etc., page 128, under a Rubric.

A GENERAL INTERCESSION

Be mindful, O Lord of Thy people bowed before Thee, and of those who are absent through age, sickness or infirmity. Care for the infants, guide the young, support the aged, encourage the faint-hearted, collect the scattered, and bring the wandering to Thy fold. Travel with the voyagers, defend the widows, shield the orphans, deliver the captives, heal the sick. Succour all who are in tribulation, necessity, or distress. Remember for good all those that love us, and those that hate us, and those that have desired us unworthy as we are, to pray for them. And those whom we have forgotten, do Thou O Lord remember. For Thou art the Helper of the helpless, the Saviour of the lost, the Refuge of the wanderer, the Healer of the sick. Thou, who knowest each man's need and hast heard his prayer, grant unto each according to Thy merciful loving kindness and Thy eternal love ; 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 the Bishop of Huron, seconded by Mr. Chancellor

Worrell :

That the following prayer be placed at the end of the "Prayers . . . upon Several Occasions" with the title "For Memorial Services and other occasions."

Almighty God, with whom do live the Spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity, we praise and magnify Thy Holy Name for all the servants who have finished their course in Thy faith and fear ; and we most humbly beseech Thee that, at the day of the general resurrection, we, and all they who are of the mystical body of Thy Son, may be set on His right hand, and hear that His most joyful voice, Come Ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world. Grant this, O merciful Father, for the sake of Jesus Christ, our only Mediator and Advocate. 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.

The Primate announced that the following notice had been placed in his hands : "That a great victory had been won by the British on the Western Front."

The members of the House rose and cheered and then sang the National Anthem, and the Doxology.

Moved by Archdeacon Paterson-Smyth, seconded by Canon Daw :

That the second collect from the Scottish Liturgy as on page 74 of Convening Circular be added to the Memorial Collect already accepted.

The Bishop of Ontario rose to a point of order as to whether it is in the power of this Synod to adopt the suggestion made by Archdeacon Paterson-Smyth on the ground that it involved a change of principle in the practice of the Church of England which has not hitherto placed a Prayer of the kind proposed in her Public Book of Common Prayer.

The Primate ruled that the adoption of the motion proposed by Archdeacon Paterson-Smyth would be contrary to this agreement under which Revision was undertaken.

At 10 p.m. the House adjourned.

Confirmed.
Sept. 19th, 1918.

S. P. RUPERT'S LAND,
President.

Eighth Day

Thursday, Sept. 19th, 1918.

At 9.30 a.m., Morning Prayer was said in St. James' Cathedral.

At 10 a.m., the Lower House reassembled in St. James' Parish House.

The opening Prayers were said by the Prolocutor.

The Minutes of the Seventh Day were read and after amendment, approved.

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

That the Order of Proceedings be suspended in order that the mover might introduce the motion of which he had given notice on Friday last in reference to the observance of the centenary of the Church in the Province of Rupert's Land.

The Order of Proceedings was suspended.

It was moved by Mr. E. G. Henderson, seconded by Archdeacon Armitage, and Resolved :

That this House recognizes with profound thankfulness the approaching Centennial Celebration in 1920 of the founding of the Church in the great North West, and that in conjunction with the Upper House steps be taken in the direction of the fullest co-operation with the Central Committee of the Province of Rupert's Land.

While the Order of Proceedings was suspended.

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

That for the motion of which notice has been given as to official and financial assistance to the Primate the following be substituted and passed by the House :

That the Upper House concurring the question of such official and financial assistance to His Grace the Primate as the duties and responsibilities of his office demand be referred to the Executive Council of the General Synod, with power to act.

HYMNAL ROYALTIES

Moved by Mr. Chancellor Worrell, seconded by Mr. E. G. Henderson, and Resolved :

That the Upper House concurring the sum of (\$150.00) One Hundred and Fifty Dollars, be appropriated from the next receipts on account of the Royalties of the Book of Common Praise for the use of inmates of the Military Hospitals in Canada.

And that the balance of receipts from said Royalties during the next three years be paid over to the Treasurer of the M.S.C.C. for the augmentation of the Reserve Fund of the M.S.C.C.

Moved by Rev. C. R. Littler, seconded by Rev. H. T. Archbold, and Resolved :

That the resolution moved by the Rev. R. Connell and seconded by Rev. C. R. Littler at the last meeting of the General Synod and to be found on page 154 of the Journal of Proceedings of the Synod be re-affirmed and that the same be sent to the Upper House for concurrence.

Moved by Canon Jeffery, seconded by Canon McElheran, and Resolved :

That the resolution which was adopted *re* a refund of \$170.00 to the Diocese of Rupert's Land, as per page 154, of the Journal of the last meeting of the General Synod be reaffirmed and sent to the Upper House with a request for concurrence.

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

That the sum of \$475.00 be placed at the disposal of the House of Bishops to pay the expenses of the Right Reverend the Bishop of Fredericton's visit to France, the Upper House concurring.

Moved by Mr. Chancellor Worrell, seconded by Mr. E. G. Henderson, and Resolved :

That the Upper House concurring it be referred to the Business Committee (Prayer Book) to look into the bill of expenses incurred by Secretary of the First Prayer Book Committee and

to pay the sum if correct, the amount to be charged against the Royalties of the Book of Common Prayer.

Dean Starr presented the Report of the Committee on the Returned Soldiers, as follows :

REPORT OF COMMITTEE APPOINTED BY THE PROLOCUTOR *in re*
RECOMMENDATIONS ARISING OUT OF THE ADDRESSES
OF RETURNED CHAPLAINS AND OF THE SPEAKERS
AT THE MASSEY HALL MEETING.

Your Committee considers that the main burden of the addresses delivered in this Synod by returned Chaplains, and in Massey Hall the same evening, was to the effect that conditions arising out of the War constitute not only a tremendous responsibility resting upon, but also a unique opportunity for, the Church. They present a challenge to the rank and file of Church members to evince a deeper and more personal interest in each returning soldier with a view to winning and holding him for the Church.

We therefore respectfully recommend that every member of this Synod, in response to this challenge, make it a personal responsibility to arouse a deeper interest in this subject in his own parish and diocese.

We urge that special attention be paid to men in the various hospitals, and greater sympathy with the reasonable aims of the various soldier organizations, not only by clergy but also by laymen of the Church, who have here a great opportunity, by so doing, of impressing these men with their desire for cooperation in solving the problems of both Church and State, and with the seriousness of their Christian profession.

We further recommend that greater use be made of parish halls as centres of social intercourse with returning men in order to continue the good work being done by the Chaplains at the front in their various huts.

We welcome the proposal of the Primate and the House of Bishops to form a War Services Commission whose duty it shall be to devise ways and means of dealing not only with returning soldiers but also with the men overseas.

All of which is respectfully submitted.

G. LOTHROP STARR,

Convener.

Moved by Dean Starr, seconded by Mr. Justice Hodgins,
and Resolved :

That the Report of the Committee on the Returned Soldiers be adopted.

The hour of 10.30 a.m. having arrived the business of the Lower House was suspended in order to enable the House to sit in Joint Session with the Upper House in consideration of the Report of the Joint Committee on the Adaptation, Enrichment and Revision of the Book of Common Prayer.

JOINT SESSION

At 10.30 a.m. the members of the Upper House entered the Lower House to consider in Joint Session the Report of the Committee on Adaptation, Enrichment and Revision of the Book of Common Prayer.

The Minutes of the Joint Session of the Seventh Day were read and approved.

The Secretary of the Prayer Book Committee reported on the proposed Rubric just before the Athanasian Creed.

"Upon any day in the year may 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."

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 Bishop of Ottawa presented the Report of the Committee appointed to consider the Prayer "For Workmen and the Employers of Labour."

Moved by the Bishop of Ottawa, seconded by the Bishop of Ontario :

That the Prayer "For Workmen and Employers of Labour" be altered as follows :

In the second line delete the word "assuage," and add after "we humbly beseech Thee" the words "to put away" delete in the fourth line the words "both masters and workmen" and substitute the word "them;" in the sixth line before the words "their own well-being;" insert the words "Thy Glory;"

and in the last line, delete the word "realm" and substitute the word "Dominion."

And that the prayer read as follows :

O God, who in Thy providence hast appointed to every man his work, we humbly beseech Thee to put away all strife and contention between those who are engaged in the labours of industry and those who employ their labour ; deliver them from all greed and covetousness ; and grant that they, seeking only that which is right and equal, may live and work together in brotherly union and concord, to Thy glory, their own well-being, and the prosperity of this Dominion, 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 the Bishop of Huron, seconded by Mr. Chancellor Worrell :

That in the Rubric before the last Prayer on page 126, "For the Forces of the King, in his Navy and Army" the words "in his Navy and Army" be deleted, and that in the prayer itself the words "Sailors and Soldiers" be deleted and the words "Forces" be 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 by Rev. W. B. Parrott, seconded by Bishop of Columbia:

That the following Prayer with title be placed among the occasional prayers, viz :

A PRAYER FOR HELP TO BEAR BEREAVEMENT

O Heavenly Father, help us to trust our loved ones to Thy care. When sorrow darkens our lives help us to look up to Thee, remembering the cloud of witnesses by which we are encompassed. And grant that we on earth, rejoicing ever in Thy presence, may share with them the rest and peace which Thy presence gives, through Jesus Christ our Lord. Amen.

At 11. a.m., His Grace, the Duke of Devonshire, Governor General of Canada, visited the Synod and was received on the platform by the Primate, the Archbishops and the Bishop of Toronto, representing the Upper House, the Prolocutor, and Mr. Justice Hodgins, representing the Lower House, the National Anthem being sung by the Synod.

After being welcomed by the Primate who presented an address to His Excellency on behalf of the House, His Excellency was pleased to make a gracious speech to the Synod. Three hearty cheers were given for His Excellency, after which he withdrew.

The following cablegram was received by the Primate and read to the House :

Pasmont, Pld, France, 14.

Archbishop Matheson and Anglican Synod.

Send us a Bishop, we need one.

CANON SCOTT.

Moved by Archdeacon Ingles, seconded by Bishop of Huron :

That a message of greeting be sent to Canon Scott and through him to all Chaplains in France from the General Synod.

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 Huron, seconded by Mr. Chancellor Worrell :

That the remainder of the Report on the Prayer Book be received and considered section by section.

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, etc. (page 128.)

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

That the prayer, page 560, be inserted under "Thanksgivings," page 129, before "For Peace and Deliverance from our Enemies," with the Rubric "For Victory."

That the following Prayer of Thanksgiving be placed to follow "For Plenty," page 120 :

FOR A SAFE RETURN FROM SEA

O Eternal Father, who showest Thy wondrous power and mercy to those who go down to the sea in ships; we give Thee humble thanks for that Thou hast been pleased to preserve through the perils of the deep this Thy servant who now desireth to offer his praises and thanksgivings unto Thee in Thy Holy Church. Grant that he may be ever mindful of Thy merciful providence towards him, and express his thankfulness by a living trust in Thee and obedience to Thy laws; 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 the Bishop of Huron, seconded by Mr. Chancellor Worrell, that the following be adopted :

That a Bidding Prayer be inserted just before the Collects, Epistles and Gospels, page 130, as follows:

A BIDDING PRAYER

Before all Sermons, Lectures and Homilies, the Preachers and Ministers may move the people to join with them in Prayer in this form or to this effect, as briefly as conveniently they may.

Let us pray for Christ's Holy Catholick Church, that is, for the whole congregation of Christian people dispersed throughout the world, and especially for that part of it to which we belong.

And herein let us pray most especially for our Sovereign, Lord George, of the United Kingdom of Great Britain and Ireland, and of the British Dominions beyond the seas, King, Defender of the Faith over all persons in all causes, as well ecclesiastical as temporal throughout his Dominions supreme; also for our gracious Queen Mary, Alexandra, the Queen Mother, Edward Prince of Wales, and all the Royal Family.

Let us pray for the Ministers of God's Holy Word and Sacraments, as well as the Archbishops and Bishops (es-

pecially N. Bishop of this Diocese) and other pastors and teachers.

Let us pray for the Governor-General of this Dominion, the Lieutenant-Governor of this Province, the legislatures of the Empire (especially the Parliament of this Dominion and the Legislature of this Province), under our most Religious and Gracious King at this time assembled, and all that are set in authority over us, that all of them in their several callings may serve truly and faithfully to the Glory of God and the edifying and well-governing of His people, remembering always the strict and solemn account which they must one day give before the judgment seat of Christ.

Let us likewise pray for the Civil Corporation of this town ; for the Worshipful the Mayor and all that bear office in that body.

And that there may never be wanting a supply of persons duly qualified to serve God both in Church and State, let us implore His blessing on all schools and universities and seminaries of religious and useful learning (especially) that in these and in all places more immediately set apart for God's honour and service, true religion and sound learning may forever flourish.

Lastly, let us pray for all the people of this realm, that they may live in the true faith and fear of God, in humble obedience to the King, and in brotherly charity one to another ; and particularly for all who travel by land or sea ; for all prisoners and captives ; for all who are in sickness or sorrow ; for all who have fallen into grievous sin ; for all who, through temptation, ignorance, helplessness, grief, trouble, dread, or the near approach of death, specially need our prayers.

Finally let us yield unto God most high praise and hearty thanks for all those who are departed out of this life in the faith of Christ ; for the wonderful grace and virtue declared in all His saints who have been the chosen vessels of His Grace and the lights of the world in their several generations ; and pray unto God that we may have grace to direct our lives after their good examples, that this life ended, we may be partakers with them of the glorious resurrection in the life everlasting.

These prayers and praises let us humbly offer up before the throne of Heaven in the words which Christ Himself has taught us, saying : Our Father.

Moved in amendment by the Bishop of Saskatchewan, seconded by the Bishop of Qu'Appelle :

That the word "all" before the word "Sermons" 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 Chancellor Boyce, seconded by Canon Piercy :

That the form of Bidding Prayer be referred to the Special Committee presided over by the Lord Bishop of Ottawa, for further 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 the Bishop of Quebec, seconded by Archdeacon Heathcote :

That the principle of having a Bidding Prayer in the Prayer Book be adopted by the Synod.

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 Collects, Epistles and Gospels (pages 131-323).

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

That the Printer make each page to correspond with the section beginning on that page ; for instance, that the title page 131 be Second Sunday in Advent, the same principle to obtain throughout.

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 Mr. Chancellor Worrell :

That in the Collect, page 135, a comma be placed after the word "sight" in the ninth line.

That the following Collect be printed page 140, to follow the Gospel for Christmas Day.

AN ADDITIONAL COLLECT FOR CHRISTMASTIDE

O God, who makest us glad with the yearly remembrance of the birth of Thine only Son, Jesus Christ ; grant that as we joyfully receive Him as our Redeemer, we may with sure

confidence behold Him when He shall come again to be our Judge, who liveth and reigneth with Thee and the Holy Ghost now and ever. 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 the Bishop of Huron, seconded by Mr. Chancellor

Worrell :

That the word "beasts" in the Epistle, page 145, be altered to "living creatures."

That the word "damned," in the Gospel, page 231, be altered to "condemned."

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 Mr. Chancellor

Worrell :

That on the tenth line of the Epistle, page 255, the word "Himself" be substituted for "itself," and that it read : "The Spirit Himself."

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 Mr. Chancellor

Worrell :

That the following Epistles and Gospels for Rogation Days and for Ember Days, be placed after the Gospel for All Saints' Day, but that the Collects be not printed in this place.

For Rogation Days : The Epistle, St. James 5: 16 to end. The Gospel, St. Matthew, 7: 7 to 11 inclusive.

For Ember Days : For the Epistle, Acts, 13, 1 to 3 inclusive. For the Gospel, St. Luke, 10: 1 to 12 inclusive.

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 Archbishop of Nova Scotia, seconded by Canon

Simpson :

That the Epistle for the Feast of the Transfiguration be : 1 John, 3: 1-3 incl. instead of 2nd Peter, 1: 16, as at present.

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 Kootenay, seconded by the Bishop of Quebec:

That the Committee of which the Bishop of Ottawa is Convener be requested to select from the Rogationtide Collects, one to be the Collect for Rogation Days, from the Collects for Embertide, one to be the Collect for the Ember Days at celebrations of the Holy Communion.

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 Vroom, seconded by Dean Shreve :

That the following Collects, with the Epistle, Heb. xii., 1-2, and the Gospel, St. Matthew, xxv., 31-40, be inserted for permissive use on Saints' Day in the Calendar for which no Collects are provided :

Almighty and Everlasting God, who didst kindle the flame of Thy love in the hearts of Thy Saints ; grant unto us the faith and love which made them strong, that we, rejoicing in their triumphs, may also profit by their examples ; through Jesus Christ our Lord. Amen.

O Almighty God, who hast called us to faith in Thee and hast compassed us about with so great a cloud of witnesses ; grant that we, being encouraged by the good examples of the Saints, and especially of Thy Servant Saint () who we this day commemorate, may persevere in running the race that is set before us until at length, through Thy mercy, we, with them, attain Thine eternal joy ; through Him who is the author and finisher of our faith, Thy Son, Jesus Christ our Lord. Amen.

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

Moved by the Rev. F. E. Perrin, seconded by Mr. C. R. Littler :

That the Synod of the Diocese of New Westminster suggests that, following the Gospel of Ash Wednesday, a Rubric be printed of a similar character to the Rubrics which so follow in the case of The Epiphany (p. 151), and Ascension Day (page 231), governing Rubric, page 131.

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

Moved by Rev. Fred. H. Graham, seconded by Mr. C. R. Hamilton:

That on page 224, in the last line of the Gospel for the Second Sunday after Easter, the word "fold" be changed to "flock" as it is in the original and in the Revised Edition.

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. Fred. H. Graham, seconded by Mr. C. R. Hamilton, K.C.

That on page 312, the Gospel for the Feast of the Transfiguration be taken from St. Luke's Gospel (ix., 28-37) rather than from St. Matthew's for the reason that the subject of the conversation on the Mount is there recorded.

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

Moved by Canon Allnatt, seconded by Mr. C. S. Scott :

That in the Epistle for First Sunday after Easter the passage beginning "in heaven" and ending "in earth" be omitted.

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

The Order for the Administration of the *Lord's Supper* or *Holy Communion* (page 324).

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

That in the line 1, page 329, a semi-colon be inserted instead of a comma after the word "Father."

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 Mr. Chancellor Worrell :

That in the last clause of the Nicene Creed, page 329, the word "giver" be capitalized : "Giver."

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 Mr. Chancellor Worrell :

That the word "also" be deleted in the first line after the Rubric, page 327, and that it read "Hear what."

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 Mr. Chancellor Worrell :

That the word "both" be inserted after "write" in the prayer following the summary of the Law, page 327,

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 Mr. Chancellor Worrell :

That the following new Offertory Sentence be added and placed, page 322, before the words "Remember the words, etc., "And they came, every one whose heart stirred Him up, and every one whom His Spirit made willing and they brought the Lord's offering." Ex. 36: 21.

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 Mr. Chancellor Worrell :

That the following new Offertory Sentence be added, the place to be second from the last, page 332, "All things come of Thee, O Lord, and of Thine own have we given 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 Mr. Chancellor Worrell :

That the word "living" be substituted for "lively" in the 17th line, page 333, and that it read "living word."

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 Mr. Chancellor Worrell :

That the word "living" be substituted for "lively" in the 12th line, page 346, and that it read "living sacrifice."

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 Mr. Chancellor Worrell :

That the word "Direct," be substituted for the word "Prevent" in the 1st line, page 349, and elsewhere 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 did not concur therein.

At 1. p.m., the Synod adjourned.

AFTERNOON SESSION

Sept. 18, 1918.

At 2.30 p.m. the Synod reassembled in Joint Session to consider the Report of the Joint Committee on the Adaptation, Enrichment and Revision of the Book of Common Prayer.

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

That in the Rubric at the foot of page 349, there be substituted "three" for "four" and "two" for "three."

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 Ministration of Public Baptism of Infants (page 351).

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

That the first Rubric, page 351, read as follows :

"The Minister of the Parish shall often admonish the people that they bring their children to Baptism as soon as possible after birth, not later than the fourth, or at furthest the fifth Sunday, unless upon a great and reasonable cause."

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 Mr. Chancellor Worrell :

That the word "living" be substituted for "lively," page 352, 7th line, and that it read "living member."

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 Mr. Chancellor Worrell :

That the word "the" be added to the 5th line of Gospel, page 353, and that it read "Suffer the."

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 Mr. Chancellor Worrell :

That a colon be placed after the word "say," page 354, and that the following Rubric be inserted before the prayer :

"A Thanksgiving to be said of the whole congregation after the Minister."

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 Mr. Chancellor Worrell :

That in the "Thanksgiving Prayer," page 358, the words "the residue of," 4th line from bottom be changed into "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.

The Ministration of Private Baptism, etc., (page 361).

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

That the words "the residue of," page 367, be changed into "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.

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

That the following Rubric be inserted at the end of the service, page 368:

"That if no lawful Minister may be had and the child be in danger of death, then let one of those present pour water upon him and say : I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." 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 the Rev. C. R. Littler, seconded by Rev. H. T. Archbold :

That in the Creed in the Baptismal Office the words "Resurrection of the Flesh" be changed to "Resurrection of the Body" to bring it into accordance with the Apostles' Creed in other Services.

With the consent of the Synod the above resolution was withdrawn.

The Ministration of Baptism to such as are of Riper Years (page 369).

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

That on page 378, a Rubric be added following the Exhortation :

Here may follow : "The Grace, etc., as on page 360."

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 McKim, seconded by the Archbishop of Algoma :

That, in the ministration of Baptism to such as are of riper years, a colon be placed after the word "say," page 373, and that the following rubric be inserted before the prayer.

"A thanksgiving to be said of the whole congregation after the Minister."

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 Paterson-Smyth, seconded by Canon Plumtre :

That wherever the words "damned," "damn" occur in the Prayer Book they be changed to "condemned," and "condemn."

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. F. H. Graham, seconded by Ven. Archdeacon Johnson :

That on page 353 in the 2nd line and on page 354 in the 35th line the words "his sin," be changed to "sin."

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.

A Catechism (page 380).

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

That the following Section on the Catechism be adopted :

That before the word "Question," page 380, there be placed the title : "The Covenant."

That the word "promise" be added after "Godmothers," and that it read "Godmothers promise then for you?"

That before the word "Catechist" at the top of page 381, there be placed the title : "The Faith."

That before the word "Question," bottom of page 381, there be placed the title : "The Commandments."

That the answer to the question, page 383, "What is thy duty towards God?" be altered to read as follows :

Answer : My duty towards God is :

I. To believe in Him, to fear Him, and to love Him with all my heart, with all my soul, and with all my strength.

II. To worship Him, to give Him thanks, to put my whole trust in Him, to call upon Him.

III. To honour His Holy Name and His Word.

IV. And to serve Him truly all the days of my life.

That the answer to the question, page 383, "What is thy duty towards thy neighbour?" be altered to read as follows :

Answer : My duty towards my neighbour is to love him as myself, and to do to all men as I would they should do unto me.

V. To love, honour, and succour my father and mother. To honour and obey the King, and all that are put in authority under him ; to submit myself to all my governors, teachers, spiritual pastors and masters. To order myself lowly and reverently to all my betters.

VI. To hurt nobody by word nor deed. To bear no malice nor hatred in my heart.

VII. To keep my body in temperance, soberness, and chastity.

VIII. To be true and just in all my dealing ; to keep my hands from picking and stealing.

IX. And to keep my tongue from evil speaking, lying and slandering.

X. Not to covet nor desire other men's goods ; but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

That before the word "Catechist," page 384, there be added the title : "Prayer."

That the answer to the question, page 384, "What desirest thou of God in this Prayer?" be altered to read as follows :

Answer : In the Lord's Prayer I desire my Lord God our heavenly Father, who is the giver of all goodness ; To send his grace unto me and to all people : That we may worship him, and serve him, and obey him, as we ought to do.

And I pray unto God, that he will send us all things that are needful both for our souls and bodies :

That he will be merciful unto us, and forgive us our sins :

That it will please him to save and defend us in all dangers both of soul and body ; and that he will keep us from all sin and wickedness, and from our spiritual enemy, and from everlasting death.

And this I trust he will do of his mercy and goodness, through our Lord, Jesus Christ. And therefore I say, Amen, so be it.

That above the word "Question," page 385, there be placed the title : "The Sacraments."

That the answers to the questions under the Sacraments be printed to read as follows :

1st, page 385, "Christ has ordained two Sacraments only, as generally," etc.

2nd, page 385, "By this word Sacrament, I mean," etc.

3rd page 385, "There are two parts in a Sacrament : the," etc.

4th, page 385, "The outward visible sign or form in Baptism is water" etc.

5th, page 385, "The inward and Spiritual grace in Baptism is, a death" etc.

6th, page 386, "There is required of persons to be baptized Repentance" etc.

7th, page 386, "Infants are baptized because they promise both repentance and faith by their sureties" etc.

8th, page 386, "The Sacrament of the Lord's Supper was ordained for" etc.

9th, page 386, "The outward part or sign of the Lord's Supper is" etc.

10th, page 386, "The inward part or thing signified in the Lord's Supper is" etc.

11th, page 386, "The benefits whereof we are partakers in the Lord's Supper are, the" etc.

12th, page 386, "It is required of persons who come to the Lord's Supper to examine" etc.

That the 11th question, page 386, be altered to read as follows :

"What are the benefits whereof we are partakers in the Lord's Supper ?"

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 Bishop of Fredericton asked for suspension of the Order of Proceedings that he might present the Report of the Committee on the reply to the communication from the Trades and Labour Congress.

The Order of Proceedings was suspended.

The Bishop read the Report as follows :

Toronto, Sept. 19th, 1918.

The Secretary, Trades and Labour Congress,
Quebec, Que.

The General Synod of the Church of England in Canada, now in Session assembled, sends warmest greetings to the Trades and Labour Congress of Canada.

We gratefully recognize the splendid contributions, which organized labour has made to the successful prosecution of the war, both by generous offerings of money, by the willing enlistment of so large a proportion of its membership, and by the earnest efforts of labour in munition and industrial life generally.

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

Signed on behalf of the Synod,

BISHOP OF FREDERICTON.

The Bishop of Toronto reported that he had received the following telegram :

New York, Sept. 17th, 1918.

The Rt. Rev. James F. Sweeny,
Continental Life Bldg.,
Toronto, Canada.

My dear Bishop Sweeny :

I regret that it will be impossible for Bishop Gore to visit Canada.

Thanking you for your courtesy of invitation, I am,

Yours cordially,

HENRY A. ATKINSON.

The Very Rev. Dean Shreve rose to move the following of which he had given notice :

That, whereas, the Scottish Branch of the Church has long enjoyed the use of the Ancient Order of the Prayer of Oblation and the invocation of the Holy Ghost in the Canon of Consecration of the Holy Communion :

And, whereas, the American Church has had the happiness of the authorized use, almost from the earliest moment of its national existence, of the same beautiful and appropriate order ;

And, whereas, the Mother Church in England is moving on the work of revision, along the same lines of improvement of the office ;

And, whereas, it is highly desirable that in following the custom of the early Church, all might be brought into closer union with each other ;

And, whereas, the Invocation of the Holy Spirit rightly emphasizes the all important work of the Holy Ghost in this sacred mystery ;

Therefore, Resolved : That the General Synod of the Church of England in Canada does hereby restore the ancient heritage of the Church, by authorizing, for permissive use, the Prayer of Oblation, and the Invocation of the Holy Ghost, in the Canon of Consecration, according to the arrangement in the American Book of Common Prayer.

While bringing his motion before the House, Dean Shreve asked that upon discussing it he wished to ask the Primate for his ruling as to whether his motion is in accordance with the agreement under which Revision was undertaken.

The Primate said that he had made up his mind that he would not give any ruling on a point of order in reference to the Revision of the Book of Common Prayer without further consulting his Assessors. He would give his ruling later on.

The Order of Confirmation (page 388).

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

That the Section "The Order of Confirmation," page 388, be adopted.

That the following additions be made to the Scripture passages, page 389 :

(1) In the paragraph "hear the words," etc., page 389, alter "fourteenth" to "fifth," and delete the words "and also," etc., to the end of the paragraph.

(2) Prefix to the following paragraph of Scripture : "When the Apostles," etc., the text of Acts 8 : 5-8, 12.

(3) Before the paragraph "And it came to pass," etc., page 390, insert : "Hear also the words of Holy Scripture written in the nineteenth chapter of the Acts of the Apostles, beginning at the first verse.

(4) Before the paragraph from Heb. 6 : "Therefore leaving," etc., insert Heb. 5., 12. In the preceding paragraph "Hear also," etc., alter "sixth" to "fifth" and insert after "Hebrews" the following: "and the twelfth verse, and in the sixth chapter."

(5) All the Scripture passages to be taken from the Revised Version.

That on page 391, before the versicles, the words, "The Bishop" be deleted and that a Rubric be inserted instead: "Then all standing, the Bishop shall say."

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. F. E. Perrin, seconded by Archdeacon Beamish :

That in the opening sentence of the Order of Confirmation, page 388, the words "to receive the grace of confirmation" be substituted for the words "to receive the laying on of hands," and that in the next sentence the words "to receive the gift of the Holy Spirit" be substituted for the same aforesaid expression.

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

Moved by Mr. Chancellor Davidson, seconded by Mr. F. H. Gisborne :

That the Rubric "all standing" before the versicles in the confirmation office after the answers of candidates, page 391, suggested by the Report of Committee be not accepted.

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 Mr. Chancellor Worrell :

That the whole section relating to "the Order of Confirmation, page 388, 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.

The Form of Solemnization of Matrimony (p. 394).

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

That after the word "Affinity," 4th Rubric, last line, there be added the page on which the Table appears in the Prayer Book, as set forth on page 730.

That for all the words, page 395, from "First it was ordained," down to "into which Holy estate," the following be substituted :

"Matrimony was ordained for the hallowing of the union betwixt man and woman ; for the procreation of children to be brought up in the fear and nurture of the Lord ; and for the mutual society, help and comfort, that the one ought to have of the other, in both prosperity and adversity."

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 Provost of Trinity College, seconded by the Bishop of Montreal :

That the words "Into which Holy Estate" be changed to read, "Into this Holy Estate," and that these words form the beginning of a new paragraph.

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 McKim, seconded by Rev. F. W. Goodeve :

That in the Solemnization of Matrimony after the words, on page 396, "who giveth this woman to be married to this man?" there be inserted the following Rubric and response :

Then the father of the woman or the friend acting for him shall answer "I do."

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

Moved by Archdeacon Johnson, seconded by Canon Gale :

That the second prayer on page 401, be omitted.

(In the Solemnization of Matrimony.)

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

Moved by Archdeacon Dobie, seconded by the Bishop of Columbia :

That the service from the Scottish Prayer Book of Collect, Epistle and Gospel, for the Solemnization of Matrimony be added to the Book of Common 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 by the Bishop of Columbia, seconded by Canon Gale :

That the Collect, Epistle and Gospel to be used at the celebration of Holy Communion in connection with Holy Matrimony be placed in the Prayer Book at the end of the office for the Solemnization of Marriage.

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 Mr. Chancellor

Worrell :

That the Section "The Form of Solemnization of Matrimony" 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.

The Order for the Visitation of the Sick, page 405.

Moved by the Bishop of Huron, seconded by Mr. Chancellor

Worrell :

That the Section "The Order of the Visitation of the Sick" to the end of the passages of Scripture be adopted.

That the passages of Scripture, page 419, with the addition of Psalm 130, be classified as follows :

1. Confidence in God—Psalms 27, 46, 91, 121 ; Proverbs 3: 11-26, Isaiah 26: 1 to 9; 40: 1 to 11, and 25 to end ; Lamentations 3: 22 to 41 ; St. Matthew 6: 24 to end.

2. Answer to Prayer—Psalms 30, 34.

3. Prayer for Divine Aid—Psalms 43, 86, 143 ; St. James 5: 10 to end.

4. Penitence—Psalms 51, 130.

5. Praise and Thanksgiving—Psalms 103, 146 ; Isaiah 12.

6. God's dealing with man through affliction—Job 33 : 14 to 30 ; Hebrews 12 : 1 to 11.

7. Christ our example in suffering—Isaiah 53 ; St. Matthew 26: 36 to 46 ; St. Luke 23: 27 to 49.

8. God's call to repentance and faith—Isaiah 55.

9. The Beatitudes—St. Matthew 5: 1 to 12.

10. Watchfulness—St. Luke 12 : 32-40.

11. Christ the Good Shepherd—Psalm 23 ; St. John 10 : 1 to 18.

12. The Resurrection Hope—St. John 20 : 1 to 18 ; 20 : 19 to end ; 2 Cor. 4 : 13 and 5 : 1 to 9.
13. Redemption—Romans 5 : 1 to 11 ; 8 : 18 to end ; 1 St. John 1 : 1 to 9.
14. Christian Love—1 Corinthians 13.
15. Growth in grace—Eph. 3 : 13 to end ; 6 : 10 to 20 ; Phil. 3 : 7 to 14.
16. Patience in suffering—St. James 5 : 10 to end.
17. God's love to men—1 St. John, 3 : 7 ; 4 : 9 to end.
18. The Life of the world to come—St. John 14 : 1 to 6 ; Rev. 7 : 9 to end ; 21 : 1 to 7 ; 21 : 22 ; 22 : 5.

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 Clause of the Section on the Form of the Visitation of the Sick :

That the word "necessity" be substituted for "circumstances," in the third line of the Rubric, page 405, and read "if necessity so require," 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 Mr. Chancellor Worrell :

That in the last prayer, page 414, the following words be inserted after the word "sickness" in the 6th line :

"Grant him sincere repentance of his sins past and steadfast faith in Thy Son Jesus Christ," and delete the words "O Lord" in the same 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 Mr. Chancellor Worrell :

That the Thanksgiving on page 418, be amended as follows : For "didst not forsake" read "hast remembered ;" delete "but" and substitute "and ;" add to "towards him" "and grant him such a measure of Thy grace ;" delete "be enabled to" add "Holy" after "Thy ;" and delete "have grace to"

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 Mr. Chancellor

Worrell :

That the following prayer be added, page 418, to follow a
 "Thanksgiving :"

FOR A WOMAN AFTER CHILDBIRTH

Almighty and most merciful Father, we give Thee
 humble and hearty thanks for that Thou hast preserved
 Thy servant through her time of trial, and hast caused her
 to rejoice in the gift of a child. Continue, we beseech Thee,
 Thy goodness to her ; restore her to health and strength ;
 and give her grace so to train this child for Thee, that to-
 gether they may attain everlasting life ; 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.

The Order for the Burial of the Dead, page 422.

Moved by the Bishop of Huron, seconded by Mr. Chancellor
 Worrell

That all words in the second sentence, page 422, from "And
 though after my skin . . . another" be deleted, and also the re-
 ference, 26, 27.

That there be added as the second and third sentences,
 page 422 :

"Let not your heart be troubled ; ye believe in God, believe
 also in me. In my Father's house are many mansions ; if it
 were not so, I would have told you. I go to prepare a place for
 you." St. John 14 : 1, 2.

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 Mr. Chancellor
 Worrell :

That the exclamation "O," Psalms 90, 12, page 425, be
 changed to "so."

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 Mr. Chancellor
 Worrell :

That the twelfth line on page 427, be punctuated as in Revised Version :

"If after the manner of men I have fought with beasts at Ephesus, what advantageth me? If the dead are not raised, let us" 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 Mr. Chancellor Worrell :

That an additional Rubric be placed, page 430, to follow the Lesson :

"Then may be said or sung the Apostles' Creed, by the Minister and the people standing."

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 Mr. Chancellor Worrell :

That the first part of the present Rubric, page 430, be altered to read as follows :

"The Priest may here at his discretion conclude," 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 Mr. Chancellor Worrell :

That in the fifth line of the second Prayer, page 432, the following words be substituted :

"We praise and magnify Thy Holy Name for all Thy servants who have finished their course and kept the faith," for

"We bless Thy Holy Name for all Thy servants departed this life in Thy faith and fear."

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. Dyson Hague, seconded by Canon Daw :

That in the prayer Almighty God the words of the English Church Prayer be restored : "We give Thee hearty thanks," etc., to "this sinful world."

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

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

That on page 433 the following words be placed to follow "The grace" etc., preceded by the word "or" :

"The God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight through Jesus Christ ; to whom be glory for ever and ever. 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 the Bishop of Huron, seconded by Mr. Chancellor Worrell :

That the following Rubric be inserted, page 435, before the last three prayers :

At the burial of baptized children the following Collects may be used.

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 Rev. W. B. Parrott, seconded by the Bishop of Columbia :

That the "Epistle" and "Gospel" passages as given in the Scotch Prayer Book be added to our Burial Service.

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 McKim, seconded by Canon Jefferey :

That in the Order for the Burial of the Dead, page 430, in the paragraph beginning,

"Man that is born of woman," etc., the word "misery" in the second line be deleted, and "trouble" substituted therefor.

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

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

That the whole section on the subject of the "Burial of the Dead" 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.

Proper Psalms for Certain Days, page 450.

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

That the words "one or more" be inserted in connection with the Psalms for 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.

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

That the following sixteen Selections of Psalms be substituted for the four Selections, page 450 :

I., 1, 3, 4 ; II., 15, 16, 23 ; III., 19, 20 ; IV., 27, 29 ; V., 42, 46 ; VI., 61, 62 ; VII., 67, 72 ; VIII., 84, 85 ; IX., 91, 96 ; X., 101, 103 ; XI., 119, 89-112 ; XII., 111, 112, 113 ; XIII., 139, 143 ; XIV., 126, 127, 130 ; XV., 145, 146 ; XVI., 148, 149, 150.

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 Rev. Dyson Hague, seconded by the Bishop of Saskatchewan :

That the words "with the approval of the ordinary" be deleted in the Selection of Psalms.

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

Moved by the Bishop of Huron, seconded by Canon Heeney :

That when the House adjourns at six o'clock it 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 Dean of Quebec, seconded by Canon Vroom :

That the sign, etc., be deleted in the title of the first Psalm.

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

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

That Proper Psalms be appointed for Dominion Day, viz. :
Matins, 72 ; Evensong, 46, 150.

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 being obliged to leave the House to consult with the Assessors he asked the Archbishop of Nova Scotia to take the Chair.

Canon Craig, seconded by Rev. Principal Waller, rose to move an amendment to the list of Proper Psalms ; having presented his amendment it was :

Moved by the Bishop of Toronto, seconded by the Bishop of Qu'Appelle :

That the motion of Canon Craig be referred to the Special Committee appointed for the purpose of considering the wording of certain prayers with the addition of the names of Dr. Waller and Canon Craig.

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

Moved by the Bishop of Columbia, seconded by the Bishop of Ottawa :

That the motion of Canon Craig be referred to a Special Committee, and that the Special Committee consist of the Archbishop of Caledonia, Dr. Cayley, Dr. Waller and Canon Craig.

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 McKim, seconded by Rev. F. W. Goodeve :

That in the Psalter, the title at the head of each page be made to correspond with the sub-section beginning on that page.

E.g.—On page 458, the title at the head of the page would read :

Day 2.	Psalm 9.	Morning.
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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 Mr. Chancellor Worrell :

That at the top of each page of the Psalms be printed the number of the first Psalm beginning on that page. For instance, on page 454, Psalm 5 instead of Psalm 4.

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 Rev. T. J. Stiles, seconded by Canon Vroom :

That Psalm 141 be incorporated into the Evening Psalms, in order to equalize the Morning and Evening portions and to harmonize our Book with the American Book to have the words "Let my prayer as an evening sacrifice" (Psalm 141, verse 2) be used at Evensong.

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

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

That the word "unpatient," Psalm 99 : 1, page 579, be changed to "impatient"

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 Mr. Chancellor Worrell :

That the word "unperfect," Psalm 139 : 15, page 635, be changed to "imperfect."

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 Mr. Chancellor Worrell :

That the Section dealing with the Psalms 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.

Forms of Prayer to be Used at Sea.

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

That the second Rubric, page 647, be altered to read :

"Prayers to be used in His Majesty's Navy every 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.

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

That the word "Empire" be substituted for "Island" fourteenth line, page 647.

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 McKim, seconded by the Rev. F. W. Goodeve :

That in the Form of Prayer to be used at Sea ; in the first Prayer to be used at Sea, on page 649, in the sixteenth line, the word "manifest" be substituted for "appear."

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 Mr. Chancellor Worrell :

That the Section dealing with "The Forms of Prayer to be used at Sea" 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.

"*The Ordinal*," page 661.

Moved by Professor Cosgrave, seconded by Principal O'Meara :

That in the Rubric immediately preceding "The Form and Manner of Making of Deacons," the words, "learned in the Latin tongue, and sufficiently instructed in Holy Scripture," be deleted and the following substituted therefor : "learned in the Holy Scriptures and in the Doctrine and Discipline of the Church of England."

Moved in amendment by Dr. Symonds, seconded by Dr. Cayley :

That the words "learned" and "sufficiently instructed" on page 661, line five, from the bottom of the page, be transposed.

Moved in amendment to the amendment by Mr. E. G. Henderson, seconded by Archdeacon Ingles :

That the motion of Professor Cosgrave be referred to the Joint Committee on Holy Orders.

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

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

On the vote being called for in the Upper House the members of that House asked permission to withdraw from the Joint

Session for the purpose of consultation on the subject before voting.

The Primate having returned to the House he gave his ruling on the point of Order put before him by Dean Shreve in reference to the motion of which he had given notice in reference to the permissive use of an alternative form for "the Canon of Consecration;" he also gave ruling as to the Memorials of the Diocese of Ottawa, the Diocese of Qu'Appelle and the Ecclesiastical Province of Canada, as follows:

(a) At the time of the presentation of Dean Shreve's motion it was out of Order as not being an amendment of the Report of the Prayer Book Revision Committee under consideration.

(b) The motion might be introduced after the Synod has completed its consideration of the Report of the Prayer Book Committee and has disposed of the same, subject to the ordinary rules of the Synod.

(c) The Memorial from the Diocese of Ottawa is ruled out under the instructions placed upon the Committee of Revision on its appointment.

(d) The Memorial from the Diocese of Qu'Appelle comes under the ruling given in regard to Dean Shreve's motion.

(e) The Memorial from the Provincial Synod of Canada comes under the ruling given on the Memorial from the Diocese of Ottawa.

S. P. RUFERT'S LAND.

The House then adjourned to meet again in Joint Session, at 8.15 p.m.

EVENING SESSION

At 8.15 the Synod reassembled in Joint Session for the consideration of the Report of the Committee on Adaptation, Enrichment and Revision of the Book of Common Prayer.

In the absence of the Primate the Archbishop of Nova Scotia was in the Chair.

Moved by the Archbishop of Caledonia, seconded by the Bishop of Huron:

That this Synod now in Joint Session, while awaiting the declaration of the vote of the Upper House on a transposition of words in the Rubric immediately preceding "The Form and Manner of Making of Deacons" do proceed with the consideration of the Report of the Committee on Prayer Book 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.

Forms of Prayer with Thanksgiving to Almighty God, page 701.

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

That the word "Dominion" be substituted for "Realm," first line of Rubric, page 701, the word "on" for "upon" and that the words "The sixth day of May being," be added, and that it read "on the sixth day of May, being the Anniversary" etc., 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 Mr. Chancellor Worrell :

That the four Prayers following "Let us pray," pages 708-709 be deleted in order to save space.

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 Mr. Chancellor Worrell :

That the following Rubric be inserted after "Let us pray," page 708 :

Then shall follow the four Collects, pages 702-703, "O God who providest," etc., "O Lord our God," etc., "Almighty God who rulest," etc., "O God, the Father," etc. That the Royal Warrant, page 710, 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 Mr. Chancellor Worrell :

That the Section "Forms of Prayer" with Thanksgiving to Almighty God, page 701, 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.

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

That the following Form of Service be adopted to follow the Accession Service, page 701 :

Form of Service for Dominion Day and other Occasions of National Thanksgiving.

Proper Psalms :

Morning Prayer, Psalm 72.

Evening Prayer, Psalms 46, 150.

Special Lessons :

Morning Prayer, First Lesson, Deut. 8, or Josh.

34 : 14-26.

Second Lesson, 1 Tim., 2 : 1-9, or St. Matt. 25 :

14-31.

Evening Prayer, First Lesson, Deut. 6 : 1-16, or

28 : 1-15.

Second Lesson, Rom. 13 : 1-11.

The Epistle, 1 Peter, 2 : 11-17 ; the Gospel, St.

Matt. 22 : 16-22.

The Collect of the day shall be the Collect for the Seventh Sunday after Trinity.

After the Third Collect the Order shall be as follows :

PRAYERS

The State Prayer beginning, "O Lord God Almighty," etc., page 85.

For the people of the Dominion.

Almighty God, who didst lead our fathers into this land and set their feet in a large room, give Thy grace, we beseech Thee, to us their children, that we may approve ourselves a people mindful of Thy favour, and glad to do Thy will. Bless our Dominion with honourable industry, sound learning and pure manners. Save us from lawlessness and discord, pride and arrogance, and fashion into one godly people the multitude brought hither out of many kindreds and tongues. Give to all the Spirit of service, and love, and mutual forbearance. In prosperity make us thankful unto Thee, and in the day of trouble suffer not our trust in Thee to fail. So that loving Thee above all things we may fulfil Thy gracious purpose in this land ; through Jesus Christ, our Lord. Amen.

III. THANKSGIVINGS

For our Goodly Heritage.

Almighty and Merciful God, who in Thy wisdom dost divide to the nations their inheritance. We yield Thee hearty thanks for Thy loving kindness in appointing this good land to be our dwelling place among the children of men, for the wealth and glory of its plains and mountains, its fruitful fields and teeming waters ; for the precious things of heaven, the dew, the sunshine, snow and rain in their season, and the precious things of the earth and the fulness thereof ; for a land wherein there is bread without scarceness. For all this and the opportunities thus vouchsafed to us, we bless Thee and magnify Thy name. And, we pray Thee, grant us grace so to sanctify Thee in our heritage that the world may know that Thou art God for ever and ever ; 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 the Bishop of Huron, seconded by Mr. Chancellor Worrell :

That the three following Collects be adopted.

FOR CONFEDERATION

O God, the fountain of all wisdom, we bless and praise Thy Holy Name that Thou didst move our rulers and statesmen to bring together under one government the scattered communities of our Empire on this continent, and to unite them into one Dominion from sea to sea ; and we humbly beseech Thee to give us grace so to serve Thee that the heritage received from our fathers may be preserved in our time, and handed down unimpaired to our children, and grant that from generation to generation we may remain a people united and loyal to the throne and Empire, through Jesus Christ, our Lord. Amen.

FOR GOD'S GENERAL BLESSINGS

O Lord, God Almighty, Supreme Ruler of Nations, without whom no people can be great ; we thank Thee for the progress and prosperity vouchsafed to this Dominion and for the countless blessings, temporal and spiritual, be-

stowed upon its people. Make us, we beseech Thee, more sensible of Thy goodness and of our responsibility as stewards of Thy gifts ; and grant us such virtue and true religion that by our works and by our lives Thy Holy Name may be forever glorified ; through Jesus Christ, our Lord. Amen.

FOR THE EMPIRE

O Lord God of Hosts, Who dost order all the Kingdoms of the world according to Thy good pleasure ; we give Thee humble thanks for Thy favour and goodness to our Motherland and all the whole Empire, for upholding us with Thy mighty arm in all the ways by which from age to age Thou hast led us ; for that Thou hast enlarged the bounds of our habitation and entrusted us with authority over peoples and tribes and tongues, and given us power and honour among the nations. For these and all other tokens of Thy favour, we praise and bless Thee. And we beseech Thee to continue Thy loving kindness to us, that, united, free, and mindful of our stewardship, we may, through Thy grace, so fulfil Thy purpose that our Empire may be a witness to Thee among the kingdoms of the world, to the advancement of Thy glory and the good of all mankind ; through Jesus Christ, our Lord. Amen.

Moved in amendment by Rev. W. H. Vance, seconded by Rev. Canon Plumptre :

That the Collect for the Empire be referred to the Committee dealing with other Collects.

On the vote being taken on 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 Mr. Chancellor Worrell :

That the Service for Dominion Day be adopted with the exception of the prayer "For the Empire."

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.

Articles of Religion, page 713.

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

That the Articles of Religion be printed at the end of the Book following "Consecration of a Churchyard."

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.

A Table of Kindred and Affinity

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

That the following Table of Kindred and Affinity be adopted in the place of the Table, page 730, and that it be printed at the back of the Book, following the Articles of Religion.

A man may not marry

1. Mother.
2. Step-mother.
3. Mother-in-law.
4. Daughter.
5. Step-daughter.
6. Daughter-in-law.
7. Sister.
8. Sister-in-law.
9. Grandmother.
10. Grandfather's wife.
11. Wife's grandmother.
12. Granddaughter.
13. Wife's granddaughter.
14. Grandson's wife.
15. Aunt.
16. Aunt by marriage.
17. Niece.
18. Niece by marriage.

A woman may not marry

1. Father.
2. Step-father.
3. Father-in-law.
4. Son.
5. Step-son.
6. Son-in-law.
7. Brother.
8. Brother-in-law.
9. Grandfather.
10. Grandmother's husband.
11. Husband's grandfather.
12. Grandson.
13. Husband's grandson.
14. Granddaughter's husband.
15. Uncle.
16. Uncle by marriage.
17. Nephew.
18. Nephew by marriage.

Moved in amendment by Dr. Abbott-Smith, seconded by the Dean of Quebec :

That the Table of Kindred and Affinity be adopted and printed before the Marriage Service.

On the vote being taken on the amendment 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 Huron, seconded by Mr. Chancellor Worrell :

That the Table of Kindred and Affinity be adopted with the amendment of the first column by the insertion of the word "his"

after the word "marry" and the words "with her" after the word "marry" in the second column.

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.

Amendment to List of Proper Psalms.

The Rev. Dr. Cayley presented the Report of the Committee appointed to consider the list of Proper Psalms as follows :

The Special Committee appointed to consider Canon Craig's proposed amendments to the Proper Psalms begs to report as follows :

Advent Sunday Morning :

Substitute Psalm 50 for Psalm 12.

Trinity Sunday Evening :

Substitute Psalm 62 for Psalm 33.

Holy Week :

Add Psalm 41.

(Signed) E. C. CAYLEY.

Moved by Dr. Cayley, seconded by Canon Craig :

That the Report of the Committee on the amendment to the list of Proper Psalms 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 Mr. Chancellor Worrell :

That the whole Section on the Psalms 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.

Report of Committee on the "Bidding Prayer," etc.

The Bishop of Ottawa presented the Report of the Committee on the Bidding Prayer.

(a) Your Committee begs to suggest the following changes in the "Bidding Prayer" as printed on page 13 :

(1) In clause 3 delete the words from "persons" to "throughout" inclusive and substitute "estates of men in these."

(2) In clause 4, for "and" (before "other pastors") read "as."

(3) In clause 6, delete the words from "the Civil" to "body" inclusive and substitute "all municipal authorities, especially those who bear office in this city (or town, or district)."

(4) In clause 7, line four, omit the words "more immediately."

(5) In clause 8, for "realm" read "Dominion."

(6) In clause 10, in place of the two words "Our Father" print the Lord's Prayer in full as in the Scottish Liturgy.

Collects for Rogation and Ember Days

The Bishop of Ottawa presented the Report of the Committee on the Collects for Rogation and Ember Days when there is a celebration of the Holy Communion.

(b) Your Committee also recommends that the following Collects be used with the Special Epistles and Gospels for Rogation and Ember Days :

(1) For Rogation Days the Collect on page 124, commencing :

Almighty and merciful God, from whom cometh every good and perfect gift . . .

(2) For Ember Days the Collect on page 120, commencing :

Almighty God the Giver of all good gifts . . .

Moved by the Bishop of Ottawa, seconded by Dr. Abbott Smith :

That the Report of the Committee on the Bidding Prayer 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 Ottawa, seconded by Dr. Abbott Smith :

That the Report of the Committee on the Collects for Rogation and Ember 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.

Special Service for Missions, page 731.

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

That the following Psalms be added to the first Rubric, page 733, Psalms 113, 126, 132, one or more, and also the following Lessons for Evening Prayer, Isaiah 60 to v. 15, John 10 to v. 16.

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 Mr. Chancellor

Worrell :

That the Prayer, page 735-6, be altered to read as follows :

O God, who didst choose Israel to be Thine inheritance ; look, we beseech Thee, upon Thy chosen people, take away the blindness which is fallen upon them ; grant that they may see and confess the Lord Jesus to be Thy Son and their true Messiah and that, believing, they may have life through His Name. Bless those who labour to bring them to the knowledge of Thy truth ; and hasten the time when the fulness of the Gentiles shall come in, and all Israel shall be saved ; through the merits of the same Jesus Christ our Lord.

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 Mr. Chancellor

Worrell :

That the Prayer, page 737, "For Missionary Societies" be altered to read as follows :

Almighty Saviour, who, being exalted by the right hand of God, didst receive gifts for men ; send down the grace of Thy Holy Spirit upon Thy people and grant that they may give cheerfully of their substance for the evangelizing of the world. Bless all those who are banded together for the spread of the Gospel (especially*) ; make them faithful and true witnesses in proclaiming Thy glorious Name ; and prosper the work of their hands upon them, that the light of Thy truth may shine into the darkest corners of the earth. Hear us, O Merciful Saviour, who, with the Father and the Holy Spirit, liveth and reigneth, ever one God, world without end. 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 the Bishop of Huron, seconded by Mr. Chancellor Worrell :

That the Prayer, page 737, "For an Increase of Labourers in the Lord's Vineyard," be altered to read as follows :

O Heavenly Father, Lord of the harvest, have respect, we beseech Thee, to the prayers of Thy people, and send forth more labourers into Thine harvest. Fit and prepare them by Thy grace for the work of Thy ministry ; give them the spirit of power and of love, and of a sound mind ; strengthen them to endure hardness ; and grant that Thy Holy Spirit may prosper their work, and that by their life and doctrine they may set forth Thy glory, and set forward the salvation of all men ; 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 the Bishop of Huron, seconded by Mr. Chancellor Worrell :

That a Rubric "Thanksgiving" be placed before the last Prayer on pages 737-8, and that it be altered to read as follows :

THANKSGIVING

Almighty God, we give Thee humble and hearty thanks for Thy goodness and loving kindness to us and to all men. We thank Thee for the light of Thy Gospel, the labours of Thy servants, and the ministrations of Thy Church. We also bless Thy Holy Name for those who have lived and suffered and died for Thy sake in the waste places of the earth ; beseeching Thee to give us grace so to follow their good examples, that with them we may at last attain Thy Heavenly promises ; 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 the Bishop of Huron, seconded by Mr. Chancellor Worrell :

That the Collect, page 738, be altered to read as follows :

Almighty and Everlasting God, who desireth not the death of sinners, but rather that they may turn to Thee and live, mercifully receive our prayer, and deliver the

heathen from idolatry, and gather them into Thy Holy Church, to the praise and glory of Thy Name ; through Jesus Christ our Saviour. 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 the Bishop of Huron, seconded by Mr. Chancellor Worrell :

739. *That* the Mid-day Prayers for Missions be inserted page to follow Special Service for Missions :

MID-DAY PRAYER FOR MISSIONS

Our Father, etc.

"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 out 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.

Moved in amendment by Rev. Dyson Hague, seconded by Dean Coombs :

That the first text in the Mid-day Prayer for Missions read as in the 12th Chapter of the Gospel according to St. John, verse

32 : "And I if I be lifted up from the earth, will draw all men unto me."

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

Moved in amendment by Rev. F. H. Cosgrave, seconded by Rev. Canon Broughall :

That the Scripture reference be added to the passages from Holy Scripture in the Mid-day Service for Missions.

After discussion the amendment was withdrawn with the consent of the House.

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

That the Forms of Mid-day Prayers for Missions be adopted as a whole and that the Secretary of the Prayer Book Committee be requested to find and supply the proper word in the second line, first word of the first 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.

A Form of Thanksgiving for the Blessings of the Harvest, page 740.

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

That the Prayer, page 742, beginning "O Merciful God" be altered to read as follows :

O Merciful God at whose bidding the earth withholdeth her increase, or rendereth her fruits in their season ; give us grace that we may learn, both from Thy mercies and Thy judgments, our entire dependence upon Thee for the supply of our daily bread ; and grant that we, remembering that Thy blessings are for our trial as well as for our comfort, may with thankful hearts give unto Thee of Thine own, ministering gladly to the maintenance of Thy Church, the relief of the poor and the afflicted, the widow and the orphan, to the glory of Thy Holy Name ; 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 the Bishop of Huron, seconded by Mr. Chancellor Worrell :

That the Prayer, page 742, beginning "O Almighty God" be altered to read as follows :

O Almighty God whose dearly beloved Son, after His resurrection, sent His Apostles into all the world, and, on the day of Pentecost, endued them with special gifts of the Holy Ghost, that they might gather in the spiritual harvest. We beseech Thee to look down from Heaven upon the fields now white unto the harvest, and to send forth more labourers to gather fruit unto eternal life. And grant us grace so to help them with our prayers and offerings, that when the harvest of the earth is ripe, and the time for reaping is come, we, together with them, may rejoice before Thee, according to the joy in harvest ; 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 the Bishop of Huron, seconded by Mr. Chancellor Worrell :

That the Prayer, page 743, beginning "Almighty Father" be altered to read as follows :

Almighty Father, Who hast watered our fields with the dews of Heaven and poured out upon us the former and the latter rain, according to our need, and hast reserved unto us the appointed weeks of the harvest ; we bless and praise Thee that, in love to Thy children, Thou hast at this season bestowed upon us such an abundant supply for all our necessities ; grant that we may never be destitute of those better gifts which nourish and enrich the soul. Pour down, we beseech Thee, upon us Thy Heavenly grace, and endue us with the gifts of Thy Holy Spirit, that we may bring forth abundant fruits to Thy glory ; 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 the Bishop of Huron, seconded by Mr. Chancellor Worrell :

That the Collect, page 744, be altered to read as follows :

O Almighty and everlasting God, Who crownest the year with Thy goodness and hast given unto us the fruits of the earth in their season ; give us grateful hearts, that we may unfeignedly thank Thee for all Thy loving kindness,

and worthily magnify Thy Holy Name ; 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 the Bishop of Huron, seconded by Mr. Chancellor Worrell :

That the whole Section "A Form of Thanksgiving for the Blessings of the Harvest," page 740, 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.

SERVICE FOR CHILDREN

(TO FOLLOW SPECIAL SERVICE FOR MISSIONS, page 740).

The Minister shall read the following Sentences, together with one or more of the Sentences at Morning or Evening Prayer :

"Remember now thy Creator in the days of thy youth."

Eccles. 12: 1.

"The fear of the Lord is the beginning of wisdom."

Ps. 111: 10.

Then shall follow :

The General Confession,
The Lord's Prayer,
The Versicles and Gloria,
A selected Psalm,
The Lesson,
A Canticle,
The Creed.

Then shall follow :

A Sermon, or Address, or Catechizing.
The Offertory.

Then shall follow the COLLECT OF THE DAY, and two or more other prayers, to be taken from elsewhere in this Book or from these following :

O Lord God, Who didst reveal Thyself to Thy prophet Samuel while he was yet a child ; grant unto us whom Thou hast made Thy children by adoption and grace, that we may above all things seek to know Thee, the only True God, and Jesus Christ whom Thou hast sent, through the same our Lord Jesus Christ. Amen.

O Lord Jesu Christ, Who didst sit lowly in the midst of the doctors, both hearing them and asking them questions. Be with us who are assembled in Thy name, and grant to those who teach, a right understanding of Thy Holy word, and to those who learn a readiness to hear and do Thy blessed will, Who livest and reignest with the Father and the Holy Spirit, one God, world without end. Amen.

Heavenly Father, Who in Thy great love didst send Thy Son into the world to save us from our sins. Have mercy upon all who do not know Thy love, both at home and in foreign lands ; and grant that through the work of our missionaries they may be led to confess the faith of Christ crucified, and become His faithful soldiers and servants, through Thy Son Jesus Christ our Lord. Amen.

Here may follow special prayer for the Sunday School Work of the Church. See page 115.

O God, our loving Father, we thank Thee for all the blessings Thou hast given us and, above all, for our salvation through our Lord Jesus Christ. Help us to show forth our thankfulness by trying in everything to please Thee ; for the sake of the same, our Saviour Jesus Christ. Amen.

Almighty God, Who hast promised to hear the petitions of them that ask in Thy Son's Name ; we beseech Thee mercifully to incline Thine ear to us, that have made now our prayers and supplications unto Thee ; and grant that those things, which we have faithfully asked, according to Thy will, may effectually be obtained, to the relief of our necessity, and the setting forth of Thy glory ; through Jesus Christ our Lord. Amen.

THE BLESSING

The Lord bless you, and keep you.

The Lord make His face to shine upon you, and be gracious unto you.

The Lord lift up His countenance upon you, and give you peace, both now and for evermore. Amen.

SUGGESTED PSALMS

1, 8, 15, 19, 23, 24, 27, 34, 46, 63, 84, 91, 103, 119 (selected portions), 121, 122, 127, 133, 146, 148, 150.

SUGGESTED LESSONS

Gen. 2:4-10; 8:1-15; 15:1-19; 28:10-22; Ex. 3:1-10; Judges 7:9-23; 1 Sam. 3; 1 Sam. 17:4-11 and 32-54; 1 Kings 18:1, 2 and 17-40; Dan. 3; 5; 6; St. Matt. 5:1-16; 13:1-9; 27:26-51; St. Mark 14:3-10; St. Luke 2:41 to end; 10:25-37; St. John 6:1-14; 10:1-15; 15:1-14; Acts 9:1-21; 16:16-35; 1 Cor. 13; Rev. 7:9 to end; 21:1-4 and 22:1-6; Advent—St. Matt. 25:1-13; Christmas—St. Luke 2:1-15; Epiphany—St. Matt. 2:1-13; Lent—St. Luke 4:1-14; Palm Sunday—St. Mark 11:1-11; Good Friday—St. Luke 22:39-47; St. John 19:25-37; Easter—St. John 20:1-11; 20:11-18; 21:1-14; St. Luke 24:13-35; Ascension Day—Acts 1:1-12; Whitsunday—Acts 2:1-12; Trinity Sunday—Isa. 6:1-9; St. Matt. 28:16 to end.

On the motion of the Bishop of Huron that the "Form of Service for Children" as presented by the Committee be adopted being proposed,

The Rev. Canon Rexford presented the following form of "Service for Children":

AN ORDER OF SERVICE FOR CHILDREN

The Minister shall read one or more of these sentences of the Scriptures that follow:

"Remember now thy Creator in the days of thy youth."
Eccles. 12: 1.

"Seek ye the Lord while He may be found; call ye upon Him while He is near. *Isa. 55: 6.*

For sentences which may be used on Festivals and special occasions see Morning or Evening Prayer.

The Minister may, at his discretion, begin the service with the prayer following, all standing and repeating it with him:

O God, we come into Thy presence to offer unto Thee our prayers and praises. Cleanse our hearts and take away from us all wandering thoughts that we may be worthy to worship Thee; through Jesus Christ, our Lord. Amen.

Here shall follow this FORM OF CONFESSON, or the GENERAL CONFESSON, the Minister first saying:

Let us kneel and humbly confess our sins to Almighty God.

O Heavenly Father, we confess that we have sinned greatly against Thee in thought, and word and deed, and done that which is wrong in Thy sight. We ask Thee to forgive us our sins, and to give us grace always to resist temptation, and to do Thy Holy will, for Jesus Christ's sake. Amen.

The ABSOLUTION to be pronounced by the Priest alone, standing.

Almighty God, our Heavenly Father, have mercy upon you, and forgive you all your sins, deliver you from all evil, preserve and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. Amen.

Then the Minister shall kneel and say the Lord's Prayer, all kneeling and repeating it with him :

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.

V. O Lord, open thou our lips.

R. And our mouth shall show forth Thy praise.

V. O God, make speed to save us.

R. O Lord, make haste to help us.

Here, all standing up, the Minister shall say :

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now and ever shall be, world without end. Amen.

V. Praise ye the Lord.

R. The Lord's name be praised.

Here shall follow a Psalm.

Here shall follow a Lesson.

Here may follow a Hymn.

Here may follow a short SERMON or ADDRESS, or CATECHIZING.

Then shall be said or sung the JUBILATE DEO, or one of the Canticles appointed for Morning or Evening Prayer.

JUBILATE DEO. Psalm 100

O be joyful in the Lord, all ye lands : serve the Lord with gladness, and come before His presence with a song.

Be ye sure that the Lord He is God : it is He that hath made us, and not we ourselves ; we are His people, and the sheep of His pasture.

O go your way into His gates with thanksgiving, and into His courts with praise : be thankful unto Him, and speak good of His Name.

For the Lord is gracious, His mercy is everlasting : and His truth endureth from generation to generation.

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.

Then shall be said by all THE APOSTLES' CREED.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Then shall follow the COLLECT OF THE DAY, and two or more other prayers to be taken from the Prayer Book, or from these following :

O Lord God, Who didst reveal Thyself to Thy prophet Samuel while he was yet a child ; grant unto us whom Thou hast made Thy children by adoption and grace, that we may above all things seek to know Thee, the only True God, and Jesus Christ whom Thou hast sent, and in all our learning grant us to fear and love Thy Holy Name, through the same our Lord Jesus Christ. Amen.

O Lord Jesus Christ, Who didst sit lowly in the midst of the doctors, both hearing them and asking them questions. Be with us who are assembled in Thy name, and grant to those who teach, a right understanding of Thy Holy word, and to those who learn, a readiness to hear and do Thy blessed will, Who livest and reignest with the Father and the Holy Spirit, one God, world without end. Amen.

Heavenly Father, we thank Thee for loving us and for sending Thy dear Son into the world to save us from our sins. We pray to Thee for all who do not know of Thy love both at home and in foreign lands. Grant that through the work of our missionaries, they may be led to confess the faith of Christ crucified, and may with us become soldiers and servants in Thy Holy Church, through Jesus Christ our Lord. Amen.

Almighty and everlasting 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 for Thy favour and gracious goodness towards all teachers and scholars in our Sunday Schools. 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.

Here shall follow the special prayer for the Sunday School Work of the Church (see page 115), the service concluding with the following:

O God, our loving Father, we thank Thee for all the blessings Thou hast given us and, above all, for our salvation through our Lord Jesus Christ. Help us to show forth our thankfulness by trying in everything to please Thee ; for the sake of the same, our Saviour Jesus Christ. Amen.

Almighty God, Who hast promised to hear the petitions of them that ask in Thy Son's Name ; we beseech Thee mercifully to incline Thine ears to us, that have now made our prayers and supplications unto Thee ; and grant that those things, which we have faithfully asked, according to Thy will, may effectually be obtained, to the relief of our necessity, and the setting forth of Thy glory ; through Jesus Christ our Lord. Amen.

2 Corinthians 13.

The grace our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

SUGGESTED PSALMS

1, 8, 15, 19, 23, 24, 27, 34, 46, 63, 84, 91, 103, 119 (selected portions), 121, 122, 127, 133, 146, 148, 150.

SUGGESTED LESSONS

Gen. 2:4-10 ; 8:1-15 ; 15:1-19 ; 28:10-22 ; Ex. 3:1-10 ; Judges 7:9-23 ; 1 Sam. 3 ; 1 Sam. 17:4-11 and 32-54 ; 1 Kings 18:1, 2 and 17-40 ; Dan. 3 ; 5 ; 6 ; St. Matt. 5:1-16 ; 13:1-9 ; 27:26-51 ; St. Mark 14:3-10 ; St. Luke 2:41 to end ; 10:25-37 ; St. John 6:1-14 ; 10:1-15 ; 15:1-14 ; Acts 9:1-21 ; 16:16-35 ; 1 Cor. 13 ; Rev. 7:9 to end ; 21:1-4 and 22:1-6 ; Advent—St. Matt. 25:1-13 ; Christmas—St. Luke 2:1-15 ; Epiphany—St. Matt.

2: 1-13 ; Lent—St. Luke 4: 1-14 ; Palm Sunday—St. Mark 11: 1-11 ; Good Friday—St. Luke 22: 39-47 ; St. John 19: 25-37 ; Easter—St. John 20: 1-11 ; 20: 11-18 ; 21: 1-14 ; St. Luke 24: 13-35 ; Ascension Day—Acts 1: 1-12 ; Whitsunday—Acts 2: 1-12 ; Trinity Sunday—Isa. 6: 1-9 ; St. Matt. 28: 16 to end.

Moved by Rev. Canon Rexford, seconded by the Bishop of Ottawa :

That the "Order for Service for Children" now presented be accepted and considered clause by clause by the Synod in place of that submitted by 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 the Bishop of Kootenay, seconded by the Bishop of Ontario :

That this House do now adjourn.

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

Moved by Rev. C. R. Littler, seconded by Rev. H. T. Archbold :

That the Lower House desires to present its hearty congratulations to the Primate on the occasion of his birthday and the forty-third anniversary of his ordination and that the Prolocutor be requested to name a Committee to draw up a Resolution on the subject.

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

The Upper House did not vote as the motion concerned the Lower House only.

At 10 p.m. the House adjourned.

S. P. RUPERT'S LAND,
President.

Ninth Day

Friday, September 20th, 1918.

At 9.30 a.m., Morning Prayer was said in St. James' Cathedral.

At 10 a.m., the Lower House reassembled in St. James' Parish House.

The opening Prayers were said by the Prolocutor.

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

Moved by Mr. Chancellor Worrell, seconded by Rev. F. H. Graham, and Resolved :

That it be referred to the Executive Council :

(1) To consider and settle what Special Committees (not appointed at this Session) it is necessary to retain.

(2) To appoint the members of the said Committees (not appointed at the Session) and also the members of any Joint Committees not appointed at the Session,

And that the Report of the Nominating Committee be referred to the Executive Council for consideration in making their appointments,

And also that the Committees so nominated be in office until their successors are appointed.

The Venerable Archdeacon Armitage introduced the discussion on the Report of the Committee on the State of the Church. He asked permission to add to the Report a further list of losses suffered by the Churches in Halifax in the disaster of December last. This permission was granted.

It was moved by Archdeacon Armitage, seconded by Mr. F. F. Miller, and Resolved :

That the Report of the Committee on the State of the Church be adopted. That permission be given to the Committee to add to the Report a statement concerning our men overseas. That the whole Report be sent to the Executive Council for appropriate action, and that his Grace the Primate be asked to appoint a Special Committee.

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

That a Committee be appointed by his Grace the Primate to draft, in consultation with the different Bishops, a form to be used in making Diocesan and Parochial returns and to ask that as soon as completed it be used by the different Dioceses so as to obtain an absolute uniform return for the Dominion.

The Rev. W. J. Doherty introduced the discussion of the Report of the Committee on Beneficiary Funds.

MESSAGE No. 21 from the Upper House was received informing the Lower House that the Bishops of Fredericton and Niagara had been appointed to carry greetings to the new Labour Council.

MESSAGE NO. 22 was received from the Upper House informing the Lower House that the Upper House did not concur in Dr. Symond's amendment in regard to the "Preface to the Ordinal" for Deacons (Section *re* Latin Tongue) and that the Upper House recommends that the Section be changed to read as follows :

"Learned in Holy Scriptures and sufficiently instructed in the Latin tongue."

MESSAGE NO. 23 was received from the Upper House informing the Lower House that the Upper House concurs in the Messages O. and Q. from the Lower House :

- O. Expenses of Jamaica delegates.
- Q. Reference to Diocese of Columbia.

MESSAGE NO. 24 was received from the Upper House informing the Lower House that the Upper House concurred in Message R. from the Lower House :

- R. Assistance for Primate.

MESSAGE NO. 25 was received from the Upper House that the Upper House concurred in Message S. from the Lower House :

- S. Hymnal Royalties.

The Prolocutor appointed the following Committee to draw up addresses of Congratulation to the Primate on his birthday and also on the anniversary of his ordination :

- | | |
|--------------------|-------------------|
| Dean Coombes | Rev. E. C. Cayley |
| Rev. C. R. Littler | Dr. Lansing Lewis |

The Order of Proceedings was suspended at 11 a.m., in order that the House might sit in Joint Session with the Upper House in consideration of the Report of the Committee on Adaptation, Enrichment and Revision of the Book of Common Prayer.

JOINT SESSION

At 11.15 a.m., the Upper House entered the Lower House to continue in Joint Session the consideration of the Report of the Committee on the Adaptation, Enrichment and Revision of the Book of Common Prayer.

The Minutes of the Joint Session of the Eighth Day were read and after amendment approved :

The Bishop of Huron called attention to the fact that by the adoption of the new Lectionary, the Gospel and Lesson for Friday in Whitsun week overlapped. On motion the matter

was referred to the "Committee on Change of Wording of Certain Collects," of which the Bishop of Ottawa was Convener.

The Primate announced that the Upper House did not concur in the amendment of the Rev. Dr. Symonds in reference to the change in the preface of the Ordinal of the requirement "learned in the Latin tongue," but suggested that the clause should read as follows :

"learned in Holy Scriptures and sufficiently instructed in the Latin tongue."

Moved by the Bishop of Ottawa, seconded by the Archbishop of Caledonia :

That the words of the Preface to the Ordinal referring to the Latin tongue and the Holy Scriptures, etc., be altered to read as follows :

"learned in Holy Scriptures and sufficiently instructed in the Latin tongue."

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 Ottawa, seconded by the Bishop of Columbia :

That the Third Question in the Ordering of Deacons be changed to read as follows :

"Do you believe the Holy Scriptures of the Old and New Testament to be the Word of God and to contain all things necessary to salvation?"

Answer : "I do so believe."

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.

Service for Dominion Day.

The Bishop of Ottawa presented the Report of the Committee on the Alteration in Certain Collects referred to the Committee.

Moved by Bishop of Ottawa, seconded by Dr. Abbott Smith :

That in the prayer for "The Empire" all words following the word "for" in line five down to and including "bless Thee" in line eight be deleted, and that the following be substituted therefor :

"granting unto us opportunity of service in many lands and enabling us to extend Thy Kingdom amongst the people that have not known Thee even unto the uttermost part of the earth."

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.

Form of Institution and Induction page 746.

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

That each of the following amendments be adopted :

That the word "may" be substituted for "shall" in the first Rubric, on page 746.

That the Rubric on page 754, be brought forward to follow page 746, and be altered to read as follows :

"If the institution hath taken place elsewhere, and the Bishop be not present, then the Archdeacon (or other person duly authorized by the Bishop) standing by the Lord's Table, shall read the Mandate of Induction, after which he shall address the people as followeth" :

Address on pages 754-755: "Dearly beloved . . . charge" to follow this Rubric.

Then, all on page 747 to follow, the words "Let us Pray" preceded by the word "Minister," being lifted up to follow the first Rubric.

That the following Rubrics be added just before Institution as follows :

"Then the Incumbent shall stand before the Bishop (sitting in his chair) or before the Archdeacon or other person duly authorized by the Bishop (if the Bishop be not present) and read aloud the declarations and oaths previously made and taken by him."

Then shall be read aloud the Letters of Institution and (or) License.

Delete Rubric, page 748, "Then shall . . . License."

Delete all words after Bishop, second Rubric, page 748, and substitute "who shall deliver to him the Letters of Institution and (or) License, saying,"

That there be added a new Rubric, page 749, to follow Induction.

"Then shall the Bishop say to the new Incumbent : I do now induct you into the real, actual and corporeal possession of this Church (or the Churches of this Parish) with all the rights, privileges and emoluments thereto belonging."

That the present Rubric, page 749, under Induction, be altered to read :

"If the Bishop do not induct, the Archdeacon (or other person duly authorized by the Bishop) shall hand to the new Incumbent the Letters of Institution and (or) License. Then shall he say," "By virtue of the Mandate of the Bishop," etc. Alter "shall" to "may" in third Rubric, page 750.

That the words "they may come together," page 754, third and fourth lines, be transposed to read : "together they may come."

That all words after the Blessing, page 754, "Dearly, beloved," etc., be transferred to follow Address, page 746, with :

"Then silence shall be kept for a space, so that prayer may be made unto God."

In each case 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 Richardson, seconded by Dean Evans : That the Amendments respecting the Form of Institution and Induction 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.

Office for Laying the Foundation Stone, etc., page 756.

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

That each of the following amendments be adopted.

That the first Rubric, page 756, be altered substituting "Bishop or other person duly authorized by him" for "Priest" (or "Bishop," if present).

That the word "Bishop" be substituted for "Priest" in versicles, page 756.

That the words "or said" be added after the word "sung" in Rubric, page 756.

That the Lesson, Ezra 3:10, be transferred from page 759 to 757 to follow the Gloria.

That the Rubric following the Lesson be altered to : Then shall be sung the Jubilate or Hymn.

That the Sentences, page 758, "Behold," etc., be transposed and placed before Prayer, "O Lord Jesu Christ," changing the word "Minister" to "Bishop."

That the following words be deleted : "standing up and" in Rubric, page 758, "our" before "work" in Prayer, and also "of Thy Name," and substitute "Thy" for "the" before "glory."

That the following changes be made : Transpose "The Lord be with you," etc., add the Lesser Litany, page 757, to follow "Let us Pray," and place immediately after "Here let true faith," etc., page 759. Delete all after Rubric. "Then shall the Minister say" to end of Lord's Prayer, page 757.

That the Collect, page 760, be altered to read as follows :
O God, Who hast laid in Zion a chief corner-stone, elect, precious, Thy Son our Saviour Jesus Christ, upon whom alone Thou didst build the living temple of Thy Church ; grant unto the work of Thine own hands continual increase of glory and spiritual strength, and daily make Thy people more meet for the eternal tabernacle of Thy rest in the Heavens ; through Jesus Christ our Lord, to whom, with Thee, O Father, and Thee, O Holy Ghost, be honour and glory, now and for evermore. Amen.

That the Blessing :

The Lord bless you, and keep you. The Lord make His face to shine upon you, and be gracious unto you. The Lord lift up His countenance upon you and give you peace, both now and evermore. Amen.

Be substituted for the Blessing : "The peace of God," etc., page 761.

In each case 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.

Form of Consecration of a Church or Chapel, page 762.

Moved by Archdeacon Armitage, and seconded by the Archbishop of Algoma :

That each of the following amendments be adopted :

That the word "your Lordship" be deleted, page 762, twelfth line, and that the word "you" be substituted for "your."

That the word "living" be substituted for "lively" sixth line of the Prayer, Regard, etc., page 765, and that it read "a living member."

That the words in the last Prayer, page 766, "through Jesus Christ our Lord" be deleted.

That all words in the Prayer, "Grant O Lord," in the seventh line, page 767, from "and" to "sincerity," be deleted.

That the words "that it is more blessed to give than to receive" be added after "know" in the second Collect, page 767, and that the words "oblations and" be deleted.

In each case 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 Consecration of a Churchyard, etc., page 771.

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

That the word "peculiar" in the seventh line be altered to "particular."

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.

Forms of Prayer to be Used in Families

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

That the Forms of Prayer to be Used in Families be adopted as follows and placed in the last position in the Book.

MORNING

After the reading of a portion of Holy Scripture, let the head of the household or some other member of the family say :

O God, Thou art my God, early will I seek Thee. In the morning I will direct my prayer unto Thee, and will look up.

Let us Pray.

Our Father, which art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done on 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.

Thanksgiving for the Gift of Another Day.

We give Thee hearty thanks for the rest of the past night and for the gift of a new day. Grant that we may so pass its hours in the perfect freedom of Thy service, that at eventide we may again give thanks unto Thee, through Jesus Christ our Lord. Amen.

*Here may follow the Collect of the Day.
Prayer and Intercession.*

O Lord God, Who hast bidden light to shine out of darkness, Who hast again wakened us to praise Thee for Thy goodness and mercy, to ask for Thy grace ; accept now, in Thine endless mercy, the offering of our worship and thanksgiving, and grant unto us all such requests as may be acceptable to Thy Holy will. Make us to be children of the light and of the day, and heirs of Thy everlasting inheritance. Remember, O Lord according to the multitude of Thy mercies, Thy whole Church, all who join with us in prayer, and all our brethren wherever they may be in Thy vast kingdom, who stand in need of Thy grace and succour. Pour down upon us all the riches of Thy mercy, so that, redeemed in soul and body and steadfast in faith, we may ever praise Thy wonderful and Holy Name, through Jesus Christ our Lord. Amen.

For Remembrance of God's Presence.

O Heavenly Father, in whom we live and move and have our being, we humbly pray Thee so to guide and govern us by Thy Holy Spirit that in all the cares and occupations of our daily life we may never forget Thee, but remember that we are ever walking in Thy sight, through Jesus Christ our Lord. Amen.

For Daily Work.

O Lord our heavenly Father, by Whose Providence the duties of men are variously ordered, grant to us all the spirit to labour heartily to do our work in our several stations, in serving one Master and looking for one reward. Teach us to put to good account whatever talents Thou hast lent to us and enable us to redeem our time by patience and zeal, through Jesus Christ our Lord. Amen.

For the Family.

Merciful Saviour, Who didst love Martha and Mary and Lazarus, blessing their home with Thy sacred presence ; bless we beseech Thee our home, that Thy love may rest upon us and that Thy promised presence may be with us. May we all grow in grace in the knowledge of Thee, our

Lord and Saviour Jesus Christ. Teach us to love one another as Thou didst give us commandment. Help us all to choose that better part which shall not be taken away from us. Hear us, O Jesu, who with the Father and the Holy Spirit livest and reignest one God for evermore. Amen.

For Relatives and Friends.

O loving Father, we commend to Thy gracious keeping all who are near and dear to us. Have mercy upon those who are sick, and comfort all who are in pain, anxiety or sorrow. Awaken all who are careless about eternal things. Bless those who are young and in health, that they may give the days of their strength unto Thee. Comfort the aged and infirm, that Thy peace may rest upon them. Hallow the ties of kindred, that we may help and not hinder one another in the fear and love of Thy Holy Name ; through Jesus Christ our Lord. Amen.

For the Parish.

Most merciful Father, we beseech Thee to send down Thy heavenly blessing upon Thy Church in this Parish, that all its members may dwell together in unity and brotherly love. Keep far from us all self-will and discord. Endue Thy ministers with righteousness, and enable them faithfully to dispense Thy Holy Word and Sacraments, to bring again the outcasts and to seek the lost ; and grant to us so to receive their ministrations and to use Thy means of grace, that in all our words and deeds we may seek Thy glory and the advancement of Thy kingdom ; through Jesus Christ our Lord. Amen.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

EVENING

After the reading of a portion of the Holy Scripture, let the head of the household or some other member of the family say :

O Lord, let our prayer be set forth in Thy sight as the incense,

And the lifting up of our hands as an evening sacrifice.

Let us Confess our Sins to Almighty God.

O Almighty Father, Lord of heaven and earth, we confess that we have sinned against Thee in thought, word, and deed. Have mercy upon us O Lord, have mercy upon us after Thy great goodness ; according to the multitude

of Thy mercies do away our offences, wash us thoroughly from our wickedness and cleanse us from our sins, for Jesus Christ's sake. Amen.

For Pardon through the Cross.

Almighty Father, who of Thy great love to men didst give Thy dearly beloved Son to die for us, grant that through His Cross our sins may be put away and remembered no more against us, and that, cleansed by His blood and mindful of His sufferings, we may take up our cross daily and follow Him in newness of life, until we come to His everlasting Kingdom; through the same Thy Son, Jesus Christ our Lord. Amen.

Thanksgiving.

O most merciful Father, we humbly thank Thee for all Thy gifts so freely bestowed upon us. For life and health, for peace and safety, for power to work and leisure to rest, for all that is beautiful in creation and in the lives of men, we praise and magnify Thy Holy Name. But, above all, we thank Thee for our spiritual mercies in Christ Jesus our Lord, for the means of grace and for the hope of glory. Fill our hearts with all joy and peace in believing, through Jesus Christ our Lord. Amen.

Here may follow the Collect of the Day.

For Protection.

Almighty Father, who slumberest not nor sleepest, we humbly pray Thee to watch over us this night with the eyes of Thy mercy. Grant us quiet and refreshing sleep, such as may fit us for the duties of the morrow. Put far from us all worldly cares and earthly fears, and give us Holy thoughts of Thee, that we may repose in peace, and whether we wake or sleep, may live together with Him who died and was buried and rose again for us, Thy Son Jesus Christ our Lord. Amen.

For Children.

O Lord Jesu Christ, Who didst take little children into Thine arms and bless them: bless we beseech Thee, the children of this family; grant that they may grow up in Thy fear and love; give unto them day by day Thy strength and guidance, that so they may continue in Thy love and service unto their lives' end. Grant this, O Blessed Saviour, for Thine own Name's sake. Amen.

For Absent Ones.

O God, Who art present in every place, look down with Thy mercy upon those whom we love, now absent from us ; give Thine angels charge over them, and defend them from all dangers of body and soul ; bring us together again, if it be Thy Holy will ; grant that both they and we, drawing nearer to Thee, may draw nearer to one another, and in the end, united in Thy presence, may evermore rejoice together in our Heavenly home ; through Jesus Christ our Lord. Amen.

For Freedom from Worry.

O Lord, Who hast pity for all our weakness, put away from us worry and every anxious fear, that having ended the labours of the day as in Thy sight, and committing our tasks, ourselves and all we love into Thy keeping, we may now that night cometh, receive, as from Thee, Thy priceless gift of sleep ; through Jesus Christ our Lord. Amen.

Our Father, which art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done, on 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.

Commendation.

We will lay us down in peace and take our rest.

For it is Thou, Lord, only that makest us dwell in safety.

The Lord Almighty grant us a quiet night and at the last a perfect end ; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be with us this night, and for evermore. Amen.

The following Prayers and Collects are appropriate for frequent use in Family Prayer :

The 2nd and 3rd Collects in Morning Prayer, page 83.

The 2nd and 3rd Collects in Evening Prayer, page 97, 98.

The Prayer for all Conditions of Men, page 86, and General Thanksgiving, page 86.

For the King, page 85, page 708 ; for our Country, page (Printer to insert here page in Dominion Day service) ; for Parliament, page 122.

For a birthday, page 116.

In time of sickness and trouble, Collect "We humbly beseech Thee," page 114, prayers on page 414, 3rd after Epiphany, page 155.

For the Church, 1st and 2nd Collects, Good Friday, page 206 ; 5th, 16th, 22nd after Trinity, pages 250, 269, 279 ; S.S. Simon and Jude, page 319 ; All Saints' Day, page 321.

For Unity, page 116.

For the Ministry, 3rd in Advent, page 135 ; Ember Collects, pages 119, 120.

For Missions, Prayers on pages 117, 118.

For blessing on Bible reading, 2nd in Advent, page 133 ; St. Matthew, page 314 ; St. Mark, page 298 ; St. Luke, page 317 ; St. John, page 142 ; Conversion of St. Paul, page 290. Also the following Collects :

For true religion, 7th after Trinity, page 253.

For imitation of Christ in patient suffering, Palm Sunday, page 179 ; in holy life, 2nd after Easter, page 223 ; in purity, 6th after Epiphany, page 160.

For guidance, Whitsunday, page 233, 4th after Trinity, page 248, 1st after Epiphany, page 152, 19th after Trinity, page 274.

For support in temptation, 4th after Epiphany, page 157 ; 2nd in Lent, page 172 ; 18th after Trinity, page 272.

For pardon and deliverance, 21st and 24th after Trinity, pages 277, 283 ; Septuagesima, page 162, 4th in Lent, page 175.

For trust in God's providence, 8th after Trinity, page 255 ; 2nd after Epiphany, page 153 ; 2nd after Trinity, page 245.

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.

Rev. Canon Rexford resumed the discussion on an Order for Service for Children.

Canon Rexford suggested the following alteration in the Order on page 2, of the "Order for Service for Children" presented to the Synod at the Evening Session of the Eighth Day, viz. :

Lesson.

Jubilate.

Creed.

Address.

Hymn.

V. The Lord be with you.

R. And with Thy Spirit.

When Canon Rexford began the discussion on the Order for Service for Children, the point of order was raised as to whether the Service for Children could be included in a Book intended for Common Prayer.

The Primate with his Assessors withdrew in order to consider the question, during which time the Bishop of Huron on motion took the Chair. On his return the Primate presented the following to the Synod: I have received the following from the Rev. F. E. Perrin:

Your Grace:

In the suggestion to insert a "Children's Service" in the Prayer Book it seems to me that the principle of "Common" Prayer is endangered; and I propose (when the subject is next brought before the House) to ask your ruling on the question.

In order that Your Grace may not be approached unawares I beg to submit that:

1. It is the Book of Prayer "common" to the whole Church.

2. Such "common" worship is the action of the whole body of the Church.

3. That there are no services of worship for separate members or classes of the Body.

4. The principle of the Book of Prayer is that of "Common Prayer."

5. That a Service for Children transgresses this principle, and introduces a novelty, foreign to "common" prayer.

Believe me,

Yours respectfully,

F. E. PERRIN,
New Westminster.

The Primate then ruled that it cannot form part of the Book of Common Prayer, but it may be included among other Special Occasional Services at the end of the Book.

S. P. RUPERT'S LAND.

An Order for Service for Children.

Moved by Canon Rexford, seconded by Canon Horsey:

That the following clauses be adopted, placing the Prayer to be said by the Minister and Children at the beginning:

The Minister may, at his discretion, begin the service with the Prayer following, all standing and repeating it with him :

O God, we come into Thy presence to offer unto Thee our prayers and praises. Cleanse our hearts and take away from us all wandering thoughts that we may worthily worship Thee ; through Jesus Christ, our Lord. Amen.

The Minister shall read one or more of these sentences of the Scriptures that follow :

"Remember now thy Creator in the days of thy youth,"
Eccles. 12: 1.

"Seek ye the Lord while He may be found ; call ye upon Him while He is near." *Isa. 55: 6.*

For sentences which may be used on Festivals and Special Occasions see Morning or Evening Prayer.

At 1 p.m., the House adjourned to meet again at 2.30 p.m.

AFTERNOON—JOINT SESSION

At 2.30 the Joint Session was resumed for the purpose of considering the Report of the Committee on the Adaptation, Enrichment and Revision of the Book of Common Prayer.

Archdeacon Armitage asked permission of the House to reconsider the position in which the XXXIX Articles should be placed in the Prayer Book.

Permission was granted.

Moved by Archdeacon Armitage, seconded by Archdeacon Richardson :

That the former Resolution in regard to the XXXIX Articles be rescinded and that the XXXIX Articles hold their original position in the Prayer 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.

On the discussion of "An Order for a Service for Children" being resumed, Archdeacon Heathcote moved as follows :

Moved by Archdeacon Heathcote, seconded by Canon Jefferey :

That the Synod accept the Form of Service for Children now presented and that the phrasing, etc., be referred to a Committee consisting of the Bishop of Ottawa, the Bishop of Huron and Canon Rexford, and to report to the House.

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 Mr. Chancellor

Worrell :

That the discussion of the Report of the Committee on the Adaptation, Enrichment and Revision of the Book of Common Prayer be discontinued until the Committees appointed to consider various portions of the report have had opportunity to confer and prepare their report to the House, and that the Synod meet in Joint Session for hearing these reports and considering a motion for the Adaption of the Book at four o'clock this afternoon.

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 Heathcote, seconded by the Bishop of Columbia :

That the Synod now proceed to the consideration of the Beneficiary Funds in Joint Session.

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. Harris, seconded by Mr. J. H. MacGill :

That the Report of the Special Committee on the "Memorandum of Prof. Mackenzie on Beneficiary Funds" be considered together with the Report of the Committee on Beneficiary Funds.

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 Calgary :

That the Report of the Committee on Beneficiary Funds 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 Mr. C. Jenkins, seconded by Archdeacon Heathcote :

That the Joint Meeting of the Houses of the General Synod of Canada declares it to be the duty of the Church to provide one General Fund for Superannuation and Widows and Orphans, which would be beneficial to all the clergy working in the Canadian Church and in its foreign fields and hereby authorize the creation of said fund.

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 Heathcote, seconded by Archdeacon Forneret :

That the consideration of the matter of Beneficiary Funds be the first order of business at the Evening Session.

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.

During the discussion of the subject of the raising of the Beneficiary Funds the hour of 4.10 p.m., having arrived the Primate asked that the House resume the discussion of the Report of the Committee on the Adaptation, Enrichment and Revision of the Book of Common Prayer.

THE JOINT SESSION ON PRAYER BOOK

Rev. Canon Rexford resumed the discussion of "An Order for Children's Services."

Moved by Canon Rexford, seconded by Canon Horsey :

That the Prayer to be said with the Minister be deleted and the following substituted therefor :

Lord teach us to pray ; Lord keep our thoughts from wandering ; Lord cleanse our hearts that we may worship Thee in Spirit and in truth ; through Jesus Christ our Lord. Amen.

And that instead of the Absolution, the Collect of 21st Sunday after Trinity be substituted.

Moved in amendment by the Archbishop of Algoma, seconded by the Bishop of Fredericton :

That both the Absolution and the proposed prayer be adopted and printed in the Prayer Book and the Rubric "or the Absolution to be said by the Priest alone, standing" be accepted.

On the vote being taken on 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 Fredericton, seconded by Dr. Abbott Smith :

That the word "standing" before the Prayer to be said at the opening of the Service be deleted and the word "kneeling" be substituted therefor.

The above resolution was ruled out of order as we are not dealing with the form but with the phraseology.

Moved by Canon Rexford, seconded by Canon Horsey :

That "An Order for Service for Children" having been considered clause by clause and amended it now be adopted as a whole 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.

The following is the Form of Service for Children as finally adopted :

AN ORDER OF SERVICE FOR CHILDREN

The Minister may, at his discretion, begin the service with the prayer following, all standing and repeating it with him :

Lord teach us to pray ; Lord keep our thoughts from wandering ; Lord cleanse our hearts that we may worship Thee in spirit and in truth ; through Jesus Christ our Lord. Amen.

The Minister shall then read one or more of these sentences of the Scriptures that follow :

"Remember now thy Creator in the days of thy youth."

Eccles. 12: 1.

"Seek ye the Lord while He may be found ; call ye upon Him while He is near." *Isa. 55: 6.*

For sentences which may be used on Festivals and Special Occasions see Morning or Evening Prayer.

Here shall follow this FORM OF CONFESSION, or the GENERAL CONFESSION, the Minister first saying :

Let us kneel and humbly confess our sins to Almighty God.

O Heavenly Father, we confess that we have sinned greatly against Thee in thought, and word and deed, and have done that which is wrong in Thy sight. We ask Thee to forgive us our sins, and to give us grace always to resist temptation, and to do Thy Holy will, for Jesus Christ's sake. Amen.

PRAYER FOR PARDON

Grant, we beseech Thee, merciful Lord, to Thy faithful children pardon and peace, that we may be cleansed from

all our sins and serve Thee with a quiet mind ; through Jesus Christ our Lord. Amen.

Or, the ABSOLUTION to be pronounced by the Priest alone, standing.

Almighty God, our Heavenly Father, have mercy upon you, and forgive you all your sins, deliver you from all evil, preserve and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. Amen.

Then the Minister shall kneel and say the Lord's Prayer, the children repeating it with him :

Our Father who 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.

Then likewise he shall say :

O Lord, open thou our lips.

Answer : And our mouth shall show forth Thy praise.

O God, make speed to save us.

Answer : O Lord, make haste to help us.

Here, all standing up, the Minister shall say :

Glory be to the Father, and to the Son, and to the Holy Ghost ;

Answer : As it was in the beginning, is now, and ever shall be : world without end. Amen.

Praise ye the Lord.

Answer : The Lord's Name be praised.

Here shall follow a Psalm.

Here shall follow a Lesson.

Then shall be said or sung the JUBILATE DEO, or one of the other Canticles appointed for Morning or Evening Prayer ; or a Hymn may be sung.

JUBILATE DEO. Psalm 100

O be joyful in the Lord, all ye lands : serve the Lord with gladness, and come before His presence with a song.

Be ye sure that the Lord He is God : it is He that hath made us, and not we ourselves ; we are His people, and the sheep of His pasture.

O go your way into His gates with thanksgiving, and into His courts with praise : be thankful unto Him, and speak good of His Name.

For the Lord is gracious, His mercy is everlasting : and His truth endureth from generation to generation.

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.

Then shall be said by all THE APOSTLES' CREED.

I believe in God the Father Almighty, Maker of heaven and earth :

And in Jesus Christ His only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell ; The third day He rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty ; From thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost ; The Holy Catholick Church ; The Communion of Saints ; The Forgiveness of sins ; The Resurrection of the body, And the life everlasting. Amen.

Here may follow a short sermon, or address or catechising.

Here may follow a Hymn.

Minister : The Lord be with you.

Answer : And with Thy spirit.

Minister : Let us pray.

Then shall follow the COLLECT OF THE DAY, and two or more other prayers to be taken from the Prayer Book, or from these following :

O Lord God, Who didst reveal Thyself to Thy prophet Samuel while he was yet a child ; grant unto us Whom Thou hast made Thy children by adoption and grace, that we may above all things seek to know Thee, the only True God, and Jesus Christ whom Thou hast sent ; and in all our learning grant us to fear and love Thy Holy Name ; through the same our Lord Jesus Christ. Amen.

O Lord Jesu Christ, Who didst sit lowly in the midst of the doctors, both hearing them and asking them questions ; Be with us who are assembled in Thy Name, and grant to those who teach, a right understanding of Thy Holy Word,

and to those who learn, a readiness to hear and do Thy blessed will, Who livest and reignest with the Father and the Holy Spirit, one God, world without end. Amen.

Heavenly Father, we thank Thee for loving us and for sending Thy dear Son into the world to save us from our sins. We pray to Thee for all who do not know of Thy love both at home and in foreign lands. Grant that through the work of our missionaries, they may be led to confess the faith of Christ crucified, and may with us become soldiers and servants in Thy Holy Church, through Jesus Christ our Lord. Amen.

Almighty and everlasting 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 for Thy favour and gracious goodness towards all teachers and scholars in our Sunday Schools. 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.

Here shall be said the special prayer for the Sunday School work of the Church, the service concluding with the prayers following:

FOR SUNDAY SCHOOLS

O Holy Lord and Saviour, Who didst call little children unto Thee and bless them : Guide, we pray Thee, Thy Church in the teaching of the young, that it may wisely order the work of our Sunday Schools and strive earnestly to feed the lambs of Thy flock. Grant alike to Pastors and people to see and know the greatness of this work, and give us grace to fulfil it. Make us ever mindful of Thy presence in our homes, that our children may be brought up in Thy nurture and admonition. Give to teachers aptness to teach and to our scholars willingness to learn Thy blessed will. All this we ask in Thy name, O merciful Saviour, Whom with the Father and the Holy Spirit, we worship as one God, blessed forever. Amen.

O God, our loving Father, we thank Thee for all the blessings Thou hast given us and, above all, for our salvation through our Lord Jesus Christ. Help us to show forth our

thankfulness by trying in everything to please Thee ; for the sake of the same, our Saviour Jesus Christ. Amen.

Almighty God, Who hast promised to hear the petitions of them that ask in Thy Son's Name ; we beseech Thee mercifully to incline Thine ears to us, that have now made our prayers and supplications unto Thee ; and grant that those things, which we have faithfully asked, according to Thy will, may effectually be obtained, to the relief of our necessity, and the setting forth of Thy glory ; through Jesus Christ our Lord. Amen.

² Corinthians 13.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

SUGGESTED PSALMS

1, 8, 15, 19, 23, 24, 27, 34, 46, 63, 84, 91, 103, 119, (selected portions), 121, 122, 127, 133, 146, 148, 150.

SUGGESTED LESSONS

Gen. 2:4-9 ; 8:1-14 ; 15:1-18 ; 28:10-22 ; Ex. 3:1-10 ; Judges 7:9-23 ; 1 Sam. 3 ; 1 Sam. 17:4-11 and 32-54 ; 1 Kings 18:1, 2 and 17-40 ; Dan. 3 ; 5 ; 6 ; St. Matt. 5:1-16 ; 13:1-9 ; 27:26-50 ; St. Mark 14:3-9 ; St. Luke 2:41 to end ; 10:25-37 ; St. John 6:1-14 ; 10:1-18 ; 15:1-14 ; Acts 9:1-20 ; 16:16-34 ; 1 Cor. 13 ; Rev. 7:9 to end ; 21:1-4 and 22:1-5 ; Advent—St. Matt. 25:1-13 ; Christmas—St. Luke 2:1-14 ; Epiphany—St. Matt. 2:1-12 ; Lent—St. Luke 4:1-13 ; Palm Sunday—St. Mark 11:1-11 ; Good Friday—St. Luke 22:39-46 ; St. John 19:25-37 ; Easter—St. John 20:1-10 ; 20:11-18 ; 21:1-14 ; St. Luke 24:13-35 ; Ascension Day—Acts 1:1-12 ; Whitsunday—Acts 2:1-11 ; Trinity Sunday—Isa. 6:1-8 ; St. Matt. 28:16 to end.

Moved by Canon Rexford, seconded by Canon Horsey :

That this "Order for Service for Children" be printed in full, in the same type as the Morning and 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 by Canon Rexford, seconded by Canon Horsey :

That the Order for Service for Children having been considered clause by clause and amended, it 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.

Lesson and Gospel for Ember Days

The Bishop of Ottawa presented the Report of the Committee on the Gospel for Ember Days.

Moved by the Bishop of Ottawa, seconded by Rev. Canon Simpson :

That the Second Lesson at Morning Prayer, for Friday in Whitsun Week (Ember Day) be St. Luke 10: 1-12, inclusive instead of Luke 10 to v. 25, as upon page 34, of the Revised Book.

That the Gospel for Ember Days be St. Luke 10: 17 to 24 inclusive, instead of the Gospel appointed on page 15 of the 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.

Form of Family Prayer

Moved by the Bishop of Ottawa, seconded by the Bishop of Huron :

That in the Prayer "Relatives and Friends" the words "fear and love of Thy Holy Name" be deleted and the following words substituted "in all such good works as Thou hast prepared for us to walk in."

That in the Thanksgiving, page 32 of the Report, second line the words "for peace" 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 Rev. F. H. Graham, seconded by Mr. Fred. Irvine :

That there be authorized and inserted in the Revised Book of Common Prayer a Form for the Laying on of Hands upon the sick and anointing with oil, in accordance with the Scriptural warrant contained in Acts 28 : 8, and St. James 5 : 14.

The Archbishop of Algoma having drawn attention to the action of the Lambeth Conference on this subject on the request of his Bishop, Rev. F. H. Graham withdrew his motion.

Moved in amendment by Rev. F. H. Graham, seconded by Prof. Abbott Smith :

That on page 678, the word "fold" in the last line, be changed to "flock."

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 Mr. Chancellor Worrell :

1. *That* the Report of the Committee on Prayer Book Revision having been now considered clause by clause it is Resolved that the amendments therein proposed to be made on the Book as approved at the last Session be adopted as amended.

2. That the said Book, approved at the last Session as amended by this Synod, be now approved.

3. That Canon XII, adopted at the last Session, be amended by substituting the said Book now approved as the Book annexed to the said Canon instead of that mentioned in the first clause of this Canon and that the Canon as so amended be re-enacted and stand for confirmation at the next Session of the Synod.

4. That a small Revision Committee together with the Secretary be appointed to settle any details overlooked by the General Synod.

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 :

The Primate, the Bishop of Huron (*Convener*), the Bishop of Ottawa, Rev. Dr. Abbott Smith, Very Rev. Dean Coombes, Rev. Dr. Cayley, Mr. Chancellor Worrell, Mr. Chancellor Davidson, Mr. C. Jenkins and the Custodian of the Book of Common Prayer.

Departure of Bishop de Pencier

Moved by the Prolocutor, seconded by Archdeacon Ingles :

That in view of the near departure of the Lord Bishop of New Westminster to the front be it Resolved :

That the General Synod in Joint Session now assembled desires to convey to Bishop de Pencier its best wishes for his personal well-being, its earnest prayers for the important work in which he is engaged, and for the safety and success of the men to whom he ministers.

And be it further resolved, that His Grace, the Primate, be requested to call the Synod to prayer on his behalf.

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 adoption of this Resolution the Primate called the Synod to silent prayer on behalf of the Bishop of New Westminster and then he himself led in prayer.

Business Committee

Moved by Dr. Matthew Wilson, seconded by Mr. Chancellor Worrell :

That the Business Committee in connection with the Prayer Book Revision be a Joint Committee of the Synod and that the Primate name the members thereof.

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 were nominated by the Primate as the Business Committee :

The Bishop of Toronto	The Ven. Archdeacon Ingles
Ven. Archdeacon Forneret	Mr. Chancellor Worrell
Dr. Matthew Wilson	Mr. E. G. Henderson

On the conclusion of the consideration of the Report of the Committee on the Adoption, Enrichment and Revision of the Book of Common Prayer a sincere vote of thanks to the Bishop of Huron for the long and arduous labours which he had bestowed upon the work of Revision was adopted.

A hearty vote of thanks was also adopted for the excellent and painstaking work which Archdeacon Armitage has rendered as Secretary of the Revision Committee.

At 5.45 p.m., the Joint Session adjourned.

SESSION OF LOWER HOUSE

On the adjournment of the Joint Session the Lower House was immediately called to order by the Prolocutor.

The Prolocutor asked that the Order of Proceedings might be suspended in order that Dr. Davidson might introduce a motion in reference to the late Canon Powell.

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

That this House feels in duty bound, as by strong desire it is impelled, to place on record its deep and abiding sense of the valuable and highly valued services of the late Prolocutor of this House, the Rev. Canon Powell. Dr. Powell's services to the Church in many important spheres of activity, as a Parish Priest of exceptional Spiritual power, as an Educationalist of high standing, as a leader in Sunday School work, and as a Churchman unselfishly devoted always to the highest interests of the Church, have all been duly recognized and it remains only for this House to express its admiration and gratitude for his services as Prolocutor during two important Sessions of the General Synod, and its profound sense of loss and sorrow occasioned by his death, and our sincerest sympathy with his bereaved wife and family and that a copy of this Resolution be sent to Mrs. Powell.

At 5.50 p.m., the House adjourned.

EVENING SESSION

JOINT SESSION

Beneficiary Funds

At 8.30 p.m., the House reassembled in Joint Session to discuss the Report of the Committee on Beneficiary Funds.

The Bishop of Montreal introduced the discussion on the Report.

Moved by the Bishop of Montreal, seconded by the Bishop of Niagara :

That this Synod authorizes the following Special Committee : the Bishop of Columbia, the Bishop of Niagara, the Bishop of Huron, the Bishop of Montreal (*Convener*), Archdeacon Knowles, Archdeacon Forneret, Archdeacon Heathcote, Archdeacon Newnham, Archdeacon Balfour, Canon Jefferey, Rev. Dr. Seager, Rural Dean Doherty (Huron), Mr. Chancellor Worrell, Mr. Chancellor Machray, Mr. Justice Hodgins, Capt. R. V. Harris, Mr. J. H. Macgill, Dr. Matthew Wilson, Mr. R. W. Allin, Dr. Lansing Lewis, Mr. Fream, with power to add to their number, be appointed to prepare a scheme founded on an actuarial, or other basis ; and to make arrangements for the raising of such a Capital or Reserve Fund as may be required, and that this Committee report to the Executive Council which shall have power to act.

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 Rev. W. J. Doherty, seconded by Mr. John D. Falconbridge :

That this General Synod desires to place on record its deep sense of the great obligation the whole Church of England in Canada is under to Professor Mackenzie for the splendid work that he has done in connection with the question of Beneficiary Funds and begs to tender him its heartfelt thanks and hears with pleasure and gratitude that he is willing to go on with the work if his help is required.

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 8.45 p.m., the Joint Session adjourned.

Approved, Sept. 21st, 1918.

S. P. RUPERT'S LAND.
Primate.

SESSION OF LOWER HOUSE

The Lower House reassembled for business, Canon Rexford introducing the discussion on the Report of the Committee on the proposed amendment to Canon VII.

Moved by Canon Rexford, seconded by Mr. F. Mortimer, and Resolved :

That the Report on the proposed amendment of Canon VII. be received and considered clause by clause.

In the preamble to the Canon, reason No. 4 was amended by deleting the words "including the preparation of candidates for Holy Orders."

Moved by Rev. Canon Rexford, seconded by Mr. T. Mortimer, and Resolved :

That Clause 1 be adopted.

CANON VII.

GENERAL BOARD OF RELIGIOUS EDUCATION

1. For the purpose of unifying and developing the educational activities of the Church, there shall be a general Board of Religious Education of the Church of England in Canada, which may be referred to briefly, as the Board of Education.

Moved by Canon Rexford, seconded by Mr. T. Mortimer :
That the following be adopted as Section 2 :

2. This Board shall consist of the Primate (*ex officio*) who shall be President of the Board ; two Bishops from each Ecclesiastical Province, to be elected by the Upper House ; two representatives of each Order from the Lower House,

appointed by the Prolocutor at each Session of Synod ; and one clergyman and one layman, elected by each Diocesan Synod at each regular meeting thereof, together with the Secretary or Secretaries of the Board.

Moved in amendment by Mr. E. J. Fream, seconded by Rev.

F. H. Graham :

That the following be substituted for Section 2 :

This Board shall consist of the Primate (ex officio) who shall be President of the Board ; the Bishop of each Diocese ; two representatives of each Order from the Lower House appointed by the Prolocutor at each Session of Synod ; and 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 Board.

In any Diocese where there is no Diocesan Synod, the Diocesan representatives shall be appointed by the Bishop.

The Board shall have power to increase the membership.

On the vote being taken on the amendment it was decided in the affirmative.

On a suggestion being made to that effect it was moved by Canon Rexford, seconded by Mr. F. Mortimer, and Resolved :

That the remaining Sections of the Canon, viz., Section 3-12, be considered as a whole.

3. It shall be the duty of the Board to study the Educational needs and problems of the Church in respect of primary and secondary education and of all Sunday School work, and to recommend such measures as it may deem advisable to advance the cause of religious education, and to provide, as far as possible, that the education of our youth shall be maintained in harmony with the principles of the Christian religion and in close connection with the faith and worship of the Church.

4. The Board shall meet at least once a year at such time and place as may be determined by by-law or resolution of the Board.

5. The Board 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, to regulate the powers, duties and emoluments if any, of such officers.

6. The Board shall have power to associate with itself experts in different departments of educational work, who

shall form consultative councils for the purpose of studying and reporting upon educational problems, affecting the interests of the Church.

7. The Board may appoint an Executive Committee to conduct the business of the Board in the intervals of its meetings.

8. The Executive shall meet at such times and places as it may determine, and shall report to the Board at each meeting thereof.

9. It shall be the duty of the Board to submit a report to each Diocesan Synod, to each Provincial Synod, and to the General Synod at their regular meetings.

10. It shall be the duty of the Board to determine from time to time what money will be required for the work of the Board 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 Board.

11. The Third Sunday in October shall be observed as Educational Sunday, and shall be devoted to the following purposes :

(1) Intercessions on behalf of the home, the Sunday School, and other educational agencies of the Church.

(2) Supplying information concerning the Church's educational work.

(3) Holding Special Services for children and adults.

(4) Providing offerings in behalf of the work of the Board.

12. The Monday of the Second Week of the General Synod shall be devoted to the consideration of the Report of the Board.

On motion to that effect the Order of Proceedings was suspended that Dr. Abbott Smith might introduce the following motion :

Moved by Rev. Dr. Abbott Smith, seconded by Archdeacon Forneret, and Resolved :

That this House associate itself with the House of Bishops in conveying to the Bishop of Saskatchewan its congratulations on his having completed twenty-five years of his Episcopate.

Discussion on Canon VII. was resumed.

Moved in amendment by Principal Waller, seconded by Rev. Dyson Hague :

That in Clause 11, the words "As Educational Sunday" be deleted and the word "for" substituted therefor.

On the vote being taken on the amendment it was decided in the affirmative.

Moved by Canon Rexford, seconded by Mr. T. Mortimer, and Resolved :

That the Canon VII. having now been considered and amended it now be adopted as amended.

Moved by Canon Rexford, seconded by Mr. F. Mortimer, and Resolved :

That the Upper House concurring the following Canon VII. as adopted at this Session be enacted and replace Canon VII. on Sunday Schools passed in Session V. of the General Synod which last mentioned Canon is hereby repealed.

CANON VII.

GENERAL BOARD OF RELIGIOUS EDUCATION

1. For the purpose of unifying and developing the educational activities of the Church, there shall be a General Board of Religious Education of the Church of England in Canada, which may be referred to, briefly, as the Board of Education.

2. This Board shall consist of the Primate (*ex officio*), who shall be President of the Board ; the Bishop of each Diocese ; two representatives of each Order from the Lower House, appointed by the Prolocutor at each Session of Synod ; and one clergyman and one layman, elected by each Diocesan Synod at each regular meeting thereof, together with the Secretary or Secretaries of the Board.

In any Diocese where there is no Diocesan Synod, the Diocesan Representatives shall be appointed by the Bishop. The Board shall have power to increase the membership.

3. It shall be the duty of the Board to study the Educational needs and problems of the Church in respect of primary and secondary education and of all Sunday School work, and to recommend such measures as it may deem advisable to advance the cause of religious education, and to provide, as far as possible, that the education of our youth shall be maintained in harmony with the principles of the Christian religion and in close connection with the faith and worship of the Church.

4. The Board shall meet at least once a year at such time and place as may be determined by by-law or resolution of the Board.

5. The Board 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, to regulate the powers, duties, and emoluments, if any, of such officers.

6. The Board shall have power to associate with itself experts indifferent departments of educational work, who shall form consultative councils for the purpose of studying and reporting upon educational problems affecting the interests of the Church.

7. The Board may appoint an Executive Committee to conduct the business of the Board in the intervals of its meetings.

8. The Executive shall meet at such times and places as it may determine, and shall report to the Board at each meeting thereof.

9. It shall be the duty of the Board to submit a report to each Diocesan Synod, to each Provincial Synod, and to the General Synod at their regular meetings.

10. It shall be the duty of the Board to determine from time to time what money will be required for the work of the Board 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 Board.

11. The third Sunday in October shall be observed for and shall be devoted to the following purposes :

(1) Intercessions on behalf of the home, the Sunday School and other educational agencies of the Church.

(2) Supplying information concerning the Church's Educational Work.

(3) Holding Special Services for children and adults.

(4) Providing offerings in behalf of the work of the Board.

12. The Monday of the second week of the General Synod shall be devoted to the consideration of the Report of the Board.

MESSAGE No. 26 was received from the Upper House informing the Lower House that the Upper House had adopted the Report of the Committee on the Records of the General Synod and that the members of the Upper House on the Committee be the Primate, the Bishops of Ontario and Niagara.

MESSAGE No. 27 was received from the Upper House that the Chancellor from the Diocese of Ottawa be appointed to inspect the records of the Registrar.

MESSAGE No. 28 was received from the Upper House asking for the concurrence of the Lower House in their action in adopting the Report of the Committee on the Seal of the Synod and the adoption of the Seal.

MESSAGE No. 29 was received from the Upper House that the Upper House had adopted the Report of the Committee on the Hymnal.

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

That Messages Nos. 26, 27, and 28, be concurred therein.

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

That Message No. 29, from the Upper House, be concurred in and that the Upper House concurring the members of the Hymnal Committee be re-appointed.

At 10.15 p.m., the House adjourned.

Tenth Day

September 21st, 1918.

Morning Prayer was said in St. James' Cathedral at 9.30.

At 10.15 a.m., the Lower House reassembled for business.

The Prolocutor said the opening Prayers.

The Minutes of the Ninth Day were read and approved.

The Prolocutor announced that he had appointed the following representatives of the Lower House on the Commission on Faith and Order :

The Rev. The Prolocutor	Mr. Chancellor Davidson
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Rev. Principal O'Meara	Dr. James Mackinnon
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Rev. Provost Macklem	Mr. Chas. Jenkins
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Ven. Archdeacon Armitage	Mr. Justice Hodgins
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Rev. Canon Jefferey	Mr. F. H. Gisborne
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Rev. Prof. Abbott Smith	Mr. L. A. Hamilton
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Rev. Principal Parrock	Hon. R. Harcourt
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Moved by Mr. Chancellor Davidson, seconded by Dr. Matthew Wilson, and Resolved :

That the Upper House concurring the resolution adopted in respect to the expenses incurred by the Secretary of the first committee on the Revision of the Prayer Book be amended by inserting the name of "Mr. Kirwan Martin" as the Secretary referred to.

The Prolocutor asked the Clerical Secretary to read the following letter which he had received from the Hon. Treasurer:

Brockville, Ontario,
Friday, 20th Sept., 1918.

Dear Mr. Prolocutor :

I have decided to resign the office of Honorary Treasurer of the General Synod to which I was elected last week. I went to Toronto fully determined not to accept re-election, but listened to the voices of friends who urged me to accept. I am now seventy-six (76) years of age, and am appointed to an office the duties of which will continue for three years. It is far better to commence with a clean sheet, than to have an interim appointment. I have not made any expenditure since my accounts were audited, and can pay over to my successor the money which the Auditors report to be in my hands.

If not an impertinence I would suggest that a resident of Toronto shall be appointed Treasurer. It will remove delay and do away with much correspondence. My health at present is good, but there are physical conditions which might require my resignation during the ensuing three years. Had the Synod met this year in Winnipeg, I am not at all sure that I could have attended.

I wish to express to the Synod my warm appreciation of the trust reposed in me for so many years—since September, 1902.

I am, dear Mr. Prolocutor,

Faithfully yours,

HERBERT S. McDONALD.

To the Very Rev. Dean Llwyd, D.D.,

Prolocutor of the Lower House of the General Synod.

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

That the Treasurer's Report be adopted.

Moved by Mr. Chancellor Worrell, seconded by Mr. C. W. Mortimer, and Resolved :

That the Upper House concurring the resignation of His Honour Judge McDonald as Honorary Treasurer of this General

Synod be accepted with regret and that the Prolocutor nominate a small committee to draw up a suitable resolution expressing the thanks of the Synod for His Honour's great service and regretting his inability to continue in the office.

Moved by Mr. Chancellor Worrell, seconded by Dr. Wilson, and Resolved :

That Mr. L. A. Hamilton be elected Honorary Treasurer of the General Synod, the Upper House concurring.

Rev. Precentor Tucker presented the following interim report of the Committee on Deceased members :

REPORT OF COMMITTEE ON DECEASED MEMBERS

Your Committee beg to recall to your grateful remembrance the names of your brethren whom it has pleased the good Father of all to call to Himself during the last triennium. Little more than a mere recital of their names, with a brief word of tribute, can be attempted here.

1. In the decease of Rev. Canon T. W. Powell, Rector of Holy Trinity Church, Toronto, the Church has lost one of its outstanding and most promising sons. He served with great distinction in the Dioceses of Toronto and Nova Scotia in both Parochial and Educational work. His services to King's College, Windsor, N.S., and to the work of the Sunday School Commission were of inestimable importance. He rose to the highest position in the gift of this Lower House that of its Prolocutor. We bow before the inscrutable decree that removed him so early from the scene of his earthly labours, assured that He doeth all things well.

2. Capt. W. H. Carter, of the Diocese of Quebec, died in August last, in the 82nd year of his age. For 50 years he was one of the most active members of the Church in the Diocese and ever an active member of the D. & F.M.S., and subsequently of the M.S.C.C.

For a very long period he was a delegate to the Provincial Synod of Canada and, from its inception, a member of the General Synod. To him the Church in his own Diocese owes a great debt of gratitude and he was personally thanked by the late Archbishop of Rupert's Land for the contribution he had made to the Consolidation of the Canadian Church in the formation of the General Synod.

3. The Ven. Archdeacon Naylor spent the whole of his Ministry in the Diocese of Montreal and the greater part of it

in the Mission of Shawville, in the Upper Ottawa District. He was a man of fine intellect, and forgetfulness of self and devotion to duty were the ruling principles of his life.

4. Sir Melbourne Tait was a life long and devoted member of the Church and for many years a member of the Synod of the Diocese of Montreal, representing the Congregation of Christ Church Cathedral. His striking qualifications led to his elevation to the high and honourable position of Chief Justice of the Province of Quebec.

5. Mr. T. A. Kidd of the Diocese of Ontario, was a veteran of the Northwest Rebellion, a Reeve of his Township for many years and twice warden of the Counties of Leeds and Grenville. He was a devout Communicant and faithful worker in the Church and a prominent member of Diocesan, Provincial and General Synods. He passed away at the age of 72, greatly esteemed and respected by all who knew him.

6. His Honour Judge Holt of the Diocese of Huron, was a loyal and devoted son of the Church which he faithfully served in all ways and spheres open to him in the home, the parish, the Diocesan Synod and the General Synod.

7. Mr. C. Vernon Plummer was a model Churchman, a regular Communicant, a member of the choir and a Church warden of his parish Church and Lay Secretary of the Diocese of Algoma. He took the deepest interest in all that concerned the welfare of the Church and did invaluable work in connection with all patriotic objects.

8. Rev. J. J. Robinson, M.A., D.D., was warden of St. John's College, Winnipeg, and formerly Dean of Belfast, Ireland. He was a man of delightful personality, high culture, and mature Christian character. Though he came to Canada in the ripeness of his manhood he caught at once the spirit of this great new land and he threw himself with characteristic enthusiasm into its social, religious and intellectual life. The Church in Canada is richer for his having come to it and is grateful for the blessings which he left behind him.

9. Col. Gregory, Diocese of Calgary.

We devoutly pray that we may be inspired by the example of our departed brethren to renewed consecration to the Glory of God and the extension of the Kingdom of our Lord and Saviour Jesus Christ.

Blessed are the dead which die in the Lord : even so saith the Spirit for they rest from their labours.

Respectfully submitted,

L. NORMAN TUCKER,
Convener.

On motion the Report was received and adopted.

Moved by Canon Heeney, seconded by Mr. Chancellor Davidson, and Resolved :

That the Upper House concurring :

(1) The next meeting of the General Synod be held in the City of Winnipeg.

(2) That the Primate be requested to fix the date of meeting to harmonize with the celebration of the centenary of the Church in the Ecclesiastical Province of Rupert's Land, which falls in October, 1920.

Moved by Dr. Matthew Wilson, seconded by Rev. Dr. Tucker, and Resolved :

That instead of the motion for an amendment of Canon XIV. of which Dr. Matthew Wilson has given notice, Dr. Wilson be permitted to substitute, for convenience of discussion, a new Canon XIV. including all proposed amendments to be enacted in lieu of the present Canon.

Moved by Dr. Matthew Wilson, seconded by Rev. Dr. Tucker, and Resolved :

That the Report of the Executive Committee to the Council for Social Service, and the motions of which the Rev. Dr. Tucker and Dr. Matthew Wilson have given notice all relating to Canon XIV. of the Synod be considered together.

Moved by Rev. F. H. Graham, seconded by Dean Starr, and Resolved :

That the amendments to Canon XIV. be referred to the Committee on Canons.

MESSAGE No. 30 was received from the Upper House informing the Lower House that the Upper House had granted the permissive use of the Revised Prayer Book during the next three years.

Moved by Chancellor Worrell, seconded by Rev. Dr. Tucker, and Resolved :

That Message No. 30 from the Upper House in regard to the permissive use of the Revised Prayer Book approved of by the Synod be concurred in and entered in the Minutes of the House.

MESSAGE NO. 31 was received from the Upper House informing the House that the Upper House had concurred in Messages Nos. O., R., and X.

O. Expense of Jamaica Deputation.

R. Assistance to Primate.

X. Appointment of Committees of Lower House by the Executive Council.

MESSAGE NO. 32 was received from the Upper House informing the Lower House that the Upper House had appointed the following Bishops to confer with the Church Bible and Prayer Book Society, viz., the Bishops of Toronto, Montreal and Niagara.

MESSAGE NO. 33 was received from the Upper House informing the Lower House that the Upper House had recommended the drawing up of a simple form of Evening Prayer in accordance with the suggestions of the Bishop of Ontario and informed the House that the House of Bishops has the matter in hand and will prepare such a form.

Moved by Mr. Chancellor Worrell, seconded by Dean Starr, and Resolved :

That Message No 33 from the Upper House respecting a proposed simple Form of Service for Evensong be concurred in.

Rev. Dr. Abbott Smith introduced the discussion of the Report of the Board of Examiners for Divinity Degrees.

Moved by Dr. Abbott Smith, seconded by Principal Waller, and Resolved :

That the Report of the Board of Examiners for Divinity Degrees be received and printed in the Journal of the Synod.

The Very Rev. Dean Starr presented the Report of the Committee on War Service Commission.

REPORT OF JOINT COMMITTEE UPON WAR SERVICE COMMISSION

Your Committee have had several meetings and have been in communication, by telegraph, with the War Service Commission of the American Church. They beg to report the following recommendation :

1. That a Commission be appointed by the General Synod to be known as the "War Service Commission of the Church of England in Canada."
2. It shall be the duty of this Commission to deal with all matters concerning the Church and the Soldiers, the Chaplain services, returned men and questions and problems arising out of War conditions.

3. The Officers of the Commission shall be a President, Vice-Presidents, Chairman, Vice-Chairman, Secretary and Treasurer.

The Committee suggests that the Primate be asked to be President and the Archbishops to be Vice-Presidents.

4. The Organization shall be a Central Committee acting with local Diocesan Committees which shall be formed wherever needed. The Central Committee shall be appointed by the General Synod. Local Diocesan Committees shall be appointed for the current year in consultation with the Bishop of the Diocese and in future by Diocesan Synods.

5. The Commission shall be empowered to raise a Fund for carrying on the work, \$5,000.00 to be raised at once and such additional amounts as from time to time may be required.

6. That the Chairman or Vice-Chairman be authorized to appoint an interim Executive until the Commission is duly organized and appoints its regular Executive Committee. All of which is respectfully submitted.

G. LOTHROP STARR.

Moved by Dean Starr, seconded by Mr. E. R. Henderson, and Resolved :

That the Report of the Joint Committee upon the War Service Commission be adopted and that the following form the

WAR SERVICE COMMISSION ELECTED BY THE LOWER HOUSE

Dean Llwyd	Halifax
Dean Starr	Kingston
Archdeacon Mackay	Ottawa
Archdeacon Forneret	Hamilton
Rev. Dr. Symonds	Montreal
Rev. Dr. Seager	Toronto
Rev. (Capt.) Kuhring	St. John
Rev. (Capt.) Carlyle	Windsor
and Secretaries of the Council for Social Service and M.S.C.C.	
General W. E. Hodgins	Ottawa
Messrs. G. B. Nicholson, M.P.	Chapleau
E. R. Henderson	Windsor
W. R. McInnes	Montreal
G. C. Coppley	Hamilton
R. W. Allin	Toronto
A. McC. Creery	Vancouver
Chief Justice Mathers	Winnipeg
Mr. Justice Hodgins	Toronto

The Upper House appointed the following :

The Bishops of Ottawa, Toronto, Montreal, Ontario, Columbia, and Fredericton.

Moved by Chancellor Davidson, seconded by Mr. Chancellor Worrell :

That the Resolutions on the Report of the War Commission with the report itself be communicated to the Provincial Synods.

Rev. Canon McKim introduced the discussion on the Report of the Committee on Provincial Boundaries.

Moved by Canon McKim, seconded by Mr. Chancellor Davidson, and Resolved :

That the Report of the Committee on Provincial Boundaries be adopted and that the recommendation contained in the Report be put into effect by the Secretaries.

The Ven. Archdeacon Ingles introduced the discussion on the Report of the Committee on a Church Congress.

Moved by Archdeacon Ingles, seconded by Mr. Chancellor Davidson, and Resolved :

That the Report of the Committee on a Church Congress be amended by striking out the word "discharge" and substituting therefor the word "continued" and that the report so amended be adopted.

The discussion on the Report of the L.M.M. was introduced by Mr. Fream.

Moved by Mr. E. J. Fream, seconded by Canon Snowdon, and Resolved :

That the Report of the Anglican Laymen's Missionary Movement be adopted and printed in the Journal.

The Registrar presented the Report of the Registrar.

Moved by the Registrar, seconded by Mr. Chancellor Davidson, and Resolved :

That the Upper House concurring the Registrar's Report be received and printed in the Journal.

Moved by Mr. F. H. Gisborne, seconded by Judge Ermainger, and Resolved :

That at all future meetings of Synod the Prolocutor be empowered to appoint two assistant Secretaries.

MESSAGE NO. 38 was received from the Upper House informing the Lower House that the Upper House had adopted the Revised form of the Canon XIV. on Social Service.

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

That Message No. 38 from the Upper House respecting the Canon XIV. on the Social Service Council be not concurred in inasmuch as the House has already adopted a resolution referring the Canon to the Committee on Canons.

MESSAGE NO. 34 that the Upper House concur in Message A.A. from the Lower House concerning the Refund to Diocese of Rupert's Land.

MESSAGE NO. 35 was received from the Upper House informing the Lower House that the Upper House concurred in Message T. from the Lower House. Concerning the expenses of first Secretary of first Prayer Book Committee.

MESSAGE NO. 36 was received from the Upper House informing the Lower House that the Upper House concurred in Message No. V. from the Lower House, and suggesting that the M.S.C.C., the S.S.C., the C.S.S., and the W.A., be asked to hold their Annual Meetings in Winnipeg, in connection with the centennial celebration of the foundation of the Church in Rupert's Land.

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

That Message No. 36 from the Upper House respecting meetings at Winnipeg in 1920, be concurred in.

MESSAGE NO. 37 was received from the Upper House informing the Lower House that the Bishops of Huron and Niagara have been appointed on the Joint Committee on the Hymnal.

MESSAGE NO. 39 was received from the Upper House informing the Lower House that the Upper House concurred in Messages B.B., Appointment of Hon.-Treasurer ; C.C., Report of Hymnal Committee ; E.E., Expenses of Secretary of First Hymnal Committee.

The Dean of Montreal asked that the Order of Proceedings be suspended that he might introduce the following motion *re* the resignation of His Honour Judge McDonald.

The Order of Proceedings was suspended.

Moved by the Dean of Montreal, seconded by His Honour Judge Ermatinger, and unanimously Resolved :

That the members of this House, in regretfully accepting the resignation of the Honorary Treasurership of the General Synod by His Honour Judge Herbert McDonald, a position he has

file for so many years with marked ability and faithfulness, desire most respectfully to give expression to their sense of the great debt of gratitude under which his services have placed the Church in Canada.

They gratefully recall his unvarying courtesy and kindness to them in discharging the important duties of the office which he now feels called upon to vacate, and most earnestly unite in Prayer, that through the Goodness of God, it may still be their pleasure and profit to meet and take counsel with him in future sessions of this body.

And be it further resolved that this resolution be placed on permanent record upon the Minutes of this House, and a copy thereof be forwarded by the Secretaries to Judge McDonald.

(NOTE : A copy of the above resolution was forwarded to His Honour Judge McDonald and gratefully acknowledged by him.—*Secretaries.*)

The Prolocutor appointed the following Committee to select the representatives from this Synod to attend the Diamond Jubilee of the Church in British Columbia and the General Convention of the Church in the United States :

Rev. Dr. Seager

Rev. Precentor Tucker

Judge Ermatinger

Moved by Mr. Chancellor Worrell, seconded by Archdeacon Ingles, and Resolved :

That the Lower House concur in Message No. 13 from the Upper House adopting the Report of the Committee on Vital Statistics of which the Bishop of Saskatchewan is Convener.

MESSAGE NO. 41 was received from the Upper House informing the Lower House that the Upper House concurred in Message D.D. *re* Canon VII. from the Lower House.

On the presentation of the Report of the Committee on Holy Orders it was moved by Principal Waller, seconded by Canon Rexford, and Resolved :

That the Report of Committee on Holy Orders be received and printed in the Synod Journal.

The Rev. Prolocutor Tucker presented the following additional Report on Deceased members :

ADDENDUM TO REPORT OF COMMITTEE ON DECEASED MEMBERS

10. John William Jowett, died in August last, and his death removed one of the first types of Churchman in the West. Kind, considerate and generous, he gave of his best to the Church he

loved so well. His pleasing personality will be greatly missed in the Diocese of Calgary where he served most acceptably on the Indian Mission Board and on the Executive Committee of the Diocese.

Moved by Precentor Tucker, seconded by Mr. Chancellor Davidson, and Resolved :

That the Report of the Committee on Deceased Members as a whole be adopted and in printing the same the clause referring to Rev. Canon Powell be printed at the beginning of the Report.

Moved by Dr. Abbott Smith, seconded by Mr. Chancellor Worrell, and Resolved :

That in Canon X., the Syllabus of subjects, as printed in the text of the Canon in the Journals of the Sixth and Seventh Sessions of the Synod, be not printed in full in the forthcoming and future Journals of the Synod, but that a reference to the pages in which it may be found in the Journal of the Sixth Session be inserted after the opening paragraph of the Syllabus (Journal of Seventh Session, top of page 338).

Moved by Dr. Wilson, seconded by Rev. Dr. Symonds, and Resolved :

That the following be the representatives from the House on the Hymnal Committee :

Rev. Dr. Seager	Rev. Canon Forneret
Mr. Chancellor Worrell	Mr. E. G. Henderson

Moved by Canon Rexford, seconded by Canon Vernon, and Resolved :

That the appointment of a Publicity Committee to cooperate with the members of the Press in providing a Press Report of the Proceedings of this Synod be one of the Standing Orders of this Synod.

Dr. Seager presented the Report of the Committee, appointed by the Prolocutor to nominate delegates :

The Committee beg to recommend the appointment of the following delegates :

(1) The Jubilee of the original Diocese of British Columbia :

<i>Clerical—</i>	<i>Lay—</i>
Rev. Canon Heeney	Mr. Chancellor Machray
Ven. Archdeacon Dobie	Mr. Justice Bigelow

(2) The General Convention of the Church in the United States :

Clerical—

The Very Rev. the Prolocutor of the Lower House

The Ven. Archdeacon Richardson

*Lay—*Dr. Matthew Wilson
Mr. Justice Hodgins

On motion the Report was adopted.

Moved by Mr. Chancellor Worrell, seconded by Rev. Canon Plumtre, and Resolved :

That Message No. 6, adopting Report of Committee on Doctrine, Worship and Discipline, be concurred in.

The Ven. Archdeacon Ingles, in the absence of Canon Vroom, introduced the discussion on the Report of the Committee on the "Name of the Church."

Moved by Archdeacon Ingles, seconded by Archdeacon Richardson, and Resolved :

That the Report of the Committee on the "Name of the Church" be received and the Committee continued with the instruction that they communicate with each Diocesan Synod asking that suggestions as to the Name of the Church be made by each Synod previous to the next meeting of the General Synod.

The Upper House having requested a conference on the subject of the amendments to Canon XIV.

The Prolocutor appointed the following members of the Lower House to confer with the Upper House in reference to the proposed amendments to the Canon XIV., on Social Service.

Rev. Dr. Cayley

Dr. Matthew Wilson

Rev. Precentor Tucker

Mr. Chancellor Worrell

At 1. p.m., the House adjourned.

AFTERNOON SESSION

At 2.30 p.m., the House reassembled. The Hon. Clerical Secretary asked the House to permit him to call upon Mr. James Nicholson to assist the Secretaries at this present Session of the House.

Permission was granted.

The Committee appointed to confer with the Upper House upon Message No. 38, relating to Canon No. XIV., begs to report that after such conference it considers that Message No. 38 should be concurred in.

Moved by Dr. Matthew Wilson, seconded by Mr. Chancellor Worrell, and Resolved :

TENTH DAY.

That Message No. 38 from the Upper House relating to Canon No. XIV., be concurred in, and that the Resolution of this House referring the proposed Canon to the Committee on Canons be rescinded and the resolution of non-concurrence in Message No. 38, and that Canon No. XIV., as set out in said Message, be enacted in the place of present Canon XIV.

Moved by Mr. Chancellor Worrell, seconded by Ven. Arch-deacon Forneret and resolved :

That the following clauses be added to Canon II. of the M.S.C.C. :

(16) Before any Diocese which may require assistance from the funds of the Society, has been constituted after the first day of January, 1919, evidence shall be submitted to the Executive Committee of the creation of an endowment, sufficient in the opinion of the Committee, to furnish an adequate Episcopal income, and an estimate of the amount which shall be required for its missionary work within the said Diocese, shall be submitted to the said Committee.

(17) Unless the requirements of the preceding section have been complied with and arrangements made towards providing for such estimated needs, to the satisfaction of the Executive Committee, the Board of Management may refuse to make any grants to the New Diocese from the funds of the Society.

Very Rev. Dean Shreve on rising to bring the motion of which he had given notice before the Synod asked permission to leave it over as unfinished business, the time now being limited and the attendance in the House too small to give the matter proper consideration.

Permission was granted.

The Notice of Motion is as follows :

The Very Rev. Dean Shreve gives notice that he will move :

That Whereas, the Scottish Branch of the Church has long enjoyed the use of the Ancient Order of the Prayer of Oblation and the Invocation of the Holy Ghost in the Canon of Consecration of the Holy Communion ;

And Whereas, the American Church has had the happiness of the authorized use, almost from the earliest moment of its national existence, of the same beautiful and appropriate order ;

And Whereas, the Mother Church in England is moving on the work of Revision, along the same lines of improvement of the office ;

And Whereas, it is highly desirable that in following the custom of the early Church, all might be brought into closer union with each other ;

And Whereas, the Invocation of the Holy Spirit rightly emphasizes the all important work of the Holy Ghost in this sacred mystery ;

Therefore, Resolved, that the General Synod of the Church of England in Canada does hereby restore the ancient heritage of the Church, by authorizing, for permissive use, the Prayer of Oblation, and the Invocation of the Holy Ghost in the Canon of Consecration, according to the arrangement in the American Book of Common Prayer.

Moved by the Rev. Dyson Hague, seconded by Rev. Dr. Seager, and Resolved :

That the General Synod, as representing the Church of England in Canada, put on record its conviction that the moral aims of the Empire in its great struggle for the ideals of humanity and the deeper spiritual issues of the war, demand the whole-hearted support of every Canadian citizen in loyal service, patient confidence and economic self-sacrifice. And further ;

That inasmuch as it is ever the duty of the Church to inspire the Nation, and lead it unto penitence, self-dedication, and prayer, the General Synod, while expressing its thankfulness to Almighty God for the various efforts made by the Government in Canada, to summon the Nation to its knees and to throw it back upon God, re-affirm its resolution to do its utmost in a fuller consecration to the will of God, to fulfil her ministry of spiritual leadership ; by employing every effort to awaken the Nation in this time of solemn call from God to a sense of spiritual need ; by carrying the spirit of prayer deep into the heart of the people through provision for increased private, and family, and united church prayer ; and also to prepare for the problems, conditions and duties of the after-war situation by a more steadfast adherence to the things which cannot be shaken, by a more whole-hearted dependence upon the Word of God, and by a quickened loyalty to the Gospel of Jesus Christ, our Lord.

Moved by Mr. Chancellor Worrell, seconded by Judge Er-matinger, and Resolved :

That the Upper House concurring the Venerable Archdeacon Ingles, who publishes the Convening Circular and Journals and does a very large amount of work for the General Synod, be given an honorarium of \$100.00, and that the General Treasurer be authorized to pay the same.

Moved by Rev. Dyson Hague, seconded by Mr. L. A. Hamilton, and Resolved :

That the General Synod of the Church of England in Canada expresses its gratitude to Almighty God for the signal victories vouchsafed of late to the Allies, more especially in Palestine, and recognizes in the scattering of the Turkish forces in the Holy Land a manifest answer to the prayers of His Church, and a fulfilment of many promises of the Word of God.

On the adoption of this resolution the members of the House rose and sang the Doxology.

Moved by Archdeacon Heathcote, seconded by Rev. E. P. Laycock, and Resolved :

That this Synod desires to place upon record its warm appreciation of, and hearty sympathy with, the splendid work carried on by the Church Army amongst the troops at the front, and asks that a copy of the resolution be sent to Prebendary Carlyle.

Moved by Canon Rexford, seconded by the Rev. Dyson Hague and Resolved :

That this Synod desires to place upon record the warm appreciation of and hearty sympathy with the splendid work carried on by the Young Men's Christian Association, the Salvation Army and the Soldiers' Christian Association amongst the troops at the front, and that copies of this resolution be sent to the respective bodies.

Moved by Rev. F. W. Goodeve, seconded by Rev. Canon Rix, and Resolved :

That this General Synod of the Church of England in Canada place on record its endorsement of the proposal to form a League of Nations to maintain the peace of the world and promote good will among the nations of the earth.

Dr. Lansing Lewis asked permission to withdraw his motion of which he had given notice, in reference to the position of women in the Church.

Permission was granted.

The motion of Mr. Justice Hodgins in *re* preparation for meeting of the General Synod with permission of the House was withdrawn.

MESSAGE NO. 45 was received from the Upper House informing the Lower House that the Upper House had adopted the Report on Ecclesiastical Boundaries.

Moved by Mr. Chancellor Worrell, seconded by Judge Ermatinger, and Resolved :

That the Message No. 45 notifying this House that the Upper House had adopted the Report of the Committee on Boundaries of Ecclesiastical Boundaries be concurred in.

MESSAGE No. 46 was received from the Upper House informing the Lower House that the Upper House had adopted the Report of the Committee on the State of the Church.

Moved by Mr. Chancellor Worrell, seconded by Judge Ermatinger, and Resolved :

That Message No. 46 from the Upper House on the adoption of the Report of the Committee on the State of the Church be concurred in.

MESSAGE No. 47 was received from the Upper House informing the Lower House of the members of the Upper House appointed on the Commission on Faith and Order.

MESSAGE No. 49 was received from the Upper House informing the Lower House that the Upper House concurred in the Message from the Lower House concerning the Honorarium to be paid to the Clerical Secretary but recommend the payment of \$150.00 rather than \$100.00.

MESSAGE No. 44 was received from the Upper House informing the Lower House that the Upper House had concurred in M.M., concerning the Report of the Committee on War Services.

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

That this House concur in the recommendation in Message 48 from the Upper House, that an Honorarium of \$150.00 be paid to the Clerical Secretary of the Lower House and that the General Treasurer be authorized to pay that amount.

Moved by Dean Starr, seconded by Mr. E. F. Fream, and Resolved :

That the Report of the Canadian Chaplain Service presented at the Meeting of the House of Bishops on the 23rd of May, 1918, and now attached, be printed in the Synod Journal so that the facts so eloquently presented to the Joint Session by the Bishop of New Westminster and Chaplains shall not be lost sight of by the Church at large.

Moved by Rev. Dr. Seager, seconded by Canon Snowdon, and Resolved :

That in pursuance of the comments made by His Grace the primate, in his charge to the Synod upon the strong desirability of readjustments of the training of candidates for Holy Orders to meet changing conditions, it be an instruction to the Joint Committee on Holy Orders :

(1) To consider this important matter thoroughly.

(2) To frame in detail adaptations, improvements or additions in view of present needs.

(3) To report the same to the Executive Council of the Synod at its first Session for such action as that body may deem advisable, and that the Upper House be asked to concur.

The Ven. Archdeacon Ingles introduced the discussion on the Memorial from the Ontario Tax Reform League.

Moved by Archdeacon Ingles, seconded by Mr. Chancellor Worrell, and Resolved :

That the Memorial from the Ontario Tax Reform League be received and printed in the Journal and referred to the Executive Committee of the Council for Social Service.

His Honour Judge Ermatinger asked that the motions standing under his name on page eight of the Convening Circular be left over as unfinished business.

(1) While this Synod looks forward with increasing confidence to a re-union of Christendom into one universal Christian Church, it would, as a means to that end, welcome a fuller measure of co-operation, both at home and abroad, whether by federation or otherwise, between the Anglican and other separated Christian communions, believing that such co-operation would result in a more rapid spread of the Gospel message throughout the world and greater harmony and efficiency in missionary, social and philanthropic work.

(2) That the whole subject of interdenominational relations be referred to a Special Committee with power to meet with similar committees or officers of other Christian communions and arrange a basis of agreement and report at the next meeting of this Synod.

And in a supplementary agenda :

That the disposal of all business of Synod by both Houses in Joint Session would conduce to greater dignity, weight and efficiency, while economizing both the time and means of its members ; and the Executive Council of Synod be instructed to introduce and (should the Upper House concur) bring into effect as soon as possible legislation necessary for this purpose,

providing, that the Upper House shall have the right to withdraw and discuss separately any question before voting thereon, and any vote must be taken by separate Houses upon the request of either House.

The Prolocutor appointed Rev. Canon Snowdon and Mr. G. C. Copley to confer with the Upper House Representatives regarding the proposed Church paper.

Moved by Mr. Chancellor Worrell, seconded by Judge Ermatinger, and Resolved :

That the Upper House concurring the Honorary Treasurer be authorized to pay all expenses necessary incurred in connection with holding this Session of the Synod.

Moved by Dean Starr, seconded by Mr. E. J. Fream, and Resolved :

That the thanks of the General Synod be tendered the Church people of Toronto who have so kindly provided hospitality for delegates during the Session. Also to the Rector and authorities of St. James' Cathedral for use of Parish House so admirably equipped for the meeting.

Moved by Rev. F. W. Goodeve, seconded by Rev. Canon Rix, and Resolved :

That the certificate of the commissary of the Diocese of Mackenzie River be sufficient guarantee of the expenses of the delegates of that Diocese to the Treasurer with regard to the payment of the same, and that the Treasurer be authorized out of the balance in hand to pay the same.

An oral statement was made by Rev. Canon Snowdon that the representatives of the Upper House wanted a Committee with power to act in reference to the Church paper.

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

That the Committee of Conference ask for a brief conference with the House of Bishops in order to inform them that the mind of this House is not in favour of endowing a Committee with power to act, and that further information be secured if possible.

MESSAGE No. 48 was received from the Upper House informing the Lower House that the Upper House concurred in Message P.P. from the Lower House concerning Canon II.

MESSAGE No. 50 was received from the Upper House informing the Lower House that the Upper House concurs in Message in regard to the Training of Candidates for Holy Orders.

MESSAGE No. 51 was received from the Upper House that the Upper House concurs in the Message No. T.T. from the Lower House in reference to the date of meeting of the next General Synod provided the Lambeth Conference does not interfere and the Province of Rupert's Land does not find it impracticable.

Moved by Dr. Matthew Wilson, seconded by Mr. Chancellor Worrell, and Resolved :

That Message No. 51 regarding the meeting in 1920 be concurred in.

Moved by Archdeacon Paterson Smyth, seconded by Principal Waller, and Resolved :

That the members of this General Synod desire publicly to express their appreciation of the kindly hospitality tendered to them by the citizens of Toronto, especially are thanks due to Mr. W. F. Summerhayes, Secretary of the Hospitality Committee.

MESSAGE No. 53 was received from the Upper House informing the Lower House that the Upper House concurred in Message M.M. from the Lower House *re* Social Service, Canon XIV.

MESSAGE No. 40 was received from the Upper House informing the Lower House that the Primate has appointed the Bishops of Yukon and Ottawa to attend the General Convention of the Church in the United States, and also that he will appoint members of the Upper House to attend the Diamond Jubilee of the Church in British Columbia.

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

That the Message No. 40 from the Upper House be received and that the names of the members from this House to attend the celebration of the British Columbia Jubilee celebration and the delegates to the convention of the Protestant Episcopal Church in the United States be communicated to the Upper House.

To the British Columbia Jubilee :

Rev. Canon Heeney Mr. Chancellor Machray

Ven. Archdeacon Dobie Mr. Justice Bigelow

To the General Convention of the Church in the United States :

The Prolocutor Dr. Matthew Wilson

Ven. Archdeacon Richard- Mr. Justice Hodgins

son

MESSAGE No. 54 was received from the Upper House informing the Lower House that the Upper House accepts the offer of the Church Bible and Prayer Book Society "to further the objects outlined in the Resolution of the General Synod by publishing, purchasing and distributing such literature as the Committee of the General Synod shall provide, recommend or approve for distribution to the extent of the funds they may have for such purpose."

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

That the Lower House concur in Message No. 54 from the Upper House.

MESSAGE No. 55 was received from the Upper House informing the Lower House of the appointment of Assessors of the Supreme Court of Appeal.

Moved by Mr. John D. Falconbridge, seconded by Mr. Geo. C. Copley, and Resolved :

That the Lower House hereby accepts the names of the five Assessors of the Supreme Court of Appeal communicated by Message No. 55 of the Upper House.

Moved by Canon Allman, seconded by Mr. R. W. Allin, and Resolved :

That the House do hereby express its appreciation of the ability, courtesy, and impartiality with which the Prolocutor has discharged the onerous duties of his office during the Session.

MESSAGE No. 56 was received from the Upper House informing the Lower House that the Upper House concurs in the Message X.X. concerning expenses of the Bishop of Fredericton.

MESSAGE No. 57 was received from the Upper House informing the Lower House that the Upper House had adopted the Report of the Board of Examiners for Divinity Degrees.

Moved by Mr. Chancellor Worrell, seconded by Mr. Chancellor Davidson :

That Message No. 57 adopting the Report of the Board of Examiners for Divinity Degrees in the Convening Circular be concurred in.

MESSAGE No. 58 was received from the Upper House informing the Lower House that the Upper House concurred in Message Y.Y. from the Lower House on Synod expenses.

MESSAGE NO. 59 was received from the Upper House informing the Lower House that the Upper House had adopted a resolution that the Church Congress Committee be discharged.

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

That Message No. 59 be concurred in.

Moved by Mr. John D. Falconbridge, seconded by the Rev. Dyson Hague, and Resolved :

That a Message be sent to the Upper House intimating that the Lower House will be prepared for the prorogation of the Synod at 6. p.m.

MESSAGE NO. 59A was received from the Upper House informing the Lower House that the Upper House had adopted a resolution of most hearty thanks to the Bishop and the Church of Toronto for their exceedingly kind and generous hospitality.

Moved by Archdeacon Patterson Smith, seconded by Principal Waller, and Resolved :

That the Lower House heartily concur in Message No. 59A from the Upper House with respect to the gracious hospitality of the Bishop and Church at Toronto.

MESSAGE NO. 60 was received from the Upper House informing the Lower House that the Upper House concurs in Message No. A.A.A. from the Lower House regarding the Name of the Church.

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

That the Minutes of this day's proceedings which have been read, be confirmed and that the Minutes of the Session which have been read and approved from day to day be adopted as the Minutes of the Session.

Confirmed.

Sept. 21st, 1918.

J. P. D. LLWYD,

Prolocutor.

PROROGATION

At 5.45 p.m., on Saturday, September 21st, the Upper House entered the Lower House for the purpose of the Prorogation of the Eighth Session of the General Synod of the Church of England in Canada.

His Grace, the Primate, took the Chair.

The following Schedule of Measures passed by both Houses of the General Synod at its present Session, on request of His Grace, was read by the Hon. Lay Secretary :

Schedule of Acts of Synod :

1. Election of Registrar.
2. Appointment of a Deputation to the Synod of the Church of Newfoundland.
3. The appointment of a Joint Committee to confer with the Executive of the Church Bible and Prayer Book Society to secure their assistance in distributing literature counteractive of anti-Christian cults and the acceptance of the Society's offer with respect to publishing literature subject to certain conditions.
4. Appointment of a deputation to the New Labour Congress.
5. Presentation of an address to His Excellency the Governor-General on the occasion of His Excellency's visit to the General Synod.
6. Resolution authorizing repayment to the Missionary Society of expenses of deputation to Jamaica.
7. Authorizing the appointment of Special and other Committees (except Standing Committees) of the Lower House by the Executive Council.
8. Authorizing the payment of certain expenses of Mr. Martin, Secretary of the first Prayer Book Revision Committee.
9. Authorizing official and financial assistance to Primate in connection with the duties of his office.
10. Authorizing the appointment of a War Service Commission.
11. Authorizing refund of \$250.00 under certain conditions to Diocese of British Columbia.
12. Directing how certain royalties from the Book of Common Praise are to be used.
13. Reception of the Registrar's Report, adoption of the Report of the Committee on Records of the General Synod and the providing for the periodic inspection of such records.
14. Authorizing a refund of \$170.00 to the Diocese of Rupert's Land.
15. Election of a Treasurer on the resignation of His Honour Judge McDonald.
16. Granting permission under certain conditions to use the Revised Book of Common Prayer.

17. Adopting a Seal for the General Synod.
 18. The approving of a Revised Book of Common Prayer, and re-enacting and amending, subject to its being confirmed at the next Session of Synod, of Canon XII., the Book of Common Prayer.
 19. Appointment of deputations to attend the celebration of the foundation of Church in the Northwest, the founding of the original Diocese of British Columbia and to the Church in the United States.
 20. The enacting of a new Canon VII., and repeal of previous Canon VII.
 21. The enacting of a new Canon XIV., and repeal of previous Canon.
 22. Enacting an amendment to Canon II.
 23. The authorizing the payment of an honorarium of \$150.00 to the Clerical Secretary of the Lower House.
 24. Giving the Commissary for the Diocese of Mackenzie River certain powers with respect to the expenses of the delegates for that Diocese.
 25. Subject to certain conditions fixing the place of meeting for the next Session at Winnipeg.
 26. Adopting Reports of the Committees on Boundaries of Ecclesiastical Provinces, State of the Church, on Doctrine and Worship and of the Board of Examiners for Divinity Degrees.
 27. Appointment of Assessors on Supreme Court of Appeal.
 28. Referring the question of the name of the Church back to the Committee with instructions to consult with the several Diocesan Synods.
 29. Authorizing the Treasurer to pay the expenses necessarily incurred in holding the Synod.
 30. Authorizing the placing of \$475.00 at the disposal of the House of Bishops in connection with the expenses incurred by the Bishop of Fredericton on his official visit to France.
 31. An extension of hearty appreciation of the gracious hospitality extended by the Bishop and people of Toronto.
- The Primate, having pronounced the Benediction, declared the Eighth Session of the General Synod prorogued.

J. P. D. LLWYD,
Prolocutor.

S. P. RUPERT'S LAND,
President.

September 21st, 1918.

Upper House

Toronto, September, 1918.

The Upper House of the General Synod of the Church of England in Canada held its meetings in St. James' Parish House, Toronto, from Wednesday, September 11th.

Present : The Most Rev. S. P. Matheson, D.D., Archbishop of Rupert's Land, Metropolitan of Rupert's Land and Primate of all Canada ; The Most Rev. Clare L. Worrell, D.D., D.C.L., Archbishop of Nova Scotia and Metropolitan of Canada ; The Most Rev. F. H. DuVernet, D.D., Archbishop of Caledonia and Metropolitan of British Columbia ; The Most Rev. George Thornloe, D.D., Archbishop of Algoma and Metropolitan of Ontario ; The Right Rev. W. C. Pinkham, D.D., D.C.L., Bishop of Calgary ; The Right Rev. W. D. Reeve, D.D., Assistant to the Bishop of Toronto ; The Right Rev. J. A. Newnham, D.D., Bishop of Saskatchewan ; The Right Rev. J. Lofthouse, D.D., Bishop of K ewatin ; The Right Rev. David Williams, D.D., Bishop of Huron ; The Right Rev. Isaac O. Stringer, D.D., Bishop of Yukon ; The Right Rev. J. A. Richardson, D.D., Bishop of Fredericton ; The Right Rev. J. F. Sweeny, D.D., D.C.L., Bishop of Toronto ; The Right Rev. J. C. Farthing, D.D., D.C.L., Bishop of Montreal ; The Right Rev. M. McA. T. Harding, D.D., Bishop of Qu'Appelle ; The Right Rev. A. U. de Pencier, D.D., Bishop of New Westminster ; The Right Rev. W. R. Clark, D.D., Bishop of Niagara ; The Right Rev. E. F. Robins, D.D., Bishop of Athabaska ; The Right Rev. J. C. Roper, D.D., Bishop of Ottawa ; The Right Rev. E. J. Bidwell, D.D., Bishop of Ontario ; The Right Rev. J. R. Lucas, D.D., Bishop of Mackenzie River ; The Right Rev. H. A. Gray, D.D., Bishop of Edmonton ; The Right Rev. L. W. Williams, D.D., Bishop of Quebec ; The Right Rev. A. J. Doull, D.D., Bishop of Kootenay ; The Right Rev. C. DeV. Schofield, D.D., Bishop of Columbia.

The proceedings of the Upper House are not open to the public, but the results of the discussions appear in the messages transmitted to the Lower House.

Messages from the Upper House

NO. 1. RE SECRETARIES

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

That the Rev. H. O. Tremayne be elected Secretary and that the Rev. J. S. Broughall be elected Assistant Secretary of the Upper House.

NO. 2. REPORT OF COMMITTEE ON HYMN BOOK

The Report of the Committee on the Hymn Book be adopted and that the Lower House be asked to concur.

NO. 3. RE DISCUSSION "PRAYER BOOK REVISION"

That the Report of the Committee on Prayer Book Revision, Adaptation and Enrichment be considered together with all memorials relating thereto on Monday morning immediately after routine business and that the Lower House be asked to concur.

NO. 4. RE DEPUTATIONS FROM THE CHURCH IN UNITED STATES AND NEWFOUNDLAND

That the Lower House concurring the deputations to the General Synod be received in Joint Session as follows :

The Mayor of Toronto, at 11 o'clock.

The Deputation from the Church in the United States and from Newfoundland at 11.30 o'clock to-morrow, Thursday morning.

NO. 5. RE DELEGATION FROM PRESBYTERIAN CHURCH

That the delegation from the Presbyterian Church in Canada be received in Joint Session on Monday morning next at 12 o'clock.

NO. 6. RE REPORT OF COMMITTEE ON DOCTRINE, ETC.

That the Report of Committee on Doctrine and Worship be adopted and the Lower House be asked to concur.

NO. 7. RE REGISTRAR

That the Upper House concur in Message A. from the Lower House.

NO. 8. RE OVERSEAS CHAPLAINS

That the Upper House do concur in Message No. B. from the Lower House.

NO. 9. RE JOINT SESSION, MONDAY A.M.

That the Upper House do concur in Message C. from the Lower House.

NO. 10. RE CHURCH NEWSPAPER

That the Lower House concurring a Joint Committee of both Houses be appointed to consider the advisability and possibility of issuing a Church Newspaper under the auspices and direction of the whole Church and if this be found possible to take the necessary steps for establishing such a paper.

NO. 11. SUBJECTS AT JOINT SESSION

That the Metropolitan of British Columbia, the Archbishop of Algoma and the Bishop of Ottawa be the members of the Upper House on the Committee to determine what subjects and matters shall be discussed in Joint Session of both Houses according to the Resolution adopted at the last session and asks the concurrence of the Lower House.

See Message "P," Journal, Seventh Session, p. 182.

NO. 12. RE CONFERENCE WITH C.B. AND P.S. SOCIETY

That a Joint Committee be appointed to confer with the Executive Committee of the Church Bible and Prayer Book Society with a view to securing their assistance in the distribution of literature counteractive of the various Antichristian cults at present weakening the life of the Church.

NO. 13. VITAL STATISTICS

That Report of Committee on Vital Statistics be adopted and that the concurrence of the Lower House be requested.

REPORT OF THE COMMITTEE ON VITAL STATISTICS

Your Committee begs to report that after a search through the Synod Journals they can find no guide as to its duties. The only report of this Committee to be found in the Journals merely states that owing to the different ways in which such statistics

are given by the different Provinces, it was impossible to present to the Synod any Dominion-wide report worth while. It added a few figures on Tuberculosis. The Council for Social Service had no existence when the Committee on Vital Statistics was formed.

Your Committee believes that Vital Statistics come within the scope of the Council for Social Service, and the time of this Synod would be saved by leaving that Council to report on Vital Statistics.

Your Committee therefore respectfully request to be discharged.

J. A. SASKATCHEWAN,
Convener.

NO. 14. RE BROTHERHOOD OF BOOKBINDERS

That the Lower House concurring the deputation from the Brotherhood of Bookbinders and Allied Printing Trades be received in Joint Session to-morrow, Friday, at 12.15, mid-day.

NO. 15. ADDRESS TO GOVERNOR GENERAL

That the Lower House concurring a Joint Committee composed of two members from each House be appointed to prepare an address to be presented to His Excellency the Governor General on Thursday and that the Archbishop of Algoma and the Bishop of Ottawa be the representatives of Upper House on the Committee.

NO. 16. DELEGATION TO SYNOD OF NEWFOUNDLAND

That the Lower House concurring the Primate be empowered to appoint representatives from Upper House upon a Deputation to visit the Synod of Newfoundland and convey fraternal greetings from the Church of England in Canada.

NO. 17. DELEGATION TO W.A.

That the Lower House concurring a delegation be sent from this Synod to bid God-speed to the officers and members of the W.A., at 7 p.m. as they leave Toronto to attend their Triennial Meeting in Winnipeg.

The Upper House have appointed the Bishops of Montreal and Qu' Appelle to represent them on this delegation.

NO. 18. GREETING TO LABOUR CONGRESS

That the Lower House concurring a deputation be appointed for the General Synod to convey greetings to the new Labour Congress, such deputation to consist of two members from each House.

NO. 19. WAR SERVICE COMMISSION

That the Lower House concurring a special Joint Commission be appointed to be called "The War Service Commission." It shall be the duty of this Commission to deal with all matters concerning the Church, and Soldiers, Chaplains, returned men, questions and problems arising out of War conditions. The Commission shall consist of a Central Committee acting with Local Committees which shall be formed wherever needed; that a fund shall be established for the carrying on of the work.

NO. 20. COM. OF CONFERENCE, RE CHURCH NEWSPAPER

That in reference to Messages E. and I. from the Lower House, in answer to Message 10, of the Upper House, in regard to a Church Newspaper, this House suggests that a Committee of two be appointed for a conference with the Upper House.

NO. 21. UPPER HOUSE MEMBERS ON COMMISSION TO CONVEY GREETINGS TO LABOUR CONGRESS

That the Upper House has appointed the Bishops of Fredericton and Niagara as the members from the Upper House upon the Committee to convey greetings to the new Labour Congress.

NO. 22. RE PREFACE TO THE ORDINAL

That the Upper House does not concur in the Resolution passed by the Lower House in regard to the "Preface to the Ordinal" for Deacons (Section *re* Latin tongue).

That the Upper House recommends, that the Section be changed to read as follows: "learned in Holy Scriptures and sufficiently instructed in the Latin tongue."

NO. 23. SUBJECT RE EXPENSES JAMAICA DELEGATION BE REFERRED TO DIOCESE OF COLUMBIA

That the Upper House concurs in Messages "O" and "Q" from the Lower House.

NO. 24. RE ASSISTANCE TO PRIMATE

That the Upper House has concurred in Message "R" from the Lower House.

NO. 25. RE HYMNAL ROYALTIES

That the Upper House has concurred in Message "S" from the Lower House.

NO. 26. REPORT COMMITTEE ON RECORDS

That this House adopt the Report of the Committee on the Records of the General Synod herewith appended and that the members of the Upper House upon the Committee be the Primate, the Bishops of Ontario and Niagara.

REPORT OF COMMITTEE ON THE RECORDS OF THE GENERAL SYNOD

The Committee on the Records of the General Synod beg to report that under Canons IV. and XIII. it is the duty of the Registrar :

1. To preserve and arrange the records of the General Synod entrusted to his care.
2. To preserve a record of the Consecration of the Bishops of the Church of England in Canada.
3. To present a report at each Session of the General Synod.
4. To keep a book of record in which is entered all the Canons enacted by the General Synod.
5. To certify and preserve the authentic original copies of the Journals of Synod and to supply certified copies to each Ecclesiastical Province in Canada.

Your Committee have perused the Report of the Registrar which fully explains how he has performed these duties. Some of his duties cannot be done until the seal of the General Synod has been supplied to him. A device for this seal will, your Committee is informed, be submitted at the present session of Synod.

The Registrar has suggested that an order of the General Synod be made for the appointment from time to time of a member of Synod to inspect, check over and report upon the records in the custody of the Registrar before each meeting of the General Synod, such person to be appointed by the Primate so that a proper oversight of the records and the manner in which they are arranged and kept may be secured. This suggestion meets with the entire approval of your Committee.

Your Committee is also of opinion that steps be taken to secure the sending of the proper certificates of consecration to the Registrar in all cases where a Canadian Bishop is consecrated in Canada. And that the various provincial and diocesan authorities be asked to supply certificates of living Canadian Bishops, the records of whose consecration are not now held by the Registrar.

The whole respectfully submitted.

W. R. NIAGARA,
Convener.

NO. 27. OFFICER TO CHECK RECORDS OF THE GENERAL SYNOD

That in view of the suggestion made by the Registrar that a member of the Synod be appointed to inspect, check over and report upon the records in the custody of the Registrar before each meeting of the General Synod the Upper House recommends that the Lower House concurring the Chancellor of the Diocese of Ottawa be appointed to that end.

NO. 28. RE SEAL

That the Report of the Committee on the Seal be adopted and the Lower House concurring that the design submitted be accepted and the Committee be empowered to have the same executed as the Seal of the General Synod.

NO. 29. REPORT OF HYMNAL COMMITTEE

That the Upper House adopts the Report of the Hymnal Committee and asks the concurrence of the Lower House in the following Resolutions :

1. *That* the action of the Committee in sanctioning the temporary increase of prices of the Hymn Book during the period of the war be approved.
2. *That* the Committee be authorized to try to secure for the Bishop of Honduras the use of the Book of Common Praise within his Diocese and to ascertain what steps are necessary in order to secure the free sale of the Book of Common Praise outside of Canada if desired.
3. *That* the Hymnal Committee be empowered to conduct all negotiations for the continued publication of the Book of Common Praise.

NO. 30. USE OF NEW PRAYER BOOK

That in order to enable both Clergy and people to become familiar with and to judge by practical experience the value of the Revised Prayer Book as approved by this General Synod be, with the sanction of the Bishop of each Diocese, permitted for provisional use until the next meeting of this Synod and that the House of Bishops recommends the general use of this Revised Prayer Book and that this Resolution be communicated to the Lower House for information.

NO. 31. CONCUR IN "O.," "R.," AND "X."

That the Upper House concurs in Messages "O.," "R.," and "X" from the Lower House.

NO. 32. COMMITTEE TO CONFER WITH C.B. AND P.S.

That the Upper House has appointed the Bishops of Toronto, Montreal and Niagara to be the members of the Upper House on the Committee to confer with the Church Bible and Prayer Book Society.

NO. 33. RUBRIC RE ALTERNATIVE SERVICES

That the Upper House begs to inform the Lower House that the Bishops while in complete sympathy with the proposal of the Bishop of Ontario for the authorization of a simpler form of service to be used in special circumstances and under proper safeguards instead of the Order for Evening Prayer do not recommend that such authorization should be embodied in a rubric in the Book of Common Prayer but as a House of Bishops will take the matter into careful consideration with a view to meeting the need for such a service.

NO. 34. CONCURRENCE IN "A.A."

That the Upper House concurs in Message "A.A." (*re* refund to Rupert's Land).

NO. 35. RE CONCURRENCE IN "T."

That the Upper House concurs in Message "T."

NO. 36. CONCUR IN "V." AND RESOLUTION

That the Upper House concurs in Message "V." of the Lower House and has adopted the following resolution :

That in reference to Message "V." the Upper House recommends that the Mission Board, the S.S. Commission, the Council for Social Service, and the W.A. be asked to arrange for their Annual Meetings in 1920, to be held in Winnipeg.

NO. 37. COMMITTEE ON HYMNAL

That the Bishop of Huron and the Bishop of Niagara be the members of the Upper House on the Joint Committee on the Hymnal.

NO. 38. RE CANON XIV.

That Canon XIV. be amended to read as follows :

CANON XIV.

COUNCIL FOR SOCIAL SERVICE

1. The Social Service 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, and twelve women, members of the Church appointed by the several Provincial Synods each according to the number of Clergy in the Province : (e.g.—at present, British Columbia having 114 clergy would elect one, Rupert's Land having 416 would elect three, Ontario having 667 clergy would appoint five, and Canada having 415 clergy would appoint three,) 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 four Bishops, four Clergymen, four Laymen, and two women, together with the Chairman of the Council and the General Secretary and the General Treasurer thereof 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 authority of a resolution of the Committee which must be carried by a two-thirds majority at a meeting thereof and approved by the Primate. The Committee shall meet at such time and places as it may determine, and shall have power to fix its own quorum 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 first business on the Sixth day of the General Synod shall be 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 a Provincial Synod shall have appointed its women representatives, the Metropolitan of each Province shall appoint the women to represent such Provincial Synod.

10. Subject always to Provincial, Diocesan and parochial authorities, the Council shall have power to organize such Provincial, Diocesan, and parochial branches as may with the consent of the authorities concerned be deemed expedient.

NO. 39. CONCURRENCE IN "B.B.," "C.C." AND "E.E."

The Upper House concurs in Messages "B.B.," "C.C.," "E.E." from Lower House.

NO. 40. DEPUTATIONS TO B.C. AND THE GENERAL CONVENTION OF THE CHURCH IN THE UNITED STATES

That the Primate appoint members from the Upper House to attend the celebration of the Diamond Jubilee of original Diocese of British Columbia.

And that the Upper House has appointed the Bishops of Yukon and Ottawa as a delegation from the Upper House to attend the General Convention in Detroit.

NO. 41. RE CONCURRENCE IN CANON VII.

That Upper House concurs in Message "D.D." from the Lower House.

NO. 42. REGISTRAR'S REPORT, CONCURRENCE IN H.H.

That the Upper House concurs in Message "H.H."

NO. 43. CONFERENCE ON CANON ON SOCIAL SERVICE

That Upper House requests a Conference with the Lower House in regard to amendments to Canon XIV.

NO. 44. REPORT RE WAR SERVICE COMMISSION

That the report of the Joint Committee upon War Services Commission be adopted and the Lower House asked to concur.

REPORT OF JOINT COMMITTEE ON WAR SERVICES COMMISSION.

Your Committee has had several meetings and has been in communication with War Commission of the Church in the United States and beg to make the following recommendations :

1. *That* a Commission be and is hereby appointed by the General Synod to be known as "*The War Service Commission of the Church of England in Canada.*"

2. It shall be the duty of the Commission to deal with all matters concerning the Church and the Soldiers, the Chaplains' Services, returned men, and questions and problems arising out of war conditions.

3. The officers of the Commission shall be a President, Vice-Presidents, Chairman, Vice-Chairman, Secretary and Treas-

surer. The Committee suggests that the Primate be asked to act as President and the Archbishops as Vice-Presidents.

4. The organization shall be a Central Committee acting with Local Diocesan Committees which shall be formed wherever necessary.

The Central Committee shall be appointed by the General Synod. Local Diocesan Committees shall be appointed by the Central Committee after consultation with and approval of the Bishop of the Diocese.

The Central Committee shall consist of the President, Vice-Presidents, six Bishops, eight Clergy and eight Laymen.

5. *That* the Commission shall be empowered to raise such funds as may from time to time be necessary for carrying on the work.

6. *That* the Chairman or Vice-Chairman be empowered to appoint an interim Executive until the Commission is duly organized and appoints its regular Executive Committee.

NO. 45. COMMITTEE ON BOUNDARIES

That the Upper House adopts the Report of Committee on Boundaries of Ecclesiastical Provinces and asks the concurrence of the Lower House.

REPORT OF COMMITTEE ON BOUNDARIES OF ECCLESIASTICAL PROVINCES

To the Prolocutor and Members of the Lower House :

The Committee on the Boundaries of Ecclesiastical Provinces beg to report :

1. *That* this Committee has learned that an award has been made by Messrs. Chancellor Worrell, Chancellor Davidson, Chancellor McDonald, and Dr. Matthew Wilson, on a reference of the Dioceses and provinces concerned, in regard to the Boundaries of Athabasca in Rupert's Land and Caledonia in British Columbia, deciding that the Northern and Eastern Boundaries of the Diocese of Caledonia are co-terminus with the Boundaries of the civil Province of British Columbia. The Committee recommends that the Ecclesiastical Provinces concerned be requested to file with the Registrar of General Synod a certified copy of the award.

2. Your Committee suggests that the geographical and political position of the Diocese of Moosonee is such that in the opinion of the Committee it would be to the well-being of the

Church that some re-arrangement should be made in the Ecclesiastical affiliation of that Diocese, and the Committee suggests further that the matter be respectfully brought to the attention of the Provincial Synods concerned with a view to such action as they may deem best in the interests of the Church, and that a copy of this report be sent to the Provincial Synods of the Ecclesiastical Provinces of Canada, of Rupert's Land and of Ontario.

Sept. 7th, 1918.

DAVID HURON,
Chairman and Convener.

NO. 46 REPORT OF COMMITTEE ON STATE OF CHURCH

That the Report of the Committee on "State of the Church" as printed in VII. of the First Triennial Report of the Council for Social Service be adopted, and the Lower House be asked to concur.

NO. 47. COMMITTEE ON FAITH AND ORDER

That the Primate and the Archbishops of Nova Scotia and the Bishops of Huron, Ottawa, Montreal and Kootenay be members of the Committee on Faith and Order.

NO. 47. CONCURRENCE IN M.M.

That the Upper House concur in Message "M.M." from the Lower House.

NO. 48. MISSIONARY SOCIETY CANON

That Upper House concurs in Message "P.P." regarding Canon II.

NO. 49. RE HONORARIUM TO SECRETARY OF LOWER HOUSE

That Upper House concur in principle of an Honorarium to the Clerical Secretary of the General Synod but suggest the sum of (\$150.) one hundred and fifty dollars.

NO. 50. TRAINING FOR HOLY ORDERS

That the Upper House concurs in Message "Q.Q." from the Lower House in regard to Training of Candidates for Holy Orders.

NO. 51. 1920 PLACE OF MEETING

That the Upper House concurs in Message "T.T." from the Lower House provided that the date of Lambeth Conference

does not interfere and that the Province of Rupert's Land does not find it impracticable to have the meeting of the General Synod and the celebration of its centenary in the same month.

NO. 52. DELEGATES' EXPENSES, MACKENZIE RIVER

That the Upper House concurs in Message "S.S." *re* expenses to delegates Mackenzie River.

S. P. RUPERT'S LAND.

NO. 53. SOCIAL SERVICE

That the Upper House concurs in Message "M.M." *re* Social Service.

NO. 54. RESULT OF CONFERENCE WITH C.B. AND P.B.S.

That the Upper House begs to inform the Prolocutor of the Lower House that the Lower House concurring, the Upper House accepts the offer of the Board of Directors of the Church Bible and Prayer Book Society to further the objects outlined in the Resolution of the General Synod by publishing, purchasing and distributing such literature as the Committee of the General Synod shall provide, recommend, or approve for distribution to the extent of the funds they may have for such purpose.

NO. 55. SUPREME COURT

That the Upper House recommends the appointment of the following assessors of the Supreme Court of Appeal, viz :

Mr. Chancellor Worrell

Mr. Chancellor Davidson

Dr. M. Wilson

Mr. Chancellor Macdonald

and that Lower House be asked to concur.

NO. 56. EXPENSES OF BISHOP OF FREDERICTON

That the Upper House concurs in Message "X.X." from the Lower House.

NO. 57. BOARD OF EXAMINERS

That the Report of the Board of Examiners for Divinity Degrees on p. 59 of Convening Circular be adopted.

NO. 58. SYNOD EXPENSES

That Upper House concurs in Message "Y.Y." from Lower House.

NO. 59. DISCHARGE OF COMMITTEE ON CHURCH CONGRESS

That the Committee on Church Congress be discharged.

NO. 59A. THANKS TO CHURCH PEOPLE OF TORONTO

That the most hearty thanks of the General Synod are due and are hereby tendered to the Bishop and the Church of Toronto for their exceedingly kind and gracious hospitality during the period occupied by its sessions. Our obligations are more deeply felt that this is the second occasion on which Toronto has come on short notice to the assistance of the Synod when other arrangements had fallen through.

NO. 60. NAME OF THE CHURCH

That Upper House concurs in Message "A.A."

Messages from the Lower House

The following Messages were received from the Lower House during the Sessions of the Upper House :

RE ELECTION OF PROLOCUTOR

The Chairman of the Lower House begs to inform the President of the Upper House that the Lower House has chosen, as required by the Constitution, the Very Rev. Dean Llwyd, D.D., Halifax, as Prolocutor of the Lower House.

L. H. DAVIDSON,
Chairman, pro tem.

NO. A. RE ELECTION OF REGISTRAR

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

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

NO. B. RE HEARING OVERSEAS CHAPLAINS

That a Message be sent to the Upper House communicating the following resolution with a request to fix tomorrow at 2.30 p.m., for hearing the Overseas Chaplains.

RESOLUTION

That it is one of the most pressing responsibilities of the Anglican Communion in Canada which has over a hundred thousand of its sons overseas, to inform itself as to what is and will be their attitude to the Church and its services and to realize and use in its work the lessons of the war both spiritual and practical. To that end it is obviously its duty to provide a means whereby the members of the Church should learn at first hand from the Chaplains who have gone over as representing the Church, and if possible from some returned lay members, the impressions and conclusions gained by them at the front, so that the work of the Church may go forward with full knowledge of the conditions produced by the war and which may powerfully affect Christian effort.

Therefore be it resolved that the General Synod, the Upper House concurring, set apart a day early in its session for the purpose of hearing the message from the front, which its Bishops, Clergy and Laymen may have to deliver and if possible confer with them as to the best means of profiting by the same.

NO. C. CONSIDERATION OF REPORT ON PRAYER BOOK REVISION

That the Lower House concurs in Message No. 3 of the Upper House fixing Monday, immediately after routine business, for the consideration of the Report of the Committee on the Revision of the Prayer Book, and that the Upper House be respectfully requested to sit in Joint Session with the Lower House for such consideration.

NO. D. RECEPTION OF DEPUTATIONS

That Messages Nos. 4 and 5 respecting the Reception of Delegation from the American Church, the Presbyterian Church in Canada and the City of Toronto be concurred in.

NO. E. CHURCH NEWSPAPER

That the Lower House concurs in Message No. 10 of the Upper House on the understanding that the Joint Committee do report their conclusions to the Synod before any action be taken.

NO. F.

SUBJECTS AT JOINT SESSIONS

CONFERENCE WITH C.B. AND P.B. SOCIETY

That Message No. 11 from the Upper House be concurred in and that the Committee of this House be appointed by the Prolocutor and reported to the Upper House.

And that Message No. 12 from the Upper House be concurred in.

NO. G. RE BROTHERHOOD OF BOOKBINDERS, ETC.

That Message No. 14 from the Upper House be concurred in.

NO. H. SUBJECTS AT JOINT SESSIONS
CONFERENCE WITH C.B. AND P.B. SOCIETY

That the Lower House has appointed the following members of the Lower House as members of the Joint Committees in connection with the matters referred to in Messages 11 and 12 from the Upper House :

MESSAGE 11. *Subjects to be discussed in Joint Sessions* : The Prolocutor, Mr. Chancellor Davidson and the Lay Secretary of the Lower House.

MESSAGE 12. *Conference with Ex. Com. of Church Bible and P.B. Society* : The Rev. Professor Cosgrave, Rev. Dr. Craig, Archdeacon Armitage, Mr. Chancellor Davidson, Mr. J. H. MacGill and Mr. Chas. Jenkins.

NO. I. CHURCH NEWSPAPER

That the Lower House has appointed the following members of the Lower House as members of the Joint Committee with respect to the Publication of a Church Newspaper under the provisions of Message No. 10 of the Upper House and Message E. of the Lower House, viz. : The Very Rev. Dean Owen, Rev. Canon MacElheran, Honorable Mr. Justice Hodgins, Mr. Chancellor Machray, Mr. G. B. Nicholson, Mr. W. H. Wiggs, Mr. R. W. Allin.

NO. J. RE ADDRESS TO GOVERNOR GENERAL

That the Lower House has adopted the following resolution :
That the Lower House concur in Message No. 15 from the Upper House with respect to appointing a Committee to prepare an address to His Excellency the Governor General.

The Prolocutor also begs to inform the President of the Upper House that the following members of the Lower House were appointed members of such Committee : The Very Rev. the Dean of Montreal, and Mr. Chancellor Worrell.

NO. K. RE DELEGATION TO THE SYNOD OF NEWFOUNDLAND

That the Lower House has adopted the following resolution :

That the Lower House concur in Message No. 16 from the Upper House respecting appointing a Deputation to the Synod of Newfoundland.

NO. L. RE DELEGATION TO W.A.

That the Lower House has adopted the following resolution :

That the Lower House concurs in Message No. 17 from the Upper House respecting the appointment of a Delegation to wish certain members of the W.A. God speed.

And also that the members named on behalf of the Lower House are Rev. W. M. Loucks and Mr. A. B. Wiswell.

NO. M. RE GREETING TO LABOUR CONGRESS

That the Lower House has adopted the following resolution :

That the Lower House concurs in Message No. 18 from the Upper House with respect to the appointment of a Deputation to convey Greetings to the new Labour Congress.

NO. N. RE CHURCH NEWSPAPER CONFERENCE

That the Lower House has adopted the following resolution :

That Message No. 20 from the Upper House be concurred in and that the Prolocutor be requested to name the members of the Lower House to confer with the Upper House accordingly, and that the Very Rev. Dean Owen and Mr. E. G. Henderson are the members of the Lower House who have been named for the purpose.

NO. O. RE EXPENSES JAMAICA DEPUTATION

That the Lower House has adopted the following resolution :

That the motion of Chancellor Worrell adopted by the Lower House on the Tenth Day of the Seventh Session (see Journal, Seventh Session, p. 167) be forwarded to the Upper House for concurrence, viz. : "That the Treasurer be authorized to pay to the M.S.C.C. the sum of one hundred and nineteen dollars and fifty cents (\$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."

NO. P. RE GREETING TO LABOUR CONGRESS

That the Lower House has appointed the following as members to represent the Lower House on the Deputation to convey Greetings to the new Labour Congress : Rev. Principal Vance, Rev. Canon Plumtre, Chief Justice Mathers, Dr. Lansing Lewis.

NO. Q. REFUND TO DIOCESE OF BRITISH COLUMBIA

That the Lower House has adopted the following resolution :

That the resolution moved by Rev. R. Connell and seconded by Rev. C. R. Littler at the last meeting of the General Synod and to be found on p. 154 of the Journal of Proceedings of the Synod be reaffirmed and that the same be sent to the Upper House for concurrence.

RESOLUTION ABOVE REFERRED TO

That the sum of two hundred and fifty dollars (\$250.00) be refunded to 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.

NO. R. RE ASSISTANCE TO PRIMATE

That the Lower House has adopted the following resolution :

That the Upper House concurring the question of such official and financial assistance to His Grace the Primate as the duties and responsibilities of his office demand be referred to the Executive Council of the General Synod with power to act.

NO. S. RE HYMNAL ROYALTIES

That the Lower House has adopted the following resolution :

That the Upper House concurring the sum of one hundred and fifty dollars (\$150.00) be appropriated from the next receipts on account of the royalties of the book of Common Praise for the purchase of books of Common Praise for the use of inmates of the Military Hospitals in Canada ;

And that the balance of the receipts from said royalties during the next three years be paid over to the Treasurer of the M.S.C.C. for the augmentation of the reserve fund of the M.S.C.C.

NO. T. RE EXPENSES OF SECRETARY OF FIRST PRAYER BOOK COMMITTEE

That the Lower House has adopted the following resolution :

That the Upper House concurring it be referred to the Business Committee (Prayer Book) to look into the bill of expenses incurred by the Secretary of the First Prayer Book Committee

and to pay the same if correct, the amount to be charged against the royalties of the Book of Common Prayer.

NO. U. RE WAR SERVICE COMMISSION

That the Lower House has adopted the following resolution
That Message No. 19 from the Upper House be concurred in.
 The Prolocutor begs also to inform the President of the Upper House that the Lower House has directed him to appoint a Committee to confer with the Upper House with a view to selecting the best men possible, whether members of the General Synod or not, to act upon the War Service Commission and that he accordingly has named the following members of the Lower House for that purpose : Very Rev. Dean Starr, Rev. Chaplain Kuhring, Hon. Mr. Justice Hodgins, Mr. R. W. Allin;

NO. V. RE CENTENNIAL CELEBRATION OF FOUNDATION
OF CHURCH IN NORTH WEST

That the Lower House has adopted the following resolution :
That this House recognizes with profound thankfulness the approaching Centennial Celebration in 1920 of the Founding of the Church in the great North West and that in conjunction with the Upper House steps be taken in the direction of the fullest co-operation with the Central Committee of the Province of Rupert's Land.

NO. W. RE OFFICERS OF LOWER HOUSE

That the Lower House has appointed the following officers :
 The Rev. Precentor Tucker to be Deputy Prolocutor, The Ven. Archdeacon Ingles to be Honorary Clerical Secretary, Francis H. Gisborne, K.C., to be Honorary Lay Secretary, His Hon. Judge McDonald to be Treasurer, Dr. Lansing Lewis and Mr. R. J. Carson to be Auditors.

NO. X. RE APPOINTMENT OF COMMITTEES OF LOWER HOUSE

That the Lower House has adopted the following resolution :
That it be referred to the Executive Council :
 1. To consider and settle what Special Committees (not appointed at this Session) it is necessary to retain ;
 2. To appoint the members of the said Committees (not appointed at the Session) and also the members of any Joint Committee not appointed at the Session.

And that the Report of the Nominating Committee be referred to the Executive Council for consideration in making such appointments ;

And also that the Committees so nominated be in office until their successors are appointed.

NO. Y. RE EXECUTIVE COUNCIL MEMBERS FROM LOWER HOUSE

That the Lower House has elected the following members of the Lower House to be members of the Executive Council of the General Synod :

<i>Clerical</i>	<i>Lay</i>
<i>Diocese of Nova Scotia,</i> Very Rev. Dean Llwyd,	Mr. D. M. Owen.
<i>Diocese of Quebec,</i> The Very Rev. Dean Shreve,	Dr. James Mackinnon.
<i>Diocese of Fredericton,</i> Very Rev. Dean Neals,	Dr. W. S. Carter.
<i>Diocese of Montreal,</i> Very Rev. Dean Evans,	Mr. Chancellor Davidson.
<i>Diocese of Rupert's Land,</i> Very Rev. Dean Coombes,	Mr. Chancellor Machray.
<i>Diocese of Moosonee,</i> Ven. Archdeacon Woodall,	Mr. G. B. Nicholson.
<i>Diocese of Saskatchewan,</i> Ven. Archdeacon Dewdney,	Mr. H. G. Dawson.
<i>Diocese of Athabasca,</i> Ven. Archdeacon White,	Mr. Chancellor Bury.
<i>Diocese of Mackenzie River,</i> Rev. A. J. Warwick,	Mr. J. W. Melrose.
<i>Diocese of Ou'Appelle,</i> Ven. Archdeacon Dobie,	The Hon. Mr. Justice Bigelow
<i>Diocese of Calgary,</i> Ven. Archdeacon Timms,	Mr. E. J. Fraser.
<i>Diocese of Keewatin,</i> Rev. Canon Lofthouse,	Mr. J. A. Kinney.
<i>Diocese of Yukon,</i> Rev. A. C. Field,	Chief Justice Mathers.
<i>Diocese of Edmonton,</i> Rev. Canon McKim,	Mr. Chancellor Ford.
<i>Diocese of Toronto,</i> Rev. E. C. Cayley,	Mr. Chancellor Worrell.
<i>Diocese of Huron,</i> Rev. Precentor Tucker,	Mr. Charles Jenkins.

<i>Diocese of Ontario,</i> Very Rev. Dean Starr,	His Hon. Judge Macdonald.
<i>Diocese of Algoma,</i> Archdeacon Gillmor,	Mr. Chancellor Boyce.
<i>Diocese of Niagara,</i> Very Rev. Dean Owen,	Mr. C. S. Scott.
<i>Diocese of Ottawa,</i> Ven. Archdeacon Mackay,	Mr. F. H. Gisborne.
<i>Diocese of British Columbia,</i> Rev. H. F. Archbold,	Mr. F. W. Blankenbach.
<i>Diocese of New Westminster,</i> Ven. Archdeacon Heathcote,	Mr. A. McC. Creery.
<i>Diocese of Caledonia,</i> Rev. Canon Rix,	Mr. L. M. DeGex.
<i>Diocese of Kootenay,</i> Rev. F. H. Graham,	Mr. C. R. Hamilton.
<i>Diocese of Cariboo,</i> Ven. Archdeacon Pugh,	Mr. E. Walkley.

NO. 2. RE COMMITTEE ON RECORDS, INSPECTION OF
RECORDS, SEAL OF SYNOD

The Prolocutor begs to inform the President of the Upper House that the Lower House has adopted a resolution concurring in Messages 26, 27 and 28 from the Upper House.

NO. A.A. RE REFUND TO RUPERT'S LAND

That the Lower House has adopted the following resolution :

That the resolution which was adopted *re* a refund on one hundred and seventy dollars (\$170.00) to the Diocese of Rupert's Land as per p. 154, of the Journal of the last meeting of the General Synod be reaffirmed and sent to the Upper House with a request for concurrence.

NO. B.B. RE ELECTION OF TREASURER

That the Lower House has adopted the following resolution, His Hon. Judge Macdonald having resigned the Treasurership :
That Mr. L. A. Hamilton be elected Honorary Treasurer of the General Synod, the Upper House concurring.

NO. C.C. RE HYMNAL COMMITTEE REPORT

That the Lower House has adopted the following resolution :
That Message No. 29 from the Upper House be concurred in and that the Upper House concurring, the members of the Hymnal Committee be reappointed.

NO. D.D. RE CANON VII.

That the Lower House has adopted the following resolution :
That the Upper House concurring, the following Canon VII. as adopted at this Session be enacted and replace Canon VII. on Sunday Schools passed in Session Five of the General Synod, which last mentioned Canon is hereby repealed :

CANON VII.

GENERAL BOARD OF RELIGIOUS EDUCATION

1. For the purpose of unifying and developing the Educational activities of the Church, there shall be a General Board of Religious Education of the Church of England in Canada, which may be referred to, briefly, as the Board of Education.

2. The Board shall consist of the Primate *ex officio* who shall be President of the Board, the Bishops of each Diocese, two representatives of each order from the Lower House appointed by the Prolocutor at each Session of Synod and 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 Board.

In any Diocese where there is no Diocesan Synod the Diocesan representatives shall be appointed by the Bishop. The Board shall have power to increase the membership.

3. It shall be the duty of the Board to study the Educational needs and problems of the Church in respect of Primary and Secondary Education and of all Sunday School work, and to recommend such measures as it may deem advisable to advance the cause of Religious Education, and to provide, as far as possible, that the education of our youth shall be maintained in harmony with the principles of the Christian religion and in close connection with the faith and worship of the Church.

4. The Board shall meet at least once a year at such time and place as may be determined by by-law or resolution of the Board.

5. The Board 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, to regulate the powers, duties, and emoluments, if any, of such officers.

6. The Board shall have power to associate with itself experts in different departments of educational work, who shall form consultative councils for the purpose of studying and reporting upon educational problems affecting the interests of the Church.

7. The Board may appoint an Executive Committee to conduct the business of the Board in the intervals of its meetings.

8. The Executive shall meet at such times and places as it may determine, and shall report to the Board at each meeting thereof.

9. It shall be the duty of the Board to submit a Report to each Diocesan Synod, to each Provincial Synod, and to the General Synod at their regular meetings.

10. It shall be the duty of the Board to determine from time to time what money will be required for the work of the Board 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 Board.

11. The third Sunday in October shall be observed for and shall be devoted to the following purposes :

(i) Intercessions on behalf of the home, the Sunday School and other educational agencies of the Church.

(ii) Supplying information concerning the Church's Educational work.

(iii) Holding Special Services for children and adults.

(iv) Providing offerings in behalf of the work of the Board.

12. The Monday of the second week of the General Synod shall be devoted to the consideration of the Report of the Board.

NO. E.E. RE EXPENSES OF FIRST SECRETARY ON REVISION OF
BOOK OF COMMON PRAYER

That the Lower House has adopted the following resolution :
That the Upper House concurring the resolution adopted in respect to the expenses incurred by the Secretary of the First Committee on the Revision of the Prayer Book be amended by inserting the name of Mr. Kerwin Martin as the Secretary referred to.

NO. F.F. RE USE OF NEW PRAYER BOOK

That the Lower House has adopted the following resolution :
That Message No. 30 from the Upper House in regard to the permissive use of the Revised Prayer Book approved of by the Synod be received and entered on the minutes of the House.

NO. G.G. RE RUBRIC RE ALTERNATIVE SERVICES

That the Lower House has adopted the following resolution :
That Message No. 33 from the Upper House respecting a proposed simple form of service for Evensong be concurred in.

NO. H.H. RE REPORT OF THE REGISTRAR

That the Lower House has adopted the following resolution :
That the Upper House concurring, the Report of the Registrar be received and printed in the Journals.

NO. I.I. RE DOCTRINE AND WORSHIP

That the Lower House has adopted the following resolution :
That Message No. 6 from the Upper House adopting the Report of the Committee on Doctrine, Worship and Discipline be concurred in.

NO. J.J. RE CENTENNIAL OF CHURCH IN N.W.

That the Lower House has adopted the following resolution :
That the Message No. 36 from the Upper House respecting meetings at Winnipeg in 1920 be concurred in.

NO. K.K. RE VITAL STATISTICS

That the Lower House has adopted the following resolution :
That the House concurs in Message 13 from the Upper House adopting the report of the Committee on Vital Statistics of which the Bishop of Saskatchewan is Chairman.

NO. M.M. RE SOCIAL SERVICE

That the Lower House has adopted the following resolution :
That Message No. 38 from the Upper House relating to Canon No. XIV. be concurred in and that the resolution of this House referring the proposed Canon to the Committee on Canons and the resolution of non-concurrence in Message No. 38 be rescinded and that Canon XIV. as set out in said Message be enacted in the place of present Canon XIV.

NO. N.N. RE CANON ON SOCIAL SERVICE, REPORTS ON WAR SERVICE
COMMISSION, BOUNDARIES, STATE OF CHURCH

That the Lower House has adopted the following resolution :
Concurring in Messages 43, 44, 45, and 46 from the Upper
House.

NO. O.O. RE HONORARIUM TO CLERICAL SECRETARY OF
LOWER HOUSE

That the Lower House has adopted the following resolution :
That the Upper House concurring, the Venerable Archdeacon
Ingles, who publishes the Convening Circular and Journals and
does a very large amount of work for the General Synod, be given
an Honorarium of one hundred dollars and that the General
Treasurer be authorized to pay the same.

NO. P.P. RE MISSIONARY SOCIETY CANON

That the Lower House has adopted the following resolution :
That the Upper House concurring, the following Sections
be enacted as part of and be added to Canon II. :

16. Before any Diocese which may require assistance
from the funds of the Society has been constituted after the
first day of January, 1919, evidence shall be submitted to the
Executive Committee of the creation of an endowment,
sufficient in the opinion of the Committee, to furnish an
adequate episcopal income and an estimate of the amount,
which shall be required for its missionary work within the
said Diocese shall be submitted to the said Committee.

17. Unless the requirements of the preceding section
have been complied with and arrangements made towards
providing for such estimated needs, to the satisfaction of
the Executive Committee, the Board of Management may
refuse to make any grants to the new Diocese from the funds
of the Society.

NO. Q.Q. RE TRAINING FOR HOLY ORDERS

That the Lower House has adopted the following resolution :
That in pursuance of the comments made by His Grace
the Primate, in his charge to the Synod upon the strong desir-
ability of readjustment of the training of candidates for Holy
Orders to meet changing conditions, it be an instruction to the
Joint Committee on Holy Orders :

- (1) To consider this important matter thoroughly.
- (2) To frame in detail adaptations, improvements or additions in view of present needs.
- (3) To report the same to the Executive Council of the Synod at its first Session for such action as that body may deem advisable, and that the Upper House be asked to concur.

NO. R.R. RE HONORARIUM TO CLERICAL SECRETARY OF L.H.

That the Lower House has adopted the following resolution :

That this House concurs in the recommendation in Message 49 from the Upper House that an Honorarium of one hundred and fifty dollars be paid to the Clerical Secretary of the Lower House and that the General Treasurer be authorized to pay that amount.

NO. S.S. RE DELEGATES' EXPENSES, MACKENZIE RIVER

That the Lower House has adopted the following resolution :

That the Upper House concurring, that the certificate of the Commissary of the Diocese of Mackenzie River be sufficient guarantee of the expenses of the delegates of that Diocese to the Treasurer with regard to the payment of the same and that the Treasurer be authorized out of the balance in hand to pay the same.

NO. T.T. RE 1920 PLACE OF MEETING

That the Lower House has adopted the following resolution :

That the Upper House concurring, the Session of the General Synod to be held in 1920, be held at Winnipeg in the Province of Manitoba.

NO. U.U. RE PLACE OF MEETING

That the Lower House has adopted the following resolution :

That the Lower House concurs in Message 51 from the Upper House with respect to the place of meeting of the General Synod in 1920.

NO. V.V. RE DELEGATES TO BRITISH COLUMBIA AND UNITED STATES

That the Lower House has adopted the following resolution :

That the following be the delegates from the Lower House :

1. In *re* Jubilee of the Founding of the Original Diocese of British Columbia :

Clerical.

Rev. Canon Heeney,
Ven. Archdeacon Dobie,

Lay.

Mr. Chancellor Machray,
Mr. Justice Bigelow.

2. To the General Convention of the Church in the United States :

Clerical.

Lay.

The Very Rev. the Prolocutor of the Lower House,
The Ven. Archdeacon Richardson.

Dr. Matthew Wilson,
Hon. Mr. Justice Hodgins.

NO. W.W. RE CONFERENCE WITH CHURCH BIBLE AND P.B. SOCIETY

That the Lower House has adopted the following resolution :
That the Lower House do concur in Message No. 54 from the Upper House with respect to the Church Bible and Prayer Book Society.

NO. X.X. RE EXPENSES OF BISHOP OF FREDERICTON.

That the Lower House has adopted the following resolution :
That the sum of \$475.00 be placed at the disposal of the House of Bishops to pay the expenses of the Right Rev. Bishop of Fredericton's visit to France.

NO. Y.Y. RE SYNOD EXPENSES

That the Lower House has adopted the following resolution :
That the Upper House concurring the Honorary Treasurer be authorized to pay all expenses necessarily incurred in connection with holding the Session of the Synod.

NO. Z.Z. RE ASSESSORS' COURT OF APPEAL

That the Lower House has adopted the following resolution :
That the Lower House hereby accepts the names of the five Assessors of the Supreme Court of Appeal communicated by Message No. 55 of the Upper House.

NO. A.A.A. RE NAME OF CHURCH

That the Lower House has adopted the following resolution :
Resolved : That the Report of the Committee on the name of the Church be received and the Committee continued with the instruction that they communicate with each Diocesan Synod asking for suggestions that the name of the Church be made by each Synod previous to the next meeting of the General Synod.

NO. B.B.B. RE THANKS TO BISHOP AND CHURCH AT TORONTO

That the Lower House has adopted the following resolution :

That the Lower House heartily concurs in Message 59 from the Upper House expressing appreciation of the gracious hospitality extended by the Bishop and Church of Toronto.

J. P. LLWYD,
Prolocutor.

September 21st, 1918.

APPENDICES

REPORTS OF COMMITTEES.

I.

THE THIRD REPORT OF THE SUNDAY SCHOOL COMMISSION OF THE CHURCH OF ENGLAND IN CANADA, 1915-1918

To the Members of the General Synod :

The Sunday School Commission respectfully presents the following Report of its work for the three years, 1915 to 1918, in accordance with the requirements of the Canon under which it is constituted.

Six regular meetings of the Commission have been held since the last session of the General Synod, with an average attendance of 43 out of a membership of 125. The Executive Committee has also met regularly at the time of the half-yearly meetings of the Commission.

In order to facilitate the work of the Commission between sessions, a sub-Committee of the Executive was appointed in October, 1916. This has been found very satisfactory, since the membership of the Executive is too scattered to make frequent meetings possible.

No change has been made in the officials of the Commission, with the exception that the Reverend R. S. Mason was appointed as Assistant to the General Secretary and so has been added to the staff. Further reference to this will be made later in the Report. The present officers of the Commission, therefore, are :

President—The Primate (*ex officio*).

Chairman—Rev. Canon Rexford, M.A., LL.D.

General Secretary—Rev. R. A. Hiltz, M.A.

Assistant to the General Secretary—Rev. R. S. Mason.

General Treasurer—Mr. James Nicholson.

The general membership of the Commission has undergone such changes as are incident to Diocesan elections. In addition to these changes we have lost, by death, two of our most active and prominent members.

I. CANON POWELL.—In the death of the Reverend T. W. Powell, D.D., Rector of Holy Trinity Church, Toronto, and Prolocutor of this Synod, the Church has lost one of her outstand-

ing and most promising sons. Not only was his death a heavy loss to the work of the Church generally, but especially so in that department of the Church's work which had to do with Religious Education. Long before the inception of the work of the Sunday School Commission he had been an ardent and energetic worker in this cause and, with the formation of the Commission, he very naturally became a prominent figure in its councils. His great work in connection with the Sunday School Institute Publications will long be remembered. They will remain as a splendid memorial to his untiring energy.

2. MR. G. B. KIRKPATRICK.—Mr. Kirkpatrick was one of our oldest and most faithful members. Elected to represent the General Synod on the Commission at the time when the Commission was formed, he remained a member until failing health compelled his retirement from active Church work. In everything pertaining to the Sunday School work of the Church he manifested the deepest interest and could always be depended upon to be present at any committee meetings of which he was a member. No better evidence of this keenness of interest can be found than in the fact that for twenty-five years he occupied the position of Superintendent of the Sunday School of the Church of St. Mary the Virgin, Toronto.

We miss these servants of God very much—their practical and wise counsels, their energy and devotion to a great cause—but we would be untrue to their memories if we did not gain from their lives an inspiration to go forward with still greater devotion to our task.

SUNDAY SCHOOL WORK OF THE CHURCH OF ENGLAND IN CANADA

The Sunday School Commission has just completed the first decade in its history, having been called into being at the fifth session of the General Synod, which met in the city of Ottawa in September, 1908. It will be well, therefore, to remind ourselves of the purpose for which the Commission was formed and thus get a clear view of its functions.

It was the outcome of a recognition of the fact that, in large sections of the Church, the Sunday School was an isolated, inefficient agent, lacking that inspiration and enthusiasm, so necessary for effective work, which is developed by association, co-operation, and organization, and also that there was required to meet this situation some well-considered organization, supported by the whole Canadian Church, by means of which the weaker Sunday School sections of the Church might secure information

and instruction for this work. The Sunday School Commission was formed, therefore, for the purpose of studying "the problems of religious instruction and Church training," and of adopting such measures as might be considered necessary "to promote the efficiency of Sunday Schools and to advance the cause of Religious Education."

A study of Canon VII. and of the recommendations which were passed at the same time makes it clear just what was in the mind of the General Synod. It may be summarized as follows :

1. That the Sunday School must be regarded as one of the most important agencies for religious instruction.
2. That a unified and organized system is essential for its efficiency.
3. That, while the unit of organization is the parish, there must be something to bring the parish organization into touch with the Diocesan and to link up the various Dioceses under one directing system.
4. That the Sunday School Commission, as this unifying power, should have as its special task :
 - (a) The study of the problems of religious education.
 - (b) The suggesting of ways and means of meeting these problems.
 - (c) The providing for the furtherance of the organized work of the Sunday School.

In a word, then, the Sunday School Commission may be said to stand for three things :

1. *Co-operation.*

By this is meant the linking together of those Sunday School forces of our Church which would otherwise be scattered.

Organization has been defined as "a right grouping of forces," and one of the things which the Commission aims to do is to bring into right relations those forces which make for the religious training of our people so that they will contribute of their best to the general aim and each receive the greatest amount of help and inspiration from the others.

2. *Encouragement and Stimulation.*

In this connection it may be well to correct a wrong impression as to the Commission's work. It is often forgotten that its task is not that of going into a Parish and taking over the superintendency of the local school, changing its inefficiency into efficiency, solving all its problems and doing its work. This is the task for the local workers. But it is the work of the Com-

mission to supply to these local workers, both through Diocesan and Deanery channels and, when possible, directly, that encouragement, that inspiration, that guidance and help which will enable the local workers to accomplish their task. It is our duty, as a Commission, to take the lead in putting before the Church the best methods, and the best ways and means for putting the methods into effect.

3. *The Furtherance of the Educational Ideal.*

Above all, it is the Commission's aim to further the educational ideal—to lift the work of the Sunday School out of the rut of indifference as to standards and methods, and to lay under it a true, educational foundation—to do our best to get rid of that spirit which believes that things must always go on as they have been going for generations, a spirit which is one of the chief hindrances to progress and development.

No thoughtful person will deny that this is a worth-while aim. It is not enough, however, to have an aim. Every effort must be made to realize it. Naturally, then, it will be asked: "In what way or ways is the Sunday School Commission endeavouring to fulfil this aim?"

Before presenting those main features of our work which may be regarded as a definite answer to this question, the following brief survey, in the form of a contrast between the situation in 1908 and in 1918, will prove interesting:

1908

1918

1. Little or no Diocesan or Deanery Sunday School Organization—and what there was entirely unrelated.

1. Practically all the Dioceses becoming, each year, better organized.

2. No literature available, dealing with the various departments of Sunday School work.

2. Literature provided for all departments and available for the asking.

3. No channel for bringing before the parishes, deaneries, etc., the best methods in Religious Education.

3. A monthly organ—*The Commission Bulletin*—carrying its message to some 15,000 or 20,000 clergy, teachers, and officers.

4. No Sunday School Story Paper.

4. A Sunday School Story Paper, edited and published in Canada, with a circulation of 36,000.

5. No generally recognized system or standard of training Sunday School teachers.

6. No general provision for training students, in our Theological Colleges, in the principles and methods of Sunday School work.

7. No systematic plan for reaching and holding the older boys and girls.

8. Our Lesson Courses undeveloped and unsatisfactory.

9. No Summer Schools.

10. No facilities for promoting Lantern Slide Work.

11. No central bureau of information for those seeking help and guidance in their Sunday School work.

12. No general Field Work done.

5. Two standardized Teacher Training Courses provided, and examinations regularly conducted, besides definite systematic Teacher Training work being carried on in various Church and Public Institutions of Learning.

6. Courses of Study in Sunday School Pedagogics established in practically all our Theological Colleges.

7. A well thought out programme provided for the training of our older boys and girls.

8. Suitably graded lesson courses prepared and issued for all departments of the School up to the Bible Class, and for this latter department recommended Text-Book Courses.

9. Summer Schools held regularly at strategic centres, from the Maritime Provinces to British Columbia.

10. A Lantern Slide Department established, with a membership of 170 and which places at the disposal of its members about 10,000 slides.

11. A Head Office, with a staff of workers ready to place at the disposal of the Church the best information available on matters pertaining to Religious Education.

12. The chief centres of the various Dioceses reached, as frequently as possible, by the officers of the Commission.

From this it will be seen that, while much still remains to be done, the Commission has been by no means idle and that, during

the ten years of its history, it has done much to accomplish the great task set before it.

But while a general survey, such as this, is useful, it is necessary that we should let the Church know, more or less in detail, the definite activities of the last three years. To these, therefore, we will now turn, presenting them under those natural divisions into which our work falls, viz.:

- I. Field Work.
- II. Educational Work.
- III. Editorial Work.
- IV. Financial.
- V. Miscellaneous.

I.—FIELD WORK

There is, perhaps, no department of the Commission's task which brings more immediate results than the Field Work, because through it the benefits of the Commission are brought directly to the local school or parish. The unfortunate part of it is, however, that, with no regular Field Workers, this department has not been developed in the way that it might be.

While handicapped in this way, there are, nevertheless, certain channels which we are able to use effectively. A brief reference to these will be suggestive of the wonderful possibilities that are open to us if only the Church would place at our disposal the means to enable us to take advantage of them.

1. *Diocesan Synods*

As the unit of the Commission's work is the Diocese, naturally one of the chief channels, through which the Commission endeavours to reach its constituency, is the Diocesan Synod. Every year, from East to West, fifteen or more of these Synods meet, and it has been our policy to endeavour to make provision for the consideration, at these Synods, of the work which the Commission represents and the claims of that work upon the Church. As many of these Synods as possible are visited personally by the General Secretary and, where this is not possible, arrangements are made for the local representatives of the Commission to present a report of our work. No better opportunity than this could be secured for making clear to these legislative bodies of our Church the importance of our Sunday School work. As a result, one by one the Dioceses have been led to make better provision

for raising the funds required for the Commission's work, eleven of them now including the amount, apportioned by the Commission, in the general list of apportionments laid by the Diocese upon the parishes. In this way it becomes not simply an amount asked from the Sunday Schools, but an amount for which the Parish is directly responsible. Not only does this increase the possibility of raising the apportionment in full, but it is an excellent educative measure, for it emphasizes the responsibility of the parish for its educational work.

While referring to the Synods, attention may be drawn to the fact that, at a recent meeting of the Commission, on motion of the Bishop of Huron, the following resolution was passed :

"That the Sunday School Commission memorialize the House of Bishops to take into consideration the possibility of so arranging the meetings of the Diocesan Synods as to enable the general officers of the Church to attend all Synods without undue waste of time and without involving over-much travelling."

A memorial, in accordance with this resolution, has been forwarded to the House of Bishops and it is hoped that some practical action may be taken. While there may be difficulties in arranging all the Synods to meet consecutively from Coast to Coast, it should be possible to arrange them in groups. For example, all the Diocesan Synods, within any ecclesiastical province, might arrange to meet consecutively and without conflicting with the meetings of the Synods of any other ecclesiastical province. That such an arrangement would mean much to the Boards working under the General Synod needs no proof. It would also do much, we believe, to help the Diocesan Synods to get a broader vision of the Church's work and supply to them that information so often essential for the reaching of right decisions as to policy, etc.

2. *Conferences and Conventions*

Every year a large number of local and Deanery conferences and conventions are held in different parts of Canada and it has been the endeavour of the Commission to have a representative at as many of these as possible. A good idea of the extent of this work will be gained from the fact that in 1915-16, 27 conferences were attended, in 1916-17, 31 conferences, and in 1917-18, no less than 40. These conferences were, for the most part, Deanery Conferences, and embraced the following Dioceses, viz., Algoma, British Columbia, Calgary, Edmonton, Fredericton, Huron, Montreal, New Westminster, Niagara, Nova Scotia, Ontario, Ottawa, Qu'Appelle, Quebec, Rupert's Land and Toronto.

It is to be regretted that more Diocesan Conventions are not arranged for. Very few of the Dioceses, as yet, seem to realize the value and importance of such gatherings. It should be possible, however, for the better organized Dioceses to hold a convention, at least every two years, if not annually. This would provide a natural sequence to the Deanery Association gatherings and do much to help the deanery Associations to make their conferences more effective.

3. *General Summary of the Field Work*

This will, in all probability, be the best place to give a general summary of the Field Work for the three years covered by this Report. It will indicate the splendid possibilities which lie before the Commission if only the policy adopted by the General Synod at its last session could be carried into effect, viz., a Field Worker for each Ecclesiastical Province.

	1915-16	1916-17	1917-18	Totals
Meetings attended	284	263	372	919
Synods visited	6	7	5	18
Deaneries visited	20	24	28	72
Parishes and Schools visited	88	97	74	259
Conventions and Conferences	27	31	41	99
Sermons and Addresses	200	204	205	609
Different places visited	45	44	68	157
Different Dioceses visited	15	19	16	50
Miles travelled	20,877	16,842	14,334	52,053

The figures for 1916-17 and 1917-18 include the Field Work of the Rev. R. S. Mason, Secretary of the Lantern Slide Department and Sub-Editor of the Story Paper, who has given such assistance to the General Secretary, in the Field, as his work would permit.

II.—EDUCATIONAL WORK

I. *Our Theological Colleges*

The work in our Theological Colleges, inaugurated by the Commission in 1910, has developed in a most encouraging manner. Up to 1915 the Commission had succeeded in establishing definite Courses of Lectures in Sunday School Pedagogics in five of these colleges, the work being taken by the General Secretary. In the

autumn of 1915 the Anglican Theological College of British Columbia was added, so that with six of our colleges being provided for by the Commission, and the other four having made their own arrangements for this work locally, we may feel gratified with the results. It must not be overlooked, either, that the courses provided are not simply regarded as an appendage to the regular course of study provided by these colleges, but are an integral part of the Pastoral Theology work. Examinations are required and, in the six colleges, in which the Commission is working, these examinations are conducted by the General Secretary, so that a common standard is maintained.

A slight change has been made in the course provided, since the last meeting of the General Synod, more attention being paid now to child study than in the original course. Not only so, but the work has been arranged for two years so as to fit in better with the Pastoral Theology Course. The Course as arranged for the next two years will cover the following subjects :

The Historical Development of the Sunday School.

The Place of the Sunday School in the Church's Educational System.

The Organized Sunday School Work of the Church of England in Canada.

The Psychology of Childhood in Relation to the Work of the Sunday School.

The Psychology of Adolescence in Relation to the Work of the Sunday School.

The Training of Sunday School Teachers.

Teaching and Teaching Principles.

Catechizing, and Teaching the Church Catechism.

Organizing the Sunday School.

Equipping the Sunday School.

The Curriculum of the Sunday School.

The Opportunity of the Country Sunday School.

While the demands of this work upon the time of the General Secretary are heavy, the results more than justify the effort. No feature of the Commission's work is of greater importance because the future development of the educational work of the Church depends in large measure upon those who are now being trained for leadership in our Theological Halls. As a result of the work done, we may note three things :

(a) A clearer vision of the whole field of Religious Education, and of the part which the Church must take in it.

(b) A more intelligent grasp of the importance of the work of the Sunday School.

(c) A more sympathetic interest in and a better understanding of the task which the Sunday School Commission has undertaken.

While we believe the day must come when all our theological colleges must provide for this work themselves, by establishing lectureships in this department, as has been done in the case of the Montreal Theological College, the Commission stands ready to carry on the work to the best of its ability until that time comes.

2. *Teacher Training Work*

It is a very commonplace saying that the success of the Sunday school, as a teaching institution, depends upon a trained teaching staff. It would seem, however, as if it was one of those commonplaces which fits the definition that a commonplace is something every one knows but nobody heeds, for, while it is true that many parishes are alive to the importance of this work and are doing admirable service in this direction, the Church, as a whole, has not realized that herein lies the secret of the success of the whole Sunday School movement. That many reforms are needed in our Sunday School work is evident, but it will be found, after all, that the trained teacher is the real problem-solving medium. It is certainly a sad commentary on our sense of values that we insist upon a long period of training for those who are to teach our children arithmetic, geography, grammar, etc., but imagine that no such training is necessary when we come to the teaching of those subjects which are expected to contribute to the upbuilding of the moral and religious life of our boys and girls. We have been going too much on the slovenly plan of "getting" teachers, rather than on the systematic and scientific method of "making" teachers. And there is a great difference between these methods. "Getting" teachers simply means that we wait until the need actually arises and until actually driven to it. Consequently we are compelled to take anyone who will yield to our persuasions and take pity on our extremity. "Making" teachers, on the other hand, means beginning the training long before the need actually arises. It means anticipating the needs of the future and making adequate preparation to meet them. It means also that, in this training, local circumstances and local needs will be duly considered.

Now there are many channels open for promoting this work and the Sunday School Commission has been doing everything

possible to get our Church in Canada to take advantage of them. A reference to each of these channels will be advisable.

(a) *Private Reading and Study*

In order to encourage Sunday School teachers and officers to read the best books along the line of their work, the Commission has gathered a library at its Head Office, which is available for all who will use it. And many are using it. It is hoped in the near future to issue a catalogue of the books in this Library and so make it more useable.

Another stimulus to the reading of the best Sunday School literature is given through the Book Reviews published in the Commission Bulletin. Every encouragement is given, also, to Sunday Schools to establish a Teachers' Library as a definite part of their equipment.

(b) *The Parochial Teacher Training Class*

This is the natural unit for Teacher Training work and a number of parishes are realizing it, and acting accordingly. This is evidenced by the number of those writing on the annual Teacher Training Examinations. In April, 1915, the number of applications for these examinations was 257, while in 1916, the number was 277. These represented 74 Parishes and 17 Dioceses, as compared with 60 parishes and 15 dioceses in 1915. In 1917, the applications totalled 260.

The interest in the Advanced Standard Course has not been increasing as rapidly as we would wish. Believing that this was due, in some measure, to the fact that the Course, as arranged, is rather difficult, a readjustment of the Course has been made, whereby a candidate may take three years for the work instead of two.

While the general outlook for the Parochial Teacher Training Class is far from discouraging, the Commission feels that a deeper interest, on the part of the clergy, should be taken in this very vital matter of training those to whom they hand over such a large part of the instructional work done in their parishes. The Incumbent of the Parish is the responsible head and upon him rests the task of seeing that both young and old in his congregation are properly instructed. If, then, he delegates some of this work to others, the least he can do is to see that those to whom he gives this work are themselves instructed for it. The Teacher Training Class is, we believe, a necessity in every parish where it

is possible to hold one. In cases where it is not possible, the teachers should be encouraged to read and study, privately, the books prescribed.

(c) *The Interparochial Teacher Training Class*

A very interesting development in Teacher Training work has been taking place in certain of our larger centres, viz., that of having a central training class for contiguous parishes. Five such classes have come directly under our notice. These have been conducted in the cities of Halifax, Montreal, Brantford, Winnipeg, and Vancouver. Reports from these places show that, while the attendance fluctuates, the experiment, if it may be called an experiment, has proved well worth while. There is enough difference, too, in the size of these cities, to show that the plan can be worked not only in the small city, but in the large city as well. It is a plan which might be taken up with advantage by many other places where there are several parishes.

(d) *Teacher Training Work in Educational Institutions.*

(1) *Church Boarding Schools*

The Teacher Training work begun in the autumn of 1915 in two of our Church Boarding Schools, has been continued in one only, viz., Havergal College, Toronto, the course in the Bishop Strachan School having been dropped for the present owing to the difficulty of securing a properly qualified leader for this work. At Havergal College, however, where the work is done by a member of the regular staff and is confined to a selected group of the older pupils, the work has been carried on regularly, and each year a class is presented in this department of work. In the spring of 1916, four students from the Bishop Strachan School received our Advanced diploma, and seven from Havergal College were awarded our First Standard diploma. Last spring, five from Havergal College were successful in gaining this diploma, and this year, 1918, we granted the diploma to a class of seven.

The results of this work, while small so far as numbers are concerned, are most encouraging and the Commission is hopeful that other Church schools will be led to realize the advantages of providing similar courses. Undoubtedly the best time for enlisting sympathy and interest in the work of the Sunday School and for impressing the wonderful opportunity for service which it offers is during the middle teens, when the altruistic spirit is becoming strong. Most of those who take this course become active Sunday School workers in their home parishes.

(2) *The Church of England Deaconess and Missionary Training House*

In 1916 there was begun, at the request of the Lady Principal, Miss Connell, a course of Teacher Training Lectures for those attending this institution—the only one of its kind in our Church. This course, begun in a small way by the General Secretary, has now been put on a permanent basis so that those who are being trained for deaconess work in the home parishes or in the foreign field now receive a course of training equal to our Advanced Standard Course. Since establishing the course 5 have received diplomas.

(3) *Normal Schools*

Another channel for promoting the securing of the very best teachers possible for our Sunday Schools is the Normal School. It is a well-known fact that the Public School Teachers are seized upon, frequently, for work in the Sunday School, and naturally so. Here are persons trained in the teaching art and in the knowledge of the child, and the busy clergyman or Sunday School Superintendent wisely presses them into service. It sometimes happens, however, that while such are splendidly equipped for this work from the standpoint of teaching, they are not always as well qualified as they might be from the standpoint of a knowledge of the subjects to be taught. Now, in the Normal Schools of the Provinces of Ontario and Quebec, provision is made whereby the various Christian communions may arrange to give Biblical and other religious instruction to their own students. Believing that it would stimulate an interest in the work of Sunday School teaching and in the instruction provided if the work done in these schools was standardized and a certificate awarded, the matter was taken up by your Commission, with the result that a Standardized Course was issued and information regarding it sent to those who were responsible for giving the religious instruction to the Anglican students in the Normal Schools of these provinces. As a result, during the season of 1916-17, the course was adopted by four of these Normal Schools and the Commission's special diploma was awarded to no less than sixty students. During 1917-18 the standardized course was taken up by seven of the Normal Schools, viz., Toronto, London, Hamilton, Peterboro, Stratford, and Ottawa, in Ontario, and the Macdonald College at St. Anne de Bellevue, in Quebec. The number of certificates awarded this year was 104.

For the information of the Synod, the syllabus and instructions in connection with the course are here given :

SUGGESTED COURSE OF RELIGIOUS INSTRUCTION FOR ANGLICAN STUDENTS ATTENDING NORMAL SCHOOLS

The Sunday School Commission of the Church of England in Canada, having been asked to suggest a Standard Course of Religious Instruction as a guide to those giving such instructions to the Anglican Students in Normal Schools, has prepared the following syllabus.

Arrangements have been made for the awarding of a diploma to those who successfully cover the work outlined. It is hoped in this way not only to standardize the work done in the Normal Schools, but also to enlist the active interest in our Sunday School Work of those who are to be the Public School Teachers of the future.

The examinations in this Course will be conducted and the Examination Papers will be set by the person giving the instruction, but in order to secure the diploma it will be necessary for the Examiner to submit his Question Papers to the Sunday School Commission for approval.

Since the time at the disposal of the students for this work is only about 20 periods of 45 minutes each, the syllabus has been arranged as follows :

THE BIBLE AND ITS BOOKS—2 periods.

The student will be required to know the names of the Books of the Bible and the chief groups in which they are arranged, together with the chief characteristics of each group—such, for instance, as the characteristics of the Prophetic Books as distinguished from those of the Books of the Law.

BIBLE HISTORY—6 periods.

This section should cover the outstanding events of the Historical portions of the Old and New Testaments, with some knowledge of the period between the two. An acquaintance with the historical development of God's purpose of Redemption, culminating in Christ, will also be required.

BIBLE GEOGRAPHY—2 periods.

Under this heading a general acquaintance with the World of the Old Testament, and with that of New Testament times, is required—special emphasis being laid upon the strategic position of Palestine as the abode of God's Chosen People, and upon the outstanding physical features of the Land.

BIBLE INSTITUTIONS—2 periods.

This would include a knowledge of the Tabernacle, the Temple, and the Sacred Year of the Jewish Church.

THE SUNDAY SCHOOL—1 period.

A general knowledge of the Organized Sunday School Work of the Church of England in Canada, together with some acquaintance with the story of its development from the date of the starting of the first Sunday School in Canada in 1783.

Some knowledge of the organization of the individual Sunday School and of its various departments of work as authorized by the Commission.

THE PRAYER BOOK—7 periods.

A knowledge of the growth of the Prayer Book, and of the historical background of that growth.

Some knowledge of its contents.

(e) *Summer Schools*

For short courses of training and as a means of giving Sunday School Workers a new and broader vision of their task, perhaps no better opportunity can be found than that presented by our Summer Schools. Certainly there is no feature of our work which brings in better dividends. The Summer Schools are, without doubt, "one of the biggest assets in the educational income of the Church." Hundreds of teachers and leaders get their inspiration and help at these schools for their year's work. They have been aptly and correctly described as "the Church's Exchange of Ideals and Methods."

It is a matter of great gratification that every year sees this Summer School Movement growing in extent and popularity, the summer of 1917 seeing the high-water mark reached both in the number of schools held and in the number in attendance.

It may not be generally known, but the Summer School Movement, so far as our own Church is concerned, had its origin in the Sunday School work, the first Summer Schools being held in 1910 at Rothesay, N.B., and at Trinity College, Toronto, each under the direction of the Sunday School Committee of the Diocese and with the co-operation of the Sunday School Commission. From this beginning Summer Schools have become a well-established department of work and, now that they are conducted under the Joint Committee on Education, representing the M.S.C.C., the Sunday School Commission, and the Council for Social Service, the results are very far-reaching.

In the Summer of 1916 four schools were held in Eastern Canada, and two Diocesan Schools in Western Canada. The total attendance at these schools was 528.

In the Summer of 1917, four schools were again held in Eastern Canada, one school in British Columbia, under local auspices, and five Summer Institutes in the Diocese of Qu'Appelle, also under local management. The total attendance at these schools was over 700.

The School held at Victoria, B.C., for the Dioceses of British Columbia and New Westminster, was the first Anglican School to be held west of the Rockies and it established a new record in point of attendance, no less than 255 regular students being enrolled.

For 1918 plans have been made for six schools. These are so arranged that both East and West will be reached, with the exception of the Maritime Provinces. The centres selected for this year are Lennoxville, Port Hope, London, North Bay, Regina, and Victoria.

It was expected that a school would have been arranged for at Rothesay, N.B., but, for local reasons, it was deemed advisable to postpone the school for a year.

Can we estimate just what it means to the Church to gather together at these schools such large numbers of representative young people for the purpose of training them in the Sunday School, Missionary, and Social Service Work of the Church? It is no exaggeration to say that no effort can be better expended than that which is put forth to make our Summer Schools a success, and we would urge, more and more, upon the Bishops, the Clergy, and the Laity, the importance of using every means within their power to bring this well-established channel for training to the notice of all, so that no part of any Diocese may be overlooked. As a means for developing leadership, training for definite and intelligent service, deepening the consciousness of our high calling in Christ Jesus, the Summer School Movement stands forth as of supreme importance.

It will be seen from this somewhat lengthy statement regarding the channels for Teacher Training, that the Sunday School Commission fully recognizes the strategic importance of this department of its work and that no available channel is being neglected. As a result of this, 744 certificates and diplomas have been awarded during the past three years.

3. *Scholars' Examinations*

The examinations for Sunday School pupils have been conducted regularly each Advent. The number of applications

varies from year to year and there is still much to be desired in the way of an increased interest in this part of our Sunday School work. While candidates present themselves for these examinations from 15 Dioceses, the number from some of them is very small. Last Advent, however, saw a very decided increase on the part of some of these Dioceses.

As a result of these Advent examinations, the number of certificates issued in the past three years was 1,438.

An important change in the conduct of the examinations has been made which should have the effect of still further encouraging the different dioceses to promote this work. Instead of the Dioceses submitting the five best sets of papers, in each grade, to the Central Board of Examiners for re-examination, only the best set, in each grade, is submitted, and this solely for the purpose of determining who are entitled to the medals offered for general competition, it being understood that no papers shall be sent in to the Central Board unless they have received 75 per cent. For the awarding of certificates the marks assigned by the local Diocesan Examiners are accepted by the Commission.

4. *The Work in Behalf of Older Boys and Girls*

The Church has, by this time, become fairly familiar with the movement which has swept across Canada in behalf of the older boys and girls of our land, with a view to building up a strong manhood and womanhood for the days of testing which are still to come. People may differ as to the value of co-operative movements, but all will agree that it is the Church's duty to do everything possible to build up the adolescent life within her membership so that it will count for the most in the days to come—count for the most not only so far as the Church is concerned, but also so far as the Nation is concerned. This is something which will always be necessary, but if ever there was a time when the need was great, that time is now. No thoughtful man or woman can read the casualty lists in our daily papers without realizing the tremendous need of so training and equipping our boys and girls that they may be ready to shoulder the great responsibilities which will be theirs sooner, perhaps, than anyone can realize.

Now the Sunday School Commission, by reason of its part in this Nation-wide movement, has been doing all it can to bring within the reach of Anglican boys and girls the best features of those programmes of religious training commonly known as the "Canadian Standard Efficiency Tests" and "Canadian Girls in

Training." These programmes are an attempt to set before the boy and the girl an ideal touching their four-fold life—the mental, the physical, the spiritual, the social—based upon the four-fold development of our Lord, as recorded by St. Luke—"And Jesus increased in wisdom and stature, and in favour with God and man." In the case of the boy's programme, a very carefully worked out series of tests has been arranged, for each of these aspects of life, to suit boys whose ages range from 13 to 19 or 20 years, while in the case of both the boys' programme and the girls' programme, definite provision is made for such week-day activities as will help to develop all sides of their nature. Not only so, but all through there is emphasized the idea that "each aspect of this four-fold life should be related to God," and that when so related it becomes spiritual. "When all sides of human life are so related to God, we have the spiritual man complete in all his being."

The promotion of this work is in charge of the *National Advisory Committee for Co-operation in Boys' Work*, and the *National Advisory Committee for Co-operation in Girls' Work*. These National Committees are composed of official representatives from the various National Denominational Sunday School Boards and the National Councils of the Y.M.C.A. and the Y.W.C.A. respectively. Provincial Advisory Committees have also been formed, as well as Local Committees where necessary.

In order to bring the benefits of this work more directly to Anglican Sunday Schools, the following resolution was passed at the meeting of the Sunday School Commission in October, 1916.

Moved by the Bishop of Fredericton, seconded by the Bishop of Kingston (now Ontario): "That the General Secretary of the Commission be authorized, acting through the various Bishops, to procure for the Church proper representation upon the various Provincial Advisory Committees for co-operation in Boys' Work."

Following out the instruction contained in this resolution, the Commission secured such representation, so that now, on all the Provincial Committees, the Church is officially represented.

The method adopted for promoting this work is chiefly two-fold, viz., the circulation of literature and the holding of co-operative conferences.

In the fall of 1916 a Coast to Coast tour in the interests of Boys' Work was inaugurated by the National Committee, a selected group of Boys' Work Leaders touring the Dominion and holding Leadership and Boys' Work Conferences at most of the large centres.

Last year, conferences were held in every Province, besides a large number of District and Local Conferences. Fifty-five such conferences were conducted with a total registration of 9,300 boys and leaders.

Summer Camp Conferences are also a feature of this work. This past summer, however, these have been abandoned in a number of the Provinces in view of the urgent demand for boys' help on the farms. As a matter of fact the "Soldiers of the Soil" call, which has been issued by the Dominion Government through its Food Board, and by means of which it is expected to place 25,000 boys on the farms of Canada this season, originated with this Boys' Work Movement. In the Province of Ontario, during the summer of 1916, nearly 8,000 boys were placed on farms through the efforts of the Provincial Advisory Committee and these boys did splendid work.

In the Girls' Work five conferences were promoted in the Province of Ontario by the National Committee, viz., at London, Toronto, Kingston, Niagara Falls and Peterborough. Several conferences were also conducted in Western Canada, promoted by the Provincial Sunday School Federations with the co-operation of the National Committee. At most of these the Anglican Church was represented.

With a view to bringing the plan, as outlined in Canadian Girls in Training, definitely before the Anglican schools of Toronto, a very successful conference was held on April 13th, attended by 200 Anglican older girls and their leaders. This conference was declared to be one of the best ever held in Eastern Canada.

Steps are being taken to form Provincial Advisory Committees for the Girls' Work, similar to those already established in connection with the Boys' Work. It will thus be possible, through our Provincial Representatives, to bring this excellent work more directly to the Sunday Schools of our Church in all parts of Canada.

It is gratifying to note that as a result of the Co-operative Movement, both in the Boys' Work and Girls' Work, a new interest has been aroused so far as our own Church is concerned. This is seen not only in the increase in the number of Anglican delegates attending the various conferences, but especially in the number of inquiries received at the Head Office regarding the Canadian Standard Efficiency Tests and Canadian Girls in Training. While it is not possible to give accurate figures of the number of organized groups which are following these programmes, either in whole or in part, we know that in every civil province

and in fifteen out of our twenty-five dioceses are to be found Anglican schools which are taking up this plan for holding and training the boy and girl, and they are all testifying to the value of it.

Before leaving this subject it may be well to point out that, while the movement referred to is a co-operative one, the principle of the autonomy of each co-operating body is one of its essential features. The National Committees in charge of the work, as well as the various Provincial and District or Local Committees are advisory only. No restraint or coercion is imposed upon any unit. Each remains independent and joins in the co-operative work for the sake of the boys and girls for whom it is responsible. Each is left to work out, through its own machinery, the plans and policies accepted by its representatives in conference. It is also distinctly provided that each Church shall control all religious teaching given in connection with the programmes of training. These co-operative committees, therefore, are simply clearing houses where the various Boards and Associations represented can come together for counsel and act together in certain lines of work. Further, they do not look to the establishing of a new organization and nobody need feel that, by adopting the plan suggested, he is joining any society or adding any new organization to existing agencies. The Sunday School class or group of classes is the local unit through which the work is carried on.

5. *Children's Day*

From the Commission's standpoint, Children's Day has a three-fold purpose, viz.:

(a) *Educational*—to instruct our people in the importance of the religious training of young and old and to bring to their notice the work which the Commission is doing to this end.

(b) *Inspirational*—to encourage the workers in this field of activity and to unite the members of the Church in definite prayer to and communion with our Heavenly Father.

(c) *Financial*—to give the Church an opportunity to recognize her responsibility for this work and to show, by generous offerings, her appreciation of the importance of the work of the Commission.

These three things are kept in mind each year in planning for its celebration.

So far as it is possible to judge, the observance of this day is now fairly widespread. There are still cases, however, where Harvest services and Anniversary services are allowed to usurp

the day which has been set apart by this Synod as a special opportunity for bringing before our people the importance of the work of Religious Education, and their duty to the Sunday School Commission as the Church's representative organization in the furtherance of this work. In spite of these exceptions, however, there is a growing interest in the observance of this day and an earnest effort is made in most parishes to make it an occasion of real education and inspiration. Each year, the Commission does everything possible to foster this observance and, while we are anxious to secure the adoption, by each diocese and parish, of a definite and systematic plan for raising the apportionments, apart altogether from the uncertain method of an annual offering, we yet feel that the observance of one Sunday in the year, as an occasion for bringing definitely before our people what the religious training of the young means and how they can further it, as well as for offering to God the united prayers of His people in behalf of this work, is a necessity and that, on this occasion, an opportunity should be given to contribute to the Commission's work, such contributions to be over and above the apportionment, a free-will offering.

6. *Lantern Slide Department*

There is, perhaps, no more popular department of the Commission's work than that of the Lantern Slide Department. This is shown not only by the testimony of those who have been members from its inception, but from the splendid increase in membership. In 1916 the membership was only 68; now it is 170 and this membership extends from Sydney, Nova Scotia, to Lethbridge, Alberta, and as far north as Hay River, 1,300 miles north of Edmonton.

To meet this increase in membership, a large number of new sets have been added, so that this Department is now able to place at the disposal of its members no less than 563 sets, containing approximately 10,000 slides.

As an evidence of how widely it is being used, we would point out that during the year 1917-18, as many as 2,439 shipments were made.

It will be a matter of interest to clergy and Church workers in country districts, to know that a special case, in which small sets of slides may be sent safely by parcel post, has been designed and tested. This will mean that those who are living at a distance from an Express Office will now be able to make use of the Department without difficulty.

To bring the benefits of this Department still more within the reach of those living at a distance from Toronto two new methods of distribution have been introduced, viz.:

(a) *The Branch System*

Any numbers of clergy or Church workers, living in the same neighbourhood, may apply for a series of sets, exchange them among themselves and then return the collection in one shipment to the Sunday School Commission. This reduces the cost of transportation to a minimum.

(b) *The Circuit System*

When several members apply for the same set we arrange to send it to the first applicant who, instead of returning it to us, forwards it to the next applicant.

This system is especially useful during the season of Lent. It not only reduces the express charges, but also avoids delay in shipment.

It is with pleasure we report that arrangements have been made for the uniting of the Lantern Slide Department of the M.S.C.C. with the Lantern Slide Department of the Sunday School Commission. This will make possible the development of a splendid missionary section and thus increase the value of this Department of the work. The Department will be managed as heretofore by the Commission, and be in charge of the Rev. R. S. Mason, as Secretary of the Lantern Slide Department.

III.—EDITORIAL WORK

I. *Our New Lesson Schemes*

For some years the Church of England in Canada followed a uniform system of lessons in all grades. No doubt this served the purpose very well for the time being, but it soon became apparent that the lesson material in this uniform system was not suited to children of the Primary Grades, *i.e.*, for those under nine years of age. Accordingly, after some experimenting, it was decided in 1911 to issue a three-year course for use in Beginners and Primary Departments. This three-year course was arranged on the topical plan, and the material chosen entirely from the story element of the Bible. In other words, the needs and capacities and interests of the child were guiding factors. This course has been in regular use since Advent, 1912, and has proved very satisfactory.

The adoption of this course was an admission on the part of the Church of the need of recognizing the principle of grading the lesson material and not simply the lesson treatment. Naturally, it was not long before the need was felt of applying this principle still further. In the year following the decision to adopt a special course for the Primary Department, the Lesson Committee was authorized to issue a list of suitable text-book courses for Junior Bible Classes, *i.e.*, for those 15 years and over. This was done and, a little later, a similar series of text-books was suggested for Adult Bible Classes. Thus, by the year 1913, our Church had advanced from the position of a uniform course of study in all grades to the adoption of four courses, *viz.*, Primary, Main School, Junior Bible Class, and Adult Bible Class Courses.

That this was a very great improvement was very generally recognized, and the change was widely welcomed. The weak part in the system was, however, the six-year uniform scheme for the Main School and it was not long before its weakness became manifest. As the recognition of the defects of this particular course had much to do with the changes which have since been made, it will be well to mention them. They are chiefly three :

(a) The failure to recognize the difference in needs and capacities between the Junior (9-10-11 years) and the Senior (12-13-14 years) pupil.

(b) The providing of a long cycle (6 years) which, by reason of its length, made it impossible for many pupils to get a complete course of instruction.

(c) The requiring of the teaching of two distinct lessons each Sunday, *viz.*, a Bible Lesson and a Prayer Book Lesson.

This latter provision was open to objection for three reasons, *viz.* :

(a) The time was too short to do it well.

(b) The two lessons, being unrelated, created two totally different impressions on the mind of the child, whereas the aim should be to leave one definite impression.

(c) The arrangement of the lessons was such as, unconsciously, to suggest that the Bible and Prayer Book were unrelated, whereas the aim should be rather to impress the thought that Bible Teaching and Prayer Book Teaching are essentially one.

To remedy these defects and to put the course of study for the Main School on as satisfactory a basis as the other courses, the Lesson Committee of the Commission made a careful study of the whole question, with the result that it was proposed that

there should be provided for the Main School two courses of study, a Junior and a Senior, and so arranged that :

(a) They would recognize the difference between pupils of these two departments.

(b) They could be completed in a reasonably short period—say three years.

(c) The Course of Study for any given year should represent, as far as possible, a complete unit or units.

(d) They would combine in a single lesson, Sunday by Sunday, Bible and Prayer Book Teaching.

(e) They would provide an adequate course of instruction in the fundamental field of the Christian religion.

This proposal was submitted to the Church, through the Bishops, for an expression of opinion, with the result that replies were received from 19 dioceses and, while the number of parishes sending in replies was small, only thirty parishes in the whole Dominion expressed any disapproval of the suggested change.

Acting on this, the Sunday School Commission, at its meeting held in Ottawa in September, 1917, after a very careful discussion, adopted the following resolution :

“That, in view of the nature of the replies received by the Lesson Committee to the circular letter sent out to the clergy in reference to the proposed Departmentally Graded Lessons, we recommend that the proposed Graded Lessons be adopted, but that, with a view to meeting the wishes of those who desire to adhere as closely as possible to the International Lesson Schemes, we further recommend that the Biblical selections for our new Course be made to harmonize, as far as possible, with the Biblical selections used in the International Graded Series, it being understood that the Prayer Book selections, as set forth in our proposed scheme, shall be duly provided for.”

In accordance with this resolution, the first year Junior and the first year Senior of the new scheme, as revised, have been issued and will come into use at Advent next.

This change, so satisfactorily achieved, has been characterized as one of the best pieces of constructive work the Commission has yet accomplished. It represents an important step in the furtherance of that educational ideal which is part of the Commission's aim. But while this is so, it is well to remember that much remains to be done to make the new scheme a success. There are two things, especially, which are essential to this end, viz.:

(a) The whole-hearted adoption of the scheme by the Church, and the giving of it a fair trial, *i.e.*, a three years' trial, since the length of the cycle is three years.

It is only thus that we will be able to discover its weaknesses and so be in a position to remedy them.

(b) The improvement of our present lesson publications and the placing at the disposal of our teachers the very best helps available.

To a certain extent the second is dependent on the first. We have a definite promise from the Lesson Publishers that they will do everything in their power to meet the requirements of the new scheme. Already they have done much in this direction. It stands to reason, however, that it is only by the whole-hearted support of the Church they will be in a position to do this at all adequately.

Now, while it will be the part of the Commission to strengthen the hands of the publishers as far as we can, it will not be our policy to sit still and leave everything to the publishers. We feel that, as a Commission, we have a duty to perform in this matter of providing adequate lesson helps and our aim will be to do two things :

(a) To recommend and make available the very best general helps dealing with the work covered in the scheme.

(b) To have prepared and issued, text-books on these courses, just as soon as they have been thoroughly tested and have assumed, a more or less permanent form.

This is our policy, but it rests with the Canadian Church whether we will be able to carry it out or not. The extent to which the Church comes to our aid financially will, of necessity, be an important determining factor.

While referring to the use of our lesson schemes and the Canadian lesson publications, it is interesting to note how they are regarded elsewhere. At a meeting of the Sunday School Committee of the Diocese of Newfoundland, held in October, 1916, under the presidency of the late Bishop, this Committee requested the Bishop "to recommend the Canadian Church System of Sunday School Lessons for general use in the Sunday Schools of the Diocese." The Bishop assented to this request and, as a result, our Lesson Schemes have now been officially adopted by the Church in our sister colony. As an evidence of the keen interest being taken by the Diocese in the promotion of the use of these schemes, one may point to the fact that in their *Diocesan Magazine*, the official organ of the Diocese, a page is

devoted each month to the work of the Sunday School, and almost every issue contains some favourable reference to our schemes and the helps provided. The following statement from the December, 1917, issue shows what the present Bishop thinks of them. Under the caption, "The Bishop-Elect and the Canadian Church Lessons," appears the following statement :

"The Cathedral Parish Sunday Schools have just sent on an order for \$240 worth of lesson material for next year. Those who know our Bishop-elect and have seen or heard of his painstaking efforts in educating or 'nurturing' the Church's children, can be sure that if his parish is making such a whole-hearted use of the Canadian Church Lessons, it is because the Bishop-elect is convinced of the excellence of the lesson material and its admirable method of presentation."

This unsolicited testimony from the Diocese of Newfoundland is most gratifying and should lead those parishes of our Church in Canada, which are not using the Commission's schemes, to consider once again the question whether they have not been making a great mistake in seeking elsewhere for their lesson schemes and lesson helps.

2. *Our Story Paper*

In our last report we announced that the Sunday School Commission had been appointed by the S.P.C.K. as Canadian agents for "Our Empire," in succession to the late Canon Downie. Little did we realize that before six months should elapse we would be in danger of losing this magazine altogether. Such, however, was the case. As a result of the British Government's embargo on materials for paper-making and the fact that, under the new regulations, it would not be possible for the S.P.C.K. to obtain more than 50 per cent. of the amount of paper required for their publications, this Society found it necessary to suspend the publication of "Our Empire."

This decision rendered it necessary that immediate action should be taken by the Commission if the magazine was to be saved to the Canadian Church.

Finding it impossible to undertake the publication of the magazine here in Canada independently, owing chiefly to the fact that the usual postal privileges could not be secured, the Commission did the next best thing and arranged for its publication as a part of the Lesson Leaflets issued by the Institute Publications and the Church Record S.S. Publications.

Under this arrangement, the Commission provides the story material for six pages and the two publishing concerns referred to supply the leaflet material.

As this undertaking on the part of the Commission meant an added responsibility placed upon the shoulders of the General Secretary, it was felt that assistance should be given to him for this work, and the Reverend Ralph Mason, at the time Rector of Uxbridge, Ontario, was appointed Sub-Editor.

These arrangements were made in the early summer of 1916, so that for the past two years or more the Commission has been responsible for supplying to our Sunday Schools the only Canadian Anglican Story Paper available. And what have been the results? In spite of the fact that these are difficult days for newspapers and periodicals, we are glad to report that we have been able not only to continue the work begun under grave difficulties, but to improve the nature of our paper considerably. A larger number of illustrations have been introduced, and, last Christmas, a special number containing 12 pages was issued.

That the Sunday Schools are beginning, little by little, to realize the value of the Story Paper is seen in the fact that the circulation has shown a steady increase. When the S.P.C.K. ceased publishing "Our Empire," the circulation was about 27,000. At the present time the total number of copies of our Story Paper issued per week is over 36,000, an increase of 9,000.

Financially, too, the paper has paid its way, but with very little margin of profit from which to make the necessary permanent improvements. While we appreciate very much the loyal support given to the Commission in its endeavour to supply a satisfactory story paper for our boys and girls, we would point out that, if we could add 3,000 or 4,000 subscribers to our lists, it would be possible to make those improvements which we all recognize are needed. And what prevents the securing of this increase in subscriptions? Is it not due to the lack of a truly national or Church spirit and consciousness? Recently there was issued by the publishers of "World-Wide," a little leaflet setting forth the need of building up a Canadian national spirit in the matter of loyally supporting Canadian periodicals. It answered the plea that some make, viz., "If Canadian periodicals were better we would take them by preference," by pointing out that everything must begin small and grow and that Canadian periodicals can only develop as they are appreciated by Canadians.

And this applies with equal truth to Sunday School periodicals as to general magazines. "Canadian Sunday Schools, passing

over Canadian Sunday School papers and distributing, Sunday after Sunday, papers which befit the American School, show how little national sense or sentiment some Canadians have. To bring up a generation from childhood on such publications is to go far towards denationalizing it. The week by week distribution of these papers is unpatriotic and unwise."

If these things were taken to heart, instead of a circulation of 36,000 we would soon reach 75,000.

Before leaving this subject we desire to place on record our appreciation of the splendid work done by Mr. Mason and of the hearty co-operation given us by the publishers.

3. *The Commission Bulletin and General Literature*

By no means the least important channel of education used by the Commission is that of the circulation of literature dealing with various aspects of Sunday School work. Many hundreds of such pieces of literature are distributed freely year by year and new pamphlets are issued as occasion requires. These, with the regular monthly issues of the *Commission Bulletin*, are doing much in the way of keeping before the Church the importance of our Sunday School work and the best and latest methods for making that work as effective as possible.

During the past three years about thirty different pamphlets have been issued and a number of former pamphlets have been revised and re-issued.

4. *An Order of Service for Children*

Feeling very strongly the desirability of having provision made in the Revised Book of Common Prayer for an Order of Service for Children, the Sunday School Commission, at its meeting in April, 1917, passed the following resolution :

"That a sub-committee be appointed to draw up a form of children's service to be presented at the next meeting of the Commission, and that the service, when agreed upon by the Commission, be sent to the Prayer Book Revision Committee of the General Synod, with a request that it be incorporated into the Book of Common Prayer."

In accordance with this resolution, a Committee was appointed and a form of service was drafted and approved by the Commission. This order of service was presented to the Prayer Book Revision Committee at its meeting in January last and, after certain modifications, was adopted for incorporation into

the Revised Prayer Book. This should be a matter of very great gratification to all who are interested in the subject of children's worship. It is a just recognition of those principles which are recognized as underlying all true worship, and we feel sure that the action of the Revision Committee will be heartily endorsed by the Church.

IV.—FINANCIAL

1. *The Treasurer's Report*

Attention is called to the financial statement of our Honorary Treasurer, Mr. James Nicholson, given at the end of this report. It shows the receipts and expenditures in the General Account for the past three years and splendidly illustrates the growth in the support of the Commission's work, each year showing a very decided advance. It is a matter of special gratification that in 1917 no less than fourteen dioceses paid their apportionments in full and eight of these overpaid. Only five Dioceses fell below 75 per cent. of their apportionments. Moreover, the total amount received was only \$368.12 short of the sum asked for, \$9,350.78 being contributed on an apportionment of \$9,719. This is most encouraging and yet, even if the total sum asked for were received, it would be altogether inadequate. It has been evident for some time that the apportionments to the various dioceses have not been large enough to ensure an income sufficient to meet the growing demands of our work. The Commission has, however, refrained as long as possible from making any increase in these apportionments, but the ever-increasing cost of carrying on the work, and the imperative necessity of developing it, have rendered necessary a slight increase. To meet our present needs we require an income of at least \$12,000 annually, and the only permanent source of income we have is through the Diocesan apportionments. A proportionate increase has, therefore, been made to provide for this amount. In reference to this increase, it is well to remember that, while we can afford to economize on food, on clothes and on luxuries, we cannot afford to do so in the matter of religious education. If the Church is to be expected to put religion into education, then the Church must have something more back of its educational work financially than a voluntary contribution on one Sunday of the year. The amount the Sunday School Commission asks for is lamentably small when we consider the vital task which is laid upon the Commission. As some one has well said, "What else avails—missions, social service, dignified worship, beautiful architecture, patriotic service, if the children

are not rooted and grounded in the faith? What use is a world made safe for democracy if the children of the world do not know the fundamental truths on which alone democracy can be built?"

Certainly it is a short-sighted policy to starve financially that agency which aims to establish on a strong basis that part of the Church's work upon which depends her whole future growth and development.

A reference was made above to the necessity of each diocese and parish providing some systematic way of raising the amounts asked for. It is only by so doing that we can ever hope to reach that satisfactory condition when sufficient funds will be provided for our work. There would, we believe, be little or no difficulty in raising the apportionments in full, and considerably more, if every parish willingly accepted its responsibility and undertook systematically to discharge the same. Sometimes the question is asked, "*Why should we pay our apportionment to the Commission? What do we get out of it?*" It is quite right to raise this question, but it is only fair that those who raise it should consider the answer. And the answer is very simple. It may be stated in a few words, as follows:

"What you get from the life of a child depends upon what you put into that life. Now the Sunday School Commission is the child of the Church. It is not a detached organization, but one created by the Church, through Canon of the General Synod, to unify and develop the educational work of the Church as represented by the Sunday School. It is its task to discover the best methods for rendering the Sunday School work of the Church as efficient as possible. But it cannot do this if it is dependent upon the whims and interests of individuals or the haphazard offerings of congregations. Each Diocese and each parish must, therefore, be willing to tax itself in order that the education provided by the Church, through the Sunday School, may be as effectively organized and as efficiently carried on as the education which is provided by the State."

This, we believe, is logical and ought to be convincing to all who will take the trouble to think into the question seriously, and not imagine that the mere asking of the question dismisses the subject.

Before leaving this matter it may not be out of place to raise the question whether the time has not come for the Church generally to adopt what may be called the "Budget Plan" for providing for its needs. In this connection the following quota-

tion from an editorial which appeared some time ago in "Church Work," published at Halifax, will be suggestive :

"The time is ripe for the Anglican Church to consolidate its financial forces and to adopt the principle of a yearly budget for the whole Dominion, for each diocese, and for each parish.

"The Dominion Budget would be worthy of some of our greatest ecclesiastical statesmen's best efforts. It should be presented at, discussed, and passed by the General Synod, and it should provide for all the various purposes for which the General Synod or any of its committees requires funds. For the sake of information as to the amount to be raised by the whole Church, the amount to be raised by each diocese for all purposes might be added. The objects for which the General Synod now requires funds are :

- (1) The M.S.C.C., including the Foreign and Domestic Missions of the Church.
- (2) The Sunday School Commission.
- (3) The Social Service Council.
- (4) The general expenses of the Synod and its committees.

"The whole amount needed under these four headings should be carefully ascertained and as carefully apportioned to each diocese, one apportionment thus being made to cover all outside needs."

The Diocesan Budget and the Parochial Budget would be drawn up on a similar basis, making adequate provision for the amount required for Extra-Diocesan and Extra-Parochial purposes.

"The adoption of such a scheme would commend the work of the Church to business men, avoid friction, and promote the Kingdom of God."

2. *Laymen's Forward Movement*

At the meeting of the Commission held in April, 1917, it was apparent to all that some steps must be taken to provide the General Secretary with assistance in Field Work if we were to hold the ground already gained and bring definitely to the Sunday Schools of our Church that help which is so necessary in order that they may do their work efficiently. The Commission was unanimous on this point and referred the matter to the Sub-Executive for action. After very careful consideration, the lay members of the Sub-Executive undertook the launching of a

campaign to raise, amongst the laity of the Eastern Dioceses, the sum of \$5,000 to make possible the appointment of a Field Secretary, this campaign being known as the "*Laymen's Forward Movement in Behalf of the Sunday School Commission.*" It was felt by the Sub-Executive that, if funds were provided sufficient to support a Field Secretary for two years, by the end of that time his work would have been so effective as to have increased the income of the Commission sufficiently to enable the Commission to carry the extra financial burden itself without any further appeals to the laity.

This action was endorsed at a subsequent meeting of the Commission held last September in Ottawa.

As a result of the launching of this effort we are glad to report that, while the canvass has not as yet proceeded very far, the results have been very satisfactory. In only two Dioceses has the canvass been completed, viz., Niagara and Toronto, but in these about one half of the total amount has been subscribed and most of it paid in. It is expected that a canvass will be made in most of the other Eastern Dioceses shortly and that the full amount aimed at will be reached. The way will then be open to take the necessary steps for the appointment of a Field Secretary, which will mean much to the successful pushing forward of our work. The work of the field has been, of necessity, much neglected. All the other important religious bodies have several such Field Secretaries, while we have none. Our General Secretary is expected to do the Field Work for the whole Dominion, in addition to his Secretarial, Editorial and Educational work—a task obviously impossible. With a man devoting his full time to the field it would be possible to bring to the Dioceses and Deaneries that help and inspiration which would do much to raise the standard of their Sunday School work.

We commend this effort of our laymen most heartily and trust that the response to the movement in the other dioceses may be even greater than in the two mentioned. It is an opportunity for the laymen of our Church to make an investment in the growing, developing life of our Canadian childhood and youth—an investment that will provide better dividends than any other department of the Church's work. It is well to remember that a contribution to the work of the Sunday School Commission at this time will not only help to meet the present needs, but will enable it to do its part in the building up of our national and religious life.

V.—MISCELLANEOUS

I. *Standardizing our Sunday Schools*

In the year 1912 there was issued by the Commission a Standard for Model Schools. The purpose of this was to set before our Sunday Schools a definite goal towards which to strive. The use of this Standard during the past five years has, however, revealed certain weaknesses in it. A special committee, therefore, was appointed by the Commission to revise the Standard. This has been done and the revision approved by the Commission. The Standard is given below and we feel sure will be found to be a great improvement over the former one :

STANDARD FOR SUNDAY SCHOOLS

Values

A.—*Organization*

- | | |
|---|---|
| 5 | 1. A Font or Cradle Roll. |
| 5 | 2. A Home Department. |
| 5 | 3. The School organized in at least three grades (Primary, Main School, Bible Class) and graded lesson used in at least two of such grades. |
| | N.B.—Details should be given in Section III. of this report in order to qualify. In small schools a single class may be reckoned as a department. |
| 5 | 4. One or more Bible Classes organized according to the Sunday School Commission's Standard. |
| 5 | 5. Complete weekly records kept of the attendance of officers, teachers and pupils. |
| 5 | 6. This report satisfactorily filled in and sent to the proper officers. |
| 5 | 7. Business meetings of the school staff held regularly. |
| 5 | 8. School meeting all the year. |
| | N.B.—For a school meeting nine months 3 marks will be allowed, and proportionate marks for shorter periods. |

B.—*Instruction*

- | | |
|---|--|
| 7 | 9. The Sunday School Commission lesson schemes used. |
|---|--|

- 7 10. Teacher Training classes, in courses prescribed by the Commission, held for at least five months of the year, or individual teachers preparing for examinations in these same courses.....
- 6 11. A Teachers' Preparation Class.....
 N.B.—Where necessary, the Teachers' Preparation Class and the Teacher Training Class may be combined.
- 5 12. At least five per cent. of the Main School pupils writing on the Advent Examinations.....
- 5 13. At least ten per cent. of the teachers writing on the Teacher Training Examination, or at least thirty-three per cent. holding the Commission's diploma for the completion of the First Standard Course.....

C.—Financial

14. Systematic giving by pupils generally :
- 5 i. To Missions.....
 N.B.—The use of Mission Boxes by the pupils during Lent does not fully satisfy this requirement, but where this is all that is done for Missions in the school a credit of 3 marks will be allowed.
- 5 ii. To the Work of the Parish.....
- 5 15. The parochial apportionment for the work of the Sunday School Commission paid in full.....

D.—General

- 5 16. Systematic observance of Children's Day in the parish.....
- 5 17. Beginners' and Primary Classes separated from Main School.....
- 5 18. The School represented at Conferences, Institutes and Summer Schools.....

NOTE.—In the above standard the following gradation is recognized :

Grade A.....	90%
Grade B.....	75%
Grade C.....	50%

2. *Statistics*

For the past eight years the Commission has made an earnest effort to gather such information regarding the Sunday School work of our Church as would enable us to make a definite report not only to the dioceses, but also to this Synod. The returns, however, have never been complete enough to make such a report. As a result of the effort made this past year, returns were received from 14 Dioceses only, so that again it is impossible to present satisfactory statistics.

Just what can be done to secure complete returns we do not know. If it were possible for the Dioceses to standardize their own forms so that they would gather all the essential information required by all the Boards working under the General Synod, it might possibly be a solution of the problem. Certainly something should be done. Other bodies are able to obtain this information and there does not seem to be any satisfactory reason why it should be impossible in the Anglican Church.

3. *Proposed Change in Canon VII.*

At the last meeting of the General Synod the following resolution was passed :

"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 the Synod."

The Committee appointed by the General Synod to consider the question involved will report at this session of the Synod. In order that the Church at large might understand the principles underlying the proposed change, a statement was prepared by the General Secretary of the Commission and printed for general distribution.

It is hoped that the matter will be carefully considered since the change suggested constitutes one of the most vital and far-reaching steps which can be taken by the Church in the matter of Religious Education and, if carried into effect, will, we believe, do much to unify and so make effective the Church's educational work.

4. *Religious Education Council of Canada*

For some time past the need has been felt by the Sunday School Boards of the various Christian communions of having some joint consultative body, composed of regularly appointed representatives, which might perform, in the field of Religious Education, a work similar to the Social Service Council of Canada in its field. Accordingly, at a meeting held in Toronto on September 12th, 1917, at which the Sunday School Commission was represented, the following resolution was passed:

"We hereby recommend to our various Boards, Commissions, etc., that, in the judgment of this Joint Conference, the time is opportune to take steps for the formation of a 'Canadian Advisory Sunday School Council' for the purpose of conferring together on the various Sunday School problems in Canada common to the organizations concerned, and would request each Board, Commission, etc., to appoint four representatives to a Joint Committee to take the necessary steps to give effect to this resolution."

This resolution was approved by the Commission as a body at its meeting on September 25th, 1917, and representatives were appointed for the purpose of giving effect to the resolution.

The representatives of the various Boards, after careful consideration, have agreed to form a Joint Advisory Council, to be known as the Religious Education Council of Canada, for the purpose of conferring and advising together in matters of common interest, the fundamental principle of the organization to be the autonomy of each co-operating body, acting as a unit through its own representatives and retaining complete supervision of its own work.

At the last meeting of the Sunday School Commission held in April, 1918, this action was approved and the matter is now referred to the General Synod for confirmation. A resolution to this effect is appended to this Report.

VI.—CONCLUSION

In concluding our Report, we feel that we cannot let the occasion pass without emphasizing once again the necessity of throwing ourselves as a Church more earnestly and more enthusiastically into this great task of Religious Education. We hear of many things being done to-day as "War Measures." Did it ever occur to you that Religious Education is one of the finest war measures possible? Is there anything "short of the passion and motive of religion that will help us to pay the full

price necessary for victory?" How shall we keep a clear vision or pure motives—how shall we maintain high ideals—without the teaching of true religion? The war will not be won "until we have found a way out of selfishness and strife," and there is nothing can save us from these except religion—specific training in religious living—especially for the young. "Therefore," as one writer expresses it, "in order to maintain the war, to guide the war, to complete the war, we must make our religious education more effective—efficient to meet this tremendous need, sufficient for this splendid world opportunity."

This fact needs emphasizing, because there is special danger just now of our forgetting it. We are so occupied with what seem, for the time being, more important things that we are apt to neglect the fundamentals. Whatever the measure of loyalty we owe the nation in this crisis of her history—and we owe her every ounce of loyalty in our blood—one thing is certain, viz., that she will need, both during this conflict and at its close, all the support which the inculcation of the principles of religion and morality can bring to her. This is no time for the diminution of our agencies for moral and religious nurture, but emphatically a time for the augmentation of such agencies. We hear, on all sides, the statement made that the present conflict of Christian nations is positive proof that Christianity has broken down, that it has been tried and found wanting. We reply—"Christianity has never yet been really tried. The principles of life exemplified by its Divine Founder have never really been so taught that they have become a fruitful seed in the human heart growing into the completely furnished life." Not less but more teaching is the Church's present duty. Not to abate her work of Christian training but greatly to increase its efficiency is her most pressing task. We must not, therefore, permit any call from whatever source to becloud our judgment as to this our paramount duty. Patriotism makes its appeal to us and we will respond in the future, as we have in the past, by offering our sons and daughters in the service of our country. Humanity makes it appeal to us and we will respond to the cry of pain with our money and with our sympathetic help. But let us not forget that there will still be at least 8,000,000 of people in Canada who, more than ever, will need the Light of Life and that there will be at least 2,000,000 boys and girls of school age who will need to be trained to fight that harder battle against the world, the flesh and the devil, both during and after this cruel war. This task devolves upon the

Church, and the Sunday School is one of the finest channels through which it can work.

But it is not merely as a war measure that the matter of Religious Education should be emphasized. It is only as we provide adequately for this task that we shall find the solution of most of those problems which have been vexing the Church for generations—the problems of missionary recruits, of finance, of men for the ministry, etc., etc. The following statement from the pen of Dr. De Vries, until recently Canon-in-Charge of Religious Education in the Diocese of Washington and a frequent contributor to *The Living Church*, well emphasizes this fact. Dr. De Vries says :

“In the first place, the Christian instruction of all who profess and call themselves Christians is a matter of vital and basic importance. If Christ is to be indeed Lord of the World ; if love and justice are to determine the thoughts and words and actions of governments, peoples, communities of men in all the relations of life ; if democracy is to be triumphant and safe and wise ; if war is to end and peace forever reign ; then, above all things, it is needful that men know and serve God and His Son, our Saviour and Master, and none other.

“If men's love is to be as wide as humanity and to support missions everywhere ; if it is to be as deep as the lowest sin of the vilest slum, and patient to endure ingratitude and set-back until the light shines steadily ; if our social service is to be really effective and persevering, then again only by the help of God in Christ, by the true knowledge and service of our Lord and Master, can these Christian ends be attained.

“If our parishes are to be adequately supported and developed ; if we are to have a loyal and active laity, thoroughly furnished for all good works, and eager to serve in the administrative tasks of the Church, and in her manifold lay ministries, with intelligence and devotion, and with the keenness they give to the affairs of this world, then once more Christian instruction, the knowledge of God and His Christ, is the chief instrument thereto.

“If our young men of character and intelligence are to seek holy orders ; if they are to realize that the Church calls them to an endless war ; if they are to realize that living and working for God and their fellowmen in the ministry is even greater service than dying for humanity in France and Flanders, a service whose claims they gloriously accept and eagerly welcome, then again the training of our youth in the knowledge and love of the Captain of our Salvation becomes of prime importance.

"In fine, the Sunday School in all its departments from the Font Roll to the aged adult in the oldest Bible Class ; home nurture and Christian instruction by parents and others ; teacher training classes ; summer normal schools ; definite and systematic and thorough catechizing and instruction by the pastor and master ; well-planned courses of sacred studies in our Church schools ; together with unremitting and intelligent pastoral care, and strong religious influences brought to bear on our girls and boys in colleges, universities and technical and professional schools—all these, and like agencies and methods, as means of Hallowing God's name, of doing His will and making His Kingdom to come, are plainly not ecclesiastical vermiform appendices, but of the very life of the Church."

Once the Church is seized with these facts and has become imbued with the spirit which a right contemplation of them should arouse, she will realize that no effort she can put forth can be too great for the rendering as efficient as possible that institution which stands to-day as the core of her educational work in the parish—the Sunday School.

Respectfully submitted,

ELSON I. REXFORD, *Chairman.*

R. A. HILTZ, *General Secretary.*

Toronto, April, 1918.

RESOLUTIONS

(a) With a view to developing the Field Work of the Sunday School Commission, the General Synod would urge upon the Church the necessity of doing everything possible to enable the Commission to secure the services of, at least, one Field Secretary in each Ecclesiastical Province. in accordance with the policy adopted by this Synod at its last session.

(b) In order to bring about the appointment of a Field Secretary in each Ecclesiastical Province as soon as possible, this Synod recommends to the Dioceses of each Province the advisability of securing special contributions toward this work to supplement any amounts raised by the Commission, such special contributions to be used exclusively for the appointment of a Field Worker in such Ecclesiastical Province.

(c) That the General Synod heartily endorses the action of the Sunday School Commission in providing properly graded courses of study for the Sunday Schools of the Church and urges

their loyal adoption and the use of the publications of our own Church issued in connection therewith.

(d) Believing that the success of the religious educational work of the Church depends upon the proper training of those preparing for Holy Orders, this Synod urges upon the authorities of our Theological Colleges the necessity of strengthening the Courses of Study already provided in Religious Pedagogy, by making a more adequate provision for this subject as a regular part of the Curriculum.

(e) That, as the Preliminary examinations conducted by the Board of Examiners for Divinity Degrees is very generally accepted for admission to Deacons Orders, the subject of Sunday School Pedagogy should be included in this examination.

(f) That this Synod views with satisfaction the increased interest and activity being manifested in behalf of our older boys and girls and commends the efforts of the Commission in bringing within the reach of Anglican Schools the benefits of those programmes of training, known respectively as the "Canadian Standard Efficiency Tests" and "Canadian Girls in Training."

(g) That this Synod reaffirms its belief that the success of the Sunday School Work depends in large measure upon a trained teaching staff and would call upon the clergy of the Church, as the authorized educational leaders in the parishes, to make every possible effort to provide for the training of those to whom they intrust so much of the teaching work, by means of Training Classes, Teachers' Libraries, Attendance at Summer Schools, etc.

(h) That this Synod would call the attention of the Church to the exceptional opportunities for visual instruction provided by the Sunday School Commission through its Lantern Slide Department and would recommend the clergy everywhere to take full advantage of it.

(i) That this Synod commends most heartily the action of the Commission in undertaking, with the co-operation of the publishers of the Lesson Helps, the securing of the continuance of our Story Paper for the Sunday Schools of the Church, and would earnestly ask that the members of our Church throughout this Dominion loyally support the Commission in its endeavour to develop this publication along right lines, under the difficulties attending such publications at the present time.

(j) That this Synod approves of the action of the Commission in taking part in negotiations with other Sunday School Boards, looking to the formation of a Religious Education Advisory

Council for Canada, and believes that the Commission should appoint a proper representation on the membership of this Council, it being understood that the autonomy of each co-operating body is provided for and that no formal action shall be agreed to by the Commission's representatives without first referring it to the Commission for approval.

(k) Believing that the time is ripe for the Church to consolidate its financial forces and adopt one general budget for such work of the Church as comes under the direction of the General Synod, thus doing away with a multiplicity of apportionments, this Synod recommends that the suggestion of the Sunday School Commission, as contained in the Report, be referred to the Executive Council of the General Synod for consideration.

THE SUNDAY SCHOOL COMMISSION OF THE CHURCH OF ENGLAND,
IN ACCOUNT WITH THE TREASURER

Year Ending 31st December, 1915

1915	<i>Receipts</i>	<i>Expenditure</i>
Jan. 1, Bal. in Bank.	\$5,328 21	Stipends :
Cash on hand	27 35	Rev. R. A. Hiltz..
Offering, Children's		Miss Butler.....
Day, 1914 :		Miss MacGowan..
Dioceses :		Rev. R. S. Mason,
Quebec.....	2 40	Honorarium....
Ontario.....	13 93	Bulletin :
Algoma.....	50 00	S.S. Institute.....
Caledonia.....	42 15	Church Record....
Niagara.....	7 16	Printing.....
Mackenzie River..	20 00	Office Rental.....
Yukon.....	44 55	Travelling Expenses.
Kootenay.....	9 75	Office Expenses.....
Toronto.....	183 11	Lantern Slides.....
Edmonton.....	27 52	Cash in hand, Lan-
Montreal.....	50 57	tern Slide Exch'ge.
Ottawa.....	54 28	Cash in Hand.....
Children's Day, 1915 :		Cash in Bank.....
Nova Scotia.....	186 62	
Quebec.....	290 68	
Fredericton.....	325 73	
Rupert's Land....	440 81	
Huron.....	809 80	
Columbia.....	103 42	
Ontario.....	280 99	

Moosonee.....	\$ 26 14
Algoma.....	181 00
Athabasca.....	12 00
Saskatchewan....	142 70
Caledonia.....	40 00
Niagara.....	740 00
New Westminster.	118 44
Qu'Appelle.....	251 00
Calgary.....	88 20
Keewatin.....	34 17
Kootenay.....	90 80
Toronto.....	1,628 69
Edmonton.....	107 65
Montreal.....	619 63
Ottawa.....	392 97
Cariboo.....	32 49
Examination Fees...	66 08
Miss'ry Club Cards and Badges.....	140 21
Lantern Slide Ex- change Fees.....	327 56
Interest.....	62 70
	<hr/>
	\$13,401 46
	<hr/>

\$13,401 46

JAMES NICHOLSON, *Hon. Treasurer.*

Examined, with the Ledger and Vouchers, and certified correct.
 SYDNEY H. JONES, *Hon. Auditor.*

THE SUNDAY SCHOOL COMMISSION OF THE CHURCH OF ENGLAND
 IN CANADA, IN ACCOUNT WITH THE TREASURER

Year Ending 31st December, 1916

1916	<i>Receipts</i>	<i>Expenditure</i>	
Jan. 1, Cash in Bank	\$5,583 82	Stipends :	
Cash in Hand	52 54	Rev. R. A. Hiltz..	\$2,500 00
Cash in L.S.		Rev. R. S. Mason.	225 00
Exchange.....	60 00	Stenographers (2).	1,040 00
Offerings, Children's day, 1915 :		Stenographer (ex- tra).....	138 00
<i>Dioceses :</i>		Bulletin :	
Quebec.....	11 56	S.S. Institute.....	400 00

Huron.....	\$ 200 00	Church Record....	\$ 400 00
Columbia.....	10 00	Printing.....	1,564 99
Ontario.....	57 14	Office Rental.....	320 00
Calgary.....	19 90	Travelling Expenses.	722 c1
Yukon.....	25 20	Office Expenses.....	819 29
Ottawa.....	102 51	Lantern Slides.....	229 45
Toronto.....	60 68	Cash in Bank—Story	
Children's Day, 1916 :		Paper.....	257 87
Mackenzie River..	10 00	Cash in Bank—Lan-	
Nova Scotia.....	423 50	tern Slide Exchange	402 95
Quebec.....	293 31	Cash in Bank—Gen-	
Fredericton.....	353 81	eral Acct.....	5,981 81
Rupert's Land....	413 34	Cash in Hand—Gen-	
Huron.....	921 01	eral Acct.....	30 02
Columbia.....	140 55		
Ontario.....	283 86		
Moosonee.....	23 60		
Algoma.....	162 65		
Athabasca.....	12 00		
Saskatchewan....	140 00		
Niagara.....	740 00		
New Westminster.	170 14		
Qu'Appelle.....	251 00		
Calgary.....	113 00		
Yukon.....	41 15		
Keewatin.....	21 92		
Kootenay.....	74 80		
Edmonton.....	76 75		
Montreal.....	604 28		
Ottawa.....	459 14		
Toronto.....	1,865 54		
Cariboo.....	12 55		
Lantern Slide Fees..	572 40		
Story Paper Account	257 87		
Interest.....	75 45		
Literature Sales....	241 52		
Examination Fees...	93 01		
	<hr/>		<hr/>
	\$15,031 39		\$15,031 39
	<hr/>		<hr/>

JAMES NICHOLSON, *Hon. Treasurer.*

Examined, with the Ledger and Vouchers, and certified correct.
 SYDNEY H. JONES, *Hon. Auditor.*

THE SUNDAY SCHOOL COMMISSION OF THE CHURCH OF ENGLAND,
IN ACCOUNT WITH THE TREASURER

Year Ending 31st December, 1917

GENERAL ACCOUNT

1917	<i>Receipts</i>	<i>Expenditures</i>
Jan. 1, Cash in Bank,		Stipends :
Gen. Acct.	\$5,981 81	Rev. R. A. Hiltz
Cash in Hand,		Rev. R. S. Mason
Gen. Acct.	30 02	Stenographers (3)
Offerings on Appor-		Bulletin :
tionments for 1916:		S.S. Institute
<i>Dioceses :</i>		Church Record
Caledonia	30 00	Printing
Huron	300 00	Office Rental
Ontario	96 54	Travelling Expenses
Toronto	63 11	Office Expenses
Offerings on Appor-		Postage
tionments for 1917:		Cash in Bank
<i>Dioceses :</i>		Cash in Hand
Algoma	252 00	
Athabasca	12 00	
British Columbia	145 80	
Caledonia	30 00	
Calgary	128 70	
Cariboo	11 70	
Edmonton	105 00	
Fredericton	410 23	
Huron	1,148 00	
Keewatin	35 71	
Kootenay	128 03	
Mackenzie River	10 00	
Montreal	784 23	
Moosonee	14 25	
New Westminster	162 19	
Niagara	818 73	
Nova Scotia	303 29	
Ontario	436 00	
Ottawa	549 78	
Qu'Appelle	238 50	
Quebec	555 00	
Rupert's Land	427 00	
Saskatchewan	140 00	

Toronto.....	1,999 29
Yukon.....	25 50
Examination Fees...	84 10
Literature Sales.....	253 92
Interest.....	71 93
Offerings : Ottawa..	7 15

\$15,789 57

\$15,789 57

Assets

Cash in Bank.....	\$6,857 46
Cash in Hand.....	72 52
Deficit.....	1,941 01

\$8,870 99

Liabilities

Paid on Apportionment, 1917, for use in 1918.....	\$8,870 99
---	------------

\$8,870 99

JAMES NICHOLSON, *Hon. Treasurer.*

Examined, with the Ledger and Vouchers, and certified correct.
 SYDNEY H. JONES, *Hon. Auditor.*

THE SUNDAY SCHOOL COMMISSION OF THE CHURCH OF ENGLAND,
 IN ACCOUNT WITH THE TREASURER

Year Ending 31st December, 1917

STORY PAPER ACCOUNT

Receipts

Jan. 1, Cash in Bank \$	257 87
S.S. Institute.....	840 36
Church Record.....	804 48
M.S.C.C.....	100 00
Cash.....	3 15

\$2,005 86

Expenditures

Stipend :	
Rev. R. S. Mason.	\$1,000 00
Typewriter.....	96 50
S.S. Institute Christmas Copy.....	60 00
Church Record Christmas Copy.....	60 00
Expenses.....	204 67
Cash in Bank.....	579 36
Cash in Hand.....	5 33

\$2,005 86

THE SUNDAY SCHOOL COMMISSION OF THE CHURCH OF ENGLAND
IN ACCOUNT WITH THE TREASURER
Year Ending 31st December, 1917

LANTERN SLIDE DEPARTMENT ACCOUNT

<i>Receipts</i>		<i>Expenditure</i>	
Jan. 1, Cash in Bank \$	402 95	Stipend :	
Cash Received—		Rev. R. S. Mason	
Membership Fees,		(9 months).....	\$ 225 00
Sales of Lanterns,		Expenses.....	492 93
etc.....	631 31	Cash in Bank.....	25 09
		Cash in Hand.....	291 24
	<u>\$1,034 26</u>		<u>\$1,034 26</u>
<i>Assets</i>		<i>Liabilities</i>	
Cash in Bank.....	\$ 25 09	Outstanding Accts... \$	202 71
Cash in Hand.....	291 24	Balance.....	113 62
	<u>\$316 33</u>		<u>\$316 33</u>

COMPARATIVE TABLE OF APPORTIONMENTS AND CONTRIBUTIONS

<i>Diocese.</i>	1915		1916		1917	
	<i>App'tn'mt.</i>	<i>Paid.</i>	<i>App'tn'mt.</i>	<i>Paid.</i>	<i>App'tn'mt.</i>	<i>Paid.</i>
Algoma.....	\$200 00	\$181 00	\$200 00	\$162 65	\$200 00	\$252 00
Athabasca.....	12 00	12 00	12 00	12 00	12 00	12 00
British Columbia...	130 00	113 42	130 00	140 55	130 00	145 80
Caledonia.....	40 00	40 00	40 00	30 00	40 00	30 00
Calgary.....	190 00	88 20	190 00	113 00	190 00	128 70
Cariboo.....		32 49	40 00	12 55	40 00	11 70
Edmonton.....	100 00	107 65	100 00	75 75	100 00	105 00
Fredericton.....	400 00	325 73	400 00	361 40	400 00	410 23
Huron.....	1,148 00	1,009 80	1,148 00	921 01	1,148 00	1,148 00
Keewatin.....	40 00	34 17	40 00	21 92	40 00	35 71
Kootenay.....	120 00	90 80	120 00	74 80	120 00	128 03
Mackenzie River...	10 00	10 00	10 00	10 00	10 00	10 00
Montreal.....	946 00	619 63	946 00	604 28	946 00	843 72
Moosonee.....	20 00	26 14	20 00	23 60	20 00	14 25
New Westminster...	220 00	118 44	220 00	170 14	220 00	162 19
Niagara.....	740 00	740 00	740 00	740 00	740 00	818 73
Nova Scotia.....	700 00	186 62	700 00	423 50	700 00	501 19
Ontario.....	436 00	338 13	436 00	330 60	436 00	436 00
Ottawa.....	678 00	392 97	678 00	459 14	678 00	549 78
Qu'Appelle.....	250 00	251 00	250 00	251 00	250 00	238 50
Quebec.....	434 00	302 13	434 00	293 31	434 00	555 06
Rupert's Land.....	427 00	440 81	427 00	413 34	427 00	427 00
Saskatchewan.....	140 00	142 70	140 00	141 00	140 00	140 00
Toronto.....	2,278 00	1,679 00	2,278 00	1,928 65	2,278 00	2,221 69
Yukon.....	20 00	25 20	20 00	41 15	20 00	25 50
	<u>\$9,679 00</u>	<u>\$6,308 13</u>	<u>\$9,719 00</u>	<u>\$7,755 34</u>	<u>\$9,719 00</u>	<u>\$9,350 78</u>

II.

REPORT OF THE COMMITTEE ON THE PROPOSED
AMENDMENT OF CANON VII.

The Committee has met since the opening of Synod and now begs to submit the following amended report :—

At the last session of the General Synod, held in Toronto in September, 1915, the following resolution was passed :

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 the Synod."

In accordance with this resolution, the following Committee was named : The Primate (*ex officio*), The Bishop of Toronto, The Bishop of Montreal, The Bishop of Ottawa, The Bishop of Huron, The Reverend the Prolocutor (*ex officio*), The Reverend Canon Rexford (Convener), Venerable Archdeacon Ingles, Reverend Canon Tucker, Reverend Provost Macklem, Mr. Thomas Mortimer, Mr. G. C. Copley, Mr. F. H. Gisborne.

This Committee has held two meetings, at the first of which the Reverend Canon Rexford was elected Chairman and the Reverend R. A. Hiltz, General Secretary of the Sunday School Commission, was asked to act as Secretary.

Your Committee has given the questions involved in the proposed change careful consideration and believes that a change along lines similar to those suggested in the resolution would be in the interest of the educational work of the Church for the following reasons :

1. The need of co-ordinating existing agencies in the work of Education.
2. The need of filling up the gaps which undoubtedly exist.
3. The need of making the Church aware of the opportunities which, at present, are being missed.
4. The value, even if it cannot be immediately carried out, of a well-thought-out, complete and consistent plan of education for Churchmen and Churchwomen, which will begin in the Home

and be carried through to the University, including the preparation of candidates for Holy Orders.

5. The message, which comes from the trenches, to the effect that Church of England men, though heartily loyal to the Church, are not really gripped by the educational system of the Church.

With a view to carrying out the proposal, your Committee has, as directed, drafted certain amendments to Canon VII., and submits it herewith in the revised form. In this connection we would point out that, while the work at present carried on by the Sunday School Commission will remain practically as it is, it will be incorporated into the larger scheme of education as contemplated by the resolution, the details of such scheme to be developed by the Board as the need and opportunity require.

The Canon, as revised, would read as follows :

CANON VII.

GENERAL BOARD OF RELIGIOUS EDUCATION

1. For the purpose of unifying and developing the educational activities of the Church, there shall be a General Board of Religious Education of the Church of England in Canada, which may be referred to, briefly, as the Board of Education.

2. This Board shall consist of the Primate (*ex officio*), who shall be President of the Board ; two Bishops from each ecclesiastical province, to be elected by the Upper House ; two representatives of each Order from the Lower House, appointed by the Prolocutor at each session of Synod ; and one clergyman and one laymen, elected by each Diocesan Synod at each regular meeting thereof, together with the Secretary or Secretaries of the Board.

3. It shall be the duty of the Board to study the Educational needs and problems of the Church in respect of primary and secondary education and of all Sunday School work, and to recommend such measures as it may deem advisable to advance the cause of religious education, and to provide, as far as possible, that the education of our youth shall be maintained in harmony with the principles of the Christian religion and in close connection with the faith and worship of the Church.

4. The Board shall meet at least once a year at such time and place as may be determined by by-law or resolution of the Board.

5. The Board 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, to regulate the powers, duties, and emoluments, if any, of such officers.

6. The Board shall have power to associate with itself experts in different departments of educational work, who shall form consultative councils for the purpose of studying and reporting upon educational problems affecting the interests of the Church.

7. The Board may appoint an Executive Committee to conduct the business of the Board in the intervals of its meetings.

8. The Executive shall meet at such times and places as it may determine, and shall report to the Board at each meeting thereof.

9. It shall be the duty of the Board to submit a report to each Diocesan Synod, to each Provincial Synod, and to the General Synod at their regular meetings.

10. It shall be the duty of the Board to determine from time to time what money will be required for the work of the Board 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 Board.

11. The third Sunday in October shall be observed as Educational Sunday and shall be devoted to the following purposes :

(i.) Intercessions on behalf of the home, the Sunday School and other educational agencies of the Church.

(ii.) Supplying information concerning the Church's Educational Work.

(iii.) Holding Special Services for children and adults.

(iv.) Providing offerings in behalf of the work of the Board.

12. The Monday of the second week of the General Synod shall be devoted to the consideration of the Report of the Board.

ELSON I. REXFORD, *Chairman.*

R. A. HILTZ, *Secretary of Committee.*

III.

THE REPORT OF THE COMMITTEE ON VITAL STATISTICS

Inasmuch as the collection of Vital Statistics is a department of Social Service, your Committee recommends that this matter be referred to the Commission on Social Service, and begs to be discharged.

JAMES SIMPSON, *Convener.*

IV.

BOARD OF EXAMINERS FOR DIVINITY DEGREES,
TRIENNIAL REPORT

Since the last session of the General Synod, the Executive of the Board has held seven meetings for the transaction of routine business. Three candidates have fulfilled the requirements and been recommended for the degree of D.D., twelve for B.D., and seventeen have been given the Voluntary Preliminary Certificate. The number of candidates passed for B.D. and for the V.P. Certificate is smaller than for the previous three years, in both cases owing to war conditions. Several candidates for the final B.D. examination have been prevented by military service from completing their course at present and others have been delayed by circumstances due more or less directly to the war, while the supply of candidates for the V.P. examination has been reduced by the steady decline of numbers in the theological colleges each year since the war began.

A new syllabus, for the years 1918-23, was prepared by the Committee, approved by the Associated Universities and Colleges, and issued in 1917.

The Committee appointed to consider the best means of obtaining legislation to give effect to the powers to be conferred on the Primate, as provided in Canon X., discussed the matter at one meeting and subsequently by correspondence, but as yet no action has been taken.

The whole respectfully submitted to General Synod for its information.

S. P. RUPERT'S LAND,
Chairman of the Board.

G. ABBOTT-SMITH, *Secretary.*

V.

CHURCH CONGRESS REPORT

Your Committee begs to report that "the same conditions existing now, at the time of this General Synod, as existed in 1914, when the intention of holding the Church Congress was postponed indefinitely, the Committee has no report to present to

this Session of the Synod, and, deeming it expedient to defer the matter indefinitely to some future date, asks to be discharged."

JAMES TORONTO.

[*Note.*—We have been requested to say that the Committee is not unanimous in asking "to be discharged."—Secretaries.]

VI.

FIRST TRIENNIAL REPORT OF THE COUNCIL FOR SOCIAL SERVICE

I. RAISON D'ETRE.

1. *Welfare of the State.*

Social Service on the part of governments and benevolent organizations needs no apology at the present time. The drift of legislation in all civilized countries for some years past has been in the direction of Social improvement and secular societies of all descriptions have striven for the same end, and that for the best of reasons, *viz.*, that it greatly conduces to the welfare of the State. One of the main elements in German efficiency has been the minute care which a paternal government has bestowed on the physical and social well being of the people. One of the great disappointments of the war, in all English communities, has been the large number of men who were physically unfit for military service, due to the lack of such minute care. And physical unfitness means inefficiency, in all lines of work, in times of peace. And so it has come to pass that varied secular efforts have been made for the improvement of the living conditions of the people. For this reason alone, if for no other, the Church should take an active part in Social Service. And when to this is added the fact that Social conditions have a direct influence on the moral and spiritual life of the people and may be a help or a hindrance to the reception of the message of the Gospel, the call to the Church becomes imperative.

2. *The Principle Conceded.*

And the principle has already been conceded by the action of the Church from the beginning in its treatment of the poor and

of the sick. The widest programme of Social Service is but an enlarged application of the principles involved here :

(a) *The Poor*.—The Church has always been honorably distinguished by the tender care it has bestowed on the poor, who have been its special charge. It has sought to relieve their necessities by a gracious bestowal of charity, that blesses him that gives and him that takes. But the conditions of modern life and the book of experience have shown that indiscriminate giving is not an unmixed good, and that the best help that can be given to the needy is to help them to help themselves. And so it has become the ideal of Social Service not so much to relieve want as to dry up, if that be possible, the very sources of pauperism. And the slum is a fruitful source of moral evil. Inadequate and unsanitary housing conditions are as great a menace to morals as to health. The sweating system is the oppression of the helpless and the weak. Insufficient wages paid to girls often paves the way to moral ruin. No system of poor relief can be satisfactory that leaves untouched the preventable causes of pauperism. The Church is only performing one of its most elementary duties when it takes its part in this work of social and moral amelioration.

(b) *The Sick*.—In like manner the Church has always been honorably distinguished for its care of the sick. It has carried to the bed-side of the suffering the tender sympathy of Him who took our infirmities and bare our diseases and has been a pioneer in the work of providing hospitals and homes for orphans, the aged and the sick. But the progress of medical and sanitary science has revealed a more excellent way in the prevention rather than the care and cure of disease. Plagues and pestilences that were, at one time, the scourge of the human race have been banished from the earth. Tetanus, typhoid, diphtheria and smallpox have been all but eradicated by isolation or inoculation. A noble fight is now being waged against tuberculosis. In like manner we may look hopefully to the time when all the ills that flesh is heir to may be alleviated, if not entirely removed. Did not Jesus Christ heal the sick, cleanse the leper and raise the dead? Is not the Church following in His footsteps when it seeks to prevent disease and suffering, and to prolong and save life.

3. *This World and the Next.*

In days gone by it is possible that too much emphasis was placed on the other world and too little on this. The danger now may lie in the opposite direction. The Church, which is

the divinely appointed witness to the things which are unseen and eternal, cannot lay its main emphasis on the things of this world without betraying its sacred trust, departing from the source and centre of its power and sinking to the level of a merely human organization. Nevertheless, the Everlasting Gospel, which is unchanging in its essence, must be adapted to the needs of the age in which we live. In the days when the masses of the people were illiterate and lived in practical serfdom it may have been possible to reconcile them to their hard lot by the promise of compensation in another and a better world. But in the present age, when education is open to all, when government is by majorities, when organization has made the masses feel their power, when fortunes are often spent in extravagance and luxury which have been made through the toil and sweat of men and women who are little better than machines and beasts of burden, and when the simple claims of justice present an unanswerable plea for the toiler, it is impossible to appease the irrepressible craving of men for a larger share of this world's goods and better opportunities in life for themselves and their children by the promise of rewards in the land beyond the grave. It is impossible, and all the more is it impossible that the emphasis laid on the present world has brought into prominence the fact that the essence of Christianity is not reward or punishment in this world or in the next, but *life*—intellectual, moral, and spiritual *life*—“I am come that they might have *life*”—a life to be begun here and now and only to be continued and expanded hereafter. Anything, therefore, that tends to prevent men from achieving life's full development and fruition comes properly within the scope of the Church, which is the medium for the communication of that life to the world.

II. SPHERE OF ACTION.

1. *The Bulletin.*

A Literature Committee was appointed, and Professor Michel was asked to undertake the publication of the Bulletin, to be circulated gratis among the members of the Council, the clergy of the Church and others interested in Social Service. Of the thirteen monthly Bulletins which have been issued, there have been sent through the mail in all 30,000 copies, and of the two other publications, the Annual Report and Mr. Crouch's Social Service Programme for the Parish, 4,000 copies have been distributed, making in all a total of 34,000 copies sent out from the editorial office. There are now upon the mailing list 2,110

names, and in addition 200 copies are sent in small parcels to those who have asked for copies for distribution in certain parishes. By an arrangement with the Federal Council of the Churches of Christ and the Protestant Episcopal Church, packets of the Bulletin are exchanged for a like number of pamphlets issued by those organizations. In addition to the Bulletins over one thousand copies of other pamphlets have been sent out; consequently nearly 37,000 pamphlets on Social Service subjects have been despatched from the office from June, 1917, to August, 1918. This number could have been greatly exceeded had the office been able to comply with the many requests made for pamphlets, of which the supply had been exhausted. The educational influence of these publications has been emphasized by the Press, the *Toronto Globe* having referred to them editorially on more than one occasion in the most appreciative manner.

The following subjects have been treated :

- (1) The Church and Social Service.
- (2) The Problem of the Moving Picture Theatre.
- (3) Alien Immigration.
- (4) Prohibition in Canada. I.
- (5) Prohibition in Canada. II.
- (6) The Work of Children's Aid Societies in Canada.
- (7) Industrial Unrest.
- (8) The Church and Socialism.
- (9) Eugenics.
- (10) The Institutional Church.
- (11) Mothers' Pensions.
- (12) Reconstruction.
- (13) Christ and the Modern World.

And the following publications have been issued by the Council :

"Annual Report of the Council, 1917."

"A Social Service Programme for the Parish," by the Rev. F. M. Crouch:

"Memorandum on the Work of the Council," by the Rev. Dr. Tucker.

2. *Prohibition.*

The drunkard, his family and his home have long appealed for protection and help. The most complete answer to that

appeal has been the abolition of the bar and the enactment of Dominion-wide prohibition. Through the Council for Social Service the Church was enabled to take decisive action in this matter. The question was treated in a very convincing manner in the Bulletins for September and October, 1917, and the Council strongly endorsed the policy of Dominion-wide prohibition. The resolution of the Council may not have been without its influence on the Government in the matter. The regulations, of course, do not apply to medicinal, sacramental, manufacturing or chemical purposes. The battle may have to be fought over again at the close of the war. For this we have to be prepared. Meanwhile social centres may have to be provided for those who naturally found their club in the saloon and the hotel.

3. *Impurity.*

The age-long evil of impurity is making its challenge to the central claims of the Church to provide grace to pardon and power to overcome sin. The white slave traffic should be rigorously suppressed. Rescue and maternity homes should be established in all centres of population, as has been done in the City of Toronto in the institutions known as "Humewood" and "St. Faith's," and measures should be taken to compel the father of an illegitimate child to bear his share of the burden involved in its upbringing.

Venereal disease should be recognized as an awful menace to Society, and its victims kept in rigid isolation. The hands of the medical profession should be upheld in its efforts to eradicate the evil. The only infallible remedy lies in prevention through the single standard in morals. The libertine should be as rigidly ostracised as the prostitute. Parents and teachers should be encouraged and helped to give wise and reverent instruction to the young on the dangers and evils of impurity. Here, if anywhere, the Church has a duty to perform. For it has been entrusted with the message—"Your bodies are members of Christ and temples of the Holy Ghost. If any man defile the temple of God, him shall God destroy." And this law of God is sternly vindicated in physical experience; for venereal disease poisons the whole human frame, dries up the very fountains of life, is in the highest degree contagious, is all but incurable and is transmitted to generations yet unborn.

4. *The Feeble-Minded.*

Inasmuch as the feeble-minded constitute a problem of the utmost gravity in all communities, a large proportion of the

pauperism, vice and crime being traceable to this cause, the council would call upon Governments and all in positions of authority to use their best efforts to protect the feeble-minded and, as far as possible, to remove the causes of the evil from our midst.

5. *Decreasing Birthrate.*

The decreasing birthrate, to whatever cause it may be attributed, is a serious menace to the future of the English-speaking people of Canada. Apart from the grave moral aspects of the question, they cannot hope to retain their leading position in the Dominion if they fail to obey the divine command, "Be fruitful and multiply and replenish the earth."

6. *Gambling.*

The Council is of the opinion that professional gambling in all its forms should be made illegal. It strongly commends the action of the Government in abolishing race track gambling, and it earnestly calls upon members of the Church to avoid even the appearance of evil in this connection at their bazaars and sales of work.

7. *Patronage and Graft.*

The patronage system, as being essentially unjust and the fruitful parent of evil in public life, should be permanently abolished in favor of the giving of promotion by merit and the letting of contracts by free competition. The Union Government is to be commended for the courageous action it has taken in this matter. The franchise—a sacred ministry; the citizen—the real ruler of the country; the powers that be—ordained of God; the country to be served and not to be exploited; sound views on these fundamental questions should be wisely disseminated, especially since the enfranchisement of women. Political corruption and graft can never be treated as other than an act of treason against the State.

8. *Labor Day.*

The Council also recommends that, wherever practicable, the Sunday preceding Labor Day be observed as a day on which questions affecting the relations between employer and employed should be brought before our congregations.

9. *Theological Students.*

The Council urges the importance of educating Theological students in the principles of Social Service, and suggests that a committee of experts be appointed to prepare literature, recommend text books and inaugurate at an early date a course of Social Service in all our Theological Colleges.

10. *Travellers' Aid.*

The Council endorses the work of the Travellers' Aid, inaugurated by the Y.W.C.A. in Canada, and recommends that the Dioceses give it every support.

11. *Oriental Immigration.*

Oriental immigration was carefully considered, and the substance of the Report of the Executive may be found in the Bulletin for August, 1917.

12. *The Criminal Code.*

Very earnest consideration was also given to amendments to the Criminal Code, more especially in regard to the raising of the age of consent, to the protection of female employees, and to race track gambling.

The following amendments to the Criminal Code have been obtained, viz.:

(1) *Re "Step-parent" or "Foster-parent" :*

Paragraph (a) of Section 216 of the Criminal Code, Chapter 146, of the Revised Statutes of Canada, 1906, is repealed, and the following is subjected therefor :

(a) "Who, being a step-parent or foster-parent or guardian, seduces or has illicit connection with his step-child or foster-child or ward, or"

(2) *Definition of Bawdy House Enlarged :*

Section 225 of the Criminal Code, as enacted by Chapter 8 of the Statutes of 1907, is repealed, and the following is substituted therefor :

"225. A common bawdy house is a house, room, set of rooms, or place of any kind kept for purposes of prostitution, or for the practice of acts of indecency, or occupied or resorted to by one or more persons for such purposes."

(3) *Race Track Gambling :*

Since August 1st, 1917, all professional gambling on the race-course has been prohibited by an Order-in-Council, which is to be in effect for the period of the war.

The following have been urged upon the Government by the Social Service Council of Canada, viz.:

- (1) Making adultery and lewd cohabitation criminal offences.
- (2) The raising of the age of consent, and
- (3) The protection of female employees in general against seduction by employers.

None of these three amendments have yet been obtained.

The Council approves of this action of the Social Service Council of Canada and recommends that the three amendments mentioned in the preceding paragraph be further pressed upon the Government until they have been obtained, and further, that the following legislation be also sought, viz.:

(1) The amendment to Section 216 by striking out in sub-section 2, the following words, viz., "and has no visible means of support," so that sub-section 2 will read :

"When a male person is proved to live with or to be habitually in company of a prostitute or prostitutes, or to live in a house of prostitution, he shall, unless he can satisfy the court to the contrary, be deemed to be living on the earnings of prostitution."

The Council can be relied on to be vigilant and earnest in using its best efforts to promote wise legislation in these and other important matters.

13. *Conservation.*

The conservation of life, important at all times, is doubly so at this time, in consequence of the great wastage of young life in the war. Infant mortality, excessive through preventable causes, can be abated by the simple means of securing wholesome food and drink for the little ones, and teaching young women the proper care of little children. And the conservation of health, second in importance only to that of life, can be promoted by the inculcation of the laws of hygiene and the improvement of the living conditions of the poorer classes in the community.

14. *Our Soldiers Overseas.*

Very thorough consideration was given to the condition of our soldiers overseas. The Council has sought to bring the influence of the Church to bear on the authorities, both in Ottawa and in England, in regard to the moral conditions that surround our troops. It is gratifying to be assured by the responsible authorities that the state of morality among our troops is on a high level and that every precaution is being taken to protect them from evil influences.

15. *Industrial Life.*

Conditions of factory life should be made as favorable as possible to health and morals, especially for women. The relations of Capital and Labor, of the employer and the employed, are sure to loom large in the future. The Church, with its Gospel of righteousness and brotherhood, should be prepared to act as mediator and reconciler between these forces, and find a basis of agreement for them. It should show its sympathy with all the legitimate aspirations and ideals of laboring men, and endeavor to keep them in touch with organized religion. Especially should it study the principles that underlie the industrial world to-day, so as to be able to give an intelligent and helpful message to this day and generation.

16. *Rural Problems.*

As Canada is largely an agricultural country, the problem of the rural church and the rural community claims special attention. How can we avoid the depopulation of the country and overcrowding and unemployment in the cities? The Church can take a leading part in the solution of this problem by helping to make rural life more interesting, by promoting scientific and intensive farming, and by encouraging the spirit of good will and co-operation in the farming community.

17. *Reconstruction.*

The returned soldiers are in our midst and are coming in ever larger numbers. Those who have already arrived are mostly broken and maimed. They require and deserve on our part the greatest attention and service. What are we doing? What ought we, as a Church, to do to provide for them? The Government is to be warmly commended for the steps it has already taken to provide them with vocational training. The return of

half a million men at the close of the war will create an emergency of the first magnitude and should not find the Church totally unprepared. The introduction of thousands of women into men's work in factories, banks and offices should engage the immediate and earnest attention of the Church in view of after-war conditions. The flood of immigration into the Dominion at the close of the war is likely to be such as to tax to the utmost our capacity for social assimilation. The teaching of the immigrants to be good citizens should not be left to haphazard methods or to individual initiative. The Church must be prepared with a clear and definite policy to do her part in helping to assimilate them into the social life of Canada. Foreigners, as a class apart, will constitute a peculiarly grave menace to the free institutions of the Country.

Facilities should be given to every youth and maiden in the land to secure a good education. There is much to be said in favor of pensions to widowed mothers. Child labor to the neglect of schooling should not be permitted. Education should be a training for life—domestic, social and national—and not merely or chiefly the imparting of information. Juvenile crime should be warded off by preventive measures where possible, and where not possible should be treated with a view to reclaiming and not merely punishing the culprit. Abundant and wholesome recreation should be placed within the reach of all, especially the children, and public playgrounds under proper supervision should be provided. And efforts should be made to secure, in picture shows, theatres and places of amusement, entertainments of an instructive and elevating character.

The Church ought to take a large part in the supremely difficult process of rearrangement and reconstruction.

III. FINANCES.

The Council has set apart Sexagesima Sunday as the day on which the subject of Social Service should be brought before the members of the Church, and their offerings received on its behalf. With a view of aiding the clergy in this work literature was distributed through all the Parishes and Dioceses in the Dominion, both in 1917 and 1918. On the latter occasion there were sent:

- (1) A letter to the Bishops.
- (2) A letter to the Clergy.
- (3) A pamphlet, entitled "Appeal, Apportionment, and the Place and Scope of Social Service."

In response to these appeals the Treasurer received in 1917 \$2,288.35. The returns are not yet complete for 1918, but show a considerable advance on the previous year. It is estimated that at least \$7,000 are required for the work in its present stage. Much more will be needed as the work expands. From the response that has already been made, it is confidently hoped that all that is required will be forthcoming when to the printed page will be added the living voice and the organizing power of a General Secretary.

The report of the Hon. Treasurer as to the financial returns for 1917 is already in your hands, having been distributed in connection with the report to the Diocesan Synods. An Appeal was also issued before Sexagesima and envelopes distributed to contain the offerings of the people. An interim report is presented herewith, as follows, together with the Financial Statement, as published already :

FINANCIAL STATEMENT.

STATEMENT OF RECEIPTS AND DISBURSEMENTS, DEC. 31ST, 1917.

RECEIPTS.		DISBURSEMENTS.	
Diocese of Algoma.....	\$ 22 58	Social Service Council of	
" Athabasca.....	6 15	of Canada	\$ 250 00
" Caledonia.....	20 00	Printing.....	289 10
" Calgary.....	57 25	Envelopes.....	135 70
" Cariboo.....	9 60	Postage, Shipping Expenses	
" Edmonton.....	15 65	and Sundries.....	156 77
" Huron.....	493 91	Deputation expenses.....	46 00
" NewW'minster	37 26	Bulletin (Prof. H. Michel,	
" Niagara.....	147 42	Editor).....	350 00
" Nova Scotia..	9 80	Bulletin Printing, etc.....	762 54
" Ontario.....	184 49	Balance on hand.....	298 24
" Ottawa.....	220 19		
" Quebec.....	108 07		
" Rupert's Land	93 55		
" Saskatchewan	35 58		
" Toronto.....	790 09		
" Yukon.....	13 00		
Per Archdeacon Ingles,			
balance old account .	3 00		
Interest.....	20 76		
	<hr/>		<hr/>
	\$2,288 35		\$2,288 35

J. M. McWHINNEY, Treasurer.

Audited and found correct, March 26th, 1918.

R. A. WILLIAMS

COUNCIL FOR SOCIAL SERVICE.

FINANCIAL STATEMENT, SEPTEMBER 10TH, 1918.

RECEIPTS.

Balance forward from 1917.....			\$ 298 24
	Allotment.	Received.	
Diocese of Algoma.....	\$169 20	\$ 93 35	
“ Athabasca.....	14 00	.....
“ British Columbia.....	72 00	49 65	
“ Caledonia.....	37 60	50 00	
“ Calgary.....	54 00	24 10	
“ Cariboo.....	4 00	.....
“ Edmonton.....	42 40	43 50	
“ Fredericton.....	235 00	148 45	
“ Huron.....	854 40	536 50	
“ Keewatin.....	23 20	8 95	
“ Kootenay.....	117 40	76 95	
“ Mackenzie River.....	9 40	.....
“ Montreal.....	752 00	27 22	
“ Moosonee.....	28 20	23 54	
“ New Westminster.....	140 00	60 30	
“ Niagara.....	470 00	402 75	
“ Nova Scotia.....	470 00	138 56	
“ Ontario.....	375 60	168 29	
“ Ottawa.....	460 60	222 87	
“ Qu'Appelle.....	211 40	.....
“ Quebec.....	382 20	332 66	
“ Rupert's Land.....	282 00	155 62	
“ Saskatchewan.....	117 40	146 81	
“ Toronto.....	1,664 00	848 60	
“ Yukon.....	14 00	20 00	
	<hr/>	<hr/>	3,578 67
	\$7,000 00		
Interest.....			7 71
			<hr/> \$3,884 62

DISBURSEMENTS.

Sexagesima Appeal :		
Printing.....		\$336 50
Envelopes.....		92 40
		<hr/> \$ 428 90

Bulletin :		
Printing.....	\$611 23	
Editor.....	770 00	
Other Expenses.....	67 67	
	<hr/>	\$1,448 90
Printing Reports.....		42 00
Travelling Expenses.....		19 80
Sundry Expenses.....		22 84
		<hr/>
		\$1,962 44
Balance on hand.....		\$1,922 18
		<hr/>
		\$3,884 62

J. M. McWHINNEY,
Treasurer.

September 10th, 1918.

IV. HISTORY.

1. United States.

Social Service has not sprung suddenly upon the scene full-fledged like Minerva from the brain of Jupiter. Rather is it the result of years of preparation. It has arisen from increasingly unsatisfactory social conditions, and a gradual awaking to the need of action in the premises. In this, as in many other matters, we are only following in the wake of our greater neighbor to the south, whose social development is probably one generation ahead of ours. In the older, primitive days, before evil had become embedded in the social organism, Social Service was carried on mainly by individual effort and in a spasmodic and inefficient manner. But with the advent of modern industrialism have come the unwholesome accompaniments of our advanced civilization—overgrown cities, congested populations, overcrowding, unemployment, pauperism, sweating, white slavery, commercialized vice, the slum, the foreign colony, the combine, the trade union, the lock-out, the strike *et id genus omne*. Good men began to open their eyes to the awful condition of the submerged tenth and to feel that it was treason against God to fold their arms and allow those evils to fester in their midst to the undoing of both Church and State. Such men as Washington, Gladden, Josiah Strong and Richard T. Ely began to raise their voices, but like John the Baptist they were voices crying in the wilderness. It was possible to make the statement that you could count on your fingers the clergymen who took any interest in the labor problem. Gradually, however, men here and there became imbued with ideas of Social Service, and the contagion quickly spread to the

Churches. The subject began to be discussed in Bible Classes, Study Groups, Men's Clubs, Social Unions, Chautauquas and Church Conventions, and the movement began to spread like wild-fire. The Y.M.C.A., with praiseworthy foresight, entered wholeheartedly upon the work and, as a consequence, drew into the rank of its workers many of the more eager and progressive church members, not to the credit or to the advantage of the churches. In 1908 the Federal Council of the Churches of Christ in America, representing 30 to 40 non-Roman Communions, including the Protestant Episcopal Church, was formed and at once adopted the following declaration which has become the watchword of the main part of organized Christianity in the United States :

“To us it seems that the churches must stand :

1. For equal rights and complete justice for all men in all stations of life.
2. For the right of all men to the opportunity for self maintenance, a right ever to be wisely and strongly safeguarded against encroachments of every kind.
3. For the right of workers to some protection against the hardships often resulting from the swift crises of industrial change.
4. For the principle of conciliation and arbitration in industrial dissensions.
5. For the protection of the worker from dangerous machinery, occupational disease, injuries and mortality.
6. For the abolition of child labor.
7. For such regulations of the conditions of toil for women as shall safeguard the physical and moral health of the community.
8. For the suppression of the sweating system.
9. For the gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.
10. For a release from employment one day in seven.
11. For a living wage as a minimum in every industry, and for the highest wage that each industry can afford.
12. For the most equitable division of the products of industry that can ultimately be devised.

13. For suitable provision for the old age of the workers and for those incapacitated by injury.
14. For the abatement of poverty.

To the toilers of America and to those who by organized effort are seeking to lift the crushing burdens of the poor and to reduce the hardships and uphold the dignity of labor, this Council sends the greeting of human brotherhood and the pledge of sympathy and help in a cause which belongs to all who follow Christ."

This ringing declaration, which may be called the first social creed of any large part of Christendom, surely marks the beginning of a new era in the history of Modern Christianity and Civilization.

2. *Protestant Episcopal Church.*

It is with pardonable pride that we observe that our Sister Church in the United States, the Protestant Episcopal Church, was one of the pioneers in the work of Social Service.

As far back as 1887 the Church Association for the Advancement of the Interests of Labor (C.A.I.L.) was organized and was the first Society to study social problems in the light of the Incarnation. In 1890 Labor Day services were instituted for the Sunday preceding. In 1901 the Society petitioned the General Convention to recommend the organization of Diocesan Social Service Commissions, which petition was granted. Eighteen of these Commissions existed in 1910, which have since increased to 80.

The Girls' Friendly Society was the earliest organization in the Church distinctively for Social Service. Started in England in 1872, it soon spread to the United States. Throughout all its departments the social ideal was developed, but in 1906 a department for Social Service was inaugurated. Under its auspices boarding houses for girls and lunch rooms for business girls have been established in many of the principal cities of the Union.

Other Social Service agencies are the Church Mission of Help, to reach and rescue wayward girls; The Society for Social Advance, to discourage migration from the country to the city; and the Church Socialist League, which consists of Church people who accept the principles of Socialism.

Thus was the Church gradually prepared for the appointment in 1910 of the Joint Commission on Social Service, and its

reappointment on a permanent basis in 1913. Its scope was defined in the following resolution: "To study and report upon industrial conditions; to co-ordinate the activities of the various organizations existing in the Church in the interest of Social Service; to co-operate with similar bodies in other Communion; to encourage sympathetic relations between Capital and Labor; and to deal according to their discretion with these and kindred matters." In the matter of organization it has secured the appointment of Social Service Commissions in each of the eight Provinces into which the Church has been divided and in eighty of the Dioceses, five of which now employ paid executive or field Secretaries. In the matter of literature, it has issued no less than twenty-five publications, mainly pamphlets and reports. In doing this it has been enabled to carry the message of Social Service to the whole Church in the United States. Its most important task, however, has been the study of social problems and the training of men and the maturing of policies that will bring, in due time, an effective remedy to many of the evils that now afflict the land.

3. *Canada.*

A similar development has been taking place in Canada, though strictly in keeping with our own needs and means of action. In the early years of the century the Methodist Church organized a special department of Temperance and Moral Reform which, by rallying to its support the moral and religious forces of the land, did a work of nation-wide importance. A few years later those forces were banded together in an independent organization known as the Social Service Council of Canada. The Council officially represents the Church of England, the Methodist, Presbyterian, Baptist and Congregational Churches, the Evangelical Association, the Salvation Army, the Canadian Purity Education Association, the Christian Men's Federation of Canada, the Y.M.C.A., the Y.W.C.A., the W.C.T.U., the National Council of Women, the National Council of Provincial Sunday School Associations, and the Canadian Council of Agriculture. The Primate and the Prime Minister are Hon. Presidents, Rev. Dr. Tucker, President, W. H. Wiggs, Esq., one of the Vice-Presidents, and Archdeacon Ingles a member of the Executive Committee. It has formed Provincial Branches in Ontario, New Brunswick, Nova Scotia, Prince Edward Island, Manitoba, Saskatchewan, Alberta, British Columbia and Newfoundland. The Bishop of Toronto is President of the Ontario

Council, Canon Vernon of that of Nova Scotia, and Canon Smart of that of Newfoundland. It is proceeding with the task of organizing local branches in all the larger centres of population. It has recently appointed a General Secretary, under whose wise and able guidance it is likely to become an immense power for good in the Dominion.

It has given a new social ideal and ambition to the Canadian people. It has brought and held together the most diverse forces in fellowship and co-operative effort for the public good. It has widely leavened the lump of public sentiment through inspiring Social Service Congresses. It has founded and demonstrated the worth of Social Surveys and Exhibits. It has secured many amendments to the Criminal Code for the general good. It has greatly restricted both the white slave traffic and commercialized social vice. It has secured the censoring of moving picture shows in all the provinces. It has taken a large share in the suppression of the traffic of strong drink for beverage purposes. It has almost wholly suppressed the traffic in indecent, corrupting, or salacious literature, pictures and plays. It has outlawed and largely put a stop to child labor for profit. It has helped in securing the establishment of Labor Departments and Bureaus. And it has assisted in obtaining the enactment in several Provinces of Workmen's Compensation, and other laws ameliorating the condition of the toilers.

As an illustration of its educational work, special reference may be made to the Congresses referred to above. In 1914 it inaugurated the first National Social Service Congress ever held in Canada in which it secured the co-operation of the leading public men and public bodies, and the treatment by experts of the most vital issues that now confront the Nation. Then it organized similar Congresses in all the Provinces of the Dominion, in which vital national and local questions were discussed, and through which the message of Social Service was carried through the length and breadth of the land. Resolutions were passed at all these Congresses and forwarded to the Governments of the Dominion and the Provinces. It is not unlikely that those resolutions, representing as they did the mature conviction of multitudes of the best and most earnest people of the land, may have had a decisive influence in securing the three important measures of Dominion-wide Prohibition, Woman Suffrage and the Abolition of the Patronage System. The Council is now engaged in carrying on a more intensive work of education in smaller centres, by which

it is hoped to reach every man who takes an interest in the welfare of the Country.

Such a work would not have been possible without the help of the well-organized departments of Social Service and Evangelism of the Methodist Church, and of Social Service and Home Missions of the Presbyterian Church, that generously placed their Secretaries at the disposal of the task. All the units in the Council owe a great debt of gratitude to Rev. Dr. Shearer and Rev. Dr. Moore in this connection. It is a matter of sincere congratulation to us that we are now in a position to co-operate with those powerful bodies on something like equal terms.

4. Church of England in Canada.

The Council for Social Service was called into being by the enactment of Canon XIV. of the General Synod held in Toronto in September, 1915.

A preliminary meeting of the Council was held in Toronto May 3rd, 1916, at which a temporary organization was formed and a Committee appointed to prepare a memorandum to be submitted at the autumn meeting, which was held in Montreal, October 18th, 1916. This meeting was largely attended and the Primate presided. The memorandum was submitted by Rev. Dr. Tucker, and 5,000 copies were ordered to be printed. In due course an Executive Committee was appointed, consisting of the Bishop of Huron (Chairman), the Bishop of Toronto, the Bishop of Ontario, Archdeacon Ingles, Archdeacon Dobbs, Dr. Tucker, Hon. Richard Harcourt, Dr. C. H. Thomas, and Dr. Matthew Wilson. Archdeacon Ingles was appointed Hon. Secretary and Mr. J. M. McWhinney, Hon. Treasurer. The following were also appointed to represent the Church of England at the Social Service Council of Canada : Dr. Tucker, Archdeacon Dobbs, Archdeacon Ingles, Rev. Dr. Renison, Rev. Dr. Miller, Chancellor Boyce, Dr. Matthew Wilson, Mr. W. H. Wiggs, and Prof. Michel. Another meeting of the Council was held in Ottawa in September, 1918, and the Executive has held ten meetings. Much preliminary work has been accomplished and preparations made for future action.

The Council has felt from the beginning that the appointment of a General Secretary is of vital importance to the work. No very substantial progress can be looked for till such an official is appointed. Delay in the matter has been due mainly to two

causes : (1) Social Service has not engaged any very large share of the Church's attention in the past; the field of choice, both from among the clergy and the laity, is necessarily limited. (2) The offerings of the Church on Sexagesima Sunday, 1917, scarcely justified the Council in incurring the necessary liabilities. It is very sincerely to be desired that the Council may see its way to make a suitable appointment at its next meeting.

It has been found in practice that the terms of the Canon constituting the Council hamper the Executive Committee unduly in its approaches to the Government. An amendment will be proposed that will give it the needed relief and still restrict it within the bounds of safe and cautious action. As much of the action of the Council has reference to women and their status in the Community, it is strongly felt that some provision should be made whereby the Executive, or the Council, or both, should enjoy the benefit of the advice and co-operation of women of experience in Social Service. It is thought that the best way to secure that end would be to empower the Council to co-opt 12 members and to appoint two on the Executive, or such a number as in its judgment may seem desirable and practicable. An amendment will be moved to the Canon accordingly.

In order to extend the work of the Council to the Province, the Diocese and the Parish, the following addition to Canon XIV. will be duly moved :

10. The Council shall have power to organize Provincial, Diocesan and Local Branches.

(a) A Provincial Branch shall consist of the Metropolitan, who shall be *ex officio* chairman, and of the Bishops of the Province, and of the delegates elected to the Council by the Synod of each Diocese in the Province, together with such other members as the Provincial Synod shall decide. The Provincial Branch shall meet at such time and place and elect such officers as it may determine, and shall present a report annually to the Council and to the Provincial Synod at each regular meeting thereof.

(b) A Diocesan Branch shall consist of the Bishop, who shall be *ex officio* chairman, and of the members elected by the Synod to the Council, together with such other members as the Synod may determine. The Diocesan Branch shall have power to organize local branches and shall be subject primarily to the Diocesan Synod, to which it shall present an annual report, which, as adopted by the Synod, shall be the official report of the Branch for the year, and shall be transmitted as such without delay to the Council and to the Provincial Branch of the Council.

(c) A Local Branch shall consist of the clergy or clergyman and such other members of the Church as may be deemed advisable. In places where there are two or more churches, the Local Branch shall consist of the clergy, together with representatives from each parish or mission, selected at a joint meeting of all the congregations in the place, the number and the composition of the Local Branch to be determined at such joint meeting. Every Local Branch shall work in harmony with the Diocesan Branch, to which it shall send an annual report.

In order to give fuller expression to the Social Service ideal in our public worship, it is recommended that a selection of prayers and hymns of service, or consecration to service, and of brotherhood, be compiled and printed for distribution throughout the Church.

V. CONCLUSION.

In an imperfect world like ours, the Social Fabric will always be more or less subject to flaws. Our present social organization must be very imperfect when it produces such an abundant harvest of evils and abuses. And those evils affect the moral and spiritual as well as the physical life of the people. It is clearly the duty of the Church to do what in it lies to help to correct those evils and abuses, and to strike, as far as possible, at the root of the causes that produce them. The Kingdom of Heaven can only be set up on earth at that price.

But it must always be borne in mind that the Church has to do with men rather than institutions, and many of the evils and abuses that grow rank in our midst are the result of false ideals and conceptions of life and of society in the minds of men. Our modern civilization had come to rest upon three main pillars, each of which had its base on the sand, each of which was out of harmony with nature, as well as Christianity, with the law of God written in the reality of things as well as in the Bible—Individualism, Competition, Materialism.

(1) *Individualism.* Individualism naturally leads to selfishness, and selfishness is the root of all evil. It is true that the call of God is to the individual, that training in principle and character is the result of individual effort, and that the Service of God and of man is the outcome of individual choice. The individual, therefore, has an essential place in all moral and spiritual life. Hence, the first question of God in human history is, "Adam, where art thou?" But man never can be an isolated individual.

The very child is born a member of a family, and adults live and thrive in their relations one toward another. The basis of human life is social, not individual. Hence, the second question of God in human history is, "Cain, where is thy brother Abel?" Society is a body of which we are all members and in which no man lives to himself and no man dies to himself. The individualistic ideal of life is in open conflict with the laws of God and of Society. And the Church, which is the witness of God in the world, is itself a Society and the Sacraments are social rites, Baptism being membership in a body and the Holy Communion the fellowship of a brotherhood. The Church must, in its message to these latter days, give a new emphasis to the old teaching that men are brethren and that we are members one of another.

(2) *Competition.* In a world disordered by sin it has been possible for scientists to teach that nature is red in tooth and claw, and that its fundamental law is the survival of the fittest; it has been possible for philosophers and social economists to teach that ruthless competition is the law of the world and that men and nations should buy in the cheapest market and sell in the dearest, regardless of all human considerations. But that this law of the jungle is impossible in human affairs has been proved by the fact that, in the heyday of our civilization, when learning and science and progress had attained their highest mark, our industrial life had reached the stage of practical civil war, and our international relations were overwhelmed by the greatest catastrophe of the ages. To save itself from total ruin, civilization is being driven to put co-operation in the place of competition in industrial life and, in international life, to put a league of free nations, to guarantee peace and justice and freedom to the world, in the place of the blonde beast, the mailed fist, the will to power and the State a law unto itself. The divine ideal is not a nature red in tooth and claw, but "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together and a little child shall lead them." And the Church, which is itself a brotherhood, must, in its message to these latter days, give a new emphasis to the old teaching of sacrifice and of service, of mutual helpfulness and abounding love.

(3) *Materialism.* Modern civilization, notwithstanding its Christian name, had largely become materialistic. It had acquired a wonderful mastery over the forces of nature and had made art, science and even learning subservient to its secular purposes. It looked upon wealth as the *summum bonum* of life

and was not over scrupulous as to how it was acquired or how it was expended. And the love of money, of pleasure and of self, the mark of the falling away of the latter days, led directly to a relaxation of the moral fibre and to widespread forgetfulness of God and neglect of His Word, His Day and His House. And this, in turn, led inevitably to the great war, in which civilization itself is in danger of being overwhelmed. If material things be the chief good, and if there be no God in the world and no restraint of moral law, why should not German militarism flout all the so-called laws of God and man and make the nations tributary to its purposes. And so the great catastrophe stands out as God's judgment on a materialistic civilization. The Word of God teaches, on the other hand, that man is a son of God, that Heaven, not this world, is his true home, and that he cannot live by bread only, but by every word that proceedeth out of the mouth of God. Our material wants are few and can be easily satisfied. "Having food and raiment, let us be therewith content." Our highest enjoyments are not in material things. "We brought nothing into this world, and it is certain we can carry nothing out." The Church, which is the representative of God on earth, must, in its message to these latter days, give new emphasis to the old teaching—"Labor not for the meat which perisheth, but for the meat which endureth unto everlasting life. Whosoever drinketh of this water will thirst again, but whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up unto everlasting life."

The Church must make a new orientation of its duties and its resources. Every member of the Church must somehow be enlisted for active service and reckon himself a steward of the manifold Grace of God. And Social Service must take its place by the side of Missions and the religious training of the young. The present condition of the world constitutes a trumpet call to greater concentration on all that concerns the welfare of man—social, moral and religious. That Church will win the allegiance of the modern world that can best respond to the need of the times. For did not Christ say, "I came not to be ministered to, but to minister"—and that to the bodies as well as to the souls of men? And does not the human soul, naturally Christian, respond in the words of Terence, *homo sum et humani a me nil alienum?*

All of which is respectfully submitted.

R. P. RUPERT'S LAND, *President.*

RESOLUTIONS.

1. The General Synod heartily endorses the action of the Government in seeking to restrict and eventually to abolish the liquor traffic and calls upon all patriotic citizens to uphold its hands in this matter.

2. The General Synod strongly urges that, wherever necessary and practicable, there be established some substitute for the saloon, to meet the social needs of the men in the community.

3. The General Synod heartily commends all wise efforts put forth to combat the white slave traffic, commercialized vice and venereal disease ; it strongly recommends the establishment of preventive and rescue homes in all large centres of population ; and it strongly urges that the young be discreetly and reverently taught to keep themselves pure in thought, word and deed.

4. Inasmuch as the feeble-minded are the main sources of pauperism, vice and crime in all communities, the General Synod would call upon Governments and all in positions of authority to protect the feeble-minded and, as far as possible, to remove the cause of the evil from our midst.

5. The General Synod heartily commends the Canadian Government on its courageous action in the abolition of the patronage system in the Civil Service and sincerely trusts that it will continue in that course until the public services are entirely freed from all taint of patronage and graft and are placed on a thoroughly efficient and economical basis.

6. Because the child is the most important asset of the State, the General Synod would call upon the clergy and churchmen generally to co-operate with every movement on behalf of child welfare and the improvement of the living and working conditions of the people.

7. Recognizing the fact that wholesome play fills a large and essential place in the proper development of the young, the General Synod strongly recommends, wherever practicable, the establishment of supervised public playgrounds.

8. In view of the unsatisfactory relations that too often exist between Capital and Labor, the employer and employed, the General Synod would urge the clergy and members of the Church to give special study to industrial conditions with a view to their improvement and to industrial problems with a view to their eventual solution in the Spirit and according to the teachings of the Lord Jesus Christ.

9. Inasmuch as a very large portion of Canada must ever remain of an agricultural character, rural problems should engage the earnest attention of patriotic citizens ; special efforts should be made to retain the farming population on the land by relieving the monotony of farm labor, by promoting scientific and intensive farming and by improving the social conditions of rural life. The General Synod is strongly of the opinion that the clergy can take a very helpful part in this movement.

10. Realizing the fact that our soldiers, after spending several strenuous years amid the excitement and publicity of the military life, will not readily settle down to the quiet and monotony of country life on the farm and in the village, the General Synod would urge on the clergy and church members the importance of trying to make their churches and communities centres of social life so as to meet, in a measure at least, the social needs of the soldier on his return to his native place.

11. Recognizing to the full the power of the press to shape public opinion, the General Synod hails, as one of the most encouraging signs of the times, the treatment by the secular press of important public issues in a profoundly serious and religious spirit, and it looks hopefully forward to the day when all the organs of public opinion in the land will increasingly use their influence on behalf of all that is true, honest, just, pure, lovely, and of good report.

12. That this General Synod of the Church of England in Canada approves of the action of the Social Service Council of Canada in seeking further amendment of the Criminal Code in the following directions, viz.:

- (1) Making adultery and lewd cohabitation criminal offences.
- (2) Raising the age of consent to at least sixteen years and the age of seduction to eighteen years, and at the same time the insertion of a clause which will give protection to the boys up to the same age and in the same way as it will protect the girls.
- (3) The protection of female employees in general against seduction by employers.
- (4) The striking out in sub-section 2 the following words, viz., "and has no visible means of support," so that sub-section 2. will read :

"When a male person is proved to live with or to be habitually in company of a prostitute or prostitutes, or to live in a house of prostitution, he shall, unless he can satisfy the Court to the contrary, be deemed to be living on the earnings of prostitution."

VII.

REPORT OF THE COMMITTEE ON THE STATE
OF THE CHURCH

To the General Synod of the Church of England in Canada :

Your Committee beg to submit the following Report of the State of the Church throughout the Dominion (1) in Statistical Form, showing the particulars gathered from all our Dioceses, with but one exception for the three years since last General Synod ; (2) the Reports received from the four Ecclesiastical Provinces under the jurisdiction of the General Synod ; with statements somewhat in detail from the different Dioceses.

The value of reliable statistics can hardly be overestimated, in any study of a subject which they illustrate or elucidate ; or in connection with the work of any organized Society. And yet the very word is sufficient to cause many a jibe and sneer. It is said for instance that you can prove anything by statistics. And as long ago as Shakespeare's day he makes his Hamlet say :

"I once 'did hold it as our statist do,
A baseness to write fair."

In these days of increased efficiency in every department of public life the Church can ill afford to give statistical information a low place in her estimate of her work. And although our work is spiritual, and much of it beyond mortal ken, and while the principle must be ever kept in view that it is ours to obey God's call, and to do our duty, leaving the results with Him, yet there are certain facts of experience which are in evidence, and which furnish us sometimes with encouragement, and sometimes with warning.

Statistics have at least this virtue, that they have to do with facts, with their careful collection, with their numerical statement, with their tabulation for purposes of comparison, illustration and information. It need never be, not should it be what Carlyle once called "the dismal science," in his reference to social science. And it is not in vain, if it serves no better purpose than that described by the same Carlyle, where the crabbed satirist speaks of the judicious man, as one who "looks at statistics, not to get knowledge but to save himself from having ignorance foisted upon him." There are few probably amongst us who would say with Goschen : "I have a passion for statistics,"

for to many minds they are as dry as dust. But the thoughtful mind will soon realize that properly used, when reliable, and applied with the same methods, they furnish means for comparison, which otherwise would be wanting. The first precaution is to be certain of your facts, the second to be sure that you are comparing the same thing. It is through some such system that information grows and results emerge. The dangers which lurk in the comparative method may be met by the exercise of greater care, and by giving more thought to the subject matter.

We need not go far for an illustration of the unreliability of statistics to the gathering of which, or to their printing, sufficient thought has not been given. They may be found possibly in every Diocese, but so glaring is the instance of the large and important Diocese of Toronto that it may be used as an illustration of the difficulties your Committee had to meet, without making an invidious distinction. The information furnished was not in tabular form, but in the shape of Year Books from which facts were to be gleaned. In the year 1916 the number of Baptisms returned was 16,424, which would represent a truly marvellous birth-rate from a Church population of 103,930. But for purposes of comparison the number returned in 1917 of 4,094 is most mystifying, and not less so from the fact that the Church population shows a marked decline to 99,455, which while a very considerable number, furnishes no reason for a loss of 12,330 baptisms in this premier Diocese. And what are we to make of the great decline in the number of marriages which in 1916 were returned as 2,184, but fell in 1917 to 1677? There are other items which may not offer the same difficulties in the way of explanation. For instance, in 1916, the 218 churches in the Diocese were valued at \$2,827,745, while in 1917, although the number had dropped to 216, they were valued at \$3,091,784. The student of political economy would find no difficulty in solving this problem. The solution lies upon the surface. It was due to the constant rise of real estate values in Toronto.

Your Committee has but one object to serve in drawing attention to these evident errors, the first of which is probably a printer's error, and that is to secure more carefully prepared statistics in the future, from every Diocese in the Church.

The Church population of the Dominion was given at the last census as amounting to 1,043,017, upwards of a million souls. There are many reasons given, which we need not discuss here, for the fact that a large number of our people are not given as parishioners in the returns made by our clergy in their reports

to the various Synods. And we must all acknowledge that it is not creditable to a Church which possesses the best possible means of reaching her people in our parochial system, when it comes to this that the supreme body of the Church has to confess that her statistical returns only account for some 65% of her whole Church population. Here is a problem connected with the State of the Church, requiring the most careful study and consideration.

In 1915	the Church population was returned as	.....	684,773
In 1916	“ “ “ “	.....	662,920
In 1917	“ “ “ “	.....	651,801

These figures, which are based on official returns, are sufficient in themselves to arouse the Church to a greater sense of responsibility. It may be that they are faulty, in that a number of clergy have failed to furnish their Diocesan authorities with full and complete information. Or again, it may be due to the large number of Churchmen at the front. But if the fault lies in the lack of proper pastoral oversight, it may well cause great concern, and searching of heart. The decreases are most conspicuous in the following Dioceses, viz.: Nova Scotia, 3,569; Toronto, 13,466; Quebec, 4,291; Huron, 1,884; Algoma, 4,007; Ottawa, 1,600; Saskatchewan, 3,253; Qu'Appelle, 7,250; Kootenay, 1,526; Edmonton, 1,000.

The position of the Christian ministry in the Church is one of great importance at all times, but more especially under war conditions. The question of primary importance is surely this: What is the working strength of the Clergy in the Canadian Church? The statistical returns furnish the only available answer:

In 1915	the number returned was	.....	1765
In 1916	“ “	.....	1738
In 1917	“ “	.....	1724

There is disclosed a gradual decline in numbers, due largely, if not altogether, to the demands of the war upon our young manhood; but nevertheless the fact must be faced that the Church is greatly undermanned and means should be taken to find a remedy. The splendid patriotism of our young Churchmen in responding to the Empire's call, would doubtless find a similar answer, if the call of our great Captain of Salvation were understood by our young men.

In 1915 the number of Deacons ordained was 80, and of Priests, 72.

In 1916 the number of Deacons ordained was 51, and of Priests, 52.

In 1917 the number of Deacons ordained was 52, and of Priests, 57.

There appears to be no reliable information in regard to the number of Clergy who have come to us, either from the Mother Church, or from sister churches of our Communion, and this information is necessary before it is safe to make deductions as to the possibility of our Canadian Church providing from within her own borders for the work of the ministry. It is generally recognized that we fall far short in this particular.

The Church makes wise use of Lay Help, but we are unable to give the full number of Lay Readers, the Dioceses of Huron, Columbia and Cariboo having failed to furnish the numbers necessary for our purpose.

In 1915 the number of licensed Lay Readers was.....	651
In 1916 " " " "	658
In 1917 " " " "	648

The number of Church buildings is a fair index of the Church's development and progress. In the year 1750, there was only one Church building, in what is now the Dominion of Canada, viz., St. Paul's Church, Halifax, the nearest Church to it being at Portsmouth, New Hampshire.

In 1915 the number of Churches was.....	2689
In 1916 " " " "	2722
In 1917 " " " "	2780

It would be interesting to know the number of Parsonages or Rectories, but as three Dioceses, viz., Montreal, Mackenzie River, and Caledonia, do not furnish these returns, we can only give the number approximately.

In 1915 there were 1037 Parsonages, valued at \$2,553,615 00
In 1916 " " 1066 " " 2,712,244 00
In 1917 " " 1066 " " 2,712,244 00

The number of Sunday Schools in 1915 was..... 1797
(No returns from Mackenzie River)

The number of Sunday Schools in 1916 was..... 1917
(No returns from Mackenzie River, Caledonia and Cariboo)

The number of Sunday Schools in 1917 was..... 1868
(No returns from Mackenzie River)

- The number of Officers and Teachers in 1915 was . . . 14,104
(No returns from Mackenzie River and Caledonia)
- The number of Officers and Teachers in 1916 was . . 13,598
(No returns from Mackenzie River, Caledonia
and Cariboo)
- The number of Officers and Teachers in 1917 was . . . 13,980
(No returns from Mackenzie River)
- The number of Sunday School Scholars in 1915 was . . 148,282
(No returns from Mackenzie River and Caledonia)
- The number of Sunday School Scholars in 1916 was . . 145,870
(No returns from Mackenzie River, Caledonia and
Cariboo)
- The number of Sunday School Scholars in 1917 was . . 146,573
(No returns from Mackenzie River)
- The number of Baptisms in the year 1915 was . . . 28,885
(No returns from Athabasca and Mackenzie River)
- The number of Baptisms in the year 1916 was 39,242
(No returns from Athabasca and Mackenzie River)
- (There is probably a printer's error in the returns from
Toronto, and if instead of 16,582 we take a normal
figure of say 4,900, the proper total would be 27,660)
- The number of Baptisms in the year 1917 was 25,066
(No returns from Athabasca and Mackenzie River)
- The number Confirmed in the year 1915 was 13,408
(No returns from Mackenzie River and Caledonia)
- The number Confirmed in the year 1916 was 10,625
(No returns from Mackenzie River, Caledonia
and Cariboo)
- The number Confirmed in the year 1917 was 13,271
(No returns from Mackenzie River, Caledonia
and Cariboo)
- The number of Marriages in 1915 was 13,262
(No returns from Athabasca, Mackenzie River
and Caledonia)
- The number of Marriages in 1916 was 10,238
(No returns from Athabasca, Mackenzie River,
Caledonia and Cariboo)
- The number of Marriages in 1917 was 8,543
(No returns from Athabasca, Mackenzie River
and Cariboo)

It is difficult to understand why there should be such a falling
off in the number of marriages, and such a marked decline in

every year, as it is generally understood that there has been an increase in the marriage rate since the beginning of the war.

The number of Burials in 1915 was 12,682
(No returns from Athabasca, Mackenzie River
and Caledonia)

The number of Burials in 1916 was 13,073
(No returns from Athabasca, Mackenzie River,
Caledonia and Cariboo)

The number of Burials in 1917 was 14,614
(No returns from Athabasca, Mackenzie River and
Cariboo)

The returns received from our different Church Universities and Colleges are so meagre in character that your Committee are unable to present an adequate report of their present condition and future prospects. The reports do not come direct to us, but are made by Diocesan authorities as a rule and having no specific information, they are unable to furnish those particulars which are of real interest. For instance, five Universities and Colleges are reported for the whole Dominion, and ten theological Colleges, with 143 Arts students and 102 Divinity students, but as there are no returns of the number of students in Toronto, in Montreal, in Columbia and in New Westminster in any faculty, the figures for the whole have no value, while no Arts students are given for Saskatchewan, and no Divinity students for Quebec. There is the same lack of information in evidence in regard to Church Schools for Boys and Girls. We have no information in regard to Toronto with its large and prosperous Church Schools, none from Niagara, we are not even given a hint of the existence of Ridley College; Quebec informs us that there is a Church School for Boys, but is silent in regard to numbers and development, the result being that upon this all-important subject we have no clear and satisfactory information to place before Synod, while the study of the statistical forms will only lead to disappointment.

The contributions for Church Objects in 1915 were as follows:
Within the Parish, \$2,012,203.05; within the Diocese,
\$652,070.35; beyond the Diocese, \$173,212.29. Aggregate,
\$2,875,906.94.

The contributions for Church Objects in 1916 were as follows:
Within the Parish, \$2,057,901.23; within the Diocese,
\$185,193.26; beyond the Diocese, \$117,940.00. Aggregate,
\$2,506,003.12.

(No returns from Qu'Appelle, Caledonia and New Westminster.)

The contributions for Church Objects in 1917 were as follows :

Within the Parish, \$1,842,339.47 ; within the Diocese, \$233,659.77 ; beyond the Diocese, \$65,080.38. Aggregate, \$2,296,695.14.

(Partial returns from Toronto, showing probably \$130,000 less than the actual amount returned for the year before, and \$7,000 less than in 1915, thus making the figures for the Diocese of no value, and throwing the total for the Dominion into confusion. No returns from Athabasca, Mackenzie River and Caledonia.)

The contributions for Missions in 1915 were as follows :

Diocesan, \$141,226.89 ; M.S.C.C., \$160,844.82 ; Aggregate, \$302,795.71.

The contributions for Missions during 1916 were as follows :

Diocesan, \$143,307.65 ; M.S.C.C., \$157,004.84 ; Aggregate, \$299,312.49.

The contributions for Missions during 1917 were as follows :

Diocesan, \$138,433.98 ; M.S.C.C., \$163,902.61. Aggregate, \$302,336.59.

(There was no report from Quebec for the three years covered, nor from Mackenzie River ; no report from Caledonia for 1915-16 ; no report from Cariboo for 1916-17.)

The grand total (with the exceptions above mentioned) for 1915 was \$3,178,702.65 ; for 1916, \$2,805,315.61 ; for 1917, \$2,603,939.73.

ECCLESIASTICAL PROVINCE OF CANADA.

This Ecclesiastical Province contains the four eastern civil Provinces of Canada. They are all vitally connected with the development of the Dominion. Here our beloved Church was first planted and here she still continues to exercise an influence far beyond the mere numbers enrolled in any census, either of Church or State. The gateways to the life of the Dominion are all here. And Canada, with the largest seaboard of any country in the world must ever have a maritime outlook. We are called, as a Church, to minister to a large sea-faring population. The industrial activities which are pulsating through our national life are much in evidence here. Agricultural and lumbering interests claim a large portion of our population. The mines give employment to large numbers of men. There is vast variety of employ-

ment in field and orchard and forest, on sea and river and lake, in factory and workshop ; and to the Church the call is clamant to meet all sorts and conditions of men in their varied spiritual and moral needs.

The future of the Church in Eastern Canada will be determined in large measure by (a) the effect of immigration, and (b) the effect of decrease in population through the removal of our English-speaking people owing to the incursion of French Roman Catholics.

(a) *Immigration.* It is certain that Canada's policy concerning immigration after the war will be radically different from the haphazard method—or lack of method—of the past. In the future immigrants will be *selected, distributed and supervised* until they are well established. There will necessarily be close co-operation between the Federal and Provincial Governments and special attention will be paid to the development of the agricultural resources of the country.

The three Maritime Provinces, which have so much in common in the way of natural resources and interests in general, should unite in the effort to secure the large number of agricultural settlers necessary for the successful operation of the small farms and uncultivated lands suitable for such farms with which these Provinces abound. The great majority of English people of this class are of our Communion, and a policy that will result in the occupation of our vacant lands will undoubtedly lead to the occupation of the vacant pews in our churches. The Church must prepare for this influx, and show energy in searching out the newcomers and making them realize their privileges and responsibilities as members of the Church in Canada.

(b) *Decrease through removals.* For some years past two civil provinces of the Ecclesiastical Province of Canada have been a field for the operation of a shrewd and aggressive policy on the part of the French Roman Catholic Church. In certain selected districts whenever a farm is placed on the market by English-speaking owners, the French Roman Catholic Church secures it for one of her own race and faith. As a result the district becomes in time overwhelmingly French-Canadian, and the steadily decreasing minority of English people become more and more out of their element and less disposed to remain. This resultant tendency towards removing elsewhere is greatly increased where there are children, who as a rule are not taught the French language and have little in common with the French children. For

this reason many of our parishes have been—and others are being—most seriously depleted.

To stop the leak two courses of action are possible. *First*, we should, in this respect, formulate some sound policy for conserving our Church population by securing English farms for a succession of English people. We have been altogether too supine in the past, and in consequence have lost some of the richest agricultural districts in Canada. We must develop initiative and resourcefulness if we are not to lose more. *Second*, we should develop a sound educational policy, by which our children will have all the advantages which obtain in larger districts, where the population permits greater facilities for the development of the child life. The real problem is to obtain a sound English education amidst conditions where the majority of the people are alien in religion and race. But the duty is none the less clear to protect the interests of minorities. This is an English-speaking country and our first duty in the interests of both religion and citizenship is to secure the training of all our children in their mother tongue. If, in addition to an adequate knowledge of English, they acquire a working knowledge of French in communities where it is widely spoken, well and good; this removes a handicap often in social and business life; but our chief concern must ever be the conservation of those British ideals which have meant so much for the freedom of the race.

Diocese of Nova Scotia.

The following indications of progress during the past three years may be mentioned in connection with the Diocese of Nova Scotia.

(a) The payment of the debt on the Cathedral of All Saints, Halifax. The opening of the building on September 3rd, 1910, at the time of the Bicentenary Commemoration in connection with the Canadian Church is still fresh in the memory of hundreds of Churchmen throughout the Dominion. The payment in 1916 of the debt of \$40,000 remaining upon it made its consecration possible and the building was dedicated to Almighty God on November 1st, 1916.

(b) While an increase in the offerings of the people for missionary purposes does not necessarily mean growth in the spiritual life, it generally does indicate such a growth, and it is worthy of note that during the last three years the offerings of the people in the Dioceses of Nova Scotia for extra Parochial Missionary Purposes exceeded those of the previous three years by \$28,000.

(c) The advance movement for the increasing of the Capital Fund by \$125,000 and the saving of the ancient University of King's College to the Church now shows the sum of \$78,000 subscribed, of which \$27,000 has been paid. In the raising of the new endowment the Churchmen of the Diocese of Nova Scotia are being freely assisted by those of the Diocese of Fredericton, to which the College also belongs, and which has proportionate representation on the Board of Governors.

The state of the Church in the Diocese at the present time is fairly good in spite of war conditions and the terrible disaster which befell the See City of Halifax on the 6th of December last. This great disaster affected every Church in Halifax and its neighborhood. Three churches were entirely destroyed by the explosion and all the others will require extensive repairs, amounting to many thousands of dollars. The Relief Commission has not, as yet, made a settlement with the Church corporations, but has advanced as loans certain sums for temporary and other repairs. The Church bore her part nobly in ministering to the stricken people, of whom a large proportion belonged to our Communion. The spirit of Christian unity was much in evidence amongst all Christian bodies. And the disaster itself caused a wave of Christian charity to flow towards our stricken capital city, as large and free-flowing as it was wide and generous.

The question of finance in connection with the rebuilding and work of repair on the Church properties in the area where the results of the explosion were felt the most, is still one of difficulty, as the Halifax Relief Commission has not made a settlement of the claims for losses sustained. In a few instances they have made advances for repairs, in others loans have been effected, but in other cases no satisfactory arrangement has been reached. It is understood that, as St. Mark's and Emmanuel Churches were completely destroyed, that they will be restored. An effort is being made to reach an understanding with the Commission. In the meantime the working force of the Church has been greatly lessened owing to the fact that for over eight months the following Churches were not available for public worship: St. George's, Trinity, St. Mark's, Christ Church, Emmanuel, and for a portion of the time St. Matthias'.

The monetary loss upon the Churches injured is very large, reaching the sum of \$180,000, and to this must be added the serious loss of revenue as well.

The following estimates were made by Mr. Henry Roper, one of the most prominent builders in Halifax, and a man thoroughly conversant with all the conditions.

Estimates of S. M. Brookfield & Co., of losses on Halifax Churches :

All Saints Cathedral.....	\$ 8,000
St. Paul's Church.....	8,000
St. George's.....	25,000
Trinity.....	42,219
St. Mark's.....	61,747
Christ Church.....	14,100
Emmanuel.....	10,400
Preston.....	500
Church of England Institute.....	3,000
Spryfield.....	300
Bedford.....	500

\$173,766

St. Matthias' (estimate by Messrs. Thomson and Theakston)..... 7,500

\$181,266

The following additional amounts have been reported to the Archbishop of Nova Scotia, by the Rector of St. Mark's, being the appraisalment made by the architect employed by St. Mark's Parish :

Additional—St. Mark's.....	\$ 17,253
“ —St. John's.....	3,000
“ —St. James'.....	1,200

Making a total loss of.....\$ 202,719

To this must be added :

- Church Furniture.....
- Temporary repairs.....
- Loss of revenue while churches were uninhabitable.....
- Loss of financial means by members.....

The policy laid down by the Halifax Relief Commission is to advance loans to parishes at the rate of 6% interest up to 60% of the appraisalment made by the Commission. The Archbishop has been informed by a leading contractor of large experience that

the cost of building is now from 50% to 60% higher than at the time the appraisement was first made. This feature also emerges, that under the City Building Regulations, the buildings to be erected must be of a more substantial character than when the original buildings were first erected.

The situation is therefore one of extreme complexity and abounds with difficulties. The amount reported to the Church Committee of the total loss of our Church buildings is \$202,719; 60% of this amount is \$121,631, leaving a balance unprovided for of \$81,087.60, and in this connection, the great advance in the cost of building must be taken into account.

The pressing need of the present is that of men, more men, for the Sacred Ministry, men better equipped therefor, men better paid therein.

Special efforts are being made to raise the minimum stipend of every clergyman within the Diocese to \$1,000. What success will result from these efforts remains to be seen.

Diocese of Quebec.

In attempting to report on the state of the Church in the Diocese, one can only be guided by the data at hand and evidences of a visible nature, and even upon these it is often very difficult to form a right and unbiassed judgment.

During the last three years the war has been playing a very important and, no doubt, a very far-reaching part in the life of our people, but what that influence is it is as yet difficult to estimate.

In some respects our people seem to have been moved by the war and all that goes with it, but at the same time there are signs which would seem to indicate that they have not yet understood its purpose or been really awakened by its Visitation and its Divine purpose.

There is still much laxity and indifference in religious matters and much glaring evil, as our political, civic and domestic life only too clearly show. On the other hand it is felt by many that there is a very real spiritual awakening taking place in the hearts and private lives of many of our people and that what often looks like an increase of evil is not in reality the creation of more or of new evils, but rather the disclosure and revealing of old ones through the exigencies of the war.

As we look for signs of progress in the Diocese we find many things by which we are encouraged and for which we thank God.

One unmistakable mark of progress during the past three years is the ever increasing spirit of self-sacrifice on the part of the people. In spite of the many pressing demands of the war our Church contributions generally have been well maintained and, in some instances, even better than before the war.

Points of progress during the last three years.

Special Missions have been held during the past three years in the Diocese in connection with the war, which proved of incalculable help and inspiration, both to the clergy and people. These Missions were held under the direction of the Bishop of the Diocese, who issued a special letter to all the members of the Diocese on the "Spiritual Call of the War" and sent out a number of special pamphlets, books and prayer cards to be distributed during the Missions.

A new feature which augurs well for the future is the marked interest which has recently manifested itself in the development of our Church Summer Schools. This year our Diocese had more representatives at the Lennoxville School than in any previous year.

The salaries of the clergy have been raised from \$800 to \$1,000 per annum as a minimum and a further effort is now being made by the Diocesan Board and the congregations through the introduction of the Duplex Envelope System in all the Missions, to raise the salaries to a minimum of \$1,200 as soon as possible.

A central and commodious building has been purchased as a Diocesan "Church House," where the business of the whole Diocese is done and important documents kept.

A strong Committee on Social Service has been appointed by the Synod to co-operate with the Council for Social Service in carrying out the objects of the Council. The duty of this Committee will be to carry the influence and objects of the Council for Social Service into every Parish and Mission in the Diocese.

Last year every congregation was assessed for Sunday School purposes on the same basis as for M.S.C.C. and in consequence the whole of the S.S. apportionment was not only raised but considerably exceeded in support of the S.S. Commission.

Another point of progress is the noticeable increase in the attendance at the services of the Church.

The state of the Church in the Diocese at the present time.

Going through a trying period owing to war conditions. Difficulty of providing the clerical ministrations in all the missions, so many priests of the Diocese having gone overseas.

There is also some difficulty in maintaining the same activities and organizations in parishes and missions owing to the removal of so many of our male members overseas, to munition factories or other calls of the war.

The pressing needs of the present.

The Bishop feels most keenly the urgent necessity of sending two priests to the Labrador Mission and two priests to the Magdalen Islands, where at the present time there is only one priest in each Mission, with its people inaccessible and scattered.

It has long been felt by the Bishop, the clergy and the laity that a travelling Archdeacon, or some other person with authority, should be appointed who could give his whole time to visiting the parishes and missions in the Diocese and who from personal observation would be in a position to report to the Bishop on existing needs and conditions. Such an agent could do much towards stimulating both clergy and laity and bring all parishes and missions into closer touch with the Bishop and all Diocesan organizations.

An increase in the stipends of the clergy is one of the most pressing needs of the present, otherwise the Church is bound to be brought face to face with a very serious difficulty in getting men for Holy Orders. Higher motives, of course, should actuate men to enter the Sacred Ministry, but if the Ministry means a denial of the bare necessities of life, then it is bound to detract men from its ranks.

A truer realization on the part of all of increased Church support is essential if the Church is to do her work. A strong lay committee to visit all parishes and missions on an educational campaign to arouse and to educate would do much toward solving this problem. When once our people are convinced of the need of their offerings and their personal services they will respond, and what is often wanted is not a clerical, but a "Layman's Argument and Point of View" to convince another layman.

Another long-felt need in a Diocese such as our own is an improvement in our rural Sunday Schools. Much help has been given to our city Sunday Schools, but very little organized attention has been given to our rural Schools.

The outlook for the future.

The outlook for the future is not bright, owing to the diminishing number of English families in rural districts. Every year farms held by English people are sold and bought at once by French Roman Catholics, and often these are the very best farms to be had. On the other hand the increasing number of pulp and paper industries, especially in the St. Maurice district, is bringing a good number of Church people into the Diocese.

After the war English immigrants may come to the Eastern Townships in greater numbers. Some organization ought to be set on foot at once to induce them and make it possible for them to settle in our midst.

Report of the Diocese of Quebec on "Statistics and the State of the Church"

STATISTICS.

	1916	1917	*1918
Number of Deaneries	8	8	8
" Church Families	4,935	5,255	4,083
" Souls	22,244	23,457	17,953
" Baptisms	763	818	528
" Confirmed	450	650	374
" Marriages	241	206	140
" Burials	549	482	375
" Communicants	8,698	8,738	5,704
" S.S. Scholars	3,348	3,293	2,547
" S.S. Teachers	350	357	282

FINANCIAL.

	1916	1917	1918
Amount raised for Parochial Objects	\$89,116.88	\$92,337.68	\$73,737.13
Amount raised for Diocesan Objects	9,307.72	7,627.88	14,445.13
Amount raised for Extra Diocesan Objects	16,318.40	17,392.03	10,104.44
Total	\$114,743.00	\$117,357.59	\$98,287.36

* The Report for 1918 is only a partial summary, as a number of returns were wanting. It cannot be relied upon as a full statement of the state of the Church.

Diocese of Montreal.

First, the progress of the Diocese during the last three years has been entirely in the City and suburbs of Montreal, where the Church has opened up several small congregations.

Second, the Church in the country parts, especially in the Eastern Townships, is steadily decreasing in number, owing to the English people selling their property to the French Roman Catholics, and this has necessitated the combining of missions.

Third, the present need for the moment is the increase of the stipends of the clergy, and more money for the purposes of Church extension.

Fourth, the outlook for the future is bright on the Island of Montreal and on the south of the St. Lawrence, as the English population is increasing. The present number of clergy on the roll is 145.

Diocese of Fredericton.

The Diocese of Fredericton comprises the civil Province of New Brunswick, with a total population of 351,889 according to the last census. At the same date the Church population, according to the census, was 41,767. From the clergy reports the total Church population is given as 31,322. Even allowing for some few parishes which made no report, it would seem that there is a serious discrepancy between the census returns and the returns of the clergy in this matter. Several reasons have been put forward for this discrepancy and they may well account for it. (1) It is said that when the census is taken some families who do not attend the services of the Church of England are entered as belonging to the Church of England. (2) It seems to be the custom of many of the clergy to enumerate only as members of the Church in their respective parishes those who attend the services of the Church, while in most parishes there are families who are nominally Church people, but who do not attend the services. These two facts, if facts they are, may well account for the difference between the census returns and the numbers given by the clergy.

The northern part of the Diocese is largely populated by French Roman Catholics and what increase there is in population is largely in these counties. There has been no increase to speak of in the numbers of the Church of England people, or among the other religious bodies.

In 1916 the number of communicants in this Diocese was 9,624, while this year the number reported is 10,730. In 1916

the number of clergy engaged in active parochial work was 73 ; this year the number is 67, six less than three years ago. This is accounted for by the fact that several parishes are vacant at the present time. This does not mean, however, that these parishes are not receiving the ministrations of the Church, as they are ministered to by the Canon Missionary and his assistant. The vacancies are caused by the condition of the times and the difficulty of securing clergy and divinity students. In 1915 the amount contributed for parochial purposes was \$95,513.60 ; for the present year the amount is \$86,832.20. In 1915 the total of contributions for Missions (Diocesan and M.S.C.C.) was \$15,094.58 ; for this year the amount is \$14,610.09. At the meeting of the Synod in April last steps were taken to increase the stipends of the missionary clergy, the present schedule providing that a deacon shall receive a minimum stipend of \$800 ; a priest, during the first five years, a stipend of \$900 and a house ; after five years' service a stipend of \$1,000 and a house.

Our most pressing need at the present time is an increase in the number of clergy, in order that the vacancies may be filled, and a resident clergyman provided for each parish and mission. Several members of our clerical staff have responded to the call of the war and are serving as Chaplains at the front or in England.

In the year 1908, the year of the Pan-Anglican Congress, an effort was made to raise money sufficient to endow a Missionary Canonry as a memorial to the late Bishop Medley, first Bishop of the Diocese of Fredericton. In that year the capital of the fund was increased to \$13,241.62. The capital of this fund has since been increased to a sum of \$18,777.21, and it is hoped in the near future to complete the amount necessary for the full endowment of the memorial.

The Diocese of Fredericton is largely a missionary diocese, much of the work of the Church being done in sparsely settled country districts. Outside of Fredericton, with a church population of some 1,700 souls, and St. John with a church population of some 10,000, and Moncton with a church population of some 800, we have only three or four small towns and villages.

Unless it is by means of immigration there does not seem to be much prospect of an increase of Church membership in the near future.

ECCLESIASTICAL PROVINCE OF RUPERT'S LAND.

The whole Church in Canada will look forward with interest to the proposed celebration in 1920 of the Centenary of the

founding of the Church in the great North West. The 10 Dioceses of this great Province are preparing to commemorate, with deep thankfulness to Almighty God, this great event fraught with such tremendous consequences to the Dominion. They remember, with gratitude, the lives and the labors of the spiritual pioneers who laid so wisely and well the foundations of the Church in what was then a great, lone land.

The chief event marked is the missionary journey of the Rev. John West, who left Gravesend on May 28th, 1820, sailed by way of the Orkney Islands to York Factory, which he reached 14th August, holding his first service on Sunday, 20th August. He reached Fort Douglas on the 14th October, a place very near the present site of the Cathedral and College of St. John in the City of Winnipeg.

From that day to this there has been a succession of faithful and true men who have carried on the work of Christ's Church in this great land, an empire in itself. The North West of Canada has had a long line of missionaries of the apostolic type, men full of faith and the Holy Ghost, men who have abounded in good works and in self-sacrificing effort for Christ's cause. There are names connected with the early history of the Church in this vast Province, which will be kept in perpetual remembrance.

The total Church population reported for the Ecclesiastical Province is 307,752, a gain of 63,693 over 1911, or a gain of 26 per cent. The civil population is given as 1,725,223. In this vast land there are 435 clergy at work, assisted by 329 licensed lay readers, in 781 churches and 779 outstations. There are 454 Sunday Schools, with 2,400 teachers and 25,795 scholars. There are three Theological colleges. At the outbreak of the war there were 103 students in these institutions. Almost to a man these students flocked to the colors.

The Indian problem is one of the greatest with which the Church in this Province has to deal. The estimated Indian population of the Dominion in 1917 was 105,998, and the number is gradually increasing. The returns show that 20,183 are definitely identified with our Church. In the Province under review there are 14 Indian Boarding Schools, with 621 scholars, and 59 Indian Day Schools, with 1,435 scholars. The fostering care of our missionaries and teachers is making itself felt, and there are evidences of their good work to be found everywhere. But we need a larger number of missionaries and an increased staff of teachers. And the warning note has been raised that "Unless the Church is capable of still greater efforts, the energies

and resources of other Communion will take from us the first place which those before us have striven to hold among the Indian races."

The number of Churches returned in 1914 was 623, with some 306 parsonages; to-day there are 781 churches and 381 parsonages. One crying need is that of assistance in the erection of churches and parsonages in the newer districts.

The chief need, however, is that of living agents, of men to carry the Good News far and wide, and to bring the ministrations of the Church to the people. Of the 483 clergy in the 10 Dioceses at least 20 per cent. have gone forth to war, some as Chaplains, others in various branches of the service, especially in the Medical Corps.

On this subject the Archbishop of Rupert's Land says: "The chief need at present is that of clergymen to occupy the various missions which are vacant, and money for extension work, and especially for building churches."

The Bishop of Calgary says: "Parochial and Diocesan progress cannot be thought of while so many of our clergy are away. With increased self-support and substantial assistance from outside great developments are possible."

The Bishop of Saskatchewan says: "Unless our clergy and our funds are greatly multiplied our Church will be left behind, and the present zeal and life will die down. I need more clergy, more students in the College and more money in the treasury. The anxiety because of insufficient workers and revenue is pressing."

The Bishop of Keewatin says: "Our most pressing need is good men to fill Indian and Eskimo missions, and at least one for a difficult and struggling white mission."

The Bishop of Moosonee says: "We need clergy for our Indian and Eskimo work."

The Bishop of Qu'Appelle says: "It has been necessary to attach to the nearest missions or rectories during the war no fewer than 13 missions with their outstations. Since 1916, with the addition of these 13 organized missions, it is estimated that there are about 40 sparsely settled districts in the Diocese still calling for the ministrations of the Church. Our call for assistance, in the way of men in Holy Orders and money, is loud and pressing."

The Bishop of Athabasca says: "The pressing needs of the present are for Indian workers possessed of an enduring missionary spirit, which will not grow restless in a life of monotony, or weary

in well-doing. Ordained men, or men ready to be ordained, are needed among the white population."

The Bishop of Edmonton says: "It seems impossible to write reports of progress. During the last three years we have been struggling to keep alive with 23 or 24 clergy to do the work of 35, who were too few for the task, and to try and talk about progress seems impossible."

Statistics.

These figures include the Dioceses of Rupert's Land, Moosonee, Saskatchewan, Athabasca, Qu'Appelle, Calgary, Keewatin, Edmonton, and Yukon. No reports from Mackenzie River.

Clergy on the Roll.....	444
Licensed Lay Readers.....	339
Self-Supporting Parishes.....	139
Central Parishes or Stations.....	424
Outstations.....	779
Churches.....	793
Parsonages.....	394
Communicants.....	36,379
Sunday Schools.....	462
Teachers.....	2,423
Scholars.....	26,085
Total amount contributed for all purposes in the last fiscal year.....	\$637,024 52
For M.S.C.C.....	\$18,437 84
For Diocesan Missions.....	\$40,575 98
For Church Objects.....	\$571,994 76

Population.

Much time and care has been expended to provide a statement with regard to population, and mere estimates have been avoided as far as possible.

The census of the Prairie Provinces in 1916 furnishes definite information of the Federal Provinces of Manitoba, Saskatchewan and Alberta at that date. For the North West Territories and Yukon the census of 1911 was used, but the figures for the remaining portion of the Ecclesiastical Province of Rupert's Land being the portions of the Dioceses of Keewatin and Moosonee in the Federal Provinces of Ontario and Quebec, have been subjected to an estimate in order that a total might be given. The figures are as follows:

1916. females.	Province of Manitoba :	294,609 males,	259,251
	Total population,	553,860.	
1916. females.	Province of Saskatchewan :	363,787 males,	284,048
	Total population,	647,835.	
1916.	Province of Alberta :	277,256 males,	219,269 females.
	Total population,	496,535.	
1916.	Total population of the three Prairie Provinces		1,698,230
	Total population of the North West Territories		18,481
	Total population of Yukon		8,512
	Total population of Diocese of Keewatin		27,500
	Total population of Diocese of Moosonee		25,000
	Total population of Province of Rupert's Land		1,725,223

Population of Principal Religious Communions :

Province of Manitoba :	
Anglican	107,150
Methodist	71,391
Presbyterian	122,174
Roman Catholic	97,005
Greek Church	48,480
Province of Saskatchewan :	
Anglican	97,816
Methodist	98,365
Presbyterian	129,019
Roman Catholic	122,242
Greek Church	33,702
Province of Alberta :	
Anglican	76,275
Methodist	77,659
Presbyterian	91,216
Roman Catholic	80,647
Greek Church	28,853
Total for the three Provinces :	
Anglican	281,241
Methodist	247,415
Presbyterian	342,409
Roman Catholic	299,894
Greek Church	111,035
North West Territories :	
Anglican	6,812
Methodist	2,745

Presbyterian.....	56
Roman Catholic.....	4,962
Yukon (1911) :	
Anglican.....	2,199
Methodist.....	405
Presbyterian.....	1,603
Roman Catholic.....	1,849
Greek Church.....	169
Diocese of Keewatin (estimate) :	
Anglican.....	9,500
Diocese of Moosonee (estimate) :	
Anglican.....	8,000
Total number of Church people in the Province of Rupert's Land :	
1916.....	307,752
1911.....	244,059
Gain.....	63,693
Gain per cent.....	26 per cent.

The reports from individual Dioceses are, in the main, encouraging, and the information given will be of interest to the whole Church.

Diocese of Rupert's Land.

1. *Particular points of progress during last three years.*

(a) The general financial position of a large number of parishes has very greatly improved. Old debts have been removed and new ones not undertaken.

(b) Clerical stipends have been increased and a system inaugurated whereby payments have been regular and arrears avoided. Many congregations now appear to realize the importance to themselves of providing the clergy with an adequate income.

(c) All missionary appeals have met with generous and hearty response and the Diocese has been able to meet every need.

(d) The motor car has been very generally adopted by the rural clergy as a means of locomotion, thereby affording economy in labor and time and providing a means of ministering to congregations in a larger area.

(e) A large body of lay readers have voluntarily conducted the services of the Church, under the direction and guidance of

the Archdeacon, in those parishes and missions rendered temporarily vacant by clergy on leave.

(f) Many congregations have displayed a complete understanding of the times ; and have accommodated themselves to the conditions occasioned by the war, accepting without complaint or criticism fewer services and the offices of a lay ministry.

(g) The Indian work in the Diocese has progressed with more satisfactory results. The Shaker heresy has been practically overcome by the persistent effort of the Church, and the Indians continue to display a faithful allegiance to the Church and an affectionate esteem for the ordinances of religion, not too frequently found in more enlightened spheres.

(h) Although the last three years have been years of war, and consequently years of grave anxiety and constant care, yet we confidently believe that "the good hand of our God being upon us," we have succeeded and not failed ; and, we have carried on.

2. *The state of the Church in the Diocese at the present time.*

(a) *Spiritually*, the condition of the Diocese has never appeared better, the war providing many contributory causes. We have given freely and reaped bountifully. We have given our men and found our souls. A humble spirit has been the reward of a breaking heart.

Everything in this life has its counterbalance and to the war may be attributed a renewal of the right spirit and a real revival of righteousness.

Congregations are everywhere good, harmony prevails and the spirit of peace appears already to be abroad in the land.

(b) *Materially*, the state of the Church in the Diocese affords ample cause for profound gratitude. As aforesaid, progress has been made in every department, success has attended every effort and, financially, the Diocese stands secure.

The consolidation of certain Christian bodies in various districts in the Diocese gave rise to an alarm which subsequent results have done much to dispel.

3. *The pressing needs of the present.*

Not many more men, for conditions do not warrant their permanent employment ; nor more money, for we have enough and the prospects are fair, but we need a spirit of lofty optimism that looks beyond the heaviness of the night and already sees the joys of the morning.

The present necessity reveals several features :

(a) The demand for a high standard of efficiency in the clergy.

(b) The call for definite religious instruction in the Sunday Schools and sound gospel teaching from the pulpits.

(c) The summons to Canadian youth to awaken to the call of the ministry.

4. *The outlook for the future.*

The future has in store grave problems and weighty responsibilities, unusual in their form and laden with tremendous consequences, but if the Church is ready to do her share in the re-establishment of the world upon the best and surest foundations, then the outlook for the future presents a noble task and a fitting reward.

5. *As at 1st July, 1918.*

Number of Clergy.....	133
Stipendiary Lay Readers.....	10
Honorary Lay Readers.....	100
Churches.....	204
Vicarages.....	83
Central Parishes or Stations.....	106
Outstations.....	188
Self-supporting Parishes.....	53
Total amount raised for all purposes in last fiscal year.....	\$288,342 00
Amount raised in last fiscal year for M.S.C.C.....	\$7,616 97

Diocese of Saskatchewan.

1. *Progress during the last three years.*

It is impossible to make much progress during the war. The absence of laymen injured both lay work and finances. The absence of clergy and students prevented extension work. Yet progress there has been in some branches of work in self-support. The many calls of the nation for service and self-sacrifice have had a good effect. People are learning to give some time and work to national needs and to do the same for their Church. In some cases the appeals for funds for various purposes arising out of the war have decreased the Church contributions, but in other cases people have learned that they can give more to their

Church. Increased prosperity of the farming community has also led to greater contributions. Possibly the sorrows and anxieties of the war have also led the people to gather more frequently for the worship of God, and in this Diocese in several parishes there have been special mission weeks and days which have left permanent blessing behind. The W.A. specially has made wonderful progress in every way. There is also a decided increase in the number of self-supporting parishes.

(2) The present state of the Church may be gathered best from the answers to the other questions. The Diocese is alive, and the number of earnest Churchmen apparently larger, but the anxiety because of insufficient workers and revenue is pressing.

(3) The pressing needs at present are more clergy, more students for the College and the missions, and more money in the treasury to meet the present expenditure and to be prepared for increased stress at the end of the war.

(4) The outlook is hard to draw in a few lines. As our men return and the rural population grows, the demand on the Church for counsel and inspiration and leading will be great. Unless both our clergy and our funds are greatly multiplied our Church will be left behind and the present zeal and life will die down. Much also will depend upon the religious or spiritual condition of those who return or come to settle here.

(5) I cannot estimate the number of Churchmen who have enlisted. Guess-work figures are worse than useless. My clergy say their congregations have been decimated and generally it is the best or most active who have enlisted. But 14 (*i.e.*, 20 per cent.) of my clergy and 34 (*i.e.*, 85 per cent.) of my students have enlisted as chaplains, combatants, or in the A.M.C.

(6) Clergy on roll are 75, including 14 on military service. Stipendiary lay readers and students, 39, including 34 on military service. Honorary lay readers about 10. Central parishes, 126, with 204 outstations also. Self-supporting parishes, 24. Total amount raised for all purposes in last year, \$71,745. Amount raised last year for M.S.C.C., \$2,447.

Diocese of Calgary.

In February, 1916, the Bishop said, in his address to the Synod, "44½ per cent. of the soldiers from Alberta are Churchmen." With the departure, at that time, of so many of our very best, including a number of the clergy of the Diocese who went

as Chaplains, or as members of the Army Medical Corps, Parochial and Diocesan progress cannot be thought of. The loss of so many supporters of Church work in a Diocese which has but one parish with a small endowment, while all the rest necessarily depend upon—the self-supporting wholly and the others in part—the free-will offering of the people, has quite materially, in a few instances, reduced the number of our self-supporting parishes.

In several cases, by linking up parishes, the work has been carried on, but in a few cases Churches have been closed. During 1914 five churches were built and dedicated; in 1915 the number was one; in 1916 one; and in 1917 three. Splendid help has been given to the clergy by a number of honorary lay readers.

In 1916 it was found necessary to close the Bishop Pinkham Collegiate School. St. Hilda's Ladies' College, a collegiate school for girls opened several years ago, has gone on without a break. Steady progress has been made with Indian education and Indian mission work on the Blackfoot, Blood, Peigan, and Sarcee Reserves. Ex-pupils from the Blood Indian Boarding School have gone to the front and have given an excellent account of themselves, one, Lieut. Albert Mountain Horse, having made the supreme sacrifice.

Many signs point to a very considerable influx of settlers into all parts of Alberta at the close of the war. The progress of the Church in this Diocese, as well as the daughter Diocese of Edmonton, points most hopefully to great and rapid developments as soon as, by increased self-support, as well as by substantial assistance from outside for laying foundations, all parts of these Dioceses co-operate for the advancement of everything for which our Church stands.

The following statistics are given: Number of clergy, 48; number of churches, 80; number of parsonages, 41; self-supporting parishes, 22; stipendiary lay readers, 1; honorary lay readers, 30; central parishes, 60; outstations, 50; estimated number of Churchmen enlisted, 8,000 to 10,000; Total raised in last fiscal year, \$75,185.78; amount raised for M.S.C.C., \$1,282.50.

Diocese of Edmonton.

It seems almost impossible to write reports of progress. During the last three years we have been struggling to keep alive. With 23 or 24 clergy to do the work of 35, who were too few for the task, and to try to talk of progress seems impossible. If we have gained anywhere it has been to lose elsewhere. The most satisfactory thing is that we have managed to keep things going

as well as we have, and that we have succeeded at least in keeping clear of debt.

At the present time three important centres are still vacant—Leduc, Wetaskiwin and Ponoka, while Innisfree and Viking and the surrounding districts are still waiting to be occupied. In the district for which the Edmonton Mission is responsible no progress can be made. We are just managing to visit most Missions once a month, and of course no progress is possible under such conditions.

During the past six months we have lost two of our senior clergy for reasons of health, and now Archdeacon Webb is compelled to leave us on account of family reasons. The loss to the Diocese in these men will be tremendous, especially at this time.

As to our present needs : There is, first of all, the Bishopric Endowment to be raised, a problem which does not seem easy of solution. The fund ought to be raised by the Canadian Church without any appeal outside. But this does not seem possible at present. And of course there is the pressing need of men, common to every Diocese.

As to the future, there can be no question. The opportunity is here. We only need the men and means to take advantage of it. What may the Church not accomplish in a country unhampered by traditions ? The outlook is most favorable.

It is difficult to estimate the number of Church members who have enlisted. One battalion mobilized here with 620 Anglicans out of a total strength of 1,336, two other battalions included 900 Anglicans out of a total strength of 1850, but it is difficult to arrive at any reliable estimate. Probably not less than 7,000 of our Church members are overseas.

At the time of writing we have 25 clergy at work and 5 at the front. There are 10 lay readers, of whom 2 are paid and 2 are overseas.

There are about 52 churches, with over 40 additional out-stations. Six self-supporting parishes.

Total amount raised for all purposes in last fiscal year, \$41,000 ; for M.S.C.C., \$905.

Diocese of Athabasca.

1. During the last three years there has been considerable extension in the Agricultural Districts, real consolidation taking place throughout the whole country.

2. The state of the Church in the Diocese at the present time is growing numerically, financially, and in spiritual power.

3. The pressing needs of the present are for Indian workers possessing enduring missionary spirit which will not grow restless in a life of monotony or weary in well-doing, especially if the results of their labors be delayed.

More ordained men, or men ready to be ordained, are needed among the white population.

The maintenance at full strength or increase of present financial support from the missionary funds of the Church.

4. In the older work of the Diocese—that is, the Indian—the outlook is very hopeful if the present degree of work can be properly supported. There is not a large scope numerically for extension. Amongst the white settlers in agriculture and commerce there is an ever-increasing sphere for the activity of the Church, and one very important prospect is that of settlements of returned soldiers. At present their arrival, although not considerable in number on any one train, is continuous. Many of them are taking up land.

Fields for employment are developing, not alone in agriculture, but in extensive fisheries on the Lakes, lumbering, and in the search for oil. The railways are very busy and only the lack of men and materials delay their further advance.

5. It is difficult to estimate the number of Churchmen who have enlisted, but, regarding for the purpose those who availed themselves of opportunities to attend the services of the Church, the total probably would reach between 400 and 500.

6. Clergy, 11, besides 3 serving with the Forces, 1 being killed in action; stipendiary lay readers, 2; honorary lay readers, 6 (the greater part of the stipendiary and honorary lay readers are away on active service with the Army); churches, 30; clergy residences, 14; central stations, 13; outstations, 50; self-supporting parishes, 0; the total amount raised for all purposes is \$2,500 approximately; total of amount of apportionment paid to M.S.C.C. is \$373.

Diocese of Moosonee.

1. In spite of the disastrous forest fires of 1916 there has been steady progress in the consolidation of the white missions and a slight advance in the extension of our Indian work, resulting in an increase of two clergy, 1,000 in Church population, 200 in confirmees, 200 in communicants, and \$10,000 in endowments.

2. There is a healthy condition in our White and Indian Missions, but an unsatisfactory one in our Eskimo work, chiefly owing to the impossibility of securing clergy under war conditions.

3. The pressing needs are parsonages for our White Missions and clergy for our Indian and Eskimo work.
4. The prospects are good. There is a growing interest in our work generally on the part of our self-supporting congregations, who are undertaking the support of weak missions and assistance to our Indian Boarding Schools.
5. The number who have enlisted is 300, of whom 200 are White and 100 Indian.
6. There are 18 clergy, 13 stipendiary lay readers, 10 honorary lay readers, 22 churches, 13 vicarages, 20 central parishes or stations, 40 outstations, 2 self-supporting parishes. Total amount raised in 1917 was \$10,754.15 ; for M.S.C.C. \$477.74.

Diocese of Keewatin.

1. Particular points of progress during the last three years : During the past three years there has not been any real extension in the Diocese of Keewatin, but rather a falling off in some respects owing almost entirely to the number of men (over 700) called overseas ; yet, in spite of this, there has come much more earnest effort and a much better response, especially in matters of finance, all parishes and missions, with one exception, having done better than before.
2. The state of the Church in the Diocese at the present time : The Church has grown steadily and is on a firmer and much stronger basis than ever before ; good, steady work is being done in all our missions and parishes, yet there is abundant room for improvement ; we cannot rest upon our oars.
3. The pressing need of the present : Our most pressing need are good men to fill two or three missions in our Indian and Eskimo work, and at least one good man for a difficult and struggling White Mission.
4. The outlook for the future : As regards the future it is impossible to say much except by way of speculation, but we can see no real reason why the work in the Diocese should not make good, steady advance, though for many years to come the growth must be, as it has been in the past sixteen years, very slow. The great thing especially needed for both Bishop and clergy alike and the great need for the people is patient perseverance in good works, fully assured that we, or they, shall reap in joy if we continue to sow in tears.

5. The estimated number of Churchmen who have enlisted, 750.

6. Number of clergy, 14; stipendiary lay readers, 3; honorary lay readers, 2; churches, 24; vicarages, 16; central parishes or stations, 18; outstations, 9; self-supporting parishes, 2; total amount raised in last fiscal year for all purposes, \$14,738.64; amount raised in last fiscal year for M.S.C.C., \$580.

THE CHURCH IN THE ECCLESIASTICAL PROVINCE OF BRITISH COLUMBIA.

Diocese of New Westminster.

The state of the Church, as reported from New Westminster, has been greatly affected by war conditions. The Bishop has been a chaplain at the front during almost the whole period under survey. There are a number of clergy serving in the same capacity, or performing other military duties. Every congregation in the Diocese has given its quota of men for active service, thus depleting the congregations and lessening the financial help needed to carry on the work successfully. The only means of carrying on the work was by a combining of forces. There are at work eight sets of combined parishes, where the conditions are entirely satisfactory and the work well maintained. The Columbia Coast Mission, in the face of enormous difficulties, continues to do its excellent work with, it is claimed, even greater efficiency than ever. The Mission to Orientals is developing and, it is hoped, will be greatly increased.

Diocese of British Columbia.

This Diocese has felt to a considerable degree the great strain of the present war. Many of our most prosperous parishes and missions have been about denuded of men. This is largely accounted for from the fact that many of the young men in these parishes came out direct from England and were among the first to respond to the call of the Mother Country when she needed help in her vindication of the freedom of the world. This applies especially to the missions of Quamichan, Cowichan, Duncan, and Somenos. The inevitable consequence is the struggle to maintain the Church services in these and other districts is very great. At the same time the people are nobly doing their best, but, even so, the clergy have had to suffer a diminution in their stipends.

the contributions to the various funds of the Diocese not being adequate to warrant the full stipend being paid as in the years before the war. The same condition is noticeable on Salt Spring Island, where we have three missions ministered to by one clergyman. Almost every available man among the inhabitants of the Island is overseas serving his King and Country. There is a large district comprised in the missions of Comox, Sandwick, Cumberland, and Courtenay, which for the past two years has been worked by the Ven. Archdeacon Collison, assisted by a Mr. Bolton, recently admitted to the Priesthood. In this district there is work enough, and more than enough, for three clergymen. The Diocese is a little undermanned from the fact that several of our clergy are serving at the front, chiefly as chaplains, and it is thought only right that places should be kept open for them when they return after doing their bit in the great world's struggle. The plan, therefore, of concentration has been adopted in many of our mission stations. At the same time good and effective work is being done—under difficulties, it is true. The Churches are, in many cases, better attended; the candidates for confirmation are well up to the mark of other years, and the number of communicants will bear favorable comparison with those of other years, notwithstanding the many who have left for the Front.

Diocese of Caledonia.

This Diocese contains a most sparsely settled people over a vast territory. The white population is about 10,000 and the Indians number some 6,000. The total Church population is given as 3,598. There are 15 clergymen and 7 lay readers at work in the Diocese. There is a very considerable foreign element, made up chiefly of Chinese and Japanese in the summer months. The work amongst the Indians has been carried on for many years and is of great promise.

Total population about.....	17,000
White population about.....	10,000
Indian population about.....	6,000
Japanese population about (much larger in summer)	723
Chinese population about (much larger in summer)	295
Total population, Church.....	3,598
Communicants.....	712
Easter Communion.....	251
Baptisms.....	117

5. The estimated number of Churchmen who have enlisted, 750.
6. Number of clergy, 14; stipendiary lay readers, 3; honorary lay readers, 2; churches, 24; vicarages, 16; central parishes or stations, 18; outstations, 9; self-supporting parishes, 2; total amount raised in last fiscal year for all purposes, \$14,738.64; amount raised in last fiscal year for M.S.C.C., \$580.

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Total population, Church.....	3,598
Communicants.....	712
Easter Communion.....	251
Baptisms.....	117

Marriages.....	53
Burials.....	61
Sunday Schools.....	20
Teachers, S.S.....	44
Scholars.....	539
Licensed Lay Readers.....	7
Native Catechists.....	11
Number of Churches.....	30
Value of Churches.....	\$43,385
Value of Parsonages.....	\$32,840
Value of Schools.....	\$9,400
Insurance on Churches, etc.....	\$31,700
No. of Clergymen.....	15
Salaries of Clergymen.....	\$17,700
Salaries of Lay Readers.....	\$900
Amount raised for Diocesan Mission.....	\$2,463
Amount raised for Parochial Needs.....	\$1,528
Amount raised for Extra Parochial Needs.....	\$700
Amount raised for Church Buildings.....	\$1,005

Diocese of Kootenay.

The report from Kootenay is to the effect that, while the Diocese made marked progress up to the year 1914, it has suffered since the outbreak of the Great War through the depleted ranks of the clergy, and by the temporary loss of the very bone and sinew of the congregations by the absence at the front of so many men. The missions are of enormous extent and tax our clergy to the uttermost in an effort to bring their ministrations to bear on the lives of the people. The present is a time of waiting, and of planning for development just as soon as opportunity offers.

Diocese of Cariboo.

This Diocese sends only statistics of the different parochial and missionary activities.

ECCLIASTICAL PROVINCE OF ONTARIO.

There are many outstanding questions that face the Church in this Ecclesiastical Province, amongst them a revision of the boundaries that would make the Ecclesiastical Province coterminous with the Civil Province.

The present state of things is a natural, historical development. In the days before Confederation and the railways, when

the main door of entrance into the North West was Hudson Bay and the chief people to be ministered to were the Indians, the natural centre of the work was the Red River Settlement. All the North Western Dioceses, as they were gradually formed, clustered round the City of Winnipeg. In the course of nearly a century strong ties of sentiment and of Ecclesiastical affiliation were thus naturally formed, ties which deserve not only the utmost respect, but also the most generous consideration. And as long as the boundaries of the Civil Province of Ontario were not permanently defined, and the Church Missionary Society was the mainstay of the Indian Missions, there were very strong reasons for the preservation of the *status quo*.

But in recent years the scene has completely changed. The extensive Dioceses of Moosonee and Keewatin and their White work lie mainly within the Civil Province of Ontario. Their See cities also are situated within the Province. They are most easily reached by means of the railways that run through the Province. The centre of gravity has been completely shifted so that their natural affinities and interests are now bound up with the Province of Ontario.

One of the main reasons for the formation of the Ecclesiastical Province of Ontario, as separate from the old Province of Canada, was to enable the Church to deal more effectively with the Government of Ontario on all matters of purely Provincial concern, such as the important matter of Education. It seemed to be invidious that Church people in Quebec and the Maritime Provinces should intervene in the domestic affairs of a neighboring province. Now the influence aimed at is greatly weakened and the object aimed at largely defeated because the Church in the Ecclesiastical Province represents only a portion of the Civil Province.

Another of the main reasons for the formation of this Province was to enable the Church to deal effectively with all its interests that lie within the Civil Province, *e.g.*:

1. One of the outstanding questions in Ontario, as elsewhere, is the sub-division of Dioceses. Algoma, Huron and Toronto are too large to be adequately administered by one Bishop. Algoma is a far-spreading Diocese, composed of several distinct parts and bordering on Keewatin, Moosonee, Ottawa and Toronto. It is evident that no rearrangement can fully meet the requirements of the case that does not cover the whole territory.

2. The Missionary question is always with us. Ontario's missionary field lies mainly in Algoma, Moosonee and Keewatin.

In addition to the grants of M.S.C.C., much fostering care should be bestowed on the weaker and needier districts by the older and stronger Dioceses. And yet two of these Dioceses lie outside the Ecclesiastical Province.

The memorandum furnished to the Committee on the State of the Church in Ontario states that it is not fitting to devote any more time to the consideration of statistics. The thing the Church must realize is that the world will never be the same as it was before the war, that she would not have it so if she could, and that she must prepare now for the world that will be after the war.

This Church of ours, so far as the rank and file know, has not made any survey of the situation, any forecast of the future, any preparation for the things to come, and but few alterations in method to deal with the changes, the evolution, now taking place.

It is felt that the Session of the General Synod should be primarily a War Session, that the fullest time and consideration should be given to war problems and that these, having been dealt with, other things should take their chance.

In England, early in 1918, a Church Council on War Problems, under the presidency of the Archbishops of Canterbury and York was formed to deal with problems arising during the war and demobilization. It is hoped that similar action will be taken in Canada by properly constituted authority.

Can it be denied that before the war and now our Church which claims to present the Catholic Faith in its most scriptural aspect, made and is making, so far as numbers in Ontario are concerned, an insufficient appeal and that she is not placing the Bride of Christ where she should be, in the forefront of the life of Canada ?

The Church in Canada does not begin to produce sufficient clergy for the ministrations due to her people. Is all well with a Church whose ministry does not attract the native born ?

Before the war was not Canada largely given over to materialism ? When the war started was she not beginning to taste the bitter fruit of land gambling, waste and extravagance ? How much did God enter into the daily lives of men ? How much did God count in business and industrial activities ?

In a word were not things so bad that the purging of the Great War was needed to bring men back to realize his dependence upon God and that God must be first on earth ? Is He first yet after nearly four years of war ?

What is the lesson of the war? Is it not that man should now see that the world run on man's lines is a place of savagery, a place for wild beasts, and that it will so continue unless and until the principles which our Blessed Lord brought down to us 1900 years ago are recognized as the rules upon which life must be conducted if life is to be worth living.

We hear much of change in character of services, much of elasticity, much of informality, some railing at Liturgical services. We are told of woeful ignorance (which we deeply deplore) of matters Christian among our Canadian soldiers at the front—and yet—and yet our Church's record for service in our overseas forces is the greatest and best of all religious bodies in Canada. What does this mean? Surely it means that, imperfect as are our efforts and practices, we have in our Liturgical Services, in our emphasis upon duty, in our constant prayers for the governing powers, in our use of the Psalms and their insistence upon trust in God, inculcated in our people a higher and nobler conception of obligation and sacrifice, of service to our Country, and a more virile and manly spirit, than the other Canadian Christian communities. Let us not boast of this. Let us thank God, take courage and be assured that if we only build wisely upon what is enduring, we can make our Church a noble instrument for God's glory and the advancement of His Kingdom among men. Surely, surely the Church in Canada must put her house in order, must grapple with the problems staring her in the face and prepare to deal with those coming on the wings of peace! How should she begin? What should she do? Must she not reform from top to bottom? Have we not before us a time of change and flux, of stress and movement, of falling scales, of clearing eyes, of sacrifice and service such as the world has not known since the Reformation some 450 years ago? And must we not realize that the upsetting of these days must be at least upon the scale of those days?

Recommendations.

1. That an attempt be made in the several Dioceses throughout the Dominion to have the statistical forms all upon the same general lines at least, if not in the same identical tables and questions.
2. That there be a model form of report from each Ecclesiastical Province and Diocese in order to gain some uniformity in the information supplied and to make it as full and comprehensive as possible.

3. That the object of the Report on the State of the Church be more clearly defined and that an attempt be made, not only to gather statistics and make them as reliable as possible, but that the supreme purpose of the report should be to inform the mind of the Church upon the work accomplished during the period under review, to bring before it its pressing needs, to face its problems and, as far as possible, to furnish a vivid presentation of the Church at work throughout the length and breadth of the Dominion. In order to gain this end it will be necessary to have in every Ecclesiastical Province, if not in every Diocese, Churchmen, both clerical and lay, who will gather and tabulate reliable statistics, take note of all Church developments, study the problems and difficulties requiring solution, watch for opportunities of Church extension and development, and present to General Synod a well digested report of the actual state of the Church. Any Committee working in a mere haphazard way will not be able to do more than touch the surface, and will be like the Israelites of old in their effort to make bricks without straw.

All of which is respectfully submitted.

V. E. HARRIS.

Chairman.

STATISTICS OF THE CHURCH OF ENGLAND IN CANADA FOR 1915

DIOCESES	Deacons			Priests			Total Clergy			Churches				S.S. Buildings		Parsonages		Endowments		Church Population		Communicants on Rolls					
	Ordained	Received	Transferred	Ordained	Received	Transferred				Deceased	Licensed Lay Readers and Rectors	Self-Supporting Parishes and Rectors	Aided Parishes or Missions	Number	Value	New Churches	Chs. Consecrated	Cemeteries Consecrated	Number	Value	Number		Value	Annual Value	Lands or Investments	Families	Souls
Nova Scotia	4			7	3		1	131	19	33	82	264	\$1,070,105	2	2	46	\$142,025	82	\$208,297	\$22,866	Both	12,231	61,155	16,052			
Quebec	12			1	2			83	15	20	39	132		1	1	4		59		54,866		4,935	22,244	8,698			
Toronto	11							250	78	107	46	222	2,915,009	9	9	79	477,925	86	316,690	81,045			112,921	31,820			
Fredericton	8	1		6	4			87	17	35	35	181	732,650	1	1	38	99,100	62	146,650	15,358		7,354	31,115	10,332			
Montreal	4			7	6	6	1	144	40	54	53	177	1,567,440	1	1		178,330		254,725	17,311		15,559	64,318	19,235			
Huron	9			7		4	3	167				275	1,830,000	4	6			116	370,000	18,028		18,494	69,902	20,556			
Ontario	2			3	3	1	4	73		37	26	139			1			48		13,526		6,711	27,014	10,277			
Algoma				4	1			54	8	14	51	120	349,998	4		11	49,600	46	98,740	8,213		5,166	22,464	5,989			
Niagara	5		1	5	1	2	1	78	37	55	15	108	1,038,102	4	1	35	100,200	56	217,450	7,604	Inv.	11,861	47,088	16,379			
Ottawa	5			3	5	3		80	25	37	27	111	891,350	5	3	9	64,500	58	248,250	2,807		8,384	35,902	14,528			
Rupert's Land	12			11	7			108	115	51	67	195	1,201,229	5	5	2	21	152,042	76	190,596	8,632		11,690	42,556	11,772		
Moosonee	1			2	2		1	16	16	2	17	24	31,900	1		6	4,400	13	14,300	4,495	6,300	1,262	6,229	1,372			
Saskatchewan	9			2	2	7		76	60	17	111	158	275,000	10				96	56,500	6,550	Inv.		26,207	6,053			
Athabasca	2			2	2			12	10	1	12	27	13,500	2	2	4	7,000	10	18,700			640	2,130	600			
Qu'Appelle	6	20	23	8				118	90	28	97	188	398,540	30	3	2	6	32,150	72	122,620	5,166	Inv.	6,479	42,690	8,102		
Calgary				2	7	9		53	58	22	30	76	228,500	1				41	67,730	920	Inv.	3,276	13,120	4,133			
Mackenzie River								7				4											1,200				
Yukon	1							9	8		15	12				4			12		300		1,292		270		
Keewatin	1			1				18	2	1	17	22	51,350					14	22,150			2,000	9,500	1,303			
Columbia	1			3	2	1		35		12	40	42		2	1	7	5,100	16	25,750			2,173	6,669	1,973			
Caledonia								21				30											3,598				
New Westminster	3			2	3	1		70	25	25	26	51	436,465			63	56,894	25	109,327	3,436	42,950	5,471	17,832	7,189			
Kootenay		1		1	8	1		29	14	13	18	45	127,981			13		23	52,840	3,439	50,727	2,146	7,627	2,600			
Edmonton				3	8	6	16	54	32	8	6	16	54	118,160				21	17,700			2,390	10,000	2,800			
Cariboo								11	6	1	8	32	63,250			3		5							2,139		
Total	80	33	25	72	37	50	13	1,662	651	571	848	2,689	\$13,330,729	75	64	16	345	1,369,466	1,037	\$2,553,615	\$274,562	128,222	684,773	234,092		

STATISTICS OF THE CHURCH OF ENGLAND IN CANADA FOR 1915—Continued

REPORT OF COMMITTEE ON THE STATE OF THE CHURCH. 363

Dioceses	Contributions for Missions			Grand Total	Encumbrances on Real Estate		Insurance		
	Diocesan	M.S.C.C.	Aggregate		Amount	Church Buildings	Parsonages	School Buildings	Other Property
1915									
Nova Scotia.....	\$ 5,755.14	\$12,528.69	\$18,283.83	\$195,046.28		\$ 644,860	\$99,575	\$85,000	
Quebec.....				114,741.00		*	*	*	
Toronto.....	22,355.00	49,251.00	71,606.00	784,989.00	\$ 708,747.00				
Fredericton.....	10,164.22	4,930.36	15,094.58	115,075.93		466,825	99,250	58,800	\$54,260
Montreal.....	15,460.00	15,760.00	31,220.00	316,068.00	237,819.00	1,120,635	167,130	95,850	
Huron.....	10,062.00	18,653.00	28,715.00	283,916.00					
Ontario.....	9,503.00	7,244.00	16,747.00	113,337.00	115,173.00				570,529
Algoma.....	754.21	3,773.13	4,527.34	77,340.70	98,730.80	249,140	65,345	24,530	
Niagara.....	9,178.00	11,577.00	20,755.00	188,773.00		515,930	105,300	100,200	
Ottawa.....	8,307.00	16,150.00	24,457.00	162,427.00	91,125.00	429,075	119,500	31,050	
Rupert's Land.....	18,642.00	6,738.00	25,380.00	233,277.00	409,372.00	914,131	85,450	73,791	22,000
Moosonee.....	143.18	398.27	541.45	8,300.46	5,600.00	18,000	3,000	500	9,000
Saskatchewan.....	2,919.49	2,627.67	5,547.16	74,447.16	85,000.00				
Athabasca.....		273.00	273.00	273.00					
Qu'Appelle.....	9,811.54	3,384.98	13,196.52	148,244.54	175,351.00	266,107	74,885	24,450	7,820
Calgary.....	4,058.64	903.45	4,962.09	70,154.09	70,675.00	134,500	33,200		
Mackenzie River.....									
Yukon.....	79.45	235.70	315.15	11,593.72		4,980	3,200		2,000
Keewatin.....	977.66	545.29	1,522.35	8,304.70		39,450			
Columbia.....	6,422.36	1,040.45	7,462.81	32,273.14		72,650	26,800	7,200	28,485
Caledonia.....									
New Westminster.....	5,334.00	2,167.00	7,501.00	162,084.00	78,540.00	175,300	44,300	27,230	22,825
Kootenay.....		1,863.83	1,863.83	33,793.08	27,657.00	55,300	27,700		
Edmonton.....	1,300.00	800.00	2,100.00	37,000.00		77,000	11,000		
Cariboo.....			724.00	7,559.00		29,100			
Total.....	\$141,226.89	\$160,844.82	\$302,795.71	\$3,178,702.65	\$2,103,789.80	\$5,412,983	\$965,635	\$528,601	\$716,919

* \$1,561,874, total insurance on Church property, Diocese of Toronto.

STATISTICS OF THE CHURCH OF ENGLAND IN CANADA FOR 1916

DIOCESES	Deacons			Priests			Total Clergy	Licensed Lay Readers Self-Supporting Parishes and Rectories	Aided Parishes or Missions	Churches				S.S. Buildings		Parsonages		Endowments		Church Population		Communicants on Rolls				
	Ordnained	Received	Transferred	Deceased	Ordnained	Received				Transferred	Deceased	Number	Value	New Churches	Chs. Consecrated	Cemeteries Consecrated	Number	Value	Number	Value	Annual Value		Lands or Investments	Families	Souls	
																										Number	Value	Number	Value	Annual Value	Lands or Investments	Families	Souls
Nova Scotia.....	5				3	8	2	127	20	39	75	263	\$1,053,101	1	1	44	\$148,300	79	\$174,487	\$26,959	Both	10,997	54,988	15,155		
Quebec.....					4	1		83	13	20	39	132						59	55,499	55,499		5,255	23,457	8,738		
Toronto.....	3				5			245	83	107	46	218	2,827,745	5	5	79	702,970	93	371,860	95,018			103,930	32,380		
Fredericton.....	2				5	3	6	89	19	36	34	101	947,300		1	38	99,100	62	146,650	18,392		7,194	30,955	10,224		
Montreal.....	6				4	2	4	145	40	56	51	178	1,564,857		1		180,830		288,475	18,095		15,909	65,067	18,402		
Huron.....	7				6	5	4	169				276	1,835,000	2	2	2		122	390,000	17,948		18,242	66,218	25,695		
Ontario.....	4				2	1	3	70		37	26	140		1				49	14,820	6,675		6,675	27,195	10,458		
Algoma.....	3	1			2	1	1	54	5	13	48	122	345,116	2	1	11	34,710	46	99,310	9,026		4,375	19,822	5,710		
Niagara.....	3				6	1	2	78	46	56	14	108	1,036,500	63	29	37	107,350	56	212,950	9,703	Inv.	12,211	47,138	14,851		
Ottawa.....	2				7	24	36	28	111			111	917,687		9		70,612	58	257,670	2,819		8,087	34,620	14,305		
Rupert's Land.....	4				11	5		114	115	51	65	190	884,675	4	6	25	166,663	75	186,461	13,640		10,967	42,136	13,055		
Moosonee.....	4	1			1	1		15	16		2	17	20		1	6	4,400	9	11,300	5,003	4,300	1,269	6,276	1,456		
Saskatchewan.....	4				7	2	8	73	49	13	115	160	278,150	2	2	3		101	58,000	6,798	Inv.	4,374	23,133	6,322		
Athabasca.....	3	1			9	4		9	4		13	30	15,000				7,000	12	22,700			680	2,280	680		
Qu'Appelle.....	3				3	6		112	98	29	101	201	462,890	13	13	3	44,680	85	138,740	5,120	Inv.	6,060	38,875	7,430		
Calgary.....	1				6	10		51	55	22	30	77	228,500	1				41	67,730	920	Inv.	3,480	14,375	4,327		
Mackenzie River.....												5											1,200			
Yukon.....	1				1			9	9	1	17	12			1	5			300				1,203	234		
Keewatin.....					2	2	1	18	3	1	17	22	51,350					14	22,250			2,000	9,350	1,275		
Columbia.....					1	1		33		13	38	57	149,128			9	2,280	18	29,600			2,149	8,317	2,227		
Caledonia.....								21	7			30											3,578			
New Westminster.....	3				1	2	8	66	25	25	26	51	358,265			56	47,805	23	98,562	3,332	41,650	5,095	17,981	6,493		
Kootenay.....					3	2		30	19	13	18	47	145,479	2		14	11,264	24	47,799	4,372	50,756	2,036	7,187	2,518		
Edmonton.....					3			28	8	6	16	54	118,160					21	17,700			2,124	9,000	2,300		
Cariboo.....								13		1	9	34	65,000			3							4,619			
Total.....	51	1	2		52	42	67	20	1,627	605	577	743	2,689	\$13,312,403	35	94	37	348	\$1,627,884	1,066	\$2,712,244	\$307,764	96,706	129,179	662,920	204,235

STATISTICS OF THE CHURCH OF ENGLAND IN CANADA FOR 1916—Continued

Dioceses	Baptisms			Confirmed			Marriages	Burials	Educational								Sunday Schools			Contributions for Church Objects				
	Children	Adults	Total	Male	Female	Total			Universities, Colleges (Not Theological)	Art Students	Divinity Students	Theological Colleges	Students	Church Schools, Boys	Pupils	Church Schools, Girls	Pupils	Number	Officers and Teachers	Scholars	Within the Parish	Within the Diocese (Excluding Diocesan and M.S.C.C. Mis- sions)	Beyond the Diocese	Aggregate
Nova Scotia.....			2,179	346	562	908	643	1,139	1	30	8	2	51	1	90	197	1,043	12,344	\$149,518.79	\$10,080.71	\$38,717.45	\$198,316.95		
Quebec.....	767	51	818	174	266	440	206	482	1	43	5	1	1	1	60	87	352	3,293	92,337.00	7,627.00	17,392.00	117,356.00		
Toronto.....	16,424	158	16,582			2,304	2,184	3,053	1		2	2	2	3	205	2,784	31,051					141,238.00		
Fredericton.....	1,033	82	1,115	232	359	591	396	649					1	67	146	689	6,420		98,168.33	2,244.10	1,489.31	101,901.94		
Montreal.....	2,269	76	2,345	451	650	1,101	749	1,174			1	1	1	1	146	1,145	11,634		277,740.00	27,679.00	9,806.00	315,225.00		
Huron.....	2,278	192	2,470			1,536	1,083	1,542							247	1,885	19,781		266,341.00	6,285.00	12,023.00	284,649.00		
Ontario.....	968	31	999			734	313	627							111	637	5,333		111,120.00			111,120.00		
Algoma.....	975	26	1,001	136	234	370	259	320						40	76	415	4,503		70,010.06	1,766.72	375.14	72,151.92		
Niagara.....	1,626	77	1,703	380	522	902	791	825							1,075	10,990	155,862.00		799.00	1,715.00		158,376.00		
Ottawa.....	1,094	19	1,113	268	496	864	409	549							110	637	6,791		151,951.00	5,763.00	917.00	158,631.00		
Rupert's Land.....	2,505	56	2,561	269	426	695	857	741	1	25	2	1	10	1	140	939	10,556		235,772.00	16,880.00	1,296.00	253,948.00		
Moosonee.....	318	2	320	6	7	13	42	81				2	35	2	16	60	1,070		8,424.74	315.67		8,927.06		
Saskatchewan.....	1,226		1,226	77	84	161	402	366	1		1	28	1	1	32	92	320		3,396	67,125.91	4,127.93	1,199.55	72,453.39	
Athabasca.....				14	16	30						4			60	13	22		190					
Qu'Appelle.....			1,806			571	611	398			1	6	3	36	125	136	458		4,697	141,949.73	815.24	719.04	143,484.01	
Calgary.....	747	22	769	148	221	369	337	257				3		1	39	44	255		3,167	65,650.00	835.00	810.00	67,295.00	
Mackenzie River.....																								
Yukon.....	63	14	77	21	19	40	36	69				1	18		16		18		210	3,935.29	33.65	533.35	4,502.29	
Keewatin.....			223			78	71	89							14	72	833		6,499.59		155.63		6,655.22	
Columbia.....	445	4	449	73	125	198	193	243			1				40	174	2,032		27,958.29	3,250.24	426.02	31,634.55		
Caledonia.....			117																					
New Westminster.....	850	19	869	145	258	403	383	309			1				56	398	4,413		101,538.00	95,891.00	82.00	197,511.00		
Kootenay.....	357	16	373	60	125	185	133	94							41	156	1,449						33,826.99	
Edmonton.....	408	9	417	44	88	132	140	72								164	1,717		26,000.00	800.00			26,809.00	
Cariboo.....																						117,941.00		
Total.....	34,353	854	22,833	2,944	4,458	10,625	10,238	13,037	5	98	15	10	52	18	342	12	497	1,917	13,598	145,870	\$2,057,901.23	\$185,193.26	\$87,843.64	\$2,506,003.12

REPORT OF COMMITTEE ON THE STATE OF THE CHURCH. 365

STATISTICS OF THE CHURCH OF ENGLAND IN CANADA FOR 1916—Continued

366

EIGHTH SESSION OF THE GENERAL SYNOD.

Dioceses	Contributions for Missions			Grand Total	Encumbrances on Real Estate		Insurance		
	Diocesan	M.S.C.C.	Aggregate		Amount	Church Buildings	Parsonages	School Buildings	Other Property
1916									
Nova Scotia.....	\$ 9,721.29	\$ 9,906.76	\$ 19,928.05	\$217,945.00	.....	\$530,650	\$ 99,925	\$128,040	.....
Quebec.....	.....	.....	.....	117,356.00	.....	.....	*	*	.....
Toronto.....	17,674.00	48,360.00	66,034.00	207,272.00	\$705,735	.....	.....	.....	*
Fredericton.....	8,873.52	4,342.29	13,215.81	115,117.55	.....	500,850	96,550	43,500	\$49,660
Montreal.....	15,822.00	15,165.00	30,987.00	346,212.00	262,564	1,130,095	172,630	98,285	.....
Huron.....	11,772.00	18,226.00	29,998.00	314,647.00	.....	.....	.....	.....	.....
Ontario.....	9,570.00	7,311.00	16,881.00	128,001.00	119,313	.....	.....	.....	608,625
Algoma.....	1,118.51	4,614.91	5,733.42	77,885.34	75,914	227,605	64,600	20,450	.....
Niagara.....	9,200.00	12,450.00	21,650.00	180,026.00	135,944	554,645	112,400	107,300	.....
Ottawa.....	8,820.00	15,126.00	23,946.00	182,577.00	90,326	418,475	117,500	32,200	.....
Rupert's Land.....	18,666.00	7,260.00	25,926.00	279,874.00	381,651	426,790	94,650	39,085	17,370
Moosonee.....	133.10	752.96	886.06	9,813.12	4,400	18,000	5,200	500	9,000
Saskatchewan.....	2,125.87	2,292.07	4,417.94	76,871.33	81,550	.....	.....	.....	.....
Athabasca.....	.....	374.00	374.00	374.00	.....	.....	.....	.....	.....
Qu'Appelle.....	9,751.79	3,662.00	13,413.79	156,897.80	153,357	311,507	86,455	34,535	9,460
Calgary.....	5,620.29	1,104.00	6,724.29	74,019.29	64,350	139,250	31,150	.....	.....
Mackenzie River.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Yukon.....	168.15	223.25	391.40	4,893.69	.....	4,980	3,200	.....	2,000
Keewatin.....	653.91	591.06	1,244.00	7,900.19	.....	42,650	.....	.....	.....
Columbia.....	6,079.22	921.93	7,001.15	38,635.70	.....	59,900	31,400	9,600	42,635
Caledonia.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
New Westminster.....	4,838.00	1,336.00	6,174.00	203,685.00	153,316	144,275	42,300	26,700	53,682
Kootenay.....	.....	2,135.61	2,135.61	35,962.60	34,458	67,750	26,650	9,350	.....
Edmonton.....	1,700.00	850.00	2,550.00	29,350.00	.....	71,000	10,000	.....	.....
Cariboo.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Total.....	\$143,307.65	\$157,004.84	\$299,312.49	\$2,805,315.61	\$2,262,878	\$4,948,422	\$994,610	\$519,585	\$792,432

* \$2,715,489, total insurance on Church Property, Diocese of Toronto.

STATISTICS OF THE CHURCH OF ENGLAND IN CANADA FOR 1917

DIOCESES	Deacons			Priests			Total Clergy	Churches				S.S. Buildings		Parsonages		Endowments		Church Population		Communicants on Rolls						
	Ordained	Received	Transferred	Ordained	Received	Transferred		Deceased	Number	Value	New Churches	Chs. Consecrated	Cemeteries Consecrated	Number	Value	Number	Value	Annual Value	Lands or Investments		Families	Souls				
Nova Scotia.....	1			4	2	2	2	128	20	39	75	264	\$1,102,976	1	2	3	43	\$166,010	86	\$204,197	\$31,815	Both	4,083	57,586	14,145	
Quebec.....		1		3	1	2		83	14	21	37	132		1	2	2			60	57,995			4,083	17,953	5,704	
Toronto.....	17			19	8	14		257	74	107	46	216	3,091,784	3	3	54		447,120	57	253,650	85,373		7,118	99,455	30,930	
Fredericton.....		5		3	4			90	20	36	34	187	778,650		1	38		69,900	63	176,584	17,434		7,118	30,113	10,565	
Montreal.....	2			4	1	4	3	141	43	61	52	178	1,628,717					156,050		270,575	19,181	Inv.	16,057	65,638	19,421	
Huron.....	4				6	7	3	162				278	1,846,000	2	3	1	65	200,100	126	409,350	18,133		18,078	67,918	27,636	
Ontario.....				1	2	1	1	70		38	25	140			1	1			49		16,593		6,833	27,799	10,779	
Algoma.....	1			3	2	2		52	5	12	48	123	342,852	1	2	1	11	34,550	46	98,890	9,796		4,457	18,457	5,127	
Niagara.....	1	1	1	1	6	5	3	78	46	56	16	109	1,115,036	1	2	2	38	132,700	57	217,800	10,611	Inv.	12,176	45,843	14,883	
Ottawa.....								79	27			131	862,860			1	12	68,650	60	194,860			8,153	34,302	14,778	
Rupert's Land.....	6			4	3	2		121	117	53	69	204	975,644	2	1	1	30	164,869	83	192,084	11,443		10,950	42,415	12,500	
Moosonee.....	4			1	2	4		18	13	2	17	22	32,500	2	2	6		4,400	11	15,800	5,102	5,590	1,356	7,061	1,563	
Saskatchewan.....	3			3	3	1		72	30	16	110	163	280,550	3		20		9,100	103	58,880	6,721	Inv.	4,100	22,944	6,132	
Athabasca.....				2	1			10	4		13	30	15,000			4		7,000	14	26,700			720	2,460	765	
Qu'Appelle.....	5	2		8	7			105	102	30	105	206	475,134	5	5	2	9	45,240	94	146,180	3,889	Inv.	5,582	35,440	6,875	
Calgary.....	1	1			5	8	1	50	51	22	30	80	231,500	3	3				41	67,730	920	Inv.	3,520	14,500	4,500	
Mackenzie River.....								7	11			5												1,200		
Yukon.....	1							9	10	1	16	12			1	5				13	400			1,077	294	
Keewatin.....								14	3	1	17	22	60,350	1					14	22,250			2,000	9,300	1,300	
Columbia.....	1	1		1	1	3		34		13	38	58	151,300	1		10			18	29,600			2,653	7,967	2,275	
Caledonia.....								15	7			30	43,385					9,400							3,598	712
New Westminster.....	3			2	2	7	1	60	22	36	15	51	374,466			51		37,922	23	90,111	3,321	41,700	4,928	19,055	6,932	
Kootenay.....					4	3		31	17	12	19	49	146,098	2		12		14,350	21	44,270	3,498	5,079	1,751	6,101	2,436	
Edmonton.....								25	9	6	16	54	118,160						21	17,700			2,114	9,000	2,450	
Cariboo.....								13		1	10	36	66,200			3			6					1,589	4,619	1,284
Total.....	52	1	4	57	52	80	17	1,724	586	563	799	2,635	\$13,738,162	27	26	16	411	\$1,567,361	1,066	\$254,051	\$302,225			118,218	651,801	204,186

STATISTICS OF THE CHURCH OF ENGLAND IN CANADA FOR 1917—Continued

Dioceses	Contributions for Missions			Grand Total	Encumbrances on Real Estate		Insurance		
	Diocesan	M.S.C.C.	Aggregate		Amount	Church Buildings	Parsonages	School Buildings	Other Property
1917									
Nova Scotia.....	\$ 5,147.00	\$16,955.82	\$22,102.82	\$199,547.39	.....	\$ 50,900	\$ 8,700	\$ 6,450	.....
Quebec.....	.....	.....	.....	106,828.00	.....	374,145	98,945	52,890	.....
Toronto.....	17,712.00	47,786.00	65,498.00	78,767.00	\$559,916	*	*	*	*
Fredericton.....	9,647.00	4,678.12	14,325.12	105,706.72	.....	501,033	95,050	45,800	\$ 27,775
Montreal.....	15,148.00	15,552.00	30,700.00	337,947.00	223,573	1,151,675	176,450	98,735	.....
Huron.....	8,727.00	17,498.00	26,225.00	319,683.00	142,000	934,000	214,400	87,000	.....
Ontario.....	8,934.00	7,545.00	16,479.00	133,312.00	111,525	.....	.....	.....	651,779
Algoma.....	1,190.50	3,655.47	4,845.91	75,441.02	83,502	242,170	63,720	22,150	.....
Niagara.....	10,300.00	12,981.00	23,281.00	186,035.00	144,202	559,780	117,100	132,700	.....
Ottawa.....	8,013.00	13,149.00	21,162.00	148,937.00	57,010	435,550	120,110	30,900	.....
Rupert's Land.....	20,063.00	7,535.00	27,598.00	277,733.00	281,904	567,351	98,100	48,307	62,860
Moosonee.....	157.70	477.74	635.94	10,754.15	3,600	20,500	6,000	500	9,000
Saskatchewan.....	2,668.53	2,447.11	5,115.64	71,745.13	71,150	.....	.....	.....	.....
Athabasca.....	.....	381.00	381.00	381.00	.....	.....	.....	.....	.....
Qu'Appelle.....	10,086.91	4,540.44	14,627.35	149,583.15	118,688	325,422	91,695	36,535	10,465
Calgary.....	5,130.28	1,282.50	6,412.78	75,185.78	57,580	146,700	27,800	.....	.....
Mackenzie River.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Yukon.....	87.10	246.05	333.15	3,917.75	.....	4,980	3,200	.....	2,000
Keewatin.....	707.76	623.00	1,330.76	8,105.56	8,600	46,650	.....	.....	.....
Columbia.....	6,169.20	1,220.26	7,388.46	7,388.46	.....	.....	.....	.....	.....
Caledonia.....	2,463.00	.....	2,463.00	5,696.00	.....	31,700	.....	.....	.....
New Westminster.....	4,353.00	2,071.00	6,424.00	220,266.00	151,042	148,275	41,700	26,950	55,380
Kootenay.....	.....	2,373.10	2,373.10	35,143.62	35,085	59,500	16,050	.....	.....
Edmonton.....	1,730.00	905.00	2,635.00	40,000.00	.....	76,000	10,250	.....	.....
Cariboo.....	.....	.....	.....	6,436.00	.....	.....	.....	.....	.....
Total.....	\$138,433.98	\$163,902.61	\$302,336.59	\$2,603,939.73	\$2,049,677	\$5,676,329	\$1,196,895	\$644,967	\$819,259

*\$1,626,095, total insurance on Church property, Diocese of Toronto.

VIII.

REPORT OF THE COMMITTEE ON BENEFICIARY FUNDS.

Montreal, May 29th, 1918.

*To the Members of the General Synod of the Church of England in
Canada :*

Dear Sirs,—

Your Committee on Beneficiary Funds begs to report that they have had two meetings since the last meeting of the General Synod, and have considered the questions referred to them with care. It is the opinion of your Committee that there should be formed a General Fund for Superannuation and W. and O. which would be equally beneficial to all the clergy working in the Canadian Church and in your Foreign Fields.

There are great difficulties attending this movement because of the existence of Diocesan Funds, some of which are strong, and these Funds have been raised for Diocesan purposes.

The Treasurer of the Pension Fund raised lately by the Church in the United States, has most kindly offered to give your Committee every assistance in considering the best methods of achieving this end, and has also offered to place at our disposal all the information possessed by them and to give us the full benefit of their experience. We deeply appreciate this kind and brotherly offer, but owing to the distance, it has been impossible to have a meeting of the Committee with him. We are of opinion that it would be advisable at once to formulate and launch a scheme which would be to the benefit of the whole Canadian Church and which would not violate the conditions of Diocesan Trusts, so that there might be a process of preparation for the launching of such a greatly to be desired scheme.

We are glad to be able to report that reciprocity agreement exists between the following Dioceses : Huron, Niagara, Toronto, Ottawa and Montreal, and that negotiations are in process with other Dioceses, and your Committee deems it advisable to enlarge the sphere of such reciprocal agreements as have heretofore been made.

Appended herewith is a tabulated statement of these Funds as they exist in Canada.

JOHN MONTREAL,

Chairman.

SUPERANNUATION

<i>Diocese.</i>	<i>Capital.</i>	<i>Annuity.</i>	<i>Clerical Sub.</i>	<i>Collections.</i>	<i>Conditions and Remarks.</i>
Niagara.....	\$51,951 57	\$250 per annum. \$10 per annum additional for each additional year over 5 years up to 40.	Annual fee from \$1 to \$20, according to income.	Annual in each congregation.	In no case is annuity to exceed \$600. If part of year has been served, the committee can pay \$10 per annum for any fractional portion of said year.
Ontario.....	13,715 00	\$200 for a clergyman in receipt of annuity from Clergy Trust Fund and \$400 for one not in receipt of such.	None.....	None. Committee can allot portions of missionary givings.	Must receive no compensation for service rendered as a clergyman without consent of Bishop.
Toronto.....	26,215 31	\$400 per annum, must not exceed \$900. \$10 a year for each year of service up to 40.	\$15 per annum.	Annual collection in each congregation.	Must pay fee and make annual collections. No annual grant to exceed \$200.
Ottawa.....	25,462 39	Not to exceed \$400.....	None.....	None.....	At 70, and if under must have a medical certificate that he is unable to perform clerical duty and make a statement of all emoluments.
Huron.....	First charge on surplus commutation fund.	\$300 per annum. Additional sum of \$15 for each and every year of active service in Diocese not to exceed \$700.	None.....	None.....	
Algoma.....	.....	Couldn't get Journal.	.....	.....	Must be under the age of 50 and make application within 12 months of entering upon work in the Diocese. Must present medical certificate unless he has worked for 40 years, when a certificate to this effect will do.
Quebec.....	90,000 00	Not specified.....	.....	Annual in each congregation.	

SUPERANNUATION—Continued

<i>Diocese.</i>	<i>Capital.</i>	<i>Annuity.</i>	<i>Clerical Sub.</i>	<i>Collections.</i>	<i>Conditions and Remarks.</i>
Nova Scotia.....	56,941 00	Scale according to service from \$150 to \$500.	Half yearly payment according to age, from \$300 to \$650.	Annual in each congregation..	After 20 years of service a pension may be granted should bodily or mental infirmity be contracted in service in Diocese. If engaged in joint work in this and another Diocese, he shall not be entitled to full benefit of Fund. No certificate shall be granted to any one over 55 years of age. Any clergyman leaving Diocese shall surrender his certificate and receive half the amount of premiums paid by him.
Fredericton.....	46,750 00	\$400 per annum.....	None.....	None.....	Must have served 7 consecutive years in Diocese. Must state all sources of income.
Montreal.....	54,707 62	\$400 after 10 years active service. For every year over 10 up to 20 an additional sum of \$10, whole not to exceed \$800.	\$5 per annum..	Annual in each congregation.	Provisions of this. Canon may be taken advantage of by any reciprocating Diocese.
Province of Rupert's Land..	13,903 38 (1913)	\$200.....	Under 30, \$5 per annum; over 30, under 40, \$6; over 40, under 50, \$8; over 50, under 60, \$10.	Annual.....	
British Columbia.....		Not formed yet.			

WIDOWS' AND ORPHANS' FUND

<i>Diocese.</i>	<i>Capital.</i>	<i>Annuity to Widow.</i>	<i>Annuity to Children.</i>	<i>Clerical Subscription.</i>	<i>Collections.</i>	<i>Conditions and Remarks.</i>
Niagara.....	\$ 23,180 00	\$200.....	\$30 to each under 18 years, no family to get more than \$120.	\$5 per annum	Annually in each congregation.	Entrance fee from \$30 to \$50 according to ages over 30 years. No clergyman marrying after superannuation shall rank on fund. No clergyman entering Diocese over 50 shall rank on fund unless from reciprocating Diocese.
Ontario.....	23,114 00	\$200.....	\$40 to each under 18 years, no family more than \$160.	\$5 per annum		
Toronto.....	34,464 00	Scale, according to service, from \$150 to \$300.	\$20 to each under 18 years.	Scale from \$7.50 at 23 years to \$21 at 55 years at ordination.	Annually in each congregation.	\$150 paid on death of clergyman apart from annuity. Foreign missionaries from Diocese rank on fund paying \$15 per annum. No man marrying after 50 years of age or after superannuation shall rank on fund.
Ottawa.....	57,003 00	\$300.....	\$40 to each under 18 years, no family more than \$160.	\$5 and, if necessary, 1% of stipend from parish.	.....	No man marrying after 50 years or after superannuation shall rank on fund.
Huron.....	89,261 00	\$300.....	\$30 to each under 18 years, no family more than \$200.	\$10.....	Annually in each congregation.	Entrance fee on scale—under 30 years \$10, and \$10 for each additional year. No clergyman entering the Diocese over 60 can rank on fund. No clergyman

WIDOWS' AND ORPHANS' FUND—Continued

Diocese.	Capital.	Annuity to Widow.	Annuity to Children.	Clerical Subscription.	Collections.	Conditions and Remarks.
Algoma.....	Couldn't get	Journal.				superannuated, or who marries after 60 years of age, can rank on the fund.
Quebec.....	100,000 00	If private income is under \$200 then given \$500; if over \$200 then such amount as will make income up to \$700 per an. num.	\$50 to each boy under 18 years, each girl under 21 years.		Annually in each congregation.	Clergy must apply before 50 years of age. If marrying after 50 years of age, pension diminished 10% for each year over 50.
Nova Scotia.....	51,687 00	\$150.....	\$40 for boys under 16, girls under 18, no family more than \$120.	On scale from \$3.60 for 23 years to \$12.95 for 61 years of age.	Annually in each congregation.	If clergyman re-marries, he pays the rate due at age of re-marriage.
Fredericton.....	58,600 00	\$200.....	If mother dies children under 18 years receive annuity.	On scale beginning at \$7.20 at 23 years.	Annually in each congregation.	No clergyman admitted over 60 years. No superannuated clergyman marrying shall rank on fund.
Montreal.....	123,240 00	\$400.....	\$40 for each child up to \$160	\$500.....	Annually in each congregation.	No superannuated man marrying can rank on fund.
Province of Rupert's Land..	40,018 83	\$200.....	If mother dies children under 18 years receive annuity.	\$5.00.....	Annually in each congregation.	Entrance fee, if over 25 years, according to age.
British Columbia.	Not formed	yet.				

IX.

REPORT OF THE COMMITTEE ON THE ANGLICAN
YOUNG PEOPLE'S ASSOCIATION.

The history of this organization since the last report is unique and praiseworthy.

In common with other organizations of the Anglican Church the A.Y.P.A. has contributed a large percentage of its membership to the ranks of the Canadian Overseas Forces. From Branch after Branch every man eligible for military duty has long since volunteered and left for active service. With a zeal worthy of the highest commendation the young women have filled the gaps of the vacated offices and kept alive the interest in the Branch and maintained its place in the Parochial activities. Thus, in spite of the adverse conditions of the times, the Association preserves its vitality and continues to progress in its old fields and to expand into new territory.

Another effect of the war is apparent in the changed activities of the Branches. Formerly social and entertainment features bulked largely on Branch programmes. These have now almost entirely disappeared and in substitution therefor Red Cross work and other practical activities are the outstanding features.

Since the last report no change has taken place in the relationship between the Sunday School Commission and the A.Y.P.A. This whole question remains *in statu quo* pending some definite action by this Synod on the proposed formation of a General Board of Religious Education (see page 224, S.S. Com. Report to General Synod, Journal, 1915).

Under the auspices of the Dominion A.Y.P.A. a General Conference was held at Guelph in October, 1916. Although not so largely attended, it was one of the most successful of the series.

Special interest will attach to the Conference to be held at Woodstock on the 8th and 9th days of October of this year. Representatives from many Dioceses are expected. The meetings will be held in new St. Paul's Church, Woodstock, to which Capt. Rev. E. Appleyard, M.C., the Secretary of the Dominion A.Y.P.A., has recently been called after winning the Military Cross at Vimy Ridge.

In February last a second and enlarged edition of "The Impetus" (the official paper of the A.Y.P.A.) was issued and distributed. A copy was mailed to each member of this Synod and to over 500 clergy throughout Canada, in addition to supplying copies to all registered Branches of the Association. No

charge is made for the paper, the funds for the whole issue being provided before its publication. Probably no other organization in our Church is so economically managed and so readily financed, a deficit in any department of the Dominion organization being unknown.

A most important and far-reaching step has been recently taken in the formation of a Local Council of the A.Y.P.A. in Toronto. This body takes the place of The Toronto Presidents' Association, which was for years one of the largest and most active bodies within the organization. Useful and reliable statistics are not available by reason of the non-reply of the clergy, who are written to for information regarding the Organization. It is hoped, however, that this condition of affairs will be remedied by the appointment of Local Councils, since the Local Council, which is under the jurisdiction of the Dominion Organization, has for its objects :

1. The custody and distribution in its district of all supplies necessary for the work of the Association.
2. Obtaining statistics and information.
3. A forum for the discussion of district needs.
4. To carry out proposals of Dominion A.Y.P.A.

After the war it is proposed to establish Local Councils in as many centres as possible.

No new literature has been issued since last report. The edition of the "Manual," printed in 1913, is almost exhausted and a new issue will soon be required. It will be compiled so that it will be serviceable and acceptable in all the Dioceses.

A membership transfer card has been prepared and is granted to members as a letter of introduction to the Rector or Branch with which they are affiliating in another parish or diocese. (Copy attached.)

After the war it is confidently hoped that the Association will return to its normal condition with regard to membership, both as to young men and young women, and that not only the regular and customary work will be done by the Association, but it will play a considerable part in and make its own contribution to the great construction work which awaits the Church on the conclusion of peace.

All of which is respectfully submitted.

JAMES TORONTO.

X.

REPORT OF REGISTRAR

To the General Synod of the Church of England in Canada :

As Registrar I respectfully submit my report as by canon required :—

In consequence of the destruction of my office at the time of the burning of the Parliament Buildings at Ottawa, several persons have enquired as to the safety of the records of the General Synod that are in my hands for safekeeping. I am glad to be able to state that all papers of value were in my safe and were entirely uninjured. Before I was elected Registrar, Dr. Worrell most properly enquired if I had a safe or fireproof vault available to preserve the records in, and care should be taken in future not to elect any person as Registrar unless he is provided with fireproof accommodation. I may mention that my office was supposed to be fireproof—brick walls, cement ceiling and floor, nothing to burn but the furniture, hardwood floor and finishings, but after the fire all that remained were piles of gray ashes where the bookcases had been, one or two charred fragments of furniture, and on the floor an envelope full of documents, the loss of which would have caused me some inconvenience.

In view of the above mentioned enquiries I append hereto a list of the documents now in my custody as Registrar.

I would like very much to have two complete sets of the circulars convening the General Synod. Perhaps there are members who have or know of copies of these circulars that can be procured for our records.

I would particularly draw attention to the present extremely unsatisfactory manner in which our legislation is conducted. Canons and amendments to canons are passed by the two Houses, sometimes illegibly written on scraps of paper, and are amended upon motions similarly prepared, quite out of keeping with the importance of the subject or the dignity of the two Houses. I would strongly urge that a standing order of Synod be passed requiring that all proposed canons or amendments to canons be either printed, typewritten, or properly engrossed, that these documents be treated as originals, and that any amendments made by either House be similarly prepared and attached to the proposed legislation, and then a properly corrected, engrossed or

printed copy of the canon as passed be prepared, signed by the proper officers, and sent to the Registrar for entry in the Book of Canons and preservation among the records.

We are indebted to the Venerable Archdeacon Armitage for valuable copies of documents and drafts relating to the revision of the Book of Common Prayer. Perhaps some member or members could supply similar documents with respect to the Hymn Book.

In connection with the certificates relating to the consecration of Bishops, I would draw attention to the variety of forms used, and would suggest that a standard form be adopted for use throughout Canada. Certificates of the consecration in churches in communion with the Church of England in Canada are sent to the various Bishops in Canada, who, no doubt, deposit them among their diocesan records, but such certificates are not sent to the Registrar of this Synod, which will account for their absence from the appended list, the two certificates mentioned being, apparently, the only exceptions. The canon requires me to enter in a proper book of record specified details with respect to the consecration of all Bishops of the Church of England in Canada. This I have not done, as it appeared to me that this would not form an authentic or proper record. What I have done is to preserve, properly arranged and docketed, the certificates of consecration sent me by the proper diocesan or provincial officers. These certificates are the only means by which I could obtain proper particulars, while copies of them made in a book would be of no value as records.

I am waiting for the adoption of a seal for the Synod in order to be able to send certified copies of the Synod journals to the several Ecclesiastical Provinces. Thanks to the efforts of the Bishop of Ottawa, the chairman of the committee appointed to secure a device for the seal, and the great assistance obtained from Rev. Canon Vroom, I believe a very appropriate and satisfactory design for the seal has been devised.

I would like very much to see a collection made of books and documents relating to our Church which could be preserved in some central place available to scholars and those interested in such matters. I know of no place in Canada where a set of our various diocesan and other Synod journals can be found, let alone the corresponding publications of the Church in England, our sister Colonies and the United States. To obtain sets of these records for past years would probably entail great expense and

trouble, but we ought to be preparing for the future by obtaining copies of current issues.

FRANCIS H. GISBORNE,

Ottawa, September, 1918.

Registrar.

LIST OF DOCUMENTS IN THE CUSTODY OF THE REGISTRAR.

The Book of Canons.

General Synod Journals, two of each Session.

(These include the following certified copies:—2 of first Session, 1 of third, 2 of fourth, 2 of sixth, and 2 of seventh. Special provision is made by canon for certifying the additional Journals needed to complete the two sets.)

Certificates of consecration of the following Bishops :

Canada :

Rev. J. A. Richardson, Coadjutor of Fredericton—30th November, 1906 ;

Very Rev. J. C. Farthing, Bishop of Montreal—6th January, 1909 ;

Rev. J. C. Roper, Bishop of British Columbia—24th February, 1912 ;

Rev. H. Hamilton, Missionary Bishop—18th October, 1912 ;

Very Rev. B. J. Bidwell, Coadjutor of Ontario—24th June, 1913 ;

Venerable J. R. Lucas, Bishop of Mackenzie River, 1st September, 1913 ;

Very Rev. L. W. Williams, Bishop of Quebec—25th January, 1915 ;

Very Rev. A. J. Doull, Bishop of Kootenay—24th February, 1915 ;

Venerable A. Scriven, Bishop of British Columbia—24th August, 1915 ;

Very Rev. C. de V. Schofield, Bishop of British Columbia—30th November, 1916.

Bishops other than Canadian Bishops :

Rev. C. H. Druitt, Bishop of Crafton and Arimdale, New South Wales—14th August, 1911 ;

Very Rev. J. H. Bernard, Bishop of Ossory Ferns and Leighlin—30th August, 1911.

Certificate of Primate for consecration of Heber J. Hamilton as Missionary Bishop for Diocese of Mid-Japan.
Oaths of obedience.

Certificate of Primate for consecration of Rev. W. C. White as Missionary Bishop for district of Honan, China.
Oaths of obedience.

Agreement with Mr. Froude with respect to the Hymn Book.
Address to Primate covering documents from first Bishops in Canada and in the United States of America.

Revision of Prayer Book

- 1 copy of draft to end of Litany.
- 2 copies of draft 10th April, 1913.
- 2 " " 10 September, 1913.
- 2 " " 15th January, 1914.
- 1 certified copy of Prayer Book, September, 1916.
- 1 duplicate of same.

List of members of Committee, resolution authorizing revision, etc., 13th August, 1917.

Reports of Committee on Prayer Book

- Report, 19th June, 1913.
- " 29th September, 1913.
- " 15th January, 1914.
- " of Business Committee, April 24th, 1914.
- " 25th, April, 1914.
- " 28th May, 1914.

Folder showing sizes of proposed editions.

Reports of Sub-Committees :—

- On Lectionary,
- " Psalter,
- " Confirmation,
- " Marriage Service,
- " Visitation of Sick.

O.T. Lessons for Sunday.

Analysis of replies received to circular of December, 1911.

Changes recommended at Kingston meeting, August and September, 1912.

Abstract from minutes of meetings dated, Quebec, 8th January, 1913.

Ecclesiastical documents of the Province of Ontario temporarily confided to my care by the Most Reverend the Archbishop of Algoma, Metropolitan :—

Certificates of consecration—

- | | | |
|-----------------------------------|--|--|
| | L. B. Radford, Bishop of Goulburn, Australia
—20th September, 1915 ; | |
| | W. R. Moore, Bishop of Kilmore and Elphin
and Ardagh—30th November, 1915 ; | |
| included
in one
certificate | { | L. P. Crawford, Suffragan Bishop of Stafford
—5th June, 1915 ; |
| | | E. L. Bevan, Bishop Suffragan of Swansea—
—30th July, 1915 ; |
| | | H. B. Bilbrough, Bishop Suffragan of Dover
—16th February, 1915 ; |
| | Certificate of presiding Bishop of U.S.A., dated
2nd October, 1916, including consecration of
18 bishops ; | |
| | J. A. F. Gregg, Bishop of Ossory Ferns and
Leighlin—27th January, 1916 ; | |
| | J. E. Peacoche, Bishop of Derry and Buphoe,
—25th April, 1916. | |

Divinity Degrees

- Minute Book of Board of Examiners for degrees in divinity, covering meetings from September 30th, 1890, to June 7, 1899.
- Minute Book of Board of Examiners for degrees in divinity, covering meetings from June 7, 1901, to June 10, 1908.
- Duplicate minutes for 1909, 1910, 1911 and 1912, and digest of minutes for 1913 and 1915.
- Examination papers for preliminary and B.D. examination, May, 1916.

Miscellaneous

- Pamphlet entitled "The Archdeacon's Association in Canada," prepared by Venerable Archdeacon Armitage.
- Form of Prayer and Thanksgiving on the occasion of the fiftieth anniversary of Confederation for use at parade services in Canadian corps.
- Report of the Committee on the Diaconate with addresses of J. W. Jenkins and Rev. Prof. Clark.

- Very Rev. J. H. Bernard, Bishop of Ossory Ferns and Leighlin—30th August, 1911.
- Certificate of Primate for consecration of Heber J. Hamilton as Missionary Bishop for Diocese of Mid-Japan.
Oaths of obedience.
- Certificate of Primate for consecration of Rev. W. C. White as Missionary Bishop for district of Honan, China.
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2nd October, 1916, including consecration of
18 bishops ; |
| | | J. A. F. Gregg, Bishop of Ossory Ferns and
Leighlin—27th January, 1916 ; |
| | | J. E. Peacoche, Bishop of Derry and Buphoe,
—25th April, 1916. |

Divinity Degrees

Minute Book of Board of Examiners for degrees in divinity, covering meetings from September 30th, 1890, to June 7, 1899.

Minute Book of Board of Examiners for degrees in divinity, covering meetings from June 7, 1901, to June 10, 1908.

Duplicate minutes for 1909, 1910, 1911 and 1912, and digest of minutes for 1913 and 1915.

Examination papers for preliminary and B.D. examination, May, 1916.

Miscellaneous

Pamphlet entitled "The Archdeacon's Association in Canada," prepared by Venerable Archdeacon Armitage.

Form of Prayer and Thanksgiving on the occasion of the fiftieth anniversary of Confederation for use at parade services in Canadian corps.

Report of the Committee on the Diaconate with addresses of J. W. Jenkins and Rev. Prof. Clark.

XI.

REPORT OF COMMITTEE ON BOUNDARIES OF ECCLESIASTICAL PROVINCES.

To the Prolocutor and Members of the Lower House :

The Committee on the Boundaries of Ecclesiastical Provinces beg to report :—

1. That this Committee has learned that an award has been made by Messrs. Chancellor Worrell, Chancellor Davidson, Chancellor McDonald, and Dr. Matthew Wilson, on a reference of the dioceses and provinces concerned, in regard to the boundaries of Athabasca in Rupert's Land and Caledonia in British Columbia, deciding that the northern and eastern boundaries of the Diocese of Caledonia are co-terminus with the boundaries of the civil province of British Columbia. The Committee recommends that the Ecclesiastical Provinces concerned be requested to file with the Registrar of General Synod a certified copy of the award.

2. Your Committee suggests that the geographical and political position of the Diocese of Moosonee is such that in the opinion of the Committee it would be to the well-being of the Church that some re-arrangement should be made in the ecclesiastical affiliation of that Diocese, and the Committee suggests further that the matter be respectfully brought to the attention of the Provincial Synods concerned, with a view to such action as they may deem best in the interests of the Church, and that a copy of this report be sent to the Provincial Synods of the ecclesiastical provinces of Canada, of Rupert's Land and of Ontario.

DAVID HURON,

Chairman and Convener.

Sept. 7, 1918.

XII.

REPORT OF THE HYMNAL COMMITTEE

The Committee has met four times since the last Session of the General Synod, each time in Toronto : Sept. 5th, 1916 ; Oct. 17th, 1917 ; March 1st, 1918, and Sept. 7th, 1918.

INCREASE IN THE PRICE OF THE HYMN BOOK

The chief subject of discussion at most of the meetings was the urgent request of the Oxford Press to obtain permission to

raise the price of the Hymn Book. It was shown that the cost of labour, material (such as paper and binding) and freight rates had since the outbreak of the war increased to such an extent that the Book could not now be produced and placed on the market in Canada except at a serious financial loss to the publishers. The Committee felt that, taking all things into consideration, it was only reasonable that a revision of prices should be allowed for the time being. The publishers, however, having on hand a considerable stock of some editions, requested revision of prices only as the necessity of reprinting arose.

The first request (August, 1916) was for the revision of the price of five editions which then had to be reprinted. After conference with the representative of the Oxford Press the prices of the five editions in question were revised, as follows :—

List of Changes Agreed to Sept. 5th, 1916.

1. The edition in medium sized print, originally selling for 36 cents, advanced to.....40 cents
2. The small-sized print, S.S. edition, cloth boards, originally selling for 10 cents advanced to.....15 cents
3. The clear type, S.S. edition, limp cloth, originally selling at 10 cents, advanced to.....15 cents
4. The small-sized print, S.S. edition, limp cloth, originally selling at 6 cents, advanced to.....8 cents
5. The small print, combined edition, of Prayer and Hymn Book, originally selling at 25 cents, advanced to.30 cents

In October, 1917, a second request was received, asking (1) for an advance in the price of other editions of which the stock had by that time been exhausted, and (2) for further raising the price of one edition which had already been raised in 1916, the first advance being found insufficient to cover the cost of production. After another conference with the representative of the Oxford Press, the prices of three editions were advanced and a further advance made in the one edition specified.

List of Changes Agreed to Oct. 17th, 1917.

1. The small print edition, cloth boards, originally selling at 25 cents, advanced to.....35 cents
2. The medium size print, originally selling at 36 cents, advanced to 40 cents in 1916, advanced to.....50 cents

3. The small size edition, with music, originally selling at 75 cents, advanced to..... 90 cents
4. The large size edition, with music, originally selling at \$1.35, advanced to..... 1.75

In March, 1918, the Committee received a third request, showing that the cost of labour, material and transportation had again so advanced since 1916, that the increase then allowed was quite insufficient to cover the expense in 1918 of placing the books on the market in Canada except at a serious financial loss. The Committee was convinced of the reasonableness of the publisher's request for a revision and after another conference with the publishers' representative the following revision of prices was agreed to, it being understood that no further revision of prices will be allowed.

List of Changes agreed to March 1st, 1918.

1. Small-sized print, Sunday School edition, limp cloth, originally selling at 6 cents, raised in 1916 to 8 cents, advanced to..... 10 cents
2. Small sized print, Sunday School edition, cloth boards, originally selling at 10 cents, raised in 1916 to 15 cents, advanced to..... 20 cents
3. Clear type, Sunday School Edition, limp cloth, originally selling at 10 cents, raised in 1916 to 15 cents, advanced to..... 20 cents
4. Small print, combined edition, Prayer and Hymn Book, originally selling at 25 cents, raised in 1916 to 30 cents, advanced to..... 40 cents

Summary

The War prices of the various editions of the Hymn Book, as finally settled, are therefore as follows :—

1. The edition in medium-sized print, originally selling for 35 cents, raised in 1916 to 40 cents, finally fixed at... 50 cents
2. Small-sized print, S.S. edition, cloth boards, originally selling for 10 cents, raised in 1916 to 15 cents, finally fixed at..... 20 cents
3. Clear type S.S. Edition, limp cloth, originally selling at 10 cents, raised in 1916 to 15 cents, finally fixed at.... 20 cents

- | | | |
|----|--|----------|
| 4. | Small-sized print, S.S. edition, limp cloth, originally selling at 6 cents, raised in 1916 to 8 cents, finally fixed at..... | 10 cents |
| 5. | Small print, combined edition of Prayer and Hymn Book, originally selling at 25 cents, raised in 1916 to 30 cents, finally fixed at..... | 40 cents |
| 6. | Small-print edition, cloth boards, originally selling at 75 cents, finally fixed at..... | 90 cents |
| 7. | Large-sized edition, with music, originally selling at \$1.35, finally fixed at..... | 1.75 |

The Committee was very clear in stating to the publishers that all the advance in prices agreed to was purely a temporary concession made because of the extraordinary situation created by the War, at the close of which the prices of all editions will automatically revert to the original schedule, and the Oxford Press so understands the concession and is grateful for it, since by the letter of the agreement the publishers were bound to supply all editions at the contract prices, however great the financial loss might be.

The Committee refused to accede to all the changes of price asked by the publishers and allowed only such an increase as, in the opinion of the Committee, would save the publishers from financial loss. Even with the temporarily increased prices, the cost of our Hymn Book compares very favourably with that of any other Hymn Book in Canada as regards cheapness.

The Committee asks that its action in sanctioning the temporary increase of prices during the period of the War be approved by the General Synod.

The Sale and Use of the Hymn Book Outside Canada

Since the last Session of the Synod, the new Bishop of British Honduras, the son of the late Bishop of Quebec, had decided to introduce the Book of Common Praise into his Diocese but found himself precluded from doing so by the proprietors of Hymns Ancient and Modern, who claim that they allowed us the use of their copyrights on the condition that our Book should not be sold or used outside of Canada. In view of this :

(a) Your Committee suggests that it be authorized to inquire and ascertain if possible the exact terms in which the proprietors of Hymns A. and M. gave their consent ; and if it be found that their terms preclude the sale and use of the Book outside of

Canada, to endeavour to secure such relaxation of their terms as will enable the Bishop of British Honduras to have the Book of Common Praise for sale and use in his Diocese.

(b) Your Committee also suggests that, inasmuch as the copyrights of many tunes, whose use was granted to us by the proprietors of Hymns A. and M., expired in 1917, and those of several more will expire in the near future, the present time is opportune for considering what steps should be taken towards securing freedom for the sale and use of the Book of Common Praise anywhere outside of Canada if desired, and that the Committee be instructed to take up the whole question and to report to the next Session of the General Synod.

Expiry of the Contract

The contract for the publication of the Book of Common Praise expires in 1919. It is therefore recommended that the Committee to be appointed at this Session be given full power to make all such arrangements as may be necessary for the continued publication of the Book.

All of which is respectfully submitted.

Sept. 7, 1918.

DAVID HURON,
Chairman and Convener

XIII.

REPORT OF SOCIAL WORK—CANADIAN CHAPLAIN SERVICE

The story of the social work of the Chaplain Service Department begins with an effort made in the summer of 1915 to entertain the troops of the First Canadian Division. A troupe was formed by the 3rd Canadian Field Ambulance under the direction of their Chaplain, Captain A. H. McGreer, and concerts were given regularly to the soldiers. The success of this effort was so marked that when the Canadian Corps was formed in the autumn of 1915, a request was made by General Wood, D.A. & Q.M.G., for the Chaplain Service to undertake the Corps entertainment work. A large building was secured for a theatre and another for a Soldiers' Institute. This was the first effort made by the Canadian Army to entertain troops. Concerts were given every evening

for which a charge of $2\frac{1}{2}d$ for men and 1 franc for officers was made. Free entertainment was provided in the afternoon to various battalions who were paraded for the purpose. Concert parties were also sent out in the area and frequently there were four, needed to provide equipment for this work a sum of \$3,500 was borrowed from the Government. Within nine months this sum was returned and a sufficient balance was left to carry on the work. During the time, from November 15th to April, 1916, 70,000 troops had been entertained by the Chaplain Service. Then there came requests from the other Divisions to provide recreation and entertainment for their men, so the work was enlarged. The Boy Scouts of Canada provided our Department with a tent which served our purpose for eighteen months, being used as a Church, a canteen, a concert hall and shelter for the men. In order to get a fair understanding of the scope and character of our work it would be necessary to divide it under different heads.

1. *Cinemas.* During the past two years we have had cinemas operating in the various Divisions to the number of four. At first our films were secured from the various firms in England, many of them being provided free, whilst for others we paid a rental, but during the past year our supplies have been drawn from the Expeditionary Force Canteen at a regular charge. Free entertainments are given in our cinemas for battalions on request. Our evening shows are charged for at the rate mentioned above. Usually two shows are given in each cinema every night and the places are crowded out. Often a band is provided by some unit near the cinema or a pianist furnishes the music. No entertainments are given on Sunday, but our tents and huts are used for Divine Service all through the day.

2. *Canteens.* Our canteens have grown greatly and we have had as many as 14 operating throughout the Corps. Our supplies are all obtained from the Expeditionary Force Canteen and are sold at the rate fixed by the Army. The E.F.C. allows us a discount of five per cent. on purchases, so that we are enabled to make that percentage in our sales to the troops. Financial statement is attached to this report which will give full particulars as to the operation of these canteens. We have been careful to so arrange them that the largest number of men possible will be reached. Our Department has no establishment for either men or transport, but the various units have been very generous in loaning us men who were unfit for front line duty. Usually we have 60 men employed in this work. The Mechanical Transport

has also been very liberal in supplying us with lorries for hauling supplies from the E.F.C. to our various canteens.

Attached to each canteen there is a recreation room where tables are provided for games and writing. Free coffee is also distributed and a small library provided for the use of the men.

3. *Coffee Stalls.* Our coffee stall work has probably been one of the most helpful sides of our work. These are situated as close to the front lines as military regulations permit. In some instances we have been able to carry hot coffee to the patrols and the men in the trenches. During an action, besides the coffee which is always free, we undertake to supply the fighting men and the wounded with free biscuits, chocolate and cigarettes.

4. *Sports.* We have been able to arrange a great number of games for the different battalions and to provide them with much equipment of all kinds. A list of our supplies is also included in this report. The individual Chaplains are always able to draw from the Headquarters Store whatever they need for the men of their units. We are only crippled in this work by our inadequate funds.

On Dominion Day, 1917, which was the 50th Anniversary of Federation, we arranged a field day at Corps Headquarters, when contesting teams from the various divisions entered the sports, and the finals were pulled off in the presence of 5,000 soldiers. Prizes were provided by our Department for the winners of the various events. This was the first attempt of a field day in the Canadian Corps.

It might be well to specify certain incidents in our work during the major operations in which the Canadian Corps was concerned.

Somme. During the Battle of the Somme, we instituted the coffee stall work. Our Department was the first to establish these stalls immediately behind the front line. Thousands of men were served during the whole engagement. Often units arrived late at night, when the men were lined up and served with hot drinks and food, as well as being provided with shelter for the night. We were the only unit at the Somme providing a cinema show for the troops within the shelled area. Our big tent, purchased in Paris for this work, was able to hold 1,000 men and often we were obliged to give three shows a day in order to meet the needs. At one period we gave over one side of this large tent to the Field Ambulance and many wounded men were cared for. As there was little in the way of shelter on the Somme Battlefield, we were able, more than once, to shelter a battalion of men from the inclement weather.

Vimy. During the fight for Vimy Ridge, we did the largest business in our history and served from our benefit stores a very large body of men. Our Boy Scouts tent suffered grievously during this engagement, having been punctured several times, and on one occasion torn asunder by a mine explosion. Two of our coffee stalls were crumpled and we were obliged to move our cinema twice owing to heavy shell fire.

Hill 70. During the Battle of Hill 70 our forward coffee stalls did very splendid work. We were unfortunate in having one man killed and two seriously wounded during this engagement. Canteens were pushed forward at this time in order to meet the needs of the men who were engaged in battle.

Passchendaele. At Passchendaele, we organized our work in conjunction with the Canadian Red Cross Society. This enabled us to have a coffee stall situated very close to the advanced dressing stations. The sheet attached herewith gives the quantities of benefit supplies distributed by us during the operation. The Red Cross Society helped us greatly in providing transport and in furnishing supplies that we were unable to obtain, and we were also able to be of service to the Red Cross in the use of our coffee stalls and staff. Again, we were the only unit providing a cinema show within the shelled area during Passchendaele. We had secured a building without a roof, inside of which we set up our big tent and thus were able to carry on our nightly shows with a camouflage cinema. The following list of supplies will give some idea of the extent of our benefit work. It must not be forgotten that these were all supplied to the troops without charge.

Drinks.—Coffee, tea, cocoa, bovril.

Eats.—Biscuits, chocolate, gum, cake.

Smokes.—Cigarettes, tobacco.

Music.—Pianos, organs, gramophones, band instruments.

Theatricals.—Costumes of all kinds, curtains, scenery, etc.

Sporting Goods.—Baseball, football, badminton, tennis, cricket, squask, boxing gloves, jerseys, shorts, stockings.

Games.—Chess, draughts, dominoes, darts, quoits, cards.

Literature.—Books, magazines, papers, stationery.

Clothing.—Underwear, socks.

Fuel.—Coal, wood, charcoal.

Pictures.—Of all kinds.

At the request of the Corps Commander an Officers' Club was established at Headquarters in January, 1918. The superintendency was taken over by our Department. We purchased the full equipment, loaning out 20,000 francs for the purpose. This was supplemented by the Y.M.C.A. grant of 5,000 francs. The Club has met a long-felt need. Officers from the line are enabled now to visit the corps, be provided with a comfortable bed, bath and good meals. Although the Club has only been running for three months, we have been able to pay back all the original loan and still have a tidy balance. Upwards of 100 officers are entertained at this Club every day. It has drawn the officers of the various battalions and divisions closer together and strengthened the *esprit de corps* of the Canadian Forces.

The financial statement covers the whole period of our work, except the Autumn of 1915. It must be remembered that for this work we have never made any public appeal nor have we receive any public monies. Individuals in Canada have been most kind and generous in providing certain Chaplains with funds for their work. In this way we have been able to piece out our work and undertake things which would have been impossible otherwise. Our social work has been run on a purely business basis. At the end of each quarter our books and accounts with the statement are audited by the Field Cashier and published in Corps Orders. Every unit in the Corps, therefore, is able to learn all about our work. It might be added as a final word that our social work has been a means to an end. Throughout it all we have kept clearly in view the moral and spiritual welfare of the men. The social work has commended our department to the sympathy of the troops and opened up avenues of approach which enabled us to draw very close to the men and carry on our work as ministers of Christ.

PASSCHENDAELE OPERATIONS.

Quantities of Benefit Supplies Distributed by Chaplain Service to 11/11/17.

COFFEE.....	2456 lbs.....	\$ 6,358 80
TEA.....	536 lbs.....	1,340 00
MILK.....	2404 tins.....	2,731 70
SUGAR.....	3200 lbs.....	1,600 00
BISCUITS.....	6336 pkts. at \$.10...	
"	5088 " " .20...	
"	3690 " " .50...	
"	760 " " 1.00...	4,256 20

CHOCOLATE.....	8928 bars.....	\$ 1,209 60
CIGARETTES.....	108,500.....	2,097 15
TOBACCO.....	80 pkts.....	36 00
STATIONERY.....	60,000 letterheads.....	
“.....	45,000 envelopes.....	1,655 90
CANDIES.....	144 lbs.....	129 60
MATCHES.....	144 boxes.....	7 20
CHEWING GUM.....	120 pkts.....	24 00
NEWSPAPERS.....	1600.....	348 00
MAGAZINES.....	480.....	336 00
TOTAL Fcs.....		\$ 22,140 15

*Report by Hon. Major A. P. Shatford (Corps Chaplain)
Social Work—Chaplain Service.*

PASSCHENDAELE OPERATIONS.

During the operations at Passchendaele the Chaplain Service did the largest benefit work in its history. At the very beginning the A.D.C.S. entered into an arrangement with the Canadian Red Cross, whereby we agreed to establish coffee stalls at each Dressing Station and administer to all the wounded. The Red Cross provided supplies for the wounded, and our Service undertook to look after the needs of the active fighting men. The whole staff of workers was drawn from our Department. Transport was generously provided by the Canadian Red Cross. This arrangement worked splendidly and guaranteed a liberal supply of stores always being on hand as well as a careful service to both wounded and active men.

During the time of operations we had nine coffee stalls at work day and night. These were situated hard by the Advanced Dressing Stations, one of our staff always being on duty within the station. Long lines of men going to or coming from the trenches were served at our stalls. We have calculated very carefully and estimate that 10,000 men were served every twenty-four hours. A full list of *free* supplies provided by our Service is attached herewith. Not less than 1,200 gallons of hot drinks were supplied every day. One must tramp over shell-torn ground for several miles under the high nervous tension of continuous fire in order to appreciate the value of a hot drink, a biscuit and a cigarette. All our stalls were in the shelled area—one of the

most advanced had to be abandoned on account of the heavy shelling. One of our men was wounded and another gassed. Most loyal and courageous work was done by all our men.

In addition to this work we were able to provide certain brigades of artillery and companies of railway troops with free supplies. Labour groups were also included in our service and the traffic control men provided with tobacco and cigarettes.

Three canteens were also serving the needs of the men, two for the infantry and one with the artillery. Owing to the heavy demand on transport for military purposes we could not keep up a sufficient stock to meet the demands but our canteens did very valuable work.

In the way of free entertainment we had a cinema with band in operation between Vlamertinghe and Ypres. This was crowded nightly and gave immense pleasure. There was a concert and cinema tent also at Vrandhoek which was much appreciated. We were the only organization providing this kind of entertainment nearer the line than Poperinghe.

We desire to express our satisfaction and appreciation with the arrangements entered into with the Canadian Red Cross. The plan worked to the mutual benefit of both departments and the completer service to the men. The Medical Service assisted us in every possible way and to them our thanks are gladly paid. To the S.M.T.O. our grateful acknowledgments are here made, and to individual Chaplains, as also to all faithful workers, we pay high tribute for having enabled us to minister effectively to the magnificent heroes and martyrs of Passchendaele.

FINANCIAL STATEMENT.

Canadian Chaplain Service.

Receipts.....	\$1,346,338 45	\$2,108,752 80	\$3,450,091 25
Supplies, equipment and operating ex- penses.....	1,197,643 53	1,924,509 50	3,122,153 03
Profit.....	\$ 148,694 92	\$ 184,243 30	\$ 332,938 22
Benefit.....	79,105 80	179,277 20	258,383 00
Reserve.....	\$ 69,589 12	\$ 4,966 10	\$ 74,555 22

XIV.

REPORT OF THE COMMITTEE ON DOCTRINE, WORSHIP AND DISCIPLINE TO THE GENERAL SYNOD.

The Committee met on Saturday, September 7th, and, after some debate as to its functions, decided to report as follows :

1. If it be merely a Standing Committee to which may be referred at any time, matters bearing upon the Doctrine, Worship, or Discipline of the Church, there is nothing to report, as nothing has been referred to it.

2. But if, on the other hand, it is intended to be a constructive agency, much useful work might be done, in co-operation with other Committees in calling out the ability of men amongst our own Clergy who are able to prepare pamphlets on movements as Christian Science, that are actively opposed to the Doctrine and practice of the Church and are of more or less power in many localities.

It is of infinite importance to have some machinery by which the treasures of the Church could be brought to the knowledge, and her verities presented in such a way that the attention of the average men would be attracted. It is only reasonable to suppose that a simple devotional presentation of the truth would fully meet the propaganda of phases of modern thought which are antagonistic to the Christian Faith.

To carry this out in full, much cost will be incurred, and while it is felt that any money so used would be well spent, your Committee recognizes that to obtain it at this time for such a purpose would be almost impossible.

But, as a beginning, recommendation might be made of pamphlets and books which would assist our clergy and laity in strengthening their grasp of the truth we hold, in meeting influences which undermine it, and generally deepening and guiding the spirit of Worship in the Church. This could be done at a comparatively small cost and might lead to greater things.

It is hoped that this suggestion may call forth some voluntary contributions for the purpose indicated.

The Committee, therefore, recommends that it be continued and charged with the organization of a Movement to carry this purpose into effect.

All which is respectfully submitted,

CLARE L. NOVA SCOTIA,
Chairman.

XV.

REPORT OF COMMITTEE ON HOLY ORDERS.

The Committee on Holy Orders, etc., beg to report as follows :—

The Committee met and adopted the following resolutions :

1. That the Primate be requested to prepare a letter, which should be signed by all the Archbishops, addressed to the soldiers, similar to that by the Archbishops of Canterbury and York.
2. That this be forwarded to Colonel Almond with the request that it be passed on through our representative, the Bishop of New Westminster, to the Chaplains, Colonel Almond first being consulted as to the procedure.
3. That a sub-committee of this Committee, composed of the special commission of the House of Bishops appointed for this purpose (the Archbishops of Nova Scotia and Caledonia, the Bishops of Ottawa, Montreal, Huron and Saskatchewan), together with the representatives of the Theological Colleges who are members of this Committee, with the addition of the Bishop of Toronto, convener, and Dr. Seager, be appointed to consider the pamphlets used in England and to adapt them to our use, and, further, to prepare and report a syllabus of required instruction.

All of which is respectfully submitted.

G. ABBOTT-SMITH,
Secretary.

XVI.

REPORT OF COMMITTEE ON THE NAME OF THE CHURCH.

To the Prolocutor Members of the General Synod of the Church of England in the Dominion of Canada in the Lower House :—

The Special Committee appointed by the Lower House on the Name of the Church in Canada, begs to report as follows :—

1. At the last meeting of the General Synod held at Toronto, September, 1915, it was moved by Archdeacon Ingles :

(a) "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."

(b) "That a vote be taken upon which each member of Synod may indicate the name he prefers should be adopted."

(c) "That upon a subsequent day at this Session a vote be taken upon the first five names having the highest number of votes."

(d) "That no further action be taken at this session, but that the matter be left over till next session to enable the Diocesan Synods to discuss the matter and to send memorials to the General Synod."

"Moved in amendment, that the whole matter be deferred until next session of Synod."

"Moved in amendment that the prolocutor name a Committee to consider the whole question and report at the next session of the Synod."—Carried.

2. The Prolocutor there upon appointed the present special committee which met and organized September 22nd, 1915.

3. At said meeting the following resolution was passed :

"That the Committee send a circular to the Bishops of the several Dioceses of the Church in Canada, asking that the following question be submitted at the next meeting of their Diocesan Synods :

"1. Is it desirable that there should be any change in the present name of the Church of England in the Dominion of Canada ?

"2. If so, what name or names would you suggest ?

"Note. It is suggested that the members of each Synod should vote on the suggested names, and that the three with the highest number of votes should be communicated to the Committee."—Carried.

4. In accordance with said resolution a letter was addressed to the Bishops of the several Dioceses of the Church in Canada, asking that the desired action be taken.

5. The Committee in May, 1918, again addressed the Bishops of the said Diocese, enquiring what action if any had been taken. To this letter the following Dioceses replied that the

matter had not been brought before their Synods during the last three years :

Nova Scotia	Fredericton
Montreal	Toronto
Huron	Keewatin
Mosonee	Calgary
Columbia	Cariboo
MacKenzie River.	

6. The following replied that the matter had been considered and action deferred :

Ottawa	Caledonia.
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7. The following Dioceses have made no report or reply to the request for information :

Quebec	Ontario
Niagara	Algoma
Rupert's Land	Athabasca
Qu'Appelle	Edmonton
Yukon	New Westminster

Saskatchewan.

8. At the Session of the Synod of the Diocese of Kootenay, June 21-22, 1916, the following resolution was passed :

"That, whereas, it is much to be desired, for many and obvious reasons, that the various branches of the Church of England and her sister Churches should bear a common name,

"And whereas, it is also desirable that this name should be historic in its significance, inclusive in its scope, and distinctive in its reference,

And whereas it is further desirable that both the Catholic and Reformed character of the Church should be indicated in the said name,

And whereas the ancient name of "*Ecclesia Anglicana*" in its modern English equivalent sufficiently realizes these conditions,

And whereas the said name of the Anglican Church is in common use both in the religious and secular press and in popular reference ;

Therefore, be it resolved, that this Synod of the Diocese of Kootenay press for the adoption by the Church of England in Canada of the title,

"THE ANGLICAN CHURCH."

9. Your Committee, having failed to obtain a representative expression of opinion or any number of suggestions, beg to recommend :

(a) That a vote be taken at this session of the General Synod on the name :

1. The Anglican Church (Kootenay resolution), and any other names which may be suggested by members of Synod.

(b) That the result of such vote be communicated to each of the Diocesan Synods with a view to obtaining a definite expression of opinion.

(c) That the Committee be continued to report at the next regular meeting of General Synod three years hence.

On behalf of Committee.

F. W. VROOM,
Chairman.

XVII.

REPORT OF COMMITTEE ON THE RECORDS OF THE
GENERAL SYNOD.

The Committee on the Records of the General Synod beg to report that under Canons IV. and XIII., it is the duty of the Registrar :

1. To preserve and arrange the records of the General Synod entrusted to his care ;
2. To preserve a record of the consecration of the Bishops of the Church of England in Canada ;
3. To present a report at each session of the General Synod ;
4. To keep a book of record in which is entered all the canons enacted by the General Synod ;
5. To certify and preserve the authentic original copies of the Journals of Synod and to supply certified copies to each Ecclesiastical Province in Canada.

Your Committee have perused the report of the Registrar, which fully explains how he has performed these duties. Some of his duties cannot be done until the seal of the General Synod has been supplied to him. A device for this seal will, your Committee is informed, be submitted at the present session of Synod.

The Registrar has suggested that an order of the General Synod be made for the appointment from time to time of a member

of Synod to inspect, check over and report upon the records in the custody of the Registrar before each meeting of the General Synod, such person to be appointed by the Primate so that a proper oversight of the records and the manner in which they are arranged and kept may be secured. This suggestion meets with the entire approval of your Committee.

Your Committee is also of opinion that steps be taken to secure the sending of the proper certificates of consecration to the Registrar in all cases where a Canadian Bishop is consecrated and where a Bishop is consecrated in Canada. And that the various provincial and diocesan authorities be asked to supply certificates of living Canadian Bishops, the records of whose consecration are not now held by the Registrar.

The whole respectfully submitted.

W. R. NIAGARA,

Convener.

XVIII.

REPORT OF SPECIAL COMMITTEE ON MEMORANDUM
OF PROF. M. A. MacKENZIE ON
BENEFICIARY FUNDS.

*To the Members of the General Synod of the Church of England in
Canada :*

Your special Committee appointed at the last session of General Synod in Toronto, beg to report that they have had under consideration the memorandum submitted by Prof. M. A. MacKenzie respecting the Beneficiary Funds of the Church in Canada, and printed on page 274 of the Journal of General Synod, 1909.

2. *Summary of Memorandum.* The purpose of the memorandum is made clear by quoting its introductory paragraphs :

"There are at present throughout the Church in Canada a number of separate Superannuation Funds and Widows' and Orphans' Funds for the benefit of the clergy and their families. These are, for the most part, purely diocesan funds managed at the diocesan centres. Each fund has its own rules of membership and charges an arbitrary annual premium generally differing from the rules and premiums applicable to the others. Some are

compulsory upon all the clergy of the Diocese ; some are purely voluntary, while few, if any, of the premium rates are adequate to provide the proposed benefits. Generally the annual financial statement consists of a record of the income and expenditure, together with an abstract of the corpus of the fund. There seems to be no attempt made to ascertain the actual liabilities either accrued or contingent. The ages of the pensioners and of the widows are seldom taken into account and the ages of the contingent annuitants are equally disregarded. No attempt appears to have been made to keep a record of the statistical data which must form the valuation basis of any such fund. Probably most of the funds when valued will show a deficit—some of them a very serious deficit. It is of the nature of such funds that their liabilities do not fall to be met in full until 30 or 40, sometimes even until 50 or 60, years after they are incurred. The present pensioners and widows and orphans, whose annuities are even now, in some dioceses, only met with difficulty, are the relicts of a generation of clergymen not nearly so numerous as the present generation, and the number of annuitants is now increasing with the rapidity with which our clergy increased a generation ago. Liabilities are not the less real because they are long deferred.

It has sometimes happened that a clergyman has contributed for years to one diocesan fund and then moved into another diocese losing all claim upon the funds of his old diocese and being unable to obtain an *ad eundem* footing upon the similar funds of his new diocese. To meet such cases steps have been taken to establish reciprocity between the different dioceses in the matter of these funds. This is a move in the right direction. Complete reciprocity among all Canadian Dioceses is the end in view, but in the present state of affairs reciprocity along the lines that have been suggested is very inequitable on account of the differing rules and rates of premium applicable to the different dioceses, while the limited field covered by each fund makes it a very dangerous experiment, especially for the smaller dioceses, which might find that they were losing their younger men in exchange for older men. Moreover, any diocese in which membership in these funds is compulsory would suffer severely by permitting reciprocity along the lines that have been proposed with a diocese where membership is voluntary. There must be uniformity before there is reciprocity, and there should be solvency first of all."

With a view to securing actuarial solvency, adequate benefits and complete reciprocity, Prof. MacKenzie suggests :

(a) The organization of a body corporate, representative of the whole church.

(b) This corporation to enter into agreements with each Diocesan Synod or other body managing the local funds which desires reciprocity with other Dioceses. It would be purely optional for each Diocese whether it entered into any such agreement.

(c) Such agreements would provide for the continued management of each Diocesan fund by such Diocesan authority. No amalgamation or control over Diocesan funds is proposed.

(d) The central corporation will assume all liabilities of the Diocese to its superannuated clergy, to its widows and orphans, and to the future beneficiaries arising from its present clergy. This will enable these present and future beneficiaries to enjoy their pensions or benefits wherever they may be located.

(e) The minimum benefits to be paid will be based on the solvency or adequacy of each Diocesan fund as ascertained by actuarial valuation of Diocesan assets and liabilities.

(f) Each Diocese will from its funds pay annually to the Central Corporation, a specified percentage (uniform for all dioceses) based on the ascertained actuarial liability (present and future) of the Diocese in respect of its clergy.

3. *Advantages.* Prof. MacKenzie points out the following advantages of this plan, if adopted by all or even by a number of the dioceses :

(a) It will enable each clergyman to look for protection to one corporation without loss of benefit should he move into another contributory diocese.

(b) It will give the strength of numbers and avoid the vicissitudes due to deviation from the normal rates of death and survival that threaten the isolated funds.

(c) It will show each diocese exactly what its liabilities are from year to year in respect of these funds.

(d) It will be perfectly equitable as between the dioceses.

(e) It will leave to each diocese or other contributory body the control of its own funds—the corporation receiving from the contributory dioceses amounts proportioned to their liability and sufficient to meet the current claims.

(f) It will permit of any diocese supplementing the minimum guaranteed benefits paid to its annuitants by additional payments out of its own funds.

(g) It leaves to each diocese the opportunity to build up its own diocesan funds out of the income thereof in excess of the annual assessments.

(h) The benefits would be guaranteed absolutely and not promised conditionally "if funds permit."

(i) The solvency of funds would be ascertained and methods of administration would become uniform.

4. *Expense.* Prof. MacKenzie points out that the annual expenses of the corporation need not exceed a very modest sum. Probably the Synod office in Montreal or Toronto could provide accommodation for the books of the corporation. The clerical work is not extensive. He himself offers to do all the actuarial work in connection with the adoption of the plan without cost to the Church. If established on a sound basis it would do a work so beneficial and so broad that it would probably attract gifts and legacies.

5. *Progress.* Two sessions (1912 and 1915) of the Synod have passed with little or no progress. Several dioceses (Toronto, Niagara, etc.) have discussed or accomplished reciprocity in respect of these funds. Several have had the services of Prof. MacKenzie in valuating their funds on an actuarial basis.

The Church in the United States has adopted a pension scheme, comprehending both aged clergy, and the widows and orphans of clergy, and covering the whole country irrespective of Diocesan boundaries. This plan was first proposed in the General Convention of 1910, and under the leadership of Bishop Laurence of Massachusetts, succeeded in raising the \$5,064,000 required as an initial reserve fund, and began its work on March 1st, 1917.

6. Four alternatives would seem to be open to the Church in Canada :

(a) The negotiation by each Diocese of reciprocity agreement with each of all the other Canadian Dioceses.

(b) The amalgamation of all beneficiary funds into one fund for the whole Canadian Church.

(c) The MacKenzie plan.

(d) A scheme similar to the Church Pension Fund Scheme of the American Church.

7. The working out of reciprocal agreements between all the Canadian Dioceses is (in the opinion of your Committee) an almost impossible task.

The amalgamation of Diocesan funds can be accomplished only by parliamentary legislation, is attended by tremendous difficulties, which need not be pointed out here, and even if accomplished would be altogether inadequate for the payment of reasonable pensions.

Your Committee is of opinion that the adoption of a plan similar to the Church Pension Fund Scheme should be the ultimate objective of the Canadian Church. Before however, such a scheme can be even started, it would mean the actual raising of about \$1,600,000 or more than ten times the annual M.S.C.C. apportionment. Any Canadian scheme requires careful, thorough and adequate preparation under able leadership. The Church Pension Fund of the United States has behind it hardly more than a year's experience.

The adoption of the MacKenzie plan at this session, will create an organization which will meet every requirement, put existing funds on a better basis, establish reciprocal relations virtually at once, secure uniform administration of the various existing funds and by overtaking in the next three years the preliminary work necessary to launching a Dominion-wide appeal, save at least three, possibly six years' delay which must result if the matter is otherwise dealt with.

8. Your Committee recommends :

(a) That the Canadian Church should work towards the adoption of one pension and annuities scheme covering the entire territory of the Church, the entire scope of pension activity and operating under definite and known rules.

(b) That the pension system of the Church should be constructed on sound business principles.

(c) That the general scheme of pensions payable under the Church Pension Fund should be adopted by the Canadian Church, the minimum pension for superannuation not to be less than \$500.

(d) That this Synod authorizes the incorporation of the Joint Committee on Beneficiary Funds as a corporation with all powers necessary to put into operation the Church Pension Fund and the MacKenzie plan.

(e) That the proposed corporation be called the "General Synod Trusts Corporation."

(f) That the provisional board of directors consist of the present members of the Joint Committee on Beneficiary Funds.

(g) That the Joint Committee apply for such legislation as will effect the purposes desired.

(h) That the Joint Committee and proposed corporation shall proceed during the next three years along the lines suggested in the MacKenzie memorandum and submit to this Synod at its next session full information respecting all existing funds, and shall also formulate and submit for the consideration of Synod a plan similar to the Church Pension Fund, adapted to the needs of the Canadian Church.

(i) That the sum of \$—— be appropriated by this Synod for the necessary expenses of the Joint Committee on Beneficiary Funds to be expended under the direction of such Committee.

(j) That this Committee be discharged.

O. S. NEWNHAM,
Chairman.

XIX.

REPORT OF THE COMMITTEE ON THE SEAL OF
THE GENERAL SYNOD

The Committee upon the Seal of the General Synod begs to report as follows :

The consideration of the Seal has been carried on mainly by correspondence since the last session of Synod. Many suggestions have come before us, some have guided us in our decision, a good many have been set aside on the ground that Emblems which belong specifically to the Episcopal Office can have no place in the Seal of the Synod, *e.g.*, the Synod cannot carry a Primatial Cross, nor can the Synod wear a Mitre.

The Seal that we have adopted has the merit of simplicity, and according to the best advice available offends no principle of Heraldry.

The Committee owes special thanks to E. M. Chadwick, Esq., K.C., and to the Rev. Canon Vroom.

The Seal may be described as follows :

The Seal will be upon a "Fish-shaped" shield extended over the whole space, within the margin will be a cross, the Emblem

of Jesus Crucified. The form of the Cross will be that which we know popularly as the "Cross of St. George." On the centre of the Cross, as in the Arms of the University of Oxford, will rest an open Bible which bears the text, "I am the Way, the Truth and the Life." This will add to the Cross the message of Jesus risen.

The whole will signify the purpose of the Synod, viz. : Proclaim the Truth and Grace of Christ our Saviour in Canada with the open Bible before us.

The Cross divides the space into four cantons. In each of these will be placed a maple leaf, indicating the union of the Ecclesiastical Provinces of Canada in the General Synod. Colour of the green. The legend in the margin round the Seal will be in these words, viz. : "The Seal of the General Synod of the Church of England in Canada."

The Legend, as you see, will be in English, and in plain capital letters.

The Design now described is appended to the Report.

JOHN CHARLES OTTAWA.



XX.

REPORT OF THE NATIONAL COMMITTEE OF THE
ANGLICAN LAYMEN'S MISSIONARY MOVE-
MENT TO THE GENERAL SYNOD.

Since the last meeting of the General Synod the Anglican Laymen's Missionary Movement lost the services of its permanent Secretary, now the Rev. D. M. Rose. He was ordained to the sacred ministry and left for Kangra, India, where, notwithstanding his engrossing work, he feels and expresses his lasting interest in the work which he both helped and inspired during his three years in its service.

He had succeeded Mr. R. W. Allin in that office, and the Anglican Laymen's Missionary Movement look back with a feeling of great satisfaction to the fact that a part of the training of two such able men has been gained in work tending to develop a large-hearted appreciation of the need of encouragement which lay effort so much requires in aligning itself with the regular missionary organizations of the Church.

Consequent upon the resignation of Mr. Rose, two matters of no small importance to the movement had to be dealt with.

The first in order was to determine its future course, due to the fact that it alone of those who had initiated independent movements among laymen had survived as a separate entity, the others having been absorbed into the official organizations of the Presbyterian, Methodist and Baptist communions.

After consultation with many of the Bishops of the Church it was decided to maintain the movement as it had existed in the past, but to bring it into more immediate relation with the M.S.C.C. This, it was thought, could be done without in any way impairing its usefulness as a distinctly Laymen's movement.

The Committee are glad to report that this has been accomplished in a way most satisfactory to all concerned, as our present Secretary is now a member of the Executive Committee of the M.S.C.C., and in that way in fullest touch with everything in which that great society is concerned. The M.S.C.C. in consideration of his connection with and work for the M.S.C.C. very generously offered to supply part of the Secretary's salary, office room and travelling expenses, assistance which the Movement

gratefully acknowledges, while at the same time it hopes to assume these charges as its present plans develop.

The second was the appointment of a new secretary and the determination of the future scope of the work.

Through the valued help of a clerical friend it was found possible to get in touch with Dr. W. E. Taylor, who had been engaged in Y.M.C.A. work in China, and whose organizing ability and devoted service to the Church are well known, after protracted negotiations it was found possible by Dr. Taylor to accept the position, and throw the whole weight of his personality and talents into the Movement.

Prior to his appointment the Committee had reached the conclusion that the selection of an outstanding man of great experience would greatly help in attracting to the Movement those laymen whose knowledge of large business affairs would be of the greatest help to the activities of the Church.

The Committee is glad to report that this policy has been so far successful that it is greatly encouraged, and is steadily progressing in the formation of local committees in the larger centres. It takes a long time to cultivate this hitherto neglected field in the Church's vineyard, but when it is fully worked there may result therefrom benefits which the Church in the past has deprived herself of by lacking the means to call upon her ablest sons to take hold of the larger operations so courageously faced heretofore by the Board of Management of the M.S.C.C.

The Committee hopes in this direction to be of some use to the Church, and asks for the sympathetic co-operation of the members of the General Synod in utilizing to the full the abilities and services of the present Secretary of the Movement wherever a useful opportunity to do so presents itself.

The Committee cannot conclude without drawing the attention of the General Synod to the fact drawn from their own recent observation that the war, instead of lessening the interest of laymen in the Church's work, has apparently opened both their hearts and their purses and that the chief need at present is a courageous outlook and a trumpet call to the laymen of our Church to larger work and broader vision.

Signed on behalf of the National Committee.

FRANK E. HODGINS, *Chairman.*

S. CASEY WOOD, *Vice-Chairman.*

II. MEMORIALS, PETITIONS AND COMMUNICATIONS

1. *Re* Book of Common Prayer :

- (a) Diocese of Niagara : Postponement of Final Action.
 Synod Office, Room 702, Bank of Hamilton.
 Hamilton, June 4th, 1918.

*His Grace The Archbishop of Rupert's Land, Primate of Canada,
 Winnipeg, Man.*

Your Grace,—By directions of the Synod of Niagara, I am forwarding the enclosed resolution, passed at its meeting on the 30th May ult. :

“That the Synod of Niagara respectfully request the General Synod to postpone final action on revision of the Prayer Book until after the war.”

Yours respectfully,

EDWARD KENRICK, *Sec.-Treas.*

- (b) Diocese of British Columbia :

- (1) Permissive use, etc., of Book of Common Prayer.

Synod Office, 224 Pemberton Block.

Victoria, B.C., June 15th, 1918.

Ven. Archdeacon Ingles, M.A., Hon. Clerical Secretary, General Synod, Toronto, Ont.

Rev. and Dear Sir,—At our Diocesan Synod, held last February, the following course of action, *re* the Prayer Book Revision, contained in the Bishop's Address, received the endorsement of the Synod :

“That we should memorialize the Upper House of the General Synod, praying the Bishops to continue the permissive use of the revised book for another three years, and also memorialize the General Synod itself, asking for the appointing afresh of a committee which shall have charge of the preparation of a further revision and enrichment.”

Yours faithfully,

FRED. W. BLANKENBACH,

Lay Secretary.

- (2) Further Revision, etc.

*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 British Columbia humbly sheweth :

"That your memorialists respectfully request the appointment afresh of a Committee which shall have charge of the preparation of a further revision and enrichment of the Book of Common Prayer."

And your memorialists will ever pray.

Signed on behalf of the Synod of the Diocese of British Columbia this fourth day of July, 1918.

CHARLES COLUMBIA, *Chairman.*
J. W. FLINTON, *Clerical Secretary.*
FRED W. BLANKENBACH, *Lay Sec.*

(c) Diocese of Ottawa :

Rearrangement of Canon of Holy Communion.

Synod Office, 171 McLaren St.

Ottawa, Ont., June 27th, 1918.

To the General Synod of the Church of England in Canada.

The humble petition of the Incorporated Synod of the Diocese of Ottawa.

Prays that the General Synod do make the following changes in the Canon of the Holy Communion Service :

"To remove the Prayer of Humble Access from its present position and to place it immediately before the Communion of Priest and People."

"To omit the 'Amen' at the end of the Present Prayer of Consecration and to add to the prayer these words, 'Wherefore, O Lord and Heavenly Father, according to the Institution of Thy dearly beloved Son, our Saviour Jesus Christ, we Thy humble servants do celebrate and make here before Thy Divine Majesty, with these Thy holy gifts, the memorial Thy Son hath willed us to make, having in remembrance His blessed Passion, mighty Resurrection, and glorious Ascension, rendering unto Thee most hearty thanks for the innumerable benefits procured unto us by the same,' adding thereto the present first post-Communion prayer beginning with the words 'entirely desiring Thy fatherly goodness, etc.,' ending all with the 'Amen.'"

"To follow this with the Lord's Prayer, transferred to this place from its present position after the Communion.

To amend the Rubrics accordingly."

The whole humbly submitted.

Signed on behalf of the said Synod of the Diocese of Ottawa,
this 27th day of June, A.D. 1918.

JOHN CHARLES OTTAWA,
Bishop.

W. H. STILES,
Clerical Secretary.

F. G. WAIT,
Lay Secretary.

(d) Ecclesiastical Province of British Columbia :

Prince Rupert, B.C., May 18, 1917.

*The Venerable Archdeacon Ingles, Hon. Clerical Secretary of the
General Synod of Canada.*

Dear Sir,—As President of the Provincial Synod of British
Columbia, I have been instructed, by resolution, to send you an
official copy of a Resolution passed at our session in Vancouver
two weeks ago, which is herewith enclosed.

I am, yours faithfully,

F. H. CALEDONIA, *President.*

COPY OF A RESOLUTION PASSED BY THE SYNOD OF THE ECCLESIA-
STICAL PROVINCE OF BRITISH COLUMBIA, AT VANCOUVER,
THURSDAY, MAY 3RD, AND FRIDAY, MAY 4TH, 1917

The Bishop of Kootenay moved, seconded by the Bishop of
British Columbia :

That whereas a certified copy of the Book of Common Prayer,
as approved by the General Synod of the Church of England in
Canada, has been submitted to this Provincial Synod of British
Columbia by His Grace the Metropolitan Archbishop, this Synod
do hereby accept and approve of the same, save and except that
this Synod do not accept or approve of the following portions of
the said Book of Common Prayer, viz.:

The Athanasian Creed, the whole question of which is referred
back to the General Synod for reconsideration.

That the section, "Prayers and Thanksgivings," be enriched
by the addition of Prayers of Thanksgiving, especially a form of
Thanksgiving "for God's blessing upon Missions," and also a
Prayer "for Those in Temptation."

That in the Section, "Collects, Epistles and Gospels," the
title at the head of each page be made to correspond with the
Section beginning on that page.

That in the Service "for the Solemnization of Matrimony," the paragraph on page 395, beginning with "secondly" on line 17, be referred back to the General Synod, with the request that for the words "and for a protection against sin" there be substituted the words "and that the members of Christ's Body may keep themselves undefiled."

That in the Office for the "Visitation of the Sick," the words "if necessity so require" be substituted for the words "if circumstances so require" in the third line of the opening rubric.

That the Office for "The Burial of the Dead" be enlarged by the addition of a form of "Committal" for use at a cremation.

That the whole of the "Commination Service," as far as the rubric before the 51st Psalm, be struck out; that the title be "A Penitential Office, to be said on the First Day of Lent and at other times in the discretion of the Minister, or as the Ordinary shall appoint"; that the rubric before the 51st Psalm be amended to begin "The people shall," instead of "then shall they all."

That the Psalter be pointed, in order that the whole congregation may have a better opportunity of joining in the chanting of the same.

That the "Form of Prayer to be used at Sea" be referred back to the General Synod, with the request that it may be so altered as to meet the circumstances of the Church of England in Canada, especially mentioning the term "our Island," page 647, line 20.

That the whole section, Special Services, pages 731 to 774, be referred back to the General Synod for careful revision and to consider the addition of a Short Form of Family Prayer.

That the "Act of Uniformity," pages 5 to 11, be removed from the Book.

And would respectfully petition the General Synod, through the Prayer Book Revision Committee, to make in the rubrics and text those changes and alterations which this Synod desires and has adopted in the terms set forth in the resolutions accepted and carried by this Synod; and further, this Provincial Synod adopts and approves of the said Book of Common Prayer, subject strictly to the terms and provisions of Section IV. of the Constitution of the Provincial Synod of British Columbia, which safeguards and protects the inherent and constitutional rights and privileges of each Diocesan Synod of this Ecclesiastical Province. And that a copy of this resolution be transmitted forthwith, under the signatures of His Grace the Metropolitan and the Secretary of this Synod, to the Primate of All Canada, the Secretary of the General Synod and the Secretary of the

Prayer Book Revision Committee of the Church of England in Canada.

Carried in the House of Delegates by a standing vote, the House of Bishops concurring.

We hereby certify that the foregoing is a true and correct copy of a resolution passed by the Provincial Synod of British Columbia at its meeting held in Christ Church Schoolroom, Vancouver, B.C., on Thursday, May 3rd. and Friday, May 4th, 1917.

F. H. CALEDONIA, *Metropolitan*.
CHARLES R. LITTLER, *Secretary*.

(e) Diocese of Keewatin :

Resolution of Approval of the Book of Common Prayer :
Synod Office, Kenora, Ont., July 13th, 1918.

The Ven. Archdeacon Ingles, M.A., Hon. Secretary of General Synod, Toronto, Ont. :

DEAR SIR,—At the third Session of the Synod of the Diocese of Keewatin, held in Kenora on June 27th last, it was resolved that the section of the report of the Committee on the Bishop's Charge, dealing with the Revised Book of Common Prayer, be sent to the Secretary of the General Synod, and the Secretary of Synod was instructed so to do.

The section referred to reads as follows :

"In our experience the Book of Common Prayer of the Church of England in Canada in its proposed form is worthy of our endorsement ; the revised Lectionary and the special appended Orders of Service, would in themselves commend its general adoption."

All of which is respectfully submitted.

J. LOFTHOUSE, *Secretary of Synod*.

(f) Diocese of Kootenay :

Resolution adopted June 20th, 1918 :

COPY OF A RESOLUTION CARRIED UNANIMOUSLY BY THE SYNOD OF
THE DIOCESE OF KOOTENAY AT A MEETING HELD AT
NELSON, B.C., ON THURSDAY, JUNE 20TH, 1918.

That whereas a certified copy of the Book of Common Prayer as adopted, with certain limitations and suggestions, by the Synod of the Ecclesiastical Province of British Columbia, has been submitted to the Synod of the Diocese of Kootenay, in session

assembled, by His Lordship the Bishop, this Synod do hereby accept and approve the same, save and except that this Synod do not accept or approve the following portions of the said Book of Common Prayer or of the said limitations and suggestions, viz. :

1. The introductory portion of the Prayer Book, pages 1 to 68, wherein it is the request of this Synod that in numbering the pages ordinary Arabic numerals be used throughout :

2. The rubrics for Morning and Evening Prayer, on page 68, wherein it is the request of this Synod that there be added to the Note at the foot of the page the following clause: When taking the Second, the minister may proceed to the Litany immediately after the Salutation and Let us pray ;

3. The Offices of Morning and Evening Prayer, wherein it is the request of this Synod :

(a) That on pages 82 and 96, in the Note following the Apostles Creed, the word "place" be changed to "state" ;

(b) That on pages 85 and 99, the prayer "for the King's Majesty, the Royal Family, the Governor-General, and Parliament," together with the preceding rubric, be deleted ; that the separate Prayer for the King's Majesty be always used ; and that a prayer for the other members of the Royal Family, for the Governor-General, for the Lieutenant-Governors, and for the Parliaments of the Empire, be substituted for the other two State Prayers, and

(c) That on pages 85 and 100, in, A Prayer for the Clergy and People, the words, "Bishops and Curates" be changed to "Bishops and other Clergy" :

4. The Quicumque Vult, wherein it is the request of this Synod that this Creed be printed in its entirety, in the "Lambeth" translation, and with a rubric directing that it may be sung or said at Morning Prayer, instead of the Apostles' Creed, on any day in the year ;

5. Prayers for Special Occasions, wherein it is the request of this Synod—

(a) That in the alternative prayer for Missions, on page 118, the word "fold" (in line 11) be changed to "flock," and

(b) That in the Prayer for Missionaries in our own country, also on page 118, the words "Bishops and Clergy" (in lines 22 and 23) be changed to "Bishops and other Clergy" ;

6. Collects, Epistles and Gospels, wherein it is the request of this Synod—

(a) That on page 206, in the 12th line of the 3rd Collect for Good Friday, and again on page 224, in the last line of the Gospel for the 2nd Sunday after Easter, the word "fold" be changed to "flock," as it is in the original and in the Revised Version, and

(b) That on page 312, the Gospel for the Feast of the Transfiguration be taken from St. Luke's Gospel (IX. 28-37) rather than from St. Matthew's, for the special reason, among others, that the subject of the Conversation on the Mount is there recorded ;

7. The Office of Holy Communion, wherein it is the request of this Synod—

(a) That all the words on page 327, from and including "our Blessed Lord's," in line 4 to and including "thee" in line 16, be deleted, and the following substituted therefor :

"The summary of the Law contained in St. Luke's Gospel as followeth :

"Hear what is written by St. Luke in the tenth chapter at the twenty-seventh verse.

"THOU shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind ; and thy neighbour as thyself.

"*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

"¶After the Ten Commandments, or the summary of the Law as above, he shall rehearse our Blessed Lord's New Commandment (St. John XIII. 34, 35) as followeth.

"Hear also what our Lord Jesus Christ saith.

"A NEW COMMANDMENT I give unto you, That ye love one another ; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.

"*People.* Lord have mercy upon us, and incline our hearts to keep this law."

(b) That in the Nicene Creed, on page 329, the word "giver" (in line 14) be capitalized, the word "one" (in line 18) be capitalized, and the word "holy" be inserted in line 18 between the words "one" and "Catholick," and

(c) That on page 349, in the first rubric, the word "may" be changed to "shall," as in the Authorized Prayer Book, and the third rubric be omitted entirely .

8. The Office of Publick Baptism, wherein it is the request of this Synod that on page 353, in the 2nd line, and again on page 354, in the 35th line, the word "sins" be changed to "sin."

9. The Catechism, wherein it is the request of this Synod that on page 381, in the Note following the Apostles' Creed, the word "place" be changed to "state."

10. The Order for the Burial of the Dead, wherein it is the request of this Synod that on page 430 all the words of the Sentences beginning, "Man that is born of a woman" be omitted, and that there be substituted therefor the first three verses of the fourteenth chapter of St. John's Gospel.

11. The Ordering of Priests, wherein it is the request of this Synod that on page 678 the word "fold," in the last line, be changed to "flock," for reasons aforementioned.

12. The Articles of Religion and the Table of Kindred and Affinity, wherein it is the request of this Synod that these be placed at the end of the Book, as in the Authorized Prayer Book.

13. The Services for Missions, wherein it is the request of this Synod that, on page 737, in the Prayer for Missionary Societies, the words "of their substance," in line 6, be changed to "of their time, their prayers and their substance."

That this Synod request that there be authorized and inserted in the Revised Prayer Book a Form for the Laying on of Hands upon the Sick and Anointing with Oil, in accordance with the scriptural warrant contained in Acts XXVIII. 8 and St. James V. 14.

That this Synod request that capital letters be used throughout the Prayer Book for all pronouns referring to the Godhead.

And that this Synod would respectfully petition the General Synod, through the Prayer Book Revision Committee, to make in the text, rubrics and content of the Revised Prayer Book those changes, alterations and additions which this Synod desires and has adopted in the terms of the Resolution accepted and carried by this Synod.

And further, that this Synod of the Diocese of Kootenay accepts and approves of the said Book of Common Prayer subject strictly to the terms and provisions of Section IV. of the Constitution of the Synod of the Ecclesiastical Province of British Columbia, which safeguards and protects the inherent and constitutional rights and privileges of each Diocesan Synod of this Ecclesiastical Province.

And that a copy of this Resolution be forthwith transmitted under the signatures of His Lordship the Bishop and the Clerical Secretary of this Synod to the Primate of all Canada, the Metropolitan Archbishop of the Province of British Columbia, the

Secretary of the General Synod, the Secretary of the Provincial Synod of British Columbia, and the Secretary of the Prayer Book Revision Committee of the General Synod of the Church of England in Canada.

Certified at Nelson, B.C., July 9th, 1918.

ALEXANDER J. KOOTENAY, *Bishop*.
FRED. H. GRAHAM, *Clerical Secretary*.

(g.) ECCLESIASTICAL PROVINCE OF CANADA

ASKING DELAY AND FURTHER REVISION

Montreal, 11th July, 1918.

To the Primate and Archbishops and Bishops of the Upper House and the Lower House of the General Synod of Canada in Session assembled :

At the Twenty-second Session of the Synod of the Ecclesiastical Province of Canada, held in the City of Montreal, in the month of October, 1917, in joint Session of the Upper and Lower Houses assembled, the following resolution was adopted :

"That the Secretaries of this House, in conjunction with the Secretary of the Upper House, are instructed and authorized to prepare from the Minutes of Proceedings of the Joint Session a Memorandum or Report on the action agreed to by both Houses on the several particulars decided on regarding Prayer Book Revision and that such Report, having been submitted to and approved by the Metropolitan and the Prolocutor, be signed by the Secretaries and transmitted by them to the General Synod and to the Chairman of the Executive of the Committee on Prayer Book Revision."

In accordance with the foregoing resolution the undersigned respectfully transmit to the General Synod of Canada the following memorandum, or report, of the action agreed to by both Houses of the Provincial Synod of Canada, sitting in joint session, in regard to the Prayer Book and its revision.

Before entering upon the examination of the Prayer Book received by the Metropolitan from the General Synod, the following resolution was adopted by both Houses :

Resolved,—"That the Memorial of the Synod of Quebec, without endorsement of all the reasons therein stated, be received, and that the Provincial Synod does now, in its wisdom, decline to give its approval to the revision of the Book of Common Prayer,

in its entirety, as set forth by the General Synod of the Church in Canada in 1915, other than as the accepted basis for further revision and enrichment, and recommends delay before final action be taken."

The Memorial from the Diocese of Quebec referred to is as follows :

The Memorial of the Synod of the Diocese of Quebec, assembled in its Thirty-first Session, in the City of Quebec, in the year of our Lord, One Thousand Nine Hundred and Sixteen, to the Provincial Synod of the Province of Canada, respectfully sheweth :

The Synod of the Diocese of Quebec, in response to the unanimous action of its members, respectfully recommends delay before final action be taken in the matter of Prayer Book Revision in order that further and fuller consideration of the whole question may be had.

The grounds on which delay is asked for are :

A. The Revision seems to have been hastily done. The Committee was appointed in 1911 and its report was ready for presentation in 1914, and was actually presented in 1915. Compare the procedure in other parts of the Church. The last Revision of the American Prayer Book was authorized in 1880 and the report was presented in 1892. Already another Revision is in progress. In England, a Revision was begun in 1906, but the final report is not yet presented.

B. There are grave differences of opinion among the members of the Church on the following and other matters in the proposed Revision :

- I. The many varied optional uses in the Order of Morning and Evening Prayer, which are confusing to the worshipper and are questionable as regards sound liturgical principles.
- II. The optional disuse of the Litany on all occasions, excepting on one Sunday in the month.
- III. The treatment accorded to the Athanasian Creed.
- IV. The change of the word "shall" for "may" in the first rubric at the close of the office for the Administration of the Holy Communion, thereby doing away with the obligation of using some part of the office every Sunday and other Holy Days.
- V. The relaxation of the discipline of the Church in the permissive delay in bringing children to Holy Baptism.

VI. The permission granted to allow the disuse of the office for the Visitation of the Sick and the substitution of another office, compiled by the judgment and choice of each individual priest.

C. The present condition of the whole world is greatly disturbed and that devout consideration, which it is most desirable should be given to such a work as this of revision, cannot now be fully secured.

D. We further consider that the new outlook which the conclusion of the war will create, the new circumstances and problems which will arise and the new conditions of relationship between the different parts of the whole Church, as represented by the Allies, which may develop, ought certainly to be awaited, so as to govern our final action.

E. In the judgment of the Synod of the Diocese of Quebec, it will be wiser also to await the action of other parts of the Anglican Communion, so that fuller wisdom than our own and fuller co-operation may assist us in producing a Revision which may prove to be more worthy and more acceptable to the members of the Church in Canada and to those of the Anglican Church at large than is the proposed Revision.

And your petitioners, therefore, pray that this Provincial Synod do now, in its wisdom, decline to give its approval to the Revision of the Book of Common Prayer, as set forth by the General Synod of the Church of Canada, in 1915.

Signed on behalf of the Synod of the Diocese of Quebec,

L^{EN}NOX Q^{UEBEC}.

I.

The consideration of the Revised Prayer Book was then taken up by sections and the Prefatory Matter of the Book, up to and including page 67, having been examined, the section was approved, subject to the following resolutions adopted by both Houses :

"That (1) the Lessons for Matins on the eves of certain Festivals be omitted ; (2) whereas alternate Lessons are provided in most cases for Sunday Morning or Evening Services in the proposed revision, if possible, a Table of Lessons be arranged, extending over two years without alternatives, thus insuring the reading to the Sunday Congregations of a wider series of lections than the present table now provides ; (3) that, in order to make the method of selection of daily lections simpler the Daily

Calendar be arranged upon the basis of the Ecclesiastical year instead of the civil year as now provided."

"That the attention of the Lectionary Sub-Committee be called to the fact that when the Special Second Lessons are used in Lent, St. Mark is largely omitted, while St. John is read twice over, once in Lent and again in May and June, and that many of the Special Lessons suggested for Lent from the Book of Proverbs are unsuitable.

"That at the foot of pp. 26, 27, the word 'next' be put in after 'Sunday.'"

"That the contents of p. 450, concerning the proper Psalms, be printed in full on p. 35 instead of in part only."

"That the Table of Coincidence of Festivals, as approved by the Bishops of Canterbury Convocation, 1914, be inserted as Section X. on p. 22."

"That the words 'the Dominion of' on p. 2 be deleted and the further alterations be made: delete the signatures 'S. P. Rupert's Land' and 'W. J. Armitage'; for 'Primate' read 'by the Primate of all Canada'; and before 'custodian' insert the words 'by the.'"

"That the words 'the Dominion of' on the first page be deleted."

II.

The consideration of Morning Prayer, to page 87 inclusive, being taken up, this section was approved, subject to the following resolutions adopted by both Houses:

"That the rubric (p. 68) concerning the Shortening of Morning and Evening Prayer should be altered so as to ensure, as far as possible, the retention of the Scriptural portions of the Offices and to preserve their ancient structure."

"That the words 'and other Clergy' be struck out and the words 'Priests and Deacons' be inserted in their place in the Prayer for Clergy and People in the Orders for Morning and Evening Prayer."

"That the Order of Morning Prayer in the Revised Book, including the prefatory rubrics on p. 68, be approved, up to and including p. 87, subject to the recommendations already adopted."

III.

Upon the Order of Evening Prayer being considered, it was resolved by both Houses:

"That the Order for Evening Prayer, from p. 88 to p. 102 inclusive, be approved, subject to the changes necessitated by the resolutions adopted with reference to Morning Prayer."

IV.

Upon the consideration of the Creed of S. Athanasius, pages 103-106, it was resolved :

"That this Synod cannot accept the form in which the Athanasian Creed is printed in the Draft Book, nor the permission inserted in the rubric preceding to omit, at the discretion of the minister, certain clauses of the Creed."

"(1) That the Creed of St. Athanasius be placed in the Prayer Book after the present p. 710, immediately before the Articles of Religion and be not required to be read in the public service of the Church. (2) That wherever the Athanasian Creed has heretofore been appointed to be read, the Nicene Creed shall be substituted, except where the latter is used elsewhere in the same service."

"That the foregoing resolution be received and referred to the General Synod."

"That this Synod cannot accept the permission granted to allow the total disuse of the Athanasian Creed through the permission granted on p. 68 (Combinations of Services Nos. 1 and 4), whereby any Clergyman is allowed to pass at once from the Benedictus to the Office of Holy Communion, whenever the two Offices of Matins and Holy Communion follow one another."

"That the resolution of Mr. Kelley be received and referred to the General Synod, requesting its most earnest and careful consideration."

V.

Upon the consideration of the Litany, as printed pp. 107-115, it was resolved :

"That the Prayer Book Committee be requested to include in the Revised Prayer Book a Petition for Miners and Fishermen, to be inserted in the Litany."

VI.

Upon the consideration of the Section on Prayers and Thanksgivings, it was resolved :

"That the Revising Committee be asked to provide a Special Prayer of Thanksgiving for the Safe Return of Seamen and Fishermen."

VII.

Upon the consideration of the Section containing the Collects, Epistles and Gospels, pp. 131-323, it was resolved, both Houses concurring :

“That it is desirable that suitable Collects, Epistles and Gospels be provided for optional use on Black-letter Days, and for Ember Seasons and Rogation Days.”

“That a Memorial be sent to the General Synod of the Church of England in Canada, asking for the providing of a Special Collect, Epistle and Gospel in the Revised Prayer Book for use when the newly married persons desire to receive the Holy Communion at the time of their marriage.”

“That the General Synod be requested to provide an Epistle and Gospel in the Order for the Burial of the Dead, for use when those in sorrow and bereavement desire a Special Celebration of the Holy Communion previous to or on the day of the burial of their departed relation or friend.”

“That the rubric relating to this Anthem (under the title Good Friday) be altered to read as follows : ‘At Morning Prayer the following shall be sung or said instead of the Venite.’”

VIII.

Upon consideration of the Order for the Administration of Holy Communion, as in the revised Book, pp. 324-350, the same was approved, subject to the following resolutions :

“That this Synod, while recognizing with satisfaction the permission given in the Book of Common Prayer, as amended and approved by General Synod, to use both the Prayer of Oblation and the Prayer of Thanksgiving immediately preceding the Gloria in Excelsis (‘Glory be to God on high’) in the Communion Office, desires to express its regret that nothing has been done in the way of re-arrangement of the Prayers following the Ter-Sanctus (‘Holy, Holy, Holy’) according to the Order of the Scottish and American Liturgies, which follow the model of the Eucharistic Prayer of Consecration in the purest ages of the Church.”

“That this resolution be transmitted to the Secretaries of the General Synod for submission to it at its next meeting, this Synod expressing its hope and desire that the Synod itself may take action to amend the Eucharistic Office, as suggested in the resolution.”

“That this Synod recommends to General Synod the provisions of a proper preface in the Office of Holy Communion for

the Festival of All Saints and other Saints' Days in the revised Prayer Book."

IX.

The Offices of Holy Baptism (pp. 351-379) were approved, subject to the following resolutions :

"That the words to the effect that children should be brought to Baptism at the earliest possible moment after birth, be included in the new rubric."

"That directions be placed in the Prayer Book, giving instructions regarding Lay Baptism in case of necessity, as recommended by the Canterbury Convocation in 1914."

"That the Revision Committee be requested to lay before the General Synod the real need of a simplification of the language of the Exhortations to Parents and Godparents at Holy Baptism in order that the tremendous truths embodied in those Exhortations may be well and plainly understood."

X.

Consideration of the Catechism and the Confirmation Service :

"That the question of adopting the Revised Version of Acts XIX. 1, and following, be substituted for the A.V. in the lection appointed to be read in the Order of Confirmation, be referred to the Prayer Book Committee."

"That the arrangement of the Church Catechism in the new American Report be studied, with a view to adoption and further adaptation according to sound educational principles, and that this resolution be referred to the Prayer Book Committee."

"That the Section containing the Catechism and the Order of Confirmation (pp. 380-393) be approved, subject to the resolutions already adopted."

XI.

The Offices of Holy Matrimony, of the Visitation and Communion of the Sick ; of the Burial Office ; of the Churcing of Women ; of the Communion Service ; Psalter (pp. 451-646), with the Rubric preceding on p. 450 ; Prayers for Use at Sea (pp. 647-660) ; the Ordinal (pp. 661-700) ; Accession Service (pp. 701-710) ; the Articles and Table of Kindred and Affinity were approved as printed :

"That the Articles of Religion be printed after the Service for Consecration of a Churchyard, at the end of the Book."

"That the Table of Kindred and Affinity be printed before the Marriage Service."

XII.

"That the Prayer Book Revision Committee be asked to take into their consideration : (1) The Division of the Psalter for recitation on the week days of the month, once in each month ; (2) the appointment of Special Psalms for Sunday worship."

"That the Psalms mentioned on p. 35 (113, 126, 132) be inserted in Rubric 1, p. 733."

The consideration of Special Services (pp. 731-774) being taken up, it was resolved, both Houses concurring :

"Acceptance of the Special Services, subject to the foregoing resolution."

XIII.

The following resolutions were also adopted by both Houses :

"That provision be made for Dedication Festivals (in addition to the Dedication of a Church) in the way of Special Psalms, Lessons, Prayers, Collect, Epistle and Gospel, and that this recommendation be referred to the Committee."

"That a Memorial be presented to the General Synod of Canada from this Provincial Synod of Canada, praying that Canon XII., adopted by the said General Synod at its Seventh Session (1915), on The Book of Common Prayer, be not confirmed or finally adopted until the revision of the Prayer Book has been finally finished and finally approved with the consent of this and other Ecclesiastical Provinces in Canada."

"That this Provincial Synod hereby memorializes the General Synod, that the following two prayers from the Scottish Liturgy be authorized for use in the Church :

"I. Almighty God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity ; We praise and magnify Thy holy Name for all Thy servants who have finished their course in Thy faith and fear ; and we most humbly beseech Thee that, at the day of the general resurrection, we, and all they who are of the mystical body of Thy Son, may be set on His right hand, and hear that His most joyful voice, 'Come ye blessed children of my Father, inherit the Kingdom prepared for you from the foundation of the world.' Grant this, O merciful Father, for the sake of Jesus Christ, our only Mediator and Advocate. Amen.

"II. O Almighty God, the God of the spirits of all flesh, who by a voice from heaven didst proclaim, 'Blessed are the dead who die in the Lord' ; Multiply, we beseech Thee, to those who

rest in Jesus, the manifold blessings of Thy love, that the good work which Thou didst begin in them may be perfected unto the day of Jesus Christ, and of Thy mercy, O Heavenly Father, vouchsafe that we, who now serve Thee here on earth, may at the last, together with them, be found meet to be partakers of the inheritance of the saints in light ; for the sake of the same Thy Son, Jesus Christ, our Lord and Saviour. Amen."

The whole respectfully submitted.

(Sgd.) V. E. HARRIS,
Secretary of the Upper House, D.

G. ABBOTT-SMITH,
Hon. Clerical Secretary, P.S.

L. H. DAVIDSON,
Hon. Lay Secretary, P.S.

Approved—LEWIS EVANS, *Prolocutor.*

(h.) DIOCESE OF NEW WESTMINSTER.

SUGGESTED REVISION.

Synod Office, 119 Pender St. W.,
Vancouver, B.C.,

July 18, 1916.

The Ven. Archdeacon Ingles,
408 Brunswick Ave., Toronto, Ont.

Dear, Sir,—I am requested to forward to you the following suggested amendments to the Revised Prayer Book, passed by the Synod of the Diocese of New Westminster at its Thirty-fifth Session, held in Vancouver on June the 12th and 13th, 1918 :

1. That the Act of Uniformity be printed only in the Desk and Official copies ; as suggested by the Prayer Book Revision Committee.

2. That the section, "The Order how the Psalter is appointed to be read," be so amended as to have the Psalter read through once every *two* months.

3. That the section, "The Order how the rest of Holy Scripture, etc.," be referred back to the General Synod for revision.

4. That the sections from "Proper Lessons, etc.," page 23, to "Proper Psalms," middle of page 35, be referred back to the General Synod for revision.

5. That in referring back the Lectionary, as printed in the Revised Prayer Book, to the General Synod, the General Synod be asked to bring the same into line as far as possible with the Lectionary proposed by the Convocation of Canterbury.

6. That proper Psalms be provided for All Saints' Day, and for St. Michael's and All Angels.

7. That a Table of Precedence for the regulation of Fasts and Festivals, when occurrence or concurrence arises, be added to the Revised Prayer Book after the tables of Festivals and Fasts, or in such a position as the Revision Committee deems best.

8. That this Synod of the Diocese of New Westminster respectfully suggests that whereas there is a widespread wish on the part of the laity to observe the principal Fasts of the Church, and whereas the number of them as now printed on page 62, forms an impossible duty for them under present conditions of life, the Table of Vigils, Fasts and Days of Abstinence stands as at present in the Prayer Book ; but that an alternative Table of the same be authorized by the General Synod, and printed in a footnote.

9. That the section, "Solemn Days," with the recommendations of the Committee, be adopted, but that the following footnote be added : "These Services may be used on the Sunday nearest the Solemn Day."

10. That the Title of page 68 and the first two paragraphs on that page, be given a whole page to itself.

11. That we endorse the recommendations of the Revision Committee : namely, that the Roman Numerals be used for all the preface of the Prayer Book, and that Morning Prayer be Number 1 (Arabic) and so following through the book.

12. That the recommendation of the Revision Committee, which provides for a page of directions to aid in following the Services, be adopted.

13. That wherever in the Prayer Book the Lord's Prayer be printed, that the sentence, "In earth as it is in Heaven," have the letter "I" of the first word as a capital.

14. That all the Canticles have their verses numbered as in the Psalms.

15. That the Te Deum be printed in its three divisions, as in the Accession Service since 1901.

16. That the following substitutes or alternates be provided for the Te Deum for Advent, Habakkuk's Prayer, Hab. 3, or "Surge Illuminator," Isai. 40 ; for Lent, Hezekiah's Song, Isai. 38 : 9—following verses.

17. That in the Te Deum the word "numbered" be changed to "rewarded."

18. That the latter part of the Rubric before the Benedictus be omitted.

19. That the words ("Because there is," down to "O God") be referred to the General Synod for Revision.

20. That the General Synod be asked to frame a Rubric to be inserted at the beginning of Morning and Evening Prayer as to the use of hymns other than the hymn after the Third Collect during Morning and Evening Prayer.

21. That in the Prayer for the "King's Majesty," the words "health, safety, joy and honour," be substituted for the words "health and wealth," and that the words, "joy and" be deleted after "everlasting."

22. That in the Prayer for Clergy and People the words "Bishops and others" be deleted.

23. That similar amendments, where applicable, be made to the Order of Evening Prayer.

24. That the Athanasian Creed (commonly so called) be printed in the Prayer Book without rubrical directions.

25. That this Synod recommends the General Synod to use the best and most modern translation of the Creed of St. Athanasius.

26. That the following be substituted for the present rubric of the Athanasian Creed. With reference to the Athanasian Creed (commonly so called) the rubric directing its use on certain days has been removed, but the Church has not withdrawn its witness to the truth of the articles of the Christian Faith therein contained.

27. That in the opening Sufferage of the Litany that a comma after the word "Father" be retained, and printed both here and elsewhere.

28. That modern equivalents be substituted for all words of archaic character in the Litany.

29. That this Synod endorses the recommendation of the Revision Committee to change the words "Kindly fruits of the earth" to "fruits of the earth after their kind."

30. That there be added to the rubric preceding the words of the "General Thanksgiving" in the Litany on page 114, the following words, "and to be said by the Minister alone or by the Minister and people together."

31. That after "a Prayer for the Clergy and People" in Morning and Evening Prayer, the following Rubric be inserted :
 "Special prayers may be used here, *vide* pages 116-128."
32. That after the "Prayer for all conditions of men" in Morning and Evening Prayer, the following rubric be inserted :
 "Special Thanksgivings may be used here, *vide* pages 128-130."
33. That in the "Prayer for Missionaries in our own country," the word "Prophets" be inserted after the word "Apostles."
34. That in the "Prayer for Missionaries in our own country," the words "Bishops and" be deleted.
35. That in the "Prayer for Synods of the Church," the words, "Who by Thy Holy Spirit didst preside in the Councils of the Blessed Apostles," be changed to the words, "Who by Thy Holy Spirit didst direct and guide the counsels of the Blessed Apostles."
36. That the words, "most religious and," be deleted from the "Prayer for Parliaments, on " page 122.
37. That the General Synod be more explicit as to the words to be inserted in the place marked with a dash in the "Prayer during Parliamentary and other elections."
38. That the first "Prayer for those who Travel," on page 126, be amended by striking out the words, "Land or by water," and substituting therefor the words, "Sea or land or air."
39. That the second "Prayer for those who Travel" be amended by striking out the words "us thy servants, and the ship in which we sail," and substituting the words, "Those thy servants now at sea, and the ship in which they sail," and substituting "them," for "us," in the 8th line, "they" for "we" in the 9th line, and "their" for "our" in the 11th line.
40. That the words "living creatures" be substituted for the words "beasts," in line 3, page 145.
41. That following the Collect for Ash Wednesday, a rubric be printed of a similar character to the rubric, which so follow in the case of Epiphany and Ascension Day.
42. That the Epistles and Gospels for Holy Week, including Palm Sunday, be shortened.
43. That the word "fold" in the Gospel for the Second Sunday after Easter, be changed to "flock," and also in the Gospel for the "Ordering of Priests."
44. That the Revision Committee of the General Synod be asked to consider the central part of the Easter Collect with a view to a clearer statement on the thought of the Easter Season.

45. That the General Synod be asked to provide an Alternate Collect for Easter Day.

46. That in the title of the Collect for "The Annunciation of the Virgin Mary," the word "of" be changed to "to."

47. That the words "also" be omitted from the words "Hear also what Our Lord Jesus Christ says," on page 327.

48. That the "Prayers for the King," on pages 327 and 328, be transferred to the Occasional Collects at the end of the Communion Office to be used before the Blessing on National Occasions.

49. That in the Nicene Creed the words, "Lord and Giver of Life," be changed to "The Lord, and the Life Giver."

50. That in the Nicene Creed, the word "Holy" be inserted between the words "one" and "Catholic."

51. That Prov. 3 : 9, "Honour the Lord with thy substance etc.," be added to the Offertory Sentences.

52. That on page 333, line 15, the words, "other Clergy," be substituted for the word "Curates."

53. That after "the last comfortable word," page 340, the words, 1 St. John 2 : 1, 2, be substituted for 1 St. John 2 : 1.

54. That proper prefaces be added for All Saints' Day, and for St. Michael's and All Angel's Day.

55. That the words, "Before the Blessing," or "after the offertory if there be no Communion," be added to the rubric on page 348.

56. That the General Synod be asked to insert a rubric in the Baptismal Office, instructing the people to say with the minister the prayer beginning, "Almighty and Everlasting God," on page 354.

57. That in the Baptismal Office, Psalms 15 or 20, be added after the Act of Baptism.

58. That the phrase, "to hear sermons," in the Exhortation to the godparents, be referred to the Revision Committee.

59. That some more suitable word be substituted for the word "betters," in the "Duty towards our Neighbour."

60. That the final words of the "Duty Towards our Neighbour" read as follows, "And to do my duty in every state of life unto which it shall please God to call me."

61. That in the answer to the question, "What meanest thou by this Sacrament?" the comma after "inward and spiritual grace" be omitted.

62. That in the second rubric at the end of the Catechism, the words, "Masters, Mistresses, Apprentices and Wards" be omitted.

63. That in the Preface of the "Order of Confirmation," the words of Holy Scripture in Acts 8 : 15, be employed after the word "assembled," so that the sentence read, "We are assembled together to pray that they may receive the Holy Ghost."

64. That in the Preface of the "Order of Confirmation," in the paragraph beginning with the word, "Secondly," the words "they are confirmed," be eliminated.

65. That in the third part of the Preface of "The Order of Confirmation," the words "renew and ratify" be substituted for the words "ratify and confirm."

66. That a rubric be inserted in the "Order of Confirmation" stating the place for the Bishop's address.

67. That a rubric be inserted in the "Order of Confirmation" stating the place or places where a hymn may be used.

68. That Psalm 92 be inserted to be said or sung immediately after the Confirmation.

69. That in the form of "Solemnization of Matrimony," a rubric be inserted allowing the service to close before the Blessing.

70. That in the form of "Solemnization of Matrimony," a Collect, Epistle and Gospel be added for occasions where there is a Celebration of the Holy Communion.

71. That the word "may" be substituted for the word "shall" in the rubric before the final Exhortation, page 403.

72. That the word "necessity" be substituted for the word "circumstances" in the opening rubric of the "Order of Visitation of the Sick."

73. That provision be made for the burial of ashes after cremation in the "Order of the Burial of the Dead."

74. That the Psalms for Christmas Day Evening be shortened.

75. That the word "Psalms" only, without the numeral, be put at the top of each page.

76. That in the second question by the Bishop on page 671, the words "due order of this realm" be struck out, and the words "according to the Canons of this Church" be substituted therefor.

77. That this Synod endorses the recommendation of the Revision Committee *re* the Accession Service.

78. That the "Forms of Special Services" be referred back to the General Synod for further consideration, and enrichment.

79. That a form of Family Prayer be provided.

Respectfully submitted,

W. R. GEORGE,

*Hon. Secretary of Synod,
Diocese of New Westminster.*

(i) ECCLESIASTICAL PROVINCE OF ONTARIO.

To the Bishops, Clergy and Laity of the Church of England in Canada in General Synod assembled :

We have the honor to transmit to you the following resolution of the Provincial Synod of Ontario adopted at the third session thereof, held in the City of Hamilton in September, 1916 :

“That Canon XII. of the General Synod, passed at the seventh session of the General Synod of the Church of England in the Dominion of Canada and relating to the Book of Common Prayer, be and the same is hereby accepted by the Synod of the Province of Ontario, but in pursuance of the provisions of the said Canon XII., this Provincial Synod does not accept the provision made in the Book annexed for the manner of recitation of the Athanasian Creed.”

We are, on behalf of the Provincial Synod of Ontario,

A. W. MACKAY,
Honorary Clerical Secretary.

JAMES NICHOLSON,
Honorary Lay Secretary.

(j) RURAL DEANERY OF ANNAPOLIS, N.S.

To the General Synod of the Church of England in Canada :

The memorial of the Ruridecanal Chapter of Annapolis, N.S., humbly sheweth :

That your memorialists humbly request the following changes to be made in the revision of the Book of Common Prayer :

1. Permissive restoration of the order of the Eucharistic Canon, as approved by both houses of the Convocation of Canterbury.

2. (a) Provision of shorter forms of confession and absolution for alternative use at Evensong.

(b) Permission to the minister to exercise discretion in the use of prayers after the Third Collect.

3. In the office for the Burial of the Dead, provision of an alternative form of committal, similar to that recommended by the Revision Committee of the American Church.

And your memorialists will ever pray.

Signed on behalf of the Chapter, this nineteenth day of August, 1918.

ERNEST UNDERWOOD,
*Secretary, Rural Deanery of Annapolis,
Diocese of Nova Scotia.*

(k) AS PASSED BY THE SYNOD OF THE DIOCESE OF
BRITISH COLUMBIA AT THE REGULAR MEETING
HELD IN VICTORIA, B.C.,
FEBRUARY 6TH AND 7TH, 1918.

1. That the Table of Sunday Lessons be revised with a view to avoiding repetition.

2. That the Second Lesson for Evensong for First Sunday after Easter (St. John XX., 24-30) be retained as alternate Lesson.

3. That the question of allowing comments by the clergy in connection with the reading of the Lessons be referred to the Revision Committee.

4. That a separate prayer "for those in temptation" be inserted in the Morning and Evening Prayers.

5. That wherever the word "hell" refers to the "place of departed spirits," it be printed in italics and a footnote be added to that effect.

6. That the Athanasian Creed (so-called) be printed in its present place in either the old or Lambeth translation, but without rubric or liturgical direction.

7. That prayers of thanksgiving, especially a "form of thanksgiving for God's blessing upon Missions," be inserted in the Prayer Book.

8. That the title at the head of each page be made to correspond with the section beginning on that page.

9. That special Collects, Epistles and Gospels be provided for Ember days, Rogation days, Marriage, Burial, Dedications, and for use on a black letter day.

10. That in the Baptismal Offices the term "Resurrection of the flesh" be changed to "Resurrection of the body," in accordance with the Apostle's Creed.

11. That in the Office for Public Baptism of Infants :

(a) All the words in the first prayer from "who," in line one, to and including the word "and," in line six, be omitted.

(b) That there be placed in brackets at the end of the Exhortation and before the Thanksgiving the direction "Here shall the congregation say with the Minister."

(c) That the second demand read as follows: "Dost thou believe all the Articles of the Christian Faith, as contained in the Apostle's Creed? *Answer.* I do."

(d) That there be added after the amended second demand and answer as above, this rubric: "When Baptism is not administered at Morning or Evening Prayer, then the following form shall be used: 'Dost thou believe in God the Father, etc.' according to present use."

(e) That the present rubrical directions for the baptizing of the child be changed to the following: "And then, naming it after them, he shall pour water upon it, or shall dip it in the water discreetly, saying, etc."

(f) That the word "duty" be substituted for the words "parts and duties," in line 5 of the final exhortation.

(g) That Canon XXX., in so far as it relates to the sign of the Cross, be printed at the end of the Office.

(h) That the Baptismal Office be shortened to encourage its use at public services.

12. That in Rubric 3, before the Office for Private Baptism, the words "time and circumstances will permit" be substituted for "the time and present exigence will suffer."

13. That in the same Office the following Rubric be added: "If the services of a Minister cannot be obtained, some baptized person (preferably not the parent) shall pour water on the head of the child and say, etc."

14. That the Catechism be enlarged by a section dealing with "The Church, its Ministry, Worship and Maintenance."

15. That a modernized table of affinity be placed at the beginning of the Marriage Service.

16. That on page 395 the paragraph beginning "Secondly," on line 17, be referred back to the General Synod, with the request that for the words "and for a protection against sin" there be substituted the words "that they may keep themselves undefiled members of Christ's Body."

17. That in the Office for the "Visitation of the Sick" the words "if circumstances so require," in the third line of the opening rubric, be altered to read "if necessity so require."

18. That the Synod reserves acceptance of the "Order of the Visitation of the Sick."

19. That due provision be made for the anointing of the sick in the "Office for Visitation."

20. That the word "at" be struck out of the title pages, 423, etc.

21. That 2 Cor. V. 1, be substituted for the second sentence in the Burial Office.

22. That the Prayer for Burial at Sea be placed at the end of the Burial Office.

23. That a form be drawn up for the committal of a body at a cremation.

24. That the whole of the Commination Service, as far as the rubric before the 51st Psalm, be struck out; that the title be "A Penitential Office, to be said on the first day of Lent and at other times in the discretion of the Minister, or as the Ordinary shall appoint"; that the rubric before the 51st Psalm be amended to begin "The people shall" instead of "Then shall they all."

25. That the forms of prayer "To be used at Sea" be altered so as to meet the circumstances of the Church of England in Canada, especially mentioning "our Island."

26. That the whole of the section, pages 731-774, be carefully revised.

27. That a short form of family prayer be added.

28. That the title for the Service for Harvest Thanksgiving be so changed as to direct its use on Thanksgiving Day or the Sunday preceding.

29. That in the language of the prayers all obsolete words or phrases, or such as have changed their meaning, be expressed in their present day equivalent.

Verified correct, as passed by the Synod of B.C., and now forwarded to the Prayer Book Committee for presentation to the General Synod at its session in September, 1918.

CHARLES COLUMBIA,

President.

Victoria, B.C., Aug. 9th, 1918.

(1) DIOCESE OF QU'APPELLE, RESOLUTIONS,

May 31st, 1918

At the meeting of the Synod of the Diocese of Qu'Appelle, held May 31st, 1918, the following resolutions were passed, and

copies ordered to be forwarded to the Secretary of the Provincial Synod of Rupert's Land, and to the Secretary of the General Synod.

1. That the paragraph on page 68 of the New Book, with the two notes from the words "upon any days" to "approval of the Bishop," be deleted.

2. That in the Prayer for the Clergy and People, appointed to be said at Mattins and Evensong, the words "Bishop and other Clergy" be altered to read "Bishops and Clergy."

3. That in the combination of services the words "may begin Morning Prayer with the versicle, 'O Lord, open Thou our lips'" be inserted between the words "Minister" and "may end." This is recommended for use on weekdays only.

4. That in the second rubric at the end of the Third Collect at Mattins and Evensong the words "or such other Prayers as may be approved by the Bishop" be inserted after the word "Litany."

5. The Synod desires to protest against the form of the Athanasian Creed, as printed in the Revised Prayer Book, and to ask the Revision Committee of the General Synod to so direct that the Creed be said in its entirety at least once a year on Trinity Sunday, at either Morning or Evening Prayer, retaining therewith the explanatory clauses as in the Revised Prayer Book.

6. Prayers for the Departed. Your Committee recommends the use of the two Prayers from the Scottish Prayer Book, as recommended by the Provincial Synod of Canada.

7. That the word "Himself" be substituted for the word "Itself" in the Epistle for the Eighth Sunday after Trinity.

8. That permission be given to use, when desired, the first Prayer of Thanksgiving (commonly known as the Prayer of Ob-ation) immediately after the present prayer of Consecration, introduced by the word "Wherefore."

9. That the third rubric at the end of the Communion Service be deleted.

10. That proper Collects, Epistles and Gospels be provided for the Marriage Service, Dedication Festivals, Rogation and Ember Days, and for Burial and Memorial Services; for St. Patrick's Day, St. George's Day, and such other days as are commemorated in the Calendar of the Book of Common Prayer.

11. In Private Baptism, that paragraph 89, Report of Convocation of Canterbury, be adopted.

12. The Anointing of the Sick. Your Committee recommends the authorization of the Laying-On of Hands and the

Anointing of the Sick with Oil, and also the provision of suitable prayers in accordance with Acts XXVIII. 8 and St. James V. 14.

13. That the Calendar of Days in the Psalter, as printed in the New Book, be corrected to correspond with that in the Old Book.

14. Your Committee recommends that Biddings be used, but not Versicles and Responses.

15. That forms of Family Prayer be provided.

16. That forms of Prayer for Sunday Schools be provided.

All of which is respectfully submitted.

M. M. QU'APPELLE.
EDWIN H. KNOWLES,
Secretary of Synod.

(m) THE SYNOD OF THE DIOCESE OF QUEBEC

Synod Office, Quebec, Sept. 5th, 1918.

To the General Synod of the Church of England in Canada :

The Memorial of the Synod of the Diocese of Quebec humbly sheweth :

That at the recent Session of the said Synod, held on the 4th, 5th and 6th of June, 1918, the following resolution was adopted :

Resolved,—“That this Synod do memorialize the General Synod that, in view of the present unsettled condition of the world and in view of the work of Prayer Book Revision that is being done throughout the Anglican Communion, still in progress, and in view of the many unsatisfactory features of the Canadian Draft Prayer Book, the matter of Prayer Book Revision be delayed before final action be taken in order that fuller consideration of the whole question may be had.”

Wherefore, you memorialists humbly pray that the action urged in the said resolution of the Diocesan Synod of Quebec may be allowed to prevail.

LENNOX QUEBEC,
President.

ERNEST R. ROY,
Clerical Secretary.

E. T. D. CHAMBERS,
Lay Secretary.

(n) THE SYNOD OF THE DIOCESE OF QUEBEC

Synod Office, Quebec, Sept. 5th, 1918.

To the General Synod of the Church of England in Canada.

The Memorial of the Synod of the Diocese of Quebec humbly sheweth :

That at the recent Session of the said Synod, held on the 4th, 5th and 6th of June, 1918, the following resolution was adopted :

Resolved,—“That this Synod do memorialize the General Synod with reference to the proceedings now being taken with a view to the issue of a new edition of the Book of Common Prayer : That the said New Edition should include the provision of Proper or Special Psalms for optional use at Morning and Evening Prayer on all Sundays of the Church's year, for which said provision has not already been made.

That whereas the Litany is the Church's one Act of General Supplication which is specific, as well as comprehensive, the first Rubric which appears at the beginning of the Litany in the Draft Prayer Book already issued be rescinded in so far as it includes permission to limit the requirement for the use of the Litany to once a month, instead of three times a week, as required in our present Prayer Book.

That whereas the special forms of sin to which reference is made in the denunciatory sentences of the Commination Service are for the most part, as they stand, and under present circumstances, of a somewhat unusual and unlikely description, and such as would hardly appeal to the conscience of an ordinary worshipper nowadays, it might be well that measures should be taken to substitute instances more directly intelligible and obvious in their character.”

Wherefore, your memorialists humbly pray that the action urged in the said resolution of the Diocesan Synod of Quebec may be taken by the General Synod of the Church of England in Canada.

LENNOX QUEBEC,
President of Synod.

ERNEST R. ROY,
Clerical Secretary.

E. T. D. CHAMBERS,
Lay Secretary.

II. *Re* Beneficiary Funds.

(a) Diocese of Huron :

London, Ont., 6th June, 1918.

*The Venerable Archdeacon L. Ingles and Francis H. Gisborne, Esq.,
Hon. Secretaries, General Synod of Canada, 408 Brunswick
Avenue, Toronto, Ont.*

Dear Sirs,—We beg to advise you that at the Annual Session of the Synod of Huron, held in London, Ont., 30th April to 2nd May, 1918, the following memorial was passed :

“The Synod of the Diocese of Huron respectfully petitions the General Synod of the Church of England in Canada to devise and inaugurate immediately a plan for providing general beneficiary pensions (including Superannuation and Widows and Orphans) for all the clergy and missionaries of the Church of England in Canada.”

Yours faithfully,

DAVID HURON,

President.

R. J. M. PERKINS,

Hon. Clerical Secretary.

W. BAIRD,

Hon. Lay Secretary.

(b) Diocese of Toronto:

*To the Primate, the Archbishops and Bishops of the Upper House,
and to the Lower House of the General Synod of the Church
of England in Canada, in Synod assembled.*

THE MEMORIAL OF THE INCORPORATED SYNOD OF THE DIOCESE OF TORONTO

That this Synod, at its Session held in Toronto June, 1918, respectfully memorializes the General Synod to immediately consider the inauguration of a General Beneficiary Fund, or Church Pension Fund, on the basis of that successfully undertaken and completed by the Protestant Episcopal Church of the United States of America. Such Fund having, at least an objective of One Million Dollars, to be devoted as follows :

(1) A Pension Fund for the Clergy of the Church of England in Canada.

(2) A Fund for the maintenance of the Widows and Orphans of the Clergy.

And your Memorialists will ever pray.

JAMES TORONTO,
President of Synod.

W. J. BRAIN,
Hon. Clerical Secretary.

JAMES NICHOLSON,
Hon. Lay Secretary.

III. Missionary Work of the Church.

Diocese of Toronto :

Synod Office, Continental Life Bldg.

Toronto, 15th June, 1918.

Ven. Archdeacon Ingles, M.A., Secretary, General Synod, Toronto.

Reverend Sir,—

RESOLUTION OF THE SYNOD OF THE DIOCESE OF TORONTO

I append at foot, a resolution passed by the Synod at its meeting in June, 1918 :

Resolved :

1. "That in view of the great call that has come to the Church, particularly through the investigation tour of the General Secretary of the M.S.C.C., this Synod records its conviction that the time has come for the development of a far-reaching and comprehensive policy and forward movement in the missionary work of the Church, both Canadian and Foreign, and the initiation of an energetic and thorough campaign of missionary education and financial effort, together with the working out of that policy."

2. "That this Synod therefore earnestly commends the above matters to the special attention of the General Synod at its forthcoming Session in September, and asks that the matter be discussed thoroughly and adequately on the day of the Session specially devoted to the M.S.C.C. Report."

Yours faithfully,

JAMES TORONTO.
W. J. BRAIN,
Hon. Clerical Secretary.

JAMES NICHOLSON,
Hon. Lay Secretary.

[SEAL]

IV. Order of Business.

Diocese of Montreal :

To the Primate and Archbishops and Bishops of the Upper House, and the Lower House of the General Synod of Canada in Session assembled.

The Memorial of the Executive Committee of the Synod of the Diocese of Montreal respectfully sheweth, that at its meeting on the 14th day of May, 1918, it was resolved that a Memorial be presented to the General Synod, praying that :

“The After-War Problems and Social Service should be taken up by the General Synod before other business at the coming Session of said Synod in September next.”

WILLIAM ROBINSON,

Montreal, 25th June, 1918.

Clerical Secretary.

For the Lower House.

V. Indissolubility of Marriage :

Montreal Branch, Society of Sacred Study

At the May meeting of the Montreal Branch of the Central Society of Sacred Study, a proposal was made and carried un-animously :

“That, in view of the grave moral dangers which must inevitably result should the proposed alterations in the English Marriage Law, at present standing in the name of Sir A. Conan Doyle, be put into effect, the General Synod of the Church of England in Canada be respectfully petitioned to re-affirm the Church’s belief in the indissolubility of Holy Marriage, and her determination to resist any attempt to facilitate Divorce and Re-Marriage ; and that a copy of such re-affirmation be forwarded to the Mother Church of England.”

J. J. S. SEAMAN, *Secretary.*

VI. NAME OF THE CHURCH.

COPY OF A RESOLUTION.

PASSED BY THE SYNOD OF THE DIOCESE OF KOOTENAY, AT THE THIRTEENTH SESSION OF THE SYNOD, HELD AT NELSON, B.C., ON JUNE 21ST AND 22ND, 1916.

That whereas it is much to be desired, for many and obvious reasons, that the various branches of the Church of England and her sister Churches should bear a common name ;

And whereas it is also desirable that this name should be historic in its significance, inclusive in its scope, and distinctive in its reference ;

And whereas it is further desirable that both the Catholic and Reformed character of the Church should be indicated in the said name ;

And whereas the ancient name of "Ecclesia Anglicana" in its modern English equivalent sufficiently realizes these conditions;

And whereas the said name of The Anglican Church is in common use both in the religious and secular press and in popular reference ;

Therefore be it resolved that this Synod of the Diocese of Kootenay press for the adoption by the Church of England in Canada of the title "*The Anglican Church.*"

We hereby certify that the foregoing is a true and exact copy of a resolution passed by the Synod of the Diocese of Kootenay at its Thirteenth Session and printed on pages 27 and 28 of the Journal of the said Session of the Synod of the Diocese of Kootenay.

ALEXANDER J. KOOTENAY,
FRED. H. GRAHAM,

Nelson, B.C., July 16th, 1918.

Clerical Secretary.

VII. MEMORIAL FROM THE TAX REFORM LEAGUE OF EASTERN CANADA.

We beg respectfully to call your attention to the unjust condition of our social adjustments, and to their baneful effect on religious progress.

Nothing can exceed the beauty and the sublimity of the gospel we proclaim from our pulpits. But, most unfortunately, what we proclaim on Sunday, we largely nullify by our disregard of these truths in our social adjustments the rest of the week.

We repeat in solemn assembly, "I believe in God the Father, maker of heaven and earth," and then we administer this earth and its multitudinous bounties, not as the gift of God for the benefit, equally, for the support and comfort of all his children ; but we treat it as though it had been made by the hands of men

for barter and sale. Instead of recognizing this equal right to, the bounties of the Creator, we give to one part of humanity the power over these bounties, so that they can charge their fellows an endless tribute for the occupation of the face of the earth.

In our large cities this tribute rises to such astounding figures, that the owner of a single acre, well situated, can charge as much for its occupation in a single year, as the average workman with his utmost toil can earn in a century.

Hence, instead of brotherhood, such as Christ came to this world to establish, we have society divided in twain, one part compelled to do all the work, while the favored few may live in regal luxury without doing the first productive act for the benefit of humanity. While we exhort men to be honest and efficient, to render to every man his due, to bear one another's burdens and so fulfil the law of Christ, by our misplaced taxation, we punish the men who honestly improve the country, and we reward the men who take the land, not to put it to its best use for the welfare of the community, but that they may gain wealth by the spoliation and impoverishment of their fellows.

How much we fail in the development of a Christian civilization,—a civilization of equity and brotherhood—is only too manifest in the growth of our large cities, with their palaces of gorgeous beauty and grandeur, and the appalling misery in the midst of the slums. With all our boasted progress, we still have the "Song of the Shirt, with the fingers weary and worn," we still have "yon overlabored wight, begging his fellow of the earth to give him leave to toil," we still have "the rich man in purple and fine linen, with Lazarus at the gate," and the dogs for his comforters.

Why do we have this continuance of this reproach on our professed Christianity, and the disgrace of our civilization? Very largely because we place the burden of taxation in the wrong place. Instead of placing our taxes so as to remove the temptation to use the land for the spoliation and impoverishment of industry, we place them so as to encourage speculation till it often becomes a wild frenzy, in which people bid up the prices till at last business cannot pay the demands. Then comes the collapse with its crop of bankruptcies, broken lives and suicides.

Is it not high time that the united Churches combined their energies to get rid of this iniquity of using land, not to make it bud and blossom as the rose, but to despoil industry, to gain unearned wealth.

In order to do something towards this reform, we ask you to pass the accompanying resolution, and to send a copy thereof to the Premier of Ontario.

Yours respectfully,

W. A. DOUGLASS,

Secretary.

RESOLUTION.

Whereas, our present method of taxation practically discriminates against the honest, beneficent use of the land in favor of the injurious and unjust use of the land for the purpose of gaining wealth without producing wealth ;

Therefore—This Synod would be pleased to see such a change made in the Assessment Act that every one will be encouraged to make the best use of his opportunities to support the prosperity of the country, and so that the temptation to speculate in land will be removed.

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

1. (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, four of each Order; Dioceses having fifty and fewer than one hundred, six of each Order; Dioceses having one hundred licensed Clergymen and upwards, eight of each Order.

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

*Amended at Third Session, 1902, see page 221, Constitution, Section 4.

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) 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.*

(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.

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.

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.

*Amended at Second Session, 1896, (Journal page 57).

- (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 Assist-

ant, 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. 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 Chair-

*Amended, see pages 97 and 125 Journal Sixth Session, 1911.

†See pages 40, 41 and 47, Journal of Third Session, 1902.

man 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.†

*Amended, pages 139, 148, Journal Seventh Session, 1915.

†See page 78, Journal of the Third Session, 1902.

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.

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

†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, pages 171, 172, Journal Seventh Session, 1915.

†††See page 50, Journal Third Session, 1902.

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†††See page 31, Journal of Third Session, 1902.

***Amended, pages 171, 172, Journal Seventh Session, 1915.

††††See page 50, Journal Third Session, 1902.

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 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 sub-

*Amended, pages 114 and 152, Journal Sixth Session, 1911.

†See page 76, Journal of Third Session, 1902.

mitted 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 any 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 Prayer 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.

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.†

*Amended pages 114 and 152, Journal Sixth Session, 1911.

†See pages 39 and 47, Journal of Fourth Session, 1905.

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.
- (6) Taking up Unfinished Business.
- (7) Consideration of Motions.
- (8) Orders of the Day.

*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.

- (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.*

*See page 63, Journal of Third Session, 1902.

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.

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.

Canons 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. Amended Eighth Session (Journal pp. 234 and 247)]

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.

*Amended, pages 140, 148, Journal Seventh Session, 1915.

†Amended, pages 51, 144, Journal Seventh Session, 1915.

9. In order to secure a clear statement of the Church's needs, the Bishop or Secretary of the Executive Committee of each 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.

*16. Before any Diocese, which may require assistance from the funds of the Society, has been constituted after the first day of January, 1919, evidence shall be submitted to the Executive Committee of the creation of an endowment, sufficient in the opinion of the Committee, to furnish an adequate Episcopal income, and an estimate of the amount which shall be required for its missionary work within the said Diocese, shall be submitted to the said Committee.

†17. Unless the requirements of the preceding section have been complied with and arrangements made towards providing for such estimated needs, to the satisfaction of the Executive Committee, the Board of Management may refuse to make any grants to the New Diocese from the funds of the Society.

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

*Amended, pages 51, 144, *Journal Seventh Session, 1915.*

†Amended, pages 239, 247, *Journal Eighth Session, 1918.*

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.

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. 111 and 148, 1911]

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 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

*Enacted Sixth Session, 1911, see Journal pages 111 and 148.

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 EDUCATION

[Enacted Eighth Session, 1918, see pp. 232 and 244]

GENERAL BOARD OF RELIGIOUS EDUCATION

1. For the purpose of unifying and developing the Educational activities of the Church, there shall be a General Board of Religious Education of the Church of England in Canada, which may be referred to, briefly, as the Board of Education.

2. The Board shall consist of the Primate, *ex officio*, who shall be the President of the Board, the Bishops of each Diocese, two representatives of each order from the Lower House appointed by the Prolocutor at each Session of Synod and 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 Board.

In any Diocese where there is no Diocesan Synod the Diocesan representatives shall be appointed by the Bishop. The Board shall have power to increase the membership.

3. It shall be the duty of the Board to study the Educational needs and problems of the Church in respect of Primary and Secondary Education and of all Sunday School work, and to recommend such measures as it may deem advisable to advance the cause of Religious Education, and to provide, as far as possible, that the education of our youth shall be maintained in harmony with the principles of the Christian religion and in close connection with the faith and worship of the Church.

4. The Board shall meet at least once a year at such time and place as may be determined by by-law or resolution of the Board.

5. The Board 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, to regulate the powers, duties, and emoluments, if any, of such officers.

6. The Board shall have power to associate with itself experts in different departments of educational work, who shall form consultative councils for the purpose of studying and reporting upon educational problems affecting the interests of the Church.

7. The Board may appoint an Executive Committee to conduct the business of the Board in the intervals of its meetings.

8. The Executive shall meet at such times and places as it may determine, and shall report to the Board at each meeting thereof.

9. It shall be the duty of the Board to submit a Report to each Diocesan Synod, to each Provincial Synod, and to the General Synod at their regular meetings.

10. It shall be the duty of the Board to determine from time to time what money will be required for the work of the Board 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 Board.

11. The third Sunday in October shall be observed for and shall be devoted to the following purposes :

(i) Intercessions on behalf of the home, the Sunday School and other educational agencies of the Church.

(ii) Supplying information concerning the Church's Educational work.

(iii) Holding Special Services for children and adults.

(iv) Providing offerings in behalf of the work of the Board.

12. The Monday of the second week of the General Synod shall be devoted to the consideration of the Report of the Board.

Canon VIII.

AN ECCLESIASTICAL PROVINCE FOR THE CIVIL PROVINCE OF ONTARIO

(Enacted Session VI, Journal pp. 95 and 128)

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 Metropolitanity 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 at 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., Journal pp. 48, 50 and 117)

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 re-affirmed 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 Diocese 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 consecration, 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.

*Amended, pages 51, 144, Journal Seventh Session, 1915.

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.

(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 Consti-

tution 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.

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 pass-

*Amended, pages 51, 144, Journal Seventh Session, 1915.

†Amended, pp. 140, 149, Journal Seventh Session, 1915.

ing 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, Journal pp. 68 and 134)

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 ‡ 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 Col-

*Amended, pages 140, 149, Journal Seventh Session, 1915.

†Amended, pages 143, 144, Journal Seventh Session, 1915.

‡Amended, page 71, Journal Seventh Session, 1915.

lege, 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 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

*Amended, pages 143, 144, Journal Seventh Session, 1915.

†Amended, page 71, Journal Seventh Session, 1915.

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-book by which they are severally replaced.

5. In subjects embraced in the schedule, on which selected works are not appointed, a list of book 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 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 exam-

*Amended, pages 70, 71, Journal Seventh Session, 1915.

ination 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 associate 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.

For Syllabus of Subjects, etc., see Journal, Seventh Session, 1915, pp. 338ff.

Canon XI.

AN ECCLESIASTICAL PROVINCE IN BRITISH COLUMBIA

(Enacted Sixth Session, Journal pp. 44 and 126.)

The General Synod of the Church of England in Canada enacts as follows :

*Amended, page 71, Journal Seventh Session, 1915.

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 VII, 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.

(Enacted Session VII, see Journal, page 175)

JOURNALS OF SYNOD

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 on 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

(Reenacted Present Session, see Journal, pages 230 and 246)

1. The Social Service 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, and twelve women, members of the Church appointed by the several Provincial Synods each according to the number of Clergy in the Province : (*e.g.*—at present, British Columbia having 114 clergy would elect one, Rupert's Land having 416 would elect three, Ontario having 667 clergy would appoint five, and Canada having 415 clergy would appoint three,) 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 four Bishops, four Clergymen, four Laymen, and two women, together with the Chairman of the Council and the General Secretary and the General Treasurer thereof 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 authority of a resolution of the Committee which must be carried by a two-thirds majority at a meeting thereof and approved by the Primate. The Committee shall meet at such time and places as it may determine, and shall have power to fix its own quorum 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 this Council.

7. The first business on the Sixth day of the General Synod shall be 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 a Provincial Synod shall have appointed its women representatives, the Metropolitan of each Province shall appoint the women to represent such Provincial Synod.

10. Subject always to Provincial, Diocesan and parochial authorities, the Council shall have power to organize such Provincial, Diocesan, and parochial branches as may with the consent of the authorities concerned be deemed expedient.

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. Joint Committee on Holy Orders :

(1) Resolutions (*d*) and (*e*) (page 68).

(2) *That* in pursuance of the comments made by His Grace the Primate, in his charge to the Synod upon the strong desirability of readjustments of the training of candidates for Holy Orders to meet changing conditions, it be an instruction to the Joint Committee on Holy Orders :

(1) To consider this important matter thoroughly.

(2) To frame, in detail, adaptations, improvements and additions in view of present needs.

(3) To report the same to the Executive Council of the Synod at its first Session for such action as that body may deem advisable, and that the Upper House be asked to concur.

B. The Executive Council :

(1) Suggestion of the "Budget Plan" (page 71).

(2) Resolution *re* Increased Representation (page 72).

(3) Official and financial assistance to His Grace the Primate (page 118).

(4) To consider and settle what Special Committees (not appointed at this Session) it is necessary to retain.

To appoint the members of the said committees (not appointed at this Session) and also the members of any Joint Committees not appointed at the Session.

And in making such appointments to consider the report of the Nominating Committee in making their appointments (page 169).

C. Sub-Executive of the S.S. Commission :

Resolution, Bishop of Toronto, seconded by Precentor Tucker, *re* "Religious Education in the Home" (page 71).

D. Committee on Canons :

Proposed canons "Of Renunciation of the Ministry" and "Of the abandonment of the Ministry." See Journal, Seventh Session, page 150. (Page 73).

E. Executive Committee Council for Social Service :

- (1) To republish numbers of the Bulletin which may be thought desirable, which are now out of print (page 92).
- (2) Letter of Major A. E. Kirkpatrick (pages 93-95).
- (3) Amendments to the Criminal Code (page 101).
- (4) Female Immigration (page 102).
- (5) Memorial of the Montreal Branch, Society of Sacred Study.
- (6) To watch pending legislation in *re* "Divorce" (page 102).
- (7) Appeal of Rev. W. G. Walton, *re* Herd of Caribou on East Coast of Hudson Bay (page 103).
- (8) Better enforcement of Acts for Protection of Children (page 103).
- (9) Memorial from the Ontario Tax Reform League (page 215).

II. TO SPECIAL COMMITTEES :

(1) Resolution of Mr. G. B. Nicholson, *re* Indian and Eskimo Work (see pages 62, 80, 81 and 82).

(2) To prepare a scheme and make arrangements for the raising of such a Capital or Reserve Fund as may be required to provide for the Beneficiary Funds of the Church (page 193).

(3) Name of the Church :

To communicate with each Diocesan Synod.

(4) Business Committee of the Prayer Book :

To look into the bill of expenses of Mr. Chancellor Martin (Secretary of First Prayer Book Committee) and to pay the same if correct (page 119).

(5) To Revision Committee :

To settle any details overlooked by the General Synod (page 191).

III. TO INDIVIDUALS :

(1) To the Secretary of the Prayer Book Committee :

"To find and supply the proper word in the second line, first word (*viz.*, 'out') of the first prayer" (page 160).

(2) His Grace the Primate :

The appointment of a Committee to draft a form to be used for making Diocesan and Parochial returns (page 169).

(3) To the Hon. Secretaries :

To send report on Provincial Boundaries to the Provincial Synods and Diocesan Synods concerned (page 207).

(4) To the Hon. Treasurer :

To pay all necessary expenses (page 216).

IV. TO DIOCESAN SYNODS :

Co-operation with all Christian bodies in *re* Supervision of Mental Defectives (page 97).

V. TO THE DIOCESES OF EACH ECCLESIASTICAL PROVINCE :

Resolution A, moved by Precentor Tucker, seconded by Mr. T. Mortimer (page 67).

Unfinished Business

NOTICES OF MOTION

(1) The Very Rev. Dean Shreve will move :

That Whereas, the Scottish Branch of the Church has long enjoyed the use of the Ancient Order of the Prayer of Oblation and the Invocation of the Holy Ghost in the Canon of Consecration of the Holy Communion ;

And Whereas, the American Church has had the happiness of the authorized use, almost from the earliest moment of its national existence, of the same beautiful and appropriate order ;

And Whereas, the Mother Church in England is moving on the work of Revision, along the same lines of improvement of the office ;

And Whereas, it is highly desirable that in following the custom of the early Church, all might be brought into closer union with each other ;

And Whereas, the Invocation of the Holy Spirit rightly emphasizes the all important work of the Holy Ghost in this sacred mystery ;

Therefore, Resolved, that the General Synod of the Church of England in Canada does hereby restore the ancient heritage of the Church, by authorizing, for permissive use, the Prayer of Oblation, and the Invocation of the Holy Ghost in the Canon of Consecration, according to the arrangement in the American Book of Common Prayer.

(2) His Hon. Judge Ermatinger :

(a) While this Synod looks forward with increasing confidence to a re-union of Christendom into one universal Christian Church, it would, as a means to that end, welcome a fuller measure of co-operation, both at home and abroad, whether by federation or otherwise, between the Anglican and other separated Christian communions, believing that such co-operation would result in a more rapid spread of the Gospel message throughout the world and greater harmony and efficiency in missionary, social and philanthropic work.

(b) That the whole subject of interdenominational relations be referred to a Special Committee with power to meet with similar committees or officers of other Christian communions and arrange a basis of agreement and report at the next meeting of this Synod.

(c) That the disposal of all business of Synod by both Houses in Joint Session would conduce to greater dignity, weight and efficiency, while economizing both the time and means of its members ; and the Executive Council of Synod be instructed to introduce and (should the Upper House concur) bring into effect as soon as possible legislation necessary for this purpose, providing, that the Upper House shall have the right to withdraw and discuss separately any question before voting thereon, and any vote must be taken by separate Houses upon the request of either House.

ALPHABETICAL LIST OF MEMBERS OF THE LOWER HOUSE

CLERICAL

- Abbott-Smith, Rev. Professor, 743 University St., Montreal, P.Q.
 Akenaken, Rev. E. Onion Lake, Sask.
 Allman, Rev. Canon Burk's Falls, Ont.
 Allnatt, Rev. Canon Bishop's College, Lennoxville, P.Q.
 Archbold, Rev. H. T. 434 Quebec St., Victoria, B.C.
 Armitage, Ven. Archdeacon Halifax, N.S.
 Armstrong, Rev. Canon R. A. St. John, N.B.
- Balfour, Ven. Archdeacon Quebec, P.Q.
 Balfour, Rev. C. W. North Bay, Ont.
 Bartlett, Rev. E. R. 436 10th Ave., New Westminster, B.C.
 Beamish, Ven. Archdeacon Belleville, Ont.
 Bedford-Jones, Rev. Canon H. H. Brockville, Ont.
 Beer, Ven. Archdeacon Kaslo, B.C.
 Bigg, Rev. H. R. Sherbrooke, P.Q.
 Boyle, Rev. President Windsor, N.S.
 Broughall, Rev. L. W. B., St. George's Rectory, St. Catharines, Ont.
 Bunbury, Rev. W. S. G. Sault Ste. Marie, Ont.
 Burgett, Ven. Archdeacon 2226 Scarth St., Regina, Sask.
 Burt, Rev. Canon Fort William, Ont.
- Carlisle, Rev. A. All Saints' Rectory, Windsor, Ont.
 Cayley, Rev. E. C. 12 Edgedale Rd., Toronto, Ont.
 Collier, Rev. A. C. Saskatoon, Sask.
 Collison, Ven. Archdeacon H. A. Synod Office, Victoria, B.C.
 Connell, Rev. Rural Dean, St. Saviour's Rectory, Victoria W., B.C.
 Coombes, Very Rev. Dean The Deanery, Winnipeg, Man.
 Cosgrave, Rev. Professor Trinity College, Toronto, Ont.
 Craig, Rev. Canon Wm. 367 St. James' St., London, Ont.
 Craig, Rev. W. D. 738 St. Urbain St., Montreal, P.Q.
 Crowfoot, Ven. Archdeacon St. John, N.B.
 Cunningham, Rev. H. W. Halifax, N.S.
- Daw, Rev. Canon 234 Macnab St. S., Hamilton Ont.
 Dewdney, Ven. Archdeacon Prince Albert, Sask.

Dobbs, Ven. Archdeacon.....Kingston, Ont.
 Dobie, Ven. Archdeacon.....St. Chad's College, Regina, Sask.
 Doherty, Rev. W. J.....Box 307, London, Ont.
 Draper, Ven. Archdeacon.....Louisburg, N.S.

Elliott, Rev. Canon.....Carleton Place, Ont.
 Evans, Very Rev. Dean.....Weredale Park, Westmount, P.Q.

Field, Rev. A. C.....Carcross, Y.T.
 Fitzgerald, Rev. Canon W. F.....Kingston, Ont.
 Forneret, Ven. Archdeacon.....13 Queen St. S., Hamilton, Ont.
 Potheringham, Rev. J. B....Grace Ch. Rectory, Brantford, Ont.

Gale, Rev. Canon.....1409-8th St. E., Calgary, Alta.
 George, Rev. W. R.....Vancouver, B.C.
 Gill, Rev. Canon.....80 St. Cross St., Winnipeg, Man.
 Gilmor, Ven. Archdeacon.....Sault Ste. Marie, Ont.
 Goodeve, Rev. F. W.....97 Chestnut St., Winnipeg, Man.
 Graham, Rev. Fred. H.....Nelson, B.C.

Hague, Rev. D.....27 Maynard Ave., Toronto, Ont.
 Hayes, Rev. Canon.....1921-5th St. W., Calgary, Alta.
 Heeney, Rev. Canon....511 Stradbroke Ave., Winnipeg, Man.
 Heathcote, Ven. Archdeacon..119 Pender St. W., Vancouver, B.C.
 Horsey, Rev. Canon.....1729 De La Roche St., Montreal, P.Q.
 Howcroft, Rev. Canon.....9537-109th Ave., Edmonton, Alta.
 Howitt, Rev. Canon.....104 George St., Hamilton, Ont.

Ingles, Ven. Archdeacon....408 Brunswick Ave., Toronto, Ont.

Jeffery, Rev. Canon, Synod Office, 901 Somerset Block, Winnipeg
 Johnson, Ven. Archdeacon..St. John's Rectory, Moose Jaw, Sask.
 Johnston, Rev. Canon R. I....11721-92nd St., Edmonton, Alta.

Knowles, Ven. Archdeacon.....Synod Office, Regina, Sask.
 Kuhring, Rev. G. A.....St. John, N.B.

Laycock, Rev. E. P.....Vernon, B.C.
 Littler, Rev. C. R.....Victoria, B.C.
 Llwyd, Very Rev. Dean.....Halifax, N.S.
 Lofthouse, Rev. Canon.....Synod Office, Kenora, Ont.
 Louks, Rev. W. M.....497 Broadway, Winnipeg, Man.

- Mackay, Ven. Archdeacon A. W. 544 King Edward Ave., Ottawa
 Macklem, Rev. Provost Trinity College, Toronto, Ont.
- McElheran, Rev. Canon 138 Maryland St., Winnipeg, Man.
 McKim, Rev. Canon C. W. Buena Vista Block, Edmonton, Alta.
 McMillan, Rev. Canon 840-12th St. S., Lethbridge, Alta.
- Neales, Very Rev. Dean S. Fredericton, N.B.
 Newnham, Ven. Archdeacon St. Stephen, N.B.
- O'Meara, Rev. Principal Wycliffe College, Toronto, Ont.
 Owen, Very Rev. Dean 12 Ray St. S., Hamilton, Ont.
- Paget, Very Rev. Dean 229 6th Ave. E., Calgary, Alta.
 Parker, Rev. Rural Dean Portage la Prairie, Sask.
 Parroch, Rev. Principal Bishop's College, Lennoxville, P.Q.
 Parrott, Rev. W. B. The Rectory, Yorkton, Sask.
 Paterson-Smyth, Ven. Archdeacon,
 160 Windsor St., Montreal, P.Q.
- Paul, Rev. Canon Meota, Sask.
 Perrin, Rev. F. E. Vancouver, B.C.
 Perry, Ven. Archdeacon Hamilton, Ont.
 Piercy, Rev. Canon Sturgeon Falls, Ont.
 Plumptre, Rev. Canon St. James' Rectory, Toronto, Ont.
 Pratt, Rev. Canon The Vicarage, Shaunavon, Sask.
 Pugh, Ven. Archdeacon Lytton, B.C.
- Rexford, Rev. Canon Diocesan College, Montreal, P.Q.
 Richardson, Ven. Archdeacon J. B. London, Ont.
 Rix, Rev. Canon Prince Rupert, B.C.
 Robinson, Rev. R. H.,
 The Edmonton Mission, 93rd St., Edmonton, Alta.
- Sage, Rev. Canon G. B. 225 Wharnccliffe Rd. N., London, Ont.
 Seager, Rev. C. A. 1A Langley Ave., Toronto, Ont.
 Shreve, Very Rev. Dean The Cathedral, Quebec, P.Q.
 Simpson, Rev. Canon Charlottetown, P.E.I.
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