

A prominent Clergyman in the United States writes: "I value the Churchman most highly, not only for its news but for its many inspiring and helpful articles."

A Layman: "I would not do without the Canadian Churchman. There is so much good reading matter in it and I hail its weekly advent with delight."

A Clergyman: "We are more and more taken up with the Churchman and always look with pleasure to the coming of the mail."

"As a layman of the Church I find great pleasure in reading the Churchman as a medium for conveying the thoughts of Churchmen whether Bishop, Priest, Deacon or Layman. Wishing the Churchman all the success it deserves."

A Layman: "Have been a subscriber for about thirty years. I congratulate you on its many clever editorials. They all have the proper Church ring with them. Wish you all the success your noble choice of reading deserves."

A Clergyman: "It would be difficult for me to do without the Canadian Churchman, and if through any cause I fail to receive it on time there is a sense of loss."

A Layman: "I notice a marked improvement in the Canadian Churchman. Its editorial notes are to the point with many another desideratum of the past supplied."

A Layman: "I may say that during the short period of my subscription I have enjoyed reading the Churchman very much and have always found it newsy and instructive."

A Clergyman: "I must congratulate you upon the tone and general usefulness of your Church paper during the past year and trust the coming year you will be spared to continue the good work in which you are engaged."

A Clergyman: "I notice a marked improvement in your paper. Wishing you much success in your work."

A Clergyman: "I am very much pleased with the paper and no Churchman should be without it as it keeps one alive to the work of the Church."

A Lady: "The paper coming weekly to me is a great comfort in every way as it would be to every Canadian."

Peter Lombard, in commenting on an article in the Church Times writes: "That very excellent Transatlantic journal, the Canadian Churchman."

A Layman: "We feel that we cannot do without your valuable Church paper."

A Clergyman: "I express to you my pleasure and satisfaction in the manner you conduct the Churchman."

A Layman: "If there is anything I can do for the Churchman I will be only too pleased to do so, because I think it an excellent Church paper, and should be in every good Churchman's home."

OUR CHRISTMAS NUMBER.

Our coming Christmas number will be, as usual, a very fine production. A prominent literary gentleman referred to a previous number as follows:—"I congratulate you on your beautiful Christmas number. It is a work of art and I consider there is not anything in Church papers equal to it on this side of the Atlantic." Subscribe now for the Canadian Churchman, and you will receive the Christmas number free.

THE GENERAL SYNOD.

The fifth session of the General Synod of our Church, to be held this week, will, it may reasonably be hoped, definitely mark another stage in our evolution as a truly national Church. While we do not anticipate any "record-breaking" legislation, we are sanguine enough to foresee the beginnings of certain new departures in certain new directions, whose consummation will in due time finally establish our claim to be regarded as a distinctively Canadian institution. As yet, however, and outside of our administrative methods, which we possess in common with all the unestablished Churches of the Empire and that of the United States, the Canadian Church possesses no characteristics of its own, as do, for instance, the

Irish, Scottish and American Churches. As a religious institution she remains in exactly the same form, down to the last and smallest detail, as she appeared when a century and a half ago the first beginnings of a parochial system were made in the old city down by the Atlantic. Since then the Church in Canada has continued to be simply an extension of the Church of England with no individuality of her own, and though long possessed of full legislative rights and powers, making no attempt to swerve by one hair breadth from the beaten track of the past three centuries and a half. In the Synod now in session, we discern and welcome therefore, the promise of the beginnings of certain adaptations to present day conditions and needs, which will gradually transform the Anglican Church in Canada into the semblance and reality of a national organization. With some of these measures we deal in detail elsewhere. The Synod again, we take it, assembles with the determination to rise superior to all the distractions of party spirit, which we think we may now safely assume the Church in Canada has permanently outgrown. Furthermore, we entertain the hope and expectation, that the Synod comes together with the intention of giving every measure of prime importance submitted to them an exhaustive consideration. The lack of this disposition remains one of the especial weaknesses of our Anglican deliberative bodies, and stands in striking contrast with the spirit displayed in those of other Churches. We do hope that our representatives will take time to discuss and thrash out these questions, and that we will be spared the humiliating spectacle of a swiftly dwindling Synod, feverishly anxious to "get through with things," and deliberately massacring business that cries aloud for a settlement, or at all events the definite beginnings thereof. Taking them altogether there is probably no religious deliberative body in Canada which can quite so well afford the time for full and exhaustive discussions as our own General Synod. A very large percentage of its members are, if not men of leisure, at all events men who have more or less full command of their time. Far be it from us to belittle the work of former Synods, but how infinitely fuller and more satisfactory it might have been, had our representatives only been content to "take time." A few days' extra work, while involving little if any real self-sacrifice on the part of individual members of the Synod, would be productive of results out of all proportion to the inconvenience incurred. A few additional hours of discussion at the cost of a slight expenditure of patience, such as the average business man willingly, and as a matter of course bestows upon the most ordinary transaction of every-day life, and we would witness the final settlement of questions, which continue to mock our statesmanship. We would, therefore, plead with our representatives in this Synod to make up their minds to seriously grapple with and effectively dispose of at least the business set forth in the agenda paper, even if it does involve the expenditure of some unforeseen labour and time. And finally perhaps we may be permitted to express the hope, that the debates will not be unduly prolonged. The Synod is not primarily a place for the display of oratorical gifts. Occasional oratory is a factor in its proceedings, but it is primarily and mainly a place for the businesslike discussion of business questions. We say "primarily and mainly," because there is a tendency in some quarters to regard the Synod in its popular form as a body, whose chief purpose and work is the debating of ecclesiastical questions, e.g., matters relating to doctrine and discipline. Such questions no doubt will incidentally come within the range of the Synod's activities, but it cannot be too carefully borne in mind that the Synod is normally a place for the discussion and settlement of business matters. Time in connection with business is proverbially precious, and we do devoutly hope that this Synod of 1908 will be characterized by its appreciation of the fact, and that it will be remem-

bered as the Synod of short speeches, effective debates and solid work.

THE WORK OF THE GENERAL SYNOD.

The Convening Circular of the General Synod, while not foreshadowing any very sensational legislation, presents a fairly extensive and solid bill of fare, which, no doubt, will be added to by new notices of motion as the days go by. Of the unfinished business there is nothing that calls for special mention, except two resolutions moved by Dr. Langtry, alas, no longer with us! relating to religious education in the public schools, and the "Higher Criticism" in our divinity colleges. The first named resolution is seconded by the Rev. S. Weston Jones, late of Windsor, N.S., who has since permanently settled in England, the second by the Rev. John Pitt Lewis, who has also, to the great loss of the Church militant, passed on to the "Great Beyond." The loss to the Synod of these two strong men will be keenly felt, and their places will not be easily filled. The Synod is noticeably poorer by their absence, especially in the case of Dr. Langtry, who for over a quarter of a century was the centre and exponent of a conservative Churchmanship, none too common among us to-day. We sincerely hope that this most important motion, which the late, lamented rector of St. Luke's, Toronto, has left as a legacy to the Church, will not be allowed to drop, but will be taken up by others. The question of some recognition of religion in our public schools is one which is bound up with our national life and well-being, and the Synod in shirking or ignoring it will be guilty of a serious dereliction from their manifest duty. Judge Ermatinger has given notice of a number of motions for the promotion of co-operation between our own Church and other religious bodies to include the following objects: Co-operation in moral reform, the division of territory in the mission field, the promotion of legislation for common interests, the encouragement of a spirit of brotherhood with a view to the attainment of ultimate corporate reunion. The resolution calls for the appointment of a standing committee of both Houses to meet, consult and act in concert with similar delegations from other Churches. The motion is almost certain to pass, and we hope it will be immediately and effectively followed up. The Rev. Canon Welch has a canon providing for the joint session of the two Houses. With our correspondent Spectator's comments on the proposed change we are mainly in agreement, but the matter is entirely in the hands of the Bishops themselves. We do not anticipate any immediate result of this proposal. No doubt there are matters which could be more effectively discussed by the two Houses jointly, and on the other hand it is likely that on some subjects it is better for the Bishops not to publicly commit themselves. The main business of the Bishop is to rule, not to legislate, and it is vitally important that he should be above the faintest suspicion of partizanship. His participation in the hurley burley of open debate, some might contend, would lay him open to the possibility of being charged with this. And again there is this about the secrecy of the proceedings of the Upper House. Its decisions have weight and dignity of presumptive unanimity. Through it the whole Canadian episcopate speaks as one man. At the same time the occasional joint discussion of certain questions, as provided for in the proposed canon, is, we think, desirable. But of this the Bishops themselves must be the final judges. The Rev. Canon Hague, of London, Ont., has a most sensible and valuable canon which we devoutly hope will pass the Synod. It provides for the authorization by the Bishops of a number of special services for Thanksgiving, Laying of Foundation Stones, Consecration of Churches, etc., adaptations of the present services for the burial of a child, service in the house of the departed, for opening and closing