

God! Even-song being ended, the Russian service followed. The chanting of the Te Deum, all unaccompanied, was indescribably beautiful. Even those who being unmusical desire to know what words are being sung, found their desire lost in the mysterious depth and richness of the unfamiliar music. After the Te Deum, the prayers and hymn for His Imperial Majesty, the Czar, and the litany and prayers for the brave men fallen in battle, the most impressive ceremony of adoration and kissing of the cross took place. Their excellencies, M. Witte and Baron Rosen, moved forward to the centre of the choir to meet the Archpriest, who descended from the altar holding before him a large golden cross richly chased and jewelled. After lowly adoring on bended knees they kissed with the greatest reverence the sacred sign of redemption, the emblem of the Catholic Faith. What an object lesson was this to our laymen who take pride in their strength of manhood and powers of lofty purpose! One could not help being moved to the depths of one's being as one beheld in this touching scene, enacted so simply and naturally, and yet so reverently and intensely, the yielding up of all worldly power, all human greatness to the Cross of Jesus Christ. May the Cross of Christ reign within me, that with the Cross of Christ I may reign! This ceremony finished, the envoys stood before the Archpriest, who proceeded to address them with much earnestness. He congratulated them upon the distinguished services which they had rendered their nation, predicting for the Empire a new era of regeneration and progress; and expressed the hope that they would not cease to offer their best gifts of mind and heart in the great and glorious work which lay before them in the years to come. 'We offer you thanks for your grand work, and may God bless and preserve you both!' Taking his place again at the altar the Archpriest with most touching effect said in English the prayer for the President (the name of the Czar being added), and the prayer for the unity of Christendom. To this prayer with full hearts we said Amen. To this prayer, let us hope, every member of the Church of the English-speaking people throughout the world will say 'Amen!' At the conclusion of the service the Russian plenipotentiaries passed immediately to the parish house and shook hands with the clergy and choristers, expressing their thanks in the warmest terms. M. Witte's final words were: 'I thank you from the bottom of my heart for your words, for your service, for every thing. It all moved me to tears.' So ended a service unique in the history of the Church, the full importance of which cannot at this time be estimated. A thanksgiving for peace restored to two earthly kingdoms which have been at war, it became in effect a thanksgiving for the peaceful bringing together in an act of united worship two mighty spiritual forces in the One Eternal Kingdom of our Lord and Master! This service was a marked indication of the growing unity of the Christian Church. It proved a distinct step in advance towards that end. Never before, to the knowledge of our readers, have these two great Church families—the Russian and the Anglican—held Divine service together. War, with the rude hand of violence, severs the cord of life. Peace, with the gentle soothing hand of love, draws all men together in deeds of helpfulness and happiness. War is the sad work of the fallen angel, but peace is the glorious promise—gradual, but sure, in fulfilment—of our risen Lord.

Our Special Report.

In our last issue was concluded the General Synod report which in justice to ourselves, we may say has not only never been surpassed but has not been equalled by any Church paper in Canada. It was designed by a warm desire to give to Churchmen a summary of the proceedings

of their great Triennial Synod which would be alike creditable to the Church and to the country. From expressions which have come to us, we are happy in believing that the unusual labour and expense involved, and the intrinsic excellence of the report are being fully appreciated. We take this means of returning our hearty thanks for this qualifying appreciation of our efforts.



A NOTABLE SESSION.

The unusual pressure upon our columns of the full report of proceedings, and its paramount interest to our readers, has compelled us to withhold editorial comment till this issue. For three long years the Church's High Court of Parliament will defer its formal work as a corporate body—but the memory of the stirring, progressive beneficent meeting at Quebec in September, 1905, will linger like a benison in the mind; the glow of its enthusiasm will still move the heart; and the record of work accomplished, reforms initiated, and plans projected for the strengthening and up-building of our beloved Church will be a source of united inspiration—and an incentive to increased activity, enthusiasm, and perseverance during the three years which have just begun. The auspicious opening of the proceedings in the ancient capital; the presence of the distinguished Prelates and visitors from our sister Church to the south—with their cheering and eloquent expressions of fraternal interest and good will; the welcome of the worthy citizens of Quebec—of our own, and kindred faith, official and civil, rich and poor, alike—a welcome which could not be surpassed in warmth and kindness; and the gathering of prelate, priest and layman, from far and near, over the vast stretches of our great Dominion to its historic gateway—there to worship, work and legislate for our common Church gave impressiveness, dignity and character to the occasion, and marked it out as an unusual event in the corporate life of the Canadian Church. We think there can no longer be any doubt as to the wisdom of confining the higher legislative functions and powers of the Church to one great central body. A decided step in advance has been made in this respect. The machinery is less complex, less confusing to the average Churchman, and that the work of higher legislation is in this manner more directly, efficiently and satisfactorily done—the session which has just closed abundantly proves. Like the federation of the various Provinces into the Dominion of Canada, it was a step at once statesmanlike, unifying and progressive. In view of the detailed and excellent report of the proceedings which is appearing in our columns, it is unnecessary to refer, save in the most general way, to the questions discussed on the floor of the Synod. Three years bring many changes. Some who were prominent in the council of the Church's spiritual and intellectual leaders have been called away. Others fill their places. On the whole the Church was most ably and energetically represented. The subject of missions, always one of prime importance, received full and adequate attention. The tremendous influx of population into the North-West and the urgent need of bringing the ministrations of the Church within their reach, and the active part we are taking in the foreign field—in Japan, China, South Africa, South America, Palestine, Egypt, India, and Persia—where we provide some thirty-five mission workers, were dwelt upon. That burning subject, divorce, was thoroughly debated. The policy of enabling the innocent party to the proceedings to be married again, was ingeniously argued. But the difficulty of just discrimination, the evil example afforded by the common practice of divorce in the United States; the shipwreck it brings to the home; the demoralization

to the children of the family; and above all the Scriptural rule—as expounded by the Church—were influential in sustaining the canon prohibiting the re-marriage of a divorced person. We were pleased to see the Synod, in its wisdom, appoint a suitable committee to prepare the draft of a new Hymn Book for the Canadian Church to be submitted at the session of 1908. We are convinced that this is a wise and patriotic step. A step in advance. And that the result will ultimately be so satisfactory to the Church at large that many of those who quite conscientiously were opposed to our view will in time be convinced that it was warranted and justified. Let us be hopeful, self-respectful and patriotic in this matter! If the Canadian Church can provide its own legislation, why can it not provide its own Hymn Book? We may appear to be presumptuous; but it is even possible that the Hymn Book—when provided—may be found to fill a want felt far beyond the confines of the Canadian Church. Canadian enterprise has travelled far and acceptably over this wide earth of ours. May we be pardoned for saying that The Canadian Churchman passes weekly over foreign seas to foreign lands. Why should we deny to the poets and musicians of our own Church the possession of ability, enterprise and patriotism—which we freely admit is enjoyed by Church people in other lands? In the matter of the proposed revision of the Prayer Book we hold that the Synod acted wisely and well. We are not enamoured at the prospect of an appendix; nor are we eager for any sudden change in such a deep-rooted, long established, and essential matter. If, in time, the Church deems a change wise and necessary—let it be gone about with the utmost caution and circumspection. No hasty conclusion, formed after lengthy debate, will suffice for moving or changing that venerable land-mark of Church devotion. What is done must be done when the time is ripe; and as the matured result of the best wisdom, and most careful legislation of the General Synod. Neither time nor space admit of our writing at length on other important subjects considered by the Synod—such as the extension of the Diaconate, which seems somewhat inapplicable to the conditions of our modern life and views; and reciprocity in beneficiary funds, which would be a distinct gain to the Church, an undoubted source of increased unity, strength and broadening sympathy and intercourse. Church education, temperance, statistics, and other matters for consideration were not neglected. From all quarters, since the close of the Synod, have come words of high praise of the firm, yet courteous, tactful, judicial, and altogether pleasing, and satisfactory manner in which the Rev. Canon Farthing discharged the difficult duties of Prolocutor. In conclusion we would say that the surprising thing about our Synod meetings is that whilst we number amongst our members a due proportion of prominent and successful men of affairs—the conduct of our Synod affairs is singularly lacking in business method. Why should we not have a strong—not necessarily a large—committee of such men to prearrange and supervise the business to be brought before each Synod? And why should not the general work of a Synod be conducted with business-like, promptitude, despatch and method. Much loss of time—most valuable time—would be thereby saved, and far greater all round efficiency would result. Having said this we have but to add that one and all have deep reason to be thankful and glad at the good work done at the Synod, which has just closed. And we should each, in his own place, begin to think, plan, and work for the next meeting of our General Synod, to be held in Ottawa in September, 1908. Having the high and worthy aim before us that in some way we may each contribute to its usefulness in initiating, promoting and guiding the higher thought and life of the Canadian Church.

[October 5, 1905.]
Spectator
The r
naturally
important
tem. Th
tional in
our coun
hub of t
and cap
depend
and the
congreg
quality
Really
teachers
of spiri
in the
life as
stand a
in the
fore, d
of cou
realizin
Genera
lines o
press,
should
tions l
an int
This v
link o
which
Specta
colleg
devoti
from
lects
tion,
might
suppl
dents
upon
temb
could
when
iton.
it is,
cant.
one
scho
min
are
serv
in h
in t
of
S
the
stud
in t
and
cor
per
res
ex
sha
son
At
fro
or
is
ab
th
et
te
hi
re
g
p
is
y
b
i