

very of the first importance one that has definite relation to the fundamentals of our faith. It is said that the Bishops have all been sent a copy of the book referred to. This is no time for evading these questions. They have been raised again and again. And they must be met intelligently and effectively by those who are worthy and capable of defending the Faith of the Church.

Let Us Pray.

A well-known divine suggests that every worshipper should make these words personal and individual, "Let me pray." This is what the exhortation means. There is no other kind of corporate prayer except the sum total of the individual petitions. Worship must in every case become individual and personal by each heart and each mouth joining in the worship in progress. There is a constant peril of formality and forgetfulness, and the frequent exhortation, "Let us pray," is a safeguard against it, and we should try in every instance to individualize the exhortation, and make it mean for each of us, "Let me pray."

The Province of the Seer.

On occasion of the King and Queen attending divine worship at St. Patrick's Cathedral, Dublin, the Primate of Ireland delivered an eloquent sermon from the text in Proverbs, "Where there is no vision the people perish." Amongst other things in his scholarly and impressive discourse the Primate quoted the saying of Browning, "Tis not what man does, but what man would do," and maintained that such an aim as that "forms the character and influences the life; that it is not so much whether man reaches his ideals or no, as whether ideals reach him. And, apart from Jesus Christ, the loftiest ideals of life and duty cannot touch the heart of man. Our age is weary, but in earnest; pitifully self-conscious, but desperately dissatisfied. Men want faith, but will not be content with formularies or fed with theories. Christ alone can give to men a solid basis of hope. And, therefore, at every point in our strivings after good and God, Jesus Christ meets with us, and discloses to us a loftier aim and higher ideal. All the excellences which we attribute to the perfection of manhood and womanhood are revealed in Him. He stands above all and exalted over all, and, while all other religious systems unite in showing us man seeking after God, He alone discloses to us God seeking after the bruised and bleeding sheep, and never resting till He finds it. And, therefore, Jesus Christ has stimulated the hope of the world. Therefore, it is that 'the dawn of better things' comes to us by the way of Gethsemane and the Cross, touching all forms of humanity, ennobling every class, and exalting every duty."

THE BISHOP OF MOOSONEE'S APPEAL FOR THE CHURCH IN COCHRANE.

Received from the congregation of St. John's Church, Jordan, through the Rev. Robert H. Ferguson \$10 50

ACKNOWLEDGMENTS.

Sir,—Will you kindly acknowledge the following subscriptions in response to the appeal which you were good enough to publish and recommend in your issue of July 20th, viz:—

Archbishop of Rupert's Land..... \$25 00
Rev. R. A. Hiltz 10 00
Rev. J. Francis 5 00
Mrs. W. E. Tench, New York..... 5 00

Towards rebuilding of churches in Cochrane and Porcupine, with many thanks. Yours sincerely in His service, John G. Anderson, Bishop of Moosonee. Chappleau, Ont., Aug. 10th, 1911.

THE GENERAL SYNOD AND ITS WORK.

The approaching session of the General Synod, to be held September 14th in London, Ont., promises to be one of more than average interest and importance. Of unfinished business from the last Synod is a motion by the Rev. Canon Welch, which makes a radical change in the constitution of the Synod, and provides that the Upper and Lower Houses shall sit together under the presidency of the Primate, both Houses to vote separately. Separate sessions may also be held if desired. This is the first business to be considered. Among the notices of motion is one which makes another very important change in the constitution of the Synod by striking out "third" in the second line and substituting "sixth." In the event of the adoption of this motion the Synod would meet every sixth instead of every third year. Provision is made for calling special sessions on the requisition of five Bishops, ten clergymen and ten laymen who are members of the Synod. The Archbishop of Ottawa has a very lengthy resolution on the subject of the supply of candidates for Holy Orders, consisting of eleven sections. The resolution, among other things, sets forth the duty incumbent on the clergy of using their influence among the boys and young men of their parishes to induce them to apply for Holy Orders, of the Bishops to keep in touch with young men recommended by the clergy as seeming to have a call to the ministry, of the duty of each diocese to provide for the assistance of young men training for Holy Orders, of the duty of professors in divinity colleges to "exercise a loving and vigilant influence over those who may be seeking Holy Orders," that "with a view of rendering the ministry in some respects at least as attractive as other employments in Canadian life each diocese shall study such methods as will improve the stipends of the clergy." The resolution contains other valuable suggestions. The Archbishop of Ottawa has another resolution dealing with the formation of an ecclesiastical province west of the Rocky Mountains. Archdeacon Pentreath has an important proposed canon regulating the admission of candidates to the ministry for the whole Canadian Church. Archdeacon Ingles will move that steps be taken to adopt some more suitable name for the Church in Canada. Judge Ermatinger will move for a committee to cooperate with similar committees of other Churches in formulating a plan for defining the fields of operation of the respective Churches so as to eliminate as far as possible overlapping and unnecessary competition. There are a number of memorials from dioceses, including one from Toronto asking for the formation of an ecclesiastical province coterminous with the civil province of Ontario, from the Synod of Nova Scotia on the increase of the Canadian Episcopate, and three from the Board of Management of the M.S.C.C. The following committees, appointed at the last session of the Synod, have presented reports: The Sunday School Commission; on the Subdivision and Readjustment of Dioceses in the Province of Canada; on Holy Orders, Educational Work and Theological Colleges; on the Incorporation of the General Synod; of the Committee on Lord's Day Observance; of the Joint Hymnal Committee; of the Committee on Moral and Social Reform; of the Committee appointed by M.S.C.C. on Proposed Canon on Missionary Dioceses and Bishops. The report of the Sunday School Commission is a very lengthy one, and comprises five sections and many subsections. It contains much valuable information and carefully digested statistics of Sunday School work in the English and American Churches and among other religious Commissions, as well as in our own Canadian Church. Remarkable progress has been made during the last two or three years in organizing the work throughout the Dominion, but much

remains to be done, especially in the matter of the collecting of statistics. Fifteen out of the twenty-three dioceses have now Sunday School organizations, with at least thirty-three branches, through the influence of the Commission. Courses of special training in Sunday School work have been introduced into most of our theological colleges, provision has been made for examinations of teachers and scholars, and a vast amount of useful work. Last year the children raised \$3,742 for the work of the Commission in response to an appeal for \$4,000. This year \$5,520 is asked for. A summary of the work of the General Secretary, the Rev. R. A. Hiltz is given, and the report concludes with a number of recommendations which will, no doubt, receive due attention. The Committee on Holy Orders report a proposed canon on Divinity Degrees and examinations for Holy Orders which seems comprehensive and exhaustive, and which should tend to restore the somewhat tarnished educational prestige of our Canadian clergy. The report of the Committee on Lord's Day Observance deals with the work already accomplished by this most useful organization in recent years. Among other important work accomplished has been the securing of Federal legislation, the enforcement of the law all over the Dominion, the stimulating of public opinion. It has been instrumental in obtaining a weekly day of rest for thousands of citizens in Canada. The closing of the post-offices in the West by order of the Post-office Department was directly due to the work of the Alliance, of which our own Primate is president. The report strongly commends the Toronto police authorities in granting the policemen of the city a weekly day of rest. The report concludes with an exhortation to continued watchfulness on the part of those desirous of preserving what has already been won. The report of the Joint Hymnal Committee contains many details, and is evidently the result of much painstaking and conscientious work. From it we gather the very satisfactory fact that the use of the Book of Common Praise is practically universal in the Canadian Church. The copyright of the book has been vested in the Primate. The report of the Committee on Social Reform deals with the following important matters: Betting.—Through the work of the society the Dominion Parliament has passed an Act forbidding professional betting on racetracks except in certain carefully specified cases. The White Slave Trade, Amendments to the Criminal Code, Immorality in Public Schools, Temperance.—It will be seen that, apart from any new work, the Synod will have its hands full of very important business, especially in the matter of Sunday School organization, the proposed canon on Holy Orders, the Hymnal, and the proposed amendments to the Constitution. The question of supreme interest and importance, however, which will likely be brought up for practical discussion and some definite action will be that of the proposed revision of the Prayer Book. This forthcoming Synod of 1911 will, it is more than likely, witness the first step towards the consummation of the scheme. Other questions of prime importance, not foreshadowed in the convening circular, will, no doubt, arise. It is to be devoutly hoped that the Synod will grudge neither the time nor pains for an exhaustive consideration of all the business that may present itself. We look for an honourable record in this respect from the Synod of 1911, and sincerely invoke the Divine blessing upon their labours.

OUR HYMN BOOK.

Fortunately, the intervention of vacation and the receipt of Mr. Jones' letter relieve us from what threatened to be a needlessly acrimonious discussion. We thank Mr. Jones for his letter, full of detail, and desire neither to take offence