

income of the Province for the purpose of elementary and superior education, the minority received one-seventh and the majority six-sevenths of the money granted.

Catholic and Protestant.

Dr. Robertson, Bishop of Exeter, has delivered his Primary Charge, which promises to be a pronouncement of very great importance, says the London correspondent of the Church of Ireland Gazette. At Barnstaple he protested against the way in which the terms "Catholic" and "Protestant" were bandied to and fro in an impoverished and debased sense. They asserted to-day the principle of an appeal to Scripture and history against the mediæval Church system. They were, therefore, all Protestants. That did not, however, associate them with every extreme view labelled Protestant. If abuses ceased there would be no room for Protestants, but as long as abuses continued they must remain Protestant. He drew a clear distinction between Catholic doctrine and Catholic ritual. Excepting the Sacraments ordained by the recorded command of our Lord there was very little of positive law in the Church that had not varied. Nothing was Catholic in the strict sense that was not based to begin with on Holy Scripture. The law of the Church for them was the law of that part of the Church to which they belonged. It was quite different with doctrine, and on this point the Church of England spoke clearly, when it declared that no doctrine not founded upon Holy Scripture could be part of the Catholic faith. The foundation must rest upon the real historical sense of Scripture as its indispensable basis. That was "Catholic" which was founded on Scripture, as understood by Christians generally, by Christians of all time, and at all times, as the belief of all. There were no doubt many disputed questions which such tests failed to solve, and in such cases they were not entitled to say, "the alternative we prefer is the Catholic faith."

The Creed of Athanasius.

From the Synod in session at Winnipeg comes the sound of battle over this ancient and revered creed. Periodically it becomes an object of assault of a more or less violent and sustained character. Like some wave-scarred, wind-buffed, sun-smitten rock, upholding a beacon light where opposing currents meet, and which, from its position and character, seems to invite attack and arouse defence, this "venerable symbol" of a positive, doctrinal faith has been the storm centre of many a sturdy struggle; and yet its foundations in the olden time were so "well and truly laid" that we fancy until "the Church militant here on earth ceases to proclaim and defend "the faith once delivered to the saints," the Creed of Athanasius will in due order continue to be repeated by all those old-fashioned, it may be, but yet staunch and true Churchmen who, from their very hearts, can say of it as was said by Dean Burgon in his famous letter to Archbishop Tait, it is "a Creed which we of this nation have enjoyed for upwards of a thousand years; a Creed to which we are most of all indebted for the measure of Right Faith which yet subsists among us; a Creed which the whole body of the clergy, at the most solemn moment of their lives, in accepting the Eighth Article of the Church, have accepted as most certainly true." And again: "I have ever taken, I shall ever (God helping me) take, the Church's formularies 'in their plain and literal sense.'"

Church Union.

It is gratifying to find so many Churchmen nowadays taking a real and determined interest in the great question of Church union, which puts into words the culmination of all missionary effort—the noblest ideal of Christianity: "That ye all may be one." There is great need

that ignorance be dispelled, and true light let in from every available source without any cessation or discouragement at any apparent lack of response. Good seed, well sown in timely season, is bound to take root, and sooner or later to bear good and lasting fruit. The Rev. Dyson Hague's able and sympathetic paper on "The Church of England as a Centre of Union" is warmly to be commended on this ground, and will, we feel, strike a responsive chord in every Churchman's heart. It is at once educative and helpful to our Church position.

THE BOOK OF COMMON PRAYER.

It may seem strange to some people that the Book of Common Prayer should be to so many Churchmen what the Magna Charta is to the average layman. As the latter is the armoury and safeguard of the civil rights and privileges of the citizen, so the former contains, expounds and declares the privileges and duties of the Churchman. It is in effect the Bible in action, or, in other words, it is a presentation of the salient truths and doctrines of the Bible in devotional form, in clear, beautiful, nervous English, adapted to all the varied needs of the Churchman for his public or private use; the charter of his spiritual communion and fellowship with the Church on earth, endeared by a thousand of the tenderest and most solemn associations, extending from the cradle to the grave, through which he became incorporated in the Church militant, instructed in his duty towards God and His neighbour, and sustained by the Divine grace in its performance he strives to continue steadfast unto the end, when he hopes to be admitted to the ranks of the Church triumphant. As in the case of the Creeds, so with the Prayer Book—the devout, well-informed and conservative Churchman does not take kindly to the proposals which, from time to time, are offered by energetic and enterprising innovators, that there should be a change here and a change there. This is a matter in which in our opinion the Church should move with the utmost caution and circumspection. Canon XII., enacted by the Provincial Synod, provides for altering the order of public service in certain cases; prescribes a shortened form of Morning and Evening Prayer; allows a special service for special occasions; permits an additional form of service on Sundays and holy days; consents to the separation of services, and even goes so far as to make it permissible that a sermon may be preached without any other previous service than the use of a collect taken from the Book of Common Prayer. In these most liberal provisions one would think that the Church had extended to the clergy a wise and generous discretion, enabling them to adopt the services in the manner most suitable to the requirements of almost any occasion when a service would be necessary or a sermon could be appropriately delivered. At the last session of the General Synod, held in Montreal in September, 1902, the next session of which will be held in Quebec in September of this year, a motion was introduced by the Rev. Canon Welch, aiming at the publication of an edition of the Book of Common Prayer, with such additions and adaptations as might be required by the needs of the country. To this an amendment was moved by Matthew Wilson, Esq., K.C., which in effect provided that an edition of the Book of Common Prayer be printed for use throughout Canada, which should contain, conveniently arranged, all the prayers and forms of service applicable to and authorized for the use of Church services in Canada. A further amendment was offered by the Rev. V. E. Harris, calling for the publication of an appendix to the Book of Common Prayer. The amendment proposed by Mr. Wilson was carried. Later on a joint committee was appointed by the Upper and Lower Houses of that Synod to give effect to the amendment, and a motion

was proposed by the Rev. Archdeacon Davidson for the appointment of a committee to consider the preparation of an Appendix to the Prayer Book, definitely prescribing permissible latitude in the interpretation of clerical subscriptions in use of said book and otherwise, whether in special offices, forms of prayer, or development and enrichment, providing for wider adaptations to circumstances and times with all possible flexibility of use. This ornate and elaborate resolution was referred, the Journal of Proceedings informs us, to the "Committee on an Appendix to the Prayer Book." What we presume the reviser meant was the committee appointed under Mr. Wilson's amendment "to prepare a plan for the issue of a Canadian Prayer Book." As no committee seems to have been appointed "on an Appendix to the Prayer Book." We may here say that Journals of Proceedings of Synods bear a somewhat similar relation to Churchmen that Acts of Parliament do to the public at large, and they cannot be too carefully revised before being printed. The voice of the General Synod having declared in favour of the planning of a Canadian Prayer Book, it remains to be seen what the committee will have to bring before that body in September next. Meantime we agree with the Rev. Canon Farthing that our Book of Common Prayer is "the product of the highest inspiration of the centuries." We recall the fact that some of the most intelligent and devout adherents of the denominations are not only in favour of a liturgy, on account of its strength, stability and purity, but from time to time use portions of our own. We do not forget that the craving "for some new thing" was a symptom of the uncertainty and unrest not only of the "men of Athens," but also of those who did not heed "Moses and the prophets," and finally, we think that no little courage and wisdom is suggested by the phrase, "What we have we hold." Let us never forget that we are but a part of a great, world-wide Empire, and that the Book of Common Prayer is the common heritage of all its people.

BEFORE THE GENERAL SYNOD.

The chief legislative body of the Church of England in Canada, the General Synod, will convene, as our readers are aware, at the city of Quebec in September next. This important body has brought before it, considers, and passes on matters of the gravest character. It is essential for the good of the Church that the various subjects upon which it is called to legislate should be carefully, and, as far as possible, thoroughly considered by the members of the Synod, whether clerical or lay, in due season before the day for legislation comes. It is quite possible, let us bear in mind, for even a General Synod to be called upon to deal with some not unimportant matter for which legislation is required; and as to which there is at the time lack of full and satisfactory detailed knowledge, and to which there has not been a fair opportunity of giving that due and timely consideration which it is the part of wisdom to supply. The General Synod meets but once in three years. At each session matters of the character referred to are brought before it by way of motion. After discussion, which as to its length does not always bear the proper ratio to the relative importance of the subject, the opinion of the Synod takes the form of a resolution, and where requisite a committee is appointed to give effect to the Synod's wish. This committee usually reports the result of its finding to the next session of the Synod, three years after its appointment. Then, during the few days of the Synod's session, the members, without other previous knowledge of such finding than that afforded them by an extremely short notice have to give their decision as to its merits. With all due deference we say that such a method does not accord with the gravity of the assembly