

ence.

sions will appear over

for the opinions of our

it, or a Christian senti-
s from facts, useful to
we would solicit their
letters in this depart-

es.

done in the English
evating the masses,
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l instructive lectures
t St. Paul's, London,
t beyond the need of
al history. Canada
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phere at the present
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GAMMACK, LL.D.

to P.S." complains
o you as surround-
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ne matter, than to
real position of the
st us.

recapitulating the
nearly seven years
of the Church in
Provincial Synod of
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1886 to 1889, in the
ern Canada, in the
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rm, but the general
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roval so expressed,
our P. S. of 1889 a
a conference of the
st of representatives
uch general union,
e general basis upon
d. This was car-

pointed to do this
Winnipeg in August,
scussion had been
strong feeling was
l provincial synods,
national synod for
vince of Rupert's
support of Church
on did not admit of
e conference affirm-

ed the necessity of the restoration of provinces under
a general synod in any scheme of union, and then,
as a conference, all representatives taking full part,
according to the practice and good faith of constitu-
tional bodies; the consolidation scheme was evolved
and adopted.

Our P. S. committee then, according to instruc-
tions, submitted the result as arrived at to each in-
dividual diocese, and the report of that committee
shows how the dioceses regarded the scheme, with
various suggestions as to its amendment.

With the advantage of all this, we met in provin-
cial synod. The discussion was carried on in the
most deliberate way; at the beginning of it a joint
discussion of both houses was held, and for five days
thereafter it engaged the attention of the synod.

Now while for the most practical of purposes the
Province of Rupert's Land insisted on retention of
the provincial system, there are a great many in our
own province who would not consent to abolish the
provincial system as distinguished from the national
one, because it is an ancient Church institution, has
been of great service all down through the centuries,
and because it is a very national organization and
capable of rendering still efficient service in its
sphere. The whole movement for the general synod
goes upon the belief that our provincial system does
not satisfy all our wants as a Church, and that there-
fore there is a natural and distinct sphere for both.
At this stage I will say that the whole course of the
discussion in our P. S. showed most clearly one thing,
which it had in common with the Winnipeg confer-
ence, viz., that while there was necessarily a great
variety of opinions expressed, the governing influence
was unity of the Spirit. To me, the honest efforts
made by men of different views to get to a common
ground was most impressive. Not that anything was
slurred over, or merely compromised. The discus-
sions were close and searching, and the result arrived
at can be truly said to be the full and thorough
expression of the P. S. of Canada on this great ques-
tion.

Viewing, then, the consolidation position as it now
stands, as the product of separate diocesan discus-
sions—conference of the whole Church in Canada,
and specific result arrived at by our P. S.—the ques-
tion comes: How are the dioceses which have
morally pledged themselves to this movement to act
in regard to the General Synod to which they will
be summoned by the Metropolitan, but really by their
own action.

Our P. S. recommends a certain course to the di-
oceses, of whose representatives it is composed, in
this matter, with the hope that this may be follow-
ed. This language of the P. S. answers in anticipa-
tion "Delegate's."

Condition A. It was distinctly asserted in debate
over and over again that the province could not
bind the dioceses. But any recommendation from the
province, the sum of all the dioceses, has a moral
weight and authority that each and every diocese
is bound to respect.

Condition B. For the first meeting of the General
Synod, the election of delegates must be as provided
in Winnipeg scheme, and until constitution has been
adopted. As Rupert's Land had agreed to that, our
province could not alter it.

Condition C. The Province of Rupert's Land is
not subordinate to our P. S., and may have some
amendments of its own to propose. The represen-
tatives of the whole Church will meet in General
Synod, with the advantages of all the discussions and
conclusions hitherto arrived at. The conclusions of
our P. S. will be before the mind of the General
Synod when in active work, and will certainly exer-
cise a powerful influence, but it is quite possible that
the men of Rupert's Land, who are of the pioneer
order and intensely practical, may propose amend-
ments.

Condition D. The three dioceses on the Pacific
Coast are not subordinate to our P. S., but to show
how all contribute to the one end, our P. S. copied
the New Westminster proviso, as to the distinct de-
claration in the General Synod constitution to be
made regarding our holding doctrine and exercising
administration according to the Book of Common
Prayer, and the use of the Church of England.

Condition E. The General Synod will make its
own constitution after the manner in which such
business is always done. The whole scheme is left
with the dioceses now, and considering the whole
history of the movement, I do not see the proba-
bility of the formation of the General Synod being
delayed by any serious difference amongst them. As
to what position would ensue if any one diocese re-
fused to take part in the General Synod meeting, I
consider this can only be dealt with, at the time,
according to the circumstances of the case.

Section 2. The value of our P. S. criticism and its
passage of the scheme of consolidation lies in the
fact that the P. S. really represents the Church
people in Eastern Canada. The General Synod will
represent all the Church people in Canada. Our
represent all the Church people in Canada. Our
P. S. can alter and amend its constitution without
reference to the dioceses comprising it, each diocese

having had its opportunity of influencing the result
at the proper time, and why should the General
Synod be more restricted?

Section 3. Theoretically, I agree with "Delegate"
in his remarks on this, but we have to take into ac-
count the current state of feeling and thought in the
Church as to the exercise of power in these matters.
The course of the Church's history shows that there
is a large element of distrust in the minds of the
sections of the Church as to how those differing from
them would administer, &c., and until that is sup-
planted by trust, our constitution must be framed so
as to permit all to go on together. I personally have
every confidence in the working of our institutions.
Our diocesan synods are composed of three estates,
Bishop, clergy and laity, and any question must pass
all three. In the superior synod, both orders in the
Lower House must agree, and then Upper and Lower
Houses must agree, and even then, certain acts
require confirmation at the subsequent synod. In
the absence of a general council of the whole Angli-
can communion throughout the world, I would be
prepared to fall in with any proviso here that would
give the Church membership at large confidence in
the General Synod, and the belief that no sudden
tide of feeling might prejudicially affect its action.
As the principle of the majority governing must ob-
tain in the General Synod, I think what is required
has to be conserved some other way than by provin-
cial or diocesan reference.

Section 4. "Delegate's" mistiness is very pronoun-
ced here. So far, the retention of Provincial Synods
under the General Synod has been agreed to, and
the recognition of the latter as an appellate tribunal
has been agreed to. Where then is there any chance
of collision between the two bodies? The working
sphere of each has yet to be defined, and life and
practice will be required to assist in the definition,
as constitutions really grow, and are not made; but
will "Delegate" seriously argue that a community like
ours, sprung from the race that has shown the world
how to use representative institutions, and with our
experience of general and local administration, will
fail in harmonizing the action of the General and
Provincial Synods. I regret much our entire con-
solidation debate was not specially and fully report-
ed, as a number of utterances as to the relations be-
tween the synods were made. One speech in par-
ticular, viz., that of Provost Body, bore most directly
on this point. He showed most clearly what the
working of both synods would be, and what questions
would naturally fall to the one, and what to the
other. The Provincial Synod, as we understand it,
cannot be a General Synod, nor can the General be
the Provincial; why then must the provincial system
be abandoned?

I would ask "Delegate" to look at the state and
necessities of the Church. The census gave us all
questionings and searchings for explanation. We
must move all along the line, generally and locally.
The interest of our general membership in the
Church's work and advance must be very largely en-
livened and increased. The support necessary to
make our colleges efficient in furnishing men for the
ministry to conduce to the efficiency of the clergy in
their proper duties, and to make proper provision for
the old age of the clergy, and the support of their
widows and orphans, must come from the contribu-
tions of the general mass of the members. The clergy
are the Church's fighting men, and their efficiency is
of supreme importance. We are on the eve of a
large movement of internal life in the Church. The
necessity for increasing the working agents of the
Church, beginning with the episcopate, the case for
which was put so powerfully by Dr. Langtry in last
week's Church papers, is being more and more re-
cognized. Dr. Langtry's ideas are those of many
men, of all kinds, from one end of the country to the
other. The general membership of the Church must
respond to the call. Coincident with this is the lay
workers' movement, which is becoming of more im-
portance daily. The formation of the General Synod
will supply the concrete manifestation of solidarity,
unity and authority our people require. Individual
interest in the Church will thereby be stimulated,
and that in union will beneficially effect all congrega-
tional and general church life. In the large period
of development that lies before us, it would be poor
policy to abolish any church organization whatever.
Work will be found for all, and the organizations will
adapt themselves to the circumstances. In England,
after generations of suspension, the provincial sys-
tem has been awakened and is being adjusted to the
requirements of the age. In Canada, as our provin-
cial system gradually gets to its original sphere, viz.,
within the civil province as secularly governed, and
when our dioceses are largely increased by subdivi-
sion, the true sphere of a provincial system will be
seen.

On this side the Atlantic the Church is doing much
of her own work direct, that is done in England by
societies. It is well that it should be so, and that
the Church should do her own work as a Church;
and if the full meaning of what the Church's life and
possibilities could be made to be in our Dominion

were realized by our people, there would be no dis-
cussion as to these various synods. I hope that
the rank and file of our Church people will under-
stand and rise to the opportunity, and that the work
of consolidation will be completed.

CHARLES JENKINS.

Petrolia, 7th November, 1892.

Church of England is not in Canadian Education.

SIR,—Can any of your readers inform us how it
has come about that the Church of England in Cana-
da has so entirely lost touch with the education of
the people. I have asked several, and the usual
answer is that they have often wondered for them-
selves, but they could give no explanation. It is,
however, a fact and it ought to be accounted for.
The education of the rising generation is in the
hands of teachers who are Presbyterians and Metho-
dists, or of no religion at all; the percentage of
Episcopalians as teachers is inappreciable. This is
surely a position that the Church should consider,
and she should feel her way back to the cause. Is
there no natural connection between this and the
comparative rate at which the different religious
bodies are growing? We may be high in social
prestige and traditional memories, but we are losing
in the religious census, and lost in the cause of pri-
mary education. It is no fault of the teachers that
they convey to their pupils the bias of their own
religious belief or doubt, but is the Church here doing
her duty, and not rather by her apathy falling into
an irretrievable mistake? The Canadians are proud
of their public school system, but the Church of
England has stood aside and allowed others to pro-
vide the teaching staff and form the character. Can
any one give us an account of this peculiar position,
and favour us with a surmise as to what the end is
to be?

JAMES GAMMACK, LL.D.

East Toronto, Nov. 7th, 1892.

Sunday School Lesson.

Advent Sunday.

Nov. 27th, 1892.

FORMS OF PRAYER.

One thing which distinguishes from other bodies
of Christian people, that part of Holy Catholic
Church to which it is our happiness and privilege
to belong, is that our public worship is conducted
according to the forms contained in the Book of
Common Prayer. The use of a prescribed form in
public worship has come down to us from the
earliest ages of the Christian Church. It prevailed
and still prevails among the Jews (see the Book
of Psalms), and has been maintained and con-
tinued in all parts of the Christian Church; in fact
there is scarcely any denomination of Christians
in whose public worship some forms are not used.
For instance, nearly all use hymns, nearly all use
the Lord's Prayer; but while the great majority
of Christians conduct their public worship alto-
gether according to prescribed forms, there are
some Christians who in addition, permit the
offering in the public worship of what are called
extempore prayers, which are either forms com-
posed on and for the occasion, or else forms pre-
viously thought out and composed by the individu-
al who utters them.

The difference between the two modes is not
between the use of forms of prayers or none at all,
but between the use of good and carefully prepared
forms, and of forms liable to be slovenly and slip-
shod and marred by faults offensive to one's sense
of propriety.

Some forms of public worship have come down
to us which were in use in the primitive ages of
the Christian Church. They are known as "litur-
gies" and are forms for the celebration of the Holy
Communion. They are not all identical, but they
have a strong resemblance to each other; and
many points of resemblance will be found between
these ancient liturgies and the communion service
of the Prayer-Book.

No particular form of public worship has ever
been prescribed for universal adoption throughout
the whole Christian Church, but the various parts
of the Church established in different countries
have by their constituted authorities from time to
time regulated the forms to be used in the public
worship in such countries (see Art. xxxiv).

In England, the Book of Common Prayer was
compiled for the public worship of the Church in
that country, and we in Canada who continue in