

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, example in Canada? l instructive lectures t St. Paul's, London, t beyond the need of al history. Canada a history of her own, ts nearly nineteen within its bounds in here at the present passed. The Church , and the ignorance , prevails among all intellectual age, or a f in abiding religious not the only period arts burned, and the ll the truth. The no period is without e nothing to tell to , then, scholars like l for the North-Hum- em of their earlier he Faith—and if the ve popular lectures or the Churchmen in to their work. In a e too busy for learn- to their doors; there want of time and Could not a series of res be arranged for n at one or more be popular in char- nt, well advertised, es of scholarly men. ne will be tentative, l soon be recognised, ortant factor in the re too contented to claim to any spiritual , and yet pas-ively or be wilfully misre- ries of lectures upon some representative t up, and carry it

GAMMACK, LL.D.

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

recapitulating the nearly seven years of the Church in Provincial Synod of ation of it to the 1886 to 1889, in the ern Canada, in the in the independent ) subject was con- age, this was of ne- rm, but the general as universally ad-

approval so expressed, our P. S. of 1889 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 constitutional bodies; the consolidation scheme was evolved and adopted.

Our P. S. committee then, according to instructions, submitted the result as arrived at to each individual 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 provincial 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 therefore 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 conference, 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 discussions 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 question.

Viewing, then, the consolidation position as it now stands, as the product of separate diocesan discussions—conference of the whole Church in Canada, and specific result arrived at by our P. S.—the question 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 dioceses, of whose representatives it is composed, in this matter, with the hope that this may be followed. This language of the P. S. answers in anticipation "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 representatives 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 exercise 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 amendments.

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 declaration 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 probability 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 refused 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 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 account 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 supplanted 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 Anglican 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 obtain in the General Synod, I think what is required has to be conserved some other way than by provincial or diocesan reference.

Section 4. "Delegate's" mistiness is very pronounced 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 consolidation debate was not specially and fully reported, as a number of utterances as to the relations between the synods were made. One speech in particular, 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 enlivened 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 contributions 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 recognized. 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 importance 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 congregational 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 system has been awakened and is being adjusted to the requirements of the age. In Canada, as our provincial system gradually gets to its original sphere, viz., within the civil province as secularly governed, and when our dioceses are largely increased by subdivision, 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 discussion as to these various synods. I hope that the rank and file of our Church people will understand 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 Canada 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 themselves, 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 Methodists, 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 primary 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 provide 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 continued 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 altogether 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 composed on and for the occasion, or else forms previously thought out and composed by the individual 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 slipshod 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 "liturgies" 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