

is clear evidence of a desire to disturb the doctrinal balance so happily gained in 1552, and preserved through every subsequent revision of the Book of Common Prayer. It is an attempt to change the "Sacrament" into a "Sacrifice," to alter the "Communion," and make it like the Communion Service in the Scottish Prayer Book.

In the Report of Action taken by the Provincial Synod of the Ecclesiastical Province of Canada, on the Revised Prayer Book, the following resolution was passed:

"That this Synod, while recognizing with satisfaction the permission given in the Book of Common Prayer, as amended and approved by General Synod, to use both the Prayer of Oblation and the Prayer of Thanksgiving immediately preceding the Gloria in Excelsis ('Glory be to God on high') in the Communion Office, desires to express its regret that nothing has been done in the way of rearrangement of the Prayers following the Ter-Sanctus ('Holy, Holy, Holy') according to the order of the Scottish or American Liturgy, which follows the model of the Eucharistic Prayer of Consecration in the purest ages of the Church."

The fact that there was but a meagre attendance of the Laity during the greater part of the time the Synod was in session, and that it is common knowledge that most of the contentious matter was voted upon when there was but a handful present, does not alter the result reached, that the Provincial Synod of Canada placed itself on record as wishing to go behind the Reformation and, at the same time, made a most unscholarly pronouncement, for it was at once unhistorical and untrue that the "model" desired represents the purest ages of the Church.

This is of itself bad enough, and sufficient to cause widespread alarm in the Church. But the worst feature lies in the fact that the Provincial Synod of Canada placed itself on record as willing to break the solemn compact made by the General Synod, that there should be no change in text or rubric which would involve or imply a change of doctrine or of principles in the Revision of the Prayer Book. "Regret" is expressed that the General Synod did not stultify itself at the very point and place where the safeguard was most essential—the Communion Service of the Church.