

"That the House of Bishops do inform those whom it may concern that in their judgment, the time has come, when the interests of the Church will not suffer but be promoted by the adoption generally of a higher and, so far as practicable, an uniform Standard of intellectual attainments for those who are to be ordained, and that the House of Bishops do recommend that the Bishops should as a rule receive for their examinations in Doctrine, Homiletics and pastoral Theology only those who have graduated at some recognized University, taken a divinity course and can produce a certificate that they have passed the Voluntary Preliminary Examination provided under the Canon of Divinity Degrees in this Ecclesiastical Province." I have the honor to be, dear sir,

Yours very faithfully,

A. H. QUEBEC.

Secretary to the House of Bishops.

Impressions of the Recent Meeting of the Provincial Synod.

BY A DELEGATE.

It was my first Provincial Synod. Criticism had not given me a high opinion of it. The fact that some Dioceses had passed resolutions tending to the respectable interment of the Synod did not tend to raise my opinion. I journeyed to Montreal with the feeling that I was going to officiate at the funeral of the Synod of the Ecclesiastical Province of Canada. I had rather a feeling of almost contempt for this rather antiquated Synod, which contempt was not tempered by years—for I am only a young delegate.

The lack of "order" at the opening service did not alter my opinion. Five minutes careful thought before the service would have prevented such disorder. For instance when the Bishops came down from the chancel to hear the sermon, there were no seats reserved for them. To see Bishops looking for seats, clergy running about to yield their seats to their superiors, while the preacher begins his sermon, does not tend to dignity nor reverence.

During the first two days of the Synod the lawyers, legal parsons, and "order" wise persons generally seemed to feel that it was theirs by natural and inalienable right, to instruct the Very Rev. Prolocutor, and to dictate procedure to the House. The genial Prolocutor, with native wit, characteristic good humor, and gentle firmness seemed determined not to recognize the validity of the mission of these self-constituted dictators. After two days they gave up the fight and the Prolocutor smilingly reigned supreme.

Certainly the "rules of order" sadly need revision. As they are at present, it is impossible for business to proceed. What could impede business more than the way in which messages are received and considered from the Upper House? Messages upon the most contentious subjects are received and at once the other business is stopped and "the message" is dealt with. No sooner is it disposed of and we feel we are settling down to business than another comes. And so on. If these messages were received and considered in course as the "order of the day" and disposed of together, business would not be so interrupted.

It would also save alike the dignity of the Upper House, and the time of the Lower, if the Bishops had a good Chancellor sitting with them, one who was well posted in Canon Law.

What could have been more destructive of the dignity of the Lower House than the "five minute speeches?" Men are elected by their respective Dioceses to express their opinions upon the great questions affecting the welfare of the Church. When they rise to do so, they are limited to five minutes, like a school boys debating society. It is alike derogatory to the man and the Synod that elects him. If he has given thought to the subject, it is a loss to the Synod and the Church. No thoughtful, wise debater, could deal properly with a subject—such as the Extension of the Episcopate—in a five minute speech. If the debate has been too prolonged, use the closure, but it

is to be hoped that the dignity of the Synod will never be sacrificed again by such school boyish procedure.

Notwithstanding these drawbacks, the poor opinion I had been led to form gradually gave place to one of respect, if not even of admiration. The utter absence of partyism, was a most encouraging, hopeful sign. To see men who differed widely on dogmatics sitting side by side, speaking for the same motions, and voting together, was an inspiring sight, and seemed the answer to the Church's prayer for unity of spirit. Each seemed to respect and trust the other. No one could have detected any trace of the old party spirit. This should fill us all with thanksgiving and hope, and cause us all to pray that this spirit of unity and brotherly love may grow stronger.

The vociferous applause which greeted the Bishop of Huron's earnest appeal at the missionary conference, for a national, Canadian Church showed how he had touched a sympathetic chord in the hearts of all. Throughout all the debates this "national" idea seemed to run. If at times some speaker advocated waiting for England to act on any subject, he seemed as one "out of touch" with Canadian feeling. While the most cordial love will ever exist for England and the Church is loyal to the heart's core, yet if she is to be progressive she must be led by men who have become identified with the country and are Canadian. There can be little doubt that we have seen the last of importing bishops and other dignitaries from England. Men must come out in early life and serve the Canadian Church in the lower ranks of the ministry, if they ever hope to bear rule in this Church. No sign could be more hopeful than this.

A spirit of manly independence prevailed in the Lower House. The candor with which the sayings and doings of even bishops were criticised: the unanimity with which "non-occurrence" with the Upper House was voted; the firmness with which the independence of the Lower House was maintained; and yet the respect and deference to the Bishops in things within their province, showed the healthy spirit of submission to authority and the sense of personal responsibility. This must be as pleasing to the Upper House as to the Church at large. While no popular movement was inaugurated by the Upper House, yet it must have been a matter of much encouragement for all to notice the eagerness of the Bishops to meet the popular and progressive demands of the Church. The practical withdrawal of the proposed canon on Suffragan Bishops; their determination to remove all obstacles to the Extension of the Episcopate; their consideration for the rights of the Lower House, when those rights seemed to be infringed; their anxiety to understand the feeling of the Lower House, on all points, must have inspired respect for them and hope for the future of the Church. The unanimity and kindly, manly forbearance the one for the other, impressed me greatly. While I went to Montreal to attend a funeral, I left it rejoicing in the life and power shown in the Synod, and determined to do all in my power to preserve the Provincial system, which brings east and west together. The day may come when we can part in various provinces, but that day has not yet come. There is ample work to be done, and east and west will be richer and better by maintaining the close tie in one Provincial Synod for some years to come.

Brotherhood Convention.

As the date for the Provincial Convention of the Brotherhood St. Andrew approaches, it will be well for those interested in its success to take immediate steps in their various Chapters to arrange for as large a number as possible being present. The programme although not yet completed gives promise of many attractive features. When the season of the year and its central location (Toronto) is considered, the number attending should be very large indeed.

The Bible has ever been and still is a power in the world. It has determined the course of history. It has overthrown false religion wherever it is known. It is the parent of modern civilization.