

the *Toronto Scheme*, as having originated there though subsequently concurred in (as appears by the memorial) by other dioceses. Owing to the importance of this decision we give the memorial in full.

The memorial of the Synod of the Diocese of Toronto respectfully showeth:

1. That this Synod is deeply impressed with the great importance and necessity of uniform Sunday school lessons in the Church of England in Canada.

2. That with a view to give practical effect to a desire to introduce such a uniform system of lessons steps were taken since the last meeting of the Provincial Synod to this end by representatives of the Diocese of Huron, Niagara, Toronto, Ontario and Montreal.

3. The Synod of the Diocese of Toronto would, therefore, respectfully request the provincial Synod.

a To approve and sanction for use in the Sunday schools of this Ecclesiastical Province the three years' scheme of lessons on the Bible and Prayer Book prepared by the Inter-Diocesan Sunday school conference at its meetings held in Toronto in November, 1887, and in Montreal in April, 1888, which is as follows:—

Prayer Book: 1888-9, Lessons on the Collects; 1889-90, lessons on the Catechism; 1890-1, lessons on the Prayer Book. Scripture lessons: Lessons on the Life of our Lord; lessons on the Old Testament; the Acts of the Apostles.

The great festivals to be marked by appropriate lessons, and a portion of the Church catechism to be recited every Sunday in addition to the above.

b To approve of the series of Sunday school lessons for 1889-90 adopted by this Synod (Toronto) with such amendments as they may consider desirable.

c To appoint a committee of (nine) members who shall, with two delegates appointed by and from each Diocesan Synod of the Ecclesiastical Province, select the Sunday school lessons for 1890-91 according to the above scheme, and also to prepare and publish a three years' scheme of Sunday school lessons on the Bible and Prayer Book, to begin with Advent, 1891.

d To appoint delegates to the said Inter-Diocesan Sunday school committee.

The consideration of this subject occupied the whole day, and the Synod having decided to have an evening session, adjourned till 8 o'clock.

After the adjournment the Rev. Canon Partridge, D.D., moved, seconded by Mr. J. G. Forsyth: "That no clergyman in this Ecclesiastical Province shall solemnize marriage in any case where there is a divorced wife or husband of either party living."

The address by the mover was without doubt the most learned and exhaustive of any delivered during the whole Synod and occupied, the chief part of the evening session. The arguments adduced by him were unanswerable, and although some rashly attempted to combat them they utterly failed. So much interest was taken in the question that it was necessary at a late hour to adjourn the debate until the following evening. The point upon which difference of opinion chiefly centred was as to the lawfulness of the marriage of the *innocent* party, during the lifetime of the other; and many owing to the difference of opinion which seemed to prevail between Canonists and Theologians in reference to the meaning of our Lord's words, favoured the adoption of a rule similar to that of the Church in the U.S., exempting the innocent person from the prohibition referred to in the motion. Others felt too that the utterances of the Lambeth Conference left the matter in doubt. Although the debate was continued in the evening little if anything was advanced to meet Dr. Partridge's arguments; but as the Synod was impatient he did not get opportunity of reply, and accepted ultimately an amendment referring the matter

to a Joint Committee of both Houses to report at next session of Synod. The tone of the discussion, however, was we think strongly conservative and against such marriages even in the case of the innocent party: strongly in support of The Church's declaration that the union is until "death us do part," and that what God hath joined together in this Holy mystery man could not put assunder. We sincerely hope that Canon Partridge's very able argument may yet be given in full to the Church.

SIXTH DAY.

The report of the Joint Committee on Divinity Degrees, and the Canon accompanying it, occupied the attention of the Synod for a large part of Tuesday, the 17th. It will be remembered that early in 1886 the Montreal Theological College petitioned the Legislature of the P. of Quebec for power to grant degrees in Divinity, and that a successful opposition was made to this by representatives from the Diocese of Montreal and by the University of Bishop's College, Lennoxville. The opposition from the Diocese of Montreal was based largely upon the peculiar and partizan character of the Trust Deed under which the building in which the College carried on its work is held, and provides that the property shall be vested in trustees, *laymen*, the College having only the use and enjoyment of the building subject to maintenance thereof, so long as the teaching given therein is of the *Evangelical* type; but that if any two of the trustees consider at any time that the teaching is *not* of this type they may without notice turn the College, Bishop, Professors students and all into the street. These objections were supposed to have been met by an agreement arrived at before the Committee of the Quebec House that the objectionable conditions would be removed, and the property be placed in the hands of Lord Bishop of Montreal and his successors, for the use of the College, but without restriction; and thereupon opposition from the diocese ceased. The University, however, continued its opposition on the broader ground that it was injurious to the best interests of education to increase unnecessarily the number of degree conferring bodies, and that it should not be done without the general consent of The Church interested endorsed by its Bishops or by the Provincial Synod: The Bill was defeated in the Legislative Council. At the next Session of the Provincial Synod the question was brought up; the result being the appointment of the Joint Committee of Upper and Lower House, upon which were representatives from the three universities within the Ecclesiastical Province, and also from the three Colleges. The result of the deliberations was the unanimous submission of a Canon, the chief features of which are the following: The several Universities and Colleges undertake each to appoint a BOARD OF EXAMINERS to act for each of them in all matters appertaining to the Degrees of Bachelor and Doctor of Divinity.

The Board is composed of one representative from each of the Universities of King's College, Windsor, N.S.; Bishop's College, Lennoxville, P.Q., and Trinity College, Toronto, Ont, and one each from Huron College, Huron, The Montreal Theological College, and Wycliffe College, Toronto; and it is provided that the upper House shall, at each Session of the Prov. Synod, appoint one of their number who shall be Chairman of the Board of Examiners who shall also report to the Provincial Synod at each Session, all regulations and by-laws made by the Board of Examiners, and the results of all examinations held from time to time under this Canon.

The Board of Examiners shall be empowered to make such regulations and to appoint such officers as may be required.

The Canon then sets forth a Schedule of subjects for examinations for the B.D. & D.D. degree respectively, but does not determine anything as

to the text books to be used in the various subjects. The duty of determining these is assigned to the Examiners as appears from the following section III of the Canon as to DUTIES OF EXAMINERS

The selected works under the schedules shall be chosen for a period of six years by the Board of Examiners, and it shall be the duty of the proper officer appointed by the said Board to transmit a list of such selected works to each of the Universities and Theological Colleges above named. Provided that in the event of the governing body of any such University or College, within three months from such transmission, giving formal notice to the Board of Examiners of their objection to any particular Text-Book, it shall be the duty of the Examiners to withdraw such Text-Book, and if any other be substituted therefor, to transmit the name of such work to each of the Universities and Colleges as before, for their approbation or otherwise.

In case the Board of Examiners are unable to agree upon or appoint a Text-Book in any department, they shall appoint two Text-Books as alternative subjects of examination, not excluding works previously withdrawn as sole Text-Books, and shall announce the same to the Universities and Colleges.

The EXAMINATION for the degrees of Bachelor and Doctor of Divinity shall be conducted under the direct supervision and charge of at least one member of the Board of Examiners, each University being a centre for holding such Examination, which shall be held simultaneously in all the centres, by means of written papers only, beginning on the first Tuesday in October in each year.

The head of any College forming a centre or a deputy appointed by him, shall have the right of being present during such Examination, but shall take no part therein unless he be a member of the Examining Board or have been appointed an Assistant Examiner.

The Examination Papers shall be published annually, and twenty copies sent to each University and Theological College in the Ecclesiastical Province.

Candidates for the degree of B. D. must be graduates in Arts of at least three years' standing of some duly empowered University in the British Dominions; provided that until 1899 in the case of clergymen in Priest's orders of more than six years' standing, who produce a written nomination for that purpose passed at a duly called general meeting of the Governing Body of any one of the six institutions, and who shall have passed the Matriculation Examination in Arts in some duly empowered University in the British Dominions, this requirement may be dispensed with.

The Degrees are to be granted by the Metropolitan of Canada, who is to be created a University sole for the purpose; necessary legislation to the end having been authorized.

It is also provided that there shall be one common hood for each of the Degrees of Bachelor and Doctor of Divinity throughout this Ecclesiastical Province.

The hood for the Degree of Bachelor of Divinity shall be black silk, lined with black silk, with a thread of scarlet cord round the edge; and that for the Degree of Doctor of Divinity, scarlet cloth lined with black silk: The shape of the hood to be that of the University of Cambridge.

After the coming into force of this Canon, all persons applying to be admitted as candidates for Divinity Degrees shall be required to proceed according to the provisions thereof, but this shall not apply to any persons already admitted at the date of the passing of the Canon as Candidates for Divinity Degrees in any University.

The Canon contained provisions also as to Preliminary Examinations for Holy Orders.

Rev. Prevost Body moved, seconded by Very Dean Carmichael, the adoption of the Report