

THE PROVINCIAL SYNOD.

THE proceedings of the late Provincial Synod justify the eulogium passed upon it by the Prolocutor, that it was the most able and earnest one ever assembled. However much we may regret the lack of boldness in initiating needed legislation, we must gratefully recognize the high scholarship and statesmanlike wisdom displayed, as well as the temperate, dignified and serious tone which rendered the session worthy of all honor.

The election of the Rev. Dr. Norman and Mr. Davidson, as Secretaries, was a strong measure in view of their position as non-members of the Synod. This action was taken, doubtless, as a protest against that party spirit which had triumphed in their exclusion. Partisanship will be less inclined to glory in its shame when it meets with such dignified rebuke from the representatives of the whole Canadian Church. A querulous complaint has been raised because certain agitators were left at home by a western diocese. But this cry will have no sympathy outside the narrow, and ever narrowing, bounds of their party. Indeed, the wiser and sounder representatives of that party, who were at Montreal, felt and enjoyed so much of that elevation of spirit, which comes from breathing the air of freedom, that the synod for once was saved from scandalous outbreaks of party pettiness and passion. Hence was brought to the consideration of every subject the consecrated talent of men whose one desire was to advance the Kingdom of God by rendering more efficient the work of His Church.

We seem to need a report of the House of Bishops in order to fully understand the proceedings of the synod. It may be wiser to withhold this knowledge, but as we get reports of the Upper House of Convocation at home we have some difficulty in accepting ignorance as to our own as a desirable condition. While speaking of published reports we must express regret that the proceedings of Synod are so tangled by constant interruptions that it is almost impossible to follow any one debate continuously from opening to close. This entails a serious loss to those interested and is unfair to the disputants. We should be glad to have an official Report compiled and so edited as to give the several discussions complete without interruptions. The Church schools question was treated with admirable gravity, charity and ability. This subject is no longer to be pooh-poohed into its grave as a dead issue. The Synod, freed from those to whom the interests of the Church are a very secondary consideration, gave serious attention to the able speeches of the Rev. Mr. Ford and his supporters; while those who felt unable wholly to commit themselves to his proposition, cordially recognized the grievous necessity for some measures looking to our educational system becoming less unchristian. The debate on ritual threatened to raise a breeze, but the wind was only high enough to keep the air from stagnation. There are two lights we should much like to see on every altar: the lamps of charity and good sense; whatever

lights in any way conflict with these symbolise no spiritual truth. There were some hasty words used in the debate on woman's work in the Church. Irritation was displayed at the work of Sisterhoods; but no reasons were assigned for the objections urged against them. If we knew these we could discuss the difficulty raised, but being left in the dark on this point, we can now only advise our devoted sisters to *be as prudent as they are self-sacrificing*, so that no just grounds may exist for protests against their entering any parish and receiving therein a grateful welcome. We have known most pronounced evangelical clergymen in England thankful for the ministrations of even Romanist Sisters of Mercy amongst their afflicted parishioners. Surely a sister Churchwoman on an errand of love to the sick should be honored and welcomed for her Master's and her work's and her sex's sake. The debate on the revolting use of fanciful liquids in place of wine at Holy Communion was too one-sided to have much interest. Dr. Carry had a bag of wind to pierce, and with one vigorous thrust of his scholar's lance, he brought the miserable thing to total ruin. But another bag will be made and men will blow it up with the breath of party obstinacy, in spite of Scripture, history, common decency, and common sense. The address of Dr. Carry on the Communion Wine question was admitted to be the ablest ever heard at a Provincial Synod. The effect was so marked that it was felt there was no more to be said for or against the practice he condemned. The address should be published. This speech, and several others, as well as the general style of the speakers, showed that the intellectual power of the Synod and its debating talent very far surpassed that of the Wesleyan Conference. Yet the press gave the latter an almost daily verbatim report, while it so condensed the speeches in Synod as not merely to conceal the talent of the speakers, but often to seriously misrepresent their remarks.

The reception of the Bishop of Niagara was a delightful incident to all, and was the more impressive and gratifying inasmuch as the mover of the address presented to Dr. Hamilton had actively opposed his election.

The visit of the American divines was a delightful episode. It is worth while holding a quadrennial general Synod in order to afford the Church such a refreshing scene of brotherliness and unity as the interchange of loving greetings between two such great branches of the Catholic Church as those of England and America. The Missionary meeting, also, was an especially notable gathering. The speech of the Bishop of Algoma, who is always a power and a charm on the mission platform, was highly interesting; his appeal for sympathy in his difficult work and for help material and spiritual, moved many, we hope, to a response which will encourage him and his clergy and his flock. We should like to lead our laymen through Muskoka on a visit to the stations of the Church; they would return full of honor for the workers in that field. The Church in Montreal has the honor of providing the

Dominion with a highly capable as well as highly honorable Minister. The address of the Hon. Thos. White, at the Mission meeting, was a solid contribution to our knowledge of the North-West; especially as a sphere for Mission enterprise. May we have wisdom and faith and zeal to go up and possess this land for Christ and His Church. The action taken by the House of Bishops, on the line suggested by us in a previous article, is worthy of the highest commendation. The Bishops decided to hold out fraternal hands to their united brethren in the Western Dioceses, and expressed their desire that the whole Church in Canada may be drawn into closer ties of intimacy and unity.

THE PORTRAIT OF A TRUE CHURCHMAN.

THE true Churchman makes the proper responses after the minister, conceiving that the prayers of the priest are not likely to be heard for them that will not pray for themselves.

The true Churchman stands up at the Creed, and repeats it after the minister, turning to the east, both then and at all the prayers: this has always been the custom of the Church, and he likes not to be different from all the Christian world (I Cor. i: 10).

The true Churchman makes a lowly reverence whenever the name of the Lord Jesus is mentioned, according to the 18th Canon, and Philippians ii: 10, testifying by this outward gesture his belief that the Lord Jesus is the only Saviour of the world.

The true Churchman stands up when the anthems, Psalms, and hymns are sung in the church (joining in them at the same time as far as possible) according to the rubric and Nehemiah ix: 6: "Stand up and bless the Lord your God."

The true Churchman, if he marry, marries "in the Lord;" he takes not a heretic or schismatic to his bosom, "lest his prayers should be hindered," and his children not brought up in the true faith and fear of God (See the Service of Solemnization of Matrimony).

The true Churchman loves to see the children baptised and catechized in the church at the time enjoined, after the second lesson at Evensong; it reminds him of his own baptismal vows; and he remembers what was anciently said, that, though "a boy may preach, it takes a man to catechize."

The true Churchman sees that his children and god-children are brought to the bishop to be confirmed, that they may remember and renew their vows, and obtain strength from on high to enable them to contend against the world, the flesh, and the devil.

The true Churchman prays to God in private (St. Matt. vi: 6), as well as in public; having many particular blessings to supplicate for those committed to his charge, which he could not so conveniently mention in the great congregation; if a priest for his flock, if a husband for his wife, if a father for his children, if a master for his servants, &c.