

accomplish the required repairs (when sanctioned) within a reasonable period, the Clergyman may then appeal to the Bishop, who may appoint a disinterested committee as aforesaid (Rule 2) to inspect the premises and report upon the necessity of the proposed alterations and repairs, and as far as sanctioned by their report, the Bishop shall require the Parish, through its Churchwardens, to effect the same, and in case of non-compliance within the time specified by his Lordship, then the incumbent shall have authority to accomplish the same by money borrowed for the purpose, the amount of which shall be a debt due by the Parish, and which, together with the interest on the same, shall be discharged within a limited time named by the Bishop or Committee aforesaid; and in default of payment, being made at the time specified, the Incumbent shall notify the same to the Bishop, who shall then take such further action in the premises as he in his wisdom may see fit.

5. Should an Incumbent, as may sometimes happen, desire to make additions, alterations, or improvements, which neither he nor the Churchwardens may regard as absolute necessities, but which, nevertheless, the Vestry (after being consulted) may not object to, provided the Incumbent will in the meantime procure the means for effecting the same, it shall and may, in all such cases, be lawful for the Incumbent in conjunction with the Churchwardens to employ a suitable architect or mechanic to estimate the expense of such improvements or additions; and the Churchwardens may, if they approve of the same, sanction such expenditures, the amount of which, certified by the bills and receipts of the contractors, shall be regarded as a debt due by the Parish to the Incumbent in case of his removal, or to his family in the event of his death; provided that 10 per cent. of such outlay, together with the interest of the money borrowed, shall be deducted from such debt for every year that the benefit of the said improvements shall have been enjoyed by such Incumbent or by his family, to which the balance of the outlay shall be paid by the Parish in annual payments of not less than 20 per cent. of the sum originally so borrowed or advanced, together with the interest due on such balance; and no part of such debt shall become a burden upon the successor of the Incumbent, who so advanced or borrowed the money as aforesaid.

If, however, the Parish should have an endowment of not less than \$200 per annum enjoyed by the Clergyman, independent of the salary assigned by the Parish, and should the expense of the aforesaid additions or improvements not exceed one year's proceeds of such endowment, the expenditure shall then be borne by the Incumbent desiring to make the same, but should the expenditure sanctioned as above exceed the full amount of the year's income from the endowment, then the expenditure above that sum shall become a debt due by the successor of the Incumbent, and to be paid in the same manner as on the former case, if not already liquidated as aforesaid by the annual deduction of 10 per cent. for every year's enjoyment of the same.

6. If a Clergyman shall subscribe liberally towards the erection of a Parsonage and out-houses, or towards the cost of additions thereto, and yet should not live to enjoy the benefits of the same for at least one year, such subscriptions, less 10 per cent., shall be returned to his family by the Parish.

7. The Parsonage being the property of the Parish, the loss of it by fire would be a serious calamity to the Parishioners, it shall therefore be the duty of the Churchwardens to keep the buildings constantly insured in some respectable

office, and in default of their doing so, the Incumbent may effect such insurance, and make the expense a charge against the Parish.

8. If there be pine, elm, cedar or any other marketable timber upon any globe or globes, or any quarry or quarries of stone, pit of sand, or other valuable building materials, more than may be absolutely required for the use and improvement of the same, the surplus may be sold by the Incumbent and Churchwardens, and the proceeds thereof be applied to the building, repairs, additions, or improvement of Parsonage and out-houses.

Moved by Rev. Dr. PATTON, seconded by T. KIRKPATRICK, Esq.—That the canon be adopted. After a short discussion the motion was adopted. The canon will come before the next Synod for confirmation.

#### UNIVERSITY OF TRINITY COLLEGE.

The Rev. Dr. FULLER withdrew the motion of which he had given notice on the amendment of the University Act.

Moved by Rev. Professor HATCH, seconded by Rev. T. S. KENNEDY,

Resolved.—That a petition be presented to the Legislature at its next session, praying for aid to Trinity College, for the purpose of completing its buildings and further extending its usefulness. —Carried.

Moved by Mr. HARMAN, seconded by Dr. BOVELL.—That a committee be appointed to watch the course of Legislation with reference to University education, and to endeavour, under the direction of the Lord Bishop, and by conference either with the members of the Legislature or with the Government, or with any other bodies appointed by the Government so to guide and mould such Legislation as to make it consistent with the interests of the church and the improvement of Provincial University education.

His Lordship nominated the following committee: the Rev. Drs. Lauder, Boswell, Fuller, Patton, Beaven; Rev. Messrs. Grasset, H. C. Cooper, Holland, Dewar, Geddes, Irving, Hatch, and Ambery; Hon. G. W. Allan, Hon. Jas. Patton, Hon. G. S. Boulton, Hon. J. H. Cameron, Dr. Bovell, Messrs. D. O. Ford, T. Kirkpatrick, J. W. Gamble, S. B. Harman, B. C. L., and Simpson.

#### PRISON REPORT

Moved by the Rev. R. V. ROGERS, seconded by the Rev. Dr. LERR.—That having heard the explanations of the Rev. Chaplain of the Provincial Penitentiary as to the arrangement made for religious instruction in that institution, this Synod fully recognises the efficiency with which the duties of the Chaplain's said office have been fulfilled.

That the report of the special committee at the last election of the Synod on the Reformatory Institutions of the Province in so far as it contains, or may be supposed to contain, reflections on the chaplain of the Provincial Penitentiary be rescinded and erased from the records of the Synod.—Carried.

#### LAY CO-OPERATION.

Rev. Dr. FULLER submitted the following report from the Committee on Lay Co-operation:

#### REPORT ON LAY CO-OPERATION.

The Committee, to whom was referred the subject of Lay Co-operation, beg leave to report, that, in looking into the history of the church in this country, they have been led to the belief, that the progress she has hitherto made has been owing mainly to the labours and exertions of the clergy, with very little direct assistance from the laity. It is true we find cases of pious laymen keeping the people together, until a missionary

has been sent to occupy the field, or filling up the intervals between the too infrequent visits of these hard-working and self-denying servants of God, and such men have had their rich reward. But these, alas! have been rare and exceptional cases, and it is believed that the great mass of our laity have not realized either their duty or their privileges in this respect. In former times the church was supposed too generally to be made up of the clergy only, and they were allowed the privilege of bearing all its burdens; but happily a great change has come over it in this respect. Many of the clergy are relieved of duties which should never have been imposed upon them. A much better class of churchwardens has supplanted those who held the office without discharging its duties. But still a great deal more has to be done by the laity, before they will fulfil their duties as they ought to be fulfilled, or afford that relief to the clergy to which they are justly entitled. It must no longer be supposed that, because the Lord has been pleased to ordain a body of men as his ministers, to preach the Gospel and govern His church, laymen are to be but little more than passive materials, to be wrought as living stones in the temple by the clergy. The laity have a work to perform as members of Christ, as fully as the clergy have. Of late years the lay element in our Canadian branch of the church is distinctly recognised, and in all legislative matters the primitive theory is well carried out. They have co-ordinate power with the clergy in diocesan and provincial synods. They occupy prominent places in the various boards of church institutions. They have much to do with our missionary operations; but whilst this is all right and proper, it is far from all that we need. The work of the laity closely linked, as we believe it is, with the success of the Gospel, does not consist merely in enacting by-laws and framing canons in our Synods, or in attending to the financial affairs of the church. It has been well remarked that the merchant who aims at accumulating a fortune, does not rest content with good laws, nor with a just and wise administration of them. Without these, indeed, he might be able to succeed, but with them, there must be that individual interest and personal effort, that direct attention to business, that intelligent and untiring activity which has been made the price that he must pay for the boon he seeks. So, with regard to the extension of Christ's Kingdom on earth, (a work in which every Christian layman should be as deeply interested as any clergyman,) no person can suppose this can be secured by merely looking after the legislative and executive affairs of the church. The work that is required of our laity to be effected must be begun in our parishes. They must feel, and shew by their actions that they feel, that in the seal of the covenant they were as much made the soldiers of Christ as they were who have been ordained to preach the Gospel. That in the matter of self-consecration and self-denial, the Gospel makes no distinction between the Ministers of Christ and the people of Christ. Ordination (as has been well remarked) simply changes the soldier into the officer. It adds nothing to the extent or reality of his allegiance; while he who ministers at the altar is to do the work which pertains to him as a commissioned servant of the Lord, so is he also to do his proper work who holds no such commission. The child of Jewish parents, introduced by circumcision into the Jewish Church, regarded his time, his talents, and his property as rightfully her own; pledged to advance her interests and promote her glory. To her requests he gave his first attention; with her requests he permitted nothing to interfere. Did she ask the time