

## "The Things which make for Peace."

SERMON PREACHED AT THE OPENING OF  
THE PROVINCIAL SYNOD, BY APPOINT-  
MENT OF THE ARCHBISHOP OF  
THE PROVINCE,  
BY THE  
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Let us follow after the things which make for peace and things whereby we may edify one another.—Romans, xiv., 19—R. V.

There is one religious duty, it seems to me, more than any other incumbent upon the Synods of the Church, and which should never be lost sight of in their deliberations—the duty of promoting the unity, peace and concord of the Church and Body of Christ. We may go farther and say that this was the object for which Synods were first called into existence. And speaking now for ourselves, it would be most ungrateful to forget the part which by God's blessing the Synods of our Canadian Church have had in promoting such unity.

When the preacher was suddenly challenged, now many years ago, by his venerated friend, that great saint and statesman, Bishop Field, before Synodical action had been inaugurated in Newfoundland, to state what benefit the Church in the Diocese of Quebec had reaped from her Synods, his answer was, that the chief gain was the decay of party spirit; the growth of a spirit of toleration without any sacrifice of religious principle; a better understanding between the clergy and laity; and in general, a sensible drawing together of the members of the Church in mutual trust and good-will.

The answer, I think, was the right one, and one which applies, I am persuaded, much more widely than to the Diocese of Quebec. Looking back to-day over the thirty-four years which have elapsed since the Church of Canada was first called

to meet in Provincial Synod, we should be blind indeed, if we did not see the growth of such a spirit of unity among us, and if we did not trace it in large measure to the healing influence of the Church's Synodical action.

Several circumstances seem to combine at this juncture in calling our attention to this ever seasonable subject; and the preacher ventures to think he cannot better discharge the duty committed to him than by laying before his brethren some thoughts upon it which have long been in his mind.

1. First, there seems to have broken out upon our Church of late, both in this country and in England, I do not say whether altogether unprovoked, a storm of party spirit, having for its avowed object to consolidate brethren in the Church into parties divided from one another.

Still more lately, in striking contrast with this grievous outburst, a call to prayer for the restoration of the visible unity of the Church of Christ has come to English Christians and English Churchmen from two sources—from the Bishop of Rome, (under whose excommunication our Church has lain for centuries), and from the acknowledged head of the entire Anglican communion, the *Alterius Orbis Papa*, our own Archbishop of Canterbury.

One of these calls to prayer demands our dutiful and glad obedience. The other I have neither time nor desire to discuss, further than to say that we might well answer it by pointing out that it has not been with us a neglected duty, and that our English Prayer Book—the book which has been in intelligent use in their own mother tongue by all English Churchmen for now three hundred and fifty years, is literally saturated with such prayers for religious unity; prayers so Catholic and Christian in their tone and temper, so humble, so filled with the spirit of meekness and self-abasement, that it would seem impossible to add to their perfection. Our mother, at