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from the Provincial Synod. If the latter to-day possessed all the necessary power for the management of the Church, the creation of a supreme council would annihilate those powers. He could not see how they could have two supreme powers. The other difficulty was this: when a man came forward to be ordained, he was sworn to obey the Canons of his own diocese and those of the Provincial Synod. When they came to the creation of a third body the question arose in the ordinary mind what were they going to do in swearing the poor unfortunate man further. Were they going to swear him to three corporate bodies—the canons of his diocese, the Provincial Synod and something which, like the Peak of Teneriffe, towered above everything else. He thought that, although the adoption of the scheme would annihilate for all practical purposes the Provincial Synods, the provincial system should be retained, but that the provincial body should only be convened at the call of Metropolitan when there was something for it to do. This meant that the General Synod would work on its own plan and would not have any reference as it were to the provincial synods. The great synod of the Church would be the General Assembly, and while provincial systems would be recognized, they would work in their own way "far from the maddening crowds' ignoble strife."

Chancellor Heneker spoke warmly in favor of the scheme, and the Bishop of Niagara took the ground that just as centralization in the Roman Catholic Church had led to the infallibility of the Pope, so if they placed the supreme power in one body the results would be grievous for the Church. This was contrary to the genius of the Church in her best and purest ages. The practice of the Church had been to secure the united action and judgment of a large number of independent bodies. Let them adhere to that practice, however attractive the spectacle of other Protestant bodies appearing to speak with one voice in this country, might be. It was attractive, but it was not consistent with the true principles of the Catholic Church. What the Church needed was a council which should meet from time to time and take up the large moral, spiritual and doctrinal questions which were pressing at that particular period, and should quietly and calmly consider and discuss those questions and then not legislate upon them, but send down the judgments and decisions to the Church in all her provincial synods. Whatever was lasting in those decisions would undoubtedly recommend itself to the general body of the Church, and so far as was needed she could force those decisions and determinations. In that way they would not need a third legislative body, with all its serious practical difficulties, but would leave the power of enactment where it is now, with each provincial synod.

This brought the debate to a close for the time being. The bishops departed, and the prolocutor took the chair.

**Memorials.**—Canon Body presented the report of the committee appointed to draw up the memorials to the late Metropolitan and the late Bishop of Quebec. That relating to the Metropolitan read as follows:—

"That the Lower House of the Synod of the Province of Canada do place on record their grateful sense of the treasure possessed by the Church in Canada in the life and labour of the venerable and venerated Metropolitan, the Right Rev. J. Medley, Bishop of Fredericton, from the creation of that diocese in 1845 down to this year of grace 1892. Forty-seven years' service in the sacred and laborious office of a bishop of the Church of God marked by such unceasing and devoted labours and distinguished by such soundness of judgment and ripeness of learning, cannot be summed up in any brief statement. The history of this ecclesiastical province and of the Church of the Diocese of Fredericton is the memorial of the most reverend father in God, for whose entrance into rest we bless God while we mourn our own loss.

"That the Prolocutor be requested to convey a copy of this resolution to the Synod of the Diocese of Fredericton and to Mrs. Medley, with the earnest assurance of the heartfelt sympathy of the Lower House of the Provincial Synod."

The memorial of the late Bishop of Quebec was as under:

"That the Lower House of the synod of this ecclesiastical province desires to put on record its deep sense of the loss which the whole Canadian Church has suffered in the death of the late Rt. Rev. J. W. Williams, D.D., Lord Bishop of Quebec. The brightness of his knowledge, the gentleness of his nature and the correctness of his judgment have long distinguished him, while the zeal and devotion with which he performed the many and extremely arduous duties of his high office have elicited the praise and admiration of the Church. The Lower House also desires to extend to the widow and family its Christian sympathy, and trusts that the God of all consolation will abundantly sustain them in the heavy affliction he has been pleased to send them."

The memorials were unanimously adopted.

The Synod, on the motion for Rev. C. Bancroft, ordered that a telegram be sent to the Bishop of Algoma, expressing the sympathy of the Synod with him in his illness, and the hope that he might soon be restored to health.

The House rose at half-past five.

**Monday.**—The house met at 10 o'clock this morning. After the reading of the minutes a message was received from the Upper House to the effect that the proposal of the Synod to erect five new dioceses in this province be not concurred in; that the sub-division of the Diocese of Ontario should be proceeded with; that a new diocese should be made in Nova Scotia; that the Diocese of Algoma should be sub-divided; that the resolutions passed by the Lower House in regard to the deaths of the Metropolitan and the Lord Bishop of Quebec, should be made joint resolutions of the Synod, and be forwarded by the secretary of the Upper House. That the division of existing dioceses ought to be sanctioned unless the income for the see proposed to be erected is provided by the interest and funds, invested in securities of such a character as are eligible for trust funds, in accordance with Canon xv., sec. 2, as amended by the Provincial Synod.

Canon Partridge resumed the debate on "Church Consolidation." In an eloquent prelude to the project matter of discussion, the speaker dealt with the great principles which bound the Church together in bonds that cannot be broken. These principles were—the Christian and apostolic ministry, from the time that the aged Paul laid his hands on the head of Timothy; the body of Biblical authority, traditions, canons, and the feeling of churchliness which every true Churchman felt, but could ill define; a subtle ether of spirituality, very hard to define, but as real as existence. This Church, thus equipped, was manifestly better equipped for the work of Christ than any other religious organization in the world. If they wanted a general synod, it was not because other bodies had their central authority. Canon Partridge then sketched in a very learned and masterly way the formation, scope, and work of the early Synods of the Church. He argued that the Provincial Synod and the General Synod would have similar powers. It would be said, Then you will have conflict at once. Those who thought so must be very shallow. First, there was the guidance of God. They knelt down when they met, and asked God for His guidance. Did they doubt that that guidance would not be vouchsafed? Then there was sanctified common sense which kept the Synod from doing anything incongruous, and which certainly would not desert the General Synod when the members put their feet over the threshold of the door. Did they suppose the Holy Spirit, which was manifestly present during the present Synod, restraining them and helping them, would desert the General Synod which would invoke such help and guidance. It mattered little whether the Synod voted to retain or to abolish synods, because such vote would not make a bit of difference. The Provincial Synod was a court of the Church, a council of the Church, and except such a thing should take place as that a time should come when this Synod should have no work for Christ, then the Provincial Synod might efface itself. But not till then. Fancy the Synod of Canterbury or York committing suicide and effacing themselves. Impossible. And it would be equally impossible for the Provincial Synod of Canada to efface itself. The Church could go on without a General Synod. They had done without it for a long time. But fifty years was a short time in the history of the Church. At the same time, the Church having reached the present stage, they would lose the strength which came from organic union if they did not adopt the programme of the General Synod. He, therefore, would support Mr. Wilson's motion.

Mr. A. H. Campbell, of Toronto, said this question of the Provincial Synod had never been debated by the several dioceses. The Synod should remember that they were not principals, but merely delegates, and they should first give the various Diocesan Synods opportunity to discuss the question as to the Provincial Synods.

Canon Von Iffland held that it was inconceivable that two bodies exercising co-ordinate powers could avoid collision. Conflict was inevitable. Provincial Synods were a necessity. That had been abundantly shown. But to appoint a General Synod of the style of the General Synod of the American Episcopal Church, and at the same time retain the Provincial Synods, was a thing impossible almost to be conceived. It would breed nothing but confusion and conflict.

The Rev. Mr. Troop made an eloquent plea for liberty, for treating those upon whom the burden of final decision should rest, for depending on the guidance of the Holy Spirit.

The Rev. Dr. Langtry withdrew his amendment, and Mr. Wilson altered his motion, which the Synod adopted with only one dissentient voice, and that the voice of Major Bond, who said he was bound to op-

pose the motion, according to his instructions, no matter what his private opinions might be.

The motion carried was as follows:—

"That the scheme of union should not either affirm or disaffirm a necessity for the retention of provinces under the General Synod, but on the contrary, the retention or abolition of the various Provincial Synods should be left to be dealt with according to the requirements of the various provinces as to such provinces and the dioceses therein may seem proper."

Mr. Walkem then proceeded to move the following as the first clause of the constitution:—

"There shall be a General Synod, consisting of the bishops of the Church of England in Canada and the diocese of Newfoundland, and of delegates chosen from the clergy and laity."

Provost Body seconded Mr. Walkem's motion to the effect that the Synod accept the Winnipeg scheme as a basis of organization, but reserving to itself all rights and privileges of the Provincial Synod, in the debate on "Church Consolidation" before the Synod yesterday, whereupon Mr. Davidson moved as an amendment that the scheme be considered clause by clause. This carried, and after luncheon the first clause of the scheme, which merely asserted the desirability of uniting the several branches of the Church of England in British North America, was concurred in.

Upon clause 2, which affirmed the necessity of the retention of provinces under a general synod, being taken up, Major E. L. Bond moved, seconded by the Ven. Archdeacon Low:—

"In view of the fact that the proposed plan of consolidation contemplates a general synod, composed, as far as the clergy and laity are concerned, of delegates elected directly from and by diocesan synods, without any provision whatever for direct communion or working arrangements between the General and Provincial Synods, if organized as proposed with extensive powers, but without the abrogation of similar powers at present pertaining to the Provincial Synod, there is reason to fear over legislation and conflict of authority and increased expense.

"This Synod is, therefore, of opinion it should be recognized as a first principle that the adoption of the scheme of consolidation should be followed by the abolition of provincial synods."

Major Bond urged his motion under three heads:—(1) the expense; (2) the possibility of conflict between the Provincial and General Synod; and (3) the danger of over-legislation.

The Rev. Mr. Low, in seconding the motion, made one of the brightest and wittiest speeches which the Synod has yet listened to. His suggestion was that Rupert's Land retain its Provincial Synod just as it is; that the Maritime Provinces form an ecclesiastical province, the two dioceses in the Province of Quebec form a province of their own, and the remaining dioceses of the Province of Canada be formed into another ecclesiastical province. A central body was wanted which would act as the sun of the Church system; then the Provincial Synods would be the planets and the Diocesan Synods the satellites revolving around them. It had been said that if the General Synod were created, there would be nothing for the Provincial Synod to do; but he contended that this would not be so, for there would be plenty of work for that body to do.

The Rev. Canon Brigstocke hesitated about calling into existence a new and vast machinery which it had not been shown could do the work any better than the machinery which at present existed. He made a strong point of the facts (1) that the bishops had pointed out the many difficulties which would be sure to arise under the new system, and (2) not a single speaker had undertaken to define what powers the General Synod would have, and what the Provincial Synod would be left to do. He, therefore, until he received more light, must withhold his support to a scheme so momentous in its consequences, which it had not been shown was a workable or practicable scheme.

Mr. M. Wilson moved, seconded by Judge Senkler, an amendment as under:

"That the scheme of union should not either affirm or disaffirm a necessity for the retention of provinces under the General Synod, but, on the contrary, the retention or abolition of the various provincial synods should be left to be dealt with according to the requirements of the various provinces, as such provinces and the dioceses therein may deem proper."

Judge Senkler made a strong speech in support of his motion, over which, he thought, both Montreal and Rupert's Land would be able to join hands.

Dr. Johnson, of McGill College, showed, from his point of view, the impossibility of the General and the Provincial Synod. The latter has all the powers which it was prepared to give the former, and the former would therefore be like the chorus in a Greek play, which took no part in it, but sometimes made nasty remarks.

The Rev. Dr. Langtry moved in amendment, seconded by Ven. Archdeacon S. Weston Jones:

"That this House concur in clause 2, with the