

That the Bishop be requested to erect his Court, under the authority conferred by his Patent, at an early day.

That the Synod do declare the Bishop's Court to be the Court for the trial of all offences of the Laity as well as of the Clergy, against the provisions of the Act constituting the Synod, or against any of the rules, regulations or Canons passed by the Synod.

That the Synod adopt the Imperial Statute 3 & 4 Vic., ch. 86, commonly called the Church Discipline Act, as the rule for guidance in the administration of the Bishop's Court in reference to the Clergy, so far as the same may be applicable to the circumstances of this Diocese.

That the amendment on the Canon for the Division of Parishes, proposed by the Rev. D. E. Blako as modified by the Committee, be adopted.—*Carried.*

The Synod adjourned at one o'clock.

Synod resumed at two o'clock.

The Rev. Mr. ROGERS, having obtained leave, brought up the following report from the Committee on the

#### SABBATH OBSERVANCE LAWS.

Your Committee, to whom was entrusted the duty of reporting on the Laws of Canada relating to the Observance of the Lord's Day or Christian Sabbath, would state

That the only statutes which bear upon the Sabbath observance, with the exception of a few local regulations and the recent bill of the Honorable A. Campbell, to close taverns from 7 o'clock on the Saturday evening until 7 o'clock on Monday morning, are the 7th Vic., chap. 14, and the 8th Vic., chap. 40. An abstract of which is as follows.

7th Vic., chap. 14.—No tolls to be levied on vehicles going or returning from places of public worship on Sundays or holidays.

8th Vic., chap. 45.—No sales to be made on Sunday. No person allowed to work on Sunday at his ordinary calling (with a few exceptions detailed in the body of the act.) Tippling prohibited at taverns. Public meetings, games, hunting, bathing in exposed places, are also forbidden.

Sales, bargains or agreements made on Sunday are void.

Penalty for conviction not more than \$10, or less than \$5. If not paid, may be committed for any period not over three months.

On the above your Committee deem it needless to make any remarks.

They would, with permission of the Synod, briefly recapitulate the arguments.

1. For the Divine institution and perpetual observance of the Fourth Commandment.

2. Show the intimate connexion between the Scriptural observance of this law and individual and national well-being, and

3. Consequently, on the duty of the Church, as the conservator of the world's best interests, to guard so great a blessing by every means within its power.

First.—In relation to the Divine institution, &c., our remarks must be brief.

Bishop Porteus says, "From the beginning of time God blessed and sanctified the Sabbath day to purposes of religion (Gen. ii. 3.) That injunction was again repeated to the Jews in the most solemn manner at the promulgation of the law from Mount Sinai, Ex. xx, 8, 9, 10, 11,) and once more urged upon them by Moses in Duot. v. 12

After the Lord's resurrection, the first day of the week was, in memory of that great event, substituted in the room of the seventh, and from that time to the present has been constantly set apart for the Public Worship of God by the whole

Christian world, and whatever difference of opinion there may have been in other respects, in this all parties, sects, and denominations of Christians have *unanimously and unchangeably* agreed."

Your Committee would remark, that universal and invariable consent by the Christian Church is one of the safest marks of truth.

That the observance of the Lord's day is not a positive institution, abrogated together with the Jew's Ceremonial Law, is pointed out by Dr. Wayland, (Moral Philosophy.)

That the Fourth Commandment is one of the Ten, that the Ten Commandments is the sum of the moral precepts of God to man, that "our Saviour and the Apostles, who made the most decided distinction between moral and ceremonial observance, never alluded to the law of the Ten Commandments in any other manner than as of permanent and universal obligation."

Hence, your Committee concluded that the setting apart one day in seven for holy rest, was a Divine appointment ever since God created man upon the earth, and is the most ancient of laws; that it is an institution for all times and all persons, a part of that law, which Christ came not to destroy, but to fulfil, because, it is a part of that will of God, which he came to do, and so, whilst binding on the Jew, as a memorial of his creation and temporal redemption, comes to the Christian, as a creature of God, with equal force. Yet, as the Redeemed of the Lord comes to him with a force, as immeasurably greater as his redemption is greater, in itself, and in its consequences, so much greater is the obligation for Sabbath observance; now, as the blessing of a soul redeemed from sin and rejoicing in the liberty wherewith Christ makes his people free, is greater, in the body's redemption from temporal slavery, than all earthly advantages.

Second.—The intimate connexion, &c.

Your Committee would recall to the mind of the Synod the words of God to his Ancient Church.—Ezek. xx. 12. "Moreover I gave them my Sabbaths," &c.

Each returning Sabbath was to be a sign—an outward token or mark, conveying this distinct idea, of what Jehovah was Himself, "I am the Lord;" and what He was to them as a nation and individuals. I am the Lord your God, that sanctify you, setting them apart as a nation to himself, consecrating each believing Israelite to his own service.

Then, the knowledge of the relation existing between God and Israel would depend on the observance of the Sabbath, as a weekly call on their allegiance, by reminding them of His Sovereignty, on their gratitude, by putting them in remembrance of their God's great goodness.

Again, it was to be a perpetual covenant, not to cease at any one time of their national existence, but to last so long as its end and object were required—their sanctification!

For observe, not I have, and so the thing finished, but I do, and so continue through all time, to "sanctify them." The Sabbath was to afford a suitable opportunity to them of growth in grace and holiness. "Holiness to the Lord" was written on it by the finger of God.—Ex. xxxi. 15, 16.

They were to be "a kingdom of saints."—Ex. ix, 5, 6. Not here and there one was to be set apart to God's service, but the entire kingdom. Holiness to the Lord was to be the national eschaton as well as the badge of the individual profession. When they forget this sign of their connexion God reminds them of it by judgments which would fan and separate, refine and purify.—Lev. xi, 7, 8

—Lev. xi, 15, 23, Nehemiah would tell magistrates that they are bearers of the sword of justice in

God's name, and that they ought to compel the observance of the Sabbath, so far as they can, to shut shops, and forbid buying and selling; and thus because of the close connexion of the highest good of society with Sabbath observance; evident as it is from the Bible History of the Jews, as well as from the experience of all nations.

Third.—Consequently, &c., your Committee would not presume to tell the Synod, that the Church of Christ has in its own hands the keeping of the world's best interests, except "by way of remembrance."

Far more stringent than any human law, is that bond with which the moral influence of the Church bind men's consciences. It is the Christian Ministry by the Word of God and his ordinances, together with the Church by its example, which can teach men to "hallow God's Sabbath." It is the Churchman in general, the communicant in particular, by his example, not of constraint, but willingly, of a ready mind, honouring the day,—more than this, proving his love for the day by making it his "delight;" it is the practice becoming general which will lead the world to believe, that in a strict keeping of the Sabbath there is a great reward.

In conclusion, your Committee would respectfully suggest to the Synod the adoption of the following resolutions:

Resolved—I. That this Synod desires to record its solemn conviction that one seventh portion of time is God's claim on man, as a physical and moral creature, and that in strict accordance with this law—man's highest interests, for time and for eternity, are inseparably connected.

II. That this Branch of the Church of Christ in solemn Synod assembled, claims this one seventh as the Lord's Day—emphatically "the day of the Son of Man," as "Lord of the Sabbath,"—and binds itself individually, and would urge on those whom they represent, the sanctification of the Sabbath as a delight—"The Holy of the Lord."

III. That our branch of Christ's Church, which is "the pillar and ground of the truth," would remind the Civil Power, respectfully, yet earnestly, of that great moral, physical, and religious law—six days, labour, and seventh day, rest.

IV. That a Committee be appointed for the purpose of watching the interests of this most important institution, in a day like this, when its sanctity is so encroached on, and when attempts are being made to undermine and destroy its eternal obligations.

All of which is respectfully submitted.

R. V. ROGERS, A.M.

S. B. ARDAGH, M.A.

P. B. DEBLAQUIERE, M.L.C.

JAS. PATTON, M.L.C.

Mr. ROGERS gave notice that he would move the resolutions in the above report next Synod.

#### CONSIDERATION OF MOTIONS.

R. B. DENISON moved, and the Hon Mr. DEBLAQUIERE seconded,

That Dr. Blackman's letter complaining of the over-assessment of his Parish, also the protests of Mr. Kennedy and Mr. Denison be referred to the Committee on Assessment now sitting.—*Carried.*

The Hon Mr. CAMERON moved, and Mr. KINKPATRICK seconded,

That the report of the Committee on Schools be adopted.

Dr. BOVELL, in amendment,—That whereas doubts exist as to the right of the Church to enjoy separate schools when she has provided for the education of her youth, it be resolved to petition the Legislature to remove such doubts, by plainly declaring the right of the Church to have such schools, and that they be in every sense taken to be common schools.