

THE GENERAL SYNOD MEETING.

Frid. 15th Sept.

The Synod,—constituted on Thursday afternoon by the adoption of the report of the joint committee presented by the Metropolitan of Rupert's Land, settling the basis or foundation principles,—met on Friday morning, the 15th September, Bishops, Clergy and Laity, in one body, the Lord Bishop of Ontario, Metropolitan of Canada, presiding. Morning Prayer had previously been said in the beautiful chapel of Trinity College, and at half-past ten both Houses were ready for work.

On motion of Canon Pentreath, seconded by the Dean of Montreal, it was resolved: (a) Whereas the union of the Church of England in the Dominion of Canada has been happily consummated; and whereas such union has caused great joy in many hearts; therefore resolved that the General Synod, in devout thankfulness to Almighty God, sets apart an evening for a solemn service of THANKSGIVING, and respectfully requests the Lord Bishop of Toronto, in consultation with the other Bishops, to take order for a Service of Thanksgiving in such form as he deems expedient."

Judge Macdonald, of Brockville, moved, seconded by the Rev. Canon Dumoulin, of Toronto, a resolution expressing regret that the Lord Bishop of Montreal had been prevented from attending the Synod through a serious illness, and expressing the pleasure of the meeting that his Lordship was now recovering. The motion was carried amidst applause.

After some discussion in regard to the manner of proceeding with the consideration of the Declarations and Constitutions, and as to whether the fundamental principles had been clearly enough sanctioned, the Bishop of Rupert's Land moved, seconded by Mr. Richard Bayley, Q.C.: That the Synod formally accepts the two following declarations: (b) "We declare that the General Synod, when formed, does not intend to, or shall not, take away from or interfere with any rights, powers or jurisdiction of any Diocesan Synod within its own territorial limits as now held or exercised by such Diocesan Synod."

"We declare that the constitution of the General Synod involves no change in the existing system of Provincial Synods, but the retention or abolition of the Provincial Synods is left to be dealt with according to the requirements of the various provinces as to such provinces and the dioceses therein may seem proper."

The motion was unanimously concurred in, and these two declarations recorded as the fundamental basis of the Synod, together with the Declaration of Faith, which was next taken up and considered clause by clause; but there being considerable amendments in the form of expression, though the principles remained unchanged, the Declaration as amended was ordered to be printed, and its final adoption stood over until Saturday. It was then found desirable to refer it to the House of Bishops, and ultimately this important portion of the basis upon which the Synod was formed was reported back and adopted by both Houses in the following form:

Solemn Declaration.

"In the Name of the Father and of the Son and of the Holy Ghost. Amen."

We the Bishops, together with the Delegates from the Clergy and Laity of The Church of England in the Dominion of Canada, now assembled in the first General Synod hereby make the following solemn declaration:

We declare this Church to be, and desire that it shall continue in full communion with The Church of England throughout the world, as an integral portion of the ONE Body of Christ, composed of Churches which—united under

the ONE Divine Head, and in the fellowship of the ONE Holy Catholic and Apostolic Church,—hold the One Faith revealed in Holy Writ, and defined in the Creeds as maintained by the undivided Primitive Church in the undisputed Œcumenical Councils: receive the same Canonical Scriptures of the Old and New Testament, as containing all things necessary to salvation: teach the same Word of God: partake of the same Divinely ordained Sacraments through the Ministry of the same Apostolic Orders, and worship one God and Father through the same Lord Jesus Christ, by the same Holy and Divine Spirit, who is given to them that believe to guide them into all truth. And we are determined by the help of God to hold and maintain the Doctrine, Sacraments and Discipline of Christ, as the Lord hath commanded in His Holy Word, and as The Church of England hath received and set forth the same in "The Book of Common Prayer and administration of the Sacraments and other Rites and Ceremonies of the Church, according to the use of the Church of England, together with the Psalter or Psalms of David, pointed as they are to be sung or said in churches; and the Form or manner of making, ordaining and consecrating of Bishops, Priests and Deacons"; and in the "Thirty-nine Articles of Religion"; and to transmit the same unimpaired to our posterity.

R. RUPERT'S LAND.

It being then one o'clock, both Houses adjourned till three p.m. When meeting again in joint session, the consideration of that portion of the report under the title CONSTITUTION, printed at length in our last number, was taken up clause by clause.

The first point of real discussion arose in regard to the second sub-section of the first clause which appeared to allow of representation by *non-residents* of the diocese concerned. It was generally admitted by Bishops and Clergy that the principle of having resident delegates was that which should be adopted by the Synod, but, while adopting this as a principle, in view of the impossibility under present circumstances of obtaining at all times local representatives from certain dioceses in the Northwest, and in view of strong expressions from the Metropolitan of Rupert's Land, the Bishop of Saskatchewan, Dean Grisdale, Canon Pentreath, and Dr. Praeger, of British Columbia, the following was added to the clause: (c) "That the delegates be in all cases resident in the diocese from which they are elected or appointed; provided that until circumstances permit of its being otherwise ordered by the General Synod, the Bishops of the dioceses of Moosonee, Selkirk, Caledonia, Mackenzie River and Athabasca, and such other dioceses as may be formed out of them, be permitted to appoint non-resident delegates to the General Synod, providing only that such delegates be resident within the bounds of the *Ecclesiastical Province* of Rupert's Land or the *Civil Province* of British Columbia, respectively, and that until (1896) eighteen ninety-six those dioceses may be represented by delegates from any diocese whatever."

The Lord Bishop of Toronto then announced that a special *Thanksgiving* service would be held in St. James cathedral at five o'clock on Monday, the 18th Sept., to commemorate the accomplishment of the Consolidation of The Church, when the sermon would be preached by the Right Rev. the Lord Bishop of New Westminster.

A Joint Committee having been appointed by the Metropolitan to determine what Standing Committees would be necessary, and to report names therefor, the Synod adjourned until eight o'clock in the evening.

At the evening session the question of granting increased representation to dioceses having over 100 Clergy was discussed, but it was ultimately resolved to leave the representation as

fixed by the third section of the first clause of the Constitution.

A long and careful consideration of the question of having but one House next engaged the attention of the Synod, under the clause providing for two Houses, and it was moved in amendment to it by the Rev. Dr. Langtry that: "The Bishops and the Clerical and Lay delegates constituting this Synod shall sit together for the discussion and determination of all questions that may be submitted for their consideration, provided always that, at the request of two or more of the Bishops, their Lordships shall withdraw to their own Chamber for the further discussion and vote on any question under discussion."

The opinion of the Synod was evidently much divided, though the weight of it was in favor of the Constitution as drawn, namely, that there should be *two* Houses; but no decision being arrived at before adjournment, it was intimated that perhaps the House of Bishops would the next morning express its view formally, as without the consent of their Lordships the amendment could not become operative even if carried.

The Synod then adjourned until Saturday morning.

On Saturday morning, after Prayers in the Chapel of Trinity College, both Houses re-assembled in the Convocation Hall, the Metropolitan of Canada presiding, when, after routine proceedings, the Metropolitan nominated the following as the Committee to determine as to Standing Committees of Synod and their composition: The Lord Bishops of Toronto and Nova Scotia, the Very Rev. the Dean of Rupert's Land, Venerable Archdeacon Brigstocke, R. T. Walkem, Q.C., Dr. Davidson, Q.C., and Mr. Chas. Jenkins.

The Very Rev. the Dean of Montreal then rose to continue the discussion upon the motion for a single House or for a Joint Conference, as proposed the previous evening, when the Most Rev. the Metropolitan of Rupert's Land asked to make the following statement embodying the decision of their Lordships upon the matter:

"In obeying the command of the Bishops and of the Metropolitan of Canada, who is in the chair, to make a statement on behalf of the Bishops, I trust that the House of Delegates will receive what I am going to say most kindly. We have no desire to interfere in the least with the independence of the House of Delegates composed of the two Orders. We wish them to have all power in themselves to agree to anything—(hear, hear)—but we desire to preserve the independence of the House of Bishops—(applause)—and we have come to this unanimous and irrevocable decision which I am now going to state. The Bishops consider that they must sit separately, and it must be left to themselves on what conditions they will agree to sit with the House of Delegates. On some questions they will probably consider that the House of Bishops must be unanimous. On other questions they will be quite willing for a majority to decide the matter, and on many things, such as Missionary meetings similar to what they have in the Convention now in the United States, where there is no discussion, but where there is a laying before the public the position of Missions, they will be only too thankful to sit as one House and one body. But we feel that it is absolutely necessary for the position of the Bishops in the Catholic Church, and for the independence of the Order, that it must be left to ourselves to determine on what conditions we shall sit as a united body. Now, I am commissioned by the Metropolitan to say that if he had any idea of such a motion as Dr. Langtry's being carried, he would not have been here. I might say the same for myself. (Slight applause.) And further, the conference at Winnipeg came to this conclusion: The Houses were