

Mascouche, Rev W B Bond, Montreal, Rev J Flanagan, Lachine, Rev J C Davidson, Cowansville.

Lay.—Hon. G Moffatt, Cathedral, Ed Carter, Sorol, H. Taylor, Trinity, Montreal, Hon Judge McCord, Montreal, J Armstrong, Berthier, L S. Huntingdon, M. P. P, Milton, Dr Smallwood, St. Martin, R. A. Young, Aylmer, Wm Barrett, Russelltown, Major Campbell, C B. Chambly, Hiram Foster, Brome

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Clerical.—Rev. Dr. Falloon, Rev. G. V. Housman, Rev. Dr. Nicolls, Rev. A. W. Mountain, Rev. C. P. Reid, Archdeacon Hellmuth, Rev. S. S. Wood, Rev. H. Roe, Rev. C. Hamilton, Rev. A. J. Woolriche, Rev. E. W. Sewell.

Lay.—Col Rhodes, Right Hon. Lord Aylmer, B. H. Morris, W. C. Wurtel, W. R. Doak, H. S. Scott, Dr. Gilbert, C. N. Montizambert, James Bell Forsyth.

#### DIOCESE OF TORONTO.

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Lay.—Hon. J. H. Cameron, Hon G W. Allan, J. Bovell, M. D., T C Street, R B. Denison, J. W. Gamble, Hon George Boulton, Judge Boswell, E. G. O'Brien.

#### DIOCESE OF NIAGARA.

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Lay.—L. Lawrason, London, A. Shade, Galt, W. Watson, London, J. Johnson, London, T. Cottle, Woodstock, J. Keofer, Strathroy, I. Farrell, Sarnia, Dr. Dowson, Windsor.

#### DIOCESE OF ONTARIO.

Clerical.—Archdeacon Stuart, Rev. J. A. Muir, Rev. Dr. Lauder, Rev. Wm. Bartlett, Rev. Wm. Bleasdel, M A., Rev. J. G. Armstrong, M. A., Rev. C Forrest, Rev. Forrest Taue, Rev. H. H. Mulkins, Rev Henry Patton, D.C.L., Rev. R. L. Stephenson.

Lay.—T Kirkpatrick, Hon. Geo. Crawford, W. B. Simpson, E J Sisson, Mr. Jones

The Patent appointing the Bishop of Montreal Metropolitan of Canada was then read by Strachan Bethune, Esq., his Chancellor.

His Lordship then addressed the Synod as follows:—

*Right Reverend and Reverend Brethren, and Brethren of the Laity.*—It has been with no ordinary feelings of interest that I, and I am sure I may say that all of us, have looked forward to this meeting of the first Provincial Synod of the Church of England in Canada; and, appointed as I was, certainly most unexpectedly to myself, to the responsible office of Metropolitan of this Province, I have earnestly sought for that gracious help of God's Holy Spirit, which we have now, in our united prayer, just solemnly invoked; and I also ask the kind co-operation and consideration of all the members of this Synod to aid and uphold me, while I endeavour, to the best of my judgment and ability, to discharge the important duties devolving upon me. And when I look around and reflect upon the character and standing of those who form our Great Council of the Church, when I remember of what body they are, the representatives, I cannot but feel stirred up to give God thanks that hitherto he has thus helped us, and am animated also with a good

hope for the coming time. What a contrast is thus afforded to the recollections of many here present! Indeed there are two of my Right Reverend Brethren, who from their age, and long and active labours, no less than their office, may in an especial manner be looked upon as Fathers of the Church in Canada, and of many of its important institutions. Our Senior Prelate the Lord Bishop of Quebec, in an address he made to his own Synod last year, spoke of the commencement, within the recollection of some aged men still living, of the Episcopate of the first Anglo-Catholic Bishop in this country, with but five Clergymen in the whole province, with which his diocese was co-extensive. Though the clergy had been largely increased, yet still they were but few and widely scattered, when my Right Reverend Brother himself succeeded, as the bishop of the same undivided diocese, now upwards of a quarter of a century ago. While my Right Rev. Brother of Toronto has stated that at the time of his ordination by the first Bishop of Quebec in 1803, he made but the fifth clergyman in the whole of the Upper Province. We are assembled here, as the representatives of five separate dioceses, (reckoning that of Ontario,) with not less than 860 clergy officiating in them. In the days of its early struggles, the church was strictly missionary in its character, and supported almost entirely by external aid. But a great change has been gradually working throughout it; and its whole position has assumed a very different aspect. Having grown into so large a community, occupying so extensive a territory, possessing such various interests and institutions, and with an increasing character of stability and permanent establishment in the country, it was felt that some organized system of regular government and discipline was imperatively called for. Circumstanced as we are in this country, it was necessary that this should originate within the church herself. And under the sanction of our Synod Acts, which, having been passed by the Provincial Legislature, received the sanction of the Crown, we have been enabled to meet in our several dioceses, in our corporate character, and make regulations for our internal government and discipline. These organizations were yet in their infancy amongst us, but watching as I have done, most carefully, their rise and progress, and largely participating in every movement, dating from the Conference of Bishops of British North America, held at Quebec in 1851, I feel fully persuaded that we were acting with true wisdom in originating them, that they were become essentially necessary to us in our present state, and that they will, under God's blessing, increasingly contribute to the efficiency of the church; that they tend to excite a greater interest in the breasts of the laity, and disseminate generally amongst us truer and more enlarged views respecting it. But if it be well to gather the separate parishes together in each diocese, for the promotion of good government, and as indicating the corporate character of the Church under one chief pastor, so also it is still farther desirable to gather separate dioceses together, according to the ancient usage of the church in our united prayer, just solemnly invoked; and provinces, that the representatives from the several dioceses, meeting together, may consult respecting such matters as concern the church in its more collective capacity, and be themselves, as it were, links in a still farther bond of the whole body of the church throughout the world. We know the enormous power which is wielded by the Church of Rome from that unity which arises from the submission of the members of that communion to the single authority of the Pope, as the universal bishop. We deny any such claim both on scriptural authority, and on the testimony of the

universal church from the beginning. But Dr. Field, formerly Dean of Gloucester, in his learned and elaborate "Treatise of the Church," while combating the claim of the Bishop of Rome, argues strongly for the true corporate character of the church; and its great power and influence, when duly exercised. He argues that "the fulness of ecclesiastical power and jurisdiction is in the companies, assemblies, and synods of bishops and pastors, and not in any one man alone." And then he goes on to show the gradation of these assemblies: "Things were so ordered in the beginning that as presbyters could do nothing without the bishop, so the bishop in matters of moment might do nothing without his presbyters. If any difference grew between the bishop and his clergy, or if (consenting) any one found himself grieved with their proceedings, there was a Provincial Synod holden twice every year, in which the acts of Episcopal Synods might be examined. These provincial synods were subordinate to national and patriarchal synods, wherein the primato of a nation or kingdom, or one of the patriarchs, sat as president, and in the national and patriarchal synods the acts of provincial synods might be re-examined and reviewed. So that it is evident that the power of ecclesiastical jurisdiction resteth not in bishops alone, but in presbyters also, being admitted to provincial and national synods, and having decisive voices in them, as well as bishops; nor in any one metropolitan, primate, or patriarch, within their several precincts and divisions, but in these, and their fellow-bishops jointly; and that much less there is any one in whom the fulness of all ecclesiastical power, and the right to command the whole church, doth rest." And so the church should rise higher and higher in its order, until, if it be possible, which in these days of division and separation it is not, we should come up to the general or oecumenical council, such as was held on great occasions from time to time in the first few centuries of the christian era—and whose authority in certain cases our own communion acknowledges. But if we cannot arrive at such a consent of christendom in its entirety, how much is it to be wished, that we could be so doing, and, as far as may be, advancing towards it—and hear our widely spreading branch of the pure and reformed catholic church of Christ speak with the full voice of her collective body. And why may not this be prayed for and hoped for? The Church of England for upwards of two hundred years after the era of Reformation was confined, almost entirely, within the four seas that surround the British Isles. Its wonderful progress within the last half century, or rather more, including the trans-Atlantic Branch in the United States, has almost equalled in magnitude the growth of the church in the Apostolic age. But it has been so sudden, and so widely extended, particularly during the last 25 years, that we were not prepared for its grandeur or the consequences of its complicated organization; and one serious matter now under the consideration of the church at home is how to secure the harmony of its parts, the general unity of the whole, together with the necessary independent government of the several branches in all matters of local detail and internal discipline. How growing branches are to keep up their individuality and corporate character in their own localities, and yet preserve unbroken their real ecclesiastical standing in relation to the Mother Church? Upon this important subject I received a letter of inquiry some time since from a member of the Upper House of the Convocation of Canterbury, and I felt that I was as yet in no position to give any satisfactory reply. Parishes are independent of one another, but