

connection with the State prevented her doing. Why not act with freedom where freedom would be for the welfare of the people and the growth of the Church? We want to be prepared for the day when we shall act with that freedom; and he trusted, at least, that day might be very near. These wants, he believed, could only be obtained by this union in one province; for, a double authority over the diocesan synods would only divide and dissipate that power and unanimity of action that was wanted to concentrate and strengthen. One of the two synods made above the Diocesan Synod must become, it seemed to him, more or less a nonentity. Give the General Synod such powers as alone can make it worth while creating such machinery; make it the real governing body of the Church, with real power, and there would be scarcely anything left for which it would be worth while to have Provincial Synods. If the main power be left in the Provincial Synods, he could not see what gain there would be by making this extra machinery of General Synods. He had never yet seen a division of functions assigned to both which would be effectual in making both a real power. Three arguments were generally brought on the other side, the one practical and the other two theoretical. The practical one was that of the enormous distances in this country. Other bodies were able to gather together their members in one governing body. The Church in the United States, which had done such a wonderful work of late years, was able to gather its representatives in one assembly. He did not believe there was any reason, especially in the present state of this country, why the Church here should not be able to do the same. Of the theoretical reasons the chief was that it was contrary to ancient precedent to have such a large province and to dissolve provinces once created. With regard to the latter, which was a minor point, he did not think there was very much in it. Provinces had been dissolved, and one such instance would be sufficient as a precedent. They ought all to be delighted with such an earnest desire to conform with antiquity whenever it appeared; it was undoubtedly fully in accord with the spirit of the Church. At the same time all matters of Church government and organization, over and above that chief and fundamental one of the perfect equality of all bishops and dioceses, were simply matters of adaptation by the Church at the time for the needs of government according to the special requirements of the day and place. He reminded those who thus appealed to antiquity that the ancient provincial system was no example for us. The ancient Provincial Synods were simply assemblies of the bishops or rulers of the Church; and in the admission of the laity, whether rightly or wrongly, a totally different assembly was already made from what the Church in its earlier history ever knew. Therefore it was an entirely false idea to appeal to the ancient records of the Church with regard to our present organization. They were at perfect liberty to do what seemed best to them to be done. That which he believed all present most deeply yearned for was greater unity and power of action in the Church. While he individually believed most fully that this system of one province was the only one that could effectually do the work they wanted to see done, he trusted that every member of the Synod would be only too thankful, if he had to give up his individual opinion as to what might be the highest and best means of attaining that, if, after deliberation, other methods would help them nearer to that object which they all desired to see, the Church more prosperous and a greater power as it ought to be, in this country.

The Bishop of Huron then withdrew the motion, and Mr. Chas. Jenkins submitted, seconded by Mr. W. J. Imlach, the following resolutions in amendment:—

1. That this Conference is of the opinion that

there should be a general Synod for the Church in British North America having supreme authority in all legislative and administrative matters of general importance to the Church in British North America.

2. This Conference would define the duties and powers of the general Synod in the present circumstances of Canada to be: Exclusive power of dealing with matters affecting the authoritative standards of doctrine and worship, and the discipline of the Church; oversight of all agencies employed in church work; charge of the general mission work of the Church, including the religious education of Indians; medium of adjustment and transfer of clerical claims on widows and orphans, and superannuation funds, when clergymen change from one diocese to another in the general Synod; saving all rights and claims secured under the constitution of the respective Synods concerned; conditions of transfer of clergy from one diocese to another; maintenance of uniformity of the religious teaching of the children of the Church; development of systematic support of clerical education; a court of final appeal from subordinate bodies, and generally, to have oversight in all matters of general importance to the Church in British North America.

3. The Synod shall meet triennially for the present, at such place as may be fixed upon by the Synod, the first meeting to be not later than 1893, the senior Metropolitan to be convener.

4. The Synod shall consist of two Houses, an Upper and Lower. The Upper House shall be composed of all the bishops of British North America, and shall be presided over by , to be elected by them.

The Lower House shall be composed of three clerical and three lay delegates from each diocese, to be elected by the Synods of each diocese, as in the present circumstances of the Church in Canada, the dioceses alone can give such completeness and variety of representation as is requisite.

5. The present provincial system will be retained for the specific discharge of all duties connected with the interest of the Church in the provinces. The general Synod, however, to have the power of dividing and creating new provinces as circumstances may direct, or as may appear desirable.

6. The duties and powers of the Provincial Synods the Conference would define to be, to act for the Church in all matters of civil provincial legislation and secular education; to enact canons for the church in such provinces in reference to all questions arising out of the church temporalities or religious institution acts; duties of church officers, etc.; to promote such action within the area of any civil province as would lead to uniform canon laws governing all church temporality affairs; to have jurisdiction in ordination of bishops, and creation of new dioceses within their limits, and generally to have such rights and privileges as they have hitherto enjoyed, excepting such as may be handed over to the general Synod.

As it appeared that the Conference was in favour of consolidation, though difference of opinion existed as to the *modus operandi*, it was suggested that the discussion on the motion of the Bishop of Qu'Appelle should be suspended, and Mr. Jenkins' motion withdrawn for the present; and it was then moved by Rev. Dr. Langtry, seconded by Dr. Heneker, that this Conference is of opinion that it is expedient to unite and consolidate the various branches of the Church of England in British North America; which motion was carried *nem con*; after which the discussion on the Bishop of Qu'Appelle's motion was continued. It became manifest that the Province of Rupert's Land was pretty well united in its determination to preserve the provincial system as a *sine qua non*, and that certain of its lay members were impa-

tient under any discussion of the subject; and ultimately, on motion of the Bishop of Saskatchewan and Calgary, it was resolved by a large majority, on poll vote, That in any scheme of union the Conference affirms the necessity of the retention of provinces under a general Synod.

The consideration of Mr. Jenkins' motion, clause by clause, being then proposed, it was moved by the Bishop of Saskatchewan and Calgary, seconded by Mr. Wrigley: That a committee be now appointed by the Metropolitan and the Lord Bishop of Toronto to draft an outline scheme for a General Synod; that the resolutions introduced by Mr. Jenkins be referred to such committee; and that the conference adjourn until 11 o'clock to-morrow to receive its report.

The Bishops appointed as the committee: the Bishops of Rupert's Land and Toronto, Rev. Dr. Langtry, the Dean of Rupert's Land, Mr. Jenkins, Rev. Canon Partridge, Dr. Heneker, Canon O'Meara and Mr. Wrigley, and the meeting adjourned.

SECOND DAY.

On Saturday, 16th August, the Rev. W. A. Young, of Goderich, Diocese of Huron, and Hon. D. L. Hanington, Q.C., of Dorchester, Diocese of Fredericton, and Mr. Jephson, of Diocese of Rupert's Land, appeared, and took their places as delegates.

The Bishop of Toronto submitted the report of the committee appointed on the previous day, which was taken up clause by clause, and was, after slight alterations only, adopted as follows:—

1. PROPOSED CONSTITUTION.—There shall be a general Synod consisting of the Bishops of the Church of England in the Dominion of Canada and the Diocese of Newfoundland, and of delegates chosen from the clergy and the laity.

The delegates shall be chosen by the several Diocesan Synods according to such rules as they may adopt, or, in a diocese which has no synodical organization, may be appointed by the Bishop. The representation shall be as follows: Dioceses having fewer than 25 licensed clergymen, one delegate from each order; dioceses having 25 and fewer than 50 licensed clergymen, two of each order; having 50 and fewer than 100, three of each order; dioceses having 100 licensed clergymen and upward, four of each order.

2. Time and place of meeting.—The Synod shall meet for the first time in the city of Toronto on the 2nd Wednesday of September, 1893, and shall be convened by the Metropolitan, senior by consecration.

3. The Synod shall consist of two Houses, the Bishops constituting the Upper and the clergy and laity together the Lower House.

The Houses shall sit separately, excepting at any time by the unanimous consent of both Houses.

4. The president of the General Synod, who shall be styled the Primate, shall be elected by the House of Bishops from among the Metropolitans.

The Primate shall hold office for life or so long as he is Bishop of any diocese of the General Synod; nevertheless he may resign at any time.

5. The General Synod shall have power to deal with all matters affecting in any way the general interests and well-being of the Church within its jurisdiction. Provided that no Canons or Resolutions of a coercive character or involving penalties or disabilities shall be operative in any Ecclesiastical Province or independent Diocese until accepted by the Synod of such province or diocese.

The following, or such like objects, may be suggested as properly coming within the jurisdiction of the General Synod:

- a. Matters of doctrine, worship and discipline.
- b. All agencies employed in the carrying on of the Church's work.