

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 which is given to those that believe to guide them unto all truth, and we are determined, by the help of God, to hold and maintain the doctrine and sacraments of Christ, together with the order and government of the Church as the Lord has 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, appointed 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 of the "Thirty-nine Articles of Religion," and to transmit the same unimpaired to our posterity.

THE CONSTITUTION.

1. There shall be a General Synod consisting of the bishops of the Church of England in the Dominion of Canada, 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 twenty-five licensed clergymen, one delegate from each order; dioceses having twenty-five and fewer than fifty licensed clergymen, two of each order; dioceses having fifty and fewer than one hundred, three of each order; dioceses having one hundred licensed clergymen and upwards, four of each order.

2. The Synod shall consist of two Houses: the bishops constituting the Upper, and the clergy and laity together the Lower House. The clergy and laity shall vote by orders if required.

3. The President of the General Synod, who shall be styled the Primate, shall be elected by the House of Bishops from among the Metropolitan or bishops not in any ecclesiastical province. 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.

4. The General Synod shall have the 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 in any diocese not included in an ecclesiastical province, until accepted by the Synod of such province or diocese, and that the jurisdiction of the General Synod shall not withdraw from the Provincial Synod the right of passing upon any object falling within its jurisdiction at the time of the formation of the General Synod.

5. 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 general work of the Church.
- c. The general missionary and educational work of the Church.
- d. The adjustment, with consent of the dioceses, of the relations between dioceses in respect to Clergy, Widows' and Orphans' and Superannuation Funds.
- e. Regulations affecting the transfer of clergy from one diocese to another.
- f. Education and training of candidates for Holy Orders.
- g. Constitution and powers of an appellate tribunal.
- h. The erection, division, or rearrangement

of provinces, with the consent of any existing provinces interested. But the erection, division, or rearrangement of dioceses, and the appointment and consecration of bishops, within a province, shall be dealt with by the Synod of that province.

j. That nothing in the foregoing scheme or in the constitution to be framed thereunder shall affect any canons or enactments of the provincial or diocesan Synods in force at the time of the ratification of said constitution by this Synod.

7. For the expenses of the Synod, including the necessary travelling expenses of the members, there shall be an annual assessment of the dioceses, proportioned to their representation, exempting those which are entitled to send only one representative of each order.

8. The words ecclesiastical province heretofore used shall mean any group of dioceses under the jurisdiction of a Provincial Synod.

9. We declare that the General Synod, when formed, does not intend to and 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.

10. We declare that the constitution of a General Synod involves no change in the existing system of Provincial Synods, but the retention or abolition of 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 Metropolitan of Rupert's Land moved that the report be adopted, and the bishops, with the clerical and lay delegates, be declared the General Synod of the Dominion of Canada.

Dr. Davidson seconded the motion, which was carried unanimously. The General Synod then adjourned till Friday at 10 a.m.

SUNDAY REST.

[From The News, London, Eng.]

Rest-takers will do well to give rest. To a very great extent holiday tourists may, in this particular, "live and let live." A small amount of self-sacrifice and kindly consideration will enable lodging-house keepers and servants to enjoy a portion, at least, of Sunday rest during the holiday season.

The same principle of mutual consideration would also soon lessen the strain of railway traffic, which at present deprives so many of the weekly rest needed by all alike. It is worthy of note that, whilst different opinions obtain on the Sunday question, no one, we believe, has yet been found with courage, or rather folly, sufficient to argue for the total abolition of the Day of Rest. On the contrary, each has vied with his neighbor in expressing in the strongest possible way his high estimate of the physical and intellectual benefits conferred on the individual and the community by the present arrangement. Not one has contended for that day being degraded into an ordinary working season. Their premises might logically be regarded as leading them to such a conclusion, but they have repudiated the idea beforehand. Equally general seems to be the consensus of opinion as to the propriety of doing what is to be done, not by overriding the law, but by having it modified to what is deemed the right extent and in the right direction. It is here that the Babel of conflicting opinions comes in. A certain amount of Sunday labor is necessary, is therefore perfectly legitimate, and the old, ever-recurring question has to be faced, Where and how is the line to be drawn? There may be a certain tract of what is to be called "debatable ground," but beyond that there is a wide range about which apparently there is no debate whatever; just as there may be a certain amount of difficulty in determining when the

light begins in the morning, and when the darkness ends, but none at all about its being broad daylight at noon, and unquestionable darkness at midnight. About certain kinds of work there may be more or less debate, and it may be difficult to settle whether or not these are to be ranged in the category of what is necessary or the reverse. But the universal feeling is evidently in favor of ordinary work being as much circumscribed as possible, and the more so the better.

As a general rule, "doing to others as we would have them do to us," would solve most of the difficulties referred to. As to railway travelling, it certainly might be restrained far more than it is. The rapidity of modern travel ought to be a plea for the extension, or at least the enforcement, of the weekly pause in the whirl of business. If we can now travel so fast on other days, the Sunday trains are, for that reason, the less needful.

If people would only be frank and say that they don't want any Sunday rest or any break in the regular toil of the working classes, it would be something. It would indicate the courage of conviction at any rate, though it would not lessen the folly of unreasonableness. The enjoyment of one class, which is purchased by the oppression and degradation of others, cannot be worth much. Hence comes in the argument against by far the largest portion of Sunday travel, whether by land or sea. Notoriously there are literally thousands of railway officials who have never had a weekly rest of anything like twenty-four hours' duration for years, and never expect to have it again till they are either in their dotage or their grave. It is all very well to talk of the "off-day" for those who have Sunday labor. That may look beautiful in theory, and at the start it may for a short time be practised, but only for a short time. Ask the mass of railway men in Britain what they know about it, and the matter will assume quite a different aspect.

The high pressure at which life is being driven makes the weekly rest only the more indispensable, while the telephones, the telegraphs, and the "lightning expresses" ought to make such a rest only the easier and the more attractive. But, like the horse-leech, greed never says it has enough, and the weekly pause of twenty-hours is more and more encroached on, till, before one knows, the whole will be gone.

Bianconi, the great Irish mail coach contractor, as a mere matter of business insisted on every one of his horses having twenty-four hours each week of uninterrupted rest in addition to its daily period of repose. He insisted on this as a matter of money. He could not give them all the same twenty-four hours, but during the week all had their share. It was physically profitable to the horse, and pecuniarily profitable to the man. What was and is true of horses will be found equally true of men; and that man, therefore, is neither an enlightened patriot nor a far-seeing man of business who would do anything to weaken the obligation or lower the sacredness of the Day of Rest.

This obligation could easily be put on higher grounds, but the mere secular one of physical well-being and pecuniary profit is sufficiently strong; and every one who recognises its strength ought to do his best to reduce the necessity to a minimum, which evidently might be far lower than it is even now, if all were as solicitous about their neighbors' and subordinates' well-being as they are jealously careful of their own privileges, and sensitively alive to their own convenience. The mad rush of business becomes always madder, and Mammon always grudges more and more the Day of Rest as so much time practically thrown away. But the wisely prudent and the politically far-seeing will, on this very account, be the last to do anything which would cut our country adrift from our Sunday Rest and its inestimable privileges.

C. B.