

Canadian Church in general Synod assembled. I give you this circumstance somewhat at length to show the satisfactory legal *status* of the Provincial Synod, which has thus been tested, and has stood the trial. During the whole of the sessions of the Synod, amid the utterance of every variety of opinion, the definite and distinct avowal of conscientious convictions, and some difference of sentiment on important points affecting the more independent position of the Church in the colonies, I believe there never was an ecclesiastical assembly in which the bane of party spirit was tempered so happily and successfully by a generally manifested desire for mutual active co-operation as was the case at our recent Provincial Synod. There are one or two questions, which occupied much of the time of the Synod, which may be of interest to your readers. The first which came up had reference to the severance which had been thrust upon us from the Church at home by recent enactments and judgments, thereby giving us unlimited liberty to govern and direct ourselves. Long, temperate, but earnest debates ensued. A strong conservative feeling was evinced, running through all the speeches. This was evidenced by the significant fact that any resolutions to multiply set forms of prayer for special occasions, which it adopted according to the motions of one or two movers, would render necessary an appendix to the Prayer-book, any resolution to divide the services under authority of Synod, or to make any alteration which might approach to a semblance of desire for a division of the Liturgy, so as to interfere with the uniformity of public worship, or touch the book of Common Prayer, which is the Churchman's bond of union, whether he is in England or Canada, in New Brunswick or at the Cape, was thrown out by a large majority, and in most cases, after discussion, unanimously negatived. The general desire was to avoid being brought under the power of such judgments as have been given recently at home, and at the same time to adhere closely to the doctrine and example of that mother Church which has nurtured us so long; to take no step which should seem to manifest a desire of severance. The original resolution, upon which the whole discussion was based, was therefore unanimously carried, which appointed a committee to confer with persons in high office in the Church at home to ascertain our true position since recent judicial decisions with reference to the Church of the mother country, and to report to the next meeting of the Synod.

Another gratifying and important resolution, interesting also to the Church in the sister dioceses of Fredericton and Nova Scotia, emanated from the House of Bishops, bearing on the foregoing subject, and was sent down to the lower house, where it met with full concurrence, and was received with demonstrations of hearty acceptance. It was resolved that a committee of Provincial Synod, be appointed to confer with the Archbishop of Canterbury and other dignitaries of the Church to ascertain what steps may be taken to secure a General Council of the Anglican Church, by which the Colonial Church in the distant dependencies of the British empire may preserve her connexion with the mother Church in its integrity. These resolutions and opinions will sufficiently indicate the tone which prevailed at the Synod. Matters of local character were discussed, and a most important Synod was brought to a close by the members of the lower house repairing to the upper to hear the closing address of the Metropolitan with the usual benediction.

I now wish to point out to you the advantage of our position in having incorporated Synods, in the earnest hope that Fredericton will no longer be content to be so behind the

times, and so indifferent to the necessity of Synodical action being undertaken without any further delay. When judgment was given adversely to the Bishop of Capetown, which led to the declaration on the part of the Metropolitan of South Africa and his suffragan bishops, with their Synod, that they would call themselves by a distinct title, "The Church of South Africa in union and full communion with the United Church of England and Ireland," the opinion of the highest law officer of the Crown in England, Sir Robert Phillimore, the Queen's Advocate, was given in a private letter to the Metropolitan of Canada, since made public, that the word used in the judgment of the Judicial Committee of the Privy Council, viz., "that the Church in the colonies is in no better but in no worse position than that of any other religious body," do not apply to the Church in Canada! and that we are in a better position than any other portion of the Colonial Church. The Bishop of Capetown, as *Bishop*, had his *Diocesan* Synod, but it was not incorporated and so was only a voluntary association not binding by the law of the local legislature; as *Metropolitan* he had his *Provincial* Synod recognized by the heretical Bishop, Dr. Colenso, and to which he is amenable in a certain sense. Now the Church in Canada is on an undoubted legal footing. I shall refer you, as a speaking proof of the advantage of Synodical action, to the practical working of an *Incorporated Diocesan Synod* in the diocese of Ontario, and that of an *Incorporated Provincial Synod* in the province of Canada. The Bishop of Ontario, whose administrative capabilities I believe none will deny, when he assumed the duties of the diocese, instead of having that weak, inefficient substitute for a Synod, an incorporated *Church Society*, wisely procured from the legislature a bill for the incorporation of the *Synod* of the diocese; thus carrying on the whole work of his missionary diocese at far less expense, and vastly more efficiently, by one uniform machinery, instead of two. And I can testify from an experience of more than two years in that diocese, with close watching, that the "Board of Missions" constituted by the Synod, carries on all the work which any Church Society could do, and that the organization has been eminently successful in practice, which is the best proof of its efficiency. And every diocese in Canada is alive to the importance and value of its Synod. In short, no member of the Church here ever dreams of uttering an objection to a Synod. Such a prejudice, I assure you, is but a vision of the past in this part of the world! Then, as to the value of the Provincial Synod. Its acts have been again and again recognized by the legislature of the country; the bishops have been severally recognized as presiding over their respective sees, and whether the Queen had, or had not, the power to confer letters patent, it matters not so far as we are concerned, for, as I have pointed out to you, the legislature of the country has given to our Synods the force of law, and accented the authority of our bishops over those who belong to their jurisdiction. Consequently you will observe that together with the election of bishops vested in the several dioceses, the *Synod* law is binding on any clergyman who enters any of the dioceses where it is in force; and the Provincial Synod has the power of law to take any measure for the good government and discipline of the Church, for the trial of offenders, and even for the trial and deposition of a bishop. We are all convinced of the value of our Synods, especially at the present eventful crisis of the Church's history. And I must be bold and say that it is a matter of regret that no step has yet been taken in your diocese for the formation of a Synod. Why not organize at once? I venture to say that