

Moved by Mr. LEFFROY, and seconded by Rev. Mr. BERRIDGE—

That the thanks of the Church Society be given to the proprietor of the *Daily News* for printing and gratuitously circulating amongst the members the proceedings of the Synod and Church Society.—Carried.

After the Lord Bishop conducted prayers the meeting broke up.

#### MEETING OF THE DIOCESAN SYNOD OF MONTREAL.

We regret that our space will not admit of our giving more than a brief summary of the late important Synod of Montreal, which met on the 17th of June.

There was full Cathedral service on the first day, and holy communion was administered by the bishop, assisted by several of his clergy. At two o'clock the Synod met for business transactions in the Synod room. After prayer, the Rev. E. J. Rogers, Clerical Secretary, called over the roll of clergy; the roll of the lay delegates was also called over. The Bishop now addressed the Synod in a plain and practical manner, touching on points of great importance to the welfare of the diocese.

The Rev. E. J. Rogers was unanimously re-elected Clerical Secretary, and M. H. Sanborn, Esq., Lay Secretary. Mr. Hutton was re-elected Treasurer. Mr. Davis and Mr. Bancroft were elected Auditors.

His Lordship having congratulated the Synod on the large attendance this year—the largest, perhaps, ever witnessed before—the minutes of last year's Synod were confirmed.

#### REPORTS.

Reports from the following committees were read and ordered to be printed and placed in the hands of delegates to-day:

Report of the Joint Committee on finance and organization of parishes. Report of the committee on rural deans; on home and foreign missions.

#### NOTICES OF MOTION.

The Rev. H. F. DARNELL gave notice that he would move to-day that his Lordship be respectfully requested to issue a special form of thanksgiving, to be used after the in-gathering of harvest, on any Sabbath, holiday or thanksgiving day he may appoint.

From the DEAN OF MONTREAL—That standing committees from each deanery, composed of one clerical and one lay member be appointed for the purpose of taking measures for the erection of churches and parsonage houses within this diocese.

From the Rev. G. SLACK—That where it appears that any parish or mission shall not have made and transmitted to the treasurer a collection to defray the expenses of the Synod, no delegate from that parish or mission shall be allowed to take his seat in this Synod next year, ensuing until the deficiency is made good.

From the Rev. G. O'Grady—That his Lordship the Metropolitan Bishop be requested to appoint a committee to consider how long it is expedient that the family of any clergyman should be permitted to inhabit the parsonage after his decease.

A delegate also gave notice, that he would move that an extra number of the reports of committees be printed, with a price attached, for more extensive circulation.

#### MOTIONS.

The DEAN OF MONTREAL moved certain amendments to the constitution of the Synod. The Bishop appointed a committee for defining the

duties of churchwardens. Several notices of motions were given. The report of the joint committee on finance, and the organization of parishes, was read. Several gentlemen discussed the measures proposed.

His Lordship said he believed the discussion would do good by directing attention to the subject; but he thought existing machinery should be tried as far as possible before other steps were taken. If the Deanery of Iberville desired to have a commission it would be better for the application to come from it to him, in order that he might grant their request rather than appear to be interfering with the Deanery in respect to a duty which it ought to attend to itself. A commission would, of course, incur some expense; and besides, he wanted each Deanery, as far as possible, to manage its own affairs independently.

The report of the committee on rural deans was now read, which drew out a good deal of discussion.

The committee for considering the advisability of forming a society for the erection of parsonages, reported that they thought such a society would be a cumbrous piece of machinery: instead of which they suggested that a committee of the Synod be appointed for the purpose of encouraging the building of parsonages. The report of the committee of home and foreign missions called forth a good deal of discussion.

His Lordship said he believed the idea involved in the words objected to was that it was "not fair" to these missions to keep them so long in a state of infancy. The sources from which allowances were made to clergymen were two. The distribution of the Clergy Reserve Fund was provided for by law. The money given by the Society for the Propagation of the Gospel was divided in a certain way, as a matter of honour and good faith. It was held that this contribution should not be withheld from ministers who had been appointed before 1847. It was true he had often been requested to show the documents by which this rule was established. His reply was that he knew nothing about the documents; but if there were to be any reduction from the salaries of clergymen, who, in good faith, depended upon this resource, the distribution must be made by other agency than his. But the society had said, as to the question between the clergymen and their parishes, that it might be true that the clergymen ought not to have the money withdrawn; but if he changed his cure for a better one, it would claim the right to deal with the money as it saw fit. It was, however, notorious that some missions which had received grants for a long time congratulated themselves on having nothing to do with the provision for their clergymen, while others more recently established had done much for the support either of their minister or of the church at large. The intention of the report, therefore, was to enforce the propriety of these older missions making some large provision, either by a sustentation fund, or for the general purposes of the church. At present the grant from England came en bloc; the sum being paid with the understanding that faith was to be kept with those in whose favour obligations were believed to exist. When, therefore, the fund was reduced, it was necessary either to reduce the allowances to new missions, or to refuse to appoint ministers where they were required. At this moment he had notice of a reduction of one hundred pounds a year. How was this to be made up, except in one of the ways just mentioned? The only way was by saying to the older missions, we have this £100 a year to make up, let each of the Deaneries pledge itself to contribute a certain quota. It was in this

way that it was intended to make the deductions fall in some degree upon the old missions. Eventually the original report was altered by striking out the words from "the" to "established," both inclusive, and inserting the following:—"At present, during the lives of many existing missionaries, some of the older missions have so much external help that they will not be obliged to make any provision for their clergymen." And the words "is not fair to the mission" were altered for "which must be very detrimental to the mission." Instead of the words "reasonable deductions" there were inserted "reasonable subscriptions to meet such deductions as may be made from time to time;" and lower down the words "these deductions should be met" were altered for "these subscriptions should be made."

Much feeling was expressed in connection with a lengthened discussion of the Sabrevois mission. His Lordship put every thing in a proper light by the following well timed and admirable speech. His Lordship said, that he fully recognized the fact that the church of England is a Protestant Episcopal church by its original constitution, and he doubted not that we all desiderate that all our Roman Catholic brethren should be united with us in one common faith pure and reformed as we believe it to be. There are differences of opinion how we should wish to attain that result. Reference had been made to a speech delivered by him some years ago, from which he read; contending that our first duty was to provide for the wants of our own people, rather than try to unsettle the faith of others. He held there was danger in this case where you are not able to supply a better. He never could approve of any other principles. Many people thought that they were doing God's service if they were detaching Roman Catholics from their own faith. There was no doubt that these persons did a vast amount of injury. He believed it was the duty of the church of England as a Protestant Episcopal church professing a pure and reformed faith, here in the midst of an immense French and Roman Catholic population, to have among her ministry those who can exhibit to all that population, in the proper light, those doctrines and principles he professed; and which he believed had been given us for a witness from God to man, and therefore, if we believed we possessed a pure and reformed faith, we should be able to exhibit it not only in the English but also in the French language. Therefore, he thought the institution of Sabrevois was one which it was our bounden duty to keep up. In this institution we were training up the French Canadians themselves for the work of the mission. There were a great many people in this country not altogether satisfied with the Roman Catholic church, and we should give them a knowledge of our faith, worship and principles, of which they were ignorant. But to make a wholesale attempt to go through the country unsettling the faith of others, or to work, as was sometimes done in an underhand manner, was not what the church ought to attempt to extend its ministrations. We should act in an open and honourable way, exhibiting fully and fairly our principles, leaving them to produce their own influence. It had been said our Saviour came not to send peace on earth but a sword. That was a consequence, but it was one we had to lament and not make a rule of our conduct. It would be his duty while standing up for the truth, of which he was a minister, to do it in such a way as to create no unkind or ungenerous feelings; but he should endeavour to recommend the truth by the purity and sincerity of his actions as well as the purity and sincerity of the truth