

of all misunderstanding and scandal, to make a declaration of the principles upon which we purpose to proceed.

We desire that the church in this colony shall continue, as it has been, an integral portion of the United Church of England and Ireland.

As members of that church, we recognize the true canon of holy scripture, as received by that church, to be the rule and standard of faith: we acknowledge the book of Common Prayer and Sacraments, together with the Thirty-Nine Articles of Religion, to be the true and faithful declaration of the doctrines contained in holy scripture: we maintain the form of church government by bishops, priests, and deacons, as scriptural and apostolical, and we declare our firm and unanimous resolution, in dependence on divine aid, to preserve those doctrines and that form of church government, and to transmit them to our posterity.

In particular, we uphold the ancient doctrine of our church, that the Queen is rightfully possessor of the chief government or supremacy over all persons within her dominions, in all causes whether ecclesiastical or civil; and we desire that such supremacy should continue unimpaired.

It is our earnest wish and determination to confine our deliberations and action to matters of discipline, to the temporalities of the church, and to such regulations of order as may tend to her efficiency and extension; and we desire no control or authority over any but those who are, or shall be, members of our own church.

We conceive that the following, and such like subjects, may fitly come under our consideration, and lead to action on our part.

1. To frame a Constitution for the Synod, and to regulate the time and place of its meetings, and the order and manner of its proceedings.

2. To provide for the proper exercise of ecclesiastical discipline, in regard to both clergy and laity.

3. To provide for the extension and temporal well-being of the church, and the support of the clergy and schoolmasters, for the maintenance of public worship, and the diffusion of a sound religious education.

4. To promote and regulate the building and consecration of churches, and the erection of parsonages and schoolhouses.

5. To provide for the division of the diocese into parishes, with regulations for future subdivisions.

6. To provide (with consent of the Crown, where needed) fit regulations for the appointment of bishops, priests, and deacons.

7. To regulate the fees for marriages and other offices of the church.

8. To provide, with the consent of the Crown, for the division of the diocese into new dioceses, either forthwith, or at any future period.

9. To procure from the Colonial Legislature any laws, or modifications of laws, which the circumstances of the church may require.

These are subjects which will supply abundant employment for our Synods, and they are such as the circumstances of the church in this Province imperatively require her clergy and laity to deal with. In adopting synodical action upon such a principle, we feel that we shall not be infringing the royal prerogative; and we are the more free to enter upon such action from having learned that a high legal authority in the Mother Country has declared that there is no real impediment to the action of diocesan synods, and from knowing that the Imperial Legislature has affirmed the principle that the colonial church ought to have the power of assembling for the management of its internal affairs.

Though we could have desired that an Act of the Imperial Legislature (founded on the views of the archbishops and bishops, and other well-informed persons, both at home and in the colonies, should have laid down the basis of such a constitution as should have been suitable for the action of synodical assemblies in all the colonies, in order that the unity of all parts of the church might be completely preserved; yet the exigency of our affairs does not admit of any further delay. If, at any future period, such constitution should be framed by adequate authority, we shall cheerfully modify what has been done by ourselves, so as to bring it into conformity with the decisions of such authority.

Meanwhile, we have reason to trust that the other dioceses of British North America will adopt a line of conduct similar to our own, and thus enable us to confer with them; so that, by mutual consultation, such a constitution may be adopted as will mark our unity both of principle and sentiment, and form the basis of combined action for many generations to come. We trust likewise that, by the same means, or through the action of the Crown, the whole of these dioceses may be united into one ecclesiastical province under its proper metropolitan, and with its Provincial Council; which may frame canons for our joint action, and be a Court of Appeal, if questions should arise in any diocese which cannot be settled by the Synod of the diocese itself.

In conclusion, we humbly pray that the God of unity and peace may be with us, and so chasten our affections, purify our motives, and guide our judgment, that we may be enabled to contribute to the efficiency, concord, and stability of the church in this land.

Moved by the Hon. P. B. DeBlaquière, seconded by Hon. G. S. Boulton,

That his Lordship the Bishop be requested to transmit the declaration to the several Bishops of the North American dioceses with a view to their advice and co-operation upon the principles therein set forth, so as to produce uniformity in colonial church government.

Moved by the Hon. P. B. DeBlaquière, seconded by T. Lawason, Esq.,

That the Declaration be transmitted to the Archbishop of Canterbury with a view of having it laid at the foot of the throne.

Moved by Rev. Rural Dean Evans, seconded by Dr. Bovell,

That the Rules and Constitution of the Synod be printed and submitted to the members of Synod to-morrow morning at 11 o'clock, A. M.

Moved by the Rev. H. C. Cooper, seconded by Dr. Bovell,

That the Synod do adjourn till 3 P. M.

AFTERNOON SESSION.

The Synod resumed its sitting at 3 P. M.

The Lord Bishop called for the report of the committee on the Clergy Reserves and Separate Schools, the former of which was presented by their chairman the Rev. H. C. Cooper, as follows:

The Committee to whom has been entrusted the duty of considering what steps should be taken by the Synod under the present threatened alienation of the Clergy Reserves lands—respectfully submit—

That it is with deep regret that they feel compelled to express their sorrowful conviction, that there is no defensive measure within the power of this Synod that can avail anything towards arresting the unjust and unchristian attack now being carried on in the Provincial Legislature against the property of the Church. The division reported to have taken place in the House of Assembly upon the second reading of the Clergy Reserve bill, on the 24th instant, indicates so strong and general a determination

to effect what is called the secularization of the Clergy Reserve lands, that any further attempt to move the House of Assembly (as now constituted) to a more just and becoming course, seems to your committee a vain and hopeless task.

Under this impression, your committee would not suggest the sending of any deputation to Quebec, or the employing any advocate to plead the cause of the Church before the bar of the House of Assembly. Every argument that could be dictated by a sense of religion, of justice, of a regard for vested rights and of the welfare of the Province has been urged over and over again to no purpose. It is conceived that although some, nay many, of those members upon whose support in such an emergency the Church had every good reason to rely, have taken part with her enemies and have laid themselves open to the suspicion of having truckled to a base expediency for the mere purpose of self-advancement and popularity with the ascendant party, yet there are in the present House some "good men and true"—men of approved talent and of unwavering principle—who will not fail to the very last to do all that may be done, and say all that may be said, against the iniquitous measure now in progress. To these able and honorable men your Committee think may be entrusted what remains of advocacy on behalf of religion and the Church, as from their places in the House they can say more than as pleaders at its bar.

Your Committee have also had under consideration the several plans for indemnification suggested in the very able and unanswerable letter addressed, by our venerable yet indefatigable Bishop, to the Commissioner of Crown Lands, and are of opinion, that however desirable it may be, in the event of the Church being deprived of the Reserves fund, to obtain some indemnification for the loss, and however much it is to be hoped that a sense of what is due to the interests of religion may yet so far operate with the Legislature as to induce them to grant some such compensation, yet in the present stage of the Parliamentary proceedings, the act of spoliation having not yet been finally consummated, the Synod is hardly at liberty to make any proposition to the Legislature relative to accepting indemnification for the loss of the Reserves. They consider that the measure before the House of Assembly is so utterly wrong in every point of view, that for the Synod in its public capacity, as the representative of the United Church of England and Ireland in this Province, to offer to accept compensation would so far be tantamount to offering to surrender the Reserves, and would look too much like compromising the principles for which we have been so earnestly contending, and which it is our duty so watchfully to maintain, that no handle should be afforded to those that are without, for accusing the Church of anything in the least resembling a voluntary compromise of her rights. These remarks, your committee would observe, apply only to the public action of this body as a Synod. On the contrary, they consider that the friends of the Church in the House are at liberty, nay, are in duty bound, to endeavor to obtain the utmost amount that the predominant party can be induced to give as indemnification to the Church. These efforts they can make in the course of the debates upon the bill, and as it would be, perhaps, extremely inconvenient to re-assemble the Synod, especially to consider the question of indemnification, your committee are of opinion, that it may safely be entrusted to those who represent the interests of the Church in the House of Assembly, in conjunction with the Lord Bishop of the Diocese, to do what may be advisable in this matter, only