

# FIRST PROVINCIAL SYNOD OF THE CHURCH OF ENGLAND & IRELAND IN CANADA (From the Montreal Gazette.)

The first Provincial Synod of the Church of England and Ireland in Canada assembled at the Cathedral in Montreal, Tuesday, Sept. 10. Divine service was celebrated at 11 o'clock. The Bishop of Montreal, Metropolitan, and the three suffragan bishops of Quebec, Toronto, and Huron and the Bishop elect of Ontario, with about 80 clergymen were present, including 50 out of 60 clerical members of Synod, and a considerable number of laity, including between 40 and 50 lay delegates.

It is noteworthy that the venerable Bishop of Toronto, now in his 84th year, performed the whole journey from Toronto on Monday, and the Venerable Archdeacon of Kingston, now in his 86th year, came from Kingston.

The Rev. Dr. PATTON, Rector of Cornwall and Rural Dean read the prayers to the lessons. The Rev. Mr. HOUSEMAN, assistant Minister, Cathedral, Quebec, the first lesson; the Rev. W. BARRIDALE, Rector of Woodstock, C. W., the second lesson; the Rev. Dr. FULLER, Rector of Thorold and Rural Dean, the latter part of the morning service.

The Bishop of Huron read the Epistle.

The Bishop of Toronto, the Gospel.

The Lord Bishop of Quebec preached the sermon from the following text:—

Isaiah xlii, 20.—Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a

as hostile to the doctrines of our Reformed Church. He (Dr. B.) felt it to be especially necessary that all who were friendly to that great work should unite in expressing their continued support of it.

And here, although exceedingly averse to any thing controversial, he felt he must protest against the uncandid spirit in which in some quarters Trinity College had been attacked. He alluded especially to a pamphlet of "Strictures" which had been widely circulated. That pamphlet showed a bad spirit in its very first page; in regard to which he could not express himself better than in the words of a plain parishioner of his, who said that the statements of that page were "directly contrary to the facts as they had come out." We could not expect to agree on all points; we might lawfully have our disputed points, and our discussions; but let us conduct our discussions in a fair and candid spirit, giving due credit to opponents for fair intentions, when the contrary does not manifestly appear, and it will be the better for all of us. He was sorry to observe the same fault pervading the arguments of that book. A great part of it was taken up in proving that the doctrine of Justification by Faith is the doctrine of the Church of England. What could be the object of so labouring a proof of so plain a thing? If it were not to create a general belief that that doctrine was not taught in Trinity College. The Synod heard the statement of a previous speaker, that so far from that being the case, it had been constantly taught in that College. And he (Dr. B.) from his knowledge of the Provost's private theological views, could not doubt that it must enter largely into his teaching; and this surely is a great grievance, and a thing of which we have a right to complain loudly, that members of our own Church, and even fellow-clergymen, should be so ready to charge us with errors, which are opposed to the whole current of our thoughts and feelings. Who, that knows himself, and is sensible of his own transgressions and shortcomings, can avoid feeling thankful for that blessed doctrine? He (Dr. B.) spoke for himself, and he doubted not for all of the same school of doctrine, when he said that their whole spiritual life was founded on the recognition of the facts that man can make no motion towards good of himself, and that the first motion must come from God, that it is he who by imputing to us the merit of the atonement of his blessed Son and by union with him, takes us out of a state of condemnation, and through faith in that atonement imparts to us the assurance of the forgiveness of our sin, that it is his spirit which gives us the first germs of spiritual life, and carries it on to perfection; that our whole soul's life, from beginning to end, is of him and of his free, unmerited mercy. But whilst this doctrine is so essential to us, their other doctrines equally essential, and we feel it our duty, as Christian teachers, to bring forward the whole circle of Christian truths, every part in its place and season, and one reason especially why we honour our own Church is, that by her holy times, and season and ordinances, she seems to lead and direct us so to do; and without desiring to vaunt of ourselves, we could not do justice to the position which we think we really do hold in the Church, if we did not say that our special claim is that we set forth, so far as in us lies, a full and complete gospel. And it is because he (Dr. B.) believed that the foundations of this full gospel are well and roundly laid in Trinity College, that he had confidence in its teaching, and desired that others should preserve the same confidence.

tabernacle that shall not be taken down, not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

It is not in any presumptuous or exaggerated view of our pretensions, that I mean to apply this text to the case of the Church of England or any of those other portions of the Church Catholic, with which, as having strictly preserved, in conjunction with the faith once delivered to the saints, the ancient line and constitution of the Gospel ministry, she is essentially one. In the church, no less than in the case of the individual Christian, there is nothing more to be repudiated than an arrogant self-attribution of superiority; and, in a boastful proclamation of exclusive privilege, we exhibit only a symptom of a dangerously diseased condition—the prelude, perhaps, of an irrecoverable fall. Trust ye not in lying words, saying, the temple of the Lord, the temple of the Lord, the temple of the Lord are these—but thoroughly amend your ways and doings. We know well that, in the earliest times of Christianity, there were churches apostolically founded which were warned, in the persons of their respective angels or governing officers, of their liability to have the candlestick removed out of its place. And we know how the warning was made good. There may, indeed, be remarkable instances in which the doom which God has decreed, may in the gradual execution of his vast purposes on behalf of his people, hang on, even for successive ages, before it bursts. The boast may be heard in loud and lofty tones, replete as it is with conspicuous fallacy, that "amplitude, duration, and worldly prosperity,"\* are among the infallible notes of the true Church. But what do we see portrayed in those marked delineations of prophecy, where the vivid touches from the hand of Isaiah are found renewed, after the intervention of centuries, by that of St. John,—the correspondence being too close to admit of the supposition that there is not an object involved, which in both instances is too same, and the full and ultimate application of those predictions, remaining yet to be developed in the event. We see a mysterious power as the subject of those delineations, which, with a mouth that speaketh great things,† and in all the inflated pride of a false, but insolent feeling of security, declares for itself,—I am, and none else besides me: I shall not sit as a widow, neither shall I know the loss of children: I shall be a lady forever: I sit a queen. And what is the issue to which the sketches of the prophetic pencil direct our eyes? What but the crash of an overwhelming ruin, the terrific spectacle of a sudden and irrevocable destruction? I have been prompted to set these particular reflections in the forefront of my subject, in order to protect the whole array of what is to follow, against the imputation of any foolishly elated and self-satisfied spirit, any rash assumption of immovable pre-eminence, or any inordinate and too ambitious expectations, in the contemplation either of our privileges, or of our achievements. CHRIST, CHRIST, is He whom we have to magnify: ourselves we have only to abase; and truly, we have for self-abasement cause enough cause enough upon different grounds: and that without adverting to the leprosy which has broken out among some leaders in Israel, and the plague spot of which may exist in unsuspected quarters. Privileges—great, signal, and special privileges we do enjoy; and prospects have been opened before us, in the mercy of God, and objects effected too, which warrant the persuasion that He designs to use the Church of England as one grand instrument for the advance and extension of his kingdom over the face of the earth. Do not high-minded, but fear. It is in a spirit of

trembling hope, and of chastened thankfulness—as well as in the deepest sense of our far-extended responsibilities—in the direct recognition of the favours which we have received, and the auguries which we are enabled to frame, as serving to impart to us a stimulus for unrelaxing watchfulness and zeal,—it is only thus that we must venture to appropriate the magnificent encouragements of our text, *look upon Zion the city of our solemnities*: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down: not one of the stakes shall ever be removed; neither shall any of the cords thereof be broken.

And, thus regarding, thus qualifying it, we may venture to make the appropriation. We make it with all comfort and joy. We may make it in a modest indulgence of the happiest and most exalted anticipations. We may apply the description not only to the awakening by the hand of God of a new spirit within the Church at home with reference to all the work there immediately in her hands, but to the extension, the really wonderful extension of her work abroad—and that in her full and legitimate organization, of which it is a shame to think that it had been so long denied. At the time when he who now addresses you, first came into the world, there was but one Bishop of the Church of England, and that Bishop was the first: before him there was not one solitary example to be found in the entire extent of our colonial dependencies throughout the empire. We now number—assuming some latitude of accommodation in the use of the word *colonial*,—upwards of sixty Colonial Bishops; in Canada alone, with an approaching happy accession, we have five; and six within a range of country which was at one time traversed by the Episcopal Ministrations of one among us. In that vast portion of foreign America which, while it belonged to us, we left totally unprovided in this behalf,—the office being something experimentally unknown to our own people within those limits,—the number also exceeds forty. I will not enlarge, however, upon what cannot be otherwise than a familiar subject of our thoughts, of our thankful prognostications, and will barely glance at the onward march of the Church and her institutions, still *pari passu* with the advance of the Episcopate or at the marvellous fruits which have been gathered in, and the Apostolic labours which have been called forth by the peculiar nature of the charge committed to our bishops and clergy, in certain regions of the earth—regions where the transforming grace of the Gospel has operated the same change upon a people more sunk and debased, as was witnessed when the name of Christian was first assumed by the disciples, and and where, we are told of Barnabas, that when he had seen the grace of God he was glad. I forbear also from expatiating upon such happily increased facilities for the work of the Church, and for the share assigned to her in the evangelization of the world, as are found first in the partial loosening of the rein by which Convocation was so long and so rigorously held fast, and, secondly, in the removal of all impediments to our sending missionary bishops into heathen lands beyond our own dominions. The Church must indeed be considered as in a hampered and crippled condition, if it be interdicted to her so to lengthen her cords and strengthen her stakes, that she can freely break forth on the right hand and on the left, Is. liv., 2, 3, carrying her ministry in its fulness, into any of the outlying highways and hedges of human society; commissioned as she is by the voice of her Lord and Master to announce wherever the sun illuminates

\* Houses: quoted from memory, and at second-hand.  
† Dan. vii., 8.

†—O qua Sol habitabilis  
Illustrat oras.—Her.