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The J. C. Cochran—Editor.

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Calendar.
CALENDAR WITH LESSONS.

SUNDAY	MORNING	EVENING
Nov. 13	Prov. 11, John 12	Prov. 12, 3 Tim 2
Nov. 14	Baruch 4, 13	Baruch 5, 1
Nov. 15	4, 13	6, 1
Nov. 16	1, 17	1, 17
Nov. 17	1, 17	1, 17

Provincial Synod.

Toronto, O. W., Oct. 27, 1854.
MEETING OF SYNOD.

On Wednesday the meeting of the Synod of the United Church of England and Ireland took place. There was a large attendance of the clergy, but a still larger attendance of the laity. All assembled on the first instance at the cathedral, where prayers were said, after which the body adjourned to the adjacent schoolhouse of St. James, when the Lord Bishop having taken the chair shortly after eleven o'clock, the proceedings were opened by prayers, which were said by the Venerable Archdeacon of York.

The various delegates having given in their credentials, the minutes of the last meeting were read.

His Lordship then read an address to the clergy and laity assembled, which occupied a considerable time, and was drawn up in his Lordship's usual clear and perspicuous style. We learned from it the gratifying evidence of the spread of Church principles in the Diocese, no less than 2,675 persons having been confirmed by his Lordship in his recent tour.

Considerable discussion of a conversational nature arose on the appointment of the various committees, many of them were interesting, and they occupied a greater part of the day. The result of the deliberations may be briefly summed up.

The Rev. Dr. Lett moved, seconded by the Rev. Mr. Evans, the appointment of a committee to consider and report whether any and what alterations be desirable to be made in the Church Temporalities, which after some discussion was carried, and the Rev. Dr. Lett, the Rev. A. Palmer, Geo. Allan, and Hon. G. S. Boulton were named as a committee for the purpose.

The Rev. Dr. Beaven moved, seconded by the Hon. G. S. Boulton, the appointment of a committee to consider the best means of promoting the permanent sustentation fund for the clergy. A long discussion arose as to whether the committee should be entirely lay, entirely clerical, or both. The following committee was proposed:—Rev. D. E. [Name], Rev. T. B. Fuller, and Rev. T. S. Kennedy, Hon. G. W. Gamble, Esq., Hon. P. DeBlaquiere, Dr. Bovell, and Geo. W. Allan, Esq.

To this an amendment was moved by D. J. [Name], Esq., but subsequently withdrawn, as well as original resolution, and one was substituted for the committee, but leaving its nomination in the hands of the Bishop.

The Rev. H. C. Cooper moved, seconded by the Rev. Mr. Oasler, That his Lordship be requested to appoint a committee to consider the views upon the Clerical and Clergy Reserve questions, as suggested by his Lordship in his address, that day read, which was carried, and the Rev. A. Palmer, Rev. H. C. Cooper, Rev. Mr. Oasler, and G. W. Allan and D. Hughes, Esqrs. were named as such committee.

Second Day.
After some formal proceedings had been disposed of the Venerable Archdeacon Bethune presented a draft Report of the committee appointed to prepare the Constitution of the Synod, to which he stated they deemed it necessary to append a Declaration. The Rev. Secretary then read the following declaration of the principles on which the Synod is proposed to be based, and also the proposed draft of the Constitution for its government.

DECLARATION.

We, the Bishop and Clergy, and the Representatives of the Laity of the United Church of England and Ireland, within the Diocese of Toronto, assembled in Synod, and intending under God's blessing and guidance, to consider and determine upon such measures as shall appear necessary for the welfare of the Church in this Diocese, desire, in the first place, the avoiding 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 viewed 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 Apostolic; 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 possessed 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 continue our deliberations and actions 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 perceive 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 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 spiritual 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 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, 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 each 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 decision 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 its 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.

The Chairman said that he would have wished that the Declaration could have been ready earlier, so as to afford them more time for its consideration, but that could not have been; but it had been drawn up with great care, and appeared to him well adapted for the object. If it required any amendments, which probably would not be more than of a verbal nature, they would have an opportunity of making them, and with that view it might be well that the Declaration were now read clause by clause.

The Rev. T. S. Kennedy having read the first clause,

Dr. Bovell moved that a committee of the whole be now consulted to deliberate upon it with closed doors.

Mr. H. B. Baker opposed this proposition. Great care had been taken in framing this document, and he hoped that it might be adopted to no material change, but unanimously adopted. He would move in amendment its being again read at length; and as to deliberating upon it with closed doors, he would at once negative such a proposition.

His Lordship said he was ready to hear their opinions upon the documents before them, but he certainly would object to their being gone into with closed doors.

Honble. Mr. DeBlaquiere seconded Mr. Baker's proposition. If over there was a subject which they should consider with open doors, this was one; and it behoved them to show to the world every thing which they might do in the name of the Church.

This being unanimously agreed to, the Rev. Mr. Geldes then read the document at full length.

Mr. Baker then moved its adoption. If there were anything overlooked by the committee in framing it, that omission could now be remedied: if any thing to suggest in amendment, they could also do it, and in the same spirit in which the declaration was framed. They would, he was sure, be adopted.

Rev. H. Cooper said there was one monosyllable only as to which he would suggest amendment. It is that paragraph in which we state our readiness to modify what has been done by ourselves on this subject, so as to bring it in conformity with the decisions of the Imperial Legislature. A word had been used by his Lordship in reference to Imperial action, which he should like to see inserted. He would modify it so that it should read "the just decisions." The word is important, as it qualifies the extent to which we should go.

The amendment was, we understood, concurred in. The Rev. Mr. Boswell asked why it was that it was omitted to acknowledge the Book of Common Prayer with the Creeds and Thirty-nine Articles? As framed we only bind ourselves to the creeds and thirty-nine articles as authentic declarations of the doctrine of Holy Scripture. He wished to know why they were excluded so carefully? It appeared a remarkable omission, and he wished to know why mention of the Book of Common Prayer was not made, equally, in a document otherwise so admirable.

Archdeacon Bethune said, the reference was certainly not careful, but if anything, accidentally excluded. The three creeds and the thirty-nine articles, as contained in the Book of Common Prayer, are declared exponents of the doctrine of the Church. He saw no objection to introducing it.

Rev. Mr. Lewis moved that the better to go into the consideration of the subject, the declaration and constitution be printed and placed in the hands of