

make for the promotion of the welfare of the Church, and for the extension of its ministrations throughout the diocese.

Signed on behalf of the clergy and lay delegates,
C. C. BROUILL, M.A.

THE ARCHDEACON'S REPLY.

REVEREND BRETHREN AND GENTLEMEN,

Separations, whether personal or official, must always be attended with regret, especially between those who have pursued their course together with good will and cordiality.

When I shall have ceased to exercise the office of Archdeacon in this portion of the Diocese, I shall remember with thankfulness and pleasure, the kind spirit in which my ministrations have been received and the cordial assistance I have uniformly experienced in the endeavour to carry them out.

With these sentiments on my part, I am grateful to receive such an expression of yours, as the address you have just presented to me contains; and I hope, with you, that many opportunities will still be offered of consulting for the welfare of our beloved Church, and directly uniting our exertions on her behalf.

Accept my best wishes for your personal welfare, and my humble prayer to Almighty God that he would prosper, with his blessing, our exertions, in whatever portion of his vineyard it may be our privilege to labour, to extend his Church and to promote His glory.

A. N. BETHUNE, D.D., D.C.L.,
Archdeacon of York.

London, C. W., July 9th, 1857.

PROCEEDINGS OF THE SYNOD OF THE DIOCESE OF TORONTO.

FIRST DAY'S SESSION.

The Synod, convened by the Lord Bishop of Toronto, met on Wednesday, June 17th, 1857.

Divine Service was held in the Cathedral of St. James, at 10 a.m. Prayers read by Rev. HENRY PATTON, Rector of Cornwall, and the lessons by the Rev. RICHARD LEWIS, M.A., of Kempsville. The sermon was preached by the Rev. J. GEDDES, M.A., Rector of Hamilton; and the Holy Communion was afterwards administered to the Clergy and Lay Delegates. The meeting of the Synod was announced to take place at half-past 2 p.m., in the St. Lawrence Hall; at that hour prayers were read by the Rev. H. J. GRASSITT.

His Lordship, the Bishop, opened the business of the Synod by delivering the following Address, and then called upon the Secretary to read the Proclamation, announcing the Royal Assent to the Bill passed by the Provincial Legislature to enable the members of the United Church of England and Ireland to meet in Synod.

REV. GENTLEMEN AND GENTLEMEN,

It is with much thankfulness to Almighty God that I meet you on the present occasion. The Church assembles to-day in all her fulness—the Bishop in the midst of his Clergy and his people, under legal authority—to manage her own affairs and provide for her discipline and extension. At such a moment we may surely rejoice not only in the progress we have made, but in the bright hopefulness of the future. And we rejoice the more because it is, by the Divine blessing, the result of much labour, energy, and perseverance. Not that we have in reality acquired any new privileges—because from the most early ages the Church of Christ had the inherent right to do

what we are now authorised to do by enactment; but fettered by human laws, encroachments and penalties, which she was unable to remove, she was compelled to remain, in a great degree, passive and quiescent. How different our position now from what it was on the first day of May, 1851, when I called you together under the humble name of holding a conference on the temporal affairs of the Church. Simple as this movement was, it did not escape the censure of many who, being forgetful of the Divine origin of the Church, were accustomed to look upon her as not only the creature of the State, but entirely subject to its behests; and so ignorant were they in such matters, that many of them believed that, to introduce the lay element and assume the slightest independence of action, were dangerous innovations, which ought to be discouraged. But the moderation of our proceedings and the mutual deference and courtesy manifested in the intercourse between the clergy and laity, and above all, the unanimity with which they arrived at the same results, soon obtained general favour, and gained for us the special approbation of the more respectable and pious members of our communion. The session of the Conference was very short, but we found time to petition our gracious Queen for permission to hold Diocesan Synods, to express our opinion on the subject of education, and take such steps for the protection of our endowments, and their application to the sacred purposes for which they were set apart, as they seemed to require. The critical situation of the Church property, and some movements made at home on the subject of the Colonial Church, rendered it expedient to postpone the next or second meeting of the Synod of Conference till October, 1858. During this interval, an Act had passed the Imperial Parliament, authorising the Legislature of the Province of Canada to make provision concerning the Clergy Reserves and the proceeds thereof. With what severity and disregard to vested rights this power was carried out is so well known and so painful, that I abstain from any extended notice of its details; but I must not omit the noble sacrifice made by my clergy, which has preserved the existence of the Church in her full efficiency, turned the deadly blow aimed against her into a sublime moral triumph, which can never be forgotten. The first act of this second Conference was to declare itself a Synod. For we had by this time made some little progress in the history of the Church, and found that Bishops had the power of holding Synods, and of inviting the aid of the laity in the way which might be found the most convenient and beneficial to the Church. Yet, as there were still some objections of a technical nature, it was considered more respectful to renew our petition to the Queen for permission to hold them. The Division of the Diocese, and several other important matters, were then taken up, and after a session of two days' continuance, the Bishop having expressed his satisfaction at the harmonious management of the business and its auspicious results, dismissed the Synod with the episcopal benediction.

On the 25th day of October, 1854, the third Synod met. It had been delayed, in the hope that the Imperial Government would redeem its pledge and pass the promised measure for removing the disabilities which were supposed by some to exist in regard to Colonial Church assemblies. This hope was not realised; but any scruples as to the meeting of the Synod were substantially removed by the Solicitor-General of England, who declared that whatever difficulties might stand in the way of National and Provincial Convocations of the Clergy, they do not extend to Diocesan Synods.

At this session, which continued three days, much important business was transacted, or put

in train. A constitution was framed, and a declaration prefixed to it, which has met with much favour throughout the Church. The subject of ecclesiastical discipline in regard to both clergy and laity, was also considered and discussed at some length. But the Synod did not consider itself yet in a position to adopt, on these points, any definite measures. On the whole, this session of the Synod was very satisfactory, and greatly increased our confidence.

The fourth Synod was not convened till Thursday, the 1st of May, 1856.

In the meantime the Commutation was arranged and completed, to which the Clergy, to their lasting honour, had given their free and intelligent consent—by this noble and disinterested act they have merited the gratitude of the Church in Canada, and won for themselves the cordial admiration of all true Churchmen throughout the world.

The principal matter which occupied our attention, during the Session, was the petition to the Legislature for a bill to remove doubts respecting the action of the Synod, and in this we were successful. But being one of those measures which are reserved for the special consideration of Her Majesty in council, it had to be transmitted to England.

Much important business was taken up and settled or postponed for further inquiry, and reports received respecting the Episcopal Endowments.

I cannot conclude this very brief notice of our four Synods without adverting to the extensive and beneficial effects which they had by this time produced throughout the whole Church at home as well as in the Colonies. Our first Conference, in May, 1851, by introducing the Lay element for the first time, seemed to attract universal attention. The Church Members in our Eastern Colonies who were suffering under the same disabilities as ourselves, followed in our wake; and one of them, Victoria, got before us in the race and obtained a law, while our bill was under the consideration of the Imperial Government, which enables the Bishop, Clergy and Laity to provide for the regulation of the affairs of the Church. Had it not been for this precedent, I very much doubt whether our bill would have become law, because it goes much farther than the act for Victoria. Moreover, we have acquired the guarantee of Her Majesty's Government for other advantages which have not yet been conceded to any other Colony. By the despatch of the late Sir William Molesworth, the division of the Diocese and the election of Bishops are allowed in a manner which sufficiently guards the prerogative of the Crown, while the full exercise of the privilege is secured. Having given this brief summary of the proceedings of our former Synods, permit me, before commencing the business of the day, to mention one or two matters which seem at this stage of our proceedings to require some notice.

First, the progress made towards the division of the Diocese.

On the 16th January, 1856, assuming the certainty that such division must soon take place, I published a pastoral letter, recommending the establishment of an Episcopal Fund, and stating that the amount contributed within the limits of each See ought to form the endowment of its Bishop. The advantage of having commenced this fund at so early a period in facilitating our objects, is manifest from Sir William Molesworth's letter of 4th October, 1855, which is in a measure predicated on the fact that some such endowment would be forthcoming, of which he had perhaps learned something from his correspondence with the Provincial Government. He says:—"I am myself strongly of opinion that the desire of freedom of action, and self-government on behalf of