

## PROVINCIAL SYNOD.

## DIOCESE OF MONTREAL.

THIRD DAY—AFTERNOON.

[EDITORIAL CORRESPONDENCE].

Synod resumed business at 2.30 p. m.

The Prolocutor named a committee to nominate delegates to the General Convention of the Church in the United States.

Rev. W. F. Campbell moved the adoption of the proposed Canon on the Domestic and Foreign Missionary Society, the text of which we shall print further on as amended and finally adopted. The mover, in a very comprehensive speech, entered fully into the need for such a Society. He asked could it be pretended that the receipts for Foreign and Domestic Missions were at all commensurate with the ability of the Church or with the requirements of the work? He knew all must admit that they were not. How then shall a better work be done? The Canon he proposed would meet the case. In the United States there was a mission board similar to the one proposed here, and it had proved eminently successful. There were thirteen missionary bishops in that land who were wholly supported by their board of missions, as well as a host of missionaries. Could it be pretended that without this general board of missions the Church in the United States could have attained to its present proportions? Our own missionary machinery was admittedly inadequate to the work. We should follow the example of the Church in the United States, whose circumstances, in its early days, were similar to our own now. The canon now proposed was copied almost word for word from that existing in the United States, the first copy of which he had received from the late Dr. Twing. We wanted organic unity in the Church of England in Canada. The Presbyterians had it, the Methodists had it, and it told mightily in their favour. The political provinces of British North America found a basis for a political union and one supreme parliament, and surely the members of the Church of England ought to be able to do for their Church what the politicians had done for the country. If we do not do this work other and rival churches will do it instead. The proposed plan would be a saving of energy. It started with the grand principle that the Church itself was a missionary society. Bishop Coxé said that the American Church was in a fossilized condition until it adopted this canon, but since then there were thirteen missionary bishops, thirteen hundred domestic and two hundred foreign missionaries all supported by the Central Board of Missions. Let us adopt a similar plan, and we might hope for a similar success.

Rev. G. M. Armstrong, St. John, N. B., seconded the motion, briefly dwelling on the importance of the North-West as a missionary field. He felt so stirred up by the eloquent addresses this morning that if he was younger, he would devote his life to missionary work in that land.

Rev. Dr. Reid, of Grimsby, wished for more ample time for considering the proposition.

Mr. Thomas White, M. P., said they needed some other organization than the present one for carrying on the mission work of the Church. He was bound to say the present system had proved a great failure. It had not elicited the sympathy and support of the several dioceses which were necessary to success. Although we had raised the last three years about \$31,000, yet as a matter of fact less than one-third of the amount had come through the Board of Domestic Missions.

He believed one great drawback to the work of the Church was the intensity of feeling in favor of diocesan control, just as there was a tendency to congregationalism within the dioceses. We should remember, on the contrary, that we were all a united Church, that diocesan Synods had been organized for the purpose of better carrying on work within their districts. But when this

united body ordained anything it ought to be regarded by the diocesan Synods as binding. The present Board had failed in accomplishing this. The object of Rev. Mr. Campbell was to get over that difficulty and make the whole Church itself a missionary society. He was particularly pleased with the feature of the canon which constituted the whole Synod a Board of Missions, and the third day was absolutely set apart as a meeting for that board. On the whole, he thought it would be wise simply to adopt the principle of the resolution for the present and submit the canon to a select committee, who should carefully go over it and revise its details where necessary.

Rev. Mr. Lewis, of Toronto, heartily desired to see the principle of this canon adopted. There were other religious bodies in this country, not one whit more able than our Church, who would contribute three or four times as much as we. It was a fact that adherents of this Church in the North-West were becoming contributors to and adherents of other Churches, because we had no organization there. The people who occupy that land will, not far hence, rule this country, and it behoved us not to let slip the grand opportunity now presented to us of making this Church take her proper place. The whole difficulty was in our present defective machinery. The great masses of our people know nothing of the wants of Manitoba, they were indifferent, they left everything to the bishops, and the result was that what was everybody's business was nobody's business. Another point was that taking the work in this larger sense would bind the Church closer together. The spirit of congregationalism was rapidly spreading in our Churches, especially in the country where people were liable to confine their sympathies and activities to their own Church; but this scheme would tend to arrest that movement.

Rev. Dr. Carry thought the present system had not yet been adequately tried. The Church of England in England was not a corporation, but a congeries of parishes, and most of the effective mission work done for her had been done by individuals, and not by the Church as a body. In so far as our circumstances were similar the consequence had been a growth of sectionalism among us which was much to be regretted. There had been a good deal of misdirected effort—too much work without sufficient order and legislation. The great recommendation of this scheme was that it was calculated to prevent the growth of sectionalism. While approving of the scheme in the main he could not accept all its details and desired delay before adopting it.

Rev. Canon Carmichael moved in amendment, That inasmuch as the reports of the Central Boards of Foreign and Domestic Missions, presented and read to this House to-day, conclusively show that a satisfactory growth of interest and liberality has taken place in the Church in respect to missionary work since their formation:

Therefore, resolved, that it is inexpedient at present to organize any other scheme for promoting missionary interests than that which now exists.

He agreed with the sentiment that the whole Church was a missionary body, and this scheme was calculated to promote unity. While making this admission, he would like to see the present Board have another term of trial. Three years was a very short time in the history of the Church, and in the meantime the present organization could tuck over its own laxity in the past and brace itself up for amendment in the future. If, at the end of another three years, it did not present a better report than the one just presented, he would favor its abolishment. But it had not been a failure altogether, and we should not condemn it too hastily. He did not think we wanted more organization, but more zeal and energy on the part of the members.

Rev. Canon Brigstocke, in seconding the motion, said the more he looked at the scheme the less he liked it. The chief objection urged against the present organization was the defectiveness of its statistics. That was the fault of the local organizations, and he saw nothing in the proposed canon to supply any better statistics. It would, he believed, serve to restrain individual action instead of promoting it. If only one clerical and one lay delegate were chosen as representatives on

this Board, speaking for the Diocese of Fredericton, it would certainly fail to give satisfaction. The proposition to take up, for an indefinite time, the attention of the Synod for the business of this Board, would cause great inconvenience. As a matter of fact, the existing machinery was every year working more effectively, and it would be a mistake too hastily to overturn it for a new one.

Dr. Hemming moved in amendment to the amendment, seconded by the Rev. G. G. Ballard,

That the principle involved in the canon on the organization of the Board of Missions as set forth in the proposed canon, introduced by the Rev. Mr. Campbell, be approved, but that the proposed canon itself be referred to a committee to be named by the Prolocutor, to report during the present session in what manner the said principle can be best carried out in practice.

The mover said he quite concurred with Mr. White, but desired to save time in the discussion. Evidently the members of the Board are not at one among themselves, and in that case it could not stand.

After a number of other speakers had addressed the House, the amendment to the amendment of Dr. Hemming, to refer the matter to a committee to report during the present session, was then put to the meeting and carried.

The Synod then adjourned until 10 o'clock Saturday morning.

## FOURTH DAY—SATURDAY.

The Synod met for the transaction of business at ten o'clock, the Prolocutor in the chair.

The minutes of the previous day's sittings were read by the Clerical Secretary and confirmed.

The Prolocutor named the Committee on the Constitution of a Domestic and Foreign Missionary Society of the Church of England in Canada, as follows:—Rev. J. D. H. Browne, Rev. Dr. Roe, Rev. J. P. Lewis, Rev. Canon Brigstocke, Rev. Canon Carmichael, Rev. W. F. Campbell, Ven. Archdeacon Jones, Ven. Archdeacon Dixon, Rev. Chas. Hamilton, Messrs. James G. Foster, E. J. Hemming, A. H. Campbell, G. R. Parkin, Thos. White, M. P. L., H. Davidson, E. B. Reed, R. T. Walkem and J. J. Mason; Ven. Archdeacon Jones to be chairman, and eight to form a quorum.

Mr. A. H. Campbell moved, seconded by Rev. J. D. Cayley:

That the memorial from the Diocese of Toronto on the duties of Churchwardens be referred to a committee to, if they see fit, prepare a canon detailing these duties, and that in doing so they take into consideration the draft of canon received from said Diocese of Toronto, and that the Prolocutor do name one clerical and one lay member from each diocese as said Committee.

Carried.

Mr. J. J. Mason, of the Diocese of Niagara, then read a memorial from the Lord Bishop of Niagara, urging the Provincial Synod most earnestly to enact a canon on Ritual which would at least render illegal in each province what had been established as illegal in England for a number of years.

Upon a motion being made to receive the memorial,

Rev. Rural Dean Belt raised a point of order that the memorial could not be received, as it conflicted with the canon forbidding them to deal directly with the Prayer Book without notice.

Mr. E. J. Hodgson raised another point that it was irregular for a Bishop as a Bishop to address the Lower House, and that the only way in which a Bishop could do so was in the ordinary way from the House of Bishops.

The Prolocutor said he had always regarded the right of petition by memorial as a most sacred one, and he would accordingly rule that a memorial or petition addressed to the Synod should be received, unless there should be some feature in connection with it as would lead the House to move directly that it be not received. With regard to the objection of Mr. Hodgson, he said that the right to approach to the Lower House on the part of a bishop was wholly different to any message setting forth what were the opinions of the Upper House, and he would therefore rule that the Lord Bishop of Niagara was entirely in order.

(Continued on Page 7.)