

PROCEEDINGS

OF

THE SYNOD

OF THE

United Church of England and Ireland,

IN THE

DIOCESE OF TORONTO,

ON THURSDAY AND FRIDAY, THE 10TH AND 11TH
DAYS OF JUNE,

IN THE YEAR OF OUR LORD, MDCCCLVIII.

TORONTO:

ROWSSELL & ELLIS, PRINTERS.

1858.

PROCEEDINGS

J. H. [unclear]

[unclear] of [unclear] and [unclear]

OFFICE OF [unclear]

[unclear] [unclear] [unclear] [unclear]

[unclear] [unclear] [unclear] [unclear]

[unclear] [unclear] [unclear]

[unclear] [unclear] [unclear]

1897

OFFICERS OF THE SYNOD.

Secretaries.

Clerical. THE REV. STEPHEN LETT, LL.D. *Lay.* JAMES BOVELL, M.D.

Treasurer.

J. W. BRENT.

Auditors.

WM. M. WESTMACOTT. CHARLES J. CAMPBELL.

Committees.

EXECUTIVE COMMITTEE.

THE VEN. THE A'D. OF KINGSTON.	THE HON. P. B. DeBLAQUIERE.
“ “ “ YORK.	“ J. H. CAMERON.
THE REV. JAMES BEAVEN, D.D.	“ J. PATTON.
“ D. E. BLAKE, A.B.	“ H. C. BAKER.
“ T. B. FULLER, D.C.L.	“ J. W. GAMBLE.
“ S. GIVENS.	“ THOS. KIRKPATRICK.
“ H. T. GRASETT, B.D.	“ DR. MEWBURN.
“ HENRY PATTON, D.C.L.	“ W. B. SIMPSON.
“ JONATHAN SHOTT, D.D.	“ S. B. HARMAN.
“ STEPHEN LETT, LL.D.	“ COL. KINGSMILL.
“ J. T. LEWIS, LL.D.	“ CLARKE GAMBLE.
“ W. McMURRAY, D.C.L.	“ JAMES BOVELL.
“ F. L. OSLER, M.A.	

COMMITTEE ON EXPENSES OF SYNOD AND ASSESSMENT THEREFOR.

THE VEN. THE ARCHDEACON OF YORK.	T. C. STREET.
THE REV. DR. BEAVEN	C. J. CAMPBELL.
“ “ BOSWELL.	S. B. HARMAN.

COMMITTEE FOR BETTER REGULATION, MANAGEMENT AND DIVISION OF ENDOWMENTS.

THE REV. DR. PATTON.	HON. P. B. DeBLAQUIERE.
“ H. J. GRASETT, B.D.	“ J. H. CAMERON.
“ D. E. BLAKE, A.B.	“ JAMES PATTON.
“ THOMAS KIRKPATRICK.	

OFFICERS OF THE SYNOD.

COMMITTEE ON LESSENING THE AMOUNT OF DRUNKENNESS.

THE REV. R. V. ROGERS, M.A. THE REV. DR. SHORTT.
NEIL McLEOD.

SELECT COMMITTEE ON SUSTENTATION FUND REPORT.

THE VEN. THE ARCHDEACON OF YORK. T. W. GAMBLE.
THE REV. D. E. BLAKE, A.B. T. C. STREET.
" H. J. GRASETT, B.D. S. B. HARMAN.

COMMITTEE ON CHURCH MUSIC.

THE REV. DR. BEAVEN. THE REV. E. K. KENDALL.
" R. SHANKLIN. JUDGE BOSWELL.
" H. BRENT. W. B. SIMPSON.

COMMITTEE ON PROVISION OF A BOOK OF HYMNS.

THE REV. DR. BEAVEN. F. L. OSLER.
" JOHN FLETCHER. E. K. KENDALL.
With power to add to their numbers.

COMMITTEE ON INDIAN MISSIONS.

THE REV. DR. O'MEARA. DANIEL WILSON, D.C.L.
" H. J. GRASETT, B.D. HON. P. B. DeBLAQUIERE.
" DR. McMURRAY. HON. J. H. CAMERON.

COMMITTEE ON BUILDING PARSONAGES, REPAIRS AND DELAPIDATIONS.

THE REV. DR. PATTON. THOS. KIRKPATRICK.
" R. V. ROGERS. JUDGE JARVIS.

COMMITTEE ON ADDRESS TO THE BISHOP OF HURON.

THE VEN. THE ARCHDEACON OF YORK. THE REV. DR. FULLER.

Delegates to Provincial Synod.

THE REV. HENRY PATTON, D.C.L. HON. J. H. CAMERON.
" JAMES BEAVEN, D.D. J. W. GAMBLE.
THE VEN. THE ARCHDEACON OF YORK. JAMES BOVELL, M.D.
THE REV. J. G. GEDES, M.A. T. C. STREET.
" STEPHEN LETT, LL.D. E. G. O'BRIEN.
" WM. McMURRAY, D.C.L. W. B. SIMPSON.
" GEO. WHITAKER, M.A. SAMUEL B. HARMAN.
" T. TRAVERS LEWIS, LL.D. COL. KINGSMILL.
" SALTERN GIVENS. HON. J. PATTON, M.L.C.
" F. L. OSLER, M.A. CLARKE GAMBLE.
" T. S. KENNEDY. Hon. P. B. DeBLAQUIERE, M.L.C.
" T. BROCK FULLER, D.C.L. " GEO. BOULTON, M.L.C.

MEMBERS OF THE SYNOD OF THE DIOCESE OF TORONTO.

THE LORD BISHOP:

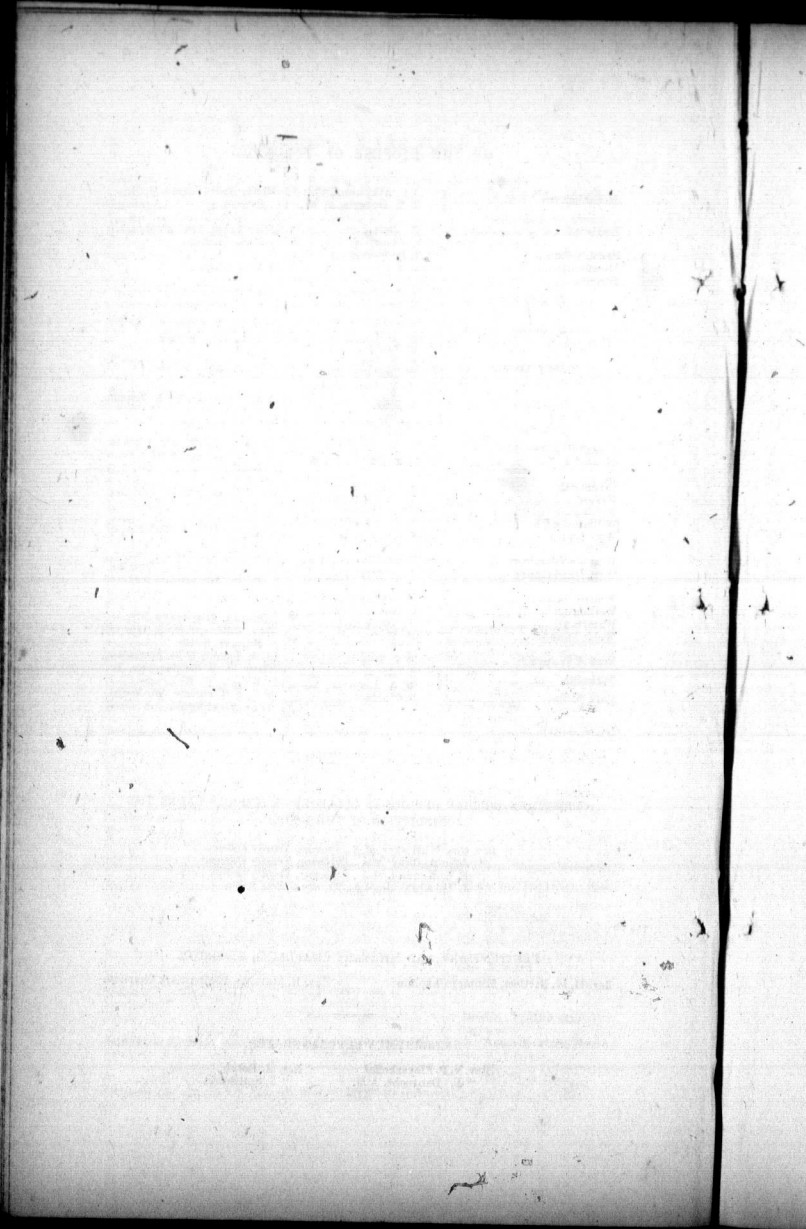
THE HONOURABLE AND RIGHT REVEREND JOHN STRACHAN, D.D., LL.D.

CLERGY AND LAY DELEGATES.

PARISH OR MISSION.	CLERGYMEN.	LAY DELEGATES.
Allansville.....	Rev. C. H. Drinkwater	
Amburst Island	" J. Rothwell, A. B.	
Arthur	" J. A. Preston, M. A.	
Barrie & Shanty Bay.....	" S. B. Ardagh, M. A.	T. J. Preston, R. Morrison. Hon. J. Patton, W. E. O'Brien. Judge Gowan.
Barriefield	" E. C. Bower	
Bath	" W. F. S. Harper	Dr. Kennedy.
Barton and Glanford	" G. A. Bull	W. Farmer, J. Alma, J. Gage
Belleville	" John Grier, A. M.	Lewis Walbridge, M.F.P., Hon. E. Murney, M.L.C.
Brampton	" T. Leech	Wm. Golding Dav. Lawrence.
Brockville	" J. T. Lewis, LL.D.	W. B. Simpson, D. B. O. Ford.
Brock	" R. Garrett.....	J. H. Thompson, J. P.
Carvan	" T. W. Allen	
Cobourg	{ Ven. A. N. Bethune, D.D. } { Rev. H. W. Davies..... }	Hon. Geo. Boulton, Judge Boswell.
Carlton Place	" E. G. Cox	
Credit & Sydenham	" T. P. Hodge	J. B. Harris, J. McGrath, Albert Parker.
Collingwood	" J. Langtry	P. Telfer, E. Webster, M. Street, J. Manning.
Camden	" G. W. White	
Charleston.....		
Chippawa & Stamford.....	{ W. Leming	Dr. Mewburn, T. C. Street.
Cartwright & Manvers	" C. L. Ingles, B. A. }	D. Deacon.
Clarke	" Wm. Logan	S. Wilnot, P. Stewart.
Cornwall	" H. Brent	Judge Jarvis. Hon. P. Van- koughnet.
Carrying Place.....	" H. E. Pies	
Darlington	" A. McNab, D.D.	Dr. Lowe, R. Manning.
Dundas & Ancaster.....	" F. L. Osler, M. A.	Dr. Macklean, J. Regan, W. Kern.
Dunnville	" J. Flood	
Etobicoke	" H. C. Cooper	W. J. Gamble, E. C. Fisher, C. Giles.
Elora & Fergus	" E. Thompson	J. Geddes, H. Newman, Wm. Grain.
Emily	" J. Hickie	Boyd Sylvester.
Enniskillen	" Thos Stanton.....	
Elizabethtown	" F. Treymane.....	
Franktown	" E. Morris	
Fitzroy & Pakenham	" J. A. Morris.....	W. P. Taylor.
Fredericksburg & Adolphust'n	" E. Harding	P.V. Dorland, M.P., T. Neilson.
Fenelon Falls	" W. C. Clark.....	

MEMBERS OF THE SYNOD

Fort Erie.....	" E. Grasett, M.A.....	James Stanton.
Georgina.....	" W. Ritchie.....	Thos. Sibbald, Wm. Bouchier.
Goulburn & Huntly.....	" J. Godfrey.....	
Gananoque & Landsdown.....	" J. Carroll.....	D. F. Jones, Clarkson Jones.
Grimaby.....	" F. J. Lundy, D.C.L.....	Dr. Fetch, J. H. Pettit.
Georgetown & Norval.....	" J. G. D. McKenzie, M.A.....	Jabez Simms.
Grantham.....	" H. N. Phillips.....	
Guelph.....	" A. Palmer, A.M.....	T. J. Vale.
	" J. Stewart.....	
	" J. Wilson.....	J. G. Rogers, G. S. Burrell.
Grafton & Colburne.....		
Hamilton—		
Christ Church.....	J. G. Geddes, M.A.....	P. Carroll, J.O. Hatt, H. B. Bull
Ascension Church.....	" John Hebden, A. M.....	R. Juson, H. C. Baker, F. A. Ball.
St. Thomas.....	" J. T. M. Blackman, LL.D.....	Robt. A. Land, Lewis, B. March, D. C. Gunn.
Hungerford.....		
Kingston—		
St. George's.....	{ Ven. G.O.K. Stuart, D.D. }	T. Kirkpatrick, A.H. Campbell.
St. James'.....	{ Rev. A. Stewart, M.A..... }	Capt. Moffatt, Neil McLeod.
St. Paul's.....	" R. V. Rogers, M.A.....	
	" J. A. Muloch.....	
Kemptville.....		W. H. Bottom.
Louth.....	" A. Dixon.....	J. W. O. Clark, G. R. W. Ball, W. M. Westmacott.
Lloydtown & Albion.....	" H. B. Osler.....	Capt. Armstrong.
Mono.....	" J. Van Linge.....	Abram Martin, David Hoey.
Merrickville.....	" T. Farnell.....	
Merrittville.....	" J. Stannage.....	Rob. Robinson, R.B. Dennison.
Manitowahning.....	" F. A. O'Meara, LL.D.....	
	" P. Jacobs.....	
Markham.....	" Geo. S. J. Hill.....	G. Davison, A. L. Williams.
Mountain.....	" J. Harris.....	
March.....	" J. Butler, M.A.....	
Metcalfe & Osgoode.....	" F. Tane.....	Dr. F. Codd.
Milton & Hornby.....	" F. Treymane, Jun.....	J. Cowan, R. Cowan, W. Joyce.
Napsee.....	" W. B. Lauder, LL.D.....	Dr. Carey, Dr. Bristol, C. McGrier.
Newboro', Leeds.....	" John Davidson.....	B. Teit, M.P.P., E. Green, T. Green.
Niagara.....	" W. McMurry, D.D.....	John Farnell, Wm. Kingsmill.
Newmarket.....	" S. F. Ramsay, A. M.....	Col. Beresford.
Northport.....	" T. Bousfield.....	P. W. Rutan.
Ottawa.....	" J. S. Lauder.....	Judge Armstrong.
Oakville & Palermo.....	" R. Shanklin.....	W. J. Pettit, E. O'Dell, H. M. Switzer.
Orillia.....	" T. B. Read.....	R. L. O'Brien, Geo. Hallen.
Osnabrock.....	" M. Kerr.....	
Otonabee.....	" M. Burnham, M.A.....	
Oak Ridges & Berkeley.....	" J. Beaven, D.D.....	Capt. McCleod, P. Patterson.
Perrytown.....	" J. Hilton.....	Geo. Patterson, J. McMurry.
Pembroke.....	" E. Baker.....	
Port Trent.....	" W. Bleasdel, M.A.....	
Peterboro'.....	" J. W. R. Beck.....	
Pictou.....	" W. Macnauley.....	
Pickering & Uxbridge.....	" G. Viner.....	Jas. Peters, Samuel Reynolds.
Prescott & Maitland.....	{ R. Lewis..... }	W. Ellis, F.B. Field, C.D. Jones.
	{ E. W. Beaven, B.A..... }	
Penetanguishene.....	" Geo. Hallen, B.A.....	Wm. Simpson, Samuel Fraser, Preston Hallen.
Perth.....	" R. L. Stephenson.....	W. R. F. Burford, T. Burke, Geo. Cox.
Port Hope.....	" J. Shortt, D.D.....	Chas. Brent, H. H. Meredith, Ggo. A. Ward.
Portsmouth.....	" F. W. Dobbs.....	Wm. Wilson, Wm. Atkins.
Richmond.....	" C. B. Pettit.....	
Rice Lake.....	" J. Brown.....	
Reach.....	" Thos. Taylor, A.M.....	J. Bowles, T. Hodgson, W. Boynton.
Saltfleet & Binbrook.....	" J. L. Alexander.....	Thos. Waddell, Thos. Davis.
Sault Ste. Marie.....	" J. Chance.....	Geo. H. Taylor.
Shannonville & Mohawk.....	" G. A. Anderson.....	John Fort, Thos. Claus.
Seymour.....	" F. J. S. Groves.....	



PROCEEDINGS
OF THE
SYNOD OF THE DIOCESE OF TORONTO.

FIRST DAY'S SESSION.

THURSDAY, *June 10, 1858.*

Divine Service was celebrated in the St. James' Cathedral at 10 a.m. Prayers were said by the Rev. T. Travers Lewis, LL.D., of Brockville; the Lessons were read by the Rev. T. W. Beck, of Peterborough; the Sermon was preached by the Rev. F. L. Osler, M.A., Rector of Dundas; and the Holy Communion was afterwards administered to the Clergy and lay delegates; after which the meeting was then and there called to order by the Lord Bishop, and a committee of two, viz., the Rev. Dr. Lett, and the Rev. T. S. Kennedy, were appointed to examine the certificates of the lay delegates and report thereon.

The meeting was then adjourned till three o'clock p.m., to meet in the school-house of St. George's Church.

At three o'clock p.m., the Synod assembled for business in the school-house of St. George's Church, the Lord Bishop in the chair.

The names of the Clergy were called over by the Assistant-Secretary in the unavoidable absence of the Secretary.

The following clergymen then answered to their names:

Revs. J. A. Preston, M. A. ; S. B. Ardagh, M.A. ; W. F. S. Harper ; John Grier M.A. ; T. Leech ; J. T. Lewis, LL.D. ; T. W. Allen ; Ven. A. N. Bethune, D.D. ; Revs. H. W. Davis, A.B. ; J. Langtry, M.A. ; G. W. White ; W. Leeming ; C. L. Ingles, B.A. ; Wm. Logan ; H. Brent ; H. Patton, D.C.L. ; H. E. Plees ; A. M'Nab, D.D. ; F. L. Osler, M.A. ; H. C. Cooper, B.A. ; E. Thompson, M.A. ; J. A. Morris ; R. Harding ; E. Grasett, M.A. ; W. Ritchie ; J. Godfrey ; J. G. D. M'Kenzie, M.A. ; A. M. Stewart, M.A. ; H. W. Stewart, B.A. ; J. Wilson ; John Hebden, A.M. ; J. T. M. Blackman, LL.D. ; A. Stewart, M.A. ; R. V. Rogers, M.A. ; J. A. Muloch ; A. Dixon, M.A. ; H. B. Osler ; J. Stannage ; F. A. O'Meara, LL.D. ; P. Jacobs ; J. Butler, M.A. ; F. Tremayne, Jun. ; W. B. Lauder, LL.D. ; John Davidson ; W. McMurray, D.D. ; T. Bousfield ; R. Shanklin ; T. B. Read ; J. Beaven, D.D. ; J. Hilton ; W. Bleasdel, M.A. ; J. W. R. Beck, M.A. ; W. Macauley ; G. Viner, B.A. ; R. Lewis ; R. L. Stephenson, M.A. ; J. Shortt, D.D. ; Thos. Taylor, A.M. ; J. Chance ; G. A. Anderson ; T. T. Robarts, A.M. ; W. Belt, B.A. ; J. B. Worrell ; R. J. McGeorge ; E. Baldwin, M.A. ; Stephen Lett, LL.D. ; J. H. McCollum, A.B. ; W. Duckett, D.D. ; A. Sanson ; T. S. Kennedy ; A. Broughall, A.B. ; D. E. Blake, A.B. ; T. B. Fuller, D.C.L. ; S. S. Strong, D.C.L. ; E. J. Boswell, D.C.L. ; J. Carry, B.D. ; John Fletcher, A.B. ; J. G. Armstrong, B.A. ; J. Pentland, A.B. ; S. Givins ; H. Sharpe ; John Ambrey, M.A. ; J. H. M. Bartlett, M.A. ; E. Denroche, M.A. ; E. K. Kendall, M.A. ; George Whittaker, M.A. ; R. Garrett ; J. Van Linge.

The names of the Lay Delegates were then called over by the Lay Secretary, when the following Delegates answered to their names :

T. J. Preston, Hon. J. Patton, W. E. O'Brien, Dr. Kennedy, Wm. Farmer, Wm. Golding, David Lawrence, W. B. Simpson, D. B. Ford, Hon. Geo. Boulton, J. H. Thompson, J. B. Harris, J. McGrath, Albert Parker, Dr. Mewburn,

T. C. Street, Dr. Lowe, W. Kern, W. Gamble, E. C. Fisher, C. Giles, James Stanton, Thos. Sibbald, D. E. Jones, C. Jones, J. H. Petit, Jabez Simms, T. J. Vale, J. G. Rogers, G. S. Burrell, H. Bull, F. A. Ball, R. A. Land, Lewis R. Marsh, D. C. Gunn, Thos. Kirkpatrick, Neil McLeod, W. H. Bottum, G. R. M. Ball, W. W. Wesmacott, Capt. Armstrong, Abraham Martin, David Hoey, R. B. Denison, Geo. Dawson, J. Cowan, W. Joyce, B. Tett, M.P.P., John Parnell, W. Kingsmill, Col. Beresford, W. J. Pettit, Capt. McCleod, Geo. Patterson, J. Peters, W. Ellis, F. B. Field, D. Jones, Chas. Brent, Chas. Claus, Henry Mittleberger, J. R. Benson, Joseph Wright, Clarke Gamble, H. Mortimer, F. W. Cumberland, Hon. J. H. Cameron, Dr. Bovell, S. B. Harman, J. W. Brent, C. J. Campbell, Col. O'Brien, W. Gooderham, H. A. Joseph, T. Haworth, George W. Houghton, G. Paxton, Robert Cross, Peter H. Ball, J. W. Gamble, J. M. Chafee, J. E. Ellis, G. Higginson, R. O'Reilly, Agnew Farrell, Hon. P. P. DeBlaquiere, Dr. Wilson, W. Marsh.

His Lordship the Bishop then read the following

ADDRESS:

MY BRETHREN OF THE CLERGY AND LAITY,

It is not my intention on the present occasion to address you at any length. I shall therefore only touch upon a few particulars in the way of remembrance, and which appears fit introduction to the business for which we are assembled. While we acknowledge that the Lord has been very gracious to us since we last met in Synod, yet, in order to remind us of our mortality, and to show that He is every where present to teach us by passing events, He has been pleased to take to Himself one of our most aged Presbyters, the Rev. Robert Blakey. This excellent clergyman came among us in 1821, then about twenty-eight years of age, and was immediately appointed to Prescott, at that time a very small village, and of little promise. Here he laboured during the long period

of thirty-seven years in the quiet and diligent discharge of his important duties and seemingly happy and contented and without any desire to change. He was mild and gentle in his deportment, and attracted much respect from his people by the warm and sincere interest he took in their welfare. He was ever ready at their call to sympathize with and comfort them in their trials; even towards the end of his course, when suffering under accumulating infirmities, he continued to attend with steady and patient assiduity to all the requirements of his responsible office. Mr. Blakey was a kind parent and an affectionate husband. He was beloved by his parishioners, who sorrow for his loss, and continue to bless his memory. He departed in peace and full of hope, his conscience bearing witness that he served his God according to his ability.

Soon after the adjournment of the Synod, it became my duty to call together the clergy and delegates of the new Diocese of Huron, for the purpose of electing their Bishop. Such an assembly, and for such a purpose, will mark a new era in ecclesiastical history. It indeed presented a scene of deep interest, and one which stands without a parallel since the first ages of the Church. For although, in the primitive times, to elect the bishop was the rule, corruption had crept in and had grown so general and inveterate, that the manner of choice became not only obsolete but almost forgotten. Its resuscitation, therefore, excited wonder and astonishment, and offended many as if it had been a new and unauthorised thing. To behold an aged Bishop, in this remote corner of the world, gathering around him his elders, his clergy and lay brethren, for the purpose of choosing a man well qualified to fill the high and holy office of Bishop, according to Apostolic usage, by the willing testimony of the clergy and suffrages of the people, was surely a spectacle which could not fail, in its noble simplicity and beauty, to make abiding impressions, which exterior pomp and magnificence could never equal.

1st Election of a Bishop

The proceedings were conducted with becoming solemnity, and though of the most exciting character, yet, with the exception of one sudden burst, which was instantly repressed, the choice was made in a manner worthy of the occasion, and honourable to all concerned. No sooner was the name of the successful candidate announced by the presiding Bishop, than all rival feelings vanished away, and a unanimous vote confirmed the choice of the clergy and lay delegates. It was refreshing to witness the triumph of Christian unity and love, which threw to the winds all the arguments against the free and honest choice of bishops, which the narrow selfishness of many centres had mustered up.

The Bishop-elect proceeded to England, where he was received with much kindness and consideration; and having been consecrated at Lambeth by his Grace the Lord Archbishop of Canterbury, has lately returned to enter upon the important duties of his Apostolic office. If separated from him in body, we are still more united in soul; he is a son of full age, gone to preside over his own household, and to cultivate his allotted portion of the Lord's vineyard, not to become a stranger, but still to remain our friend and brother, provoking us to good works, and looking back occasionally, with a yearning spirit, to his former associates. The election being ended, I left London, and returned to the discharge of my episcopal duties.

On the first of August, I commenced my confirmation visit through the District of Niagara. The result was pleasing. I found a small increase in the number of parishes and stations. The congregations counted more communicants, and peace and harmony prevailed in every mission. The confirmations were generally large, and the candidates well prepared, and their number exceeded, by one hundred, that of any former visitation.

On the 27th of August, I left Toronto for Lakes Huron and Superior, by way of Detroit. The romantic travelling by canoes, with the varied and beautiful scenery along the

shores, and the many excitements of encamping on the rocks—the Canadian boat songs, &c., had passed away, and given place to the crawling, though useful steamer. I remained a week at the Sault Ste. Marie, visiting many places in the neighborhood, but especially the Indian Mission at Garden River, where we had a most interesting service and confirmation. The village is well situated on the banks of a mighty and rapid river. We found every thing in good order, and in the most flourishing condition. The missionary, the Rev. Mr. Chance, zealously supported by his accomplished and intelligent wife, Mrs. Chance, are doing wonders, and deserve every encouragement. On our way to Collingwood we called at the Bruce Mines, which has as yet acquired little interest in a religious point of view; but we hope prospects of improvement are opening, and that we shall in a short time be able to plant the church there, by the establishment of a permanent mission. The steamer not being at our command, we could only stop a short time at Narrows, an Indian village, after dark, and saw but little of the Indians. In the morning we had service and a confirmation at Manitouaning. The singing was very sweet and affecting. There we found the Rev. Dr. O'Meara, at his post, who has done so much for the permanent instruction of the aborigines of North America, by his extensive translations of the Bible, Prayer Book, and various tracts into the Indian tongue. The Rev. Mr. Jacobs, though young, promises to be an able assistant to the Doctor, and has already, from his knowledge of the language, and his relationship to the natives, acquired a great influence among them. Owing to the absence of many of the Indians at the time of our visit—but more especially from the fact that nearly half of their number have emigrated to Owen Sound and neighborhood—the confirmations fell below the number which presented themselves at my former visitation.

In October, five students from Trinity College were admitted to Deacon's Orders, and four to the Priesthood, and

in January, at a special ordination, one Priest and one Deacon were admitted into the Sacred Ministry.

This spring I have already accomplished a short confirmation tour, during which upwards of ninety young persons offered themselves for that holy ordinance. Next week I intend, God willing, to travel through the whole of the Home District, and I trust that during the summer I shall be able to extend my confirmation journey as far as Kingston.

Having given you this brief account of what has taken place since we last met, I shall delay you no longer from the important objects now soliciting your attention; and I sincerely pray that the Holy Spirit may preside over our deliberations, and enable us to adopt such measures as may tend to the glory of God and the edification of His Church.

ADMISSION TO SEATS IN THE SYNOD.

The Rev. Dr. FULLER moved, and the Rev. T. S. KENNEDY seconded,

That the Rev. T. Henry Thompson, M.A., Harold Professor of Divinity, Bishop's College, Lennoxville, C. E., being present, be invited to take his seat on the floor of this House.—*Carried.*

The Rev. Dr. PATTON moved, and the Rev. J. CARRY, B.D., seconded,

That the Rev. Henry Roe, B.A., of the Diocese of Québec, being present, be invited to take his seat on the floor of this House.—*Carried.*

The Rev. Dr. BLACKMAN moved, and the Rev. Dr. LETT seconded,

That the Rev. George Mingaye, M.A., of the Diocese of Norwich, England, being present, be invited to take his seat on the floor of this House.—*Carried.*

The Rev. T. S. KENNEDY moved, and the Rev. Dr. O'MEARA seconded,

That the Rev. C. C. Brough, A.M., and the Rev. R.

Flood, A.M., of the Diocese of Huron, being present, be invited to take their seats on the floor of this House.—*Carried.*

APPOINTMENT OF OFFICERS.

The Rev. Dr. PATTON moved, and the Rev. Dr. BEAVEN seconded,

That the Rev. Stephen Lett, LL.D., be elected as the Clerical Secretary of the Synod.—*Carried.*

The Hon. J. H. CAMERON moved, and J. W. GAMBLE, seconded,

That Dr. Bovell be appointed Lay Secretary of the Synod.—*Carried.*

S. B. HARMAN, moved, and J. H. CAMERON seconded,

That J. W. Brent be appointed Treasurer.—*Carried.*

S. B. HARMAN moved, and the Rev. Dr. FULLER seconded,

That the Auditors of last year, viz., W. M. Westmacott, and J. C. Campbell, be appointed Auditors for this year.—*Carried.*

The Rev. Dr. PATTON moved, and Colonel O'BRIEN seconded,

That, inasmuch as the minutes of the last Synod have been printed and circulated among the clergy and laity of the Diocese, the reading of the minutes be dispensed with.—*Carried.*

The Minutes were then signed by the Lord Bishop.

APPOINTMENT OF COMMITTEES.

His Lordship then named the following Committees:—

COMMITTEE ON EXPENSES OF SYNOD AND ASSESSMENT THEREFOR: Revs. Dr. Lewis, Dr. Short, Dr. Fuller; D. B. Ford., J. W. Gamble, H. C. Baker.

COMMITTEE ON THE FORMATION OF A SUSTENTATION FUND: Archdeacon of York, Dr. Boswell, Dr. Beaven, T. C. Street, C. J. Campbell.

EXECUTIVE COMMITTEE: The Venerable the Archdeacons

of Kingston, and of York; Revs. Dr. Beaven, Rural Deans Blake, Fuller, and Givens, H. J. Grasett, B.D., Rural Dean Patton, J. Shortt, D.D., Stephen Lett, LL.D., J. Travers Lewis, LL.D., W. McMurray, D.D., Rural Dean Osler, The Hon. P. B. DeBlacquiere, M.L.C., The Hon. J. H. Cameron, H. C. Baker, J. W. Gamble, Thos. Kirkpatrick, Dr. Mewburn, The Hon. J. Patton, M.L.C., W. B. Simpson, S. B. Harman, Col. Kingsmill, Clarke Gamble, Dr. Bovell.

REPORTS OF COMMITTEES.

The Rev. JAMES BEAVEN, D.D., having obtained leave, brought up the report of the Committee on

CANONS.

The Committee appointed to examine into the existing Canons of the United Church of England and Ireland, and the Laws of the United Kingdom applicable to the said Church, and to report on such canons as, with or without change, it may be desirable that the Synod should declare to be in full force in this Diocese, and on such laws as appear to be in force at present, or may be desirable to be enacted as rules of order or discipline in this Diocese, beg leave to report as follows:

They have examined the Canons of the Province of Canterbury of the year 1603, which is the body of Canons generally accepted by the Bishops and Clergy of the United Church, and quoted as of authority in the English Ecclesiastical Courts; and they find them divided into the following heads:

1. The King's Supremacy over the Church of England, in causes ecclesiastical, to be maintained.
2. Of Divine Service and administration of the Sacraments.
3. Ministers, their ordination, function and charge.
4. School-masters.
5. Things appertaining to churches.

6. Churchwardens, or Questmen and Sidemen or Assistants.
7. Parish Clerks.
8. Ecclesiastical Courts, belonging to the Archbishop's jurisdiction.
9. Ecclesiastical Courts, belonging to the jurisdiction of Bishops and Archdeacons.
10. Judges ecclesiastical and their surrogates.
11. Probates.
12. Registrars.
13. Apparitors.
14. Authority of Synods.

Of these the 10th, 11th, 12th, 13th and 14th consist wholly of matter, which is either inapplicable in this Colony, or with which a Diocesan Synod has nothing to do. The rest contains more or less matter, which it may be advisable to re-adopt and declare to be in force in this Diocese, either wholly or in part, or with modifications. The committee have examined the canons contained in them with great care, and beg leave to present them for the adoption of the Synod in the following form. They have likewise added three canons of ecclesiastical discipline, derived chiefly from existing canons of the Church in the United States, with modifications in order to adapt them to our own circumstances.

I.—OF THE QUEEN'S SUPREMACY.

(1*) *All foreign ecclesiastical power (forasmuch as the same hath no establishment or ground by the law of God) is for most just causes taken away and abolished: and therefore no manner of obedience or subjection, within her Majesty's realms and dominions, is due unto any such foreign power; but the Queen's power, within her realms of England, Scotland and Ireland and all other her dominions or countries, is the highest power under God; to whom all*

* The numbers in brackets are those of the original Canons. The words and pages printed in italics are alterations or additions to the original Canons. The omissions are not noted.

men, as well inhabitants as born within the same, do by God's laws owe most loyalty and obedience, afore and above all other powers and potentates in earth.

II.—OF DIVINE SERVICE AND ADMINISTRATION OF THE SACRAMENTS.

1. (13.) All manner of persons within the Church *in this Diocese*, shall from henceforth celebrate and keep the Lord's Day, commonly called Sunday, and other Holy-days, according to God's holy will and pleasure, and the order of the Church of England prescribed in that behalf; that is, in hearing the word of God read and taught; in private and public prayers; in acknowledging their offences to God, and amendment of the same; in reconciling themselves charitably to their neighbours, where displeasure hath been; in oftentimes receiving the communion of the body and blood of Christ; in visiting of the poor and sick; using all godly and sober conversation.
2. (14.) The Common Prayer shall be said or sung distinctly and reverently, upon such days as are appointed to be kept holy by the Book of Common Prayer, and their Eves; and at convenient and usual times of those days; and in such place of every Church as the Bishop shall think meet, so as the people may be most edified. All Ministers likewise shall observe the Orders, Rites and Ceremonies, prescribed in the Book of Common Prayer, as well in reading the Holy Scriptures, and saying of prayers, as in the administration of the Sacraments; without either diminishing, in regard of preaching, or in any other respect, or adding any thing in the matter or form thereof, *without the sanction of the Bishop*.
3. (16.) In the whole Divine Service, and administration of the Holy Communion, in *Trinity College, or in any other College under the jurisdiction of the Bishop*, the Order, Form and Ceremonies shall be duly observed, as they are set down in the Book of Common Prayer, without any omission or alteration.

4. (17.) All *Members* of Colleges shall, in their chapels, upon all Sundays, Holy-days, and their Eves, at the time of Divine Service, wear surplices, according to the order of the Church of England: and such as are graduates shall agreeably wear with their surplices such hoods as do severally appertain to their degrees; and all *Priests* shall wear a scarf or stole of black silk.

5. (18.) In the time of Divine Service, and in every part thereof, all due reverence is to be used. No man shall cover his head in time of Divine Service, except he have some infirmity; and then not with such a covering as he uses to wear in the open air. All manner of persons then present shall reverently kneel upon their knees, when the general Confession, Litany and other prayers are read; and shall stand up at the saying of the Belief, and at the singing or saying of *Psalms, Anthems or Hymns, and the Ascription of Glory to God at the end of sermons*; according to the rules in that behalf prescribed in the Book of Common Prayer, and the devout and ancient customs of the Church; and likewise when in the time of Divine Service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as hath been accustomed; testifying by these outward ceremonies and gestures their inward humility, Christian resolution, and due acknowledgment that the Lord Jesus Christ, the true eternal Son of God, is the only Saviour of the world; in whom alone all the mercies, graces and promises of God to mankind, for this life and the world to come, are fully and wholly comprised. None, either man, woman, or child, of what calling soever, shall be otherwise at such times busied in the Church, than in quiet attendance to hear, mark, and understand that which is read, preached, and ministered; saying in their due places audibly with the minister the Confession, the Lord's Prayer, and the Creed; and making such other answers to the public prayers, as are appointed in the Book of Common Prayer: neither shall they disturb the service or sermon, by walking or talking, or

any other way; nor depart out of the Church during the service or sermon, without some urgent or reasonable cause.

6. (19.) The Churchwardens, and their assistants, shall not suffer any idle person to abide, either in the Church-yard or Church porch, during the time of Divine Service, or Preaching; but shall cause them either to come in, or to depart.

7. (20.) The Churchwardens, against the time of every Communion, shall, at the charge of the Parish, with the advice and direction of the Minister, provide a sufficient quantity of fine white Bread, and of good and wholesome red Wine, for the number of Communicants which shall from time to time receive there.

8. (21.) In every Church and Chapel, where Sacraments are administered *by the license of the Bishop*, the holy Communion shall be ministered so often, and at such times, as every parishioner may communicate at the least thrice in the year—whereof the feast of Easter to be one.

9. (22.) Whereas every Lay-person is bound to receive the Holy Communion thrice every year, and many notwithstanding do not receive that Sacrament once in a year; we do require every Minister to give warning to his Parishioners publicly in the Church *from time to time, and at least four times in every year*, on the Sunday before the time of his administering that Holy Sacrament, for their better preparation of themselves; which said warning we enjoin the said parishioners to accept and obey.

10. (25.) In the *time of Divine Service and Prayers, in the Cathedral Church*, the Clergy of the Church shall wear Surplices; and those who are graduates shall daily, at the time both of prayer and preaching, wear with their Surplices such Hoods as are agreeable to their degrees.

11. (27.) No Minister, when he celebrateth the Communion, shall willingly administer the same to any but to such as kneel, *except in case of bodily infirmity*; nor to any that refuse to be present at public prayers, according to the order of the Church; nor to any that are common and notorious depra-

vers of the Book of Common Prayer and administration of the Sacraments, and of the orders, rites and ceremonies therein prescribed, or of any thing contained in the Book of ordering *Bishops, Priests, and Deacons*; except every such person shall first acknowledge to the Minister, before the Churchwardens, his repentance for the same. Provided, that every Minister, so repelling any, *shall signify the cause thereof to the Bishop*, and therein obey his order and direction.

12. (29.) Ministers shall take care that Godfathers and Godmothers be persons of good conversation, and (as far as may be) communicants of the Church.

III.—MINISTERS, THEIR ORDINATION, FUNCTION AND CHARGE.

1. (31) Forasmuch as the ancient Fathers of the Church, led by the example of the Apostles, appointed prayers and fasts to be used at the solemn Ordering of Ministers; and to that purpose allotted certain times, in which only sacred orders might be given or conferred: we, following their holy and religious example, do constitute and decree, that no Deacons or Priests be made and ordained, but only upon the Sundays immediately following the Ember weeks, appointed in ancient time for prayers and fasting, purposely for this cause; and that this be done in the Cathedral Church, and in the time of Divine Service, in the presence of the Archdeacon, and of three or four Ministers to be chosen by the Bishop.

2. (32.) The office of Deacon being a step or degree to the Ministry, according to the judgment of the ancient Fathers, and the practice of the primitive Church, no Bishop shall make any person, of what qualities or gifts soever, a Deacon and a Minister both together in one day; but that the order in that behalf prescribed in the Book of making and consecrating Bishops, Priests, and Deacons, *shall* be strictly observed. Not that always every Deacon should be kept from the Ministry a whole year, when the Bishop shall find

good cause to the contrary; but that there may ever be some time of trial of their behaviour in the office of Deacon, before they be admitted to the order of Priesthood.

3. (33.) It hath been long since provided by many decrees of the ancient Fathers, that none should be admitted either Deacon or Priest, who had not first some certain place where he might use his function. According to which examples we do ordain, that henceforth no person shall be admitted into sacred orders, except he shall at that time exhibit to the Bishop a presentation of himself to some ecclesiastical preferment then void, or a certificate that he is provided of some church where he may attend the cure of souls, or that he is a Fellow or in right as a Fellow, in some college in Cambridge or Oxford; or except by the Bishop himself, that doth ordain him Minister, he be shortly after to be admitted to some Benefice or Curateship then void, or *except he be a Professor in Trinity College, or some other College, under the jurisdiction of the Bishop, or a Missionary in the Diocese, or in the employment of some Missionary Society approved by the Bishop.* And if the Bishop shall admit any person into the Ministry, that hath none of these titles aforesaid, then he shall keep and maintain him in all things necessary, *till he be provided with some sufficient cure.*

4. (34.) No Bishop shall henceforth admit any person into sacred orders, who is not of his own Diocese, unless he be either of *some University in connexion with the United Church of England and Ireland,* or except he shall bring letters dimissory from the Bishop of whose Diocese he is; and desiring to be a Deacon, is three and twenty years old; and to be a Priest, four and twenty years complete; and hath taken some degree in either of the said Universities; or at least, except he be able to yield an account of his faith in Latin, according to the *39 Articles of Religion,* and to confirm the same by sufficient testimonies out of Holy Scripture; and except moreover he shall then exhibit letters testimonial of his good life and conversation, under

the seal of the *College where he studied*, or of three or four grave Ministers, who have known his life and conversation by the space of three years next before, together with a certificate that his intention to offer himself for holy orders hath been duly published in the Church where he resideth, and that no objection was alleged.

5. (35.) The Bishop, before he admit any one to holy orders, shall diligently examine him, *either himself, or by such well qualified Ministers as he shall appoint, of whom the Archdeacon to be one, in his knowledge of the Holy Scriptures, and of the Doctrines, Discipline, Constitution and History of the Church.*

6. (36.) No person shall hereafter be admitted into the Ministry, nor to any Ecclesiastical Living, nor suffered to preach, except he be licensed, either by the Archbishop or by the Bishop of the Diocese, under their hands and seals; and except he shall first subscribe to these three Articles following, in such manner and sort as we have here appointed:

I. That the Queen's Majesty, under God, is the only Supreme Governor of this realm, and of all other her Highness's dominions and countries, as well in all spiritual or ecclesiastical things or causes, as temporal: and that no foreign prince, person, prelate, state, or potentate, hath, or ought to have, any jurisdiction, power, superiority, pre-eminence or authority, ecclesiastical or spiritual, within her Majesty's said realms, dominions and countries.

II. That the Book of Common Prayer, and of Ordering of Bishops, Priests and Deacons, containeth in it nothing contrary to the word of God; and that it may lawfully so be used; and that he himself will use the form in the said book prescribed, in public prayer and administration of the sacraments, and none other.

III. That he alloweth the Book of Articles of Religion, agreed upon by the Archbishops and Bishops of both Provinces, and the whole Clergy, in the convocation holden in London in the year of our Lord God, one thousand five

hundred and sixty two; and that he acknowledgeth all and every the Articles therein contained, being in number nine and thirty, besides the Ratification, to be agreeable to the Word of God.

To these three Articles whosoever will subscribe, he shall, for the avoiding of all ambiguities, subscribe in this order and form of words, setting down both his Christian and Surname, viz. : *I., N. N., do willingly and ex animo subscribe to these three Articles above mentioned, and to all things that are contained in them.*

7. (37.) None licensed as is aforesaid, to preach, read, lecture, or catechise, coming to reside in *this* diocese, shall be permitted to preach, read, lecture, catechise, or minister the sacraments, or to execute any other ecclesiastical function, unless he first consent and subscribe to the three Articles before mentioned in the presence of the Bishop of the Diocese.

8. (38.) If any Minister, after he hath once subscribed to the said three Articles, shall omit to use the form of Prayer, or of any of the orders or ceremonies prescribed in the *Book above mentioned*, let him be suspended; and if, after a month, he do not reform and submit himself, let him be excommunicated; and then if he should not submit himself in the space of another month, let him be deposed from the ministry.

9. (39.) No Bishop shall institute any to a benefice, who hath been ordained by any other Bishop, except he first show unto him his Letters of Orders, and bring him a sufficient testimony of his former good life and behaviour, if the Bishop shall require it; and lastly, shall appear, upon due examination, to be worthy of his ministry.

10. (47.) Every Minister, having cure of souls, and being constrained upon urgent occasion to be absent from his cure, shall provide that his place be supplied by one who has been approved by the Bishop; *unless this Canon shall in any special case be dispensed with by the Bishop or his Commissary.*

Of a Clergyman absenting himself from the Diocese.

11. When a Clergyman has been absent from the Diocese during twelve months, without reasons satisfactory to the Bishop thereof, he shall be required by the Bishop to declare in writing the cause or causes of his absence; and if he refuse to give his reasons, or if these be deemed insufficient by the Bishop, the Bishop may suspend him from the ministry; which suspension shall continue, until he give in writing sufficient reasons for his absence, or until he shall renew his residence in the Diocese.

12. (48.) No Curate or Minister shall be permitted to serve in any place without examination and admission of the Bishop; *nor shall any coming from another diocese be admitted to serve without testimony in writing of the Bishop of the Diocese* whence they come, of their honesty, ability, and conformity to the *doctrine and discipline* of the Church.

13. (49.) No person whatever, not examined and approved by the Bishop of the diocese, or not already licensed for a Preacher, shall take upon him to expound any scripture or matter of doctrine; but shall only study to read plainly and aptly the Homilies set forth by lawful authority, *or such other sermons as may be approved by the Bishop or Curate.*

14. (50.) *No Minister shall suffer any person to preach in his Church or Church-yard, whom he does not believe on sufficient ground to be in Holy Orders in the United Church of England and Ireland, or some Church in communion with the same, and not under ecclesiastical censure; and any Churchwarden, having doubts thereof, may require any stranger to exhibit his license.*

15. (52.) That the Bishop may understand (if occasion so require) what sermons are made in every church of his Diocese, and who presume to preach without License, the Churchwardens shall see that the names of all preachers which come to their Church from any other place be noted in a book, which they shall have ready for that purpose;

wherein every Preacher shall subscribe his name, the day when he preached, and the name of the Bishop of whom he had license to preach.

16. (53.) If any Preacher shall, in the pulpit particularly, or namely of purpose, impugn or confute any doctrine delivered by any other Preacher in the same Church, or in any Church near adjoining, before he hath acquainted the Bishop of the Diocese therewith, and received order from him what to do in that case; (because, upon such public dissenting and contradicting there may grow much offence and disquietness unto the people), the Churchwardens or party grieved shall forthwith signify the same to the said Bishop: *and the Churchwardens* shall not suffer the said Preacher any more to occupy that place which he hath once abused, except he faithfully promise to forbear all such matter of contention in the Church, until the Bishop hath taken further order therein; who shall with all convenient speed so proceed therein, that public satisfaction may be made in the congregation where the offence was given. Provided, that if either of the parties offending do appeal, he shall not be suffered to preach until the case is decided.

17. (54.) If any man licensed heretofore to preach, shall at any time from henceforth refuse to conform himself to the Laws, Ordinances, and Rites Ecclesiastical, established in *this Diocese*, he shall be admonished by the Bishop or *his Commissary*; and if, after such admonition, he do not conform himself within the space of one month, we determine and decree, that the license of every such Preacher shall be utterly void and of no effect.

18. (58.) Every Minister, saying the public Prayers, or ministering the Sacraments or other Rites of the Church, shall wear a decent and comely surplice with sleeves, to be provided at the charge of the parish. And if any question arise as to the matter, decency or comeliness thereof, the same shall be decided by the discretion of the *Bishop or Archdeacon*. Furthermore, such Ministers as are Graduates

shall wear upon their surplices, at such times, such hoods as, by the orders of the Universities, are agreeable to their degrees; which no Minister shall wear, not being a Graduate; and all Priests shall wear scarfs or stoles of black silk.

19. (59.) Every Parson or Curate, upon every Sunday or Holy-day, after the second lesson of Evening Prayer, or at any time before Morning or Evening Prayer, shall, for half an hour or more, examine and instruct the youth of his Parish, either by himself or by some other person or persons, in the Church Catechism. And all parents, masters and mistresses shall cause their children, servants and apprentices, which have not learned the Catechism, to come to the Church at the time appointed, obediently to hear and to be ordered by the Minister, until they have learned the same.

20. (60.) Forasmuch as it hath been a solemn, ancient, and laudable custom in the Church of God, continued from the Apostles' times, that all Bishops should lay their hands upon children baptized and instructed in the Catechism of Christian Religion, praying over them, and blessing them, which we commonly call Confirmation; and that this holy action hath been accustomed in the Church in former ages, to be performed in the Bishop's visitation at least every third year; we will and appoint, That every Bishop in his accustomed visitation, do in his own person carefully observe the said custom. And if in that year, by reason of some infirmity, he be not able personally to visit, then he shall not omit the execution of that duty of Confirmation the next year after, as he may conveniently.

21. (61.) Every Minister that hath the cure and charge of souls, for the better accomplishing of the orders prescribed in the Book of Common Prayer concerning Confirmation, shall take especial care that none shall be presented to the Bishop for him to lay his hands on, but such as can render an account of their faith according to the Catechism in the said book contained. And when the Bishop shall assign any time for the performance of that part of his duty, every such

Minister shall use his best endeavour to prepare and make able, and likewise to procure as many as can, to be then brought, and by the Bishop to be confirmed.

22. (62.) No Minister, upon pain of suspension for three years, shall celebrate Matrimony between any persons, without a faculty or license, granted by some person having legal authority to grant licenses; except the Banns of Matrimony have been first published three several Sundays or Holy-days, in the time of Divine Service, in the Church where the said parties dwell, (if there be such in the Cure); and if not, in the place where Divine Service is held, according to the Book of Common Prayer. Neither shall any Minister, upon the like pain, under any pretence whatever, join any persons so licensed at any unreasonable times, but only between the hours of six in the morning and six in the evening, nor in any private place, but in either of the said Churches where one of them dwelleth, if there be such; nor when Banns are thrice asked, before the parents or governors of the parties to be married, being under the age of twenty and one years, shall either personally, or by sufficient testimony, signify to him their consents given to the said marriage.

23. (67.) When any person is dangerously sick in any parish or cure, the Minister or Curate, having knowledge thereof, shall resort unto him or her (if the disease be not known or probably suspected to be infectious; in which case he may use his discretion) to instruct and comfort them in their distress; according to the order of the book of Common Prayer, if he be a Deacon; or if he be a Priest, then as he shall think most needful and convenient.

24. (68.) No Minister shall refuse or delay to christen any child according to the form of the Book of Common Prayer, that is brought to the Church to him to be christened upon Sundays or Holy-days, or on such days as are appointed for that purpose; or to bury any corpse that is brought to the Church or Church-yard, (convenient warning being

given to him thereof before) in such manner and form as is prescribed in the said book of Common Prayer.

25. (69.) If any Minister, being duly *and correctly*, without any manner of collusion, informed of the weakness and danger of death of any infant unbaptized in his parish, and thereupon desired to go or come to the place where the said infant remaineth, to baptize the same, shall either wilfully refuse so to do, or of purpose or of gross negligence shall so defer the time, as, when he might conveniently have resorted to the place, and have baptized the said infant, it dieth, through such his default, unbaptized; the said Minister shall be *liable to such censure as to the Bishop shall appear just*. Provided that where there is a Curate or substitute, this constitution shall not extend to the Parson himself, *if he hath remitted to the Curate or substitute the performance of that duty*.

26. (70.) In every Church shall be provided one book at the charge of the Parish wherein shall be written the day and year of every Christening, Wedding or Burial. And for the safe keeping of the said book the Churchwardens shall provide, at the charge of the parish, *a secure chest, to be under the direction of the Minister*.

27. (71.) No Minister shall preach or administer the Holy Communion in any *other than a public congregation*; except when any, being either so impotent that he cannot go to the Church, or very dangerously sick, are desirous to be partakers of the Holy Sacrament.

29. (75.) No ecclesiastical person shall at any time, other than for their honest necessities, resort to any tavern; neither shall they *without urgent cause* board or lodge in any such places. Furthermore, they shall not spend their time idly by day or by night; but at all times convenient they shall hear or read somewhat of the Holy Scriptures, or shall occupy themselves with some other honest study or exercise, always doing the things which shall appertain to honesty, and endeavouring to profit the Church of God; having

always in mind, that they ought to excel all others in purity of life, and should be examples to the people to live well and christianly.

30. (76.) No man being admitted a Deacon or Priest shall from thenceforth voluntarily relinquish the same, nor afterwards use himself in the course of his life as a layman. And the names of all such men, so forsaking their calling, the Churchwardens of the Parish where they shall dwell shall present to the Bishop.

IV.—SCHOOLMASTERS.

1. (77.) No man shall teach in *any Church Grammar School or Parochial School*, but such as shall be licensed by the Bishop, being found meet, as well for his training and skill in teaching, as for sober and godly conversation, and also for right understanding of God's true religion; and also except he shall first subscribe to the first and third Articles of the 38th Canon, and to the two first clauses of the second Article.

2. (79.) All such Schoolmasters shall teach the children *the Church Catechism, and such other Catechism as shall be approved by the Bishop*. And, as often as Divine Service shall be upon holy and festival days within the parish where they teach, they shall bring their scholars to the Church, and there see them quietly and soberly behave themselves; and shall examine them after their return, what they have borne away of any sermon then made, *and instruct them in the nature and ends of the holy day*. Upon other days they shall train them up in such *knowledge of Holy Scripture* as shall be most expedient to *draw them on to all godliness*. And if any schoolmaster, being duly licensed, shall offend in any of the premises, or either speak, write or teach against any thing whereunto he hath formerly subscribed, if upon admonition by the *Bishop* he do not amend and reform himself, let him be suspended from teaching *any such school*.

V.—THINGS APPERTAINING TO CHURCHES.

1. (80.) The Churchwardens of every Church shall, at

the charge of the parish, provide the Book of Common Prayer, the Bible, a book for the Communion Table, and a Book of Offices, of such kind as may be approved by the Minister.

2. (81.) There shall be a Font of stone in every Church, so soon as can be conveniently provided; the same to be set in the ancient usual places; in which only Font the Minister shall baptize publicly.

3. (82.) A convenient and seemly Table shall be provided in every Church for the celebration of the Holy Communion; and covered in time of Divine Service, with a covering of silk or other decent stuff, such as shall be thought fit by the Bishop, if any question be made of it, and with a fair linen cloth at the time of the Ministration, as becometh that Table: and the Ten Commandments shall be set up at the east end of every Church, where the people may best see and read the same; and other chosen sentences written upon the walls of the said Churches; and likewise a convenient seat for the Minister to read service in. All these to be done at the charge of the parish.

4. (83.) The Churchwardens, at the common charge of the parishioners in every Church, shall provide a comely and decent Pulpit, to be set in a convenient place within the same, by the discretion of the Bishop or Archdeacon, (if any question do arise); and to be there seemly kept for the preaching of God's Word.

5. (85.) The Churchwardens shall take care and provide that the Churches be well and sufficiently repaired, and so from time to time kept and maintained, that the windows be well glazed, and that the floors be kept plain and even, and all things there in such orderly and decent sort, without dust, or any thing that may be either noisome or unseemly, as best becometh the House of God. The like care they shall take that the Church-yards be well and sufficiently repaired, fenced and maintained with walls, rails or pales, at the common charge of the parishioners.

6. (86.) Every Dean of a Cathedral Church or Archdeacon shall survey the Churches of his or their jurisdiction once in every three years in his own person, or cause the same to be done; and *signify to the Churchwardens or to the Bishop what repairs they think necessary.*

7. (88.) The Churchwardens shall suffer no meetings for worldly business or amusement to be held in the Church or Church-yard; neither the bells to be rung without good cause, to be allowed by the Minister of the Parish and by themselves.

VI.—CHURCHWARDENS AND INFERIOR OFFICERS.

1. (89.) All Churchwardens shall be chosen yearly in Easter week, by the joint consent of the Minister and the Parishoners, if it may be: *but if they cannot agree upon such a choice, then according to the provisions of the Act 3 & 4 Vict., commonly called the Church Temporalities Act.* And all Churchwardens, at the end of their year, or within *fourteen days after their successors have been appointed,* shall before the Minister and Parishoners give up a just account of such money as they have received, and expended.

2. (91.) *No Sexton or other subordinate officer of the Church shall be appointed by the Churchwardens without the consent of the Minister of the Parish; and the Sexton, when chosen, shall be under the direction of the Minister and Churchwardens, to ring the bell for Divine Service, to attend upon them, to take due care of the books and other things pertaining to Divine Service, to keep the Church clean, and to keep order therein. And the said Sexton and other officers shall receive their wages from the Churchwardens.*

VII.—MARRIAGES.

1. (99.) No person shall marry within the degrees prohibited by the laws of God, and expressed in a table set forth by authority in the year of our Lord 1563; and all marriages so made shall be held to be incestuous and unlawful.

2. (100.) No children under the age of one and twenty years complete shall contract themselves or marry, without the consent of their parents, or of their guardians and governors, if their parents be deceased; and any Minister knowingly marrying such children without such consent shall be liable to suspension at the discretion of the Bishop.

VIII.—ECCLESIASTICAL COURTS.

I.—Of a Diocesan Court.

There shall be a Court of this Diocese, for the trial of Clergymen, which shall consist of six Clergymen, being in Priests' Orders and actually officiating in the Diocese. The Archdeacon, or if there be more than one, the two senior Archdeacons of the Diocese, shall ex-officio be members of the said Court; and the residue shall be chosen by the Synod whilst in session by ballot. Two members so chosen shall annually retire from office by rotation, and their successors be elected by ballot. Retiring members may be re-elected.

II.—Of the Trial of Clergymen.

§ 1.—The trial of a Minister, whether Priest or Deacon, shall be on presentment in writing, specifying the offence of which he is alleged to be guilty, with reasonable certainty as to the time, place, and circumstances. Such presentment may be made for any crime or immorality, for heresy, or for violation of the constitution or canons of this Church. Said presentment may be made to the Bishop of the Diocese by the Churchwardens of the parish or cure of the said Minister; or by not less than three others of his parishioners being communicants; or by two Clergymen being priests and officiating in this Diocese.

§ 2.—The Bishop, or in his absence the Archdeacon or his Commissary shall, on receiving such presentment, nominate three members of the Court provided aforesaid, to make inquiry and ascertain whether there is a *prima facie* case against the accused, so as to warrant further proceedings;

and they shall communicate to the Bishop without delay the result of such inquiry.

§ 3.—If it be represented to the Bishop, or in his absence to his Commissary, that there does exist such *prima facie* case, then the Bishop, or in his absence the Archdeacon or his Commissary, shall without delay cause a copy of the presentment to be served on the accused, and shall give notice with all convenient speed to the members of the Court as provided aforesaid, appointing a time and place for their assembling together; there being not less than three members of said Court necessary for such trial, besides the Archdeacon of the archdeaconary to which the accused belongs. He shall also at the same time cause at least thirty days' notice of the time and place of meeting to be given, both to the accused and to the parties presenting him, and shall also call on the accused by a written summons to appear and answer. If the Clergyman accused appear, he shall, before proceeding to trial, be called upon by the Court to say whether he is guilty or not guilty of the offence, or offences, charged against him; and on his neglect or refusal, the plea of *Not guilty* shall be entered for him, and his trial shall proceed: Provided, that for sufficient cause the Court may adjourn from time to time; and provided also, that the accused shall at all times during the trial have liberty to be present, to produce his testimony and make his defence.

§ 4.—When the Court proceeds to trial, some officer authorised by law to administer oaths, may, at the desire of either party, be requested to administer an oath to the witnesses that they will testify the truth concerning the matters charged in the presentment; and the evidence of such witnesses shall be reduced to writing.

§ 5.—The Court having fully heard the allegations and testimony of the parties, and deliberately considered the same after the parties have withdrawn, shall declare respectively whether in their opinion the accused be guilty or not guilty of the charge or charges contained in the pre-

sentment; and the declaration of the majority of the Court being reduced to writing, and signed by those who assent thereto, shall be considered as the judgment of the said Court, and shall be transmitted forthwith to the Bishop of the Diocese; who shall pass sentence, and award the penalty of admonition, suspension or deprivation, as to him the offence or offences proved may seem to deserve. In the absence of the Bishop, the judgment of the said Court shall be transmitted to the Archdeacon, or Commissary of the Bishop, and his sentence shall have the same force and effect as if pronounced by the Bishop: Provided, that if, upon the return of the Bishop, the accused shall shew satisfactory cause to induce belief that justice has not been done, the Bishop may, in his discretion, grant a re-hearing.

§ 6.—If the Clergyman accused neglect or refuse to appear, according to the summons of the Bishop or Court, notice having been served on him as aforesaid, except for some sufficient or reasonable cause, the Bishop, or in his absence, the Court, shall pronounce him to be in contumacy; and sentence of suspension from the Ministry shall be pronounced against him for contumacy by the Bishop or Court: but the sentence shall be reversed if, within three calendar months, he shall tender himself ready, and accordingly appear and take his trial on the presentment. But if the clergyman accused shall not so tender himself before the expiration of the said three months, the sentence of deposition from the ministry shall be pronounced against him by the Bishop: and the Bishop shall cause such sentence to be publicly read to the several congregations of the Diocese by the respective ministers thereof.

§ 7.—The accused party may have the privilege of appearing by counsel; and in the case of the exercise of such privilege, but not otherwise, those presenting shall have the same privilege.

31. (109.) If any offend their brethren, either by adultery, whoredom, incest, drunkenness, profane swearing, *fraud*, or

any other uncleanness and wickedness of life, the Churchwardens shall faithfully present all and every of the said offenders to the Bishop; and such notorious offenders shall not be admitted to the Holy Communion, *nor to be sponsors in baptism, nor to fill any office in the Church*, until they be reformed.

4. (110). If the Churchwardens shall neglect to present any such notorious offenders as aforesaid, then every Parson, or, in his absence, his Curate or Substitute, may themselves present such offenders as come to their knowledge. Provided always, that if any man confess his hidden and secret sins to the Minister, for the unburdening of his conscience, and to receive spiritual consolation and ease of mind from him, we do straitly charge and admonish him, that he do not at any time reveal and make known to any person whatever any crime or offence so committed to his trust and secrecy, except they be such crimes as by the laws his own life may be called into question for concealing the same.

4. (134.) Every Parson or Curate shall, at the Bishop's first visitation, or at the next visitation *at farthest*, exhibit unto him his letters of orders, institution or induction and license, to be by the said Bishop either allowed, or (if there be just cause) disallowed and rejected; and being by him approved, to be signed by *him* or his Registrar.

The Committee moreover beg to report that they have examined into the state of the English statute law, affecting ecclesiastical affairs; and they find that almost the whole of the English Acts on this subject are so restricted in their own text or in their very nature, as not to apply to the Colonies: and that when, in an early period of the history of this Colony, the English statutes were adopted, the ecclesiastical portion was excepted.

The Act of Uniformity of 13 & 14 Charles II, ch. 4, by which the present Prayer Book is enforced, is expressly restricted in § 1, and in other parts, to the "kingdom of

England, dominion of Wales, and town of Berwick on Tweed." It is true that the Act of Uniformity, 1 Eliz., ch. 2, § 3, enforced the use of the then book of Common Prayer, not only "within the realm of England, Wales, and the marches of the same," but also in "other the Queen's dominions." But that is set aside by the more recent Act of Charles the II., which, whilst enacting in § 24, that previous laws for uniformity shall apply to the revised Prayer Book, expressly makes the same restriction as in § 1, to the kingdom of England, dominion of Wales, and town of Berwick upon Tweed.

The only Acts therefore affecting the Colonies, are those which regulate the appointment of Colonial Bishops, the Act 13 Eliz., ch. 12, and the Act 31 George III., ch. 31.

The former of these two Acts, §§ 1 & 2, declares that its object is—"That the Churches of the Queen Majesty's dominions may be served with Pastors of sound religion;" and it therefore applies in its provisions to the Colonies. The provisions of it which affect ourselves are as follows:—

§ 2. And that if any person ecclesiastical, or which shall have ecclesiastical living, shall advisedly maintain or affirm any doctrine directly contrary or repugnant to any of the said Articles, and being converted before the Bishop of the diocese or the Ordinary, or before the Queen's Highness' Commissioners in causes ecclesiastical, shall persist therein, or not revoke his error, or after such revocation eftsoon affirm such untrue doctrine; such maintaining or affirming and persisting, or such eftsoon affirming, shall be just cause to deprive such person of his ecclesiastical promotions: and it shall be lawful to the Bishop of the diocese, or the Ordinary, or the said Commissioners, to deprive such person so persisting, or lawfully convicted of such eftsoons affirming; and upon such sentence of deprivation pronounced he shall be indeed deprived.

§ 3. And that no person shall hereafter be admitted to any benefice with cure, except he then be of the age of three

and twenty years at the least and a Deacon, and shall first have subscribed the said Articles in presence of the Ordinary, and publicly read the same in the parish church of that benefice, with declaration of his unfeigned assent to the same: and that every person after the end of this session of Parliament, to be admitted to a benefice with cure, except that within two months after his introduction he do publicly read the said Articles in the same Church whereof he shall have cure, in the time of common prayer there, with declaration of his unfeigned assent thereunto, and be admitted to minister the Sacraments within one year after his induction, if he be not so admitted before, shall be upon every such default, *ipso facto*, immediately deprived.

§ 5. And that none shall be made Minister, or admitted to preach or administer the Sacraments, being under the age of four and twenty years; nor unless he first bring to the Bishop of that diocese, from men known to the Bishop to be of sound religion, a testimonial both of his honest life and of his professing the doctrine expressed in the said Articles: nor unless he shall be able to answer and render to the Ordinary an account of his faith, in Latin, according to the said Articles, or have special gift or ability to be a Preacher; nor shall be admitted to the Order of Deacon or Ministry, unless he shall first subscribe to the said Articles.

§ 7. And that all admissions to benefices, institutions, and induction, to be made of any person contrary to the form or any provision of this Act, and all tolerations, dispensations, qualifications, and licenses whatsoever to be made to the contrary hereof, shall be merely void in law as if they never were.

§ 8. Provided always, That no title to confer or present by lapse shall accrue upon any deprivation *ipso facto*, but after six months after notice of such deprivation given by the Ordinary to the Patron. 1 Roll. 155.

This was the act under which proceedings were taken against Archdeacon Denison, and therefore there is no

doubt that it is still in force ; and consequently that its provisions in regard to admission to Holy Orders and to livings, and in regard to ecclesiastical persons maintaining doctrines contrary to the Thirty-nine Articles, are in force in this country ; and consequently that we must be careful in making enactments for our own guidance, not to come into conflict with it.

The provisions in the latter of these Acts, affecting the Church in this Colony, have been for the most part set aside by subsequent Acts, either of the Imperial or of the Provincial Parliament ; and the Committee do not venture to pronounce any opinion what part may be still in force.

All which is respectfully submitted.

Dr. BEAVEN gave notice that on to-morrow he would move the adoption of the report now read.

Dr. LEWIS gave notice that he would move in amendment, That said report be printed and distributed, and the consideration thereof be deferred to the next meeting of the Synod.

The Rev. JAMES BEAVEN, D.D., having obtained leave, brought up the report of the United Committee on

ECCLESIASTICAL MUSIC AND PSALMODY.

This Committee beg to report,

That the two subjects, for which committees were agreed to by the Synod of the last year, were by the Lord Bishop directed to be taken up by our joint committee, under a common chairman.

That at their first meeting it was agreed, that they could more conveniently and profitably pursue the objects for which they were appointed, if they divided their body into two sub-committees, each taking charge of one branch of the subject.

That since that period they have worked separately ; and each sub-committee has agreed to a separate report ; which

reports have been read over at a joint meeting, which has accorded to them a general agreement, although each sub-committee is responsible for the details of its report.

JAMES BEAVEN, D. D.,
Chairman.

The Rev. E. DENROCHE, having obtained leave, brought up the report of the Sub-Committee on

ECCLESIASTICAL MUSIC.

A resolution having been unanimously passed by the Synod, holden in 1857, to the effect that, as it is most desirable that the praises of God should be celebrated with all due ecclesiastical propriety and devotional reality, a Committee should be appointed to suggest improvements in choral, congregational, and ritual singing, to the exclusion of all light and unseemly music from our churches, and to the more general adoption of the singing of God's own word, as set forth in the psalter or psalms of David, appointed to be used daily throughout the month.

The Right Reverend the President of the Synod, was pleased to nominate a committee, who now respectfully tender this, their report on the subject :

The Committee hardly need to affirm that the only sure foundation for improvement in these things must be laid in the cultivation of a thoroughly devotional spirit and tone of mind in all, whose privilege it is to take a leading part in the worship of Almighty God, so that whatsoever is done, be done to the praise and glory of His Holy Name. They therefore recommend that some such *special prayers for the use of choirs* and of persons who sing, as are already in use in the Dioceses of Newfoundland and Quebec, be forthwith prepared and printed for the necessity of this Diocese. Attached to this report, a copy of the prayers alluded to will be found.

It plainly follows from the foregoing suggestion, that your Committee are decidedly of opinion that persons of

known immoral character should not be suffered, on any consideration whatever, to take part in leading the musical devotions of the people. To this they would add, that it is most desirable that members of choirs should also be members of the Church.

In the next place, your Committee would respectfully insist on the necessity that exists, that all Christians, both Clergy and Laity, should be rightly instructed, according to their respective positions, in the knowledge and practice of the best Church music. They therefore proceed at once to suggest the adoption of measures deemed most likely to insure so desirable an object.

And first—with respect to the *Clergy*:—When your Committee take into consideration, that by the law and immemorial usage of the Christian Church, as also by the law of England, the entire ordering of devotional singing in Churches is vested in the *Clergy*, it must be of *paramount importance* that they should, above all other Christians, be themselves well instructed in ecclesiastical music; and so have a correct judgment in that over which it is their duty to exercise control. Your Committee therefore most respectfully recommend that all such persons as are in preparation for Holy Orders, within the Church University of this Province, be instructed with the utmost care in the science of ecclesiastical music, and that such provision as may be required to ensure the same, be made with as little delay as possible.

And next in order, as to the *laity*:—Your Committee would further suggest the expediency of obtaining, as soon as may be, duly-qualified teachers for such congregations throughout the Diocese as may be disposed to avail themselves of their services. They would also suggest the propriety of all such congregations making known their wishes in the premises to a certain body of competent persons to be forthwith nominated, as a Committee of Church music.

In connexion with the above suggestion, your Committee

would most respectfully advise the formation, by act of present Synod, of a Committee for the promotion of ecclesiastical music; whose special duty it shall be to put themselves in communication with those societies in the mother country and the mother Church, and with others in the neighbouring states, which have like objects in view. It shall also be the duty of said Committee to offer suggestions touching the most suitable selections of music for use in this Diocese; also, to examine teachers of Church music, and to grant certificates of competency to such as may be found qualified for the work.

Among the means best calculated to promote a more fitting celebration of the praises of God in Holy song, *the proper location of the leaders of the singing* may very fairly be reckoned. As the convictions of your Committee on this point are strongly sustained by a printed report, (in the year 1850), of a Committee of the Church Society, appointed to prepare, under the sanction of the Lord Bishop, suggestions and instructions to persons engaged in building or enlarging churches, they here beg leave to quote the remarks contained in article sixteen of said report.

"16. CHOR. — In all ancient churches, and in many modern ones, provision is made for the accommodation of Clergy in the Chancel, where those who are not otherwise officiating, are supposed to be leading the congregation both in ordinary responses, and in those portions which are sung by the congregation." * * *

"In many churches seats for the singers are provided in front of these. Where that is not thought desirable, it will be found most conducive to congregational worship, to place the singers in seats fronting each other, next to the Chancel rather than in a separate gallery at the west end of the Church. This likewise has a tendency to check the irreverence too often shewn by the younger singers; by bringing them more into contact with the Clergy, and under their eye and that of the congregation.

Some such arrangement is in accordance with the universal practice in ancient Churches, down to a comparatively recent date.

To these judicious hints your Committee would add the remark, that on all sound acoustic principles, a gallery is a very disadvantageous position, especially where the edifice itself is not lofty.

Of course it is highly requisite that wherever instrumental accompaniments are used, the instrument should be placed as near to the singers as they themselves should be to the Clergy.

Your Committee, while acknowledging and recognizing metrical psalmody, would yet earnestly recommend the Anti-phonial Chant, wherever it can be used, as best adapted to a devotional expression of the true spirit of the Psalms, and also as being fully sanctioned by the Church in all ages. But they cannot refrain from condemning the too frequent display of artistic execution, in the performance of preludes, and symphonies,—a display, not merely calculated to waste time, but, what is much worse, to interrupt the devotional feelings of a congregation.

Considering the confessedly backward state of Ecclesiastical Music in this country, compared with the recent advances of that sacred science in the Mother Church, your Committee, after examining such selections of Psalms, Hymns, Chants, and Anthems, as were within reach, have concluded to leave to the proposed COMMITTEE OF SYNOD ON CHURCH MUSIC the very responsible task of preparing, after careful consultation with well instructed ecclesiastical musicians, such a choice selection of Psalm and Hymn Tunes, Chants, Services, Anthems and other portions of the Liturgy as might be thought expedient to recommend or publish for the use of the Diocese; selections of that sober, and solemn, sacred and sublime character, that is alone fitted for divine worship. And finally, let *all* cultivate the spirit of Augustin,

who says : " When it befalls me to be more moved with *the voice* than the *words* sung, I confess to have sinned ; and then I had rather not to hear music."

All which considerations are now respectfully submitted to this Diocesan Synod.

E. DENROCHE,
*Chairman of Sub-Committee of
Synod on Ecclesiastical Music.*

A Prayer for Organists and Choristers before Divine Service.

O most merciful God, Who hast encouraged Thy servants to draw near to Thee, I beseech Thee to grant me Thy Grace at all times, but more especially now that I am about to take an active part in the services of Thy Holy Temple. Thou hast been graciously pleased to allow me the privilege of leading the choir of this Church, publicly to sing Thy praise. Grant me ability, O God, to perform the duties of my situation in a becoming manner ; but never let my aim be to receive or be satisfied with the applause or approbation of men. Grant this for Thy blessed Son Jesus Christ's sake. *Amen.*

O Lord, let Thy blessing rest on those who are here appointed to lead the congregation in singing Thy praises ; assist their humble endeavours, and keep far from them all vain and worldly thoughts, for Jesus Christ's sake. *Amen.*

Finally, O Father, hear all our prayers this day ; and graciously incline Thine ear to our songs of praise : make us to be very thankful for these joyful opportunities of addressing our Psalms and Hymns to Thee : enable us to " sing with the spirit and with the understanding also ;" and prepare us for the chants and services of Thy heavenly courts. Grant this, O merciful Father, through Thy Son our Lord Jesus Christ, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. *Amen.*

The Rev. J. FLETCHER, having obtained leave, brought the report on the

REVISION OF THE HYMN BOOK.

The Sub-committee appointed to consider the propriety of revising and enlarging the Hymn Book of the Diocese, or of adopting another collection, which might more fully meet the requirements of the Church, beg leave to report,—

That they have had several meetings upon the subject submitted to them, and have given it their deep and serious consideration, and have arrived at the following conclusions :

That the present Hymn Book is so meagre in the matter contained in it, and so deficient in methodical arrangement, that it could not properly form the basis of a collection worthy of being adopted as the Hymn Book of the Church in this Diocese.

That they have devoted a good deal of time and labour to the review of other collections in use in various parts of the Church at home as well as in this Province and the United States, but have not been able to see any one which they could fully recommend for adoption by this Synod.

That they have consequently directed their attention to the composition of a Hymn Book from the several collections referred to, and have made considerable progress in their work, as they have agreed upon a large number of Hymns which are deserving of adoption, and also upon the method of arrangement which they think most convenient; namely, the disposing of hymns under two classes—the one containing such as are suitable to the Church seasons, as laid down in the Book of Common Prayer—the other such as refer to important subjects not specially referred to at those seasons.

That they have agreed upon the hymns of the first class as far as the close of the season of Lent, but as they are desirous of examining every hymn with the most serious deliberation, they find from the number of the hymns on different subjects which they have been enabled to extract,

that it will take a longer time than they have been allowed, in order that they may give to each sufficient consideration. They therefore pray that they may be permitted to continue their labours until the next Synod, when they trust that they shall be able to present a collection, that will receive the full approbation of the Church throughout the Province.

All which is respectfully submitted.

JOHN FLETCHER,
*Chairman of Sub-committee on
Revision of Hymn Book.*

June 10, 1858.

Mr. DENROCHE gave notice that on to-morrow he would move for the appointment of a Committee on Church Music.

Mr. FLETCHER gave notice that he would move for the re-appointment of the Committee on Hymns, with power to add to their number.

Dr. BOVELL having obtained leave, brought up the following report of Committee on

EDUCATION.

At the close of the last Synod a committee was appointed to enquire as to what modification could be made in the School Act to render education under that act more acceptable to the Church than it is at present. The committee have the honour to report that, in entering on the duties assigned to them they have constantly kept before their minds the duty they owe to their Heavenly Master, and that which desires them to live in dutiful obedience to their lawful rulers. Divesting themselves, therefore, of all factions or unnecessary opposition to the law of the land, they have endeavoured to discover the opinions of others, not only in Canada, but in England and America, with reference to general education; and aided by such light, as well as that which has been diffused by the discussion of the question among ourselves, your Committee has arrived at the conclusion, that the time has now come when a united effort should

be made to secure to the Church of England and Ireland in Canada the liberty to educate her youth, whenever that Church has made provision for instructions, either in her capacity as a Diocesan Church, or in her more limited sphere of parochial organization. As long as the Church advocated Separate Schools, without giving evidence of her sincerity in making provision therefor, the question of her members being exempt from Common School taxation, or, of their quota of the educational tax being handed back for their separate management of schools, was plainly one of no small difficulty; but now that, in many instances, the members of that Church have taxed themselves for the erection of buildings and machinery, and are actually carrying out a system of education based on Christian doctrine and discipline, your Committee feel that it is not too much to hope that the justice of the cause will commend itself to the Legislature, and the requisite relief be granted.

Your Committee, therefore, beg leave to recommend that a respectful memorial be presented to the proper authorities, praying them so to amend the Common School act as to enable the Church of England and Ireland, whenever schools are erected and established for Common School education by her several congregations, to have the quota of Common School tax, which Churchmen pay, assigned over to their schools for the sole purpose of education.

Your Committee further recommend that it be distinctly stated that no opposition would be offered to a government inspection of such schools with a view to assuring the authorities that the education given in their schools was in secular branches efficient and good.

All of which is most respectfully submitted.

JAMES BOVELL,
Chairman.

Dr. BOVELL then gave notice that the following memorial be taken into consideration to-morrow.

DRAFT OF MEMORIAL ON EDUCATION.

The memorial of the Right Rev. the Lord Bishop of

Toronto, and the members of the Synod of the Diocese of Toronto in Diocesan Synod assembled. Respectfully sheweth,

That your memorialists believe that a very large proportion of the common school tax is contributed by members of the united Church of England and Ireland; that your memorialists represent that they have for many years loyally and patiently submitted to the operation of the common school tax, notwithstanding their conviction that they were entitled to relief as hereinafter mentioned, and deserved to be placed in no worse position than that enjoyed by the members of a communion who have for some time been blessed with the very estimable privilege which your memorialists have sought hitherto in vain; that several congregations, notwithstanding the erection in their several parishes or districts of school buildings, and that education, as taught in them, is offered free of charge, have been ready to tax themselves, and have taxed themselves, to build and provide substantial parochial school-houses, capable of accommodating a very large number of children—as in the city of Toronto upwards of one thousand—with the conscientious desire of carrying out the teaching of the Gospel of Christ by regular Sunday and week-day training, and have further provided, and are about to provide to a still further extent, teachers and all the necessary machinery for imparting a solid secular and Christian education to the children of the Church of England.

Your memorialists, therefore, pray that their conscientious objections to a merely secular system of education, may be so far respected as to cause the School Act to be so amended as to enable the schools established by the Church aforesaid to receive the quota of taxes paid by the resident taxpayers who are members of the Church of England in the district or parish in which such school is erected.

S. B. HARMAN, having obtained leave, brought up the

TREASURER'S REPORT.

The Treasurer feels that it may be satisfactory to submit a brief report explanatory of the accounts of the Synod, which it becomes his duty to bring up at this time.

He regrets to state that the delay in the transmission of dues by the several churches and missions has been very great, and the liabilities of the Synod are consequently not entirely closed, a balance of his long standing account being still due to the respected Church bookseller, Mr. Rowsell.

The treasurer having also learned that remarks, if not complaints, have been made as to the sums applied for, would desire to ask particular attention to the following Resolution, adopted at the Synod in 1856. (See page 39 of printed proceedings, 1856, being confirmatory of a previous Resolution adopted at the first Synod in 1854):

“That this Synod, being obliged to incur expenses in the discharge of its business, *it is resolved*, that an *annual* assessment of £5 on city churches, £3 on town churches, and from £1 to 10s. on rural congregations be levied, to be devoted solely to the expenses of the Synod, and brought up by the Lay Delegates.”

It will be seen that the assessment was thus clearly defined as to *amount*, and also that it was to be an *annual* rate.

With these clear instructions laid down by the Synod, it may be merely added, that a list was prepared with great care by the Treasurer and Lay Secretary prior to the issue of their circulars, and with the further valuable assistance of the Reverend the Secretary of the Church Society; and although had the entire sum thus assessed been collected, a balance would now await the vote of the Synod, *either* as a reserve fund for future meetings, *or* for application to some object commemorative of the great work the Synod has, under God, been the means of accomplishing, the officers of the Synod, in preparing their list, felt that they had no

alternative but to request payment of a full and impartial assessment.

In the Treasurer's book, now laid on the table, in addition to the account current, shewing the receipts and expenditure under their several dates, is inserted for general reference a comprehensive and detailed statement, showing in different columns—

1. The rate of assessment.
2. The amount of dues for the three Synods of 1854, 1856 and 1867.

3. The amount received.

4. The amount in arrear.

Attention and examination is particularly invited to these statements.

With reference to the last named column, that of sums in arrear, on a succeeding page will be found a further analysis of this column into—

1. Arrears due by the churches and missions still under the jurisdiction of this Synod.
2. Arrears due by the churches and missions now attached to the Diocese of Huron.

Of the former the amount in arrear is £181 16 6

Of the latter the amount in arrear is... 59 15 0

Together.....£241 11 6

Annexed to this Report are copies of the circulars issued by the Treasurer and Lay Secretary; and it may be necessary, in justification of any charge of neglect to apply further, to call attention to the case of the large churches remaining, with few exceptions, on the above default lists. And having failed to obtain remittances from such important churches as the Cathedral, Trinity Church, and Yorkville, Toronto; the new Cathedral Church of London; the three churches of Kingston; Christ Church, Hamilton; the churches at Ottawa; and other important towns,—and having received a fair average of collections from the smaller missions, it was deemed more desirable not to im-

portune further, but await the instructions of the Synod, as to some more efficacious mode of collection.

All which is respectfully submitted,

SAMUEL B. HARMAN,

Toronto, 10th June, 1858. *Treasurer to the Synod.*

The Treasurer in account with the Synod of the Church of the Diocese of Toronto.

Dr.

To Cash received from sundry Missions and Churches as per account submitted in detail.....	£171 17 3
To balance due H. Rowsell.....	26 0 0

£197 17 3

Cr.

By Expenditure—

1853-4.—Preliminary expenses, engrossing petitions, and addresses &c., &c.....	£7 0 0
1856.—Rent of St. Lawrence Hall, hire of furniture, entering minutes, &c., &c.	18 7 6
Engrossing and framing Testimonial to the Hon. J. H. Cameron.....	9 0 0
1867.—Rent of St. Lawrence Hall, hire of furniture, telegraphing, entering minutes, &c.....	21 2 9

By Sundries, H. Rowsell's Account.

1853.—500 Copies Bishop's Charge.....	5 5 0
Visitation Sermons, printed by vote of Synod.	
1855.—Rev. H. Patton, D.D.....	£7 10 0
1856.—Rev. T. B. Fuller, D.D.....	6 8 0
1857.—Rev. J. G. Geddes, M.A.....	7 5 0
1858.—Rev. H. Holland, M.A.....	8 15 0

Less sales 29 18 0

1 8 9

28 9 3

Proceedings of Synod,

1854.—750 Copies	£20 7 6
Gazettes extra.....	3 15 0
1856.—500 Copies	17 0 0
1857.—500 Copies	17 0 0

58 2 6

Constitutions.

1854.—400 Copies	2 10 0
1857.—500 Copies	7 15 0
Extra on Parchment	8 10 0
	18 15 0
Circulars, Gazettes extra, Notices, Lists of Clergy, &c.....	24 16 6
Stationary, &c., and Sundries.....	10 18 9
Box for papers, &c.	1 0 0

£197 17 3

CIRCULARS REFERRED TO IN THE FOREGOING REPORT.

TORONTO, 25th November, 1858.

REVEREND SIR,—We beg to call attention to the sum of £ due by your , as by the subjoined account, towards the expenses of the Synod, under the following Resolution,—(See page 39, printed proceedings, 1856, being confirmatory of a previous Resolution adopted at the first Synod, in 1854.)—"That this Synod being obliged to incur expenses in the discharge of its business, it is resolved that an *annual* assessment of £5 on town churches, and from £1 to 10s. on rural congregations, be levied, to be devoted solely to the expenses of the Synod, and brought up by the Lay Delegates."—The dues of your not having been thus brought up by the Delegates it becomes our duty to call in the same, with a view to closing our accounts, and defraying expenses incurred.

We are, Rev. Sir,

Your faithful servants,

JAMES BOVELL,

Lay Secretary.

SAMUEL B. HARMAN,

Treasurer.

TORONTO, 29th March, 1858.

REVEREND SIR,—Not having received a reply to our circular of the 25th of November last, we now beg to enclose a duplicate of the same. In several cases we have received intimation that the amounts would be settled after they had been laid before the Easter Vestries; we therefore have deferred this renewed application until the present season, and earnestly hope to receive your remittance next week. We would merely add, that as the appointed financial officers of the Synod, we have the responsibility of meeting the accounts, which are now pressingly called for.

Your faithful servants,

JAMES BOVELL,

Lay Secretary.

SAMUEL B. HARMAN,

Treasurer.

The Hon. J. H. CAMERON moved, seconded by J. W. GAMBLE,

That the rule requiring notice of motion previous to the consideration of a resolution be suspended.—*Carried.*

That a Committee be appointed to go over the arrear column as reported by the Treasurer, and report to-morrow as to cases where a further application should be made or the sums be remitted or reduced.

Committee: W. B. Simpson, H. Mortimer, S. B. Harman.

NOTICES OF MOTION.

The following notices of motion were then given:

Dr. BOVELL,—A petition to the three branches of the Legislature on the subject of Common School Education.

Hon. J. H. CAMERON,—That the business reported by the Executive Committee be the first order of business to-morrow, after the routine proceedings.

Hon. J. H. CAMERON,—The appointment of a Committee of six, to consider the subject of Endowment of Churches in this Diocese, and of the division of Endowments already existing.

Col. O'BRIEN moved, seconded by Dr. BOVELL,—That whereas it is desirable that all due care and caution should be taken to ensure the due election of the Lay Delegates, by properly constituted parishes or congregations, *be it enacted*, that all Lay Delegates shall, each one, before taking his seat in Synod, produce to and deposit with the Lay Secretary, or such other officer of the Synod appointed to receive the same, a certificate of his election, in form and substance to the following effect. And such certificate shall be considered, and taken as sufficient proof of due election; but without such certificate, the Delegate presenting himself shall be required before taking his seat, to afford sufficient proof that the requirements of the Synod have been fully complied with in his election.

Rev. Dr. LETT,—The appointment of a Committee to recommend a table of fees.

Rev. R. V. ROGERS moved, seconded by REV. DR. SHORTT,—That this Synod desires to sympathise with the renewed effort of our Mother Church to secure the better observance of the Lord's Day; to record its deep conviction of its vast importance to the well-being of religion; and that it bids God speed to these and all other efforts to secure the inestimable privilege of a whole Lord's Day to every one of the family.

Mr. PATTON,—That whereas the growing necessities of the Church are not sufficiently met by the provisions of the Church Society, in so far as relates to the establishment of Missions and sending forth Missionaries into destitute parts, it is advisable that a Committee of seven be named, whose

duty shall be to make such recommendations as will best secure the object in view, and to report to the Synod before the close of the present session.

Rev. T. B. READ—Will move the adoption of a set of Resolutions to provide for the formation of new Missions, and the better maintenance of those now existing.

Rev. Dr. O'MEARA,—That a Committee be appointed to resolve on the best means of carrying on Indian Missions according to report of Committee of last Synod.

Dr. BOVELL,—To Expunge "Canon" relating to the election of Bishops.

Rev. Dr. PATTON,—That a Committee be appointed on the subject of building Parsonages, repairs and dilapidations of the same, and to report thereon at the next meeting of the Synod.

Mr. ELLIS,—That in future circular notices be forwarded to each Clergyman and Lay Delegate separately, at least one fortnight before the time of meeting of the Synod, and the place and time of such meetings be as far as possible particularly described, so as to economise as much as possible the time of those required to attend.

Mr. A. FARRELL,—That the Lord Bishop be requested to appoint a Committee to consider the propriety of obtaining the passing of an Act of the Provincial Legislature for transferring the powers held by the Church Society to this Synod.

Mr. KIRKPATRICK,—For an Address from the Synod to the Church in India, expressing our sympathy for the sufferings which they have endured, assuring them of our earnest prayers for their speedy deliverance from affliction, and of our determination, to the extent of our humble means, to furthering the evangelization of the heathen who have vexed them so sorely.

Hon. J. H. CAMERON,—That the seventh rule, regarding committees, be altered, so as to make the notice of business, given by the Executive Committee, a notice for the first day of meeting of the Synod.

MOTIONS.

The Hon. J. H. CAMERON moved, seconded by the Hon. P. B. DEBLAQUIERE,

That this Synod at its rising do adjourn to nine o'clock to-morrow morning, to attend Divine Service in St. George's Church, previous to business.—*Carried.*

The Rev. Dr. PATTON moved, seconded by the Rev. D. FULLER,

That the Notices of Motion now given be printed for the use of the members.—*Carried.*

HIS LORDSHIP then pronounced the Apostolic Blessing, and the Synod adjourned to nine o'clock to-morrow morning.

SECOND DAY.

ST. BARNABAS DAY, FRIDAY, *June 11.*

Divine Service in St. George's Church at 9 a.m.

Prayers were said by the Rev. J. A. Morris.

The Lessons were read by the Revs. E. Denroche, and F. Tremayne.

The Synod met in the school-house of St. George's Church.

His Lordship the Bishop took his seat at 11 o'clock, a.m.

There was a full attendance of members, several delegates having arrived who were not present on the previous day.

The minutes of the previous day were read by the Rev. Secretary and approved.

MOTIONS.

The Hon. J. H. CAMERON moved, and the Hon. P. B. DEBLACQUIERE seconded,

That the business reported by the Executive Committee be first taken up in the order in which the subjects, to be considered, are reported on.—*Carried.*

The Hon. J. PATTON moved, and the Rev. W. LANGTREE seconded,

The IV. rule of the Constitution be amended, by providing that there shall be one representative or delegate for each congregation, and no more.

Mr. FARRELL moved in amendment, and Col. O'BRIEN seconded,

That all after the word "There" shall be struck out, and the following words substituted, "Shall be elected for each congregation, one or more representatives, not exceeding three in number, one of whom it is recommended shall be annually re-elected." To be inserted in lieu of the 4th section of the constitution.—*Lost*.

The original resolution was then put and *lost*.

CANON ON THE DIVISION AND FORMATION OF PARISHES.

The Rev. Dr. LETT moved the adoption of the Canon respecting the division and sub-division of Parishes of which he had given notice, the Hon. P. B. DEBLACQUIERE seconded, and which, after certain amendments, was carried as follows :

Whereas it is expedient that defined local bounds be assigned to each settled cure, duly organized within this Diocese, and also that provision be made for the division and sub-division of existing Parishes.

Be it therefore enacted, by the authority of the Right Rev. the Lord Bishop, the Clergy, and the Lay Delegates in solemn Synod assembled :

1. That the Clergyman and the Churchwardens of each settled Cure, now established, do within six months after the adjournment of this Synod, from time to time, hold a conference or conferences with the Clergymen and Churchwardens of the adjacent Parishes or Cures, and, by mutual agreement, arrange and define the boundaries of their respective Parishes or Cures, and report the same to the Lord Bishop for his consideration, and should his Lordship approve of the same, then the boundaries so arranged, approved, and declared, shall be the boundaries of the Parishes or Cures aforesaid.

2. That in cases where the boundaries cannot be arranged by such mutual agreement, then that the Bishop be requested to issue a commission to two Clergymen, and to one Lay Representative—none of whom shall be locally connected with said Parish or Cure—directing and authorising them to investigate the merits of the case, and to decide thereon, and report their decision to the Lord Bishop for his consideration, and should his Lordship approve of the same, then the boundaries so arranged, approved and declared, shall be the boundaries of the Parishes or Cures aforesaid.

3. That the boundaries of a Parish or Cure being once defined, approved and declared, may not be disturbed within the space of five years, except in the case of new Parishes, and that every Cure whose boundaries have been so defined, approved and declared, shall be and is declared to be a "Parish," and that the Incumbent thereof be entitled the "Rector of said Parish."

4. When any of the Parishoners residing in any Parish or any adjoining Parishes, shall desire to have a new and distinct Parish erected, the said Parishoners shall present a memorial to the Lord Bishop, stating fully the reasons moving them thereto, also the proposed boundaries of the contemplated new Parish, and whether the Rector or Rectors of the Parish or Parishes aforesaid be a consenting party or parties, and when the Bishop of the Diocese shall be satisfied that the provisions of the XVII. section of the Church Temporalities Act have been complied with, or that the means for the worship of God have been provided, that then his Lordship shall declare said portion of the Parish or Parishes to be a new Parish. In cases where the Rector of the existing Parish or Parishes withholds his or their consent from the preliminary memorial, that he or they be required to state his or their reasons in writing, within one month, to the Lord Bishop, who is to decide on their validity.

5. That the boundaries of every Parish erected under the authority of this Canon, be entered and registered in a book,

to be kept by the Secretaries of the Synod for that purpose, and that a copy thereof be furnished to any person applying, on payment of a fee of one shilling.—*Carried.*

DIVISION OF ENDOWMENTS.

The Hon. J. H. CAMERON moved, and the Hon. P. B. DEBLAQUIERE seconded,

That a Committee of six members be appointed to consider whether any and what means can be devised for the better regulation, management and division of endowments of Churches, and to report thereon at the next Synod.—*Carried.*

Committee.—Revs. Dr. PATTON, H. J. GRASETT, D. E. BLAKE, Dr. FULLER, Hon. P. B. DEBLACQUIERE, Hon. J. H. CAMERON, and Hon. JAMES PATTON.

ALTERATIONS IN THE CONSTITUTION.

The Mr. FARRELL moved, and the Hon. P. B. DEBLACQUIERE seconded,

That in Article No. 2 of the Constitution after the word "Meetings," the following words be inserted "or at any meeting specially called by the Incumbent for that purpose."—*Carried.*

The Rev. Mr. FARELL moved, and the Hon. P. B. DEBLACQUIERE seconded,

That in Article No. 14, the following clause be added. "But in the event of the Bishop refusing his assent to any measure adopted by the Clergy and Laity, such motion may be brought forward at the next meeting of the Synod, and if again adopted by the Clergy and Laity, the power of the Bishop to 'veto' it shall cease."—*Lost.*

CANON ON THE FORMATION OF VESTRIES FOR FREE CHURCHES.

Col. O'BRIEN moved the adoption of the following Canon, of which he had given due notice, and the Rev. D. B. READ seconded,

Whereas there are many churches in the country, in which, by reason of there being no pews or sittings held by the members of the congregation thereof, no vestry can be legally formed for the direction of said churches, the management of their property, or other necessary matters ;

and whereas by an act passed in the present reign, entitled, "An Act to enable the members of the United Church of England and Ireland in Canada to meet in Synod," authority is given to the Bishops, Clergy and Laity, members of the said United Church of England and Ireland, meeting in Synod, to "frame constitutions and make regulations * * for the convenient and orderly management of the property, affairs and interests of the Church:" be it enacted that in all such churches in this Diocese, where, by reason of the seats being free, no vestry can be formed, the members of the congregation of each said church shall have power and authority to constitute and form a vestry. And such vestry shall consist of such members, being of the full age of twenty-one years, as shall declare themselves in writing, in a book to be procured for that purpose by the congregation, to be members of the United Church of England and Ireland, and habitually attending worship in such Church. And being so formed and constituted, such vestry shall have the same power and authority, and do and perform such matters and things as are possessed and done by vestries formed of holders of pews or sittings in other churches: Provided always, that such vestry shall have no power or authority to interfere with, alter or change any right, rule or custom existing in such church by virtue of any gift, endowment or regulation of the Bishop of the Diocese, or right or interest reserved by him; such right, rule, custom, or reserved right or interest, being set forth and recorded, either in a deed of gift or endowment, or by order of the Bishop, in the book hereinbefore directed to be provided for the enrolment of the members of the vestry; and which record shall be duly authenticated by the then Incumbent of such Church, and by the first (not less than three) members of the congregation then enrolling their names.—*Carried.*

LESSENING THE AMOUNT OF DRUNKENNESS.

Rev. Dr. SHORTT moved, and the Rev. HENRY SHARP seconded,

That a Committee be appointed to consider the best sub-

sidary or auxiliary means of lessening the amount of drunkenness and aiding in the reformation of the inebriate and his restoration to society; and to report at the next meeting of Synod.

Committee.—The Rev. R. V. Rogers, M.A.; the Rev. Dr. Shortt, Neil McLeod.

ALTERATION IN THE CONSTITUTION.

The Rev. Dr. BEAVEN moved, and the Rev. Dr. FULLER seconded,

That the third clause of the Constitution be amended by adding thereto the following words: the assessment shall then be received from the representatives of parishes, after the rate fixed by the committee appointed for that purpose, and no representative shall be permitted to act as such until the assessment is paid. *Approved by the majority—to be considered next Synod.*

PROVINCIAL SYNOD.

Col. O'BRIEN moved, seconded by the Rev. D. E. BLAKE, That as it is most desirable for the well being of the Church in this Province, and essential to the harmonious and consistent working of synodical action through its various Dioceses, that there should be a general controlling power, aided by the advice and assistance of the Bishops, acting as a united body, his Lordship the Bishop of this Diocese be respectfully solicited to communicate to the Bishops of the several Canadian Dioceses, in order that steps may be taken as immediately as possible for the formation of a Provincial Synod, under the provisions of the act authorising the same in Canada.

The Hon. J. H. CAMERON moved as an amendment that the following words be added, and Mr. KIRKPATRICK seconded:

And that at the coming Session to be held this day, Representatives from this Diocese, consisting of twelve Clergymen and twelve Laymen, be chosen by ballot, to attend such Provincial Synods, if convened before the next meeting of the Synod of this Diocese.

The original motion, with amendment, was then *Carried.*

W. B. Simpson brought up the following report on

DEFAULTING PARISHES.

Your Committee have the honour to report that they have carefully looked over the list, submitted by the Treasurer, of the Parishes and Congregations which have not yet paid up their assessment, and they beg leave most respectfully to say that, with three exceptions noted on that list which they do not desire to particularise further, but the circumstances of which warrant a remission, they cannot in justice to those Congregations which have paid, recommend that any should be excused from the payment of that which has been assessed under a formal resolution, and which is so justly due; but on the contrary, that they should be called upon to pay up the several amounts that are due without further delay, by a circular framed on the terms of the Report.

Your Committee would further recommend that the list of arrears of those Parishes and Congregations now forming part of the Diocese of Huron, be forwarded, together with copies of the Treasurer's, and of this Report, to the Lord Bishop of that Diocese.

W. B. SIMPSON,
HERBERT MORTIMER,
SAMUEL B. HARMAN.

The Synod then adjourned at six p.m.

EVENING SESSION.

FRIDAY, *June 11, 1858.*

The Venerable the Archdeacon of York, having obtained leave, brought up the report of the Committee, on the

THE MAINTENANCE OF THE CLERGY.

The Committee appointed to take into consideration the best means of raising a Sustentation Fund for this Diocese, having given to this subject the fullest deliberation the time

would allow, beg leave to offer the following preliminary remarks :—

1. That it is not expedient or desirable that Clergymen should be appointed to Parishes or Missions with such support only as may be obtained from the direct and voluntary contributions of the congregations to whom they minister.

2. That this system of direct voluntary support would operate, as a rule, most injuriously to the present interests of the Church; as having a tendency to fetter and cramp independency of action on the part of the Clergy so employed, and in most cases to leave them without an adequate maintenance.

3. That the prevalence of such a system would be detrimental, prospectively, to the best interests of the Church; as being calculated to deter the youth of the country from offering themselves as candidates for the Ministry.

4. That inasmuch as no surplus revenue from the Commutation Fund can be expected to be available for the support of new missions, to any extent, at least for a considerable time to come, it becomes necessary that means should be adopted without delay for supplying a fund for this purpose.

Your Committee would, therefore, recommend the adoption of the following resolutions :—

1. That it is expedient to raise in this Diocese, in all Parishes and Missions within the same, a fund, year by year, for the purpose of furnishing stipends to the Clergy at present unprovided with a fixed salary from funds irrespective of direct voluntary contributions, and to extend missionary operations within the same.

2. That the Trust Committee of the Church Society be the Treasurer and Manager of all funds raised for this purpose.

3. That a Committee of three Clergymen and three Laymen to be appointed annually by the Lord Bishop to form a

Central Board under the direction of the Bishop, for apportioning all moneys thus raised.

4. That the Incumbent of each Parish, together with the Churchwardens and Lay Delegates of the same for the time being, be a Local or Parochial Board for raising funds for this object within the same; and that the amount so raised be transmitted to the Bank of _____, at the credit of the Trust Committee, on or before the 31st day of December, in each year.

5. That the Central Board do appropriate annually not less than three-fourths of the amount raised within the bounds of any Rural Deanery, to the support of the Incumbents or Missionaries within the said Rural Deaneries respectively; and that the Archdeacons, or in their absence the Rural Deans respectively, shall represent to the Bishop of the Diocese the special case or cases in which such appropriation is required.

6. That in no case shall more than one hundred pounds currency per annum be paid to any Clergyman from this Fund; and that no stipend be paid from this Fund, except upon the condition that the sum of not less than one hundred pounds currency per annum be supplied by the congregation or congregations to which such Clergymen shall be appointed to minister.

7. That the Lord Bishop of the Diocese be respectfully requested to issue a Pastoral Letter, at his convenience, setting forth the importance and necessity of the Fund thus required to be raised, and urging upon both Clergy and Laity the duty of an immediate and hearty co-operation in the endeavour to secure it.

8. That in order to provide relief, with as little delay as possible, to the cases of hardship and distress which already exist from the want of a fixed stipend by several of the Clergy of the Diocese, the Lord Bishop be respectively requested to appoint a collection in the several Churches and stations of this Diocese, on some Sunday intervening between

the next missionary collection and that for Widows and Orphans, to be applied to this special object by the Central Board, under direction of the Lord Bishop.

MOTIONS.

Mr. J. W. GAMBLE moved, and Dr. O'MEARA, seconded, That the report from the Sustentation Committee just read, together with the report of the committee of the Church Society upon the same subject be printed, and furnished to each member of the Synod, and that both reports be referred to a select committee to take the same into consideration, and report thereon to the executive committee, in order that their opinion and recommendation may be printed before the next meeting of Synod.—*Carried.*

The LORD BISHOP then named the following Select Committee :

Archdeacon of York, Rev. Dr. Beaven, Rev. H. J. Grasett, J. W. Gamble, Esq., T. C. Street, Esq., S. B. Harman, Esq.

The Hon. J. H. CAMERON moved, and C. J. CAMPBELL seconded,

That the election of representatives to the Provincial Synod be now proceeded with, in the separate orders of the Clergy and Laity, and that a committee of three clergymen and three laymen be appointed to declare the result of each election.—*Carried.*

The Lord Bishop then named the following on the Committee :

<i>For the Clergy.</i>	<i>For the Laity.</i>
Rev. Dr. Lett,	S. B. Harman,
“ “ Patton,	J. Bovell,
“ “ Lewis.	C. J. Campbell.

The committee for the clergy reported the election of the Venerable the Archdeacon of York, Rev. Dr. Patton, Rev. Dr. Beaven, Rev. J. G. Geddes, Rev. Dr. Lett, Rev. Dr. McMurray, Rev. G. Whitaker, Rev. Dr. Lewis, Rev. Mr.

Givins, Rev. Mr. Osler, Rev. Mr. Kennedy and Rev. Dr. Fuller.

The committee for the Laity reported the election of Hon. Mr. Cameron, J. W. Gamble, Dr. Bovell, Col. O'Brien, Mr. Simpson, Col. Kingsmill, Clarke Gamble, Hon. Mr. Patton, Mr. Harman, Mr. Street, Hon. Mr. DeBlaquiere; and that two gentlemen had an equal number of votes, viz., J. C. Campbell and Hon. Geo. Boulton.

Mr. Campbell having announced his wish to retire in favour of Mr. Boulton, the latter was declared a Delegate.

CANONS.

The Rev. Dr. BEAVEN moved, and the Hon. J. H. CAMERON seconded,

That the "Canon on the Queen's supremacy" be adopted, and that the report be printed and distributed with as little delay as possible, and brought up again at the Autumn Session. — Carried.

CONSTITUTION OF SYNOD.

Hon. J. H. CAMERON moved, and J. W. GAMBLE seconded, That the Constitution and Rules of the Synod be now adopted, as brought before the Synod at the last meeting. — Carried unanimously.

CHURCH MUSIC.

The Rev. G. DENROCHE moved, and the Rev. Dr. O'NEARA seconded,

That the Rev. Dr. Beaven, Rev. Robt. Shanklin, Rev. Henry Brent, Judge Boswell, Wm. B. Simpson, together with such Rev. Professors of the University of Trinity College, Toronto, as are versed in ecclesiastical music; be a Committee of Synod on Church Music; and that this committee shall have power to add to their number not only any brother Synodmen they may deem advisable; but also such honorary members of committee as they may consider qualified to forward the work. — Carried.

S. B. SIMPSON moved, and Dr. BOVELL seconded,
That the Report of the Committee on Church Music be
printed and sent to every Congregation in this Diocese.

Carried.

Dr. BEAVEN moved, and Mr. FLETCHER seconded,
That the Committee on the Provision of a book of Hymns
and Psalms for this Diocese be reappointed, with power to
add to the number of the Committee at their discretion.

Carried.

ELECTION OF LAY-DELEGATES.

Col. O'BRIEN moved, and Dr. BOVELL seconded,
That whereas it is desirable that all due care and caution
should be taken to insure the due election of the Lay Dele-
gates, by properly constituted Parishes or Congregations,

Be it enacted,—That all Lay Delegates shall, each one,
before taking his seat in Synod, produce, to and deposit with,
the Lay Secretary, or some other Officer of the Synod,
appointed to receive the same, a certificate of his election, in
the following :

FORM,

To be signed by the Chairman of the Meeting.

THIS IS TO CERTIFY, that at a meeting held this day
for the purpose of electing Delegates to represent this Cure
or Parish in Synod, being the Parish of

being a Communicant of above one year's standing, and of
the full age of twenty-one years, was elected by the Laymen
within this Cure, who have the right to vote at such election
by virtue of their having, in accordance with the 2nd clause
of the Articles of the Constitution of the Synod of this
Diocese, declared themselfs, in writing, in the book kept
for that purpose, to be members of the United Church of
England and Ireland, and to belong to no other denomina-
tion.

And such certificate shall be considered, and taken as
sufficient proof of due election—but without such certificate,

the Delegate presenting himself shall be required, before taking his seat, to afford sufficient proof that the requirements of the Synod have been fully complied with in his election.—*Carried.*

OBSERVANCE OF THE LORD'S DAY.

Rev. R. V. ROGERS moved, and Dr. SHORTT seconded, That this Synod desires to sympathise with the renewed effort of our Mother Church to secure the better observance of the Lord's Day; to record its deep conviction of its vast importance to the well-being of religion, and that it bids God-speed to these and all other efforts to secure the inestimable privilege of a whole Lord's Day to every one of the human family.—*Carried.*

SUSTENTATION OF THE CLERGY.

The Hon. Mr. PATTON moved, and the Hon. J. H. CAMERON seconded, that the following resolution, of which he had given notice, be referred to the Select Committee on the Sustentation of the Clergy:

"That whereas the growing necessities of the Church are not sufficiently met by the provisions of the Church Society, in so far as relates to the establishment of Missions and sending forth Missionaries into destitute parts, it is advisable that a Committee of seven be named, whose duty shall be to make such recommendations as will best secure the object in view, and to report to the Synod before the close of the present Session.—*Carried.*

The Rev. Mr. REED moved, and the Rev. H. B. OSLER seconded,

That the following resolution be referred to the Select Committee on the

SUSTENTATION FUND.

Whereas the Church being now thrown to a much greater extent upon the voluntary system, it has become necessary that that system should be worked in a more regular manner than has heretofore been the case.

In order therefore to extend the missions of the Church, and to provide for their more proper maintenance, it is desirable that all the parishes or missions in the Diocese of Toronto be divided into five classes.

No. 1.—To consist of newly-formed and poor places, from which no stated amount shall be required for the first three years, during which time they shall prepare to conform to the requirements of the second class.

No. 2.—To be required to contribute towards the support of a resident minister *not less* than the sum of £75 or £50, to be paid half-yearly into the hands of the Churchwardens, and by them to the incumbent.

No. 3.—To contribute in like manner not less than the sum of £——.

No. 4.—To contribute in like manner not less than the sum of £——.

No. 5.—To contribute in like manner not less than the sum of £——.

And that no Parish shall be entitled to have the benefit of a resident Clergyman continued to it, which fails to fulfil the conditions attached to that class in which it has been placed.

That in order to carry out this system, the Lord Bishop be respectfully requested to nominate one experienced Clergyman and one Layman in each rural Deanery, who, with the rural Dean as Chairman, shall form an Ecclesiastical commission in and for the Deanery.

That it shall be the duty of the Commissioners to visit each Parish in the Deanery as soon after their appointment as conveniently may be, to confer with the Clergyman and Churchwardens, and obtain from every proper source, all available information upon which the ability of the Parish or Mission may be estimated, to classify the several Parishes accordingly. And further, to visit from time to time all new places, where it may be desired to form missions, to judge of their claim to be exempt (for the time before specified) from stated payments, or to place them at

once in their proper classes. And further, to report the result of all their investigations to the Bishop, and to the Diocesan Appeal Commission, hereinafter mentioned.

They shall also use such means as may be deemed most effective to obtain liberal contributions to the mission or sustentation fund of the Church Society in every place they visit, especially the more wealthy, in order that relief may at once be given to those places evidently incapable of sustaining a clergyman unaided.

And all places desirous of being formed into new Parishes shall apply to the Rural Dean, in order that the enquiry before-named may be made.

That the Churchwardens of every Parish, on Easter Monday in each year, report to the Chairman of the Ecclesiastical Commission the fulfilment or otherwise for the past year, of the terms required for their parish, who shall report the same touching all the parishes of the Deanery to the Diocesan Appeal Commission.

INDIAN MISSIONS.

The Rev. Dr. O'MEARA moved, and Dr. WILSON seconded, That a Committee of this Synod be appointed to determine what are the best means of carrying on and increasing the Indian Mission.—*Carried.*

His Lordship named the following as the Committee:—
Dr. D. Wilson, Revs. Dr. O'Meara, McMurray, H. J. Grasett, Hon. Mr. DeBlacquiere.

PARSONAGES.

The Rev. Dr. PATTON moved, That a Committee be appointed on the subject of Building Parsonages, Repairs and Delapidations of the same, and to report therein at next meeting of the Synod.—*Carried.*

His Lordship named the following as the Committee:—
Rev. Dr. Patton, Rev. R. V. Rogers, Rev. Dr. Beaven,
Hon. J. H. Cameron, Thos. Kirkpatrick, Judge Jarvis.

NOTICE TO MEMBERS.

Mr. ELLIS moved,

That in future, Circular Notices be forwarded to each Clergyman and Lay Delegate separately, at least one fortnight before the time of meeting of the Synod, and the place and time of such meetings be as far as possible particularly described, so as to economise as much as possible the time of those required to attend.—*Carried.*

CHURCH IN INDIA.

Mr. KIRKPATRICK moved, and the Hon. GEORGE BOULTON seconded, the following address to the Church in India:—

We, the Bishop, Clergy, and Laity of the United Church of England and Ireland, of the Diocese of Toronto, in Synod assembled, desire unitedly to convey to the Church in India the expression of the deep sympathy we feel on behalf of our Christian brethren, who, in the trials they have been called upon to endure, have been counted worthy to suffer in the cause of our common Lord and Master. We unite in assuring them of our continual remembrance of them at the Throne of Divine Grace in earnest prayer, not only for their speedy deliverance from their present afflictions, but that the trial of their faith might be formed unto praise and honour, and glory, at the appearing of Jesus Christ.

We desire to rejoice in the manifest evidence of the revival in our Church of the missionary spirit in which the first Apostles and Evangelists fulfilled the last command of their risen and ascended Lord, to go forth to all nations and preach the Gospel to every creature; and we derive fresh assurance from the evidence we have that such self-denying labour is receiving the sanction of the Great Head of the Church, in the evident fulfilment of the Divine promise—
“Lo, I am with you always, even to the end of the world.”

That the Divine Redeemer, who freely shed his precious blood for us, and who, as the Captain of our Salvation, was made perfect through suffering, may call forth new life to the

Church, from the blood of her martyred sons, and cause her present trials in the furnace of affliction, to refine and purify her, and strengthen her noble triumphs in the evangelization of the heathen, is the earnest prayer of the members of this branch of the Church. We desire to assure our brethren, that while we affectionately remember them in our prayers, and desiring to feel for and with them in this time of trial and affliction, it is our determination, to the utmost extent of our means, to aid practically in the promotion of the great cause of evangelizing the British Empire in India, and planting among its benighted races, the glorious banner of the Gospel of Christ, as the noblest monument by which Britain can perpetuate the remembrance of those triumphs of her arms, whereby so vast an empire has, under Divine Providence, been committed to her care.

Carried.

ALTERATION OF RULES.

The Hon. J. H. CAMERON moved, and the Hon. GEORGE BOULTON seconded,

That the seventh rule, regarding Committees, be altered, so as to make the notice of Business, given by the Executive Committee, a notice for the first day of meeting of the Synod.—*Carried.*

THE SERMON.

The Rev. J. T. M. BLACKMAN, LL.D., moved, and S. B. HARMAN seconded,

That the thanks of this House be tendered to Rev. F. L. Osler, M.A., for his useful and appropriate sermon preached before the Synod yesterday; and that the same be printed for the use of members and for circulation in the country generally.—*Carried.*

ADDRESS TO THE BISHOP OF HURON.

The Rev. STEPHEN LETT, LL.D., moved, and the Rev. Rural Dean PATTON, D.C.L., seconded,

That a committee be appointed to draw up an address to the Lord Bishop, Clergy, and Laity of the Diocese of Huron on the occasion of their being separated from us, by being constituted a new Diocese.—*Carried.*

The following committee were appointed by the Lord Bishop: The Venerable the Archdeacon of York, and the Rev. Rural Dean Fuller, D.C.L.

THE LATE CLERICAL SECRETARY.

The Rev. E. DENROCHE moved, and the Rev. Dr. BOSWELL seconded,

That this Synod would express its deep regret for the melancholy occasion of the absence of the late Clerical Secretary, the Rev. J. G. Geddes, from this meeting, and would acknowledge with gratitude the great ability and courtesy with which he discharged his onerous duties during its previous Sessions.—*Carried.*

THANKS TO THE LADIES OF TORONTO, AND TO THE RECTOR OF ST. GEORGE'S.

The Rev. Dr. PATTON moved, and the Rev. Dr. BLACKMAN seconded,

That the thanks of this Synod be respectfully tendered to those Ladies who so kindly and generously provided the lunch in the Orphans' Home; and also that thanks be tendered to the Rector and congregation of St. George's for the use of their parochial school-house for holding this Synod.—*Carried.*

AUTUMN SESSION.

In the absence of Dr. Lewis, the Rev. R. V. ROGERS moved, and the Rev. H. PATTON seconded,

That the Lord Bishop be respectfully requested to convene the next Synod at the city of Kingston.—*Carried.*

The Lord Bishop thereupon announced his intention of adjourning the Synod, to assemble in the city of Kingston in the coming autumn.

THANKS TO THE BISHOP.

The Rev. R. V. ROGERS moved, and the Hon. GEORGE BOULTON seconded,

That the thanks of this Synod be respectfully offered to the Lord Bishop, for his patient, judicious, and impartial conduct whilst presiding at its present Session.—*Carried.*

His Lordship then pronounced the Apostolic Benediction, and prorogued the Synod.

An Act

TO ENABLE THE MEMBERS OF THE UNITED CHURCH OF ENGLAND AND IRELAND, IN CANADA, TO MEET IN SYNOD.

Whereas doubts exist whether the members of the United Church of England and Ireland, in this Province, have the power of regulating the affairs of their Church, in matters relating to discipline, and necessary to order and good government, and it is just that such doubts should be removed, in order that they may be permitted to exercise the same rights of self-government that are enjoyed by other religious communities: therefore Her Majesty, by and with the advice and consent of the Legislative Council and Assembly of Canada, enacts as follows:

1. The Bishops, Clergy, and Laity, members of the United Church of England and Ireland, in this Province, may meet in their several Dioceses, which are now, or may be hereafter constituted in this Province, and in such manner and by such proceedings as they shall adopt, frame constitutions and make regulations for enforcing discipline in the Church, for the appointment, deposition, deprivation, or removal of any person bearing office therein, of whatever order or degree, any rights of the Crown to the contrary notwithstanding, and for the convenient and orderly management of the property, affairs, and interests of the Church in matters relating to, and affecting only, the said Church, and the officers and members thereof, and not in any manner interfering with the rights, privileges, or interests of other religious communities, or of any person or persons not being a member or

members of the said United Church of England and Ireland : provided always that such constitutions and regulations shall apply only to the Diocese or Dioceses adopting the same.

II. The Bishops, Clergy, and Laity, members of the United Church of England and Ireland, in this Province, may meet in General Assembly within this Province, by such Representatives as shall be determined and declared by them in their several Dioceses ; and in such General Assembly frame a Constitution and regulations for the general management and good government of the said Church in this Province : provided always, that nothing in this Act contained shall authorise the imposition of any rate or tax upon any person or persons whomsoever, whether belonging to the said Church or not, or the infliction of any punishment, fine, or penalty upon any person, other than his suspension or removal from any office in the said Church, or exclusion from the meetings or proceedings of the Diocesan or General Synods ; and provided also, nothing in the said Constitutions or regulations, or any of them, shall be contrary to any law or statute now or hereafter in force in this Province.

I hereby certify the above to be a true copy of the Bill passed by the Legislative Council and Legislative Assembly of Canada, in the Second Session of the Fifth Provincial Parliament, and reserved for the signification of her Majesty's pleasure thereon by His Excellency the Governor General, on Thursday, the nineteenth day of June, 1856, and subsequently assented to by proclamation in the *Canada Gazette*, bearing date the twenty-eighth day of May, 1857.

J. F. TAYLOR, *Clerk, Legislative Council.*

Declaration.

We, the Bishop, the Clergy, and 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 matters as shall appear necessary for the welfare of the Church in this Diocese, desire, in the first place, for 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 recognise 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 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 confine 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 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 school-houses.
 5. To provide for the division of the Diocese into Parishes, with regulations for future sub-divisions.
 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 modification 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 Church 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.

JOHN TORONTO.

Attested by { J. GAMBLE GEDDES, *Clerical Secretary.*
 { JAMES BOVELL, *Lay Secretary.*

The Canons
AND
Constitution of the Synod.

1. The Synod shall consist of the Bishop of the Diocese ; of the Clergy of the same licensed to the cure of souls, or holding office in any College or School under the jurisdiction of the Bishop, and not under ecclesiastical censure ; and of Lay Representatives to be elected as hereinafter provided.

2. The Lay Representatives shall be male Communicants of at least one year's standing, of the full age of twenty-one years, and shall be elected annually at the Easter Meetings, held by each Minister having a separate cure of souls ; or at any meeting specially called by the Incumbent for that purpose. And all laymen within the cure, of twenty-one years of age or upwards, who shall have declared themselves, in writing, in a book to be provided for such purpose by the parish, to be "Members of the United Church of England and Ireland, and to belong to no other religious denomination," shall have the right of voting at the election.

3. The Minister himself, if present, shall preside at the election : and in his absence the Curate or Assistant Minister, or a Chairman elected by a majority of those present.

4. The number of representatives to be elected within any cure shall be one or more, not exceeding three in number.

5. Each representative shall receive from the Minister or chairman of the meeting a certificate of his election, signed by the person presiding at the election ; and shall continue in office until his successor is appointed.

6. That whereas it is desirable that all due care and caution shall be taken to insure the due election of the Lay Delegates, by properly constituted Parishes or Congregations,

Be it enacted,—That all Lay Delegates shall, each one before taking his seat in Synod, produce to and deposit with the Lay Secretary, or such other officer of the Synod, appointed to receive the same, a certificate of his election in the following

FORM,

To be signed by the Chairman of the Meeting.

THIS IS TO CERTIFY, that at a meeting held this day for the purpose of electing Delegates to represent this Cure or Parish in Synod, being the Parish of _____

Communicant of above one year's standing, and of the full age of twenty-one years, was elected by the Laymen within this Cure, who have the right to vote at such election, by virtue of their having in accordance with the 2nd clause of the Articles of the Constitution of this Diocese declared themselves, in writing, in the book kept for that purpose, "to be members of the United Church of England and Ireland, and to belong to no other denomination." (Signed.)

And such certificate shall be considered, and taken as sufficient proof of the election—but without such certificate, the Delegate presenting himself shall be required before taking his seat, to afford sufficient proof that the requirements of the Synod have been fully complied with in his election.

7. If a vacancy should occur in the number of representatives, the Minister shall proceed to hold a new election with as little delay as possible, after due notice.

8. Clergymen who have been members of the Synod, but have become superannuated in consequence of age or infirmity, may continue to attend the meetings of the Synod, and vote thereat.

9. The Bishop shall appoint the time and place of meeting, and adjourn, prorogue, or dissolve the Synod, as may appear most for the welfare of the Diocese.

10. When the Bishop is not present, he shall appoint his Deputy, being a Dignitary or senior Clergyman of the Diocese, to preside in his place; and upon a vacancy in the See, the senior Archdeacon, or in his absence the Archdeacon next in order of seniority, or in the absence of an Archdeacon, the senior Rural Dean, shall within one week from the occurrence of such vacancy summon a meeting of the Clergy and Lay Representatives, to be held at the expiration of twenty days from the date at which such meeting shall be summoned, to elect a successor to the See, in cases where provision for the sustentation of the Bishop has been made and accepted by the Governor-General of the Province, or person administering the government thereof: and when no such provision has been made, then so soon after such provision shall have been made and accepted.

11. A quorum of the Synod shall consist of not less than one-fourth of the whole number of both Clergy and Lay Representatives respectively.

12. There shall be two Secretaries, one from the Clergy, the other from the Laity, who shall keep regular minutes of all proceedings of the Synod, shall record them in a book provided for that purpose, shall preserve all papers, memorials, and other documents, shall attest the public acts of the Synod, and shall deliver all records and documents to their successors; the same to have power to appoint an assistant Secretary.

13. There shall be a Treasurer of the Synod, who shall receive and disburse all moneys collected and paid under its authority; and two Auditors, who shall annually inspect and report on the condition of the accounts.

14. The expenses of the Synod shall be provided for by assessment upon the different parishes, by a Committee appointed for the purpose.

15. No act or resolution of the Synod shall be valid without the concurrence of the Bishop, and of the majority both of the Clergy and of the Laity present and voting at the

meeting; but when such act or resolution shall be objected to by either of the three estates, a vote shall be taken thereon by separate chambers; and if difference still subsists when such vote is so taken, then the subject under consideration shall stand over for further consideration to the ensuing Synod.

16. Any proposition for an alteration of the constitution, regulations, rules of order, or canons, shall be introduced in writing, and considered at the meeting at which it is introduced; and if approved by a majority, shall lie over to the next meeting of the Synod, and if again approved by a majority, consisting of two-thirds of both Clergy and Laity, it shall be adopted.

ORDER OF PROCEEDINGS.

1. The first meeting of the Synod in each Session shall be preceded by public morning prayer and the Holy Communion, accompanied by a sermon; and the collection at the offertory shall be devoted to missionary or other purposes, at the direction of the Synod. Public morning and evening prayer shall likewise be held on every day of the Synod.

2. The business of every day shall be preceded by special prayer for the divine guidance and blessing, according to a form authorised by the Bishop.

3. After this prayer, the Clerical Secretary shall call over the roll of the Clergy, to be furnished by the Bishop, and mark the names of those in attendance; and the Lay Secretary shall call over the names of the several parishes; when the certificates of the representatives, having been presented, shall be examined by the Secretary and a committee of two to be appointed for that purpose; and, where found satisfactory, the names shall be recorded and read by the Secretary.

4. The election of new Secretaries shall then be made by the Clergy and Laity respectively, and a Treasurer and two Auditors shall be appointed; all of which officers shall hold their respective offices until their successors shall be appointed.

5. After this, on the first day, and on all other days after prayers, the order of business shall be as follows :

(1.) Reading, correcting, and approving the Minutes of the previous meeting.

(2.) Appointing Committees.

(3.) Presenting, reading, and referring Memorials and Petitions.

(4.) Presenting Reports of Committees, and of the Treasurer and the Auditors.

(5.) Giving notice of motions.

(6.) Taking up unfinished business.

(7.) Consideration of motions.

6. An address from the Bishop shall be in order at any time.

RULES FOR THE PRESERVATION OF ORDER.

1. When the Bishop or other person presiding has taken the chair, no member shall continue standing.

2. When any member is about to speak, for the information of the Synod, he shall rise and address himself to the Chair.

3. No motion or amendment shall be considered as before the Synod (excepting such as may be proposed by the Bishop or Committees) unless seconded, and (when required) reduced to writing. To prevent surprise, no motion, except in course, shall be considered till the succeeding day of meeting.

4. No member shall speak more than twice on the same question, without asking and receiving permission from the Chair.

5. When a question is under consideration, no other motion shall be received; unless to adjourn, to lay it on the table, to postpone it to a certain time, to postpone it indefinitely, to com-

mit it, to amend it, or to divide on it; and motions for any of these purposes shall have precedence in the order here named.

6. Motions to adjourn or to lay on the table shall be decided without debate.

7. When a motion has been read to the Synod by the Secretary, it cannot be withdrawn by the mover without the consent of the Chair.

8. Each member shall have the right to require, at any period of the debate, that a question in discussion be read for his information.

9. A member called to order while speaking shall sit down, unless permitted to explain.

10. All questions of order shall be decided by the Chair.

11. All amendments to a motion shall be considered in the order in which they are moved.

12. When a proposed amendment is under consideration, a motion to amend the same may be made; but no after amendment to such second amendment shall be in order; yet a substitute to the whole matter may be proposed and received, provided it deals directly with the subject in hand.

13. All amendments to any question or amendment shall be decided on before the question or motion on which they arise is proposed for decision.

14. Whilst any question is being put from the Chair, the members shall continue in their seats, and shall not hold any private discourse; and when a motion is so put, no member shall retire until such motion is disposed of.

15. When a division takes place, the votes of the Clergy and Laity shall be taken separately, if required by the Bishop or four members of each of the respective orders;

and the Lay Representatives shall in all such cases vote by parishes.

16. In voting, those who vote in the affirmative shall first rise, and then those who vote in the negative.

17. A question being once determined, shall not again be drawn into discussion in the same session, without the special sanction of the Bishop.

18. No protest or dissent shall be entered on the minutes of the proceedings; but, when required by any one member, the number of affirmative and negative votes shall be recorded.

19. When the Synod is about to rise, every member shall keep his seat until the Bishop, or other person presiding, has left the Chair.

RULES REGARDING COMMITTEES.

1. All Committees shall be named by the Chair, unless otherwise ordered.

2. The reports of Committees shall be in writing, signed by the Chairman, and shall be received in course, unless a motion be made for their recommittal.

3. The Chairman of the Committee, or some member deputed by him, shall explain to the Synod the bearing of any portion of the report, if requested by any member of the Synod.

4. That inasmuch as it would facilitate the despatch of business, and to ensure a more effectual consideration of all matters to be discussed at the meeting of Synod, there shall be an Executive Committee, to be nominated and presided over by the Right Rev. the Bishop, and to consist of twenty-six members, thirteen chosen from among the Clergy, and thirteen from among the Lay Representatives of the Synod;

the election to be, as in the case of other Committees, for a period extending from one Synod to the opening of the next.

5. That it shall be the duty of the Executive Committee to prepare in due form all such matters as the Bishop, or any members of the Synod, clerical or lay, may desire to have brought before the Synod, and to issue a circular under the Bishop's direction, stating the nature of the business for the ensuing Synod, and the order in which such business will be discussed.

6. That the business to be submitted to the Synod be sent to the Executive Committee two months before the meeting of Synod; and a circular, containing a statement of the business to be submitted be forwarded to each Clergyman and parish, one month before the meeting of Synod. And that the business introduced and prepared by the Executive Committee be a notice for the first day of the Synod.

7. That in order to expedite the business of the Synod, it is required for the future that the Clerks of the several Vestries in this Diocese send to the Lay Secretary of the Synod, within six days after their election, the names of the Lay Delegates elected at the Vestry Meetings during Easter week; and that the Lay Secretary of this Synod do attend, at the place where the Synod is to meet, at nine o'clock of the first day of meeting, to record the names of said Lay Delegates.

Canon

FOR THE ERECTION AND DIVISION OF PARISHES, AND SETTLEMENT OF THEIR BOUNDARIES.

Whereas it is expedient that defined local bounds be

appro
and th
said P
4. V
or any
distinct

The 5th and 6th Canons were accidentally omitted.

V. ELECTION OF BISHOP.

That in the election of a Bishop to a vacant See, or to a new See, the Clergy and Laity shall vote separately by ballot; the Clergy by individuals, and the Laity by parishes. A majority of votes in each order shall determine the choice, provided that two-thirds of the Clergy entitled to vote be present, and two-thirds of all the parishes entitled to vote be represented; otherwise two-thirds of the votes of each order shall be necessary to determine the choice.

VI. SUBDIVISION OF A DIOCESE.

1. In the event of the subdivision of any Diocese, the portion intended to form the new Diocese shall be bound in all their public proceedings by the Constitution of the Diocese of which they formed a part, until the said new Diocese shall be fully organized by the election and consecration of the Bishop.

2. Any Clergyman elected a Bishop, and holding at the time of such election any preferment or benefice, shall resign such preferment or benefice prior to his consecration.

approved and decreed, shall be what is to be a Parish, and that the Incumbent thereof be entitled the "Rector of said Parish."

4. When any of the Parishioners residing in any Parish or any adjoining Parishes, shall desire to have a new and distinct Parish erected, the said Parishioners shall present

[Faint, illegible text from the reverse side of the page is visible through the paper.]

**... AND DIVISION OF PARISHES,
AND SETTLEMENT OF THEIR BOUNDARIES.**

Whereas it is expedient that defined local bounds be

a
D
su

R
in

O
ju
enc
t
arr
and
side
ther
shal
2.
by su
to iss
Repr
said
tigate
their
shoul
so arr
of the
Tha
fined,
the spa
and tha
approve
and tha
said Pa
4. W
or any a
distinct

assigned to each settled cure, duly organized within this Diocese, and also that provision be made for the division and sub-division of existing Parishes.

Be it therefore enacted, by the authority of the Right Rev. the Lord Bishop, the Clergy, and the Lay Delegates, in solemn Synod assembled :

1. That the Clergymen and Churchwardens of each settled Cure, now established, do within six months after the adjournment of this Synod, from time to time, hold a conference or conferences with the Clergymen and Churchwardens of the adjacent Parishes or Cures, and by mutual agreement arrange and define the boundaries of their adjacent parishes, and to report the same to the Lord Bishop for his consideration, and should his Lordship approve of the same, then the boundaries so arranged, approved, and declared, shall be the boundaries of the Parishes or Cures aforesaid.

2. That in cases where the boundaries can not be arranged by such mutual agreement, then that the Bishop be requested to issue a commission to two Clergymen, and to one Lay Representative, none of whom shall be locally connected with said parish or cure, directing and authorising them to investigate the merits of the case, and to decide thereon and report their decision to the Lord Bishop for his consideration, and should his Lordship approve of the same, then the boundaries so arranged, approved and declared, shall be the boundaries of the Parishes or Cures aforesaid.

That the boundaries of a Parish or Cure being once defined, approved and declared, may not be disturbed within the space of five years, except in the case of new Parishes, and that every Cure whose boundaries have been so defined, approved and declared, shall be and is to be a "Parish," and that the Incumbent thereof be entitled the "Rector of said Parish."

4. When any of the Parishioners residing in any Parish or any adjoining Parishes, shall desire to have a new and distinct Parish erected, the said Parishioners shall present

a memorial to the Lord Bishop, stating fully the reasons moving them thereto, also the proposed boundaries of the contemplated new Parish, and whether the Rector or Rectors of the Parish or Parishes aforesaid be a consenting party, and when the Bishop of the Diocese shall be satisfied that the Provisions of XVII section of the Church Temporalities Act* have been complied with, or that the means for the worship of God have been provided, that then his Lordship shall declare said portion of the Parish to be a new Parish. In cases where the Rector of the existing Parish or Parishes withholds his or their consent from the preliminary memorial, that he be required to state his reasons in writing, within one month, to the Lord Bishop, who is to decide on their validity.

5. That the boundaries of every Parish erected under the authority of this Canon, be entered and registered in a book to be kept by the Secretaries of the Synod for that purpose, and that a copy thereof be furnished to any person applying, on payment of a fee of one shilling.

Canon

ON THE CONSTITUTION OF VESTRIES FOR FREE CHURCHES.

Whereas there are many churches in the country, in which, by reason of there being no pews or sittings held by

* XVII. And be it further enacted by the authority aforesaid, That in the event of any person or persons, bodies politic or corporate, desiring to erect and found a Church or Churches, and to endow the same with a sufficiency for the maintenance of such Church and of Divine Service therein, according to the rites of the said Church of England and Ireland, it shall and may be lawful for him, or them, to do so, upon procuring the license of the Bishop, under his hand and seal, for that purpose; and thereupon, after the erection of a suitable Church, and the appropriation by the founder thereof, of such Church so erected, and of lands and hereditaments, or other property, adequate to the maintenance thereof, and of an Incumbent, and adequate to the usual and ordinary charges attendant upon such Church, such provision being made to the satisfaction of the Bishop, such Founder, his Heir and Assigns, being members of the said Church of England, or such body politic or corporate, as the case may be, shall have the right of presentation to such Church, as an advowson in fee presentative, according to the Rules and Canons of the said United Church of England and Ireland.

the members of the congregation thereof, no vestry can be legally formed for the direction of said churches, the management of their property, or other necessary matters; and whereas by the act of Victoria, entitled, "An Act to enable the members of the United Church of England and Ireland, in Canada, to meet in Synod," authority is given to the Bishops, Clergy and Laity, members of the said United Church of England and Ireland, meeting in Synod, to "frame constitutions and make regulations * * * for the convenient and orderly management of the property, affairs and interests of the Church: Be it enacted that in all such churches in this Diocese where by reason of the seats being free no vestry can be formed, the members of the congregation of each said church shall have power and authority to constitute and form a vestry. And such vestry shall consist of such members, being of the full age of twenty-one years, as shall declare themselves in writing, in a book to be procured for that purpose by the congregation, to be members of the United Church of England and Ireland and habitually attending worship in such Church. And being so formed and constituted, such vestry shall have the same power and authority, and do and perform such matters and things as are possessed and done by vestries formed of holders of pews or sittings in other churches.

Provided always, that such vestry shall have no power or authority to interfere with, alter or change any right, rule or custom existing in such church by virtue of any gift, endowment or regulation of the Bishop of the Diocese, or right or interest unreserved by him. Such right, rule, custom or reserved right or interest being set forth and recorded, either in a deed of gift or endowment, or by order of the Bishop in the book hereinbefore directed to be provided for the enrolment of the members of the vestry. And which record shall be duly authenticated by the then incumbent of such church, and by the first (not less than three) members of the congregation then enrolling their names.

Singleness of Purpose in the Christian Ministry Essential
to Ministerial Success.

A SERMON,

PREACHED BY COMMAND OF THE LORD BISHOP OF THE DIOCESE, IN
ST. JAMES' CATHEDRAL, TORONTO,

ON WEDNESDAY, 10TH JUNE, 1858,

BEFORE THE CLERGY AND LAY-DELEGATES OF THE DIOCESE
IN SYNOD ASSEMBLED.

BY THE

REV. F. L. OSLER, M.A.,

Rector of Ancaster cum Dundas, and Rural Dean of the Simcoe R. Deanery.

THIS ONE THING I DO.—*Philippians, c. iii., part of 13th v.*

GOD, in mercy to the slowness of our comprehension in spiritual things, has given us in the Holy Scriptures not only precept upon precept to point out to us the way in which we should go, but also examples for our imitation. I have given you an example, said our blessed Lord, that "ye should do as I have done unto you," * and St. Peter, referring to the passive endurance of suffering which the Christian is sometimes required to bear, directs us to the Saviour, and adds Christ also suffered for us, leaving us an example that we might follow His steps. † All, therefore, who are admitted into the fellowship of Christ's religion, must not only look to Him for Salvation, but also follow the example which He hath set before us.

* John, xiii., 15.

† I. Peter, ii., 21.

To point out and to enforce these great practical duties is the especial work of the Christian Minister; and he, more than any other man, is required to take heed to his ways, to have always printed in his remembrance how great a treasure is committed to his charge; and as he considers his awful responsibilities, the strict and solemn account he must one day give at the judgment seat of Christ, it cannot be but that, like St. Paul, at times he feels "Who is sufficient for these things," but that like that great apostle, he may look up and say, our sufficiency is of God; and following him as he followed Christ, learn from his example how to make full proof of his Ministry. St. Paul was a man of like passions with ourselves, and as such subject to the same temptations, trials and difficulties, yet from the time God called him by His Grace to be the faithful preacher of His Gospel, to the period when willingly he sealed the truth of his Ministry with his blood, without wavering, without looking back, he persevered unto the end, and the principle on which he acted, so worthy of our imitation, is set forth in the words of our text, "*This one thing I do.*"

My Rev. brethren, 'tis no light occasion has called us here; we meet to take counsel together, to deliberate on the affairs of God's Church; and it may well demand our most serious consideration how all things may be ordered upon the best and surest foundation; for we are planting that Church in a right noble country, and generations yet unborn will be affected by the course of action which we pursue. Under such circumstances, the preacher may well be excused from delivering a learned dissertation, a discourse merely pleasing to the intellectual faculties: his duty is rather to seek to stir up your pure minds by way of remembrance; and in setting before you the example of St. Paul, also humbly seek himself to obtain some portion of the Spirit manifested in the words of the text, and pray to be enabled like the great apostle to say, "*This one thing I do.*"

First—The first obvious deduction from these words is,

that singleness of purpose in the Christian Ministry is essential to Ministerial success. It is found in temporal things that when the mind is concentrated on one object, determined to acquire it at any cost, that the thing sought for is commonly obtained—difficulties, dangers, and obstacles are grappled with and mastered, or lightly esteemed in comparison with the acquisition of the object on which the mind is set. I know not how you feel, my reverend brethren, in reading or hearing of the noble deeds performed by our gallant soldiers and sailors in the East, whose actions show that the great work they have in hand engrosses almost their every thought, but the preacher often feels humbled to the dust when comparing his feeble efforts with theirs. And yet what a work is ours, who are admitted to the sacred priesthood. We were solemnly admonished and reminded “to how high a dignity, and to how weighty a charge we were called, to be messengers, watchmen, and stewards of the Lord; to teach, to premonish, to feed, and to provide for the Lord’s family; to seek for Christ’s sheep that are dispersed abroad, and for His children who are in the midst of this naughty world, that they may be saved through Christ for ever; to see that we never cease our labour, our care and diligence, until we have done all that lieth in us to bring all committed to our charge to that agreement in faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among us either for error in religion or viciousness in life.”

What a work is here!—the temporal destinies of nations are indirectly affected by our Ministry, but our care is greater than for them; our business is for, and with the immortal soul, that never dying breath of God in man which, proceeding from Him, is only happy when in union with Him; and yet fallen from its high original must be for ever miserable unless brought back to Him who made it; and thus St. Paul, speaking of himself and of every lawfully called Minister of God says, “Now then we are ambassadors for

Christ as though God did beseech you by us; we pray you in Christ's stead be ye reconciled to God." * Our work is to win souls to Christ, to tell to guilty fallen man, in the words of the Prophet, "Oh Israel, thou hast destroyed thyself, but in God there is help," to point to Jesus as the sinner's refuge and the sinner's hope; amidst the polished, sensual Corinthians, the apostle determined "to know nothing save Jesus Christ and Him crucified;" to the learned Athenians he preached "Jesus and the resurrection." Would we save our own souls, and the souls of those who hear us, we must follow the example St. Paul, and in our preaching and in our private ministrations remember that Christ is the only way, truth, and life for perishing sinners.

But whilst the Scriptures declare unto us that it pleased God by the foolishness of preaching to save those that believe, that is only one part of our duty, in order to induce those who most need instruction to come to the house of God, it is necessary that the Christian Minister visit those committed to his charge in their homes. In the affecting parting of St. Paul with the elders of the Church of Ephesus, † he reminds them that "he had taught them publicly, and and from house to house." There is much truth in the adage, "A house-going minister makes a church-going people." The Minister seen only in the pulpit is looked upon by many as merely performing his stated duty, and it is impossible that he can know the varied wants, afflictions or trials of his people, nor will they feel towards him that love, reverence and trust which the clergyman, much with his people, experiences. Again, look we to the example of him whose words we have taken as our text: he preached instant in season and out of season; he testified from house to house; he became all things to all men, that he by God's Grace might save some; and he adds, "I was gentle amongst you as a nurse cherisheth her children." There

* 2 Cor., v., 20.

† Acts xx., 20.

is much in the very manner of performing our ministrations. We treat of solemn subjects, and our manner should shew that we feel them to be such. It is told of the celebrated Garrick, that when asked by a clergyman how it was that when he acted subjects and scenes which were known to be unreal, yet he rivetted the attention of his audience, whilst when he, the clergyman, was proclaiming what were acknowledged to be most important truths, he could not retain the attention of his hearers. Garrick's answer was: "I act as if I believed what I act to be true. You preach and pray as if the subject of your discourse was unreal or untrue." "Were I," said the actor, "to occupy your place, in the very manner of opening the Bible or Prayer Book I would do it as if I felt that I was about to perform the most important and solemn duty in which man could be engaged."

Speaking the truth in love was St. Paul's manner with the Ephesians. *Αληθεμοντες δε εν αγαπη*. The words comprehend no less conduct than spirit, and point out the holiness, the integrity and benevolence which should be characteristic of the Christian Minister. In love was man's redemption conceived, in love was it carried on, and in love will it be perfected. It is with love to the souls of men, with the earnest desire for their salvation, and with a holy resolution to spend and be spent in this great work, that with the blessing of God we may bring many to happiness and Heaven.

With such a work to perform, with such an object in view, *diligence, unwearied must be used*. The farmer may lawfully limit his attention to the cultivation of a certain portion of the land, the merchant to a certain amount or extent of business; but there is no such limit to the Minister's duty: he must, if he would follow the example of the apostle, and adopt the words of my text as his own, "*This one thing I do,*" devote his whole energies, his first thoughts, to the fulfilment of his trust, as St. Paul charged his beloved son in the faith, "Give thyself wholly to it." It is an awful, solemn, and yet right noble charge. God delegating to man

the message of reconciliation to his fellow man ; and whilst he feels his weakness and insufficiency, that he has this treasure in an earthen vessel, it is his privilege and happiness to know and say, "I can do all things through Christ who strengtheneth me ;" and my reverend brethren, this strength we need continually to be renewed. Our work is beyond angels' work, and can only be accomplished by our receiving continual supplies of grace and strength from on high ; and, as the Prophet Zachariah * saw in a vision, the golden oil, flowing through the golden pipes, from the living olive trees into the golden candlesticks, thus supplying from a living fountain the perpetual supply for the light of God's Church ; so still from the living Fountain, Christ Jesus, through the Holy Spirit, the perpetual supply of God's Grace is offered to every faithful Minister. Onward ! is his motto, till he finishes his course, and reaches his home ; but whilst on his course, to obtain the necessary strength and aid, prayer should be as his breath : he cannot live without it ; we need to watch unto prayer, if to the end we would persevere, and in the great work to say, "*This one thing I do.*"

Thus acting, we might be inclined to suppose that our message would at all times be gladly received ; but no. The natural heart is enmity against God, and Satan will not lose his captives without a struggle. *Difficulties must and will be encountered.* When God was about to send forth St. Paul on his errand of mercy, He told Ananias, "I will shew him how great things he shall suffer for My name's sake ;" and it was testified to the same apostle, by the Holy Ghost, that in every city bonds and afflictions awaited him. Yet *he* persevered ; the head suffered, the members therefore cannot be exempt ; and we must not think it strange when difficulties present themselves, and these difficulties will vary according to the varying circumstances in which we may be placed. A very great one is the extent of charge

* iv. c., 12 v.

committed to the individual clergyman. This must of necessity be the case in a new country, and it will cause many an anxious thought as to how Christ's sheep, which are widely scattered, and which he is solemnly charged to gather into the fold, may be most effectually reached; it will seem to him that his utmost exertions do little more than make darkness visible, and often when wearied by his labours, and his conscience testifies that he has exerted himself to the utmost, he is met with the complaint of one or more that they have been neglected. Again, it is a sore trial, a great difficulty, to feel and know that there are duties which ought to be performed, but which he is physically unable to accomplish; that there are false teachers, whose name is legion, continually striving to lead astray his flock, urging for the accomplishment of their purpose the spurious liberality of the day, that it matters little to what Church, as they term it, the individual belongs; that many of his people, dwelling amongst those hostile to the Church, and far from her public ministrations, are tempted to become lukewarm, and the children to grow up with the sad feeling, that the Church of the living God is only as a sect amongst sects, that Christ's sheep are scattered, the wolf is destroying them, and that he is unable in many cases to render effectual aid. Oh, how trifling are bodily labours and privations compared with the feeling which frequently arises of our inability to do all that is required at our hands.

To this must often be added pecuniary difficulties. It is a very plain command, that they who preach the Gospel should live of the Gospel; but many, by their conduct, seem to change the word *live* into *starve*. Their Minister, because he strives to owe no man any thing, and make, as becomes his sacred calling, a respectable appearance, is considered as not requiring what is justly his due; and men calling themselves Christians, who would not think of defrauding the labourer of his hire, yet think it no sin to defraud their Minister, or make the payment to him when every other claim is satis-

fied. My reverend brethren, are there not many present who have felt this difficulty, and whilst endeavouring to concentrate the mind on heavenly things, and considering how best to make full proof of his Ministry, the idea would force itself of pecuniary difficulty, and the wants of those dear to him drag his thoughts down from heaven to earth? Again, there is the knowledge that life is fast passing away, eternity is near, sinners are dying, and the heart-searching question must often be put, "Have any of my flock, who I might have warned and did not warn, passed without the knowledge of Christ into the unseen world?" And when committing to the grave the remains of a departed brother or sister, the thought will rightly obtrude itself, "Has the departed gone before his God fitted for that awful presence? and if not, am I free from blood guiltyness?"

Once more turn we to the lambs of Christ's flock; by baptism regenerated and grafted into Christ's body, the Church—the hope of the Church—yet as they grow up exposed to temptations, the manifold allurements of the world, the flesh, and the devil, the Minister's heart yearns over them that they may grow in grace as they grow in stature. Yet how often do the very parents by precept and example counteract the means used for their good; or when they stand before the Bishop to renew the solemn vow and covenant made in their name at their baptism, how many of whom the Minister hoped might be his crown and joy at the last day, after a time forget their vows, and turn back to the world; and their teacher with sorrow goes to his God with the words of the Prophet, "Lord, who hath believed our report?"

In adopting and seeking to carry out the words of text there is not only difficulty but individual danger. "Take heed to thyself," was the charge of St. Paul to his beloved son in the faith. "I keep under my body and bring it into subjection," saith the same apostle, "lest by any means when I have preached to others I myself be a castaway." "Son of man," said God to the Prophet Ezekiel, "When I say to the

wicked man, thou shall surely die, and thou givest him not warning, nor speakest to warn the wicked man from his wicked way to save his life, the same wicked man shall die in his iniquity, but his soul will be required at thine hand." My reverend brethren, there is great danger, lest our very familiarity with holy things should cause us to treat them as common things; to wit, our reading the Scriptures more as to how we shall derive instruction for others, than obtain spiritual food for own souls; there is danger lest whilst we go through our duties punctually, and, so far as man can discern, devoutly, yet have the heart not right with God. "They made me keeper of the vineyard, but my own vineyard have I not kept," is the sorrowful language of the wise man. * It is a fearful thing to contemplate that one may be the guide of others to heaven's gates, and be himself shut out. As leaders of the Lord's hosts, against us will be directed the most powerful shafts of the evil one, for he well knows that if he can subdue or turn aside the leaders, it will be comparatively easy to make prey of the flock.

The work in which we are engaged is such as to demand our whole energies; and when tempted to turn aside by any object whose tendency is to divert us from it, our principle should be like that of Nehemiah, who, when invited by the officers of the King of Persia to an interview with them, answered, "I am doing a great work, so that I cannot come down: why should the work cease while I leave it and come down to you?"

There are then duties most arduous to be performed, difficulties not easily to be grappled with, and dangers to which our own souls and the souls of those committed to our care are exposed, and in the solemn charge addressed to us at our ordination we are warned: "And if it shall happen the same Church, or any member thereof to take any hurt or

* Sol. songs, i. 16.

hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue."

And shall these things cause us to be dismayed and cast down, or shrink from and faint under our responsibilities? No! no! the very obstacles should but the more nerve us to exertion. As the mind of a worthy commander will rise to the difficulty, and the spirit of the brave soldier or sailor, meeting with dangers, thinks only how most speedily they may be mastered; so the soldier of the cross—the leader of the Lord's hosts—knowing his true position, his difficulties, and his dangers, his spirit too may rise to the emergency; he looks round and perhaps thinks how shall I obtain the mastery over all these? he looks up, pleads the promise, "As thy day so thy strength shall be," and finds the strength of the Almighty made perfect in his weakness; and like St. Paul presses on in the path of duty with the fixed determination, "*This one thing I do.*"

For consider how great is the encouragement. We go forth as the rightly-commissioned leaders in the Church of the living God, and this is no small matter. "As the Father hath sent me so send I you," said the Saviour; and unless we are prepared to admit that the authority which, after the call by the Holy Spirit, sends us forth, commenced with those who had of themselves no such authority, and consequently could not confer upon others that which of themselves they did not lawfully possess, I do not see how the principle of what is commonly termed Apostolic Succession can be denied: it may be sneered at, it may be abused, but not readily controverted. It is evident (says the preface to the Ordination of Deacons) unto all men diligently reading the Holy Scriptures, and ancient authors, that from the apostles' times there have been three orders of ministers in Christ's Church, Bishop, Priests and Deacons. Can a Christian Church be pointed out amongst those not affected by the reformation in any part of the world, however it may err

in other matters, which is not episcopal? One of the most talented and popular Presbyterian Ministers of the present day in his sermon on the defence of the Church of Scotland, rests his authority to preach the Gospel on the Apostolical Succession, though he derives that succession through Presbyters; whilst a more talented Baptist Preacher, the Rev. R. R. Hall, acknowledges that Episcopal Church Government was known during the life time of John. On this head I need not enlarge; those who addressed you on former occasions like the present have done so; but in the words of a living Prelate, "On the broad basis of ecclesiastical history and direct Scriptural authority we rest our title to the character of an Apostolic Ministry."

But let it not be supposed that our entire trust is in this; the privilege is ours, that we may shew forth the praise and glory of our Lord: without this, our Apostolic Ministry will only bring increased condemnation, for God is a jealous God, and will not give His glory to another. The Jews were God's peculiar people; but when they rested merely on this outward privilege, saying, "The temple of the Lord are we," whilst in heart and practice they followed idols. He said, "Ephraim is joined to his idols, let him alone." Or the Ark of God for which he was so jealous, that when unhallowed hands merely touched it many perished, yet when in their distress the Israelites took it to the camp, and said "this same shall save us out of the hands of our enemies," giving to the Ark the glory, and ascribing to it the power which belonged to God alone; then He gave that Ark into the hands of the Philistines. These things are written for our instruction; we are members and Ministers of an Apostolic Church, as such we may claim and expect to receive blessing and strength from the God of our Salvation; but let us ever remember, that our high office is to set forth Christ and Him crucified as the only way, truth, and life for perishing sinners.

Another source of encouragement is, that more than any

other of Christians, the Church of England honours and puts prominently forward the Bible; her services all rest upon the Scriptures, and a large portion of God's word must always be read whenever Divine Service is performed; and thus, when in the last century a deadness in religion prevailed throughout Great Britain, it was in the Church of England and in her universities that the minds of men were awakened to the realities of God's service; there was a time of deadness, but it was said destroy her not, for a blessing is in her. And again, when about 1832, a systematic attack was made by her enemies, and a leading statesman, who still lives, insinuated in the House of Commons that the downfall of the Church of England was at hand, and warned the Bishops to "put their house in order," then "did God make bare His arm," and raised up so many defenders, so poured out of His Spirit upon the Clergy, that the enemies of the Church were confounded, and their wicked devices brought to naught.

Our work is mighty, but is not the Grace of God which is promised us almighty? Yet when our message is disregarded and our Master's neglected; when iniquity abounds; or when Satan, clothed as an angel of light, allures into error at times the most promising of our flock; when the young over whom we have watched and prayed wander into the seductive ways of worldly lusts and pleasures, and we have gone to our God weighed down with anxiety and distress, then hath not, my brethren, the Spirit of the Lord whispered, "Fear not, for I am with thee;" our very disappointments have caused us to realise more that the work is God's, and waiting upon Him, strength has been renewed, and returning to the work strong in the Lord and in the power of His might, with increased energy endeavoured to act out the words of my text, "*This one thing I do.*"

For what a motive is ours for exertion! The love of gold, of earthly power, possession or dominion suffices to induce thousands to endure every hardship and privation, and yet

if what is sought for is obtained it perishes in the using. The motive which influenced St. Paul was, "The love of Christ constraineth us."—*The love of Christ*: with that principle burning within him he pressed forward; that motive sufficed to cause the apostles to go from the presence of the Council rejoicing that they "were counted worthy to suffer shame for His name's sake;" that motive caused St. Paul joyfully to suffer the loss of all things, and counted them but dung and dross, that he might win Christ;" and that is the glorious motive by which we profess to be actuated—the love of Christ. Hath He redeemed us, called us with a holy calling, made us His ambassadors, given us of His Spirit? How can we then but tell of His goodness; how can we but seek that others may be partakers of His Grace, and proclaim that "faithful saying and worthy of all acceptation that Jesus Christ came into the world to save sinners?" And there is Hope! The charge is, "In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not which shall prosper this or that, or whether both shall prosper alike." When it shall prosper is not told us; but that it shall prosper. We may sow and others reap; or we may sow and not know of the blessed fruits until eternity shall reveal them; or we may see the pleasure of the Lord prosper in our hand; but if with the spirit of the apostle we go forth, there is a hope set before us of which we shall never be disappointed; and there is more than hope—a reward great and glorious is promised. "Henceforth," said St. Paul, "is laid up for me a Crown of Righteousness, which God the Righteous Judge shall give me in that day, and not to me only, but also to all men that love His appearing." Observe, it was not in this world that the saints of old looked for their full reward—their rest; and when tempted to be discouraged, we must bear in mind that when we cannot do all we would, there is a matter for cheering consideration in the gracious acceptance of David's intended service: "Thou didst well that it was in thine heart." The

willing mind is accepted by God. He whose example is set before us in the words of my text often met with opposition and hatred for his good will, and every species of opposition, yet could rejoice in the Lord, and even when the thorn in the flesh, the messenger of Satan, was permitted to buffet him, and he besought the Lord thrice that it might depart from him, so abundantly was the Grace and comfort of God bestowed in answer to his prayer, that "though the thorn in the flesh was not removed," he exclaimed, "most gladly will I glory in my tribulation, that the power of Christ may rest upon me." There is a reward of God's goodness even in this world. It is the Minister's privilege to be the friend of his people, and it is no small comfort to be enabled often to dry the mourner's tears, to allure those committed to his charge to happiness and to God, to tell of the wondrous love of Christ which passeth knowledge, to see members of his flock adorning the Gospel of the Lord and Saviour, to encourage the timid, to strengthen the feeble-minded, to say to the weak, be strong, and at times to have the blessing of those who are ready to perish rest upon him. But the faithful Minister's full reward is reserved for another world; then when the idle, careless, worldly-minded Minister, standing in His presence whose eyes are as a flame of fire, meets those who have perished through his negligence, or been led astray by his example; when the unvisited, unwarned, plead before their Judge, "No man cared for my soul;" when the faithless Minister thus stands before his Judge to render the account of his stewardship, who shall depict his shame or tell of his unutterable agony, as he listens to the mandate of the Omnipotent, "Cast ye the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth?" But on the right hand of the Judge stands the faithful Minister—taught the value of his own soul, he sought the salvation of the souls of his people, conscious of his manifold imperfections, yet knowing that God had promised to save even to the uttermost all who came unto Him through Christ;

he laboured that others might be partakers of that blessed knowledge ; and what will be his feelings when he beholds standing with him around the Throne, saved from sin and saved for ever, those who by his Ministry were gathered into the Redeemer's fold, trophies of the Saviour's blood, jewels in the Redeemer's crown, kings and priests to God for ever ? Then in the presence of the assembled universe, before all the glorious hosts of heaven, He that sitteth upon the throne will say, " Well done, good and faithful servant, enter thou into the joy of thy Lord."

In conclusion, let me add, that it was very far from my wish or desire to address you on this occasion. I have done so at the request of him who is indeed our much loved and venerated father in God ; and the preacher, not sitting in judgment upon his fellows, but deeply conscious of his own manifold short-comings, would earnestly pray that as a body in the exercise of our Ministry, the spirit of the apostle may be ours, and that we like him may from the heart say, "*This one thing I do*, forgetting the things that are behind and reaching forth unto those that are before, I press towards the mark for the prize of the high calling of God in Christ Jesus.