

**CIHM
Microfiche
Series
(Monographs)**

**ICMH
Collection de
microfiches
(monographies)**



Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques

© 1994

The copy filmed here has been reproduced thanks to the generosity of:

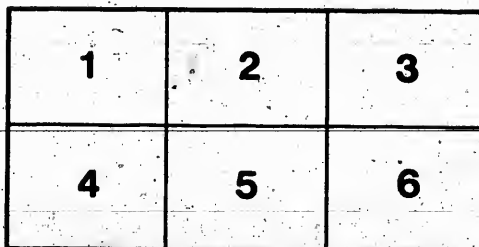
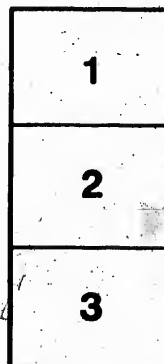
Anglican Church of Canada
General Synod Archives

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shall contain the symbol \rightarrow (meaning "CONTINUED"), or the symbol ∇ (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

Anglican Church of Canada
General Synod Archives

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

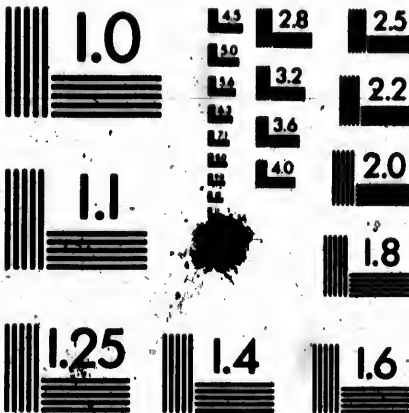
Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole \rightarrow signifie "A SUIVRE", le symbole ∇ signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.

MICROCOPY RESOLUTION TEST CHART

(ANSI and ISO TEST CHART No. 2)



APPLIED IMAGE Inc

1653 East Main Street
Rochester, New York 14609 USA
(716) 482-0300 - Phone
(716) 288-5989 - Fax

MM 52.4
E 54

THE ENGLISH CHURCH.

DIocese OF HURON

CONSTITUTIONAL

GOVERNMENT

—AND—

SYNOD LEGISLATION.

"Where no counsel is, the people fall; but in the multitude of Counsellors there is safety."—
SOLOMON.

ANGLICAN CHURCH OF CANADA

GENERAL SYNOD ARCHIVE

after 1870

m

de
be
th
di
up
su
de
m
lib
rip
te
an
ha
m
re
be

114 24
4

THE ENGLISH CHURCH.

DIOCESE OF HURON.

CONSTITUTIONAL GOVERNMENT
AND
SYNOD LEGISLATION.

"Where no counsel is, the people fall; but in the multitude of Counsellors there is safety."—SOLOMON.

Both in Church and State, great subjects tending to develop the blessings of Christian Civilization have been arraigned at the bar of public opinion, through the agency of the Press. The Printing Press is accredited with being the grand meteor light which flashed upon the moral horizon, dispelling the darkness of superstition, and inaugurating an era made resplendent by intellectual growth, and thereby securing to men the blessed heritage of freedom of thought, and liberty of expression. Hence the Press has been rightly designated, "The fear of tyrants; publicity, the terror of transgressors." By it, liberty is maintained and perpetuated, and through its living agency evils have been reformed, and the laws of justice and equity maintained in the various departments of civil and religious life. When unfettered, as it should always be, it is the foe of monopoly by maintaining the rights

of the weak against the strong, hurling its anathema against the unrighteous theory of "might being right." It is liable to pervert its power, but is checked by the public sentiment it creates and directs. Its influence upon the Church—which is an agency to develop the religious life, and inculcate the principles of moral law—is acknowledged by all Ecclesiastical bodies in the use of it. In truth, the Pulpit and the Press, when performing their proper functions, are the patrons of intellectual greatness and moral worth. These are the agencies which should move the world, and propel its inhabitants onward and upward to a higher realization of the ideal state, which constitutes a great humanity. Both are humanizing influences; each capable of rectifying the evils into which they may respectively fall, and concerning which they are their own mutual benefactors; the one should not look upon the other with a jealous eye. Hurl the "Press" into oblivion, and the Church would become the rendezvous of the oppressor, the despoiler of cherished liberties: destroy the Church, the teacher and upholder of moral duties, and the Press would become the most inhuman of all agencies. But it cannot be; as soon would the "Sun stand still upon Gibeon, and the moon in the valley of Ajalon." We now use the Press, as others have done, as a vehicle of thought, and to create a healthy public opinion as a remedial measure to remove evils in the Church, and to exorcise the spirit which arrays itself against the Constitutional rights of her members, and by which the active sympathy of her people is lapsing into indifference, or

driving them to other folds. Some may ask, Why not use a Church Paper? We reply that the Church Papers are the mere Shibboleths of a party, whilst we recognize in our advocacy of reform, no mere shibboleth of any section. We aim at measures, which, whilst respecting old land-marks, will accord with the recognized Constitutional character of the Episcopal Government of the Church, so that the Laity may be aroused to realize the moral responsibility resting upon them of actively engaging in Church legislation and Church work, thereby securing for themselves and for the Clergy, their respective rights: and that both Orders may work together in harmony and active accord for the Church's usefulness, in accomplishing "the work given her to do."

The state of the English Church in the Diocese of Huron, as well as in other Dioceses, has for some time painfully exercised the minds of her thoughtful members. When the Bishop officially states that there are no less than sixty thousand professed members within the limits of the Diocese without the Ministry, and is supported in the assertion by the governing body the Synod—the caviller must be silent, when means are used, and reasonable efforts are put forth to search out the cause. There has also been a falling off of contributions for the work of the Diocese, so much so, as to create a feeling of anxiety. Since 1873 there has been a downward tendency, so that in 1879 the deficiency is so marked, as to call into exercise a changed agency, at an additional cost of \$1,500 per year, with a view of replenishing the

Treasury: the result of which will ere long be determined. We believe

THE CAUSE

has been divined by the writer of several papers which have appeared from time to time in the secular Press, and who evinced a sagacity of mind to perceive the root of the evil which has so militated against the growth of the English Church, because of its being repugnant to the genius of Constitutional freedom; and on account of which, many of her sons and daughters have alienated themselves from her fold; whilst to strangers, she has presented an uninviting aspect. Her growth has become stunted, and she resembles the "scrub oak" more than the "giant of the forest;" she is but the shadow of what she ought to be, and might have been, had "the rulers in Israel" understood the genius of the Canadian character, and the value placed upon highly prized Constitutional principles. Perhaps the "rulers" understood, but the love of power, so congenial to poor humanity, "blinded their eyes, so that they could not see," and "closed their ears, so that they would not hear." The spirit of Ecclesiasticism, without the agency of Pentecost, is the same in every age, and declares itself by the enquiry, "Have any of the rulers believed on Him?" Every Church organization has its evils, and the chief danger of the Episcopal system, is the assumption of absolute power, "which in its full development would reduce both Clergy and Laity to the abject condition, where all power is concentrated in one poor mortal, and in which the several parts only perform their func-

tions in subordination to the supreme central will." (I. Hellmuth, 1862.) This system is the embodiment of the Romish Ecclesiastical polity; it is after the model of civil despotism, which proclaims the majesty of law within the domains of ignorance, and enforces it by the "galleys" of mental slavery. But Canadian genius is British, and like Britons, "Canadians never can be slaves."

The English Church in its government is a solemn protest against Ecclesiastical, as the Monarchy is against Civil, despotism. In the maintenance of law and order, she inspires her people by a recognized right of freedom as the inalienable heritage of her sons and daughters, and inculcates a sense of *individual* responsibility in the government of Church and State.

The English Church is emphatically, by her professed principles, an organized body *protesting* against absolute and despotic power; and those only will attempt to tamper with the freedom of her Constitutional laws, who resemble the poor maniac playing with his chains, and boasting of his freedom.

Constitutional liberty is the "Magna Charter" of every Clergyman and Layman in the English Church; and unless they are *degenerate children* they will maintain a heritage handed down to them by a noble and brave ancestry, who purchased religious freedom at the costly price of blood.

The part this generation has to play in the maintenance of so rich a blessing, is not martyrdom, but a *constant watchfulness*; when others have obtained the

victory, eternal watchfulness is the price of retaining the prize, and handing down the crown of liberty as an heirloom to future families. The conquests of a former age, impose a responsibility upon the present generation, to maintain intact the rights of those who are to come. The slightest attempt of interference with the Constitutional liberty of a Layman or Clergyman in the English Church, should be *loyally* resisted; each should be manly enough to declare, and honest enough to enforce the conviction,—“ I do not hide it, that I am jealous of anything and everything which would interfere with my privileges as a British subject, or my legitimate liberty as a Clergyman of the Reformed Church of England.”—(I. Hellmuth, 1862.)

Episcopal Absolutism is the root of the evil in the Church, from which proceed Sacerdotal pretensions, the base mimicry of a Romish Ritualistic pageant; or a total abnegation of religious responsibility, by substituting the counterfeit coin of “duty to the Church.” Whilst the one proclaims,—“ It is the voice of a God, and not of a man;” the other asserts, by indifference and unconcern,—“ There is no God.”

But does the storm-signal warn the mariner of the coming tempest in the Canadian branch of the English Church, or particularly in the “Evangelical” Diocese of Huron, by the heaving and dangerous swell of Episcopal Absolutism? Let us see. For the present we shall name a *trinity of propositions* laid before the Huron Synod of 1879, viz.:

1. Making it a penal offence to use the Printing Press in advocating measures of Church legislation.

2. Church dignitaries to hold their positions during Episcopal pleasure.

3. Clergymen to be dismissed with six months' pay, or at six months' notice.

We now ask our readers to consider prayerfully, and ponder with all seriousness, the words used by the present Bishop of Huron in 1862, and addressed to that excellent and wise prelate, Bishop Ford: no doubt he was strongly fortified in the use of them by a high sense of duty, and intense jealousy for the welfare of the Church he had espoused:—"When such power is attempted to be exercised in this Nineteenth Century by an English Colonial Bishop, is it not high time to check so dangerous an encroachment upon our liberties?"—(I. Hellmuth, 1862.)

The conflict then will be between "Episcopal Absolutism" and "Constitutional Principles," the latter having on its side the wisdom of Solomon, as set forth in our Scriptural motto,—“Where no counsel is, the people fall: but in the multitude of counsellors there is safety.”

This truth is not only declared in the sacred oracles, but it is asserted by every form of representative Government; it is the antipodes of the so-called “one man power,” or of despotism; it acknowledges the body corporate, the various members of which contribute their respective parts for the general good, and only as they are in a healthy state, will the representative mind be vigorous and clear. A healthy and sound mind in a diseased body is an anomaly; if it exists, it belongs to the inexplicable phenomena of

nature. As in the economy of body and mind, the head directs, so with respect to Government : but for the Government to be "wise and good," the vital fluid from the heart must supply the brain with healthy food ; the most vital part of the body, whether physical, moral or legislative, is the heart, not the head. Absolute power is Divine, belonging exclusively to God ; the Divine nature alone has within itself the comprehensive attributes of head, heart and body, or in other words, intellect, love and omnipotence. Man at his best estate has but the shadow ; God alone has the substance. If any man shines in the intellectual or moral arena of life, he does but resemble those opaque bodies in the planetary system, which serve as reflectors to transmit the effulgent rays of the Supreme and Divinely ordered central power, and by whose centripetal force they are preserved in their well-ordered courses. Wise and good government was illustrated by Him who personally manifested the Divine character, and who taught every child of man to "render to Cæsar the things which were Cæsar's, and to God the things which were God's." If we should be asked whether we are prepared to uphold Episcopal jurisdiction, we reply, most certainly ; not as being absolute, but in the maintenance of constitutional rights ; and in the same manner as truly loyal subjects, uphold monarchy in the State.

Self sufficient and lukewarm people object to making public anything that is amiss ; they would rather the Church should die from a latent internal disease, than that the evils should be made visible. Their

estimate of religious duty is in proportion to their estimate of the value of the Church. Like the Priest and the Levite, they "pass by on the other side," and leave the victim for the charity of some Samaritan.

We continually hear the "Evangelical" cry, as if it were the panacea for all the evils of Christendom; but oftentimes it resembles the Puritan piety of New England, whose Blue Books disclosed practices at variance with Evangelical liberty; and that under the spotless garb of truth, the Inquisition can arraign, judge and condemn without the semblance of justice. We do not echo the cry, for we have no more sympathy with "Evangelical" tyranny, than with the slavery induced by the assumption of Apostolic power and jurisdiction, without Apostolic authority and inspiration. Indeed, the former is the worse, for whilst boasting of liberty, it covers designing actions with the garb of truth. It uses liberty as a cloak for maliciousness. Probably some of our readers have had sufficient evidence of later date that New England tragedies, as convincing proof of this. We now come to the consideration of

EPISCOPAL ABSOLUTISM.

It is foreign to the construction of the machinery of government in the English Church. In its reformed character, the Anglican Church is interwoven with England's Constitution, and its legislation directed by the Statesmen, who are chosen as representatives of the nation. Whilst every Prelate is protected in his office by the law of the realm, he enjoys no immunity from its demands; and the same law protects every

Clergyman and every Layman in their respective positions. The Synod likewise, in the changed state of the Colonial Church, is invested with legislative powers in their entirety. The Synod is the Church's Parliament, and the free, unfettered exercise of the franchise of every member is as necessary to good government, as the freedom secured to the glory of England, the House of Commons. Yes! the evils of absolutism in the Church are vividly portrayed in the following words:—"If a Prelate has it in his power, without the semblance of a Court, a Commission, or a Synod, to assail in private, and officially defame in public, without one iota of evidence, the personal character of a Clergyman, simply because he has dared to give utterance to opinions not agreeable to the Bishop, or from feelings of personal dislike, originating, perhaps, from prejudice or party feeling, the sooner such power is curtailed, and its sphere of action more consonant with the Protestant principles of our Church defined, the better for the Gospel; the happier for the safety and liberty of the Clergy, and for the character and reputation of our beloved Reformed Church of England."—(I. Hellmuth, 1862.)

The only safeguard against Episcopal Absolutism is in maintaining the Constitutional rights of every man, whether Layman or Clergyman, so that without fear of prejudice, or the influence of favor, he can be loyal to the convictions of an enlightened conscience. We shall come to this matter again.

It is useless, worse than useless, for Bishops to attempt to rule by any other than Constitutional

means, and the acknowledged customs of a deliberative Assembly: the spirit of the age, and the genius of all our institutions are against it. Any such attempt will, sooner or later, pay the lawful debt due to an unwarranted assumption of power, and a vexatious presuming upon the influence of official position.

Soon we shall come to consider the tendency of legislation during the present *regime*, and it will be an easy matter indeed to show that the weather vane in the Huron Diocese has pointed to that quarter, "in which the several parts only perform their functions in absolute subordination to the Supreme central will."

Does the reader ask, What is the danger of Centralization? Our answer is, That it tends to Sacerdotalism; Sacerdotalism to Priestcraft: Priestcraft to Jesuitism: Jesuitism to the destruction of liberty, and the imposing of burdens which "neither we, nor our fathers were able to bear."

In religion, the Clergy tell us to beware of the first departure from morality. Let us acknowledge the orthodoxy of such Theology, and apply it to our Constitutional system of Church Government: yea, let us see the truth of their doctrine as illustrated by the *trinity of propositions* we have previously mentioned; let us hope they will have sufficient moral courage to practise in the Synod, what they so boldly tell us in the Pulpit. If so, the Laity will admire them the more, and support them better; at the same time give ample evidence that they themselves can take such a part as to warrant Constitutional rights, and that they possess sufficient determination to maintain them.

As there are some fanatics living, whose enthusiasm constitutes their Loyalty to the Church, we will now take up the vexed question of

LOYALTY.

We will not waste the time, or weary the reader with the exploded theory of "Divine right." None but the possessor of a clouded mind, made Imbecile by inertness, would arrogate that which is Divine. Divine right belongs to Deity, who upholds it with a jealous concern for His own majesty, and who will not "give his glory to another." By Him, "Kings reign, and Princes decree justice." The highest office in Church and State is held by "Divine grace," or by "Divine permission." "He putteth down one, and setteth up another." The claim to Loyalty by Divine right, is the inalienable heritage of a Divine Being, who alone possesses Divine attributes to enforce, and Divine love to constrain. Those who believe in the Divine right of any man to rule, should say with respect to all his acts, "I was dumb and opened not my mouth, for THOU didst it."

What is Loyalty? It is simply a willing obedience to law, when it is based upon truth and justice. The Apostles defined it when they addressed the Rulers before whom they stood as prisoners:—"Whether it be right to hearken unto you more than unto God, judge ye?" But there is a spurious loyalty, as when others "bowed the knee and mocked, saying, 'Hail King of the Jews.'" The cry of "loyalty to the Church," is the stock-in-trade of many, without reference to the practical duties, enforced by the sanctions

of truth. It is oftentimes only a hackneyed expression, made to serve for a covering to hide wicked designs, and to blind the unwary against insidious deception. But loyalty to the Church is no more to be estimated by talking, than the value of the Gospel is to be understood by the threadbare and perverted "Evangelical" cry. The Ritualist, the Puseyite, the Absolutist, the Jesuit, the Puritan, equally claim possession of "loyalty to the Church." Loyalty to the Church does not consist in fulsome addresses, neither is it to be seen in the Jesuitical mirror of fraudulent reports in newspapers. True loyalty to the Church is being loyal to truth, by practising the duties of the Christian character, and by maintaining intact, the rights, privileges and responsibilities of the Church's government. As he who should intentionally break any law of the State would be guilty of disloyalty, so he who would violate, or attempt to violate, any fundamental principle of government in the Church, would be equally disloyal. Loyalty was shown, not in propositions to silence the Press, and to dismiss Clergymen at pleasure, but in rejecting them. To hold truth inviolable, and "to do to others as you would they should do to you," is loyalty, both in Church and State. The Scribes, Pharisees and Herodians, wished to prove the Saviour *disloyal*, but they were silenced and confounded by the *loyal* rejoinder, "Render to Cæsar the things which are Cæsar's, and to God the things which are God's." There was no disloyalty in those youths, though captives in a strange land, who would not bow down and worship the golden image

which the impious Nebuchadnezzar had set up. When David prayed to the "God of heaven three times a day," he was not disloyal by refusing to obey the mandate of the royal Darius, "that no petition should be asked of any God or man, except of the King only." The subterfuge of "loyalty to the Church," is now so transparent as to lose its force. In matters of government it is only valid in the maintenance of Constitutional freedom, and the conscientious exercise of a lawful franchise. Loyalty to the State is vindicated by the ballot box; and loyalty to the Church, owing to the inspiration of fear, needs the same fostering care. The ballot box, however, must needs be safe from the tampering of disloyal men, and official documents must not be withheld with impunity.

When those "resolutions," which will be historical in the Diocese of Huron, appeared in print as matters for legislation, bearing an official stamp, timid Clergymen turned pale, and thoughtful men stood aghast at the temerity which "could desire such power in this Nineteenth Century;" and righteous indignation was such as to declare, that "it was high time to check so dangerous an encroachment upon our liberties."—(J. Hellmuth, 1862.) Had the daring effort to place such resolutions on the statute book of the Church not proved abortive, a pall would have covered the Diocese of Huron, as dark as the mantle which hung over prostrate Poland, when "Freedom shrieked as Kosciusko fell!" Could such resolutions have become Canon law, the Clergy might justly have wept, "when they remembered Zion," as captives in their own land.

It has been written that "loyal clergy and laity" met at the Council Board of Huron College. Such loyalty, compels us, from a sense of shame, to be silent. We leave such painful and distressing evidences of loyalty, so repugnant to everything manly and honorable, to others. So much in behalf of "Loyalty to the Church." We now turn our attention to the

SYSTEM AND TENDENCY OF OUR LEGISLATION.

The system of Government in the Canadian branch of the Anglican Church is representative: it has been freed from the State, and received power to enact laws for its guidance; yet in no way to legislate contrary to the fundamental principles of civil law. The State claims submission to the chief magistrate in all matters of justice and equity, and protects the subjects of the monarch in their rightful claims. But in matters of religious faith, or religious worship, the State does not assert any right to control or to coerce. For the acknowledged well-being of Ecclesiastical bodies, formed after the principle of voluntary membership, the Synod Act was obtained under which representatives assembled, lay and clerical, to frame their machinery for putting in operation self-imposed laws. The system chosen was one resting upon constitutional authority, delegating executive power to a defined elective number. The Synod, therefore, is sovereign in all legislative jurisdiction, and cannot delegate legislative power to any of its officers upon the principle of constitutional order. The Synod is

annually elective, and as its constituent parts may vary from time to time, it is only by the rules of the Constitution one Synod can bind another. The Constitution is not sovereign, but subject to change or alteration as the respective Synods may choose: for good government, therefore, it is indispensably necessary that it should speak the voice, not of any individual, however useful or honorable the office he has received, but of the Church collectively. To do this, the acknowledged laws of a deliberative assembly must be observed, and any departure having the effect of officially coercing a member, would rob the church of her self imposed constitutional safeguard, and the result must of necessity be for evil. Each one attending the Synod in a representative character, comes under a moral obligation to be "his brother's keeper," so far as his legislative right is concerned, or in other words, the free, unfettered use of his Synodical franchise; yea, he is obligated to keep himself free, so as not unlawfully to nullify the right of another. It is binding upon both Orders, clerical and lay alike, for whilst legislation is for the protection of each, its ultimate end is for both, and therefore for the good of the body corporate. As the layman cannot say to the clergyman, "I have no need of you," neither can the latter reply, "I have no need of you"; by this it will be apparent that the interest of one is the interest of the other, and the interest of both the interest of the Church, the conclusion of which is that the visible church being composed of men renewed after the image of Him who created them, its interest involves

the honor of God and His Christ. It is therefore a departure from Constitutional obligation for a layman to say, with respect to any legislative matter, that it is a clerical concern with which he has nothing to do, and *vice versa*. We want laymen to understand this, for it concerns their welfare, and the welfare of their children after them. It is their duty and privilege to protect the clergy against laws which could be made to embarrass them in their work, and thereby impair their usefulness in the ministry: anything and everything which would interfere with the performance of their legitimate duties, or the maintenance of their legitimate rights, must be prejudicial to their people. But little good can be looked for from men who will tell their people from the pulpit of the sinfulness of stifling conscience, and then defraud themselves of the virtue in the Church's legislative halls.

A Synod necessarily implies a Constitutional, as opposed to an Absolute system of government. It is a very anomalous position for an ABSOLUTE RULER to preside over a body elected upon a constitutional basis, for the purpose of making laws, which are as binding upon him as upon themselves: it is a paradox which cannot be explained by any known law, except it be by the gravitating power of moral force, which moulds and directs all legal enactments by an Invisible and Divine mind. As, however, the Anglican Church does not recognize the dogma of Infallibility as belonging to any but God, the anomaly remains; it is inconsistent, therefore, for a person to preside over a *legislative* body as an ABSOLUTE RULER

from whom he received his appointment, and upon whose will he depends for the making or changing of laws to carry on the government of the Ecclesiastical Commonwealth.

By the Constitution, the Bishop is made the CHAIRMAN of the Synod, which office carries with it no legislative or spiritual jurisdiction; for as the latter, no Synod could give or take away; so the former, is foreign to any executive officer, such as that of chairman.

As Chairman, according to the laws of a deliberative assembly, he cannot fill the chair and advocate a motion, much less move one. He is not debarred the right of expressing his opinion upon the subject of debate, but it is after the legislators have spoken, and the debate closed; as to the influence he can exercise in determining the vote, it altogether depends, so far as *moral* good is concerned, upon his judgment and *moral* power. Nothing could be more injurious to a Bishop's moral influence; no course could be more suicidal, than for a Chairman to violate the laws of the assembly over which he presides, and whose duty it is to maintain them. Those who have attended our Synod of late years will be able to judge whether the chairman's office has been maintained with Christian dignity, honesty and singleness of purpose, so as to uphold the constitutional rights of those assembled. It is certain that no one can with impunity continue to violate, or set at naught, the fundamental principles governing an assembly, without bringing about a disastrous state of things by losing the confidence of the

body, and alienating sympathy and respect. Inasmuch as the office of a chairman is made permanent to the Bishop, an increased obligation rests upon him not to presume upon the relation he bears to the Church; for the effect which will, sooner or later, inevitably result, becomes aggravated or intensified in proportion to the prominence of the position he fills. It must be grave and dangerous, both for himself and the Church, for a Bishop to depart a hand-breadth from the line of rectitude in legislative morality, as well as in any matter of a directly religious nature. A Bishop's influence for the Saviour's honor, the good of men, and his own usefulness and comfort, is not in "the wind, the earthquake, or the fire," but in the "still small voice" of conscious rectitude. The office of a chairman is purely executive, and so is the office of Bishop. They are appointed to maintain and enforce laws, not to make them. To them belong the *oversight* in the maintenance of law and order.

It has been painful to notice some fawning sycophants, ever ready at the beginning of an important debate to ask—What is your Lordship's opinion upon this matter? Every honest and manly principle, calls upon the Bishop to repel such an insidious attempt to rob the Synod of its freedom, and to place himself in antagonism to the Church. The Synod has invested him with the power of veto, which gives no authority to legislate, and to use it for such a purpose would be to pervert its legitimate intent. It is given to prevent or check rash legislation, and to uphold the rights of minorities. As it is sufficient to protect both the

Church and himself from harm, he would be as guilty of a crime by intimidating legislation, as he would of presumption by practically denying the truth that, "in the multitude of counsellors there is safety." In fact, such a course would be utterly subversive of constitutional freedom, the evils of which would soon be apparent, to the prejudice of the Church. We unhesitatingly affirm that true loyalty to the Church is exemplified, and proper respect shown for every official position, by a firm, manly and Christian determination to uphold every Constitutional right and privilege, whether to Bishop, Presbyter or Layman. Any mistake by a chairman of a Synod, carrying conviction that it arose from an error of judgment, should be as easily rectified, as it would meet with a generous disapproval; whilst to presume upon office by denying to the humblest member of Synod a free exercise of a sacred franchise, should be condemned with a severity in proportion to the spirit actuating it, and the evil consequences which must ensue. We leave it to our readers to consider whether the height of presuming upon office has not been reached, when a person having the veto submits resolutions to the legislative body over which he presides, and under his own name, for the purpose of increasing his own power. We are sure no wise man would do it for his own sake; and we assert, with the utmost confidence, that no loyal upholder of the Constitutional rights of the Synod would attempt it. The question of

VETO

in government has exercised the greatest minds, as to

whether it is, in an unlimited form, conducive for good. We will not go into the principle involved, but view it in brief form, from a practical standpoint. Its danger arises from the exercise of both a negative and positive influence. It can be used as an instrument to negative legislation for the general good: it can be made positive also by perpetuating an existing evil. We do not trouble about it, provided every clerical and lay representative in the Synod has secured to him the safe exercise of his franchise; without this, it is worse than madness to place such a destructive weapon in the hands of any one; it only makes a burlesque of Constitutional government. The following quotation from a published letter, signed I. Hellmuth, and addressed to the Bishop of Montreal, conveys the idea that the present Bishop of Huron questioned the wisdom of placing the veto power in Bishops:—"It is a fact known to your Lordship, as well as to others, that I took a very prominent part in one of the Synods (my speech being still on record) against the veto power of the Bishops." Respecting such and other authority, he continues,— "This opinion was freely expressed by many of us at the Provincial Synod: and that we were abundantly justified in this course is evident by the fact that your first pastoral, as Metropolitan, has been directed against *him* who questioned this wisdom of entrusting *any one human being* with such extensive powers."—(I. Hellmuth, 1862.) The way to secure an independent franchise will be to acknowledge the clergy and laity as having a reciprocal interest in all purely legislative matters, and by taking a vote upon

any matter by ballot, at the request of *twelve* members of the Synod. We mention the number *twelve* so as to prevent a vexatious annoyance of the Synod by a single member demanding the ballot from a factious motive, or from a frivolous reason. It is not likely that twelve men would be found united, unless for some good and sufficient cause.

UNITY IN THE CHURCH

is regarded as essential to its success. The Saviour prayed, "As thou Father art in me, and I in thee, that they may be one in us." But what meets us at the threshold of our legislative system? Not unity, but separation of the clergy and laity. Their Orders separate them in legislation, and consequently conflict may arise at any time. We thought it was only a matter of office which separated them, but that legislation was for the good of the body as a whole. We readily acknowledge the necessity of Orders in the performance of official duties, and that certain spiritual functions belong to the ministry, but legislation is intended for the good of the Church in its entirety. There must be a "unity of purpose" to cement together the different parts of a building, or to make the members of a body "work together for good," producing reciprocal interest and sympathy. How anomalous then is it that the Executive Committee of Sixty to represent the Synod, by putting the legislative machinery in motion, should be formed by the clergy voting for clerical members, and the laity for lay members, as if their legislative interests were not for the general good. Should not such an anomaly be removed, by every

lve members
olve so as to
Synod by a
m a factious
s not likely
d, unless for

The Saviour
in thee, that
s us at the
t unity, but
Orders sepr-
conflict may
nly a matter
gislation was
We readily
he perform-
iritual func-
is intended
ty. There
together the
ne members
ducing reci-
nalous then
ty to repre-
achinery in
voting for
mbers, as if
ncral good.
d, by every

member of the Synod voting for the whole number composing the Standing Committee, which is to carry out that which the whole body in a legislative capacity had enacted? This would be the most efficient way to deal with "rings" or "cliques," which bring such a stain upon moral rectitude. The clergy could not object to this, unless they were anxious for a "clerical faction," to promote and subserve the interests of a "clerical hierarchy," a piece of ecclesiasticism leading to Prelatical assumption, and Clerical presumption. It is equally necessary to prevent the practice of packing the Committee, that the most efficient and deserving from both Orders should constitute such an important committee, as it is for their respective interests. Some appear to think that unity is to be promoted through the agency of the Huron College Theological Institute. If there be wise men amongst them, let them carefully consider the *unity* in the Toronto Diocese through the agency of Trinity College. Let the ruling spirits of such an institution take heed, and not call young men to their Council Board of the stamp of the vain Reheboam's choice, for we live in exciting times. To form a unity through such an agency would not only be unwise and produce a spirit of bitterness, but would be immoral according to the precepts of the Gospel, and subversive of true piety. The result will assuredly be disunion and division. The clergy who have been students of colleges, may very properly take a lively and affectionate interest in whatever promotes the welfare of "alma mater;" but "the unity of spirit and the bond of peace," can only be secured by "righteousness

of life;" the putting into practice of the righteous precepts of the Gospel,—that Gospel of which students become the heralds, and which alone can make them "able ministers of the New Testament," and "workmen who need not to be ashamed."

Many laymen look upon these Diocesan training colleges as pregnant with evil by creating party legislation, and producing clerical centralization to the injury of our Synodical system. It appears to us that the best method of deranging clerical designs, so prejudicial to a wholesome unity of purpose permeating both Orders, will be best attained by each member voting for the Executive in its entirety. By this means no clerical prerogative would be invaded, but improper "combinations" would be broken up and the maintenance of constitutional rights secured. It would seem that clerical "combinations" have been formed, for at the last Synod, Archdeacon Marsh stood *twenty six* out of thirty, which drew from a thoughtful layman the remark, that it was a disgrace to the clergy, when many *young men* without a tithe of the experience, ability, or claim of that venerable clergyman were much higher upon the list. The loss of such a man to the Executive of the Synod, would effect the laity as much as the clergy. We venture to affirm that had the laity voted for the clerical members as well as their own, they would not have used their franchise to serve such a party end. Anything approaching clerical centralization in the administration of the Church's funds will certainly alienate lay sympathy, beget lay indifference, the sure forerunners of loss of confidence. We

righteous pre-
 nch students
 n make them
 d "workmen

esan training
 party legisla-
 to the injury
 us that the
 , so prejudi-
 neating both
 mber voting
 is means no
 ut improper
 he mainten-
 would seem
 rmed, for at
 l *twenty six*
 tful layman
 clergy, when
 experience,
 yman were
 such a man
 ect the laity
 m that had
 well as their
 ise to serve
 clerical cen-
 rch's funds
 ay indiffer-
 ence. We

understand that in the Church Society each member voted for both clerical and lay members of the Executive, and that the present system of voting by Orders was an innovation of late years. Why was the change made? We leave the reader to divine the cause. Legislation has tended to

CENTRALIZATION

during the present *regime*. The result has been to weaken Diocesan interest and sympathy, and to foster congregationalism—a system too isolated to advance the welfare of a Church professing to be Catholic in aim and sympathy. Until of late years all laymen had a voice and vote in the management of the funds, as had the clergy also, by being members of the Church Society, and annually, subscribing not less than *five dollars*: then the annual subscriptions reached some \$13,200.00; but from that time there has been a sensible *decrease*. A wise and experienced man cannot fail to perceive that a recognized Diocesan service and interest, whether lay or clerical, must conduce to an increased interest and enlarged sympathy in Diocesan work. A statesman who hovered around the small circumference of his own office, would wreck the ship of state, when international winds stirred the waters to their ocean depths. As to whether Diocesan interest has been accorded to the clergy, can be adjudged by the recognition of new clergymen to lucrative positions, without any just claim by way of superior attainments or usefulness; or whether the interests of the laity have been subserved by thousands being destitute of the ministry.

At a late meeting of the Executive Committee, when the matter was under consideration to appoint a travelling agent, a lay official did not hesitate to assert, concerning the system in force from the formation of the Diocese, of sending annual clerical deputations through the Diocese to urge Diocesan claims, that it *had proved a failure*; although up to the year 1873 it had been signally successful. How are we to account for this? It was tacitly a declaration that Diocesan sympathy had waned, either as regarded the clergy or the laity, or both. It can only be accounted for on the ground that the changed system had contracted, instead of having expanded the motive power necessary to the enlargement of Diocesan sympathy. In the year 1873, the annual Diocesan income amounted to \$13,200.00 (an increase of \$1000 above 1872), and with Secretaries salaries amounting to \$1700; whilst in the year 1879, the Diocesan income had *decreased* by \$1400.00, as compared with that of 1873. There is less probability that an expenditure for the future of \$3100.00 per annum, to be paid officials, will increase lay sympathy, than the system pursued from the formation of the Diocese up to 1873, had of gradually, but surely, developing it. Probably the same lay official will ere long assert "another failure."

At the time the Church Society was merged into the Synod, some anticipated this result; and it can be no matter of surprise that a *Centralized* system, with its many baneful influences, which excluded so many of the most efficient laity from having a voice in the management of the funds, and confining the adminis-

tration to those laymen who are elected representatives to Synod, that Diocesan interest has waned. The truth of the statement by the lay official will be credited, and the cause of "the failure" of the old, and at one time successful deputation work, made manifest: the stubborn *result* has demonstrated it, as respects the laity.

But was it a failure as regards the zeal of the clergy in advocating Diocesan claims? Let us consider whether the tendency to centralization, in the changed system regulating the

SURPLUS OF THE COMMUTATION FUND
will solve the problem, and enlighten the uninitiated. The Commutation Fund of the Diocese, amounting to \$279,377.49, was a recognition by the Government of clerical claims upon the clergy reserve lands at the time they were secularized. The Clergy, who were in Holy Orders at that time, were granted an annuity by the Government, which they afterwards commuted; and in the place of which a lump sum was paid the church, based upon a calculation according to the age of each. This lump sum, as above, was the proportion belonging to the Diocese of Huron, when it was set apart from the original Diocese of Toronto, which embraced at first the Province of Ontario. A part of it was not paid until the death of Bishop Strachan. It became therefore a Diocesan Church Fund, and the Clergy who commuted were to receive an annuity from it, equal in amount to that which the Government had agreed to pay them previously to the Act of Commutation. At the decease of each of these

clergymen, his annuity forms the surplus. In every Diocese of the Church, it was arranged by Legislation that the Senior Clergyman of those afterwards ordained, should be a recipient of an annual amount, in addition to his ordinary income, as a recognition of faithful and efficient service in the Diocese. Hereby the Church entered into an agreement with the Clergy, that as the surplus accrued, they should, by order of seniority, have an addition to their stipends; an agreement as *morally* binding upon the Church, as the one entered into with those who commuted with the Government. They looked forward to it, and were content to labor upon incomes which, as a rule, were very small, and irregularly paid. The anticipation buoyed them up under privations they well know, and no considerate Layman objected to their well-earned and legitimate reward. They had faith that the Church would faithfully carry out the agreement, on their complying with the conditions. In Huron Diocese the amount was finally settled at \$200.00 per annum, whilst every other Diocese arranged for \$400.00. In every other Diocese the agreement has been fulfilled; for whilst changes have been made in some matters of detail, the principle involved has been upheld, and no clergyman having received his portion, has had it taken it away, with the exception of those in the Diocese of Huron. It has been asserted that the Synod can *legally* deal with this Fund, which we will not dispute; but we are sure it could not *morally* take from any clergyman his annuity after he had fulfilled the conditions of service required by the agreement

with him. As a rule, retrospective legislation is not considered just, but an evidence of the improper use of power.

But what was the nature of the legislation which changed the appropriation of the said SURPLUS in the Huron Diocese? We shall show that it was UNCONSTITUTIONAL, ILLEGAL, and as a necessary consequence MORALLY wrong. It was

UNCONSTITUTIONAL.

It is not necessary to dwell upon the gravity of an unconstitutional proceeding, for it strikes at the root of every man's safety. At the Synod of 1875, a Canon was introduced by the Bishop which, with an amendment pledging a certain Income to the Clergy, was carried, after a display of very bitter feeling. But the Canon of the Bishop was not referred to in the circular convening the Synod, and only made its appearance for the first time when the Synod had assembled, to the general consternation of the young and inexperienced clergy. By the Constitution, notice of any proposed change of a By-law or Canon, which had previously regulated the fund, had to be given to the representatives of the Synod *two weeks* before the meeting of the Synod. (See constitution, clauses 16 and 24.) But no such notice was given (see S. J., 1875, pages 31, 32); the Canon was sprung upon the Synod; the parties whose lawful interests were at stake were comparatively young and inexperienced; they were consequently unequal to the occasion, and "performed their functions in absolute subordination to the supreme central will." The action, therefore,

was UNCONSTITUTIONAL, the tendency of which is always to create anxiety, bordering on distrust. The next move in the drama was

ILLEGAL.

At the Synod of 1876, the matter was again brought forward, and a motion submitted for consideration. Afterwards an amendment was moved, not to the motion, for the principle involved was different, and therefore it could not be an amendment to it; but to the unconstitutional proceeding of 1875. This is very clear, for the first words of the amendment are,—That clause 2 of the Canon of 1875 be struck out, and the following substituted. (See Synod Journal, 1876, page 43.) The assertion that the action of 1876 was illegal is proved by official documentary evidence, for no act could be legal which was based upon another at variance with constitutional law. How, then, does the matter stand? The Canon regulating the surplus previously to 1875 is still in force, and not only have the clergymen who were recipients of \$200 per year a legitimate and legal claim, but all others who would be entitled to be placed upon it up to the present date. That they can make their claims good must be evident. Strange to say that in the midst of confusion, the *negative* vote was not taken, but the *DOXOLOGY was sung*. We leave it with our readers to judge whether such proceedings in the Church's legislative assembly, do not necessarily tend to destroy Diocesan interest and confidence. No wonder the clerical deputation system should, as the lay official declared, "become a failure," and lay subscriptions

decrease. As by such proceedings, UNCONSTITUTIONAL AND ILLEGAL,

INJUSTICE

has been done to the Clergy, the pledge given them in the by-law having been broken. They had labored in faith and hope, and when they were put on the Fund, it was taken from them after the manner described. Many were poor and needed it for hard-working and self-sacrificing wives, and children. Sighs were heaved of which the Master took notice, and in the Church's troubled state He will yet avenge their cause. Had there been disinterestedness in applying the small annuity of \$200.00 to the Mission Fund, for the benefit of "thousands of souls" of the Laity, and other legislation had been consistent with it, by placing the incomes of Government Rectors coming from the same original source in the same position, the poorest Clergy in the Diocese would have been willing to continue their hard struggle. But the very men who were receiving respectable stipends from lucrative positions, as well as double or treble the amount from the Commutation Fund, or its Surplus, could, without any apparent sting of conscience, support the measure to deprive "the poor man of his little lamb," yet would not give up a single cent of their own to the Mission Fund. No wonder there is cause for grievance, and that "failure" has overtaken the Church. Will not the Laity be astounded to hear—although the Bishop used the influence of his office, and pleaded for *three successive years* in behalf of *sixty thousand* souls of the Laity, whose distress was

declared to be a sufficient reason for, applying the Surplus to the Mission Fund—that the portion of *his own stipend* coming from the same source, has been paid to, and received by him, from that time to the present? Will not the public be surprised to learn that Archdeacon Sandys has received the sum of \$380.00 per year from the same fund, from that to the present time? This clergyman has in addition \$600 per year from the Commutation Fund, and a Parochial endowment of, we understand, about \$600.00 per annum. He fills a very anomalous position, for whilst being Rector of a Parish he has not of late performed ministerial duties amongst his people, neither is he *superannuated*. The Commuted Clergy gave up none of theirs, yet they could vote to take it from their poorer brethren: The Rectors did the same, with few exceptions, although their Rectorial incomes came originally from the same source, viz., the Clergy Reserves.

We remember well the pious fervor displayed in behalf of Missions, and the name of that sweet Christian man, the late Rev. S. B. Kellogg, was quoted in justification of taking away his little annuity which he had honestly earned, because he had been appointed to St. Thomas. Some of the London clergy were named as having wealthy congregations, and who should not be eligible for, or receive, any such money. Yet, alas! the Bishop continued to receive his own, as well as Archdeacon Sandys: after which the LONDON CLERGY were upheld, with the wealthiest congregations in the Diocese, in receiving, not \$200.00 per

annum from the outcome of the Clergy Reserves, but as can be seen from the Synod reports, from \$700 to \$800 per year, and \$3000 per annum paid to the Rector of St. Paul's. The tendency of such legislation, every one must perceive, was not for the disinterested purpose of providing for the spiritual wants of Sixty Thousand of the LAITY. What was the tendency? It was to bring the mass of the clergy into a state of "absolute subordination to the supreme central will," so that a little pittance would be annually doled out to them by the Standing Committee, and like "mendicants," they would have to knock at the door of the Executive, and beg for "a piece of bread," subject to the will of the ruling spirit. LAYMEN of the Diocese of Huron, are your eyes now opened, or will you keep them closed to a system which, if perfected, would plant upon the free soil of Canada, an Ecclesiastical system "but little short of the most despotic that the Church of Rome arrogated to herself in the most ignorant of the middle ages."—(I. Hellmuth, 1862.) If the Bishop, Archdeacon, Commuted Clergy, and Government Rectors, can claim their incomes which came from the Clergy Reserves as a *right*, how in the name of everything which appertains to a manly, honorable and Christian independence, should the rest of the clergy have the conditions changed with respect to their little pittance, hardly earned and actually needed? Will not this satisfy every candid reader that the channel of "centralization," in which legislation has been made to flow of late years, has been ample and sufficient to account

for the statement of the lay official, that clerical deputations visiting the different parishes to plead in behalf of missionary enterprise have "become a failure;" the response of the laity showing a waning interest in the work of the Diocese, so different, so changed from the past?

But how is a lively interest to be awakened throughout the Diocese, so far as human agency is concerned? By paying an additional \$1500.00 per year to a traveling agent? The result will reply. We are sufficiently confident to assert that it must arise from a reciprocal interest between the clergy and laity, being fostered by a recognition of faithful Diocesan service, and the maintenance of constitutional rights. Centralization is as much opposed to the interests of the clergy and laity, as it is to the genius of the age in which we live: a genius exercising an influence which the Church in her organization cannot afford to regard with indifference, if she would be successful in prosecuting her work, and maintaining her position among the churches. The taking away of the "surplus," was a grievous blow to the *pastoral* office, in all but the wealthy parishes: an office peculiarly dear to the laity of the English Church. How often do laymen say they have little heart for Church work now, for as soon as they come to know their clergyman and regard him as a friend, he goes to some other parish a little more lucrative. Church preferment, under our present system, is not by cementing a happy, useful and sacred union between pastor and people, by rewarding faithful Diocesan service in his parish, but by breaking the

most endearing bond in the ministry—that of pastoral associations. The clergy know it, and prepare themselves: the laity know it, and prepare themselves: a conventional address; perchance a small purse; an item in the newspaper—make up the obituary notice, and toll the knell of pastoral dissolution. What reason for the statement of the lay official, “I do not hesitate to assert that clerical deputations have become a failure.” We shall be prepared to hear the same official declare ere long, “I do not hesitate to assert that an additional agent, at \$1500.00 per year, has become a failure.” The itinerating system, so successful amongst the Methodists, will fail in the Church, for our people are opposed to it; and the way to counteract it is, by a recognition of service and rewarding the clergy where they are, which was the principle upon which the surplus was given, and which is carried out in every other Diocese in the Province.

For the clergy to be efficient in their work, they must have a reasonable income to provide for the maintenance of their positions; with parochial aid and a consistent application of the Church's funds, amounting to nearly *seven hundred thousand dollars in capital*, it can be done. This involves the principle of the combined *voluntary* and *endowment* systems, which worked so successfully up to the time of abolishing the latter, in the case of the surplus providing an endowment of \$200. No layman will think \$200 additional to a clergyman's income too much after having served faithfully for 15 years or more. Indeed, the sum of \$400 was not considered too much to give

the lay Secretary-Treasurer, although he had not served a third of 15 years, and who had an income of \$1200 per annum; whilst at the present time legislation ~~for~~ ~~bids any assistance from out of Church funds to a~~ *clergyman* having \$800 per year, however long in the service of the Church. After 10 or 15 years' service, an additional \$200, or even \$400, to incomes which barely meet the necessities of life, and which are altogether inadequate to furnish material for the mind, could not militate against useful service, or produce an independence which would degenerate into unconcern for the wants of parishioners; neither would it be sufficient to continue a parochial connection, when any cause arose to destroy a pastor's usefulness; but it would serve to prevent such causes arising, and tend to bind a clergyman and his people together, producing that harmony which is absolutely essential to the increase of lay sympathy in parochial and Diocesan work. Clerical adventurers, whose lights become dim by their oil giving out in a year or two, or perchance less, would have their craft endangered: their "Diana of the Ephesians" would be eclipsed, by the steady glow of faithful, honest, efficient, persevering and able ministers of the sanctuary, who inspire a recognition of real worth amongst their people, and intensify confidence in ministerial *sincerity*. The resolutions of Archdeacon Marsh, which were intended to have been submitted for discussion at the last Synod—and which would have been, had it not been for the unjust proceedings against him—embodied the principle of justice, and evidenced a clear,

practical mind, possessing a sagacious insight into the exigencies of the Church. We do not doubt that the clergy would, if free, have supported the principle, and a reasonable laity would have acknowledged the wisdom and necessity of such legislation. The laity are concerned, not only to have efficient clergymen, but that the Diocese should be so inviting as to retain their services : if not, the cream of ministerial worth will enrich other Diocesan wants, to the prejudice of their own parishes.

Our readers will, we venture to believe, acknowledge that the arguments adduced have no practical tendency to do the laity any injustice, but we should be doing violence to facts, certified to by experience, if we were to suppose the laity were incapable of exercising *their* power, in such a manner as to beget a spirit of

LAY ABSOLUTISM.

We remember the case of those who assumed such absolute authority in the Church of God, as to say to Moses and Aaron,—“Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them ; wherefore then lift ye up yourselves above the congregation of the Lord ?” Here we have a subject for contemplation of equal interest and importance to the Church as that of clerical autocracy. The rights of the laity entail upon them corresponding responsibilities, and only as they recognize the latter, have they a right to assert the former. Presuming upon the power they possess, in providing or withholding the supplies, is as unjusti-

siable and injurious to the Church's prosperity, as a clerical "lording it over the heritage of God." A sordid "Scylla" of mind, is as dangerous as the "Charybdis" of irresponsible power; they equally serve as the vortex to engulf all efficiency and usefulness. If the fundamental principle in the Constitution of the Church of God be practical love, it is no less binding upon the laity than the clergy. Love is the embodiment of all morality and religion, an important factor of which is a recognition of the rights of others. If the clergy are to serve from love, the laity are to remember them "in love for their work's sake." Irresponsible lay absolutism binds ministers in galling fetters, nullifying the good they might otherwise accomplish: it begets a weak and effeminate type of men to fill the desk and pulpit, and an equally groveling type of auditors to fill the sanctuary. If laymen would have "able ministers of the New Testament," boldly unfolding the truth, and maintaining it by a consistent example in life, they must fulfil the duties imposed by constitutional law, and which are as binding upon themselves as upon the clergy. Episcopal absolutism in dismissing clergymen at pleasure, is no more to be deprecated than lay absolutism "starving them out." Both are opposed to constitutional liberty; both ruinous to the church; both dishonoring to true manhood; both the destroyers of moral good. A clergyman is in a pitiable and critical position, when he has to run the gauntlet between the "Scylla" of an unreliable and arbitrary Episcopate, and the "Charybdis" of a vicious and unreasonable congregation. If

he be a man at all, he will either throw up the sponge in despair, or invite the remedial action of some friendly guillotine. If as a Christian, he realizes that his efforts and ability can avail nothing, he will depart for Galilee, recognizing that in leaving Judea "he must needs pass through Samaria." If promising young men have only to choose between the "rock" and "vortex" of paralyzed ministerial life, they will avoid both, and look for "labour" in other fields, and other folds. Ministers of Christ must bear with evil, and be content with necessary "food and raiment;" they must deal prudently with those whom they serve in the Gospel; but they are a curse to the Church when so enslaved by fear as to become the tools of arrogant and designing men, whose only claim to Church influence arises from unreasonableness or ungodliness. *Moral* power and *chaste* liberty in every department of the church's work, are essential to the growth of real good, whether in Bishops, Presbyters or laymen. Cæsar is not to be neglected in the service of God; neither is God to be despised in deference to Cæsar.

We do not desire to presume upon the patience and consideration of our readers, but the system of appointing and dismissing

RURAL DEANS

may be judged deserving of attention. Official safety is the best guarantee for an honest performance of official duties. Both the Church and the State recognize this principle. Insecurity either paralyzes effort, or, for personal safety, produces truculency of charac-

ter. The Huron Synod thought it desirable to have Rural Deans as officers in Church Government, and placed the power of appointment in the Episcopate, but limited the duration of office to "the pleasure" of the Bishop. Such a condition as "during Episcopal pleasure," has, we believe, no precedent for that office in the Church throughout the world, and was an innovation introduced by the Synod of 1873. We know of no good and sufficient reason for it, and believe that it neutralizes real usefulness. Indeed, we have heard of cases where an offer of the office was declined, owing to its tenure being made dependent upon the condition "of pleasure." We believe it has a baneful and injurious influence, both upon the holder and the Church, as its tendency militates against a conscientious discharge of duty. The Bishop, Rectors, Dean, Archdeacons, Canons, Synod Delegates and Churchwardens, do *not* hold their positions during the pleasure of those who appointed them: their appointments are permanent for certain periods of time, either defined or undefined, subject only to the Canons and By-laws of the Church. Why should there be any exception in the case of Rural Deans? Clergymen are supposed to be gentlemen, and when appointed to an office are regarded as fit and proper persons to fill the same. If the authority to appoint has been misplaced, or it is incapable of exercising proper judgment in the *selection*, there is no guarantee but that the power of *dismissal* may be equally misplaced, and the judgment equally incapable. The principle involved is at variance with a representa-

ive system of Government, and the introduction of it was the thin edge of the wedge, which was afterwards attempted to be driven up at the Synod of 1879, in the cases of other clergymen; but appearing so repulsive to the Synod, the attempt proved abortive. This evil should be rectified, and is supported by the theory advanced by Bishop Hellmuth in 1862, on the ground that it "would reduce to the abject condition, where all power is concentrated in one mortal, and in which the several parts only perform their functions in absolute subordination to the supreme central will." The conditions attached should be, obedience to the Canons of the Church, and residence within the limits of territorial jurisdiction, the same as attached to other clerical positions. The Bishop having the entire choice of selection, should not desire the power of unqualified dismissal, in the doing of which he would act as judge and jury in determining the wisdom of his own act. With the Chancellor and Registrar it is different, if both be Laymen, for they are not subject to the Canons of discipline: yet with respect to their offices, it might be better for the Church and themselves if some wise conditions were attached, so as to counteract any departures from moral rectitude, without putting the onus upon the Episcopal office, for holding office "during pleasure" is likely to bring trouble and difficulty. We have heard it stated, that the late Bishop of Montreal thought the Synod should elect the Rural Deans.

Some may fail to see the necessity of having Rural Deans at all in an Episcopal system of Church Gov-

ernment, as the Bishop is the proper medium between the Clergy and the Laity. We are not concerned to enter into the question; and moreover, owing to the multitude of Rural Deans, our courage would fail us in an attempt to unravel such a knotty subject. This much we acknowledge, that we are ignorant of the existence of such worthy officers, either in the apostolic or primitive church.

We now come to the appointment of

SYNOD COMMITTEES.

Clause 1 of "Rules Regarding Committees," reads — "All committees shall be appointed by the Chair, unless named by the Synod, and the names shall be publicly announced while the Synod is in session." — (Page 15.) The construction to be put upon this is not very clear, but it appears that all committees shall be named by the Synod, unless otherwise directed. There are several committees appointed by the Chair, such as "On Canons," etc., but we do not find anything in the "Constitution and Rules" authorizing such committees. However, as we are dealing with the principle involved, we are not much concerned about them. If no Canon exists to the contrary, or Rule investing the same in the Chair, then the Synod should appoint them. In some cases it might be difficult and unsatisfactory to do it; yet as such appointments belong to the Synod, it should be done, or its power delegated. It seems but reasonable, in the maintenance of constitutional rights, as well as for the purpose of expediting business, that a Nominating Committee, consisting of equal numbers from both

Orders, should be chosen by the ballot, to strike off all committees, excepting those which are specially appointed by constitutional regulation. If thought proper, the Bishop could appoint one-third of each committee, and the Nominating Committee the rest: this is based upon the theory of three Orders constituting the Synod, viz., the Bishop, the rest of the Clergy, and the Laity. At the Synod of 1879, it is very painful to observe that the Archdeacon of London, although no one could be better qualified, or more useful, was not placed upon *one* of them. Whilst a powerful stretch of the imagination might regard it as an oversight, we are satisfied that no Nominating Committee of the Synod would, or could, have made such a conspicuous mistake. If we judge by the action of the clergy in putting that venerable clergyman on committees appointed under the ballot, we cannot believe they would have entirely excluded him from the others; and that the laity would have left him off, is even more difficult to believe, as his services are recognized by them to be of great value. We would not be justified in asserting that the omission had a tendency to increase Diocesan confidence, or to enlarge Diocesan sympathy.

There is a matter of, at least, some importance, which is capable of improvement, viz., that of

AUDITING THE ACCOUNTS.

The Church Treasury, containing nearly *seven hundred thousand dollars*, calls for it from a business point of view. An annual audit is not sufficient. Far be it from us to suppose any error, but we cannot

forget the financial difficulties in the Diocese of Toronto, caused through errors of judgment by some who were high in authority. The perfecting of any system, having for its legitimate object the inspiring of the highest confidence in the Diocese, cannot, and will not, be objected to by any loyal member of the Church. Any pecuniary loss, by mistaken judgment in investing, might be trivial, as compared with the moral effect produced upon not over credulous minds. The following circumstance is liable to be misapprehended: In the appointment of the "Land and Investment" Committee, which is a sub-committee of the Executive, dealing with all investments, we think the Standing Committee should not have shrunk from the performance of a clear duty by shirking the appointment, and placing the responsibility upon the Bishop. It is evident that there must have been a mistake in leaving off Archdeacon Marsh's name, who had been a member of such a very important committee from the formation of the Diocese (*twenty-two* years), and whose knowledge and experience so peculiarly fitted him for the first position. We will not attempt to account for such a mistake, but every one who is conversant with the history of the Church in the Diocese, knows full well that up to 1873 he was an important instrument in creating the unbounded confidence then existing. Persons without any large discerning powers may anxiously enquire, with no little uneasiness,—Why was he left off? We trust that the above explanation will satisfy them.

Auditors' powers should be enlarged. To take the

vote by ballot after nominating, would be the most likely method for securing the best men. They might point out the effect of legislation, or executive action, on any fund, and suggest a remedy. Had they been armed with such power, they might have given useful information about the sale of the Cronyn Synod Hall, which was sold to aid in the erection of an embryo cathedral: they could have shown that such action would entail a loss of \$200.00 per annum upon the Diocese; and in addition, at the end of 20 years, a contribution amounting to at least Five Thousand Dollars, would be made to that profitable institution the "Sinking Fund:" at the same time the offices would be in a less convenient locality. We will not tarry longer on this head, for as the sword would be over Jerusalem, we are constrained to stay our hand. The subject of

PATRONAGE

demands very careful consideration, as the dispensing of it exercises a most important influence upon the Church. Indeed, it holds a primary position in legislation, and is surrounded by so many acknowledged difficulties, that its practical adaptation to the Church's exigencies is by no means an easy work. All churches recognize it to be a problem of difficult solution, as conflicting interests are involved. We take up the consideration of it with no desire to infringe upon the rights of any. It is a pet theory with a few that the Episcopal office should be the sole deposit of authority in connection with it; such a theory, however, is not in accord with the practice of the English Church,

as students of Church history should know. In the Mother Church it is negatived by Ecclesiastical law, and in the Colonial Church it is proved to be undesirable by the existence of Canon law directing it. Canon law not only directs that clergymen must have Episcopal ordination, and be in good standing, to be eligible for parochial appointments, but that other conditions are requisite. The Rectory Act placed the right of presentation to any government rectory in the Church Society, or in such other person or persons, bodies politic or corporate, as said Church Society might think fit to direct or appoint. (See Constitution, page 148, clause 4.) Afterwards the "Synod of Huron Incorporation Act" received all the powers, rights, privileges and franchises of the Church Society. (See Constitution, page 145, clause 7.) But no meeting of Synod can bind another, therefore no Synod Act is after the law of the foolish jurisprudence of the Medes and Persians. It is alterable as the said Synod may direct, both with respect to the Crown Rectories, and all others. Whilst the *presentation* is in the body corporate as represented by the Synod, the *appointment* is in the Bishop: this is not an arbitrary power with which the Episcopate is endowed, but for the supposed well-being of the Church. In England a very small portion of the patronage is vested in Bishops, most of it being in the Crown, the Prime Minister, the Lord Chancellor, Universities, Corporations and Laymen. In such cases the Bishop appoints, if the nominee be eligible. The principle involved is that of Trusteeship, in which clerical and

lay interests are involved, and for which the Episcopate is not responsible beyond the act of administration. This involves a nice and interesting question concerning the Crown Rectories, which we leave others to digest. Every annual Synod is for the time being the Trustee, but as its component parts vary from year to year, it is evident that the matter of presentation can change. It is simply a matter therefore as to how far a Synod is morally justified in delegating its powers, where Clerical and Lay interests of a spiritual and material nature are concerned: furthermore, it demands care as to the wisdom of the procedure, so far as the general interests of the Church are involved, because certain positions carry an influence independent of the merit or ability of the holder. If any over-zealous Episcopalian should suppose that the Bishop is entitled by virtue of his office to the right of presentation, his enthusiasm would bring him into collision with the practice of the Church in England, and in other Colonial Dioceses, as well as with the sister Church in the United States. He would find himself hemmed in, when learning that the *right of presentation* to Parishes is just as much a *trust* committed to the Synod in its legislative capacity, as any other trust; and that if, of right, it should be exercised by the Bishop, so also should the responsibility of carrying out every other trust. If it be declared that the Bishop has the right by virtue of his office to control and direct this trust, then to carry out the principle, he would have a right to control and direct all legislation, and be the embodiment of the Legisla-



tive Assembly and the Executive Committee. Over zealous Episcopalians should pause and consider before they assume such a position, which is at variance with the system to which they belong, and their "zeal not being according to knowledge" would lay them open to the grave charge of *disloyalty* to Constitutional law, and moral order. The matter is one which calls for wise action, so that the Trust may be properly executed. The wisdom of the Mother Church is shown by placing the right of presentation in various forms, and *not centralising* it in the Episcopate. It would savour of presumption for an infant offspring to say of the parent institution, hoary with age, that her governing counsels were unwise: it would be a piece of unbearable precocity, which only the most advanced Ritualist could tolerate. It seems to be wisdom to learn from the parent, especially from such a parent as England's Church, and for the child to imbibe and practice a principle fostered so carefully through many ages, and adapt it to the special circumstances in which she is placed. As it would be unwise, so it would be immoral, to place such a vital trust in a position over which the Synod would have no power: therefore, a safe method of carrying out the trust would be a committee annually elected to nominate to vacant parishes, and their presentation to have the approval of the administrator of the Diocese. By this means we believe the trust would be guarded as securely as any earthly trust can be, and that the Bishop, the Clergy, the Laity, and the Church collectively, would each have their legitimate rights accorded

them. This we believe to be the proper *principle*, and as to the details in carrying it out, they must be of a nature not to clog the machinery in its working. As to the influence a Bishop can use, beyond the right of consent, will depend, and very properly depend, upon the moral power and sound judgment he possesses; and truly it will be a great assistance to him, if he can realize that his position is a *sacred TRUST*.

Another subject which has engaged attention is that relating to the system of

ELECTING BISHOPS.

We shall not dwell upon this, although deserving much attention. We know of no system which, in the exigency of the Church, can be made to supplant the elective one. It is open to improvement by purifying the system of its political character, and disarming any aspirant to the office of such means as would enable him to coerce an elector by intimidation, or obtain his franchise through the unlawful use of patronage. The only practical method would seem to be that of purging the Synod of the leaven of centralized power, so that each member will be free to follow a conscientious conviction of duty, without prejudice to himself in any way. More than this will be beyond legislation to accomplish, and it must depend for moral improvement upon that agency which wrought effectually on the day of Pentecost. The sphere of legislation is to protect men so that they *can* do their duty: it is only the constraining influence of Christ's

love that can make them *willing* to do it in the day of God's power. We now suggest a few propositions for the consideration of Churchmen, with a view to

LEGISLATION.

1. For the purpose of securing a conscientious use of the constitutional franchise, that the vote upon any resolution, or proposed Canon, or change of Canon, be taken by ballot at the request of *twelve* members of the Synod.
2. That the appointment to the office of Rural Dean be made permanent, subject only to the Canons of the Synod and residence within territorial jurisdiction.
3. That the Executive Committee of sixty members, half clerical and half lay, be elected by the Synod in its corporate capacity, and not by the Orders separately, as at present.
4. That a committee, consisting of five of each Order, be elected by ballot to nominate all committees of the Synod, excepting those chosen by ballot; that the Bishop appoint one-third of the required number, and the said committee the rest.
5. That the Synod annually elect by ballot a Patronage Committee, consisting of — members, half of which shall be from the clerical and lay Orders respectively, and who shall nominate to vacant parishes; the said nominee to have the approval of the Bishop. The following rules might direct the working thereof:
I.—To assemble at the Chapter House upon receiving six days' notice from the Bishop, or from some one appointed by him, upon the vacancy of any government rectory, and, together with the Wardens of the

vacant parish, nominate an incumbent for the said vacancy. II.—To assemble, whenever a vacancy in any parish shall take place, at the request of a majority vote of the vestry of the parish, there being but one congregation, and proceed as in clause I. If no request shall be made within one month of such vacancy, the Bishop shall appoint; or, at the request of the vestry, he shall do so without delay. III.—In parishes or missions with two or more churches, the wardens, together with the delegates, shall form a committee to wait upon the Bishop and arrange for the appointment to such vacant parish or mission as they may see fit. IV.—The expenses of such Patronage Committee shall be paid by the vestry of the church requiring the same; and in the case of the government rectories, the expense shall be paid from out of the general purposes fund. In every case it shall be the duty of the Wardens to notify the Bishop immediately upon the parish becoming vacant.

If these measures commend themselves to the Laity they might greatly assist in having them placed upon the Statute Book of the Church's legislation by taking action at their respective Vestry meetings next Easter, or by adopting some other legitimate method.

CONCLUSION.

We have written in the interests of the Church, and endeavored to accord to all their legitimate rights. Whilst our readers will approve the views enunciated or not, we venture to believe they will credit us with a most decided expression of them. We believe the Laity as well as the Clergy should thoroughly under-

stand the work of the Church, so as to be prepared to do their part in legislation. To them an important talent has been committed, and in the use of it the future of the Church greatly depends for its prosperity. Whilst no one can lawfully object to their taking an active part in legislation, and using their influence to direct it, we are satisfied they will have no desire to entrench upon those spiritual functions belonging to the Ministry. We have no sympathy with the remark of a clergyman, that the Laity knew too much already: we think they know too little, and if in any degree this paper proves of service to them, so as to cause them to better judge of the merits and consistency of any proposed legislation which may come before the Synod from time to time, we shall consider our labor well repaid. We believe remedial measures are necessary to check aggressive power, and that it will only be by a wise and prudent use of their franchise that days of trouble will be averted, in which all might have cause to say, "We have no pleasure in them."

Our primary object has been to deal with the principles of Government, and secure to all their due influence as members of that body of which Christ is the head. Acknowledging the necessary agency of the Spirit to make any work effectual for good, we "Cast our bread upon the waters," leaving it to an Invisible and Almighty hand to direct its course, for to Him belong the kingdom, the power and the glory.

"The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God."—(2 Samuel 23 ch., 3 verse.)

ERRATA --On page 9, line 17, read "Constitutional Government" instead of "Constitutional principles." On page 16, line 2, read "Daniel" instead of "David." On page 26, line 18, read "twenty-sixth" instead of "twenty-six."

to
ant
the
ity.
an
to
to
g, to
ark
dy:
ree
use
y of
the
bor
ces-
only
that
ight

prin-
due
st is
y of
we
an
for
lory.
pake
iling

stitu-
prin
stead
enty-

