

Am. N. K. K. K.

PAMP
BX
5604
B8
1876

REPORT

OF THE

First Synod of the Diocese

OF

BRITISH COLUMBIA,

HELD IN THE CITY OF VICTORIA, DECEMBER 16, 17, 18 AND 20, IN THE
YEAR OF OUR LORD, 1875.

WITH THE

PRIMARY ADDRESS

OF

THE BISHOP.

VICTORIA:

ALEX. ROSE, BOOK AND JOB PRINTER, FORT STREET.

1876.



Public Archives
Canada

Archives publiques
Canada

PAMP
BY
5604
B8
1876

REPORT

OF THE

First Synod of the Diocese

OF

BRITISH COLUMBIA,

HELD IN THE CITY OF VICTORIA, DECEMBER 16, 17, 18 AND 20, IN THE
YEAR OF OUR LORD, 1875.

WITH THE

PRIMARY ADDRESS

OF

THE BISHOP.

VICTORIA:
ALEX. ROSE, BOOK AND JOB PRINTER, FORT STREET.
1876.

SE
BU
LI
LI
BU

D
C
E
C
C
C

CONTENTS.

	PAGE
SERVICES IN THE CATHEDRAL.....	7
BUSINESS MEETING.....	7
LIST OF CLERGY.....	7
LIST OF LAY DELEGATES.....	8
BISHOP'S ADDRESS:—	
INTRODUCTION.....	9
DIOCESAN SYNODS.....	10
PRINCIPLES TO BE MAINTAINED.....	13
1. THE LEGALITY OF THE SYNOD.....	14
2. ADMISSION OF THE LAITY.....	16
3. POSITION OF THE BISHOP.....	18
BUSINESS OF THE SYNOD.....	21
DECLARATION OF PRINCIPLES.....	24
CONSTITUTION OF THE SYNOD.....	25
EXECUTIVE COMMITTEE.....	30
CANON FOR ELECTION OF BISHOP.....	32
CANON FOR DIOCESAN FINANCE.....	35
COMMITTEES.....	42

The
The
The

BAS
BLU
GIL
GOC
GR
HOR
JEN
MAS
NEV
TOM
WIL
WO

DIOCESE OF BRITISH COLUMBIA.

OFFICERS' NAMES, &c.

The Right Reverend GEORGE HILLS, D.D., Lord Bishop.
The Very Reverend S. GILSON, M.A., Dean, and Archdeacon
of Vancouver.
The Venerable C. T. WOODS, M.A., Archdeacon of Columbia.

CHANCELLOR.

J. F. MCCREIGHT, Esq., Q. C.

REGISTRAR.

W. M. TYRWHITT DRAKE, Esq., Barrister-at-Law.

CLERGY.

BASKETT, C. R., A. K. C	Victoria.
BLUNDEN, T	Esquimalt.
GILSON, S., M. A	Victoria.
GOOD, J. B.	Lytton.
GRIBBELL, F. B	Saanich.
HOLMES, D	Cowichan.
JENNS, P	Victoria.
MASON, G., M. A	Nanaimo.
NEWTON, H. S.	Cowichan
TOMLINSON, R., B. A	Kincolith.
WILLEMAR, Y. X	Comox.
WOODS, C. T., M. A	New Westminster.

The
Colum
Christ
The
and th
Thos.
The
Rector
The
of the
the V

At t
the C
Bishop
pointe
The
lowing
ble to

Very
Vener
Rever

PROCEEDINGS
OF THE
FIRST DIOCESAN SYNOD.

FIRST DAY.

THURSDAY, 16th December, 1875.

SERVICE IN THE CATHEDRAL.

The Diocesan Synod of the Church of England in British Columbia, assembled for Divine Service in the Cathedral of Christ Church, Victoria, at 11 o'clock, A. M.

The prayers were said by the Venerable Archdeacon Woods, and the Lessons read by the Reverends F. B. Gribbell and Thos. Blundun.

The Sermon was preached by the Rev. Geo. Mason, M. A., Rector of Nanaimo.

The Holy Communion was celebrated by the Lord Bishop of the Diocese, assisted by the Very Reverend Dean Gilson, the Venerable the Archdeacon and the Rev. Geo. Mason.

BUSINESS MEETING.

At two o'clock the Clergy and Lay Delegates assembled in the Collegiate School, under the Presidency of the Bishop, who opened the meeting with the Special Prayer appointed for the purpose.

The Registrar (M. W. T. Drake, Esq.,) then read the following list of Clergy holding the Bishop's License, and eligible to sit in the Synod.

LIST OF CLERGY.

Very Reverend Samuel Gilson, M. A., Dean of the Cathedral;
Archdeacon of Vancouver, and Rector of Christ Church.
Venerable Charles Thomas Woods, M. A., Archdeacon of
Columbia.
Reverend John Booth Good, Missionary of St. Paul's,
Lytton.

Reverend Percival Jenns, Rector of St. John's, Victoria.
 Reverend Francis Barrow Gribbell, Missionary Clergyman of
 Saanich and Metchosin, and Minister in charge of St.
 John's, Victoria.
 Reverend R. Tomlinson, B. A., Missionary, Kincoeth.
 Reverend David Holmes, Missionary Clergyman, Cowichan.
 Reverend Jules Xavier Willemar, Missionary, St. Andrew's
 Mission, Comox.
 Reverend George Mason, M. A., Rector of St. Paul's, Nan-
 aimo.
 Reverend Thomas Blundun, Curate of St. Paul's, Esquimalt.

Of the above all were present excepting the Reverend Per-
 cival Jenns, absent in England on leave, and the Reverend
 Robert Tomlinson.

LIST OF LAY DELEGATES.

The following Lay Delegates had been elected for the re-
 spective Parishes and Districts named :

CHRIST CHURCH CATHEDRAL—Lieutenant-Governor the Hon. J.
 W. Trutch, J. F. McCreight, Esq., Q. C., W. C. Ward,
 Esq., C. T. Dupont, Esq., R. E. Jackson, Esq.
 ST. JOHN'S, VICTORIA—A. Rocke Robertson, Esq., Q. C.,
 *Capt. Good, *Dr. Matthews, Robt. Ward, Esq., M.
 W. T. Drake, Esq.
 ST. PAUL'S, ESQUIMALT—*Hon. Capt. Hare, R. N., J. H.
 Innes, Esq., *Dr. Moss, R. N., C. E. Pooley, Esq.
 HOLY TRINITY, NEW WESTMINSTER—Hon. W. J. Armstrong, M.
 P. P., Dr. Trew, J. P. Planta, Esq., Chas. Good, Esq.,
 *J. Morrison, Esq.
 ST. PAUL'S, NANAIMO—*Mark Bate, Esq., T. A. Bulkley, Esq.
 COWICHAN—*Hon. Mr. Justice Crease, *Ashdown Green, Esq.,
 Rout Harvey, Esq., *E. Marriner, Esq., *H. A. S.
 Morley, Esq., R. Woods, Esq.
 ST. JOHN'S, YALE—P. O'Reilly, Esq., *L. Agassez, Esq.
 ST. THOMAS, CHILLIWHACK—H. Holbrook, Esq., *J. K. Suter,
 Esq.
 ST. MARY'S, METCHOSEN—R. Kerr, Esq., Edwin Johnson, Esq.
 SAANICH—*A. C. Anderson, Esq.

Those marked * were absent.

M. W. T. Drake, Esq., Registrar of the Diocese, was unan-
 imously elected Secretary to the Convention, pro. tem.

The Bishop appointed A. R. Robertson, Esq., Q. C., and
 Dr. Trew to be a Committee for examining the Credentials of
 the Lay Delegates, who reported upon the same.

The Bishop stated that he had received a communication
 from the Hon. Mr. Justice Crease, expressing his inability to
 act as Delegate.

TH
 lows

My F

I a
 you f
 a mo

It i
 influe

cesan

In

mitte

lution

mitte

meet

ples

Deleg

Conv

The 9

"T

unles

the C

Su

date

to ele

in ot

37 L

elect

Clerg

best

Synod

Th

appo
 Bish
 helo
 and
 of in
 imm
 pone
 we a
 migh
 have
 It
 Lait
 stren
 Chur
 resp
 the

The Bishop then delivered his Address, which was as follows :

INTRODUCTION.

MY REVEREND BRETHREN AND BRETHREN OF THE LAITY,—

I am thankful at length to have the opportunity of meeting you for the purpose of organizing upon well tried principles, a mode of mutual consultation upon the affairs of the Diocese.

It is now above two years ago that I was glad to receive an influentially signed address urging the establishment of a Diocesan Synod.

In December, 1873, the subject was discussed in the Committee of the Diocesan Church Society. Supported by a resolution passed by that body, I invited the various Church Committees to meet me on the 5th of January, 1874. At this meeting resolutions were passed adopting the leading principles of Synodical action and recommending an election of Delegates to take place at Easter, 1874, and a meeting of the Convention of Clergy and Delegates in July of the same year. The 9th resolution, unanimously adopted, was as follows :

“That no act of the Convention shall be valid and binding unless it has received the assent of the Bishop, a majority of the Clergy and a majority of the Laity, voting by orders.”

Supported by these resolutions, I addressed a letter under date of Feb. 2, 1874, to the Clergy and Laity, inviting them to elect their Delegates according to the mode which is usual in other branches of the Colonial Church. In consequence, 37 Lay Delegates were chosen, and the certificates of those elected forwarded to me. Then I called a meeting of the Clergy and elected Delegates for the purpose of deciding the best mode of preparing for the actual business of the future Synod.

The meeting took place on the 3d of June, 1874, and at it was appointed a Provisional Executive Committee consisting of the Bishop, Clergy and 14 Delegates. Twenty meetings have been held by this Committee, besides those of Sub-Committees, and much time and care has been devoted to the preparation of important measures, some of which are necessary for the immediate action of the Synod, and some may be better postponed till more time can be given to their consideration than we are on this occasion likely to have. I had hoped the Synod might have met at an earlier date, but various circumstances have prevented the realization of this desire.

It is my privilege, Reverend Brethren and Brethren of the Laity, to meet you now for the purpose, by united counsel, of strengthening the work of God amongst us and rendering the Church more efficient for the discharge of its high duties in respect of the souls of men and of furthering the extension of the Kingdom of Christ.

DIOCESAN SYNODS.

The mode in which we are to meet in union, is that which has belonged to the Church in all ages.

At first it was the *Diocesan Synod* under a single Bishop, then the *Provincial Synod*, consisting of all the Bishops of a district, with such of the Clergy as they selected to bring with them; and when a subject affecting the Church at large had to be settled, the greater gatherings took place which were called *National* and *General Councils*. These various organizations were in subordination one to the other, the lesser to the greater. The Diocesan Synod may not enact any Canon contrary to any of the Provincial Synod, and the decrees of the Provincial are binding upon the Diocesan Synods, each of which is represented in the higher Synod. This representative principle first known in Church Synods, is considered to have been the origin of representative institutions in political government. In the English Church the Diocesan Synod was in use from the first settlement of Christianity. Dr. Burn (Ecclesiastical Law, Vol. II., p. 17,) says "that the Bishop of every Diocese had here, as in all other Christian countries, power to convene the Clergy of his Diocese, and in a common Synod or Council with them to transact such affairs as specially related to the order and government of the Churches under his jurisdiction, is not to be questioned." A Canon of a Council, held at Winchester 1071, enacts that a Diocesan Synod be held every year. (Johnson's English Canons, Part II, p. 9). The following account is given of these Synods: "In a Diocesan Synod the Bishop always presided, and he usually summoned *septem a plebe* in every Parish in his Diocese, to whom he administered an oath to inquire into the state and condition of each parish relating to ecclesiastical affairs, which were called *testes synodales*, and these men made their presentations in writing or *viva voce* in the Synod. The form of holding these Diocesan Synods was as follows: The Clergy in solemn procession came to the Church assigned at the time appointed by the Bishop, and seated themselves according to the priority of their ordination. Then the Deacons and Laity were admitted. The Bishop, or in his absence the Vicar, when the office for the occasion was over, made a solemn exhortation to the audience. Then a sermon was preached; after which, if the Clergy had any complaint to make or any thing else to offer, they were heard by the Synod. The complaints of the Clergy being over, the Laity made theirs. Then the Bishop proposed his Diocesan constitutions to them. After which, if nothing remained to be done, he made a Synodical exhortation, by way of injunction, to the Clergy: and all concluded with solemn prayers suited to the business." (Hook's Church Dictionary—Article, Diocesan Synod.)

The Reformation left the Ecclesiastical Synods, as to their

nature
which
Dioces
et min
the co
ter the
Synod
Establ
the ne
of mis
extend
upon t
irrespe
had al
United
univers
land at
full an
follow

In 1
moned
can Co
tended
ted Sta

Reso
unity i
the sev
canonic
to the

Reso
(with p
ance of
pointed
relation
be forw
with a
adjourn

The f
cesan S
siastica
ed by o

"In
of the C
and sim

"By
bers of
ceptanc
other la
of laws
have co

nature, the same as before it, and the *Reformatio Legum*, which represents the mind of the Reformers, directed that Diocesan Synods should be held. (*Reformatio Legum de eccl. et minist.*, c. 19, 20--22, 23.) Owing, however, probably to the constant sitting of Convocation for the first 150 years after the Reformation, in connection with Parliament, Diocesan Synods fell into disuse as being not so much required in an Established Church. Many, however, were held, but not as the necessary order of the Church, and when the great revival of missionary interest took place 40 years ago, and the Church extended itself in all lands, it became necessary to fall back upon the organization which properly belonged to the Church, irrespective of its relations to the State. These principles had already been acted upon in the Anglican Church of the United States many years before. Sufficient is it to say that universally in most Dioceses of the Colonial Church of England at the present time the ancient ecclesiastical system is in full and successful operation, and we are this day about to follow their example.

In 1867 the Archbishop of Canterbury, at Lambeth, summoned a Conference or Council of the Bishops of the Anglican Communion throughout the world, which was largely attended, and, amongst others, by many Bishops from the United States. They passed the two following resolutions :

RESOLUTION IV.--"That, in the opinion of this Conference, unity in faith and discipline will be best maintained among the several branches of the Anglican Communion by due and canonical subordination of the Synods of the several branches to the higher authority of a Synod or Synods above them."

RESOLUTION V.--"That a Committee of seven members (with power to add to their number and to obtain the assistance of men learned in ecclesiastical and canon law) be appointed to inquire into and report upon the subject of the relations and functions of such Synods, and that such report be forwarded to his Grace, the Lord Bishop of Canterbury, with a request that if possible it may be communicated to any adjourned meeting of this Conference.

The following is so much of the report which concerns Diocesan Synods, which has been followed in all Colonial Ecclesiastical organizations since, and which I trust will be followed by ourselves in our action at this time :

"In the organization of Synodical order for the government of the Church, the Diocesan Synod appears to be the primary and simplest form of such organization.

"By the Diocesan Synod the co-operation of all the members of the body is obtained in Church action, and that acceptance of Church rules is secured, which in the absence of other laws, usage or enactment, gives to those rules the force of laws 'binding on those who, expressly or by implication, have consented to them.' (Long vs. Capetown.)

"For this reason wherever the Church is not established by law, it is in the judgment of your Committee essential to order and good government that the Diocese should be organized by a Synod.

"Your Committee consider that it is not at variance with the ancient principles of the Church that both Clergy and Laity should attend the Diocesan Synod, and that it is expedient that the Synod should consist of the Bishop and Clergy of the Diocese with representatives of the Laity.

"The Constitution of the Diocesan Synod may be determined either by rules for that branch of the Church established by the Synod of the Province, or by general consent in the Diocese itself, its rules being sanctioned afterwards by the Provincial Synod.

"Your Committee, however, recommend the following rules should be adopted, viz., that the Bishop, Clergy and Laity should sit together, the Bishop presiding; that votes should be taken by orders whenever demanded, and that the concurrent assent of Bishop, Clergy and Laity should be necessary to the validity of all acts of the Synod. They consider that the Clerical members of the Synod should be those Clergy who are recognized by the Bishop according to the rules of the Church in that Diocese, as being under his jurisdiction. Whether in large Dioceses, when the Clergy are very numerous, they might appear by representation, is a difficult question on which your Committee are not prepared to express an opinion.

"The Lay Representatives in the Synod ought, in the judgment of your Committee, to be male communicants of at least one year's standing in the Diocese, and of the full age of twenty-one years. It should be required that the Electors should be members of the Church in that Diocese, and belong to the Parish in which they claim to vote. It appears desirable that the regular meetings of the Synod should be fixed and periodical; but that the *right* of convening special meetings whenever they may be required should be reserved to the Bishop.

"The office of the Diocesan Synod is, generally, to make regulations, not repugnant to those of the higher Synods, for the order and good government of the Church within the Diocese and to promulgate the decisions of the Provincial Synod." (Report of Committee of Lambeth Conference, 1867.

It must be apparent to every one who considers the subject that there must be great need of such an organization in setting in order many things peculiar to our circumstances in which there is no Established Church. We are like a new country in civil matters; while the laws of the Mother Country in many instances apply, there is necessity for other laws—local laws, to meet the new circumstances of a new country. So with us, for instance, respecting the election of the next

Bishop
toget
back t
in acc
the di
copate
the Co
a sens
prayer
patron
for the
Clergy
Colum

In c
the est
here s
Such i
At our
recept
consci
Formu

This
based
Script
supply
for our
now pr
these s
will be
stance
through
of unio

The
contest
cal ext
adhere
mitive
should
cast in

In a
the Ho
with th
judgm
out the
and tes
in the
Book o

Bishop: Not to say how useful it is that so many should meet together to consult, and hear the opinions of others, and go back to their respective localities with fresh zeal. Thus, then, in accordance with the usage of the Church in all ages, with the direct sanction of a Council of the whole Anglican Episcopate, encouraged by the successful experience of nearly all the Colonial Branches of our Mother Church, and fortified by a sense of manifest advantage, we meet to-day after solemn prayer and joyful praise in the House of God, and in participation of the Holy Eucharist, to inaugurate a Diocesan Synod for the united counsel and co-operation of the Bishop, the Clergy and the Laity of the Church of England in British Columbia.

PRINCIPLES TO BE MAINTAINED.

In carrying out the various good objects contemplated by the establishment of a Synod, our endeavor should be to adhere strictly to the principles of the Church of England. Such is the obligation already upon the Bishop and Clergy. At our solemn admission to the holy ministry, and at each reception to a new charge of souls, we pledged ourselves to conscientious acceptance of, and adherence to the Doctrinal Formularies, Sacraments and Rites of the Church of England.

This pledged adherence to the Standards of the Church, is based on the reasonable ground of their agreement with Holy Scripture and the witness of the primitive ages of Christianity, supplying to us a guiding principle in deciding questions for ourselves which the Church may not have settled. We now propose to bind ourselves, Bishop, Clergy and Laity, to these same standards in the Declaration of Principles which will be proposed for adoption, and which is identical in substance with that of all Synods of the Church of England throughout the world. Thus the Prayer Book is to all a bond of union.

The history of the Church of England in her successful contests against mediæval errors on the one hand, and fanatical extremes of ultra Protestantism on the other; in her close adherence to the holy Scripture and to the witness of the Primitive Church; must give confidence in her guidance, as it should create a feeling of thankfulness to God that our lot is cast in her pale.

In all our deliberations then, seeking the presence of God the Holy Spirit to incline our hearts to desire only what accords with the Divine will, let us not innovate nor rely upon our own judgment in matters already decided for us, but seek to carry out the principles and laws of the Church as already prepared and tested for us. Let precedents be our rule, let us "walk in the old paths," be content with our oft and carefully revised Book of Common Prayer, taking warning from the multitude

of divisions and deadly heresies which have been the consequence of a course of obstinate self-opinion.

We may thus maintain our fellowship with the Mother Church and all her branches, be a welcome home to Churchmen who come amongst us from other parts; not sink down to the level of a misinstructed age; but be ever helping to raise up society to a true standard of truth and morals; holding fast and transmitting unimpaired to those who come after us the precious blessings we have ourselves inherited.

A few remarks appear to be necessary respecting objections which have been urged against the legality and constitution of the Diocesan Synod as now proposed to be established.

1. The Legality of the Synod.
2. Admission of the Laity.
3. The Bishop's position.

1.—THE LEGALITY OF THE SYNOD.

It has been objected that to call a Synod and proceed to make Canons without the consent of the Crown is illegal, and also contrary to a law of the Church of England.

The Imperial Act supposed to be contravened is the 25 Hen. VIII., cap. 19, sec. 1, which is as follows:

“The Clergy from henceforth shall not presume to attempt, alledge, claim or out in use any Canons, Constitutions or Ordinances, Provincial or Synodal, or any other Canons, nor shall enact, promulge or execute any such Canons, Constitutions or Ordinances Provincial, by whatever name or names they may be called in their Convocations in times coming, which alway shall be assembled by authority of the King's Writ, unless the same Clergy may have the King's most royal assent and license to make, promulge and execute such Canons, Constitutions and Ordinances, Provincial or Synodal, upon pain to suffer imprisonment and make fine at the King's will.”

It is assumed this Act would make illegal our meeting in Diocesan Synod. The answer is that *this Act never extended beyond England* itself, it never extended to Ireland, it does not restrain even Diocesan Synods in England; it refers only to the *Convocations of Canterbury and York*—the Provincial Synods of England, which are part of the civil Constitution there, and Canons passed in them are part of the law of the land; and therefore there may be a necessity in an Established Church for some such restraint that the laws of the Church may not conflict with those of the State.

The Act of Henry does not even touch the Provincial action of the Church out of England, still less the Diocesan; our Canons will not be laws in the strict sense of the word, but only the rules of the Association which frames them. No resolutions of our's can affect the royal prerogative, which

does
religi
the la
of Ne
a des
was d
“I
the c
Color
libert
ed by
it wor
out co
autho
Churc
ods, o
on ma
“T
follow
tee.
“T
estab
religi
memb
may
which
tion
castl
Fre
will b
It ma
tion t
indee
rules
of la
An
Cano
Cano
An
ing o
not r
of En
dissa
fome
10th
of En
venti
tution
say
sort

does not claim to restrain the action of the non-established religious bodies. They are perfectly free. Upon this point the law officers of the Crown gave their opinion to the Duke of Newcastle, when Colonial Secretary, which he embodied in a despatch which was sent to all Colonial Governments. It was dated Feb. 4th, 1864. He says :

“ I am advised that (assuming that there is no local law to the contrary) the members of the Church of England in a Colony in which that Church is not established, have the same liberty of assembling for any lawful purpose which is possessed by members of any other religious denomination, and that it would be *lawful for a Colonial Bishop or Metropolitan, without consent of the Crown, and without any express legislative authority to summon meetings of the Clergy and Laity of the Church, under the designation of Provincial or Diocesan Synods, or any other designation, for the purpose of deliberating on matters concerning the welfare of the Church.*

“ The powers of such a meeting may be gathered from the following extract from the judgment of the Judicial Committee. (Long vs. Capetown) :

“ The Church of England in places where there is no Church established by law, is in the same situation with any other religious body, in no better, but in no worse position, and the members may adopt, as members of any other communion may adopt, rules for enforcing discipline within their body, which will be binding on those who expressly or by implication have assented to them.” (Despatch of the Duke of Newcastle, H. M. Secretary for the Colonies.)

From these considerations it is plain no law of our country will be violated by the action we are now proposing to take. It may also be seen that there is no occasion for local legislation to give validity to our acts, since every religious body, indeed every joint stock company, can bind themselves by rules upon which they have agreed and which have the force of law amongst themselves.

Another objection urged against us, founded upon the XII. Canon, is that we are excommunicated if we meet to make Canons without the authority of the Crown.

Any one who looks carefully at that Canon and the preceding ones that relate to the same subject, will see that they do not refer to the Bishops, Priests and Deacons of the Church of England, so often mentioned in the Canons of 1603, but to dissatisfied persons who were beginning to form schisms and foment divisions in the Church at that time. The title of the 10th Canon is : “ Maintainers of Schismatics in the Church of England Censured.” Of the 11th : “ Maintainers of Conventicles Censured.” Of the 12th : “ Maintainers of Constitutions made in Conventicles Censured”; and this goes on to say “ whosoever shall hereafter affirm that it is lawful for any sort of Ministers or Lay Persons, or either of them, to join

together and make rules, orders or constitutions, in causes ecclesiastical, without the King's authority, and shall submit themselves to be ruled and governed by them, let them be excommunicated *ipso facto*, and not be restored until they repent and publicly revoke these their wicked and anabaptistical errors." This Canon had not reference to Diocesan Synods of the Church of England which were lawful, which could be assembled without consent of the Crown, which are acknowledged as lawful in one of these very Canons, viz., CXIX., but against those who professing to belong to the Church of England, yet set up schismatical congregations, and in particular against the Anabaptists, whose principles were subversive of social order, and who in consequence had to be dealt with severely both in England and on the Continent.

2—ADMISSION OF THE LAITY.

Another objection is that the Laity should not form part of an Ecclesiastical Synod. It is said :

1. That as questions of doctrine and faith may arise, the Bishops and Clergy only are authorized and prepared to deal with them and give votes decisive.

2. That should a heresy be condemned by the Bishops and Clergy, and the Laity refuse consent, the whole Church might be involved in the guilt of error.

3. That the admission of the Laity is unscriptural.

4. That the precedents of the Church are against their admission.

In reply I would say :

1. That in a Diocesan Synod no question of doctrine or faith can arise for settlement, inasmuch as we accept for our standards the Doctrinal Formularies of the Church of England, and debar ourselves from making any alteration in those standards. But even if questions should arise, the fact of the concurrent assent of Bishop and Clergy being necessary would be a sufficient safeguard of doctrine and faith.

2. And should refusal on the part of the Laity to concur with the Bishop and Clergy leave a heresy uncondemned, we may reasonably believe, if the Clergy be right, that a short delay would be the only evil. Doubtless the Bishop and Clergy being by their commission, obligations and training, the appointed guides and teachers of the Church, would in such a case take additional pains to give the further necessary information to instruct the Church at large, and so lead to a concurrence with them in the formal treatment of the subject.

3. Holy Scripture warrants the conclusion that to the believing Laity a voice was given in subjects of the highest importance in times of the Apostles.

Thus all the disciples were summoned to take part with the Apostles in the election of St. Matthias, Acts 1. The multi-

tude
Apo
Orde
ed.
setti
Jeru
the C
the n
plea
send
TI
Cler
and
mem
4.
Cou
250,
says
Epi
and
"F
of v
pres
faith
with
A
sett
Lai
ten
scri
I
tine
Cou
ber
trin
A
apa
bac
the
A
of
thro
to
stat
cur
I
the
app
cils
Lay

tude of the disciples were also called together by the inspired Apostles to approve of and take part in the creation of a new Order of the Ministry when the seven Deacons were appointed. Acts vi. Again, the Laity had a voice in approving, setting forward and assenting to the decision of the Council of Jerusalem. Acts xv. Paul and Barnabas "were received of the Church and of the Apostles and Elders." v. 4. Then all the multitude kept silence and gave audience. v. 12. "Then pleased it the Apostles and Elders with the whole Church to send chosen men." v. 22.

The Scriptures teach us that the Laity are, equally with the Clergy, part of the One Body in whom the Holy Spirit dwells, and that the interest of one concerns the whole. "If one member suffers, all the members suffer with it."

4. The Laity had no doubt a voice in the early Church Councils. St. Cyprian, who was Bishop of Carthage A. D. 250, in a letter to his Clergy when in exile during persecution, says, "I resolved to do nothing from the beginning of my Episcopacy of my own private judgment, without your advice and the concurrence of the people." Eph. xiv., 5. And again: "For this becomes the modesty and discipline and character of us all that the Bishops meeting with the Clergy, and in the presence of the Laity who stand fast, to whom also for their faith and fear honour is to be shown, may settle all things with the due reverence of common consultation." Eph. xix.

At the great Councils of the 4th and 5th centuries, which settled the most vital subjects of Doctrinal controversy, the Laity were represented by the Christian Emperors who attended in person, or by their Lay representatives, and subscribed their assent to the conclusions.

In our own British Church, before the arrival of St. Augustine, in Anglo-Saxon and Norman times, there were many Councils at which the Kings, Nobles and Laity in large numbers attended, settling questions affecting religion and doctrine.

At these, the records state, the Bishops and Clergy went apart to consider their decisions, and then afterwards came back to the mixed Council and brought their decision before the Laity for their assent and support.

Although for 300 years before the Reformation the influence of the Laity in Church matters was much less than before, through growth of Papal usurpation, yet they were summoned to Diocesan Synods "that they might make presentments, state grievances and hear arguments, and set forward by concurrence." (Joyce Letter to Bp. of Derry, p. 8.)

In no early Christian Kingdom was any Canon devised by the Clergy alone in their higher Synods, of force without the approbation of the King. Nor were those of General Councils of valid effect, till they were publicly assented to by the Lay authority. (Hooker viii., vi., 9.)

At the Reformation the right of the Laity to a part in Church affairs was restored, and in the Crown and Parliament of England their voice has ever since been expressed. Thus while the revisions of the Formularies of the Church have been made by the Bishops and Clergy in the Convocations,—the Provincial Synods of England,—all conclusions which affect to bind the Laity have been discussed and ratified in Parliament, and Canons affecting the Clergy only must receive the sanction of the Crown.

Precedent from the earliest time is in favour therefore of the Laity in Church Councils, and by concurrent consent there is protection for doctrine and faith.

The principle is reasonable and necessary. "We are to hold it, (says Hooker, viii., vi., 8), a thing most consonant with equity and reason, that no ecclesiastical law be made in a Christian Commonwealth, without consent as well of the Laity as of the Clergy. For of this no man doubteth, namely, that in all societies, companies and corporations, what severally each shall be bound unto, it must be with all their assents ratified." *Quod tangit omnes, ab omnibus tractari et approbari debet.*

And is it not necessary to harmonious, intelligent and successful co-operation, that the Laity should first assent to what they have to receive and set forward ; to the part they have to take in Divine Worship ; to the plans for maintaining the Clergy and Institutions to which they are to contribute ? Following ancient precedent, and the experience of all branches of the Church of England, we have nothing to fear, but every thing to hope for, by the cordial acceptance of the Lay element in our Diocesan Synods.

3—POSITION OF THE BISHOP.

The principle upon which all Diocesan Synods of the Colonial Church of England are regulated is that of concurrent assent, by which no rule or law of the Synod has validity unless it has received the assent of the Bishop, of a majority of the Clergy, and of a majority of the Laity.

In a Provincial Synod the three parties are the Bishops, the elected Clergy and the elected Lay Delegates from the Diocesan Synods. By this arrangement the proper independence of the Clergy is maintained. They are the Pastors, the Guides, the Rulers of their flocks in spiritual things. Nothing should be done without their consent. It is in harmony with Scripture that they should have a separate voice. "Obey them that have the rule over you and submit yourselves, for they watch for your souls as they that must give account." Heb. xiii., 17.

To the Laity also a like voice is justly accorded in all Church legislation, considering how deeply interested they are in the

efficient
in all
the in
Som
the Ep
some
the Ep
The
that t
and D
first a
the A
specia
minis
on tw
they p
Timot
Churc
things
One
of Er
pacy,
point
the g
besid
endue
jurisc
Dr
macy,
Episc
Pope
Bisho
mana
and h
Chur
with
sent
being
than
sion,
peace
Su
the e
carry
laws
guide
copa
with
embo
from

efficiency of the Church, in the preservation of the Faith, and in all means which can be used, through God's blessing, for the increase of spiritual life and the welfare of souls.

Some objections have been made to the part assigned to the Episcopate in this joint arrangement. We may consider some points respecting the origin, authority and functions of the Episcopal office.

The Church of England states in the Preface to the Ordinal that the Episcopate, as a distinct Order from those of Priests and Deacons, *has existed from the times of the Apostles*, in the first age after whom it was found in universal exercise. To the Apostles first our Lord committed, together with certain special gifts, the office of government and of ordaining to the ministry. "I appoint unto you a kingdom." "Ye shall sit on twelve thrones judging the twelve tribes of Israel." As they passed away this trust they handed on to others, such as Timothy and Titus, who were appointed in their places over Churches, with authority to rule and to set in order "the things that are wanting."

One of the most learned and pious Divines of the Church of England, Bishop Hall, in his standard work upon Episcopacy, defines it, "An eminent order of sacred function, appointed by the Holy Ghost, in the Evangelical Church, for the governing and exercising thereof, and for that purpose, besides the administration of the Word and the Sacraments, endued with power of imposition of hands and perpetuity of jurisdiction."

Dr. Barrow, in his celebrated treatise on the Papal Supremacy, a standard work on that subject, thus writes of Diocesan Episcopacy, which he defended against the usurpations of the Pope. "At first each Church was settled apart under its own Bishop and Presbyters, so as independently and separately to manage its own concerns: each was governed by its own head, and had its own laws. Every Bishop, as a Prince in his own Church, did act freely, according to his will and discretion, with the advice of an Ecclesiastical Senate, and with the consent of his people, (the which he did use to consult), without being controllable by any other or accountable to any, further than his obligation to uphold the verity of Christian profession, and to maintain fraternal communion, in charity and peace with the neighboring Churches, did require."

Such was the position in their Dioceses, of the Bishops of the early Church. They were to rule and govern them and carry out the work of religion within them. As time went on laws were framed, with consent of the Bishops in Councils, to guide and restrain the exercise of their authority. The Episcopate of the Church of England can only act in accordance with the laws of the Church of England, which laws again embody or are based upon the Canons of the Church Catholic from earliest times. Yet although the Bishop is not without

definite laws to guide him, there are many occasions when he needs the counsel of his brethren, and fresh legislation for new circumstances. As necessity in former times required, the Bishops called in the assistance of the Presbyters and people to aid him with their counsels, so I being charged most unworthily by the Church of England with the oversight of this Diocese, call upon you to assist me in the arduous work of the Church here.

If it be said, then, that this concurrent assent has in it too much of the one man power, and that the power of a negative ought not to be given to the Bishop—it may be replied the Bishop already has this sole responsibility, it is in his office, an original power belonging to the true Episcopate from the commencement, and you are not asked to give it him, but to *share it with him*—to make it less than it is, a one man power. Without a Synod the Bishop is autocratic and can act independently of everybody. We ask you to agree to a joint consent of all of us for making any law or rule or Canon binding upon the Diocese. To exclude the Bishop from this assent would be to take away his authority, to annul his jurisdiction. It would be to determine that in a Church presided over by a Bishop, whose office we believe to be of divine institution, all free action shall be taken from that Bishop; for Clergy and Laity to make laws contrary perhaps to the interest of the Church at large, which the Bishop of a Diocese represents, for him to carry out, of which he cannot approve. If it is said that it is anomalous for the Bishop to take part in discussions and then in addition have a negative on the decisions, the reply is that one chief feature of a Diocesan Synod is mutual consultation—the Clergy and Laity are invited to come and consult with their Bishop.

But “he may be a despot, and all our discussions go for nothing.” It may be asked where can be the despotism, if, as is the case, the Bishop is to have no power to enact any thing, to carry out any new plan, without the consent of the Clergy and Laity? He is only to have the same power as themselves.

But he is only one man, and the united wisdom of many is more likely to be right, and he may negative good laws. True, a Bishop may misuse his right of assent, and so may the Clergy and Laity, in seasons of excitement, act rather from feeling and prejudice than cool deliberation. People feel more strongly upon religious questions than on any other. But the propriety of the power of a negative upon legislation reposed in an individual does not depend upon the supposition of superior wisdom and virtue in the executive, but upon the supposition that party feeling, haste, impulse, may at times unduly influence a majority of a legislature and so lead it into the enactment of bad laws. The injury of delaying a short time the passage of good laws is more than compensated

by the
“Fede
States.
and sa
in ever
someti
are rec
mob ty
it in d

A B
persist
He ho
respon
ful ex

It is
negati
major
preced
decla
State
sad ne
had b
after
arrive
opera

Tho
even i
Bisho
Clerg

I h
when
is the
Moth
every
and h
holy
whos
(Epi

An
the w
a Bis
ence
A. D

Ma
of th
Ch
ties,

by the advantage of preventing a number of bad ones." (See "Federalist" on power of the negative in President of United States.) The power of the negative as a matter of prudence and safeguard from hasty law making is found to be necessary in every legislative body; to depress authority because it may sometimes act arbitrarily, is not wise. Too many instances are recorded where authority has been dethroned, but where mob tyranny at length has recoiled upon society so as to drive it in despair to the arms of a real despotism.

A Bishop is amenable to public opinion and could not long persist, even if he were disposed, in an unreasonable course. He holds position for the good of the Church, and is himself responsible to the metropolitical authority over him for unlawful exercise of his functions.

It is true in the American Church the Bishop's power of negative is overruled in Diocesan Convention by a two-thirds majority of each order; but this departure from universal precedent was settled at the time when independence had been declared against England and the cry of the people was "a State without a King and a Church without a Bishop." By sad neglect on the part of England the Church in America had been left without the Episcopate, and when at length, after political difficulties had caused much delay, Bishops arrived, they found Conventions of Clergy and Laity in full operation, and their true position was not then to be obtained.

Those peculiar circumstances are no guide for us, though even in the States in the General Convention the House of Bishops has the power of a negative over the decisions of the Clergy and Laity.

I hope I may be forgiven if I seem to magnify my office when I say that the safest course in Church affairs to follow is the rule laid down for us by the wise experience of our Mother Church, the universal precedent of all times and of every branch of the Church of England in the British Empire, and hold to a maxim as old as Christianity, the words of a holy martyr (St. Ignatius), who lived in Apostolic days, and whose letters remain to us, "Do nothing without the Bishop." (Epistles of S. Ignatius, martyred A. D. 107.)

And I am also able to say as my own hearty conviction, in the words of another martyr of early days, (St. Cyprian), that a Bishop should "do nothing without the Clergy in the presence of the Laity who stand fast." (S. Cyprian, Ep. xix., A. D. 250.)

BUSINESS OF THE SYNOD.

Many objects will in course of time come before the notice of the Synod. Such as all those matters which affect—

Church Organization, Discipline, Missionary Work, Charities, Education.

On the present occasion our time will not allow of more subjects to be entertained than are necessary to bring the Synod into active existence.

The Provisional Committee have recommended the following seven subjects for first consideration :

Declaration of Principles, Constitution of Synod, Executive Committee, Election of Bishop, Standing Orders, Diocesan Finance, Diocesan Trusts.

Upon the last named no measure has been drawn up, only a report presented from a Sub-Committee.

In reference to Finance I lay upon the table for the information of the Synod, a separate statement of each fund or trust that I have myself had to do with. The statements extend back in every case but one to the commencement of the Fund. The one exception goes back nine years, and previously to that period there are books detailing each item of expenditure from the first. The object is to enable the Synod to understand the exact state of the Diocesan Finances, so as to estimate the resources. If further information is required, the books are ready for inspection. Most, if not all of these Trusts, have a special application, and must not be relied upon as of much help in providing for the pressing wants of the Diocese in future: I cannot expect my own friends in England to continue their assistance to us on the same scale as formerly—old friends are becoming fewer by the process of time, and new objects engage the attention of others. The Diocese is deeply indebted to the Mother Church assisting us first and foremost through the Society for the Propagation of the Gospel, also through the Church Missionary Society and the Society for Promoting Christian Knowledge. Also to many friends who help us through the Columbia Mission Fund. The members of the Church here must bear more than hitherto the burden of supporting the Church. I have borne a very heavy burden myself for 16 years, in guaranteeing and providing large part of the incomes and necessary means for erecting Churches, Schools and Parsonages; although above thirty Clergy have ministered amongst us, I am thankful to say there never has been a failure to meet the stipulated income of any one of them. I hope the Synod will relieve me now of this burden. I do not think there is any ground for discouragement—on the contrary by the increased interest which will be created and the combined effort that will be made by all the members of the Church, we may hope to see not only all our old work kept up, but additional work undertaken. The *Mission Fund* of the Diocese, proposed in the measure on Finance, will form a very important part of our Church organization.

It will be desirable, if time allow, to pass two measures which the Committee have proposed, besides those named—

one for
Fund

Such
Discip
mitted

In c
and su
Let us
tion of
may c
everlas
spirit
ring of
will of

Let
the pr
evil po
end of

We
gether
meet a
togeth
may h
His w

The
follow
ment;
ver; C
Memo

J. E
strong
Orders

H. I

“W

do her
land i
eration
the du
Law o
Synod
the Bi
ined b

in eac

Sec

Arc

Conve

C. T

The

The

sentier

one for the establishment of a *Clergy Widow and Orphans' Fund*, and the other for *Repairs of Parsonages*.

Such measures, which they have also prepared, as *Rules of Discipline and Constitution of Parishes*, might be read and remitted to Select Committees to report at the next Synod.

In conclusion, let us ever remember that all real progress and success must depend upon the Divine help and blessing. Let us ever look to that and endeavour to preserve a disposition of reverence in dealing with the important subjects which may come before us appertaining to Christ's Kingdom and the everlasting welfare of the souls of men. Let us preserve a spirit of mutual forbearance in discussion, "in honor preferring one another," seeking not our own glory, but to do the will of God and help one another.

Let no difficulties cast us down, for surely we may rely upon the promises of Christ our Head, that against His Church no evil power shall prevail and He is with it always even to the end of the world.

We may surely claim His gracious promise, as we meet together in His name, that He will be with us, and while we meet as brethren bound as one in Holy Fellowship, striving together for the faith of the Gospel and in prayer to God, we may hope He will guide us in counsel and enable to fulfill His will.

The Bishop laid before the Convention statements of the following Diocesan Finances:—Columbia Bishopric Endowment; Archdeaconry of Columbia; Archdeaconry of Vancouver; Church Fund Estate; Christ Church Trust; Yarmouth Memorial Fund.

J. F. McCreight, Esq., Q. C., moved, and Hon. W. J. Armstrong seconded, the adoption temporarily of the Standing Orders prepared by the Provisional Committee. Carried.

H. Holbrook, Esq., moved the following resolution:

"We, the Bishop, Clergy, and Lay Delegates now assembled, do hereby declare ourselves the Synod of the Church of England in British Columbia, and will now proceed to the consideration of the Constitution and Regulations to be adopted for the due ordering of the Synod, provided that no Rule, Canon, Law or Regulation be in force in the Diocese as an Act of the Synod, unless it shall have received the concurrent assent of the Bishop, the Clergy and the Lay Delegates, to be determined by a majority of votes, the same to be taken separately in each Order, whenever it shall be required."

Seconded by the Dean.

Archdeacon Woods moved as an amendment, "That this Convention be now dissolved."

C. T. Dupont, Esq., seconded the amendment *pro forma*.

The amendment was lost, one member only voting for it.

The original motion was then put and carried with one dissentient.

M. W. T. Drake, Esq., moved, and Robt. Ward, Esq., seconded, "That the Synod be adjourned until Friday, December 17, at 10.30 a. m." Carried.

SECOND DAY.

Friday, December 17, 1875.

After Divine Service at the Cathedral, the Synod resumed its session.

The Bishop presided, and opened the meeting with prayer.

The minutes of the previous meeting were read by the Registrar and confirmed.

The Dean moved, and the Reverend J. X. Willemar seconded, "That the Reverend F. B. Gribbell be Clerical Secretary to the Synod." Carried.

A. R. Robertson, Esq., Q. C., moved, and W. C. Ward, Esq., seconded, "That M. W. T. Drake, Esq., be Lay Secretary to the Synod." Carried.

J. F. McCreight, Esq., Q. C., moved, and the Dean seconded, "That certain Rules of Order be the Rules of the Synod, and that they be taken as read *pro. tem.*" Carried.

His Honor Lieut. Governor Trutch moved, and Reverend Geo. Mason seconded, "That the following be the Declaration of Principles to be adopted by the Synod":

DECLARATION OF PRINCIPLES.

I.

"We, the Bishop, Clergy and Laity of the Diocese of British Columbia, 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 to make a Declaration of the Principles upon which we purpose to proceed.

II.

"We desire that the Church in this Diocese shall continue as heretofore in full communion with the Church of England.

III.

"We recognize and accept the Canon of Holy Scripture as received by the Church of England, as the Rule and Standard of our Christian Faith. We acknowledge the Book of Common Prayer and Administration of the Sacraments, together with the Thirty-Nine Articles of Religion of the Church of England, to be a true and faithful declaration of the doctrines contained in Holy Scripture. We maintain the Three-fold

Order
Mann
Pries
we de
on Di
Churo
terity

Pro
Synod
altera
tion o
Relig
from
any C
Bisho
ble."

The
"Tha
Carri
The
The
"Tha
Bills
ried.

M.
Esq.,
Whol
The
Trute
The
Whol
The
result

The
Clerg
tives

The
least
and u
Synod
of the
follow
"I

Order of the Christian Ministry, as set forth in the 'Form and Manner of Making, Ordaining and Consecrating of Bishops, Priests and Deacons,' to be Scriptural and Apostolical, and we declare our firm and unanimous resolution, in dependence on Divine aid, to preserve these doctrines and that form of Church Order, and to transmit them unimpaired to our posterity.

IV.

Provided that nothing herein contained shall prevent the Synod, so far as the Synod may see fit, from accepting any alteration in 'The Book of Common Prayer and Administration of the Sacraments,' or of 'The Thirty-Nine Articles' of Religion,' or in the Authorized Version of the Bible, that may from time to time be adopted by the Church of England, or any Office, Prayer, or Thanksgiving to be prepared by the Bishop, which any special circumstances may render desirable." Carried unanimously.

The Dean moved, and the Hon. W. J. Armstrong seconded, "That the Constitution be now received and read a first time." Carried.

The draft of the Constitution was then read.

The Dean moved, seconded by the Reverend Geo. Mason, "That so much of the Standing Orders as relates to passing Bills be suspended during this first session of Synod." Carried.

M. W. T. Drake, Esq., moved, seconded by P. O'Reilly, Esq., "That the Synod resolve itself into a Committee of the Whole to discuss the Constitution clause by clause." Carried.

The President requested his Honor Lieut. Governor J. W. Trutch to act as Chairman of the Committee.

The Synod then resolved itself into a Committee of the Whole, his Honor Lieut. Governor Trutch in the Chair.)

The clauses of the Constitution were then discussed *seriatim*, resulting in the following amended form :

CONSTITUTION OF THE SYNOD.

I.

The Synod shall consist of the Bishop the Diocese, the Clergy duly licensed by the Bishop, and of Lay Representatives to be elected as hereinafter provided.

II.

The Lay Representatives shall be male communicants of at least one year's standing, and of the age of twenty-one years and upwards. They shall present to the Secretary of the Synod a certificate of their election, signed by the Chairman of the meeting at which they were appointed, according to the following form :

"I hereby certify that at a meeting of the Electors of

Church [or District] held on the day of the following persons, communicants of the Church, were duly elected as Lay Representatives in Synod, and that there are entered on the roll of Electors persons entitled to vote at this election.

Dated the day of

Chairman."

And that the Chairman shall also forward to the Clerical Secretary of the Synod, immediately after the election, a certificate of the election in the same form.

III.

The Lay Representatives shall be elected every three years at a meeting to be summoned by the Minister in charge, or in case the Church be vacant or the Minister be absent or unable, or refuse to summon such meeting, then by the Churchwardens or either of them, and such meeting shall be held in each Parish or Mission in Easter week, or within twenty one days thereafter, and the Representatives shall continue in office until others are elected. Provided, nevertheless, that if no election be held within the time aforesaid, then it shall be lawful for five qualified electors to call such meeting at such time and place as they think proper.

IV.

In case of a vacancy occurring in the representation of any Parish or Mission, by death, resignation or refusal to act; And if any Lay Representatives, elected as aforesaid, shall decline to serve as such, or shall at any time resign his office, signifying the same in writing to the Incumbent, or shall remove from the Diocese, the said office shall in any such case become vacant, and the Incumbent or other person or persons as in the previous Article provided for, shall proceed to call a new election; moreover should any Lay Representative secede from the Church, or wilfully abstain from the Holy Communion for the space of one whole year, or wilfully absent himself from Public Worship for the space of six months, or should he be convicted of any crime, he shall thereupon forfeit his said office, and the Incumbent or Minister of the Parish or Mission of which he was the Lay Representative, shall in like manner proceed to call a new election as in the previous Article is provided for.

V.

The Minister shall preside at every such meeting; but if he shall be unable or refuse to preside, or if there be no Minister the Electors may appoint a Chairman and proceed to the election.

VI.

Public notice of every such meeting, whether ordinary or

specia
such r
at leas
of suc

All
wards
Distri
for L
shall
lowing
"I,
Engla
long t
tomed

Eve
two R
Churo
to elec
ors sh
sentat
are el
Roll o
Distri
the ca

The
shall
of qu
tion o
certifi
ber sh
rum c

All
be de
Synod
Synod
vote t
be ret
of a r
shall
upon

The
from
as the

special, shall be given on two Sundays immediately preceding such meeting, and by notice affixed to the door of each Church at least ten days before the day of such meeting, or by either of such modes, specifying the time and place of meeting.

VII.

All male persons of the age of twenty-one years and upwards, being accustomed members of that Church within the District for which the election is held, shall be entitled to vote for Lay Representatives; Provided that before any person shall be entitled to vote he shall make and subscribe the following declaration:

"I, A. B., declare that I am a member of the Church of England, or Anglican Church, in British Columbia, and belong to no other religious denomination; and I am an accustomed member of the congregation of _____ Church."

VIII.

Every Parish or Mission in future shall be entitled to elect two Representatives, but when the number of electors in a Church or District shall exceed twenty they shall be entitled to elect four Representatives, and when the number of electors shall exceed fifty they shall be entitled to elect six Representatives, and the Chairman of the meeting at which they are elected shall certify the number of electors on the Electoral Roll of such Church or District, and that the said Church or District is entitled to elect two or more Representatives, as the case may be.

IX.

The quorum for the transaction of any business in the Synod shall consist of not less than one-fourth of the whole number of qualified Clergymen of the Diocese, and of a like proportion of Lay Representatives whose election shall have been certified to by the Secretary of the Synod, but any less number shall have power to adjourn from day to day until a quorum can be obtained.

X.

All questions before the Synod shall, in the first instance, be determined by a vote of the majority of the members of the Synod present, but the Bishop, or any two members of the Synod may, after such vote shall have been taken, require the vote to be retaken by Orders, in which case such vote shall be retaken by Orders, and the concurrence of the Bishop, and of a majority of the Clergy, and of a majority of the Laity shall be essential to give validity to any Act or Resolution upon which such vote shall have been taken.

XI.

The Synod shall meet once in every year, on a summons from the Bishop of the Diocese, and at such time and place as the Synod shall direct.

XII.

The Bishop, or in case of his absence, or of a vacancy in the See, the Dean, or in his absence the Senior Archdeacon, or in his absence the Archdeacon next in seniority, or if there be no Archdeacon then the Bishop's Commissary at the time such vacancy or absence shall occur, or if there be no such Commissary, then any three Clergymen being members of the Synod shall on written requisition from three Clerical and five Lay members of the Synod, have power to call a Special Meeting on any occasion when he or they may deem it necessary for the welfare of the Diocese, at such time or place as he or they in summoning such meeting shall direct, and six weeks' notice of the time and place of meeting shall be issued to all persons entitled to a seat thereat, by the Secretary of the Synod, or, in case of his absence, or if the office be vacant, by some person appointed for that purpose by the persons summoning the Synod.

XIII.

Notice of all meetings of the Synod shall be given by the Secretary of the Synod in writing to the persons entitled to a seat thereat. A notice duly addressed and placed in the Post Office shall be sufficient advice.

XIV.

When the Bishop is present he shall preside at all meetings of the Synod, and when he is not present his Commissary specially authorized shall preside, and if the Bishop has not appointed a Commissary then the Senior Dignitary or Clergyman of the Diocese present shall preside.

XV.

A Secretary shall be chosen by the Laity and one by the Clergy, on the first day of each Annual Meeting of the Synod, and they shall remain in office during the pleasure of the Synod. It shall be their duty to keep regular minutes of all proceedings of the Synod, and record them in a book provided for that purpose, to preserve all records and papers and other documents, and faithfully to deliver into the hands of their successors all property, books and papers relating to the concerns of the Synod, which may be in their possession.

XVI.

Any proposition for an alteration of this Constitution, or of any other of the Canons, shall be sent to the Executive Committee, and by them laid before the Synod to be considered at the ensuing meeting, and, if approved by the Bishop and a majority of the members of the Synod, shall lie over to the next meeting of the Synod, and if again approved by the Bishop and a majority consisting of two-thirds of each of the two Orders of the Clergy and Laity, it shall be confirmed.

The
His
lution
The
The
the re
1. I
tution
2. I
mittee
3. I
Bisho
4. I
ance.
5. I
It v
now a

- Aft
its se
The
Re
minu
Ar
follow
in Ar
year's
have
mont
Th
ation
the n
C.
Esq
time.
Li
the C
ing C
further
a lat
P.
the c
Exec
Li
Reve
Com
of th

The Committee then rose. The Synod resumed.

His Honor the Chairman of Committee reported the resolution embodying the Constitution carried with amendments.

The report of the Committee was received by the Synod.

The following notices motion for the adoption of drafts of the respective Canons named therein, were given :

1. By M. W. T. Drake, Esq.—The adoption of the Constitution of the Synod.

2. By P. O'Reilly, Esq.—Draft Canon for Executive Committee.

3. By A. R. Robertson, Esq.—Draft Canon for Election of Bishop.

4. By C. T. Dupont, Esq.—Draft Canon for Diocesan Finance.

5. By Dean Gilson.—Draft Standing Orders.

It was moved, seconded and carried, "That the Synod do now adjourn till next day.

THIRD DAY.

Saturday, December 18, 1875.

After Divine Service in the Cathedral the Synod resumed its session.

The Bishop presided, and opened the meeting with prayer.

Reverend F. B. Gribbell, the Clerical Secretary, read the minutes of the previous meeting, which were confirmed.

Archdeacon Woods gave notice of intention to move the following amendment of Article II. of the Constitution: "That in Article II. of the Constitution the words 'of at least one year's standing and' be omitted, and the words 'who shall have communicated at least three times during the twelve months previous to the election' substituted."

The Bishop gave notice of intention to move the reconsideration of Article VIII. of the Constitution, with reference to the number of Delegates.

C. E. Peoley, Esq., (in the absence of M. W. T. Drake, Esq.,) moved "That the Constitution be now read a second time."

Lieut. Governor Trutch raised the question as to whether the Constitution was a Bill within the meaning of the Standing Orders, and moved, seconded by Dr. Trew, "That the further consideration of the Constitution be postponed until a later period of the day." Carried.

P. O'Reilly, Esq., moved, seconded by the Dean, "That the draft Canon before the Synod, providing for a standing Executive Committee of the Synod be adopted."

Lieut. Governor Trutch moved an amendment, seconded by Reverend Geo. Mason, "That the draft Canon for Executive Committee be not now adopted, but referred to a Committee of the whole Synod for consideration."

The amendment was carried.

The President appointed Lieut. Governor Trutch Chairman of the Committee, and the Synod went into Committee of the whole.

The Committee reported that the draft Canon for Executive Committee with amendments as follows :

EXECUTIVE COMMITTEE.

I.

“There shall be a Standing Committee appointed by the Synod at its first session to consist of the Bishop, the Chancellor, Registrar, the Treasurer of the Diocese, the Clerical and Lay Secretaries of the Synod, and of five Clerical and five Lay members of which Committee six shall be a quorum, of which quorum three shall be Clerical and three Lay members. When the Bishop is present he shall preside at all meetings of the Standing Executive Committee, and when he is not present his Commissary, specially authorized, shall preside, and if the Bishop has not appointed a Commissary, then the Senior Dignitary or Clergyman of the Diocese present shall preside.

II.

At each session of the Synod, of the non-official members, the two Clerical and the two Lay members whose names respectively shall stand at the head of the list, shall go out of office and the Synod shall fill the vacancies, but all such members shall be eligible for reappointment.

If any vacancy shall occur between the sessions of the Synod, it shall be provisionally filled up by the Committee as the case may be, such appointment to be subject to the approval of the Synod at its next meeting.

III.

The Standing Executive Committee shall carry out the decisions of the Synod and all other of the Synod business referred to it, and it may accept, and hold, sell, exchange, let, manage, or otherwise dispose of, on behalf of, and in trust for the Synod, and subject to the disposal of the Synod, real and personal property, that may be entrusted to it, for the religious, educational, charitable and other objects thereof, subject, nevertheless, to any special trust existing or created at the time of the transfer to the Executive Committee. For the foregoing purpose the Executive Committee shall be incorporated, under the style of the “Executive Committee of the Synod of the Diocese of British Columbia.”

IV.

For the purposes of the foregoing Rule, the Standing Exec-

utive Co
all the

The s
ance no
Bye-La

It sh
in due
the Syn
to furn
receipts
Synod
as know
business
ness m
has not
ing An
business
Lay R
The bu
of all c

R. E
clause
adoptio

P. C
“That
for Ex
amend

Lieu
Esq.,
tion b
Comm

Ven
second
Comm
amend

‘of at
words
ing th
ed. A

propo
fourth
twenty
and th

the nu
to elec
The
stitut

utive Committee shall, when the Synod is not in session, have all the Executive power of the Synod.

V.

The said Committee may frame Bye-Laws for its own guidance not contrary to the Regulations of the Synod; but such Bye-Laws shall be subject to revision by the Synod.

VI.

It shall be the duty of the Executive Committee to prepare in due form all such matter as the Bishop or any member of the Synod may desire to have brought before the Synod and to furnish a report of all their proceedings, and a statement of receipts and disbursements for the Annual Meeting of the Synod; they shall issue a circular stating the business, as far as known, for the ensuing Synod, and the order in which such business shall be discussed; provided always that any business mentioned in the circular for the preceding year which has not been brought under discussion, shall at the next ensuing Annual Meeting of the Synod stand first in the order of business; the circular to be forwarded to each Clergyman and Lay Representative one month before the meeting of Synod. The business mentioned in the circular shall have precedence of all other business."

R. E. Jackson, Esq., moved, seconded by the Dean, "That clause of the Standing Orders (numbered 29) relating to the adoption of Reports of Committees be suspended." Carried.

P. O'Reilly, Esq., moved, seconded by C. T. Dupont, Esq., "That the report of the Committee upon the draft of Canon for Executive Committee be adopted, and that the Canon as amended in Committee be now passed." Carried.

Lieut. Governor Trutch moved, seconded by C. E. Pooley, Esq., "That the report of the Committee upon the Constitution be adopted; and that the Constitution as amended in Committee be now passed."

Venerable Archdeacon Woods moved as an amendment, seconded by Reverend D. Holmes, "That the report of the Committee be recommended for the purpose of considering an amendment in Article II. of the Constitution, that the words 'of at least one year's standing and' be struck out, and the words 'who shall have communicated at least three times during the twelve months previous to the election' be substituted. And also for the purpose of considering an amendment proposed by the Lord Bishop in Article VIII., that in the fourth line after the words 'District shall' the words 'exceed twenty' be struck out, and the words 'have fifty' substituted; and that the words commencing in the sixth line 'and when the number of electors shall exceed fifty they shall be entitled to elect six Representatives', be omitted."

The Archdeacon's amendment for recommittal of the Constitution was carried.

The Synod went into Committee in accordance with the resolution for recommittal, when the proposed amendments were negatived.

The Committee rose and the Synod resumed.

The Committee reported that the proposed amendments of the Constitution had been negatived, and submitted the Constitution as previously reported.

Lieut. Governor Trutch moved, seconded by C. E. Pooley, Esq., "That the report of the Committee on the Constitution as reported, be now passed." Carried.

The Lord Bishop called for a vote of the Synod by Orders, which was subsequently withdrawn by his Lordship.

The Dean (in the absence of A. R. Robertson, Esq., Q. C.,) moved, seconded by J. McCreight, Esq., Q. C., "That the draft Canon for election of Bishop be now passed."

Charles Good, Esq., moved as an amendment, seconded by Hon. W. J. Armstrong, M. P. P., "That the draft Canon for election of Bishop be not now passed, but referred to a Committee of the whole Synod for consideration." Carried.

The President appointed Lieut. Governor Trutch Chairman of the Committee, and the Synod went into Committee of the whole, considered the Canon, and resumed.

The Committee reported the draft Canon for election of Bishop carried in Committee with one amendment, as follows:

CANON FOR ELECTION OF BISHOP.

I.

When the See is vacant the Dean, or in his absence the Senior Archdeacon, or in his absence the Archdeacon next in seniority, or in his absence the Senior Priest of the Diocese shall, within one fortnight of the date of such vacancy being brought to his knowledge, summon a special meeting of the Synod, to meet at the Cathedral City of the Diocese, in not less than three nor more than six months from the date of such summons, for the purpose of electing a successor to the See, and during the vacancy of the See no other business shall be transacted by the Synod.

II.

No election shall take place unless half of all the Clergy and Lay Representatives be present. The vote of a majority not being less than two-thirds of each Order present, shall be necessary for such election, the Chairman voting with the Clergy. If the required number of Clergy and Lay Representatives should not assemble at such special meeting, the members present shall adjourn to any day within one week, and so on from time to time, until the required number of Clergy and Lay Representatives shall assemble, when the election shall be proceeded with. The Chairman, for the purpose of this

Rule,
mons
Clergy

On t
ion ha
the me
Synod
onical
land,
license
any pe
vacant
final.

Sho
of elec
behalf
man p
ber.
delay
the re

The
obtain
steps

Cha
Esq.,
and th
now p
C.
"Tha
passe
R.
C. E.
Finan
the w
The
of th
whole
resum
to sit
Th
grant
It
until

Rule, shall be the Dean, Archdeacon, or Priest at whose summons the meeting shall assemble, or in his absence one of the Clergy to be elected by the meeting.

III.

On the day and at the place appointed, the Holy Communion having been first celebrated, the Chairman shall declare the meeting constituted, and it shall be in the power of the Synod to elect any Clergyman in Priest's Orders and of Canonical age, of this or any other Diocese of the Church of England, or of any Colonial branch of the said Church, being duly licensed in the same, to fill the vacant See; or to delegate to any person or body the power of choosing a Bishop for the vacant See, such choice to be accepted by the Synod as final.

IV.

Should the election be made by the Synod, the declaration of election shall be signed in duplicate in presence and on behalf of the Synod by the Dean, Archdeacon, or other Chairman presiding, witnessed by one Clerical and one Lay member. One of the declarations shall be transmitted without delay to the Archbishop of Canterbury, and the other kept in the registry of the Diocese.

V.

The approval of the Archbishop of Canterbury having been obtained, his Grace shall be requested to take the necessary steps for consecration of the Bishop elect.

Charles Good, Esq., moved, seconded by J. F. McCreight, Esq., Q. C., "That the report of the Committee be adopted, and that the Canon for election of a Bishop of the Diocese be now passed." Carried.

C. T. Dupont, Esq., seconded by Hon. W. J. Armstrong, "That the draft of Canon for Diocesan Finance be now passed."

R. E. Jackson, Esq., moved an amendment, seconded by C. E. Pooley, Esq., "That the draft Canon for Diocesan Finance be not now passed, but referred to a Committee of the whole Synod for consideration." Carried.

The President appointed Lieut. Governor Trutch Chairman of the Committee and the Synod went into Committee of the whole, and after partly considering the draft Canon the Synod resumed. The Committee reported progress, and asked leave to sit again.

The report of the Committee was received, and further time granted.

It was moved, seconded and carried that the Synod adjourn until Monday, 20th December, at 10.30 a. m.

FOURTH DAY.

Monday, December 20, 1875.

After Divine Service in the Cathedral the Synod resumed its session.

The Bishop presided, and opened the meeting with prayer.

Reverend F. B. Gribbell, the Clerical Secretary, read the minutes of the previous meeting, which were confirmed.

Charles Good, Esq., moved, seconded by Edwin Johnson, Esq., "That that portion of clause 26 of the Standing Orders which requires notice to be given of a motion to appoint Committees, be suspended." Motion withdrawn by permission.

R. E. Jackson, Esq., moved, seconded by the Dean, "That the Standing Orders, so far as they relate to the election of Committees on occasion of this session, be suspended." Carried.

The Dean moved, seconded by Dr. Trew, "That the election of members of the Standing Executive Committee, be by ballot." Carried.

The President appointed the Reverend D. Holmes and P. O'Reilly, Esq., to act as Scrutineers, and the election of the Executive Committee then proceeded by ballot with the following result :

CLERGY.

Very Rev. Dean Gilson,
Ven. Archdeacon Woods,
Rev. George Mason,
Rev. David Holmes,
Rev. J. X. Willemar,

LAITY.

Hon. J. W. Trutch,
A. R. Robertson, Esq.,
P. O'Reilly, Esq.,
T. A. Bulkley, Esq.,
C. T. Dupont, Esq.

The President read a letter from the Lord Bishop Metropolitan of Rupert's Land, conveying the following resolution of the Provincial Synod of the Church of England in Rupert's Land. Resolved, That the Upper House are hereby respectfully requested to communicate through the Metropolitan with the Bishop of British Columbia, inviting his Diocese to take such action as may lead to its union with the Ecclesiastical Diocese of Rupert's Land.

The President laid papers on the table relating to:—Endowment of New Westminster; Clergy Widow and Orphan Fund.

Several notices of motion were given.

The Synod resolved itself into a Committee and resumed the consideration of the draft Canon for Diocesan Finance, Hon. J. W. Trutch in the chair.

The Synod resumed, and the Committee reported that the draft Canon of Diocesan Finance had been carried in Committee with amendments, as follows :

That
and ex
now re
Fund.

That
Society
ditions
approv
all coll
Station
scriptio
capital
ties wh

That
of Miss
cese.

That
Fund a
of the
shall ha
agemen
contran
Synod.
ed by t
year.

That
whole c
every I
ated to

That
Parish
of the
to their
That th
all the
for the
what m
ment or
Treasur

CANON FOR DIOCESAN FINANCE.

I.

That for the purpose of providing funds for the maintenance and extension of the Church within the Diocese, there are now required a Mission Fund, Endowment Fund, and Synod Fund.

II.

That the Mission Fund consist of the annual grant of the Society for the Propagation of the Gospel, subject to the conditions attached by the Society, and provided the said Society approve of the said grant being distributed by the Synod, of all collections for Missionary purposes made in Churches or Stations throughout the Diocese or elsewhere, and of all subscriptions, donations or legacies, and of interest from invested capital or revenue from real estate, or other funds and properties whatsoever, of which it may become possessed.

III.

That the object of this Fund is the payment of the stipends of Missionaries, whether settled or travelling, within the Diocese.

IV.

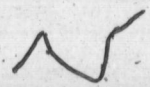
That for the management and administration of the Mission Fund a Board of Missions be established, which shall consist of the Executive Committee of the Diocese. That the Board shall have authority to make rules and regulations for the management of their affairs; provided that nothing be enacted contrary to or inconsistent with the Canons of the Diocesan Synod. That an annual report of the proceedings be prepared by the Mission Board and submitted to the Synod year by year.

V.

That on Advent Sunday and Whitsunday in each year the whole of the Offertory gathered during the said Sundays in every Parish or Station throughout the Diocese, be appropriated to the Mission Fund.

VI.

That a Parochial Mission Association be established in each Parish or Mission, consisting of the Rector or Incumbent and of the Lay Delegates and Churchwardens, with power to add to their number, and to appoint a Secretary and Treasurer. That their duty be to collect subscriptions and donations from all the members of the Church within the Parish or Mission for the Mission Fund. All moneys raised, with exception of what may be required to meet the expenses in the management or collection of the same, to be transmitted to the Synod Treasurer.



VII.

That the Incumbent and Churchwardens of every Parish or Mission transmit, at the request of the Lord Bishop, a complete list of the names and addresses of each adult member of the congregation, and that the Board of Missions deal with these lists so as to secure a personal application to every adult Churchman in the Diocese to aid in the support of the Missions.

VIII.

That wherever a new Mission or Parish is to be established, wherein a part of the stipend of the Clergyman is to be drawn from the Mission Fund, or when any Mission or Parish so aided is vacant, the Bishop shall commission at least one Clergyman and one Lay member of the Synod, together with the Archdeacon within whose Archdeaconry the said Parish is situate, to visit the said Parish or Mission and to confer with the several congregations thereof for the purpose of ascertaining its resources and liabilities, and thereupon to report to the Bishop in writing the amount which the said Parish or Mission may be fairly expected to contribute towards its Clergyman's stipend.

IX.

That a fund, to be called the General Endowment Fund, be established for the purpose of creating a permanent source of revenue from which aid may be given to the support of poor Parishes or Missions.

X.

That the management of the fund, both as to capital and proceeds, be entrusted to the Board of Missions, who shall render to the Synod an annual report of the same.

XI.

That each Parish or Mission, where no adequate endowment already exists, regard it as a duty to commence as speedily as possible a Parochial Endowment Fund, to aid in the support of the Incumbent of the Parish.

XII.

That such may be commenced in each unendowed Parish by making a collection in the Church or Churches within the same, and by inviting subscriptions, donations and bequests of money or land, for the promotion of the Fund.

XIII.

That such collections and notices may be repeated annually until a sufficient Endowment Fund be received.

XIV.

That all gifts or bequests of real estate, and all lands otherwise acquired by any Parish for the purposes contemplated in this Canon, shall be held by the Synod in trust for the benefit

of the
shall
the Pa

Tha
quests
in trus
thus s
lection
ed, th
Incum

The
expenc
(A.)
entitle
by the
(B.)
tion to
at leas
necess
wise,
the sa
(C.)
wise o
Comm
(D.)
the na
be asc
notify
ing th
their s

Tha
each a
ceive
accord
Missio
the Sy
whose
C. T
Esq.,
draft
ried.
A. I
Dupor
now p
C. T

of the Incumbent of the Parish, and that the said real estate shall be managed by the Incumbent and Churchwardens of the Parish.

XV.

That all such subscriptions, donations, collections and bequests as heretofore described, shall be vested in the Synod in trust, and shall be allowed to accumulate until \$1000 be thus secured, after which the principal only, and all new collections, subscriptions, donations and bequests shall be invested, the interest being annually appropriated towards the Incumbent's support, and to that purpose only.

XVI.

There shall be a Synod Fund to provide for the necessary expences of the Synod; this Fund to be raised as follows:

(A.) The amount to be paid annually by each congregation entitled to send a Delegate, shall be fixed from time to time by the Senate.

(B.) It shall be the duty of the Clergyman of each congregation to call the attention of the Churchwardens to this Canon at least one week previous to the Easter meeting, so that the necessary steps may be taken, either by collection or otherwise, for raising the required assessment, and also to see that the same is duly forwarded to the Treasurer as aforesaid.

(C.) The Fund so raised may be disbursed when not otherwise ordered by the Synod, under directions of the Executive Committee.

(D.) The Treasurer of the Synod shall give to the Secretary the names of defaulting congregations so soon as the same can be ascertained, and it shall be the duty of the Secretary to notify the Delegates of such congregation in default, specifying the amount due, and that they will not be allowed to take their seats until the arrears are paid.

XVII.

That the Synod Treasurer and Auditors shall be chosen at each annual meeting of the Synod. The Treasurer shall receive and disburse the Mission Fund and Synod Fund in accordance with the regulations made by the Synod or the Mission Board. His accounts shall be rendered annually to the Synod, having been previously examined by the Auditors, whose report shall be thereunto affixed.

C. T. Dupont, Esq., moved, seconded by A. R. Robertson, Esq., Q. C., "That the report of the Committee upon the draft Canon for Diocesan Finance, be now adopted." Carried.

A. R. Robertson, Esq., Q. C., moved, seconded by C. T. Dupont, Esq., "That the Canon for Diocesan Finance do now pass." Carried.

C. T. Dupont, Esq., moved, seconded by A. R. Robertson,

Esq., Q. C., "That it be left to the Executive Committee to determine for the present and report to the next Synod upon the scale of payment to the Clergy and the proportion of stipend to be required from the various Missions and Parishes." Carried.

C. T. Dupont, Esq., moved, seconded by Rev. F. B. Gribbell, "That William Curtis Ward, Esq., be Treasurer of the Diocese." Carried.

M. W. T. Drake, Esq., moved, seconded by Robert Ward, Esq., "That Robert Ker and Rout Harvey, Esqrs., be appointed Auditors of the Diocese." Carried.

W. C. Ward, Esq., moved, seconded by Rout Harvey, Esq., "That contributions to the Synod Fund be assessed according to the following scale, and that the Representatives be called upon to collect and pay over the same to the Treasurer :

Christ Church,	\$50 00	St. John's,	\$50 00
New Westminster, ..	15 00	Nanaimo,	10 00
Esquimalt,	7 50	Cowichan,	7 50
Comox,	7 50	Lytton and Yale,	7 50
Metchosin,	7 50	Saanich,	7 50
Chilliwack,	7 50.		

Lieut. Governor Trutch moved, seconded by W. C. Ward, Esq., "That the venerable Society for the Propagation of the Gospel be requested to allow the Block Grant to be distributed through the Executive Committee of the Synod, and that the Bishop be requested to forward the resolution of the Synod to be laid before the Society." Carried.

J. F. McCreight, Esq., Q. C., moved, seconded by C. T. Dupont, Esq., "That the question of the form of the Declaration of the Clergy of the Diocese shall be referred to a select Committee, consisting of the Dean and M. W. T. Drake and J. F. McCreight, Esqrs." Carried.

The Dean moved, seconded by J. F. McCreight, Esq., Q. C., "That cordially reciprocating the fraternal feeling of the Provincial Synod of Rupert's Land, the Synod of British Columbia, under present circumstances, consider any action towards union with an Ecclesiastical Province premature." Carried.

C. T. Dupont, Esq., moved, seconded by J. F. McCreight, Esq., Q. C., "That the Minister and Churchwardens of every Parish or District shall furnish annually for the information of the Synod a table of statistics, and transmit the same to the Executive Committee not later than one month before the meeting of Synod." Carried.

Lieut. Governor Trutch moved, seconded by the Dean, "That the Bishop be requested to forward a copy of the proceedings of the Synod, certified by the Secretaries, to his Grace the Archbishop of Canterbury." Carried.

The Dean moved, seconded by W. C. Ward, Esq., "That a vote of thanks from the Synod of the Diocese of British Columbia be forwarded by the Bishop of the Diocese, in the

name
Know
Societ
Carrie
J.
B. G.
Britis
oppo
felt b
pagat
Chur
C.
Esq.,
its de
the in
ly ren
trans
Carrie
The
the S
its fir
Societ
to the
cese."
P. C
"Tha
under
Cha
Esq.,
positi
Dioc
quest
ation
"T
holdin
"T
same
"T
hands
The ci
The d
ment.
and al
in his
necess
"T
availa
Carrie
W.
strong

name of this Synod, to the Society for Promoting Christian Knowledge, for the liberal and long continued help which the Society has afforded to the Church Mission of this Diocese." Carried unanimously.

J. F. McCreight, Esq., Q. C., moved, seconded by Rev. F. B. Gribbell, "That the Synod of the Church of England in British Columbia, in their first session assembled, take the opportunity of recording their sense of the deep obligations felt by the Church in this Diocese to the Society for the Propagation of the Gospel, for their liberal assistance to the Church during many years past." Carried unanimously.

C. T. Dupont, Esq., moved, seconded by Rout Harvey, Esq., "That the Synod in its first session desires to record its deep sense of the vast benefits and blessings conferred upon the infant Church of British Columbia by the aid so constantly rendered by the contributors to the Columbia Mission, and transmitted to the Colony through the Bishop of the Diocese." Carried unanimously.

The Dean moved, seconded by T. A. Bulkley Esq., "That the Synod of the Diocese of British Columbia desires, at this its first session, to express its thanks to the Church Missionary Society for the aid it has rendered during several years past to the work of Christian Missions to the heathen in the Diocese." Carried unanimously.

P. O'Reilly, Esq., moved, seconded by Robert Ker, Esq., "That the proceedings of the Synod be printed and circulated under the direction of the Executive Committee." Carried.

Charles Good, Esq., moved, seconded by C. T. Dupont, Esq., "That in view of placing the Executive Committee in a position to deal intelligently with the financial affairs of the Diocese, the Lord Bishop of the Diocese be respectfully requested to furnish such Committee with the following information :

"The names of all Clergy now licensed by the Bishop and holding Cures in the Diocese.

"Their respective salaries, and the sources from which the same are derived.

"The present condition of all funds which have been in the hands of the Bishop to manage, whether trust or otherwise. The circumstances under which such funds were established. The disposition that has been made of them as regards investment. The present condition of such investments, and any and all other information, not enumerated here, which may be in his Lordship's possession, and which may be useful or necessary to the Financial Committee for their guidance.

"The above information only to apply to such funds as are available in support of the maintenance of the Clergy." Carried.

W. C. Ward, Esq., moved, seconded by Hon. W. J. Armstrong, "That the annual meeting of the Synod take place on

the second Thursday in July, in the Cathedral city." Carried.

C. T. Dupont, Esq., moved, seconded by the Dean, "That this Synod return their hearty thanks to the Reverend George Mason for his interesting and profitable sermon on the opening day of Synod." Carried.

Lieut. Governor Trutch rose to express on behalf of himself and brother Lay Delegates their unanimous feeling of thankfulness to his Lordship the Bishop for the able manner in which he had performed the important duties of President of the Synod, and also for the valuable assistance rendered by his Lordship to the Delegation in arriving at their conclusions upon the subjects under their consideration. His Honor and the Lay members were certain that the discussion which had arisen and the differences of opinion which had been expressed during the deliberations of the Synod, would only serve to lead to harmonious action generally, and give a fresh vitality to the work of the Church.

The Bishop having vacated the Presidential Chair, Lieut. Governor Trutch took the same, and put the motion "That a vote of thanks be presented to his Lordship the Bishop for the able manner in which he had discharged the duties of President of the Synod."

The Very Reverend Dean Gilson, after stating his concurrence with the sentiments and views of the Laity so well expressed by his Honor the Lieut. Governor, on behalf of himself and brethren of the Clergy seconded the resolution, which was carried by acclamation.

The Bishop expressed his grateful thanks for the kind way in which the resolution had been put and received. He could think of no higher compliment than the approbation of the Clergy and representative Laymen in the Synod of the Diocese. It was a source of much satisfaction and thankfulness to himself, that the first meeting of the Synod had so successfully accomplished the objects for which it had assembled. A pervading tone had been manifest that all felt they were engaged, not in ordinary business, but in affairs which had reference to the Church of God and the spiritual welfare of man. Some addresses had been made pressing for the definition of a higher standard of life in the qualification of Representatives, which, though unmet by the proposed legislation, were, he felt sure, still appreciated by all as the feeling of one anxiously desirous that the Synod of the Church should maintain the highest character. All sympathized in this, knowing that the tone and standard of Clergy and Laity in Synod had an influence beyond—to be a leaven in society of light and charity, and lead men to glorify their Father in Heaven. Very important were the measures which had been passed—those necessary to bring the Synod into active and useful existence. By the Declaration of Principles they had held on closely to the old lines of the mother Church of England, from whose stand-

ard of
They
princi
Colon
in whic
been re
ings of
his war
Synod
courteo
thr grea
all pres
the Gov
The J
The v
the Te
diction
in the I
Robe
tion, ac

ard of Truth and Order he trusted they would never swerve. They had adopted a Constitution which, in all its leading principles, had been in successful operation throughout the Colonial Branches of the Church. Their harmonious meeting, in which, though once near to it, the vote by Orders had not been resorted to, was, he hoped, an augury of all future meetings of the Synod. At the conclusion his Lordship expressed his warm sense of the kind and efficient aid rendered to the Synod by his Honor Lieut. Governör Trutch, whose able and courteous conduct as Chairman of Committees had been of the greatest possible advantage to the Synod. He knew that all present would most heartily join with him in thus thanking the Governor.

The Bishop's remarks were received with applause.

The whole Synod then rose and joined together in saying the *Te Deum*, after which the Bishop pronounced the Benediction and declared the first Synod of the Church of England in the Diocese of British Columbia to be concluded.

Robert Ward and J. P. Planta, Esqrs., of the Lay Delegation, acted as Assistant Secretaries during the Synod.

COMMITTEES.

EXECUTIVE STANDING COMMITTEE.

THE LORD BISHOP, *President*,
J. F. McCREIGHT, Esq., Q. C., *Chancellor*,
W. C. WARD, Esq., *Treasurer*,
REV. F. B. GRIBBELL, } *Secretaries*.
M. W. T. DRAKE, Esq., }
Very Rev. Dean Gilson, Hon. J. W. Trutch,
Ven. Archdeacon Woods, P. O'Reilly, Esq.,
Rev. D. Holmes, A. R. Robertson, Esq., Q. C.,
Rev. Y. X. Willemar, C. T. Dupont, Esq.,
Rev. G. Mason, T. A. Bulkley, Esq.

ON DECLARATION OF SUBMISSION TO THE SYNOD.

The Bishop, The Dean,
J. F. McCreight, Esq., M. W. T. Drake, Esq.

