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JOURNAL

OF

THE PROVINCIAL SYNOD

OF THE

CHURCH OF ENGLAND IN RUPERT'S LAND.

First Session.

Tuesday and Wednesday, Third and Fourth days of August,
in the Year of our Lord 1875.

WINNIPEG:

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SERMON

PREACHED BEFORE THE PROVINCIAL SYNOD OF

RUPERT'S-LAND,

BY THE RT. REV. H. B. WHIPPLE, D.D.,

BISHOP OF MINNESOTA.

WINNIPEG, AUGUST 30th, 1877.

TITUS III., 8, 9.

"This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are profitable unto men. But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain."

These are the words of the greatest of Apostles. They were written to his brother in the apostleship when he was sent to take the charge of the church in Crete. The field was more than hard and difficult. It seemed hopeless. The people of Crete were sunk in shameless sensualism. It had eaten out their manhood.

Their own teachers said, "the Cretans are always liars, evil beasts, slow bellies." The Holy Ghost affirmed that this description was true. We cannot conceive of a deeper degradation—a nation of liars, a society of evil beasts, a sensual, besotted race of slow bellies—a whole people notorious for fraud, treachery and gluttony. It was in such a field the Apostle had established the Church of God. These liars were to become the children of Him whose name is "The Truth." These evil beasts were to be changed into the sheep of the Saviour's fold. Out of these slow bellies were to flow rivers of living water. Men would say that this was impossible. The Cretans had tried many religions and

they had failed. The stream could not rise higher than its fountain. All human religions begin with humanity. They seek through human efforts, human gifts, and human sacrifices to propitiate the favor of God. They teach man to redeem himself. They have always failed—they always will fail. Man has no merit to claim God's love. He has no means to buy it. He has no way to earn it.

The religion which the Apostles preached was from God. Its first message was, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him might not perish but have everlasting life. The God who made man can redeem him. He who created can create anew. The Cretons were not mocked with impossible hopes. They were not told of a perfect man and bidden go and copy his perfect example." They had heard of Socrates and Plato, but this had not saved them.

The Gospel was to them the good news of God, because it offered to them a real helper. It was the story of a real Saviour. It met them at the point of their deepest necessity. It offered them from God pardon for the past and help for the future.

The eternal Son of God, who was with God and who was God, became the son of man. He took our human nature and united it to His Divine nature. As truly as this body and soul make up one man, so truly were there the human and the divine nature in the one person of Jesus Christ. He created our humanity anew by His indwelling Godhead. He redeemed it on the Cross. He conquered death. He ascended into heaven and became the One Mediator between God and man. The Gospel told men of a real King and of a real Kingdom of God which had come to earth with the coming of its King. It offered to all men citizenship in that kingdom. It took men out of the old family of sin and death, and gave them from Christ a new nature and adopted them as children of God. It saved men, not by works of righteousness which they had done, but "according to His mercy by the washing of regeneration and the renewal of the Holy Ghost." Men were made the children of God by the same power by which He became the son of man. They were engrafted into Jesus Christ by the Holy Ghost.

The new life which came to men from the risen Saviour was no dreamy thing. It was not a mere hope that they had escaped the penalty of their sins. It saved men from their sins. It was not a philosophy. It was not a doctrine. It was a new life. They began that life with the marks of the old bondage upon them. Often they would cry out, who shall deliver me from the body of this death? but believing faith taught them to say, "thanks be to God who giveth us the victory through our Lord Jesus Christ."

Such as was the beginning of that new life, such was all the after history. Their safety was in a life of hearty believing work. Their danger was lest they should turn aside from the realities of holy

living to the law,

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living to human speculations, human traditions, human strivings about the law, which were unprofitable and vain.

My beloved brother in the apostleship has invited me to speak to you to-day. It is a great pleasure to meet so many of our own kinsmen in the Lord. You come from widely separated fields, each bearing his own burden of cares and trials, to confer together concerning the interests of the kingdom of God. I turn aside from those questions of ritual and doctrine, upon which it is most fitting you should receive instruction from your own spiritual fathers, to speak as a brother to a brother of Christian work. I have no theory and no argument about Christian obligation. I take my stand beside humanity, and I claim it needs a helper. The moment that I feel my need as a sinful and dying man, and learn that there is a God, I must reach out my hands for help. It is treason to humanity, it is treason to God, to reject the Gospel. Science cannot help me. It unlocks many secrets, it solves many mysteries; but before these wants of my living self it is dumb. It does not touch that deepest question of all questions, who am I? where am I going? Physical science shows me that there is a provision for every other living thing in the universe, but it leaves man an orphan. Every generous impulse of my nature cries out against this pitiless creed. This thinking, loving, fearing, sinning self carries within me the knowledge that such as I shall live forever. Human guesses as to the past or future do not help me. My whole soul cries out for a Christ and Saviour. The Gospel satisfies every longing of my heart. It offers me pardon for the blotted record of the past. It tells me of an Almighty Friend who loves me, who feels for me, and who will help me. It receives me into a new brotherhood. It teaches me to look up through Christ and say "Our Father." The Gospel unlocks the mysteries around my path. In every flower which God clothes with beauty, in every bird which God feeds with His bounty, I hear him say, "will He not care for you, oh ye of little faith?" As sin separates man from God, and when the tie which binds man to God is broken all other ties will snap asunder, so when we come back to Him the love from heaven makes the whole world of kin. Accept two facts that this is a world of sin, and sorrow, and death, and that there is a Saviour, and duty is settled once for all and forever. If you grasp the hand of Christ for yourself, you will reach out the other hand to help some one else. You cannot from the heart say Our Father and not look around to find your brother to lead him to that Lamb of God who taketh away the sins of the world. This world is a world of wanderers away from home, and heaven, and God. We are called to save them. I cannot tell you what to say or what to do, but I do tell you that the Lord's secret is that if we give God the will, He will find for us the way.

Brethren, yours is a missionary Church. It has been sent of God to reclaim and save these heathen races which are sunk in heathen sin, and to lay broad and deep a noble Christian civilization. There is

everything to excite in you a holy enthusiasm in Christian work. In Manitoba and Saskatchewan you are feeling the first wave of that incoming population which will make your country swarm with millions of souls. To you, as to us in the United States, God is sending the people of every tongue and clime and kin to be fused into a new race. Our Anglo-Saxon race has been chosen of God to receive into itself these divers peoples, and to give to them its customs and traditions and laws. When you remember that since the Christian era there have been few such marked comminglings of races, we must ask why has our English-speaking race been called in the Providence of God to this mission? I believe it is because the Church of the Anglo-Saxon is a pure branch of the one Catholic and Apostolic Church. She carries in her hands an open Bible. She holds up as the condition of Christian fellowship, the old Catholic creeds. She has a simple Scriptural service in a language understood by the people. She teaches salvation alone by faith in Jesus Christ. I believe that God designs her to lead in that great work which is to be done in the eventide of the world. I see in the sharp conflict between truth and error on every hand that God calls her to take the fore front in his work. In the longings for unity among all who love Christ, I see that under God she may be the healer of division and strife. As members of that pure branch of the Church of Christ, we are called to do God's work. The first requisite for that work is faith, faith in God. Not the faith of the head, but the faith of a forgiven heart. The faith which has found rest and peace and safety at the foot of the Cross. The faith which believes God, which accepts every means of grace, which takes God at his word, and which does God's work in his appointed way. This brings me to consider the means we are to use:—

I. The ministry is of Christ. No less authority can declare the terms of salvation, receive men into His Church, and dispense the sacraments of a Kingdom of which Christ is the King. This office is from God. It must come to men either immediately by a call from Heaven, as in the case of Moses and the prophets, or else the authority must be derived mediately through a chosen line who have been authorized to commit it unto faithful men also. The Church has received her ministry by a lineage of duly commissioned men. No lapse of ages can weaken it; no time can change it. Men die; but the officed lives, and it will live according to His promise until He who gave it shall come to receive it as the judge of the quick and the dead. Nothing will so surely shipwreck the minister of Christ as low views of his office. If he regard himself merely as the friend and companion of his people, as a Christian scholar who for a price writes pleasant homilies upon holy things, his ministry will be a pitiable failure. If pastor and people have no higher thoughts than that our work is to baptize their children, unite their young in marriage, and bury their dead with decency, because these are institutions and ceremonials of a Christian state, then a scourge of serpents would not be sharp enough to drive such worldly traffickers

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from the house of God. These men are lost. They are going down to death. We are sent to save them.

2. The message must be Christ's message. There are no new themes for the Christian ministry. There never will be a congregation which is not made up of sinful men, and our message must be of the love of Jesus. It is no hard message. I know of nothing which so warms the heart and unlooses the tongue as the story of the love of Jesus. There is only one danger, lest we give up God's certainty for man's speculation; lest we overlade the Cross with the philosophies of man. What we need is the love, the deep, burning love of a forgiven heart. There is a language of the heart which will speak out in the words and in the life. Not less true is it, that it is necessary to hold up clearly, fearlessly and unshrinkingly the obligation of Holy Sacraments. Many a pastor shrinks back from presenting these because of sad strifes of Christians about these mysteries. It may pass the comprehension of man how the grace of God is vouchsafed to the child or to the penitent in Holy Baptism, or how believing souls feed upon Christ in the Supper of the Lord. We have reached the end of human reason when we hear the voice of God. These were never doubtful questionis in the early Church. They were too near the cross to doubt. They knew too well the mystery of redeeming love. They believed with all their hearts on the Son of God. They took his words without cavil. They had the faith of little children. They believed God; were safe in the everlasting arms. In preaching Christ; in dispensing His Holy Sacraments; in drawing men out of sin to a holier life, we must always remember the mission and the office of the Holy Ghost.

We may awaken human sensibilities, we may appeal to human reason; but the only power by which men are changed into Christians is by the Holy Ghost. The means we are to use are the means which God has provided. It is the story of Christ crucified; it is the teaching of Christ's lessons; it is the example of Christ's life; it is the use of Christ's means of grace; it is the fashioning of sinful hearts by the Holy Ghost into the likeness of Christ. What the whole Church needs to-day is a consecration of all we have and are and can be unto Christ. We need a new baptism of the Holy Ghost; we need to be able to say, "the love of Christ constraineth us." Then there would be earnestness in the preaching, and solemnity in the hearing of the Gospel. We must draw nearer unto Christ. We must in His love love all whom He loves. We must believe that God has put us in trust as officers of His Kingdom. We must feel that when we visit the sick; when we go after the wandering; when we preach the Gospel; when we minister the sacraments, we are "ambassadors for God," we are "ministers of Christ," we are stewards of the "mysteries of the Gospel." The way to magnify our office is not by discussions about priestly prerogative. It is not by arguments about apostolic succession. It is by the deep learning of one who hungers after souls and longs to lead wanderers to God.

The ministry must teach *the faith*. These are days of shifting anchor-ages. Thousands do not know what they believe or what they disbe-lieve.

The Church is God's trustee to teach the faith. "The Church of the living God is the pillar and the ground of the truth." The faith is not the dogma of any sect or party. It is not the lesson of any human teacher. It was preached in every Eastern city before a line of Holy Gospels was written. It is that faith which was once delivered unto the saints. It is crystalized in the old Catholic creeds. No man has the right to write a faith for his brother. You know that to describe the nature and the attributes of Almighty God, to declare in His name His will, if it is not strictly, accurately true, is the most awful impiety. The moment you articulate the faith into an elaborate confession which enters the domain of human opinion, you compel men to divide into rival churches. The cause of much of the schism in the body of Christ is this desire to make our human opinions a test of fellowship in the body of Christ. It is not the things which it is necessary to believe unto salvation which divide the Church of God. There are few religi-ous bodies in Manitoba which could not hold their distinctive views as private opinions without any separation in the Church of God. There are thousands the world over who feel this, and strong cries and prayers are going up to God to hasten the time when that Divine prayer shall be answered, "that they all may be one." It is here that our beloved Church has a high vantage ground. It is a grand old historic Church. It is a tree of the Lord's planting whose seed is in itself. It is a pure branch of the one vine. Its sacred line of holy priesthood has run on unbroken. It is to-day the broadest Church in Christendom. It only asks as a condition of fellowship, Dost thou believe all the articles of the Christian faith as contained in the apostles' creed. It takes of men a solemn oath of fealty. It dispenses in Christ's name His Holy Sacra-ments. It does not define what God has not defined. It holds up the great truth of salvation alone by faith in Jesus Christ, and in the broad-est charity recognizes the validity of the baptism of all who have been baptized in the name of the Father, the Son and the Holy Ghost. Why may not we believe that the day will come when, by the love shed abroad by the Holy Ghost, all who love Christ may be one in Him.

These are no days for timid counsels or for doubting faith. We must plant ourselves on the old creeds which were held before the Church was divided. There can be no breadth of doctrine which will include truth and falsehood; but there may be breadth of administra-tion which binds in one all who hold and believe the Catholic faith. We must tell men of our King and His kingdom; we must take men in a walk about Sion to show them her bulwarks. By the faith, by the love, and by the work of apostles we must show to them that ours is the Church of the Apostles; speak no word which will grate harshly on the ears of those who love Christ; do no deed which savors of

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strife; but work and pray, and know that where we are blind God can make a way.

To your infant Church is committed the work of laying the foundations of schools, hospitals, churches and houses of mercy. In these new fields a bishop's life is one of deferred hopes. He must lay the foundation in faith, and build with prayers and tears. It may be that he is only chosen of God to lay the corner stone; but God will find another to complete it. There is no failure in work for God. Was it a failure when the good Bishop of Quebec came here through pathless forests to visit a few scattered missions in the wilderness? Was the life of good Bishop Anderson a failure, when through long years he did an apostle's work in these northern solitudes? Was it a failure when the dying Indian gave his son, Henry Budd, to God, whose name has nerved many to deeds of faith? Was it a failure when you sent McDonald to preach Christ on the Yucas river, in the wilderness of the arctic circle? There is no branch of the Church that has had greater rewards for heroic faith.

Brethren of the laity, as the grave grows nearer there may come to your heart a longing to do something which cannot die. The only work which lives for eternity is work for God. There are some of you whose names are connected with the history of this land. You may do for it what other noble hearts did for England, and found work for God which will live for ever.

There is another work which is very dear to my own heart: I mean work for the Red men. I know all that any man can tell me of the darkness of heathenism. I know how pitifully helpless these wild races are before the advancing waves of civilization. I admit that it may be the will of God that they shall pass away from the face of the earth;—but I also know that Christ died for them, and that He commands us to carry to them the messages of the Gospel.

In the earlier years of your missionary work, the self-interest of the Hudson Bay Company made the white man the protector and friend of the Indian. There was little for the Indian to fear from the isolated trader in furs. To a certain extent they were the patrons of the missions. All this is changed. The new life which is sending to you, by tens of thousands, an increasing population, will crowd the Indian until it becomes a choice of deaths. Unless you give the Indian a home for the wigwam, implements of husbandry for the chase, and schools and churches for his heathen dances and grand medicine; unless you give him something to live for, there may come to you, as there has often come to us, a time when the wail of massacre shall be heard throughout your desolated country. The problem is yours to solve—and it can only be solved by the lessons of the Gospel of Jesus Christ. There are no pictures among these Indians as dark as that drawn by the pen of divine inspiration in the first chapter of Romans. They are not as degraded as the people of Crete. The past ought to be the

prophecy of the future. No work has brought to you greater rewards than work for the Red men. None of your population have been more loyal to the English Crown.

You look in vain for one solitary instance, when the Indian has been the first to violate plighted faith. You have never made an effort for this poor race which has been unrewarded. The story of your early missions reads like that of the deeds of faith in the early Church. It was this story which touched my heart to plead for our wretched heathen. You will do no work which will be dearer unto Christ. No songs are sweeter to Him than the chorus of voices which day by day goes up to heaven in the musical language of the Cree and the Ojibway. If we reach that land which is afar off, we shall meet from the Moose, the Saskatchewan and Yucan, many who shall sing that song which no man can learn but they who are redeemed from among men.

Brethren, if there ever was a body of Christians who ought to be careful to maintain good works, it is this Synod. I pray you in Christ's name leave unto others those questions which vex the Church with contentions and strifes. Be content to preach Christ and work in his Church. Speak to men plainly, in His words, of the conditions of salvation. Hold up, as the ensign over you in every battle with falsehood and error, the dear old creeds. Set forth in His name His Divine Sacraments. Do not attempt to define what God has not revealed. Do not attempt to lay bare to human eyes what God has not revealed. Introduce no customs which will make yours a household divided against itself. Work and pray; hope on and hope ever. You who now go forth bearing precious seed and weeping, shall come again, bringing your sheaves with you.

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OF
The Church of England in Rupert's Land.

TUESDAY, AUGUST 3RD.

At 11 a.m. Divine Service was held in the Cathedral, when the Litany was read by the Ven. Archdeacon Cowley; after which the Sacrament of the Lord's Supper was administered by the Bishops of Rupert's Land, Moosonee and Saskatchewan.

Immediately after the service was concluded, the Synod was opened by the following Address from the Bishop of Rupert's Land:

ADDRESS.

Right Reverend Brethren, Reverend Brethren, and Brethren of the Laity:

We meet together, I trust with an earnest seeking after the light and teaching of the Holy Spirit, to determine the form of our future Organization.

The arrangements which I was able to make in England for the division of the Diocese, and which received in 1873 the sanction of the Synod of the undivided Diocese, have been happily carried into effect.

The four Dioceses are in existence under their respective Bishops. One of these Bishops, the Bishop of Athabasca, for whose convenience, indeed, the present time of our meeting was chosen, has found it out of his power to be with us to-day; but he has communicated his views, and would be, I believe, most fully a consenting party to the Draft of a Constitution which has been made by the other Bishops. The late introduction of Clergy into the new Dioceses has made it inconvenient for the Clergy of those Dioceses to leave them at present, and consequently two of the Dioceses are not represented on this occasion in the House of Delegates.

There were powers given to the Bishops by which they might have supplied Delegations, but they preferred not to do so. The Representatives of the Diocese of Rupert's Land, will have therefore to study the more carefully what may be for the interests of the whole Province.

I purpose making a few remarks on some of the questions that may come before us; but I must be understood as not in any way speaking for the House of Bishops, but simply as expressing my own views.

In drawing up a Constitution it will be advisable to confirm the action of the Synod of Rupert's Land in 1873 in forming an Ecclesiastical Province for ourselves.

The Report of the Lambeth Conference of Anglican Bishops suggested that where a Provincial Synod does not exist it should be formed through the voluntary association of Dioceses for united legislation and common action; that the particular mode of effecting this in each case must be determined by those who are concerned; and that the action should have the concurrent assent of His Grace the Archbishop of Canterbury, to whom the Bishops that are extra-Provincial have taken the oath of canonical obedience.

The case with us is very simple. The Dioceses have been all formed out of the Diocese of Rupert's Land under a Canon recognizing an Ecclesiastical Province, and the Archbishop of Canterbury has himself been mainly instrumental in bringing the effort to a successful issue. I have, however, obtained from His Grace his express consent that the Synod of the four Western Dioceses of North America should take in hand the question of the formation of themselves into a separate Province, and his assurance that he will give to what I may forward to him from this Synod the fullest consideration.

I think, looking at the vast extent of this land, it may be questioned whether it will ever be desirable for the Western Dioceses to be incorporated in one Provincial system with either the Eastern or British Columbia, though we may have sometime a Council or Assembly for the whole Dominion. If the progress of the country should make intercourse more easy and lessen differences of condition, it will on the other hand vastly increase population and multiply local subjects for deliberation. In the American Church there is a wide-spread desire for Provincial organizations. And in the Roman Catholic Church in Canada the old Ecclesiastical Province of Quebec, which included most of the country, has been divided into three Provinces, of which one has its Metropolitan See at St. Boniface, close to us. At present our circumstances are so exceptional, the interests of our Dioceses are so bound up with each other, politically as well as religiously, and above all it is so absolutely necessary that that great Society, on which throughout this huge country we at present mainly depend, should have the fullest confidence—a confidence amounting to a certainty—that any Provincial action will

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be suited to the circumstances and exigencies of Missionary work, that it is scarcely possible for us to do anything else than pursue the action we have taken. On the other hand, it may be thought that union with Canada would beget greater sympathy with our work and bring out greater help. We know the efforts of other bodies in Canada on behalf of their members here, and we long for the Church in Canada showing a like interest in our country. But it would be strange if the Church in Canada, that has received and still receives so much from England, should see in the fact of our separate organization any reason for withholding or diminishing any help it can give. The fact is, that at present I fear we cannot look for much practical aid from Canada, and it will be wiser for us to consider how we can most strengthen our own life. On this I would place before you a few words from a letter that I lately received from Bishop Anderson, whose thoughts and best wishes are at this juncture most anxiously given to us :

“ Your many points of difference indeed from Canada would constitute the necessity and reason for the formation of yourselves into a separate Provincial Synod. Our Church in Canada would always have enough to do in the way of self-expansion within herself, and can never give sufficient attention to the development of the wants of the Church in Manitoba and Rupert's Land. Far better to have in Manitoba a centre of fresh growth and life, which shall stretch forth her branches to the Northern Sea and her boughs to the Rivers. The action will be healthier and more rapid. There will be more of self-confidence and energetic effort.”

In settling the Constitution, a most important point is the representation and voting of the Dioceses in the House of Delegates. It must be borne in mind that the object of the Provincial Synod is not to legislate for local matters, but for questions affecting the whole Province. The vast distances of our Dioceses introduce a great difficulty in our obtaining the expression of their mind, and though particularly from the desire of the Church Missionary Society to have from time to time Missionary Conferences, it will be practicable for representatives to meet ; yet those from the farther Dioceses must necessarily be very few, and yet those Dioceses are equally interested in the Legislation. At the same time it seems very undesirable to reduce the representation of all the Dioceses to one or two representatives. The only way for at once securing sufficient representation of the nearer Dioceses, and giving due weight to the more distant, seems to be the adoption of voting by Dioceses, if required, as is allowed in the General Convention of the American Church.

Further, in view of the vastness of this country, there must be some preparation for the contingency of Dioceses not being represented at some meeting of the Provincial Synod. This has been provided for in the Province of South Africa by making the acts of such a Synod only provisional till sanctioned by the Diocesan Synods.

Another most important and difficult question that will come before us is that of the appointment of Bishops. There is scarcely any question on which there is more diversity of opinion and, I may add, hesitancy. We have to face the question at once fully. In most other cases Provincial Synods have arisen from the confederation of existing Dioceses that had already had provision made for the election of their Bishops, and they have had simply to provide for the division of Dioceses, or the conditions under which a Missionary Organization should pass into a Diocesan. Even when Dioceses are large, circumstances have attended election by the Diocesan Synod causing much grief, and creating in the minds of many the gravest doubt as to its propriety. Still, I confess I do not see my way, in the case of a large Diocese with self-supporting congregations, to a preferable course. But our Dioceses are yet simply Missionary Organizations practically, and it is quite unusual in such cases to have that method of election. In the case of the Bishopric of Rupert's Land, we have to be peculiarly careful, because the trusteeship of the endowment is not in our own hands, and though I have reason to believe that ultimately there may be no objection to the Diocesan Synod having the appointment, we must see that the arrangement we conclude for the appointment will be such as will approve itself to the Archbishop of Canterbury and the Leith Trustees, and that will stand scrutiny if further powers (I mean from the Parliament of Great Britain) should be found necessary. I do not conceal my feeling that I should be glad of an arrangement that would defer for some time the final settlement of the Patronage, and yet leave it for the time in safe and conscientious hands. In a few years the mind of the Church may be more made up on the best solution of the difficulty. There will, too, be this further advantage, that in that case the settlement of the appointment of the Metropolitan will also be deferred till the Dioceses are larger and the whole subject has been more fully considered. Let me then commend this question to the solemn consideration of the House of Delegates. I am sure all must feel that the Bishopric is not to be treated simply as a prize. The work of the Church must under God be greatly dependent on the Bishop for many a day. I need not say that in wishing the Patronage for a time to be with the Archbishop of Canterbury, I have no sympathy with seeking a Bishop elsewhere if the suitable man were already in the country. I have already quite sufficiently shown this. More than that I dare venture to say that if such a man clearly stood out he would be quite as likely to be appointed in this way as in any other.

A short Canon of Discipline has been proposed. This is a most necessary measure; and though the Canon is brief, it is hoped that it is sufficient for meeting any case. The offences mentioned are less numerous than in many such Canons, but it was thought better to avoid vague terms, such as frivolous conduct, to which any meaning might be attached, and which might open the way to petty and vexatious charges where there was no real criminality.

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The draft of a Constitution that has been prepared by the House of Bishops is unusually brief. It leaves much to be filled up by the Diocesan Synods, but the Bishops thought that this was what was most suited to our present stage.

I would only further express the hope that the preparation of this draft may serve the purpose for which it was intended—guiding and expediting business.

And now in concluding I would quote another extract from my predecessor's letter, knowing that with many in this country his memory is still fresh and fragrant, and that no one's good wishes and interest will be more appreciated.

"It is with no little pleasure and gratitude to God that I commence a few lines which may, I hope, reach you before the meeting of your Provincial Synod. May the fulness of the Spirit be with you in all your deliberations, that they may be for the promotion of God's glory and the good and welfare of immortal souls!

"It will be a little over the quarter of a century since I first reached the Red River when you meet together—not quite the six-and-twenty years. How wonderful that you should now be able to convene the three from Moose, the Saskatchewan, and Athabasca, and with them hold united counsel and conference regarding the advance of the Redeemer's Kingdom in the vast territory! How interesting if Bishop Whipple is able to be with you and to cast in a few brotherly words in his own loving and stirring style! I can only look on from a distance and pray, and endeavor to be with you in spirit. Too grateful I cannot be to Almighty God for having spared me and permitted me to behold in the flesh and hear of so mighty a stride in what was as the wilderness, and which now in so many parts begins to bud and blossom. What a change in the half century! How great a change in the quarter of a century! How mighty a one in your own ten years! Surely the Lord hath done great things, whereof we rejoice."

I now declare the Synod opened. The House of Clerical and Lay Delegates will proceed to organize and elect a Prolocutor.

At the suggestion of one of the members of the House of Delegates, the Bishop of Rupert's Land named the Venerable Abraham Cowley, Archdeacon of Cumberland, as Chairman of the House till the election of a Prolocutor.

The Bishops then left the Lower House.

Canon Grisdale moved, and the Rev. W. C. Pinkham seconded, the election of Archdeacon Cowley as Prolocutor.

He was unanimously elected.

The Prolocutor, attended by the mover and seconder, proceeded to

the House of Bishops and announced his appointment, which was received with great satisfaction.

The Hon. Chief Justice Wood moved, and Rev. H. George seconded, the election of Rev. Canon Grisdale as Secretary.

Canon Grisdale was unanimously elected.

When the roll was called the following members answered to their names:

Clerical Delegates for the Diocese of Rupert's Land—Venerable Archdeacon Cowley, Rev. Canon O'Meara, Rev. W. C. Pinkham, Rev. H. George, Rev. Dr. Clarke, Rev. R. Young, Rev. T. N. Wilson, Rev. S. Pritchard.

Lay Delegates for the Diocese of Rupert's Land—Hon. Chief Justice Wood, Hon. Colin Inkster, President of the Executive Council of Manitoba; Hon. J. Norquay, Provincial Secretary; Hon. E. H. G. G. Hay, S. L. Bedson, Esq., Captain W. Kennedy, and H. R. O'Rielly, Esq.

Clerical Delegate for the Diocese of Athabasca—Rev. Canon Grisdale.

Lay Delegate for the Diocese of Athabasca—W. G. F6nseca, Esq.

The following Message was received from the House of Bishops:

"The House of Bishops submit the accompanying Draft of a proposed Constitution for the consideration of the House of Delegates."

On the motion of Chief Justice Wood, the Draft of a Constitution as having been already in the hands of the members, was accepted as read.

The Chief Justice moved, and the Rev. Dr. Clarke seconded, that this House resolve itself into a Committee of the Whole on the said Message.

The Hon. the Chief Justice was called to the chair.

The House in Committee then considered the clauses of the proposed Draft of the Constitution seriatim up to the end of Section V., when progress was reported as follows, the Prolocutor being in the chair:

"The Committee of the Whole House to whom was referred the Message of the House of Bishops containing the proposed Draft of a Constitution of the Church of England in Rupert's Land for the consideration and action of this House, beg leave to report, that they have examined the said Constitution up to the end of Section V., and have made certain amendments thereto, and recommend the same to the favorable consideration of the House of Delegates. All which is respectfully submitted.

(Signed)

"E. B. WOOD, Chairman."

The following were the proposed amendments :

(a). "Of the Province" was added to the end of Section IV., Clause 1.

(b). The blank in Section IV., Clause 4, was filled up by the words, "one-third of the Clergy of each Diocese and an equal number of the Lay Representatives thereof," and the whole of the clause referring to the vote by Dioceses was struck out.

(c). In Section IV., Clause 7, the words, "dating from the year of our Lord 1875" were inserted after the words "every fourth year."

(d). Section IV., Clause 8, was amended as follows: "And the Prolocutor so chosen shall have power to appoint a Deputy, being a member of this House, to act for him in case of sickness or unavoidable absence, in default of which the House may choose such Deputy itself. The Prolocutor shall have a casting vote in case of a tie, and shall have the same rights in debate as any other member."

(e). Section V. was amended by the insertion of these words after the word "Diocese" in the first sentence: "until otherwise altered by the Synod thereof, subject to the provisions of the second section hereof;" and the word "severally" after "shall be."

The Rev. Dr. Clarke moved, and Mr. Fonseca seconded, That this House adopt the first five sections as amended in Committee.

This was agreed to, and the Prolocutor and Secretary carried the amended clauses to the House of Bishops.

The House of Delegates then again resolved itself into Committee of the Whole—Chief Justice Wood in the Chair—and resumed consideration of the remainder of the Draft.

The Prolocutor having announced a Message from the House of Bishops, took the Chair, when the following Message was read:

1. The House of Bishops agree to the amendment of Section IV., Clause 1, to add at the end of the sentence "of the Province."

2. The House of Bishops do not concur in the amendment of Section IV., Clause 4, and refer it back to the House of Delegates for further consideration.

3. The House of Bishops agree to the amendment of Section IV., clause 7, to add "at the end of every fourth year," "dating from the year of our Lord 1875."

4. The House of Bishops agree substantially to the amendment of Section IV., Clause 8, but would propose that the Clause read as follows:

"The House of Delegates shall be presided over by their Prolocutor, to be chosen *viva voce* on motion of any member of that House. He shall have the same rights in debate as any other member, but shall

only vote in case of a tie; and he shall have power to appoint a Deputy, being a member of the House, to act for him in case of sickness or unavoidable absence; and in default of his making such appointment the House may choose such Deputy itself."

5. The House of Bishops agree to the amendment of Section V., if worded as follows:

"Until altered as laid down in the said Constitution in accordance with the provisions of the Provincial Synod."

The House of Bishops agree to insert the word "severally" as proposed.

R. RUPERT'S LAND, President.

The House went again into Committee.

When the Committee reported progress, the whole of the sections had been gone through with the following result:

(a). In Section VI., "twelve" was substituted for "twenty."

(b). In Section VIII., the last sentence was amended to stand thus:

"A Bishop of either the Church of England in the Ecclesiastical Province of Canada, or of the Protestant Episcopal Church in the United States of America."

(c). In Section IX., "twelve" was substituted for "twenty."

(d). Section XII., Clause 2, was amended to read thus:

"The trial of any Priest or Deacon shall take place in each Diocese according to a Canon to be framed by the Provincial Synod, provided . . . on giving notice of appeal to his Bishop within 30 days of the conviction."

(e). In Section XIII. the words after "the House of Delegates" were all struck out.

When the Prolocutor had taken the Chair, the Rev. Dr. Clarke moved, and Canon O'Meara seconded, and it was resolved that the eight last sections of the Constitution as amended in Committee be adopted by this House.

The House then adjourned.

WEDNESDAY, AUGUST 4.

Divine Service was held in St. John's Cathedral, when the Bishop of Minnesota preached, and several of his Clergy assisted in the Service.

The Synod re-assembled at Bishop's Court, the Ven. A. Cowley, Prolocutor, in the chair.

The minutes of the former meeting having been read, were confirmed.

A number of clergy from Minnesota being present in the hall, it was moved by Canon O'Meara, seconded by Rev. Dr. Clarke, that Rev. G. B. Whipple, chaplain to the Bishop of Minnesota, Rev. J. S. Kidney, D.D., Professor of Systematic Divinity in Seabury Hall, Rev. E. Livermore, Dean of Convocation, Rector of St. Peter's, Rev. F. R. Millspaugh, Rector of St. Paul's, Brainerd, and the Rev. G. Stewart, Rector of Sauk Centre, be invited to take seats on the floor of this House. Carried.

Moved by Rev. Mr. Pinkham, seconded by H. O'Reilly, Esq., that the Prolocutor, Rev. Canon Grisdale, Chief Justice Wood, Captain Kennedy and the mover and seconder, be a committee to confer with the members of the Upper House on drafting an address of welcome to the Bishop and Clergy of the Diocese of Minnesota. Carried.

The Prolocutor and Secretary went to the Upper House with the amendments of the eight last Sections.

The Synod then resumed the discussion of the proposed Constitution of the Synod.

Chief Justice Wood moved, seconded by Mr. O'Reilly, that the House reconsider the 4th Clause of Section IV. of the proposed Constitution.

An animated discussion took place on this motion, it being contended by some that there would be no use in debating the question until it was known what the views of the Upper House were on the Clause before them. The House went into committee, in which, after debate the following resolution was submitted:—

Moved by Rev. Dr. Clarke, seconded by Rev. Canon O'Meara, that each Diocesan Synod shall be represented by not more than seven of each order, to be elected by their respective Synods in such manner as they may appoint; provided always, so soon and after any of the Diocesan Synods shall number more than twenty-one clergymen, said Synod shall be entitled to be represented in the Provincial Synod by one clerical and one lay delegate for every three clergymen over that number. The clerical and lay delegates shall ordinarily vote collectively, but on the call of any two delegates, the voting shall be by orders, when a majority of each order shall be necessary to affirm the proposition.

The House resumed, and asked for a conference with the House of Bishops on the proposed amendment to Clause 4, Section IV.

The conference was asked for accordingly, and a message was received from the House of Bishops acceding to the request.

A committee composed of Rev. Mr. Pinkham, Rev. Dr. Clarke, Rev. Canon O'Meara, Chief Justice Wood, Mr. Hay and Mr. O'Reilly, was then appointed to hold the conference.

The following message was sent down by the Upper House:

The House of Bishops agree to the amendment of Section V., substituting "twelve for "twenty."

• Agree to the amendment of Section VIII., changing "The Church in Canada or the United States" for "The Church of England in the Ecclesiastical Province of Canada, or of the Protestant Episcopal Church in the United States of America."

Agree to the amendment of Section IX., substituting "twelve" for "twenty."

Do not concur in the amendment of Clause 2, Section XII.

The Bishops desire to say that they perfectly agree with the principle of the proposed amendment, but that in the present circumstances of several of the Dioceses, they think it impracticable.

The Bishops agree to the amendment of Section XIII., striking out the words "and until it has been referred to the Diocesan Synods and approved by a two-third majority of them."

The committee of conference went to the Upper House and the Synod rose.

After the conference between the two Houses, the Lower House resumed its sitting, and on motion of Chief Justice Wood, seconded by E. H. G. G. Hay, Esq., the following was substituted for Clause 4, of Section IV.:

The clerical and lay delegates shall consist of not more than seven of each order, to be elected by each Diocesan Synod, in such manner as it may appoint. The clerical and lay delegates shall ordinarily vote collectively, and if the proposition shall be carried in the negative it shall be conclusive, but if in the affirmative on the call of any two delegates, the vote shall be retaken by orders, when a majority of each order shall be necessary to affirm the proposition, and if the proposition is carried in the negative it shall be conclusive, but if in the affirmative any two delegates, each from a different Diocese, may then demand a vote by Dioceses, when if the proposition is carried in the negative it shall be conclusive—the vote of each Diocese being determined by the majority of the delegates of that Diocese, and in case of equality in the votes of the delegates in any Diocese, such Diocese shall not be counted.

The Rev. Canon Gridale moved, and the Rev. Canon O'Meara seconded, That the following gentlemen form a Committee in accordance with Section IV., Clause 10, of this Constitution: Hon. Chief Justice Wood, Hon. J. Norquay, Hon. Colin Inkster, Rev. W. C. Pinkham, Rev. S. Pritchard, Rev. R. Young.

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The Rev. Dr. Clarke moved, and Alderman Fonseca seconded, That the Prolocutor appoint a Committee to draft a Code of Proceedings and Rules of Order for this House.

The Prolocutor named the following: The Revs. Canon O'Meara, W. C. Pinkham and Dr. Clarke, the Hon. Chief Justice Wood, Hon. J. Norquay.

The Draft of the Constitution as amended by the two Houses passed.

The Prolocutor, after announcing to the House of Bishops that the Constitution had passed, received the following Message:

The Prayers at present in use known as—

The Prayer for the Governor-General and Lieutenant-Governor;

The Prayer for the Legislature of the Dominion or Province; and

The Prayer for a meeting of Provincial or Diocesan Synod—

Are recommended for use in this Ecclesiastical Province.

A PRAYER for the Governor-General and the Lieutenant-Governor.

* At Morning Prayer, after the Collect for the Queen in the Communion Service; but if there be no part of the Communion Service read, before the "General Thanksgiving" Prayer.

* At Evening Prayer, after the Prayer for the Royal Family.

LORD of all power and mercy, we beseech Thee to assist with Thy favor the Governor-General of this Dominion, and the Lieutenant-Governor of *this Province*. Cause them, we The North-West Territories. pray Thee, to walk before Thee and the people committed to their charge in truth and righteousness; and enable them to use their delegated power to Thy glory, to the public good, and to the advancement of their own salvation; through Jesus Christ our Lord. Amen.

A PRAYER for the Legislature of the Dominion or Province, to be read during their session before the "General Thanksgiving" in Morning and Evening Prayer.

MOST GRACIOUS GOD, we humbly beseech Thee, as for the United Kingdom of Great Britain and Ireland, and Her Majesty's other Dominions in general, so especially for this *Province*; and particularly for the *Lieutenant-Governor, the Council and Assembly*, under our most religious and gracious Queen, at this time assembled; that Thou wouldst be pleased to direct and prosper all their consultations to the advancement of Thy glory, the good of Thy Church, the safety, honor and welfare of our Sovereign, and this *Province*; that all

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things may be so ordered and settled by their endeavors upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations: These and all other necessities for them, for us, and Thy whole Church, we humbly beg in the name and mediation of Jesus Christ, our most blessed Lord and Saviour. *Amen.*

A PRAYER for a Meeting of Provincial or Diocesan Synod.

ALMIGHTY AND EVERLASTING GOD, who hast promised, through Thy Son Jesus Christ, to be with Thy Church to the end of the world; we beseech Thee to be present with the Synod *Diocese.* of this *Province* now (*about to be*) assembled in Thy name. Vouchsafe of Thy great mercy so to direct, govern, and sanctify them in their important work by Thy Holy Spirit, that, through Thy blessing upon their deliberations, the Gospel of Christ may be faithfully preached and obeyed, and the order and discipline of Thy Church maintained and handed down unimpaired to those who shall come after us. Grant this, we beseech Thee, through the merits and mediation of Jesus Christ our Saviour. *Amen.*

On motion of the Rev. W. C. Pinkham, seconded by Captain Kennedy, it was

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 Province of Rupert's Land.

Moved by Rev. R. Young, seconded by Rev. S. Pritchard, and

Resolved, That the secretaries be directed to prepare, as soon as possible, a corrected copy of the proceedings of the Provincial Synod, including the sermon of the Right Reverend the Bishop of Minnesota, and to have 500 copies of the same published in pamphlet form to be circulated under the direction of the Right Reverend the Metropolitan.

The two Houses then assembled together, and through the Metropolitan presented the following address of welcome to the Bishop of Minnesota:

We, the Bishops and Clerical and Lay Delegates of the Provincial Synod of the Province of Rupert's Land, in Synod assembled, desire most heartily to welcome you in our midst, and express our deep sense of your great kindness in coming to us from such a distance to be with us at this important epoch in our Church's history. We heartily thank you for the words which you kindly addressed to us to-day in the Cathedral, and we should feel under deep obligation to you if you would leave the sermon with us for publication. We would also wish through you to offer a cordial welcome to the Clergy of your Diocese who have

accompanied you. We trust that your stay amongst us may be blessed by God to the stirring up of increased interest in the work of the Church. We heartily appreciate the deep interest you have taken in the welfare of the Indian races, and we rejoice in the success of your efforts on their behalf. We unite in earnest prayer to Almighty God that he may be pleased long to spare you in health and strength for your important work.

The Bishop replied in a few earnest and appropriate words, thanking them for their well wishes and wishing them success in the future.

The Metropolitan then closed the session of the Synod in the following terms:

Right Reverend Brethren, Reverend Brethren, and Brethren of the Laity:

We have now brought this first session of the Provincial Synod of Rupert's Land to a close. I congratulate you very heartily on the excellent spirit with which the various propositions before the Synod have been treated. I have now to declare, 1st. That the Constitution as amended has been passed (Vide Appendix); 2nd. That the Synod recommends for use three prayers, for the Governor-General, for Parliament, and for the Synod, already in use, for future use in this Province.

(Signed)

R. RUPERT'S LAND, Metropolitan.

APPENDIX.

THE CONSTITUTION OF THE CHURCH OF ENGLAND IN RUPERT'S LAND.

I.—The four Dioceses of the Church of England in the Province of Manitoba and the North-west Territories of Canada, known as the Dioceses of Rupert's Land, Moosonee, Saskatchewan, and Athabasca, the limits of which are defined in the Canon of the Synod of Rupert's Land of 1873, and the Bishops of which are respectively—

Rupert's Land—The Right Rev. ROBERT MACHRAY, D.D., LL.D.

Moosonee—The Right Rev. JOHN HORDEN, D.D.

Saskatchewan—The Right Rev. JOHN McLEAN, D.D., D.C.L.

Athabasca—The Right Rev. W. C. BOMPAS, D.D.,

do form an Ecclesiastical Province, to be called the Province of Rupert's Land, and to be under the Presidency of a Metropolitan—His Grace the Archbishop of Canterbury being Primate.

II.—The Church of this Ecclesiastical Province receives the Doctrine, Sacraments and Discipline of Christ, as the same is contained and commanded in Holy Scripture, according as the Church of England has received and set forth the same in its standards of Faith and Doctrine; and it receives the Book of Common Prayer, and of Ordering of Bishops, Priests and Deacons, to be used according to the form therein prescribed, in Public Prayer and Administration of the Sacraments, and other holy offices; and it accepts the English version of the Holy Scriptures as appointed to be read in churches; and further it disclaims for itself the right of altering any of the aforesaid standards of Faith and Doctrine.

Provided that nothing herein contained shall prevent the Church of this Province from accepting any alterations in the version of the Bible, or the Formularies of the Church which may be adopted by the Church of England, or from recommending for use in this Province any prayer or form of prayer, drawn up by the House of Bishops, for any

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special object not provided for in the Book of Common Prayer; and provided further that it shall be in the power of the Bishop of any diocese to permit, when he thinks it necessary in missionary work, the abridging of the services, and to draw up a special service for any emergency in his diocese, conforming as nearly as circumstances will allow to section 3 of "The Act of Uniformity Amendment Act, 1872."

III.—The Provincial and Diocesan Synods, which shall be constituted as hereinafter declared, shall be the Legislative Bodies of the Church of this Ecclesiastical Province; the function of the Provincial Synod being to deal with questions of common interest to the whole Province, and with those which affect the communion of the dioceses with one another and with the rest of the Church, whilst that of the Diocesan Synod shall be to dispose of matters of local interest and to manage the affairs of the diocese.

IV.—THE PROVINCIAL SYNOD.

(1.) The Provincial Synod shall consist of the Bishops of the Church of England having sees within the Province of Rupert's Land, and of delegates chosen from the clergy and from the laity of the Province.

(2.) The Bishops shall deliberate in one House, and the delegates from the clergy and laity in another, and each House shall hold its sittings either in public or in private at its own discretion, and either house may at any time request a conference on any subject with the other, and such conference shall take place as directed by the Metropolitan.

(3.) Before proceeding to business the two Houses shall assemble together, when the Synod shall be formally opened by the Metropolitan, and they shall also so assemble at the close of the session to hear the official notification of the acts of the synod.

(4.) The clerical and lay delegates shall consist of not more than seven of each order, to be elected by each Diocesan Synod in such manner as it may appoint. The clerical and lay delegates shall ordinarily vote collectively, and if the proposition be carried in the negative it shall be conclusive; but if in the affirmative, on the call of any two delegates the vote shall be re-taken by orders when a majority of each order shall be necessary to affirm the proposition; and if the proposition is carried in the negative, it shall be conclusive; but if in the affirmative any two delegates, each from a different diocese, may then demand a vote by dioceses, when, if the proposition is carried in the negative, it shall be conclusive—the vote of each diocese being determined by the majority of the delegates of that diocese; and in case of equality in

the votes of the delegates in any diocese, such diocese shall not be counted.

(5.) Unless three Bishops of the Province at least are present at the meeting of the Provincial Synod, and unless three dioceses at least are represented in the House of Delegates, all acts of that meeting shall be provisional, and shall have no force in any diocese, unless and until they shall be accepted by the Diocesan Synod of that diocese.

(6.) No proposition shall be considered as sanctioned by the Provincial Synod, unless it has received the separate sanction of both Houses, which shall be declared by the President of the House of Bishops in writing.

(7.) The Synod shall meet on the second Wednesday in August every fourth year, dating from the year of our Lord 1875; but in case of urgency the Metropolitan may call a special meeting at any time. In calling such special meeting he shall state the object, and no other business shall be transacted at the meeting.

(8.) The House of Delegates shall be presided over by their Prolocutor, to be chosen *viâ voce* on motion of any member of that House. He shall have the same rights in debate as any other member, but shall only vote in case of a tie; and he shall have power to appoint a deputy, being a member of the House, to act for him in case of sickness or unavoidable absence; and in default of his making such appointment, the House may choose such deputy itself.

(9.) Each House shall appoint a Secretary or Secretaries, who shall keep regular accounts of all proceedings in their own House, shall record them in books provided for the purpose, shall preserve memorials and other documents under the direction of the President and Prolocutor, shall attest all public acts of the Synod, and deliver over all records and documents to their successors.

(10.) The expenses of the Synod shall be provided for, and its financial concerns managed, by a Committee of the House of Delegates after a manner to be approved by both Houses.

(11.) Each House shall establish its own order of proceedings and rules of order, and may publish such of its proceedings as it sees fit.

V.—DIOCESAN SYNODS.

The present Constitution of the Diocese of Rupert's Land shall remain in force for that diocese until altered, as laid down in the said

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Constitution, in accordance with the provisions of the Provincial Synod. The Synods of the three new Dioceses of Moosonee, Saskatchewan, and Athabasca, shall severally be called together by their respective Bishops as soon as possible, and each shall frame such a constitution for itself as the circumstances of the diocese may permit or require, regard being had to the general statement of the functions of Diocesan Synods laid down in this Constitution in Section No. 3. The Synod shall consist of the Bishop, such of the clergy of the diocese as may be within reach, and such representation of the laity as the Bishop and clergy find to be practicable.

VI.—APPOINTMENT OF BISHOPS.

In case of a vacancy in the Episcopate in either of the Dioceses of Rupert's Land or Saskatchewan, the selection of the new Bishop shall rest with the Archbishop of Canterbury, unless and until there shall be at least twelve clergymen in the diocese who are supported either by endowment or by their congregations, in which case the Bishop shall be elected by the Diocesan Synod, subject to the election being confirmed by the House of Bishops.

In the case of the Dioceses of Moosonee and Athabasca, as long as the Bishops are supported by the Church Missionary Society, the selection of the new Bishops shall rest with that Society.

VII.—APPOINTMENT OF THE METROPOLITAN.

The present Bishop of Rupert's Land is hereby appointed Metropolitan, and the Diocese of Rupert's Land is hereby constituted the Metropolitan See during the tenure of office of the present Bishop, and as long as the Bishops of Rupert's Land shall be appointed by the Archbishop of Canterbury, provided that the question of the appointment of the Metropolitan and Metropolitan See shall be subject to revision by the Provincial Synod, as soon as the Diocese of Rupert's Land obtains the right of electing its Bishop.

VIII.—CONSECRATION OF BISHOPS.

The consecration of the Bishops for this Ecclesiastical Province may take place in England, should His Grace the Archbishop of Canterbury be pleased so to arrange. In the event of its being necessary to consecrate within the Province, it shall be allowable for the Metropolitan to call in, if necessary, as one of the three Consecrating Prelates, a Bishop of either the Church of England in the Ecclesiastical Province of Canada, or of the Protestant Episcopal Church in the United States of America.

IX.—SUBDIVISIONS OF DIOCESES.

The Provincial Synod may subdivide any of the existing dioceses when it shall appear necessary, provided that the Bishop of the diocese consents. The Bishop shall choose which portion of the divided diocese he shall retain, and the appointment of a Bishop for the other portion shall rest with the Archbishop of Canterbury, unless there are within the limits of the said portion at least twelve Clergymen who are supported either by endowment or by their congregations, in which case a Synod shall be called together consisting of the clergy of the said portion and delegates elected by the parishes within its bounds according to the rules of the diocese before its subdivision, and the said Synod shall elect a Bishop in such manner as the constitution of the undivided diocese may direct. The Bishop of the undivided diocese shall call together and preside over the said meeting of Synod.

X.—ASSISTANT BISHOPS.

In the event of application being made by any of the Bishops for the appointment of an assistant Bishop on the ground of age or infirmity having rendered him incapable of fully performing the duties of his office, the Provincial Synod shall decide upon the application, and in the event of its being granted the assistant shall be appointed by the same rule and under the same conditions as those laid down for the appointment of Diocesan Bishops, and on the vacancy of the See the assistant Bishop shall have the right of succession as Diocesan Bishop, provided that in the case of the Diocese of Rupert's Land, so long as it continues to be the Metropolitan See, the assistant Bishop, if allowed as aforesaid by the Provincial Synod, shall be elected by the House of Bishops of this Province, and shall have no right of succession on the vacancy of the See. Every assistant Bishop shall have a seat in the House of Bishops, but he shall only be entitled to a vote in the absence of the Bishop of the diocese.

XI.—FUNCTIONS OF THE METROPOLITAN.

The Functions of the Metropolitan of the Church of this Province are:—

1st.—To convoke and preside over the meetings of the Provincial Synod.

2nd.—To convoke and preside over the House of Bishops when it meets as a Court for the trial of a cause or for hearing an appeal.

In the absence of the Metropolitan the senior Bishop present shall preside over the meetings of the Provincial Synod and House of Bishops.

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XII.—CANON OF DISCIPLINE.

(1.) Any Bishop, Priest or Deacon of this Ecclesiastical Province may be tried for the following offences:—

(a.) Crime or Immorality.

(b.) Heresy or False Doctrine.

(c.) Wilful violation of the Constitution, Canons and Regulations of the Provincial Synod or of the Synod of the Diocese in which he holds office.

(2.) The trial of any Priest or Deacon shall take place in each diocese according to a Canon to be framed by the Synod of that diocese, provided that in case of Heresy or False Doctrine the accused Clergyman may appeal on conviction to the House of Bishops, provided notice of appeal be given to the Bishop within thirty days of the conviction.

(3.) Any charge against a Bishop must be presented to the Metropolitan, or if the charge is against the Metropolitan it must be presented to the Senior Bishop in writing, signed by not fewer than two clergymen and four lay communicants, of at least the age of twenty-four years, of the diocese of the accused Bishop. The Metropolitan or the Senior Bishop, as the case may be, shall then take steps to satisfy himself whether there is sufficient ground for proceeding against the accused, and if he should conclude that such grounds exist he shall send a copy of the charge to the accused Bishop. If the latter admits the charge to be true the Metropolitan or Senior Bishop shall pronounce sentence as provided by this constitution. If he denies the charge, the Metropolitan or Senior Bishop shall send copies of the charge and reply to the Bishops of the Province and summon them to meet for the trial of the case. The accused Bishop shall then be summoned to stand his trial at the time and place appointed. If the charge should be for Heresy or False Doctrine, the accused Bishop shall have power to appeal from the decision of the House of Bishops to the Archbishop of Canterbury, whose decision shall be final, provided that notice of the said appeal shall be given to the Metropolitan or the Senior Bishop within ten days of the delivery of the sentence.

(4.) Any charge against a Bishop, Priest, or Deacon must be presented to the proper authority within two years after the commission of the alleged offence, and not afterwards, provided that whenever such charge shall be brought in respect of an offence for which a conviction shall have been obtained in any court of common law such charge may be brought against the person convicted at any time

within six calendar months after such conviction, although more than two years shall have elapsed since the commission of the offence.

(5.) The sentences to be pronounced on conviction of any Bishop, Priest, or Deacon, of having committed any of the foregoing offences shall be:—

(a.) For Crime or Immorality—Admonition, Suspension or Depri-
vation, according to the gravity of the offence.

(b.) For Heresy or False Doctrine—If the person convicted shall retract his error in writing, addressed, in the case of a clergyman, to his Bishop, and in the case of a Bishop to the Metropolitan or Senior Bishop, within thirty days from the date of his conviction, or in the case of an appeal, within thirty days of his receiving notice of the confirmation of the conviction, the only sentence shall be that of formal admonition in writing; if he fails to retract within the above period, he shall be suspended *ab officio et beneficio* for twelve months, and if at the end of that period he still fails to retract, sentence of deprivation of his office shall be passed upon him.

(c.) For wilful violation of the Constitution, Canons and Regula-
tions of the Provincial Synod, or of the Synod of the Diocese in which he holds office—For the first offence, admonition; for subsequent offences, admonition or suspension for a period not exceeding three months.

(d.) The foregoing sentences shall be pronounced by the Bishop in the case of a clergyman, and by the Metropolitan or Senior Bishop in the case of a Bishop.

XIII.—No change in this Constitution shall take place, until affirmed by a two-thirds majority of the House of Bishops, and a two-thirds majority of each order of the House of Delegates.