

PROCEEDINGS

OF THE

FIRST MEETING

OF THE

SYNOD

OF THE

DIOCESE OF MONTREAL,

CANADA,

JUNE 7 & 8, 1859.

NATIONAL LIBRARY
CANADA
BIBLIOTHÈQUE NATIONALE

Montreal:

PRINTED BY JOHN LOVELL, ST. NICHOLAS STREET.

1859.

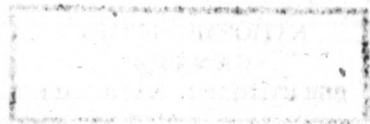
BK 5604 2
M 55
A 5
fol.

PROCEEDINGS

OF THE

CHURCH

OF THE NORTH



PRINTED BY JOHN F. GAVIN, ST. NICHOLAS STREET

1888

AC

An

W

gule
and
don
cise
giou
and
as f

I.

Eng

whi

in s

con

Chu

pers

of t

and

Chu

the

with

or o

said

such

Dio

II

Eng

with

and

Ass

men

ded

posi

wher

pun

or r

mee

vide

ther

in t

ACTS OF THE PROVINCIAL LEGISLATURE, CANADA.

19-20 Vict., Ch. 121.

An Act to enable Members of the United Church of England and Ireland in Canada to meet in Synod.

Proclaimed, May 28th, 1857.

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

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

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

22 Vict., Ch. 139.

An Act to explain and amend the Act, intituled, 'An Act to enable the Members of the United Church of England and Ireland in Canada to meet in Synod.'

Assented to August 16, 1858.

WHEREAS doubts exist whether in the Act passed in the Session held in the nineteenth and twentieth years of Her Majesty's Reign, intituled, "An Act to enable the Members of the United Church of England and Ireland in Canada, to meet in Synod," sufficient provision is made for the representation of the Laity of the United Church of England and Ireland in the Synods by the said Act authorised to be held, and it is expedient that such doubts should be removed: Therefore, Her Majesty, by and with the advice and consent of the Legislative Council and Assembly of Canada, enacts as follows:

I. For all the purposes of the aforesaid Act, the Laity shall meet by representation; and until it shall be otherwise determined by the Synod in each Diocese, one or more delegates (not exceeding three in any case,) may be elected at the annual Easter meetings in each parish, mission, or cure within the Diocese, or in cases where there may be more than one congregation in any parish, mission, or cure, then, in each such congregation, or at meetings to be specially called for the purpose by each Clergyman having a separate cure of souls; and all laymen within such parish, mission, or cure, or belonging to such congregation of the full age of twenty-one years, who shall declare themselves, in writing, at such meetings, to be members of the United Church of England and Ireland, and to belong to no other religious denomination, shall have the right of voting at such election. Each delegate shall receive from the Chairman of the meeting a certificate of his election, which he shall produce when called upon so to do, at the Synod; and the first meeting of such Synod shall be called by the Bishop of the Diocese at such time and place as he shall think fit; Provided always, that no business shall be transacted by the Synod of any Diocese unless at least one-fourth of the Clergy of such Diocese shall be present, and at least one-fourth of the Congregations within the same be represented by at least one delegate.

II. All proceedings heretofore had in any Diocese under the aforesaid Act, which have been conformable to the provisions of this Act, shall be held to be valid, as if the same had taken place after the passing of this Act.

In
ture,
St. J
ninet
by th
Less
iii. ch
laid,
tered
the b
makin

ABBOT
ROUGH
WEST
AYLM
HULL
BEDFO
BERTH
BROME
BUCKI
CHAME
CHRIST

MEETING

OF THE

DIOCESAN SYNOD

OF MONTREAL.

In accordance with the terms of the preceding Acts of the Legislature, the Bishop summoned the Clergy and Lay Delegates to meet at St. John's Church, on Tuesday, June 7th. Forty-three Clergymen and ninety-nine Lay Delegates were present. The Morning Service was read by the Venerable Archdeacon Gilson; the Very Rev. the Dean read the Lessons, and the Rev. W. B. Bond preached the Sermon, from 1 Cor., iii. chap., 10 v.: "For other foundation can no man lay than that is laid, which is Jesus Christ." The Holy Communion was then administered to those present, after which the Synod assembled for business in the basement of the Church. The Morning Session was occupied in making up the roll of those present, viz. :—

| CLERGY. | | LAY DELEGATES. |
|---------------------|--------------------------------|------------------------------|
| ABBOTTSFORD | Rev. F. Robinson, M.A. | { W. Drake, |
| ROUGEMONT | | { M. H. Sanborn. |
| WEST FARNHAM | | { Joseph Drake, |
| AYLMER | Rev. J. Johnston. | { J. Standish, |
| HULL | | { N. G. G. Chadsey, |
| | | { B. Chamberlin. |
| BEDFORD | Rev. J. Jones | { Robert Conroy, |
| | | { R. A. Young, |
| | | { W. Stubbs. |
| | | { C. Wright, |
| | | { G. J. Marston. |
| | Rev. J. Jones | { G. Freligh, |
| | | { N. S. Brown. |
| BERTHIER | Rev. W. C. Merrick, M.A. | { J. Armstrong, |
| | | { E. E. Shelton, |
| | | { J. S. Dixon. |
| BROME | Rev. R. Lindsay, M.A. | { H. S. Foster, |
| | | { Thomas Chapman. |
| BUCKINGHAM | Rev. W. Morris | John Higginson. |
| CHAMBLY | Rev. J. P. White | { J. Yule, |
| | | { T. Austin, |
| | | { Mj. Campbell, C.B., M.P.P. |
| CHRISTIEVILLE | Rev. T. W. Mussen, M.A., | William McGinnis. |

CLERGY.

LAY DELEGATES.

| | | |
|----------------------|--------------------------------|--|
| CLARENCEVILLE | Rev. Canon Townsend, M.A. | { John Hunter, N. H. Derrick. |
| ST. THOMAS | Rev. T. Bonsall, M.A. | H. T. Goslin. |
| CLARENDON | Rev. J. C. Davidson | { G. P. Baker, George Shufelt. |
| COWANSVILLE | Rev. T. A. Young, M.A. | Henry Roebuck. |
| CHURCHVILLE | Rev. J. Scott, M.A. | { Stephens Baker, T. Selby, J. C. Baker. |
| COTEAU DU LAC | Rev. E. G. Sutton | { G. Wheatley, W. Eldridge. |
| DUNHAM | Rev. D. Lindsay, M.A. | |
| WEST DUNHAM | Rev. J. Griffin | |
| EDWARDSTOWN | Rev. W. Jones | { B. Savage. |
| ST. REMI | Rev. F. S. Neve | G. Kains. |
| FROST VILLAGE | Rev. E. DuVernet, M.A. | { F. D. Fulford, R. Parker, W. B. Johnson. |
| GORE | HUNTINGDON | J. Morrison. |
| GRANBY | ISLE AUX NOIS | |
| NORTH SHEFFORD | LACHINE | Rev. J. Flanagan. Col. Wilgress. |
| GRENVILLE | LACOLLE | { William Gunn, William Bowman. |
| HEMMINGFORD | SHERINGTON | { Benjamin Pattison, George Busby. |
| HUNTINGDON | LAPRAIRIE | { R. Taylor, E. Phillips. |
| ISLE AUX NOIS | LONGUEUIL | { Hon. J. Pangman, J. Mackenzie, Edward Ranson. |
| LACHINE | MASCOUCHE | |
| LACOLLE | TERREBONNE | |
| SHERINGTON | ST. MARTIN | C. Smallwood. |
| LAPRAIRIE | ST. THERESE | G. H. Monk. |
| LONGUEUIL | MILTON | Rev. G. Slack, M.A. { C. Gillespie, J. J. Gibb. |
| MASCOUCHE | Cathedral | { Dean of Montreal, D.D. Archdeacon Gilson, M.A. Rev. E. Wood, M.A. |
| TERREBONNE | St. George's | { John Lovell, R. D. Collis, James Hutton. |
| ST. MARTIN | St. Stephen's | { Rev. J. Ellegood, M.A. Rev. J. Torrance |
| ST. THERESE | Trinity | { C. Dorwin, H. Stuart, J. S. Hall. |
| MILTON | St. Luke's | { H. Taylor, H. Bancroft, T. Kirby. |
| CATHEDRAL | City Missionary | Rev. F. B. Tate, M.A. H. Ellis. |
| ST. GEORGE'S | Chap. to the Forces, | Rev. F. Burt. |
| ST. STEPHEN'S | NEW GLASGOW | Rev. Edw. J. Rogers. |
| TRINITY | ORMSTOWN | Rev. A. D. Lockhart. { W. H. Harrison, John McGerrigle. |
| ST. LUKE'S | ONSLow | W. Smith. |

MONTREAL.

POTTON
RAWDO
KILDA
RAMSA
RUSSE
ST. AN
ST. AR
ST. AR
ST. JOE
SABREV
STANB
SOREL
SUTTON
ST. HY
SHEFFO
WATER
VAUDR
At 2
procee
REV.
ant an
propor
men of
nearly
will be
togeth
two ot
a long
Dioces
bers, w
After
desirat
of the
anxiou
have a
a Bish
says in

| CLERGY. | | LAY DELEGATES. |
|-----------------------|--------------------------------|--|
| POTTON..... | Rev. J. Godden | G. C. Robinson, |
| RAWDON | Rev. C. Rollit | { W. Coppin, H. Burrow, T. W. Neild. |
| KILDARE | | { George Dixon, Russel Wood, John Dixon, J. Reid. |
| RAMSAY | | J. P. Row. |
| RUSSELTOWN | Rev. J. Fulton, M.A. | { J. Wainwright, E. Jones, jr. |
| ST. ANDREWS..... | Rev. Canon Reid, D.D. | { Daniel Westover, Anson Kemp. |
| ST. ARMAND EAST | | { Hon. P.H. Moore, M.L.C T. R. Roberts. |
| ST. ARMAND WEST | Rev. H. Montgomery. | { Isaac Coote, Charles Lindsay. |
| ST. JOHNS | Rev. J. Irwin, M.A. | { William Mather, Thomas Baker. |
| SABREVOIS | Rev. A. A. Allen, M.A. | { R. Harrower, Edmund Fosbrooke, Edward C. Allen. |
| STANBRIDGE EAST | Rev. J. Constantine, M.A. | Asa Frary. |
| SOREL | Rev. W. Anderson..... | George H. Henshaw. |
| SUTTON..... | Rev. J. S. Sykes..... | { A. A. Knowlton. R. A. Ellis, H. L. Robinson. |
| ST. HYACINTHE | Rev. T. Machin | { J. Hodgson, R. W. Shepherd. |
| SHEFFORD..... | Rev. A. T. Whitten | |
| WATERLOO..... | | |
| VAUDREUIL | | |

At 2 P. M. the Synod re-assembled, when the Bishop introduced the proceedings with the following address :—

REV. BRETHREN AND BRETHREN OF THE LAITY,—We are met on an important and interesting occasion—one that has brought together a large proportion of the Clergy, so large, indeed, that there are but two clergymen of the Diocese, now in Canada, who are not here this day, and nearly every Church is represented by one or more Lay Delegates. It will be recollected that this is not the first occasion of our meeting together to take into consideration the subject now before us. After two other previous meetings, we met, in 1856, in large numbers, and had a long and able debate on the advisability of forming ourselves into a Diocesan Synod. But there were scruples entertained by certain members, who believed that we could not then legally proceed to do so. After a debate, however, a large majority decided that it would be desirable to form ourselves into a Synod, to assist in the administration of the Diocese, and in carrying on the work of the Church. I was not anxious to press the matter then, as many felt the scruples to which I have alluded, and as I have always been aware that it was desirable for a Bishop that he should preside over a united people,—as St. Jerome says in one of his Epistles, *Episcopus præst volentibus non nolentibus*.

I would not, therefore, press against the earnest and conscientious scruples of many who thought we were not in a position to act in a legal manner. But, whatever doubts were then expressed, none can now remain, for an Act of the Legislature, which has been sanctioned by the Imperial Government, has been passed, with the express purpose of removing these doubts, and the preamble of the bill shows that this was the intended effect of it; for it states that, whereas doubts do exist on this subject, it is proper that they should be done away with; and there is a subsequent Act giving us still larger powers in the same direction. Our previous meetings, however, were not, I think, thrown away. None who were then present can regret that we met, and that the subject was discussed so fully in a debate, which reflected credit on all who took part in it, and which caused respect to be felt for the Church to which we belong. You will, perhaps, now excuse me, if I occupy some of your time in some explanation respecting the institution and meaning of a Diocesan Synod, and respecting the true position of a Bishop, in his Diocese. I will not trouble you with too minute details; but will first refer to the scriptural character of the power of the Bishops, such as Timothy and Titus, who were placed by the Apostles over the Churches "to set in order the things that were wanting," and provide a suitable organization at the commencement, and before any other means were provided, for the collecting together the members and the organizing of the body. On this head I will read a short extract from Bishop Hall, one of those Prelates who, in our Church, stands among the highest for piety and learning. In his book, which is a standard work on this subject, he defines Episcopacy thus:—

"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." And then he goes on to say "it is acknowledged by the Presbyterians that there is a certain polity necessary for the retention of the church's peace. That the pastors should meet together in classes and Synods. That in Synods thus assembled, there must be due order kept; that order cannot be kept where there is an absolute equality of all persons concerned; that it is, therefore, necessary that there should be a head, president, or governor of the assembly, who, when the business is ended, returns to his own place without any personal inequality. They can be content there should be a prime Presbyter: and that he shall moderate, for the time, the public affairs of the Church, but without all innate and fixed superiority, without all (though never so moderate) jurisdiction. The Bishop, whom we contend for, is ordained a perpetual moderator in Church affairs in a fixed imparity; exercis-

ing spirit
—Our la
evince th
Episcop
Instituti

These
this form
origin, b
preceded
every Di
Church.

Barrow
this argu
urge it a
is the sta
opponen

"At fi
Presbyter
cerns; e
Every Bi
to his wi
with the
being co
obligatio
fraternat
Churches

That v
their Dio
on the w
called in
counsel;
Bishop o
come for
this Dio
organized
task laid

We ha
In former
ary clerg
the whol
for the v
things is
and is ta
parts beg

ing spiritual jurisdiction out of his own peculiarly demandated authority. —Our labour, thereupon, must be to make good these points; and to evince that imparity, in the governors of the Church, and the power of Episcopal jurisdiction, are not of any less than Apostolical and Divine Institution."

These propositions he goes on to prove and explain in detail. And this form of Church Government by Episcopacy is not only of divine origin, but was in its character from the first Diocesan—a form which preceded any other gathering together of the Church in Provinces; and every Diocese was complete in itself, for carrying on the work of the Church.

Barrow, in his great work on the *Supremacy of the Pope*, takes up this argument of the independence of Diocesan Episcopacy in order to urge it against the usurpations of the Pope. He says—and his work is the standard on this subject, which never has been answered by our opponents and probably never will be—

"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 neighbouring Churches, did require."

That was the position in which the original Bishops were placed in their Dioceses. They were there to rule and govern them, and carry on the work of the Church within them. As necessity required they called in the assistance of the Presbyters and people to aid with their counsel; and that is the position, in which we are now placed. It is as Bishop of this Diocese that I call on you the Presbyters and Laity to come forward and concur with me in the great work of administering this Diocese—in organizing a system and giving effect to it when organized. I ask you to uphold my hands in the responsible and arduous task laid on me.

We have long felt the want of some rule and law for these purposes. In former times the Bishop was placed here with a staff of strictly missionary clergymen. He had funds from a distance with which he paid them; the whole expenditure passed through his hands, and he was responsible for the whole. He had none to advise with him. But that state of things is passing away. The Church is now firmly planted in the soil and is taking daily deeper root in the hearts of the people, who on their parts begin to see the obligation upon them to support it themselves,

and to acknowledge that it no longer beseems them to depend on external aid. They feel that they must now form their Parishes, and maintain their Clergy out of their own resources. Besides the duty laid upon us of providing for the establishment of the Synod in this Diocese for the purpose of forming rules and canons for the better administration of our affairs, there are great advantages in so many gentlemen meeting together to consult and to hear the opinions of others and to carry back to their respective localities a fresher zeal for the prosecution of the work in which they are engaged. Besides these reasons why there should be no delay, there is this other one—that you are empowered, yourselves, to proceed to the election of the individual who may, on a vacancy of the See, become your future Bishop; and the necessity for a Synod being obvious, the questions which remain are the terms and conditions on which we shall commence. Whatever laws shall be made are binding on all of us. I as your Bishop call you together and ask your advice on this head. I pledge myself that nothing shall be done by me without the consent and advice, both of the Clergy and Laity; and I ask only the same admission from you. You ought at the same time to agree that there shall be a joint assent of all of us for the making of any law, rule or canon binding on this Diocese. To grant less than that is to take away the authority of the Bishop—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;—to decide that if the Clergy and Laity pass a law, he is to be bound by it whether he approve of it or not—that is to annul the jurisdiction of the Bishop. Arguments have been drawn from the United States—I have had great intercourse with the United States Church—I respect and love her Bishops and Ministers, and I look with admiration on the great work she is carrying on. But it must be remembered that when Bishops were first appointed in the United States it was at a time, when the very name of Bishop was a reproach, and when the outcry of the people was “a State without a King and a Church without a Bishop.” The only marvel is that in such circumstances they retained so much of what is Catholic, and true, and excellent, in their liturgy and discipline—not that they lost any of it. And more than that, when the first Bishop came there, the conventions of the Clergy and Laity were already in operation. The Bishops therefore in taking part in these gave up nothing; but merely joined the Church as they found it, and took what they could obtain. Rules founded on such a set of circumstances are not to guide us. We cannot set up this one modern precedent of fifty or sixty years, against the invariable custom of the Church for eighteen centuries. I will now read an extract from Hoffman *on the Ecclesiastical Laws of the Church*—a great authority on the subject of the Episcopal Church in the United States.

“Some
tions may
of the Chu
the author
system of
to its limi
course of
rests, war
adopted to
stances oc
applied un
and fixed i
and instit
nized in p
did preced
grew up a
in a Cano
was cloth
and that
to the au
tolic Epis

“At wh
a senate,
advisers to
not suffici
tricted as
bited from
speaks of

“The a
to the posi
stated, as
humility h
thought, h
primitive,
jurisdiction
laws of co
and theref
legitimate
where is t
If none ca
resort to f
a claim to
“And if
it would b

"Some general observations upon the nature of our Diocesan conventions may be useful. They represent Episcopal Synods of former periods of the Church, but with powers expressly defined. In the judgment of the author it cannot be doubted that, in the earliest ages as soon as a system of Dioceses was established, and the Bishop of each was restricted to its limits, the power of legislation vested in him. The inevitable course of events, as well as the principles on which Episcopal authority rests, warrant this conclusion. At first, a regulation must have been adopted to meet, or was suggested by, a particular case. As similar instances occurred, and the fitness of the former rule was proven, it was applied until it became the ordinary regulation, and as such was known and fixed in the Church. Doubtless, this was the origin of those "usages and institutions of Churches," which we find adverted to and recognized in provincial councils. In fact, the exercise of judicial power did precede, and was the source of legislation. From several decisions grew up a general law, and this was finally embodied and promulgated in a Canon or Institute. But that originally the Bishop, in his Diocese, was clothed with the ultimate and exclusive power of government, and that this involved all judicial and all legislative authority, seems to the author the only doctrine consistent with the tenet of an Apostolic Episcopacy.

"At what period the clergy of the Diocese were united in council, as a senate, with the Bishop—and when they arose from being mere advisers to coadjutors in the business of legislation, my information is not sufficient to state. The exercise of the *judicial* authority was restricted as early as the Council of Carthage, when a Bishop was prohibited from hearing causes without the presence of his clergy, and Ignatius speaks of the clergy forming the Bishop's senate.

"The author is aware of the strong opposition which has been made to the position, and the necessary consequences of the position he has stated, as to this original and exclusive power. It is with unfeigned humility he expresses the opinion, which after no little examination and thought, he has formed, that this great conservative doctrine is apostolic, primitive, and clear. That everything of limitation upon the original jurisdiction of a Bishop has been self-imposed, or has sprung from the laws of councils of superior authority, and to which he was a party—and therefore, in every case in which there is no express enactment, or legitimate conclusion from an enactment to control it, the question is, where is the evidence of the surrender of the power to rule the Church? If none can be produced, we have the Bishop's primitive jurisdiction to resort to for her guidance and direction—a power without a shadow of a claim to infallibility, but with an absolute claim to obedience.

"And if this doctrine had no higher demand upon our dutiful assent, it would be recommended by the highest wisdom, as prudent and expe-

dient. The system of our Church Government is as liberal and free as any system can be which pretends to preserve an element of discipline. With the checks and restrictions in force—the watchfulness of the clergy and laity—the power of public opinion—all brought to bear upon a Bishop, the imagination of his usurping authority, and substituting his will for the law, appears most visionary. On the contrary, the danger may now be working among us of Episcopal authority being injuriously weakened and contemned.”

Hoffman further quotes Cyprian, to whom Barrow also refers: “where Cyprian writes, that from the commencement of his Episcopate he had determined to do nothing without the counsel of the Clergy and consent of the people (*sine consensu plebis*), it is obvious that this was a voluntary restriction upon his unquestionable powers.”

There is then a great principle in this question and it is embraced in the resolution which will be submitted to you—a great principle connected with the position and character of the Bishop, and one which, if I were prepared to yield, many of the Clergy and Laity would at once leave the Synod. If I did so, I should think that I had deserted the privileges of my order, and had bartered away the rights of my successors. As to any evil which is to arise from the proposed course, you have heard what Hoffman says of the checks on the Bishop and of the effect upon him of the current of public opinion. It must be remembered too, that his power is but negative; and while you, the Laity have a negative, and you the Clergy have one, the Bishop must have a negative too. We are all on the same footing of equality. I ask nothing that I do not give to you, and nothing that you ought not to rejoice to give to your Bishop. And while on this subject, though it is taking up much of your time, I will read an extract from an American work, “the Federalist”—written by Hamilton and Jay and other leading Republicans who formed the constitution of the United States. These gentlemen certainly did not want to pay unnecessary deference to what has been called *the one-man power*. No one suspects them of bowing down on their knees before that idol; and besides, they had the full right and power to place whatever restrictions they pleased on their Governors, and thus to settle everything as they judged best themselves, because the government to be formed was a work of their own creation. But here you are not giving his jurisdiction to the Bishop. We ask you not to create him but to share with him a power already his, while these writers were creating a democratic government.

Letter concerning the constitution of the President and the power of the negative:

“Without this he might be gradually stripped of his authority, by successive resolutions or annihilated by a single vote. * * *

“But the shield to the enacting the legislative effects of good, which

“The protected by an would possess unless this grant to the legislative body

“But this than solid. of superior that the legislature sometimes other members times pervas sometimes would conclude

“It may concludes that pose as well with those and mutability character institution them in the period, as able to greater may possibly compensated by

That was ment of the full right to power.

There is author, the Burke—in

“Govern human war of a sufficient

"But the power in question has a further use. It not only serves as a shield to the executive, but it furnishes an additional security against the enactment of improper laws. It establishes a salutary check upon the legislative body, calculated to guard the community against the effects of faction, precipitancy, or any impulse unfriendly to the public good, which may happen to influence a majority of that body.

"The propriety of a negative has, upon some occasions been combated by an observation, that it was not to be presumed a single man would possess more virtue or wisdom than a number of men: and that, unless this presumption should be entertained, it would be improper to grant to the executive magistrate any species of control over the legislative body.

"But this observation, when examined, will appear rather specious than solid. The propriety of the thing does not turn on the supposition of superior wisdom or virtue in the executive, but upon the supposition that the legislature will not be infallible—that the love of power may sometimes betray it into a disposition to encroach upon the rights of the other members of the government—that a spirit of faction may sometimes pervert its deliberations—that impressions of the moment may sometimes hurry it into measures which itself, on mature reflection, would condemn. . . .

"It may perhaps be said that the power of preventing bad laws includes that of preventing good ones, and may be used to the one purpose as well as the other. But this objection will have little weight with those who can properly estimate the mischiefs of that inconstancy and mutability in the laws, which form the greatest blemish in the character and genius of our governments. They will consider every institution calculated to restrain the excess of law making, and to keep them in the same state in which they may happen to be at any given period, as much more likely to do good than harm, because it is favourable to greater stability in the system of legislation. The injury which may possibly be done by defeating a few good laws will be amply compensated by the advantage of preventing a number of bad ones."

That was the opinion of these gentlemen engaged in the establishment of the government of the United States, where, I say, they had a full right to place every check and every limitation upon the presidential power.

There is one other authority I would like to read. It is from a great author, the ablest christian philosopher of modern times—Edmund Burke—in his book on the French Revolution:

"Government is a contrivance of human wisdom to provide for human wants. . . . Among these wants is to be reckoned the want of a sufficient restraint upon their passions. . . . The restraints on

men, as well as their liberties, are to be reckoned among their rights."

There is one other proposition which has been made, which is that in case the different orders of our Diocesan Synod differ, there should be an appeal to a Provincial Synod, if we shall have one. I think in that idea there is involved a great misunderstanding as to the relations between the Diocesan and Provincial Synods. The Provincial Synod will make canons, which will be binding on the whole Province, and we cannot in Diocesan Synods do anything to contradict its decisions; but I never heard that Provincial authority could come in to make a Diocesan canon for a particular Diocese, which is not to be applicable to the Province at large. Such a proceeding would be an interference with each separate Diocese and would be untenable according to any ecclesiastical rule or order. Moreover, wherever in the colonies Diocesan Synods have been established, the decision, which it is now proposed to ask the Synod to adopt, has been arrived at. It has been so in Toronto, Huron, Nova Scotia, Sydney, Tasmania, Melbourne, Capetown, Adelaide and New Zealand, and in each of these the position I claim to be placed in has been given to the Bishop. There is no example in the Colonial Church to the contrary. Some say that it is anomalous for the Bishop thus to take part in the debate, and to have in addition a negative upon the decisions. But it seems to me that this objection arises from not rightly understanding the true spirit of the constitution of Diocesan Synods. The very gist of a Diocesan Synod is, that the Clergy and Laity of the Diocese shall come and consult with their Bishop. Put the Bishop away and your very Synod ceases to exist, you may still meet together as individuals in a deliberative assembly, but you are no longer a Diocesan Synod of the Episcopal Church. And, on the other hand, the very hearing of your opinions may and probably will have great weight with me; while certainly, on all practical matters, prudence would prevent me from holding out my judgment against the views of a large body of intelligent men. The Bishops will be like the Judges. They desire to hear arguments in order to be able to form their judgment; and with a Bishop presiding over, *volentibus non nolentibus*, the discussions will tend only to bring about a united decision. On the other hand, for one branch of the Synod to attempt to force a canon on the rest would make shipwreck of the whole Synod. When, in addition to these considerations, we remember that the Laity have the right to elect their own Clergy in all the patent rectories, and that they will exercise this power of nomination more and more as they come forward to maintain their clergy—that under this bill, too, they will in future have power to elect their Bishop—when, I say, we remember these things, I cannot think there is any danger of overriding the Laity by authority;

nor anyth
take place
spirit—be
debated in
When it is
is to make
despotism
but to hav
been spok
speak, not
however, t
that on the
both Clerg
jurisdiction
believing a
about to b
ing the opi
the necessari
the resolut
is the use i
to be place
follow from
I feel at th
the temper
we should
which we
of the spiri
On motio
Diocese wh
Rev. C. Re
Col. S. B.
which he sh
Synod had
any distrust
theless cons
organization
By the law
of the Syno
the Bishop
the Church
to move wa
Resolved
Legislature

nor anything which can create a jealousy of the legislation which will take place. I have urged this matter—I hope in no improper tone and spirit—because in a neighbouring Diocese, the question has been debated in a manner which has given rise to serious misunderstanding. When it is set forth, that to give the power which I claim for the Bishop is to make him a Pope and to create a despotism, I ask where is the despotism? He is to have no power to do anything whatever—he is but to have the same power as you have yourselves. So much having been spoken and written on the subject, I thought it necessary thus to speak, not as of a personal but as of an official matter. I am sure, however, that the Clergy and Laity do not wish to fetter their Bishop; that on the contrary the majority of those now assembled in this room—both Clergy and Laity—desire to have a real Bishop with some real jurisdiction; not a mere ornament to grace their body. I could wish, believing as I do, that so large a majority will approve the resolution about to be submitted—I could wish and that earnestly, without ignoring the opinions of others, that we might come to some decision without the necessity of a division—without showing that we are not one. If the resolution is really at last to be carried by a large majority, where is the use in giving out that we are thus separated into parties? I wish to be placed over a united Diocese, and believing that much good will follow from the organization of a Synod, if carried on in a proper spirit, I feel at the same time that important consequences must follow from the temper, spirit, and manner in which it is commenced—that in short we should begin and carry out the work in the spirit of that address which we heard to-day in Church, endeavouring to keep “the unity of the spirit in the bond of peace.”

On motion of the DEAN OF MONTREAL, two Clergymen from another Diocese who happened to be present, Rev. S. S. Wood, of Melbourne, and Rev. C. Reid, of Sherbrooke, were invited to sit with the Synod.

Col. S. BAKER, of Dunham, said a Resolution had been put into his hands, which he should move with the greatest pleasure. The necessity for a Synod had been felt many years. Although he for one had never felt any distrust of his Lordship's management of the Diocese, he nevertheless considered that the consequence of the want of some more definite organization was, that one man was now invested with too much power. By the law as it would be established under the proposed constitution of the Synod, the Clergy and the Laity would have an equal voice with the Bishop in transacting the business of the Diocese, as far as regarded the Church Temporalities and discipline, and the resolution he was now to move was to give formal effect to this. It was as follows:

Resolved,—That an Act having been passed by the Provincial Legislature, and sanctioned by Her Majesty the Queen, intituled,

'An Act to enable the Members of the United Church of England and Ireland in Canada to meet in Synod, the said Act being the 19th and 20th Victoria, ch. 121; and also another Act to explain and amend the same, being the 22nd Vict., ch. 139; by which Acts the Bishops of the several Dioceses in Canada have authority to call the first meeting of such Synods; and, when so called, such Synods have authority to frame Constitutions, and make Regulations for their own order and government,'—the Lord Bishop of this Diocese, having now summoned the Clergy and Lay Delegates of the several Parishes and Missions, chosen according to the directions given in the said Acts, for the purpose of taking action under the provisions of the same: We, the Bishop, Clergy and Lay Delegates now assembled, do hereby accept the said Acts, and declare ourselves a Synod for the Diocese of Montreal, and will proceed to the consideration of the Constitution and Regulations to be adopted for the due ordering of the same:—no rule, canon, law or regulation to be in force in this Diocese as the act of this 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."

Hon. GEO MOFFATT begged to say that he concurred very generally in the opening remarks of his Lordship, and he had much pleasure in seconding this resolution.

Mr. H. BANCROFT said there were in the resolution two distinct and separate propositions. In the first place they resolved that they accepted the Acts of the Legislature, giving synodical powers, and formed themselves into a Synod. The second proposition was that "no rule, canon, law or regulation shall be in force in this Diocese as the act of this Synod, unless it shall have received the concurrent assent of the Bishop, the Clergy, and the Lay Delegates." It was very manifest that as a mere matter of convenience, this resolution should be divided, and a separate vote taken on its separate parts. How was it possible that they could discuss at one and the same time two propositions so entirely distinct? And it was a matter too of simple justice that the resolution should be divided—otherwise, those who were opposed to its latter part would be compelled to vote against the whole, although no doubt, the first part, if put separately, would be carried unanimously. The propositions were so distinct that they ought to be separated. They ought certainly in the first place to constitute themselves a Synod, before they

began t
tion in
usual, i
had bee
present
that the
resoluti
constitu
moved i

"Tha
a charte
reservat

Second

Mr. H
being ap
only to
Church
divided.
they sho
ing that
selves, u
take this
principle
himself,
head of
desired t
wishes o

Rev. J

Bishop's
They sho
seen tak
concede
proper re
now, not
they per
it was to
power to
were not
Priests, a
of disapp

A ques
order,

began to legislate, instead of beginning to legislate and form a constitution in the same resolution which constituted them a Synod. It was usual, in forming a constitution, to discuss it clause by clause, and it had been understood that that course would have been pursued on the present occasion. Indeed, it was only since they had entered this room, that they had learned that a resolution like this was to be proposed—a resolution, whose latter part embodied two articles of the proposed constitution. By this step they were taken by surprise. He therefore moved in amendment—

“That the question of the acceptance of the two Acts of Parliament, as a charter for this Synod, be put distinctly and apart from the proviso or reservation contained in the concluding part of the proposed resolution.”

Seconded by Rev. J. IRWIN.

Mr. HUGH TAYLOR supported the amendment. He said he felt that in being appointed a delegate, he undertook a trust of vast importance not only to himself and children, but also to the future prosperity of the Church in Canada. He was of opinion that the resolution should be divided. Before they took upon themselves any of the duties of a Synod, they should in the first place constitute themselves a Synod, by declaring that they accepted the provisions of the statutes, and formed themselves, under these provisions, into a Diocesan Synod. They ought to take this course, whatever might be their opinions with regard to the principle embodied in the latter part of the proposed resolution. For himself, he had every confidence in the learned, and eloquent and pious head of this diocese, and had no wish to curtail his power, but only desired that such measures should be adopted as would meet the general wishes of the diocese, and be for the future benefit of the Church.

Rev. J. FLANAGAN was free to confess that he was opposed to the Bishop's veto, but he should give that measure no factious opposition. They should avoid even the semblance of such proceedings as they had seen take place with regret in a neighbouring diocese. He wished to concede all due authority and power to his Bishop, and to pay him all proper reverence; but they must remember that they were legislating now, not only for themselves, but for their children, and that every act they performed now would have an influence on posterity. He thought it was too much power to give to any one man, that he should have the power to veto any proposition that might be distasteful to him. They were not three orders here—as expressed in the Prayer Book, Bishop, Priests, and Deacons—but simply two orders, Clergy and Laity. (Marks of disapprobation.)

A question having been raised as to whether the amendment was in order,

Hon. P. MOORE, M.L.C., stated that it was quite in accordance with Parliamentary rules, and expressed his own opinion that the resolution should be divided.

Major CAMPBELL, M.P.P., spoke to the same effect, and said the amendment was so perfectly reasonable, that he did not see on what grounds it could be objected to.

The BISHOP said, if such was the opinion of the Synod, he had no objection to putting the first half of the resolution first.

The DEAN objected. If the motion was separated, they might constitute a Synod which might proceed immediately to deprive the Bishop of his rights. He only agreed to constituting the Synod, on condition that these rights were preserved.

Mr. J. C. BAKER opposed the amendment. He said his Lordship had called them together to consult with them and devise measures for the government of his diocese. How would it appear if they were to say to the Bishop—"we are here, as invited by you, but the first thing we will do is to ask you to walk out and leave us to ourselves." He thought it would be the height of folly to enter on any course of action such as constituting a Synod, without understanding clearly beforehand the terms on which it was to be done. He had some knowledge of the system in the United States, which took away the veto power from Bishops, and he was satisfied that it was utterly destructive of the best interests of the Church. If they were tired of being churchmen, they might as well become Presbyterians at once. It was useless having a Bishop if they were to deprive him of all power.

Mr. HUGH TAYLOR said the speaker was out of order. He should confine himself to the question whether they should form themselves into a Synod.

Mr. CHAMBERLIN suggested that the questions at issue might be better debated if they were to form themselves into a Committee of the Whole.

Mr. Justice McCORD said he saw no impropriety in uniting the two parts of the motion in one resolution.

Mr. BAKER submitted that he was speaking to the point, inasmuch as the latter portion of the resolution related to the conditions upon which we should organize, and that this was properly a preliminary consideration. He showed that both the Clergy and Laity had a power equal to a veto, though not called by any obnoxious name. The Bishop and either of the other branches would be powerless without the third, and the Bishop should be in no worse position. He continued his remarks for some time, arguing that the Synod consisted of three distinct branches, Bishop, Clergy, and Laity, the concurrent assent of each of whom to any Synodical Act should be required.

The Rev. J. JOHNSTON said—My Lord, I hope that before this amend

ment
reflect
subject
late o
woven
that n
may i
bitter
by wo
would
the po
fellow
we pr
let us
from t
order,
carry
well
Head
the E
to it
sacred
clause
the re
it shou
a simi
are de
Synod
of tha
may m
his vet
would
ground
and L
then fo
and sin
by any
Rev.
condem
ed the
and it
the Ch
course

ment shall be put to the vote a little more time may be allowed us to reflect upon the very important subject to which it has reference. The subject is new to a large number of those who are here to-day to legislate on it; and as it is one which, in my opinion, is intimately interwoven with the well working and constitution of the Church, I do trust that no hasty legislation—no premature judgment, and no party feeling, may induce an action of the Synod thereon, which hereafter we may bitterly regret, and of which we may feel ashamed. I for one can never, by word or deed, give any sanction to a measure which, if carried out, would deprive the Synod of its Episcopal character, and reduce it to the position of a Presbyterian Assembly. We may respect and love our fellow Christians who differ from us on this important point, but whilst we proclaim ourselves a Synod in connection with the Episcopal Church, let us not at the same time abnegate that declaration by taking from the Bishop, as far as we can do it, an essential attribute of his order, and making him the mere presiding officer of this Synod, to carry out the orders or rules which it may dictate. Let us see well to it, that we do not mar that beautiful order which its Divine Head established in the Church. We have no right to take from the Episcopal Office any portion of that power which has belonged to it from the earliest ages, and was committed to it as a sacred trust by the Divine Founder of Christianity. As regards the clause objected to in the amendment, and which we find attached to the resolution now under consideration, I really can see no reason why it should not remain where it is. I consider it, or some explanation of a similar nature, quite necessary to enable us to understand what we are doing, and whither we are tending, in forming ourselves into a Synod. In constituting ourselves a Synod, we do so under the authority of that act, which declares that "The Bishop, the Clergy and the Laity may meet in their several Dioceses." And were we to deny the Bishop his veto, and he in consequence to withdraw from the meeting, as he would be bound in my opinion to do, the Synod itself must fall to the ground, for by this act it is the Bishop, Clergy and Laity, not the Clergy and Laity alone who are to constitute the Synod. The wisest course then for us to pursue is, I humbly think, to declare ourselves a Synod, and simultaneously with that declaration, to testify that we shall not, by any after-action, interfere with the essential prerogative of the Bishop.

Rev. J. Irwin spoke in support of the amendment, which he had seconded. Although he might be disposed to vote against what was termed the veto, he yielded to no man clerical, or lay, in love for the Church, and it was unfair to call them Presbyterians or to say they did not love the Church. Mr. Irwin went on to say that he considered it a wrong course of dealing with the three orders of the Church, to let the diacon-

ate become almost extinct, and at the same time to elevate the episcopate above the original model.

Rev. W. MORRIS argued that the resolution was simply carrying out the provisions of the statutes under which they met.

In reply to a remark by Mr. BOWMAN,

Mr. Justice McCORD explained more fully the opinion he had stated a little before. He thought it quite consistent and legal for the meeting to declare, as laid down in the original motion, that they accepted the Acts of Parliament with all the conditions they embraced.

Rev. J. C. DAVIDSON supported the original motion. He did not think it would be a seemly spectacle for the clergy and laity to unite to force measures through against the will of the Bishop, and in spite of him, and he did not think that that was the object in view in originating a Synod in this diocese.

The BISHOP, before putting the question, wished to make one observation. Having been quite cognisant of the resolution being intended to be brought before the meeting, he desired to say there had been no taking by surprise in the matter. It had been notorious that this question about the Bishop's position was to come up. He had read the resolution to several of those gentlemen now sitting at the bottom of the room, and one of them suggested that he should get it printed and distributed. He gave orders accordingly, but it did not come from the printer's till this morning, after the service in the Church.—He mentioned this to shew that there had been no taking any one by surprise.

Mr. BANCROFT's amendment was then put to the meeting and lost, only 15 voting for it.

The main resolution was being put to the meeting by the Bishop, when—

Col. WILGRESS rose to move another amendment.

Several members said it was too late—that the resolution had been carried.

Rev. Canon BANCROFT said that when an aged servant of Christ like Col. Wilgress wished to express his views on this important question, he should not be prevented from speaking.

The BISHOP—I am quite ready to hear him.

Col. WILGRESS then moved; 'That all the words after "the due ordering of the same," be struck out, and form no part of the motion.'—He said it was not according to his habits or principles to stand up at a public meeting and propose motions, but it appeared to him that the measure now proposed would be so injurious to the Church, that he could not conscientiously hold his peace. In the first place he believed the veto power would be injurious to the Bishop—for the moment the Bishop vetoed a question he came into collision with his people, and

the co-
clergy
clergy
fracton
veto, v

Mr.
that C
questio
marked
the am

Col.
remark
written
to be p
was of

The
ship's i
is beca
so calle
years o
sire nov
argume
should

1st. T
right.
in Scrip
ing this
that the
rights—
independ

up in th
tempora
they can
civil ve
I think
that is
render t
drawn
essentia
ed men,
to sit w
they wo
is argue

the consequences would be disastrous. It would be injurious also to the clergy. These Synods were chiefly got up for the purpose of trying clergymen, [laughter] and the consequence would be that when a refractory clergyman was brought before this court, the bishop, with his veto, would be prosecutor, judge, and every thing else.

Mr. Baker, the Dean, Rev. J. Jones and others submitted to the chair that Col. Wilgress was out of order in re-opening the discussion of a question which had been already decided. Rev. Canon Bancroft remarked that the discussion was only now for the first time relevant, on the amendment which had just been moved.

Col. WILGRESS was then allowed to proceed, and after some further remarks, said he had received a legal opinion from Mr. Justice Aylwin, written out at his [Col. W.'s] request, as the learned Judge was unable to be present to-day. (This document was read by Mr. Bancroft, and was of considerable length.)

The Rev. W. B. BEND said—My Lord, permit me to claim your Lordship's indulgence in seconding this amendment. If I speak plainly, it is because I have long felt decidedly upon the question of the "Veto," so called. I would gladly have remained silent, but I have for fifteen years opposed it in other forms, and under other circumstances, and I desire now afresh to assert my conviction. I will endeavour to meet the arguments that have been adduced by those who think that the Bishop should have an absolute veto upon the proceedings of the Synod.

1st. They assert that it is inherent in the Bishop's office—his by divine right. I deny this, and I call upon them for proof. I deny that, either in Scripture, history, or precedent, they can find any ground for asserting this claim. If it exists produce it. In the mean time, I maintain that there is no such ground. The Bishop possesses certain inalienable rights—spiritual privileges, with which no Synod can interfere—entirely independent; and if these were threatened I would be the first to stand up in their defence; but when you claim for him a veto upon purely temporal questions, or when you so mingle temporal and spiritual that they cannot be distinguished and separated, when you claim for him a civil veto, as well as a spiritual, then I am decidedly against you, and I think it ought not to be granted—it is a veto on proceedings in Synod that is sought. How can you say we are asking the Bishop to surrender that which is essential to the Episcopate, in the face of facts drawn from the Church in the United States. If the veto were an essential part of the Episcopate would those great, and good, and learned men, equal to any who have filled the Bishop's chair, have consented to sit without it? Shall we do them the injustice of believing that they would basely surrender their rights and privileges? No! But it is argued because of the ill feeling towards Bishops consequent upon

the Revolution, they did not dare demand this, which might be obnoxious to the people, but had to enter upon their duties and accept the Church as they found her. This will not bear examination. For example in 1811 the veto was given in the diocese of Vermont. It is, therefore, evident that then the fear did not exist. And since then many new Dioceses have been formed, why did they not follow the example of Vermont?—why, if the Bishops thought that the veto was essential to Episcopacy, did they not demand this right? But more than this, a qualified veto was granted to either the Bishop of Missouri or Kentucky in 1843 and given up in 1847.

A VOICE—The Bishop of Missouri. But it was taken from him. (A laugh.)

Rev. W. B. BOND—Never mind, that makes one point. It was though desirable that it should not exist. But I have another fact. The Bishop of Kentucky went to his convention and requested that it might be withdrawn, and it was withdrawn. Again, Judge Hoffman has been often quoted as against the Veto, but I maintain that Hoffman only expresses, very *humbly*, that it is his *opinion*. (No, from the Arch-deacon.) I submit to His Lordship that I am right, and beg that the quotation may be read. (The quotation was read as above.) But more than that, the Judge is on our side as I think I can prove. He surveys the Church in the United States as being entirely without a Veto resting in the Bishops; and he says:—"Long and earnest examination has rooted the belief in my mind that in the Protestant Episcopal Church we have the nearest approach that the world can present, to a Church which the Saviour authorised His Apostles to establish." I ask no stronger testimony in our favour. Again, a parallel has been drawn between the Veto possessed by the President of the United States and that claimed for the Bishops. I shall only say upon this, carry out your argument to its full consequences: the President goes back to the masses for approval. Are you willing that the Bishop should lay aside his mitre and go back to the people for re-election, and if not, what becomes of your argument? But it is said all the Colonial Dioceses have given this power to the Bishop—why should we withhold it? I reply—some of those Dioceses are not under statute, and have not the power of giving equal force to their action that we have. And in the instance of the Bishop of Huron, it was refused by the Bishop until forced upon him by his Synod, while the Bishop of Toronto said, (I believe) that he would not use it—and then not wisely it is to be feared they conceded it from personal affection for the Bishop. The argument, however, which seems to weigh most with the people is this very specious one: that the Clergy have a Veto upon the Bishop and Laity, the Laity upon the Bishop and Clergy. Why not the Bishop upon the Clergy and Laity?

But is
Clergy
You w
man,—
decidi
pousib
ments
now o
initiat
may no
Synod
you sh
2nd. I
here—
and nu
of Cler
—havi
wise.
with th
prejudi
who co
upon a
cese of
conven
made a
opinion
as supe
Dr. Ha
power
objecti
ecclesia
With n
buting
in fixin
Church
of the l
that sh
himself
made fo
not but
behold
Bishops
'expect
subject,

But is it considered that the Bishop is a corporation sole, while the Clergy and Laity are deliberative bodies who must decide by majority. You want to form an autocrat government and deposit the power in one man,—it is a very different thing, a body of men deliberating and deciding by a majority of votes and one man exercising his own irresponsible will. Finally, then, I think I have disposed of all the arguments that have been advanced in favour of giving the Veto. I would now only ask you, 1st, to remember that we are not copying, we are initiating,—let us not trammel ourselves with that which hereafter we may not be able to throw off if it should be found advisable to do so; the Synod can give the Veto at any future period—but once given, how can you shake it off if it does not work well, and what precedent have we? 2nd. Is it reasonable to give such power to one man? The Bishop sits here—presides—influences—votes, if he pleases—and then he may retire and nullify our action by his vote. It is conceivable that the whole body of Clergy and Laity may agree upon some resolution, and yet the Bishop—having the Veto—can prevent its becoming law. Surely this is not wise. I argue upon the principle of the thing. I do not fear its exercise with the present Bishop; but it does seem to me calculated to act most prejudicially upon a legislative body—that it should have presiding one who combines in himself a legislative and executive power, with a Veto upon all their proceedings. Said one distinguished layman of the Diocese of Vermont, in reply to the question, “why do you not attend your convention?” “I have no interest in them, for I cannot consent to be made a mere automaton.” I shall content myself with reading an opinion of Dr. Hawks, who is considered by some in the United States as superior as a canonist to Judge Hoffman, and second the motion. Dr. Hawks warned the Church against the danger of “concentrating all power in the hands of one man.” He said, “But we have another objection to it. In the 8th article the Bishop is made the judge in all ecclesiastical trials, nothing but this was wanting to make him absolute. With no interests in view, except those of the Church at large, contributing with uncalculating honesty of devoted affection, our humble aid in fixing principles which may promote the peace and happiness of the Church long after we are in our grave, we have spoken with plainness of the legislation of the Diocese of Vermont. We are not afraid to say, that she has given too much power to the Bishop.” He further expresses himself thus: “We say it with all imaginable respect, Bishops were made for the Church—the Church was not made for Bishops. We cannot but speak therefore and utter our humble voice of warning when we behold Standing Committees trimmed down to be mere advisers of the Bishops, when in the legislation of the Church we see the Bishop ‘expected’ to inform the Convention what his opinion is on ‘every’ subject, and when they and we have voted on the question and the

decision does not please him, to find him empowered to exercise a right of veto, thereby virtually depriving both Clergy and Laity of their constitutional right to legislate. We will speak, and speak out, when we see all power, legislation, judicial and executive, centered in one man in such ample plentitude, that he may dictate to the fashion of a surplice or the shape of a gown," &c., &c.

The vote was then put upon the amendment which was lost; 17 voting aye.

The Rev. Canon BANCROFT then said he would propose one other amendment. He felt the position of the Clergy in this matter to be a very delicate one since it was impossible to touch it without coming into direct collision with his Lordship, and as a clergyman newly come into the city, anxious to keep out of broils and build up his congregation, he would be sorry to have it said that he came to Montreal to oppose the Bishop. He could, however, appeal to his clerical friends whether he had ever spoken to—much less canvassed their opinions—on this topic. But having six years ago opposed this veto, and having as Rector of St. John's, stated to his Lordship, that if his Lordship would be satisfied with a qualified veto, he thought the Diocese would be unanimous, but that he could not vote for the unqualified veto—having done that he would be inconsistent to let the resolution pass, and then vote against the Synod, because the majority would not permit the parts of the resolution to be separated. Believing that Christ was the head of the Church, and that if the veto passed it would be by his will, he said God forbid that if passed he should oppose it farther. But it might be allowed to pass for evil as well as for good—as a thorn in the flesh, or as a trial of faith, as well as a means for building up the Church. If in a minority he would yield to the majority and cordially aid in working it out. Those who spoke of seceding from the Church if the resolution passed had no sympathy from him. Yet the fact that some did so showed how solemn a business they were engaged in. If he could assent to his Lordship's views, happy would he be to hold up, both his hands for the resolution! But he could not do so, for while those views had the support of a certain class of divines, there was another class, as eminent, including Cranmer and Jewel, who entertained a contrary opinion; and he had in his bag the testimony of at least one hundred bishops, archbishops, and dignitaries of the church, from the Reformation to the present day, all of whom denied that exclusive idea of the Divine right of episcopacy, which idea made a church cease to exist because it had not an episcopal order. In a book published by Mr. Goode, on the occasion of that unhappy quarrel, in which the Bishop of Exeter excommunicated his archbishop, the author took up this question of foreign orders and the divine right of the episcopacy, and

he adduc
croft) fe
he held
was but
could be
face of
should b
the mean
Canada,
of the C
whose cl
and bene
the Luth
ed by the

Rev. J
Rev. C
to speak
thus to r
Christian
some gen
circumstanc
might su
time, sho
the follow

Resol
20th lin
ing wor
Bishop e
regulatio
and sha
when it
clergy a

Hon. G
ing had
be struck

HUGH
remarks
on Script
tion had
attend to
was found
the rights

he adduced so strong testimony against it as to make him (Canon Bancroft) feel that he was very far indeed from being alone in the opinions he held on the subject. He (Mr. B.) denied the doctrine that the Synod was but an emanation from the Bishop, and that without a bishop there could be no church. It might be said, but, if so, it would be in the face of many great divines. After the question was once decided, he should be ready to attempt to work it out; but let him have his say in the meantime. It was a solemn question. The eyes of the Church in Canada, the United States, of England, and of the Protestant churches of the Continent were upon them—of those churches of the Continent whose clergy, down to the restoration, were admitted to English pulpits and benefices, without taking orders afresh—of those churches which sent the Lutheran missionaries, who were at first almost the only ones employed by the Society for the Propagation of the Gospel.

Rev. J. JONES said those were Moravians with episcopal ordination.

Rev. Canon BANCROFT went on to say that he understood his Lordship to speak as if he thought the veto would rarely be used; now if it were thus to remain a dead letter, why retain it, if it were offensive to many Christians and cast a reproach on those American Churches, which some gentlemen had said were only Presbyterians. Under these circumstances why not fall back on a qualified veto, by which the Bishop might suspend, for one or two years, any legislation which, after that time, should be passed without any will of his in the matter. He moved the following amendment:—

Resolved,—That the words after “concurrent assent,” in the 20th line of the proposed resolution, be left out, and the following words substituted: “Of the clergy and delegates: should the Bishop express his disapprobation of any such rule, canon, law or regulation, it shall be reconsidered at the next annual meeting and shall become binding on the Church in this Diocese, when it shall again have received the assent of two-thirds of the clergy and lay delegates present at such next annual meeting.”

HON. GEO. MOFFATT thought the resolution out of order, as the meeting had already decided that the last part of the resolution should not be struck out.

HUGH TAYLOR, Esq., seconded the motion. After some preliminary remarks he said that the Divine right of Episcopacy might be founded on Scripture; but with deference to His Lordship he thought this question had nothing to do with that divine right. The Synod was there to attend to the temporalities and discipline of the Church, and its power was founded on a Provincial statute. They were not to circumscribe the rights of the Bishop; but the Bishop certainly never had a right to

a veto in a Synod, which had no existence. The Provincial Statute did not provide for voting by orders, and no professional man accustomed to the interpretation of statutes would hesitate to give that opinion. Indeed, he thought that if all power was to be taken from the Synod that body would be of no use whatever. He held it to be a principle of all deliberative bodies that no individual could sit as Chairman, and then, as a distinct body, put a veto upon what has been determined upon by the assembly over which he presided. It would be destructive to the Synod to rest unqualified power in the hands of the Bishop. His Lordship, he knew, would do nothing inconsistent with the soundest judgment, and the greatest learning and piety; but the mere fact that, as an individual, he would have the power to veto everything determined on, must check freedom on the part of the members. He also thought the exercise of so disagreeable power would be very unpleasant for his Lordship himself.

The amendment was then put and lost, the minority giving 23 or 24 votes.

The original motion was then put and carried, about the same number of dissentients voting against it, as had voted for the previous amendments.

It was moved by Mr. F. D. FULFORD, seconded by the Rev. J. SCOTT, and resolved, That the thanks of the meeting be given to the Rev. W. B. Bond for the excellent sermon which he had preached in the morning; to which was added a request by the Bishop that Mr. Bond would allow his sermon to be printed.

The Synod then adjourned, and the Bishop briefly congratulated the meeting upon the manner in which their proceedings had been conducted, and their satisfactory termination sanctioned by so very large a majority of the Clergy and Lay Delegates of the Diocese. He sincerely hoped that in what they had now commenced, they had been sowing good seed for the church, which after generations, so far from condemning, would see cause to be grateful for, and that it would produce good fruit and advance the glory of God and the salvation of souls. And, notwithstanding the fears expressed by one or two members, who had spoken, that they were to be given over henceforth to some terrible despotism, and cease to have liberty of speech, he trusted they should often assemble together in full meetings of Synod, and fairly and freely discuss many important matters bearing upon the highest interests of the Church.

The men
John's Ch
journed to
first regula

His Lor

Almight

Jesus Chri

He promis

and edify i

and at this

branch of

wills and l

Thou hast

apathy and

deliver us

so we may

of the Lor

And as

cially for t

assembled.

them after

been select

Church m

Holy Ghos

important

sultations

Let nothin

NOTE.—

and Praye

College pr

the Churc

appointed

meeting of

SECOND DAY.

The members re-assembled on Wednesday morning at 9½ a.m., at St. John's Church. After Morning Prayers in the Church, they again adjourned to the School-room, and the Lord Bishop formally opened the first regular Synod of this Diocese "In the name of God—Amen."

His Lordship then read the following prayer :

Almighty God our Heavenly Father, whose most dearly beloved Son Jesus Christ did purchase unto Himself an universal Church, to which He promised to give His Holy Spirit, to teach and to guide, to sanctify and edify it until His coming again ; mercifully look upon the same, and at this time, we beseech Thee, to regard with Thy special favour that branch of it to which we belong in this country. Stir up, O Lord, our wills and hearts that we may recognise the high responsibility to which Thou hast called us, of bearing witness to Thee before men. From all apathy and indifference, from all prejudice and party spirit, good Lord, deliver us : and grant that, as there is one Lord, one faith, one baptism, so we may all with one heart and mind strive together, that the name of the Lord Jesus may be magnified.

And as we humbly beseech Thee for this Church in general, so especially for the Synod of the Bishop, the Clergy, and people at this time assembled. Thou, Lord, who knowest the hearts of men, and fashionest them after Thine own pleasure, be pleased to cause that those who have been selected in the several parishes to advise upon the affairs of the Church may be not only chosen of men, but separated and sent by the Holy Ghost, and largely endued by Him with gifts and grace for their important work. Vouchsafe, O Lord, to direct and prosper all our consultations to the advancement of Thy glory, and the good of Thy people. Let nothing be done through strife or vain glory, through fear of men

NOTE.—This Prayer, taken from a little work entitled "Faith, Duty and Prayers of a Christian Missionary," printed at St. Augustine's College press, Canterbury, was directed by the Bishop to be used in all the Churches of this Diocese, on two Sundays previous to the day appointed for the Election of Lay Delegates, and afterwards until the meeting of the Synod.

or carnal policy; but give to each member of the Synod the spirit of counsel and might, of love and of a sound mind, of meekness and patience, of purity and godly fear; that all things may be ordered and settled by their endeavours upon the best and surest foundations, that pure religion and piety may be established among us. These and all other mercies for the members of this Synod, and Thy whole Church we humbly beg in the name and through the meditation of Jesus Christ, our only Lord and Saviour. Amen.

Our Father which art in heaven, hallowed be thy name, thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive them that trespass against us, and lead us not into temptation, but deliver us from evil, for thine is the kingdom, the power, and the glory for ever and ever.—Amen.

On motion of the Rev. Canon BANCROFT, seconded by The DEAN, the Rev. E. J. Rogers was appointed Clerical Secretary.

On motion of E. E. SHELTON, Esquire, seconded by Archdeacon GILSON, James Armstrong, Esquire, was appointed Lay Secretary.

Upon motion of Mr. Justice McCORD, seconded by HUGH TAYLOR, Esquire, T. B. Anderson, Esquire, was appointed Treasurer.

The meeting then proceeded to take into consideration the Declaration and proposed Constitution of the Synod.

The Declaration was read as follows:

"We, the Bishop, the Clergy, and the Laity, of the United Church of England and Ireland within the Diocese of Montreal, assembled in Synod, and intending under God's blessing and guidance, to consider and determine upon such matters as shall appear necessary for the welfare of the Church in this Diocese, desire in the first place, for the avoiding of all misunderstanding, to make a declaration of the principles upon which we propose to proceed.

"We desire that the Church in this Diocese shall continue, as it has been, an integral portion of the United Church of England and Ireland, and we declare our firm and unanimous resolution, in dependence on divine aid, to preserve those doctrines, and that form of Church government, which are at present recognized by the Church of England and Ireland.

"It is our earnest wish and determination to confine our deliberations and actions to matter of discipline, to the temporalities of the Church, and to such regulations of order as may tend to her efficiency and extension; and we desire no control or authority

over any but the Church."

Rev. G. S. the second of the Church of England resolution"

The DEAN declare that He considered bury.

Rev. G. S. to leave out

The BISHOP of the Church bishop of Canada their Bishop nomination served that articles of the Book as now

The ARCH the first of the union with t

Rev. D. L. here from England men from Canada

The BISHOP any benefice license of the States. Any not hold a b

Rev. W. B. manner possible Church of England

Rev. G. S. but since it has in justification 1840 he had desired that

ing her lawyer competent for that they were

Mr. Justice Prayer Book

over any but those who are or shall be members of our own Church."

Rev. G. SLACK, seconded by Rev. J. SYKES, moved that the words in the second clause, "as it has been, an integral portion of the United Church of England and Ireland, and we declare our firm and unanimous resolution" be struck out.

The DEAN asked if it was meant, by leaving out those words, to declare that they were not an integral portion of the Church of England. He considered they were so, forming a part of the province of Canterbury.

Rev. G. SLACK did not wish to raise that question, but simply desired to leave out the words as unnecessary.

The BISHOP said that in many respects they were an integral portion of the Church of England. Among others, an appeal lay to the Archbishop of Canterbury from the Bishop here, and although they elected their Bishops here, the Queen appointed them. They sent home their nomination and the Queen gave validity to it. It should also be observed that the clergy are required before ordination to sign the three articles of the 36th canon, declaring therein their assent to the Prayer-Book as now set forth; and acknowledging the supremacy of the Queen.

The ARCHDEACON said, if they left out those words, they would be the first of the Colonial Synods which had neglected to declare itself in union with the Church of England and an integral portion of it.

Rev. D. LINDSAY said it seemed unfair that while clergymen coming here from England were received at once on an equal footing, clergymen from Canada could not go to England and take a benefice there.

The BISHOP said that any clergyman ordained here was admissible to any benefice in England, even the highest—only he must receive the license of the Archbishop. The case was different with the United States. Any person ordained by a Bishop of the United States could not hold a benefice in England, without an Act of Parliament.

Rev. W. BOND thought it should be stated, in the most unequivocal manner possible, that they held themselves an integral portion of the Church of England.

Rev. G. SLACK said this discussion had been raised against his wish, but since it had been raised, he must state a matter personal to himself in justification of the position he had assumed. When in England in 1840 he had an only sister about to be married. As was natural, she desired that he should perform the marriage ceremony, but on consulting her lawyer on the subject, he was informed that it was not legally competent for him to do so. He did not see, then, how they could state that they were an integral portion of the Church of England.

Mr. Justice McCORD, asked whether if any changes were made in the Prayer Book in England, they should be bound by them here?

The BISHOP said certainly not. As this Colony was an integral portion of the Empire, so this Synod was an integral portion of the Church of England. We are part of the Church of England as it is now. But, if any change took place in the Prayer-book, to which they could not in their consciences agree, they could protest against it. If any changes should be introduced which they did not wish to adopt, then they would have a right to reconsider their position.

Mr. SLACK's motion was then negatived by a very large majority, and the "Declaration," as given above, was agreed to.

The first article of the Constitution was then read as follows:—

"The Synod shall consist of the Bishop of the Diocese, of the Clergy of the same licensed to the cure of souls therein, or holding office in any College or School under the jurisdiction of the Bishop, [such Clergy not being under ecclesiastical censure, Presbyters only having a right to vote], and of Lay representatives to be elected as hereinafter provided."

Rev. Canon BANCROFT thought that Deacons, if entitled to the cure of souls, should have the right to vote in Synod.

Rev. J. JOHNSTON remarked that the Deacon, having a right to preside over vestry meetings, should not be prevented from voting in the Synod.

After some further discussion, it was determined, without division, to leave out from this article, the words "Presbyters only having a right to vote."

The second proposed article was read, as follows:—

The Lay representatives shall be male communicants of at least one year's standing of the full age of twenty-one years, and shall be elected annually at the Easter meetings, or at any Vestry meeting called by the incumbent for that purpose after due notice given on two Sundays, held by each Minister having a separate cure for Souls; and all Laymen within the cure, of twenty-one years or upwards, who shall have declared themselves in writing to be "Members of the United Church of England and Ireland, and to belong to no other religious denominations," shall have the right of voting at the election.

Rev. F. S. NEVE moved, seconded by Rev. J. C. DAVIDSON, that the article should be amended by inserting after the words "twenty-one years and upwards," the words "resident within the Parish or mission to which the congregation belongs."

Some delegates opposed this as restricting the choice of the electors. It would be very inconvenient to compel persons at a busy season of the

year to con-
might not

Rev. Ca-
ed. He t-
requireme-
such cong-
they ough-
residents e

Mr. FUL-
delegates
afterwards

Judge M-
should be
that, there
represente

Rev. W.-
residents v-
sented. T

The Arc-
were quite
persons ac-
city, had l-
kept up a

Rev. J. A-
choice of t

Mr. ARM-
ly elected
he was rea-
relatives li-
ment were
If the amer-
Province c

Rev. J. C-
local resid-
worldly m-
people sho-
He though-
time; but
Synod, how-
there shou-
they ough-

Rev. G.-
there was

year to come up to town, and yet without that, the several congregations might not be represented if the amendment passed.

Rev. Canon BANCROFT hoped the amendment would be well considered. He thought that a resident in Montreal could know nothing of the requirements of congregations in country parts. If the members of such congregations were not able to represent their own congregations they ought to be taught to become so.—Was this representation by non-residents ever allowed in the United States?

Mr. FULFORD thought one great object of the Synod was to bring delegates to town, in order that they might acquire information, and afterwards disseminate it in the country.

Judge McCORD considered that it was of great consequence that there should be persons who could afford local information to the Synod, and that, therefore, the delegates should come from the congregations they represented.

Rev. W. MORRIS thought that to restrict the choice of delegates to residents would prevent many distant congregations from being represented. The cost of coming to town was often a serious one.

The ARCHDEACON knew many lay delegates residing in Montreal, who were quite as well informed respecting the respective localities as the persons actually resident there. These persons, though living in the city, had long resided in the country, and by their friends and relatives kept up a constant communication with their old neighbours.

Rev. J. SCOTT thought the whole matter might well be left to the choice of the people of the Parishes themselves.

Mr. ARMSTRONG said that he believed he would have been unanimously elected by the congregation of the Parish where he now resided; but he was really sent by a Parish where he was born; where many of his relatives lived; and where he still had great interests. If this amendment were carried he would be prevented from representing that place. If the amendment were made, many places in the Northern parts of the Province could not be represented at all.

Rev. J. C. DAVIDSON admitted the difficulty in some cases of procuring local residents as delegates; but if there were apathy, indifference, and worldly mindedness, that should not be encouraged by the clergy. The people should be taught to take an interest in the affairs of the Church. He thought no one would decline to serve on account of the loss of time; but the expense might be an object in distant Parishes. The Synod, however, was formed to meet all these cases, and he thought that there should be a fund provided for travelling expenses, for all who felt they ought to receive it.

Rev. G. de C. O'GRADY thought this might be left open. Wherever there was a competent man in a country Parish he would be sent.

A considerable discussion followed. Mr. Roberts (Missisquoi), the Rev. J. Johnston, Rev. H. Montgomery and Mr. Chamberlin speaking against the amendment; and the Rev. J. Sykes and Mr. Bowman in its favor. The latter said he thought after the question settled yesterday, this was the most important which was likely to engage their attention. He thought after the basis adopted yesterday but very few years would elapse before people would feel, as in Vermont, that it was no use to come up to the Synod where they had no real power, and so the Synod would break down as a result of its vicious constitution. But the effect of allowing non-resident representatives would be to make it possible, for those in authority to get a Synod made up out of a Cathedral clique, which might carry out the behests of the Bishop. Only those who agreed with the Bishop would come, and the legislation, he saw great reason to apprehend, would be such as to drive people out of the Church.

The DEAN said so far from the Cathedral officers desiring any undue influence, he intended to vote for the amendment.

The BISHOP said he had written down himself such an amendment as that offered by Mr. Neve as desirable. He thought it undesirable that the country parishes should not send up representatives of their own, with whom they could consult about the affairs of their several localities. But as there seemed a general feeling against any restriction, he was quite willing to leave it to the decision of the parishes themselves. He thought it quite safe to leave it in their hands, for, if the people of Montreal tried to exercise any undue control, a spirit would be aroused in the country parishes which would soon break it down. He did not believe, however, they wished to use any such influence. As for any clique, he knew of none—certainly, if there was one, it was not in connection with the Cathedral. He thought the insinuations made by the honorable lay member who had spoken last, with respect to Cathedral influences were most unfair and most unjust.—He believed there never had been an election spread over so large a tract of country and from so many constituencies, where there had been less attempt at any improper influences. He (the Bishop) was sorry to hear him say he was about to vote for a measure which would, in his opinion, have the effect of paralysing the Synod, and because it would do so. He had hoped, and they were entitled to expect, that such remarks would not be made, to interrupt the good feeling and good temper which had hitherto so happily prevailed.

The amendment having been lost,

The Rev. I. P. WHITE objected to the restriction to communicants of the right of being elected.

HIS LORDSHIP stated that there had been considerable difficulty about this question in the United States in many of the Dioceses; he said that

at the
admitted
that po
gregation

The I
not was
thought
whom h
the Syn

Mr. S
interest
Hon.

cants.

An an
J. SCOT

Mr. I
the follo
or who,
sittings
elected

The a
The 3
"The

and, in
Church
present

The fo
which th

The 4
"Eve

entitled
two or
church
shall be

The R
change t
Carrie

The 5
5. Al

Synod, p
officer o

at the last convention in Maryland, where non-communicants had been admitted to vote, they wanted to go back again, and deprive them of that power; but at last had determined merely to recommend the congregations to elect communicants.

The Rev. J. SCOTT said that whether a man were a communicant or not was a matter between him and his God. There were many who thought themselves good Churchmen, who were not communicants; but whom he should be most happy to trust with the concerns managed by the Synod.

Mr. SHELTON thought no one should be a Delegate who had not a deep interest in the Church, and those who had that would be communicants.

Hon. Judge McCORD was in favor of restricting the right to communicants.

An amendment, moved by the Rev. I. WHITE, seconded by the Rev. J. SCOTT, to strike out the words "communicants" was lost.

Mr. BANCROFT then moved to insert, after the words "upwards," the following—"Entitled within such cure to vote at Vestry Meetings, or who, though not entitled to vote at Vestry Meetings, hold pews or sittings in the Church, the congregation of which the Delegates are elected to represent."

The article, as amended, was then passed.

The 3d Article was then read:—

"The Minister himself, if present, shall preside at the election; and, in his absence, the Curate or assistant Minister, or the Senior Church Warden, or a Chairman elected by a majority of those present.

The following words were added, "taking precedence in the order in which they are here named," and the article was then carried.

The 4th Article was then put:

"Every separate cure served by a licensed Minister shall be entitled to elect two Lay Representatives; but when there shall be two or more congregations, having a corresponding number of church edifices within one cure, then each of such congregations shall be entitled to elect one representative."

The Rev. C. A. WETHERALL moved, seconded by Dr. SMALLWOOD, to change the word one in the last line for two.

Carried.

The 5th Article was carried as follows:—

5. All Lay Delegates shall, each one before taking his seat in Synod, produce to and deposit with the Lay Secretary or other officer of the Synod, appointed to receive the same, a certificate

of his election in the following form, to be signed by the Chairman of the meeting :—

"This is to certify that at a meeting, held this day for the purpose of electing delegates to represent this congregation or parish in Synod, being the parish or mission of _____, a communicant of one year's standing, and of the full age of twenty-one years, was elected by the Laymen of this congregation, who have a right to vote at such election, by virtue of their having, in accordance with the 2d Article of the Constitution of the Synod of this Diocese, declared themselves in writing in a book, kept for that purpose to be members of the United Church of England and Ireland and to belong to no other denomination, and being otherwise qualified under the provisions of said clause.

"Signed, _____

And such certificate shall be considered and taken as sufficient proof of the election : and such Lay delegate shall continue in office till his successor is appointed."

The 6th Article was carried as follows :—

"If a vacancy should occur in the number of representatives, by death, resignation, or otherwise, the Minister shall proceed to hold a new election, with as little delay as possible, after due notice."

The 7th Article was read as follows :—

"Clergymen who have been members of the Synod, but who have been superannuated by age or infirmity, may continue to attend the meetings of the Synod."

An amendment having been suggested, this was carried in the following form :—

"Clergymen who have served in the Diocese, but being superannuated, still reside therein, may attend the meetings of the Synod and vote at the same."

The 8th Article was read as follows :—

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

HIS LORDSHIP said that he had no desire whatever that the article should pass in its present shape ; but he feared that there might be a difficulty about calling the Synod together when there was no business to transact.

Mr
Article

" T
and fo
and p
meetin
when
of a —

Hon

" T
bers o

The

" W
Churc

and, w
rank t
Synod

Rev.
ment t
Lost.

The
was p

" W
and w
rank t

the oc
to be

See, a
no bus

cessor

Arti

" A
fourth

tives r

" T

from t
ings o
purpo

Mr. BANCROFT then moved to substitute the following for the 8th Article :—

"The Synod shall meet on the 3rd Tuesday in June, in the next and following years, in the City of Montreal, or at such other time and place as the said Synod shall appoint at its last previous meeting; provided that the Bishop may call special meetings, when he shall consider it necessary, or at the request in writing of a ——— number of lay and clerical members." Carried.

Hon. GEORGE MOFFATT then moved, seconded by Rev. J. FLANAGAN :

"That the blank be filled up with the words 'ten clerical members of separate Cures, and thirty lay delegates.' Carried.

The 9th Article was read as follows :—

"When the Bishop is not present, the Senior Dignitary of the Church in the Diocese then present shall preside in his place; and, when the See is vacant, the Dignitary of the Church next in rank to the Bishop in the Diocese shall summon a meeting of the Synod and preside."

Rev. C. A. WETHERALL, seconded by Rev. G. SLACK, moved in amendment to change the words "Senior Dignitary" for "Senior Clergyman." Lost.

The BISHOP, then, having suggested some amendments, the Article was passed in the following form :—

"When the Bishop is not present, his Commissary shall preside; and when the See is vacant, the Dignitary of the Church next in rank to the Bishop in the Diocese shall, within a fortnight after the occurrence of such vacancy, summon a meeting of the Synod, to be held in not less than thirty days, to elect a successor to such See, at which meeting he shall preside. And at such meeting no business shall be transacted except the election of such successor."

Articles 10, 11, and 12, were then carried as follows :—

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

"There shall be two Secretaries, one from the Clergy, the other from the Laity, who shall keep the regular minutes of all proceedings of the Synod; shall record them in a book provided for that purpose; shall preserve all papers, memorials, and other docu-

ments; shall certify the public acts of the Synod; and shall deliver all records and documents to their successors."

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

Articles 13, 14, and 15, were carried as follows:—

"The vote of each order shall be taken separately, when required by three members of each order,—each vote being determined by the majority of the members present, in each order."

"No rule shall be binding on the Members of the Church in this Diocese at large, which has not received the concurrent assent of the Bishop, the Clergy and the Laity, and has not been passed in the Synod."

"Any proposition for an alteration of the Constitution, Regulations, Rules of Order, or Canons, shall be introduced in writing, and considered at the meeting at which it is introduced; and, if approved by a majority of each order, shall lie over to the next meeting of the Synod, but shall not be finally adopted unless approved by majorities consisting of two-thirds of both Clergy and Laity then present."

A provisional Resolution to provide for the Election of a Bishop was then adopted,—the said resolution to come up for reconsideration at the next meeting of the Synod:—

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

The Rev. G. SLACK then moved, seconded by the Rev. J. FULTON,—
"That a Standing Committee of three Clergymen, and three Lay Delegates, be appointed to advise with the Bishop."

The Rev. mover having made a few remarks in support of this motion,

Mr. CHAMBERLIN moved, seconded by the Rev. J. FLANAGAN,—
"That the said motion do lay over till next meeting." Carried.

The
though
the Syn
Majo
rate or
The
was to
volunta
whose
for the
Rev.
had so
not to
His L
ject of
Diocesa
had bee
the sam
steps til
necessar
had bee
the draf
and Hur

The hum
Mon
We, th
Province
pectfully
Where
Royal as
of this P
Church
Act was
said Act,
each sep
General
Dioceses
shall be
whereas
Assembly
and good
Canada:

The BISHOP then said that a Committee should be appointed, he thought, to take steps to provide for the expenses of those attending the Synod, by assessing the parishes in some way.

Major CAMPBELL—The Act provides, my Lord, that we can levy no rate or assessment.

The LORD BISHOP—Of course not a compulsory one. What he meant was to decide upon some sort of due proportion in which parishes ought voluntarily to contribute. He would suggest that the City Churches, whose delegates had been put to no expense, should take up collections for the purpose.

Rev. D. LINDSAY thought this would be unfair, for the city people had so hospitably entertained the people from the country they ought not to be farther taxed.

His LORDSHIP then said he desired to call their attention to the subject of a Provincial Synod or General Assembly. In the Upper Canada Diocesan Synods they had elected delegates to such a Synod, and he had been requested by the Bishop of Toronto to ask this Synod to do the same. He had replied that he thought it premature to take these steps till the Queen had appointed a Metropolitan, and it would be necessary to memorialise Her Majesty upon the subject. Thereupon he had been requested to draft such a memorial, which he had done, and the draft had been approved of by their Lordships the Bishops of Toronto and Huron. His Lordship then read the draft as follows:—

TO THE QUEEN'S MOST EXCELLENT MAJESTY:

The humble Petition of the Bishop, Clergy and Laity of the Diocese of Montreal, in the Province of Canada, in Synod assembled.

We, the Bishop, Clergy and Laity of the Diocese of Montreal, in the Province of Canada, in Synod assembled, beg leave, humbly and respectfully, to address Your Majesty, and to state that—

Whereas Your Majesty has been graciously pleased to give Your Royal assent to an Act passed by the Legislative Council and Assembly of this Province, entitled, "An Act to enable Members of the United Church of England and Ireland in Canada to meet in Synod," which Act was proclaimed on the 28th day of May, 1857; and whereas by the said Act, provision was made, not only for holding Diocesan Synods in each separate Diocese in this Province, but also for the holding of General Synods, wherein the Bishops, Clergy and Laity of the different Dioceses may meet in General Assembly by such representatives as shall be determined and declared by them in the several Dioceses; and whereas Your Petitioners feel assured that such meeting, in General Assembly of the Province, will materially aid the general management and good government of the said Church of England and Ireland in Canada:

Therefore, and in order to enable the Bishops, Clergy and Laity of the said Church in Canada to have the full benefit of the provisions of the said Act, Your Petitioners humbly pray that Your Majesty will be graciously pleased to cause such measures to be taken as may be necessary in order to appoint one of the Bishops of the said Church in this Province to be a Metropolitan; that so the necessary powers may be vested in him, for holding and presiding over the said General Assembly of the Church in this Province, and full effect be given to this important clause in the said Act.

And Your Petitioners, as in duty bound, will ever pray,—&c., &c.

His Lordship was authorised to sign the above Petition in behalf of the Diocesan Synod.

The Synod then proceeded to elect representatives to represent it in the Provincial Synod, when called.

After which, the Bishop was authorized to appoint Committees—on Finance, on Rules, Regulations and Order of Proceedings, and on the Division of Parishes.

Some conversation ensued as to the time when these Committees could report. If the Synod only met annually, the members of the Committees would be out of office before reporting. It was therefore determined that no election of delegates should be held until Easter, 1861, Mr. Chamberlin and some others objecting to this prolongation of the term of office of the present delegates, but the majority deeming it necessary in order to secure a proper organization.

After which the Synod adjourned, and the meeting was closed by the Bishop with the Apostolic Benediction.

Of the 53 clergymen in the Diocese, 48 were present—3 being temporarily absent from the Province, and 2 detained at home. Three clergymen from the Diocese of Quebec were also present, viz.:—The Reverends Professor Thompson, Charles Reid and S. S. Wood.

THE DECLARATION AND CONSTITUTION AS PASSED.

DECLARATION.

We, the Bishop, the Clergy, and the Laity, of the United Church of England and Ireland, within the Diocese of Montreal, assembled in Synod, and intending, under God's blessing and guidance, to consider and determine upon such matters as shall appear necessary for the welfare of the Church in this Diocese, desire, in the first place, for the avoiding of all misunderstanding, to make a declaration of the principles upon which we propose to proceed.

We desire that the Church in this Diocese shall continue, as it has been, an integral portion of the United Church of England and Ireland, and we declare our firm and unanimous resolution, in dependence on Divine aid, to preserve those doctrines, and that form of Church govern-

ment,
Ireland

It is
and ac
and to
tension
are or

1. T
of the
any C
not be
be elec

2. T
one ye
electe
cially
days),

Layme
in such
the ch
themse
and Ir
have t
electio
the se

3. T
in his
Ward
preced

4. E
to elec
congr
one cu
repres

5. A
produ
Synod
follow
"T

electi
being
one y

ment, which are at present recognized by the Church of England and Ireland.

It is our earnest wish and determination to confine our deliberations and action to matters of discipline, to the temporalities of the Church, and to such regulations of order as may tend to her efficiency and extension; and we desire no control or authority over any but those who are or shall be members of our own Church.

CONSTITUTION OF THE SYNOD.

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

2. The Lay representatives shall be male communicants of at least one year's standing, of the full age of twenty-one years, and shall be elected annually at the Easter meetings, or at any Vestry meeting (specially called for such purpose by incumbents, after due notice on two Sundays), held by each Minister having a separate cure of souls; and all Laymen within the cure, of twenty-one years or upwards, entitled within such cure to vote at Vestry meetings, or who hold pews or sittings in the church, though not entitled so to vote, who shall have declared themselves in writing to be "Members of the United Church of England and Ireland, and to belong to no other religious denomination," shall have the right of voting at the election; provided always, that the first election under this rule shall not take place until the Easter meetings in the several Parishes in the year 1861.

3. The Minister himself, if present, shall preside at the election; and in his absence, the Curate or assistant Minister, or the Senior Church Warden, or a Chairman elected by the majority of those present, taking precedence in the order in which they are here named.

4. Every separate cure served by a licensed Minister, shall be entitled to elect two Lay Representatives; but when there shall be two or more congregations, having a corresponding number of church edifices, within one cure, then each of such congregations shall be entitled to elect two representatives.

5. All Lay Delegates shall, each one before taking his seat in Synod, produce to and deposit with the Lay Secretary or other officer of the Synod, appointed to receive the same, a certificate of his election in the following form, to be signed by the Chairman of the meeting:—

"This is to certify that at a meeting, held this day for the purpose of electing delegates to represent this congregation or parish in Synod, being the parish or mission of _____, _____, a communicant of one year's standing, and of the full age of twenty-one years, was elected

by the Laymen of this congregation, who have a right to vote at such election, by virtue of their having, in accordance with the 2nd clause of the Constitution of the Synod of this Diocese, declared themselves in writing in a book kept for that purpose to be members of the United Church of England and Ireland and to belong to no other denomination, and being otherwise qualified under the provisions of said clause.

"Signed,

And such certificate shall be considered and taken as sufficient proof of the election : and such Lay Delegate shall continue in office till his successor is appointed.

6. If a vacancy should occur in the number of representatives, by death, resignation, or any other cause, the Minister shall proceed to hold a new election with as little delay as possible, after due notice.

7. Clergymen who have served in the Diocese and are resident in the same, but are now superannuated, may attend the meetings of the Synod and vote at the same.

8. That the Synod shall meet on the third Tuesday in June in every year, after the present, in the City of Montreal, or at any other such time or place as said Synod shall appoint at its last previous meeting ; provided also, that the Bishop may call a special meeting when he shall consider it necessary to do so ; or shall do so on the requisition of 10 Clerical and 30 Lay members.

9. When the Bishop is not present his Commissary shall preside in his place ; and when the See is vacant, the senior Dignitary of the Church next in rank to the Bishop, in the Diocese, shall, within a fortnight of the occurrence of such vacancy, summon a Synod, to be held in not less than 30 days, to elect a successor to the See, at which he shall preside, and at such meeting no business except such election shall be proceeded with.

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

11. There shall be two Secretaries, one from the Clergy, the other from the Laity, who shall keep regular minutes of all proceedings of the Synod, shall record them in a book provided for that purpose, shall preserve all papers, memorials, and other documents, shall certify the public acts of the Synod, and shall deliver all records and documents to their successors.

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

13. The vote of each order shall be taken separately, when so required by any three members, each vote being determined by the majority of the Members present, in each order.

14. No
Diocese
Bishop, t
15. A
Rules of
ed at the
jority of
but shall
of two-th

The Very
The Vener
Reverend
Reverend
Reverend

"

"

"

"

"

"

"

To inquire
of exist
means

Canon B
Rev. W. A
Rev. J. F.
Rev. W. J.
Rev. W. M.
Rev. I. P. V

14. No rule shall be binding on the Members of the Church in this Diocese at large, which has not received the concurrent assent of the Bishop, the Clergy and the Laity, and have been passed in the Synod.

15. Any proposition for an alteration of the Constitution, Regulations, Rules of Order, or Canons, shall be introduced in writing, and considered at the meeting at which it is introduced; and, if approved by a majority of each order, shall lie over till the next meeting of the Synod, but shall not be finally adopted unless approved by majorities consisting of two-thirds of both Clergy and Laity then present.

REPRESENTATIVES TO PROVINCIAL SYNOD

CLERGY.

The Very Reverend the DEAN.
The Venerable ARCHDEACON.
Reverend Canon LEACH.
Reverend Canon BANCROFT.
Reverend W. B. BOND.
" J. ELLEGOOD.
" E. DUVERNET.
" J. C. DAVIDSON.
" D. LINDSAY.
" J. SCOTT.
" I. P. WHITE.
" G. SLACK.

LAITY.

The Honorable GEORGE MOFFATT.
" Judge AYLWIN.
" Judge MCCORD.
" P. H. MOORE, M.L.C.
Major CAMPBELL, C. B.
Doctor SMALLWOOD.
HUGH TAYLOR.
JAMES ARMSTRONG.
STEVENS BAKER.
JOHN YULE.
HIRAM FOSTER.
ROBERT A. YOUNG.

FINANCE COMMITTEE

To inquire into the subject of the better sustentation of the Church,—the increase of existing endowments,—the dilapidation of Church property,—and the best means of providing for the expenses of the Diocesan Synod.

CLERGY.

CANON BANCROFT, *Trinity Ch., Montreal.*
Rev. W. ANDERSON, *Sorel.*
Rev. J. FLANAGAN, *Lachine.*
Rev. W. JONES, *Granby.*
Rev. W. MONTGOMERY, *Philipsburg.*
Rev. I. P. WHITE, *Chambly.*

LAITY.

Hon. Judge MCCORD, *Cathedral.*
Capt. WAINWRIGHT, *St. Andrews.*
F. D. FULFORD, *Hemmingford.*
J. MORRISON, *Huntingdon.*
H. ROEBUCK, *Coteau du Lac.*
W. SMITH, *Onslow.*

COMMITTEE ON THE ORGANIZATION OF PARISHES

To inquire into the subject of the better organization of parishes and missions, and the forming new ecclesiastical districts, due regard being had to all the legal claims of existing incumbents.

Archdeacon GILSON, *Cathedral.*

Rev. E. DUVERNET, *Hemmingford.*

Rev. R. LINDSAY, *Brome.*

Rev. F. S. NEVE, *Grenville.*

Rev. G. SLACK, *Milton.*

Rev. C. A. WETHERALL, *Lacolle.*

J. C. BAKER, *Dunham.*

B. CHAMBERLIN, *Farnham.*

J. HIGGINSON, *Buckingham.*

J. R. ROBERTS, *Philipsburg.*

R. TAYLOR, *Laprairie.*

G. C. ROBINSON, *Potton.*

EXECUTIVE COMMITTEE

To draw up rules for governing the order of proceedings and for the preservation of order at the future meetings of the Synods, and to devise a plan for arranging all the business to be brought forward at the next meeting, and to make the necessary preparations for holding the same.

The DEAN, *Cathedral.*

Rev. W. B. BOND, *St. George's.*

Rev. J. ELLEGOOD, *St. Stephen's.*

Rev. G. De C. O'GRADY, *Mascouche.*

Rev. F. ROBINSON, *Abbotsford.*

Rev. E. J. ROGERS, *Chaplain to the Forces.*

Hon. GEORGE MOFFATT, *Cathedral.*

J. ARMSTRONG, *Berthier.*

H. BANCROFT, *Trinity.*

E. SHELTON, *Berthier.*

C. SMALLWOOD, M.D., *St. Martin.*

G. LINDSAY, *St. Johns.*

SECRETARIES

Rev. E. J. ROGERS.

J. ARMSTRONG.

TREASURER

T. B. ANDERSON.

The
for the
by the
being
followi

QUEBE

We
Provin
ing tog
trustar
of a loc
We c
we hav
lity ly
His gr
of imm
objects
service
the Un
We
by ma
the gr
they n
nevert
to be f

The first formal movement towards obtaining Synodical action for the Church of England, in British North America, was made by the Bishops of the several Dioceses then established; who, being met in conference at Quebec, drew up and published the following document:—

MINUTES
OF A
CONFERENCE OF THE BISHOPS
OF
**QUEBEC, TORONTO, NEWFOUNDLAND, FREDERICTON, AND
MONTREAL,**

HOLDEN AT QUEBEC, FROM SEPT. 24TH TO OCT. 1ST, 1851.

I. GENERAL DECLARATION.

We the undersigned, Bishops of the North American Colonies in the Province of Canterbury, having had opportunity granted to us of meeting together, have thereupon conferred with each other respecting the trust and charge committed to our hands, and certain peculiar difficulties of a local nature which attach to the same.

We desire, therefore, in the first place, to record our thankfulness that we have been so permitted to assemble, and our sense of the responsibility lying upon us before GOD and the world to promote the Glory of His great name, to advance the kingdom of His Son, to seek the salvation of immortal souls, and what we feel to be inseparably united with these objects, to establish and extend, wherever there is a demand for her services, the system, the teaching, the worship, and the ordinances of the United Church of England and Ireland.

We feel that, in the prosecution of this great work, we are surrounded by many discouragements, embarrassments and hindrances, which by the grace of God, we are prepared patiently to encounter, and, while they may be appointed to continue, patiently to endure, but for which, nevertheless, it is our duty to seek all lawful remedy, if such remedy is to be found.

We have therefore prepared the statement which follows, of our views in relation to these subjects of our care and solicitude; and we desire to commend it to the favorable consideration of our Metropolitan, His grace the Lord Archbishop of Canterbury, in the hope that he may be moved to assist us in obtaining relief from those evils of which we have to complain, as well as to counsel us in the disposal of questions which come before us in the exercise of our Episcopal duties.

II. CONVOCATION.

In consequence of the anomalous state of the Church of England in these Colonies with reference to its General Government, and the doubts entertained as to the validity of any Code of Ecclesiastical Law, the Bishops of these Dioceses experience great difficulty in acting in accordance with their Episcopal Commission and Prerogatives, and their decisions are liable to misconstruction, as if emanating from their individual will, and not from the general body of the Church; we therefore consider it desirable, in the first place, that the Bishops, Clergy, and Laity, of the Church of England in each diocese should meet together in Synod, at such times and in such manner as may be agreed. Secondly, that the Laity in such Synod should meet by representation, and that their Representatives be Communicants. Thirdly, it is our opinion that, as questions will arise from time to time which will affect the welfare of the Church in these Colonies, it is desirable that the Bishops, Clergy, and Laity should meet in Council under a Provincial Metropolitan, with power to frame such rules and regulations for the better conduct of our Ecclesiastical affairs as by the said Council may be deemed expedient. Fourthly, that the said Council should be divided into two houses, the one consisting of the Bishops of these several Dioceses under their Metropolitan, and the other of the Presbyters and Lay members of the Church assembled (as before mentioned) by representation.

Upon these grounds it appears to us necessary that a Metropolitan should be appointed for the North American Dioceses.

III. CHURCH MEMBERSHIP.

Doubts being entertained who are to be regarded as Members of the Church of England in these Colonies, and as such, what are their special duties and rights, we are of opinion that Church Membership requires (1) admission into the Christian Covenant by Holy Baptism, as our Lord commanded, "in the name of the Father, and of the Son, and of the Holy Ghost;" (2) that all Church members are bound, according to their knowledge and opportunities, to consent and conform to the rules and ordinances of the Church, and (3) according to their ability, and as GOD hath blessed them, to contribute to the support of the Church! and specially of those who minister to them in holy things.

Upon the
claim at o
mary serv

We chee
to the po
recompens
which we

We are
are those
Lord's Su
enjoined b
chosen as
or Convoc
Communic

Althoug
observe al
complied
the retenti
and tends
of the Ca
authority.

Whereas
call thems
of divers a
and interp
express ou
Book of C
Articles an
our earnest
and to use
Book. An
the teachi
Spirit, the
the ground

We are
division of
or Commu
private. O
alter the S

Upon the fulfilment of these duties, they may, as Church Members, claim at our hands and at the hands of our Clergy generally, all customary services and ministrations.

We cheerfully recognize the duty and privilege of preaching the Gospel to the poor, and of allowing to those who can make us no worldly recompense the same claim upon our services, in public and in private, which we grant to the more wealthy members of our flocks.

We are further of opinion that Church Members in full communion, are those only who receive with their brethren the Sacrament of the Lord's Supper, at the hands of their lawful ministers, as directed and enjoined by the Canons and Rubrics of our Prayer Book. Persons chosen as representatives of any Parish or Mission to attend any Synod or Convocation, should in every case be Members of the Church in full Communion.

IV. CANONS OF 1603-4.

Although it is confessedly impossible under existing circumstances to observe all these Canons, yet we are of opinion that they should be complied with so far as is lawful and practicable. But inasmuch as the retention of rules which cannot be obeyed is manifestly inexpedient, and tends to lessen the respect due to all laws, we hold that a revision of the Canons is highly desirable, provided it be done by competent authority.

V. ARTICLES AND FORMULARIES.

Whereas the multiplication of sects, among those who profess and call themselves Christians, appealing to the same Scriptures in support of divers and conflicting doctrines, renders a fixed and uniform standard and interpretation of Scripture more than ever necessary, we desire to express our thankfulness to Almighty GOD for the preservation of the Book of Common Prayer, our entire and cordial agreement with the Articles and Formularies of our Church, taken in their literal sense, and our earnest wish (as far as in us lies) faithfully to teach the doctrines and to use the offices of our Church in the manner prescribed in the said Book. And we desire that all the Members of our Church should accept the teaching of the Prayer Book, as, under the guidance of the Holy Spirit, their best help in the understanding of Holy Scripture, and as the ground work of the religious education of their children.

VI. DIVISION OF SERVICES.

We are of opinion that the Bishop, as ordinary, may authorize the division of the Morning Service, by the use of the Morning Prayer, Litany, or Communion Service, separately, as may be required; but that no private Clergyman has authority, at his own discretion, to abridge or alter the Services or Offices, or to change the Lessons of the Church.

VII. PSALMS AND HYMNS.

Whereas the multiplication in Churches of different Hymn Books, published without authority, is irregular in itself, and has a tendency to promote division among us, we are of opinion that a judicious selection of Psalms and Hymns by competent authority would tend much to the furtherance of devotion and to the edification of pious Churchmen.

VIII. OFFERTORY.

We are of opinion that it is desirable and seemly, and would tend to a uniformity of practice among us, that whenever a collection is made after Sermon, in time of Morning Prayer, the Offertory Sentences should be read, and the Prayer for the Church Militant should be used.

IX. HOLY COMMUNION.

We hold it to be of great importance that the Clergy should attend to the directions of the Rubric which precede the administration of the Holy Communion, respecting "open and notorious evil livers, and those who have done wrong to their neighbours by word or deed, and those also betwixt whom they perceive malice and hatred to reign," and that the Members of the Church should signify to the Minister their intention to present themselves at the Holy Table, especially when they arrive in any place as strangers, or when, being residents in such place, they are purposing to communicate for the first time. We conceive that it would greatly promote the welfare of the Church, if all our members, who may be travelling from one place to another, were furnished with a certificate of their membership and of their standing in the Church.

X. MARRIAGES.

We hold that a Clergyman knowingly celebrating marriage between persons, who are related to each other within the prohibited degrees published by our Church in the year of our Lord GOD, 1563, is acting in violation of the laws of God and of the Church, and is liable to censure and punishment: and that persons who contract such marriages should not be admitted to the Holy Communion, except upon repentance and putting away their sin. And we recommend that the aforesaid "Table of Prohibited Degrees" should be put up in every Church in our Dioceses. We are further of opinion that injustice is done our Church in withholding from our Bishops the power of granting Marriage Licenses which is exercised by the Bishops of the Roman Catholic Church: and that in several Dioceses great irregularities, and grievous evils, prevail in consequence of the defective state of the Marriage Law. We also hold that the Clergy of our Church should abstain from celebrating a marriage between persons, both of whom professedly belong to another Communion, except in cases where the services of no other Minister can be procured.

We would
though it sho
Registers of M
or Missions.

XII. INTERC

We are of o
let or hindran
other Reforme
our orders fr
virtually unite
which (as we
Civil Law, ou

Whereas sy
supported in t
altogether fro
Roman Cathol
us of bringing
and duties of
principles, an
desire to expre

(1.) That al
distinctly base
with special re
rate, and made

(2.) That al
move the Colo
as well as to t
require it, and
of the members

(1.) We desi
state of the Ch
we thankfully
labors of pious
proper directio
day Schools sh
of the Minister
appoint the tea

XI. REGISTERS.

We would earnestly recommend to the Clergy of our Dioceses (even though it should not be required by the Civil Law) to keep accurate Registers of Marriages, Baptisms, and Burials, in their several Parishes or Missions.

XII. INTERCOMMUNION WITH OTHER REFORMED CHURCHES.

We are of opinion that it is much to be desired that there should be no let or hindrance to a full and free Communion between ourselves and other Reformed Episcopal Churches; and therefore that where we derive our orders from the same source, hold the same doctrines, and are virtually united as members of the same body of Christ, those impediments which (as we are advised) are now in force through the operation of the Civil Law, ought to be removed.

XIII. EDUCATION.

(a) General.

Whereas systems of Education are very generally introduced and supported in these Colonies, either (1) excluding religious instruction altogether from the schools, or (2) recognizing no distinction between Roman Catholics and Protestants: whereby no opportunity is afforded us of bringing up the children of our Communion in the special doctrines and duties of our Faith, to the manifest depravation of their religious principles, and with crying injustice to the Church of England, we desire to express our decided conviction:—

(1.) That all Education for the members of our Church should be distinctly based on the revealed Religion of the Old and New Testaments, with special reference to their duties and privileges by Baptism regenerate, and made GOD'S Children by adoption and grace.

(2.) That all lawful and honorable methods should be adopted to move the Colonial Legislatures to make grants to the Church of England as well as to the Roman Catholics, and other religious bodies, as they require it, and according to their numbers respectively, for the education of the members of their own Communion.

(b) Sunday Schools.

(1.) We desire to express our sense of the importance, in the existing state of the Church, of Sunday Schools, especially in large Towns, and we thankfully acknowledge the benefits which have resulted from the labors of pious teachers both to themselves and to their scholars, under proper direction and superintendence. In every possible case, the Sunday Schools should be under the personal direction and Superintendence of the Minister of the Parish or District: or otherwise the Minister should appoint the teachers, choose the books, and regulate the course of in-

struction; that there be no contradiction between the teaching of the School and the Church. All Sunday Scholars should be instructed in the Church Catechism and regularly taken to Church.

(2.) We would carefully guard against the assumption that instruction in the Sunday School, even by the Minister of the Parish may be allowed to supersede the directions of the Rubrics and Canons and on the duty of catechizing in Church: for we distinctly recognize and affirm as well the great importance, as the sacred obligation, of those directions.

(c) *Schools for the higher Classes.*

Schools for the higher Classes of both sexes are much required with particular reference to assisting the Clergy in the education of their own Children.

(d) *Collegiate Institutions.*

Although we consider it of great importance that each Bishop should connect with his Diocese some College or like Institution for the special training and preparation of young men for the Ministry of the Church; we believe that one University for the North American Provinces with foundations for each Diocese on the model of the two great Universities, will be required to complete an Educational System, as well for Lay Students in every department of Literature and Science, as for the Students in Theology and Candidates for the sacred Ministry.

(e) *Training for the Ministry.*

In addition to the general studies pursued in the College or University, we deem it highly desirable that Candidates for the Ministry should apply themselves, under competent direction, to a systematic course of reading in Theology for at least one whole year, or longer if possible, previous to their taking Holy Orders; and that they should likewise be instructed in the duties of the pastoral office, in correct reading and delivering of Sermons, in Church Music, Architecture, &c.

(f) *Diocesan and Parochial Libraries.*

We deem it very desirable also that Libraries should be formed in every Diocese under the direction of the Clergy, both for the Clergy themselves and for their parishioners.

XIV. THE ORDER OF DEACONS.

We would wish to discontinue the practice which the necessities of the Church have sometimes forced upon us, of entrusting large independent spheres of duty to young and inexperienced men in Deacons' Orders, deeming it desirable that every Deacon should, if possible, be placed under the direction of an experienced Priest.

XV. MAINTENANCE OF THE CLERGY.

While we hold it to be the duty of Christian Governments to maintain inviolate whatever endowments have been lawfully and religiously made

for the establishment and while we our missions in Foreign Colonies owes desire to record never be right for whose benefit adequate support Further, as claims in all par aid, we desire obligations in view to this ob parish or mission return, duly cer paid towards his

Lastly, while v and our Clergy, do the work of go most solemnly p according to the as faithful subject whom the chief be ecclesiastical ought to be, subject expressing our un preserved to us, in of an Apostolic co with it, a confession mental grace. May in the use of these spirit, in the bond o us to His Heavenly

for the establishment, support or extension of the Christian Religion; and while we acknowledge, with heart-felt gratitude, the aid given to our missions by *the Venerable Society for the Propagation of the Gospel in Foreign Parts*, to whose fostering care and bounty the Church in these Colonies owes, under GOD, its existence and means of usefulness, we desire to record our conviction that the Ordinances of the Church will never be rightly valued, nor its strength fully developed, until the people, for whose benefit the Clergy minister in holy things, furnish a more adequate support to the Institutions and to the Clergy of their Church.

Further, as *the Society*, in consequence of numerous and increasing claims in all parts of the world, is compelled gradually to withdraw its aid, we desire to impress on all our flocks the duty of fulfilling their obligations in respect of the payment of their Ministers; and, with a view to this object, we recommend that the Churchwardens in each parish or mission should furnish every year to the Bishop a written return, duly certified by themselves and by the Clergyman, of the sums paid towards his support for the current year.

XVI. CONCLUSION.

Lastly, while we acknowledge it to be the bounden duty of ourselves and our Clergy, by GOD'S grace assisting us, in our several stations, to do the work of good evangelists, yet we desire to remember that we have most solemnly pledged ourselves to fulfil this work of our ministry, according to the doctrine and discipline of the Church of England, and as faithful subjects of Her most Gracious Majesty Queen Victoria, "unto whom the chief government of all estates of this realm, whether they be ecclesiastical or civil, in all causes doth appertain, and is not, nor ought to be, subject to any foreign jurisdiction." And we cannot forbear expressing our unfeigned thankfulness to Almighty GOD that He has preserved to us, in this branch of Christ's Holy Church, the assurance of an Apostolic commission for our Ministerial calling; and, together with it, a confession of pure and catholic truth, and the fulness of sacramental grace. May He graciously be pleased to direct and guide us all in the use of these precious gifts, enable us to serve Him in unity of spirit, in the bond of peace, and in righteousness of life, and finally bring us to His Heavenly Kingdom through Jesus Christ our Lord.

(Signed,)

G. J. QUEBEC.

JOHN TORONTO.

EDWARD NEWFOUNDLAND.

JOHN FREDERICTON.

F. MONTREAL.

SERMON

PREACHED BY THE

REV. W. B. BOND,

In St. John's Church, Montreal,

AT THE

FIRST MEETING OF THE DIOCESAN SYNOD,

JUNE 7, 1859.

"But let every man take heed how he buildeth thereupon."—1 Cor. iii. 10.

Thus saith the Lord God, "Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation: for other foundation can no man lay, than that is laid, which is Christ Jesus; and upon this foundation ye, as lively stones, are built up a spiritual house, a temple of the living God. "But let every man take heed how he buildeth thereupon."

This voice and word, inciting to care and watchfulness, may by God's blessing, be useful unto us at this time, when we are assembled together for a purpose (one would almost say), of awful importance to the Church in this Diocese, and consequently to men's souls. That it may have a beneficial influence upon our hearts and actions, let us pray, that through the declaration thereof being accompanied by the Holy Spirit's power, every member of God's holy Church in his vocation and ministry, may truly and godly serve Him, and that (especially in the work of the Synod) we may all with one heart and mind strive together, that the name of the Lord Jesus may be magnified.

The occasion which produced the Apostle's warning, was the building-up of the church in Corinth. St. Paul was anxious lest by any means its strength should be impaired, or its fair proportions destroyed. He had obtained the high privilege of laying the foundation, and had been enabled as a wise master-builder to lay the only foundation which might be laid, a living Christ, and he was warm and earnest in his desire, that the work which he had begun should progress, and the building be completed without a defect or a blemish, to mar its beauty, or injure its usefulness, that indeed it might be a fit habitation for God, through the Spirit; and to this end he speaks with solemn feeling, the admonition "let every man take heed how he buildeth thereupon."

In
instru
perm
it is o
day's
of her
her L
exten
of cha
corner
those
creasi
Jesus
This
fied, su
for thi
more s
he buil
Now
men, w
what in
upon to
1st.
concern
by as v
and imp
lowed
wood, l
overlaid
building
of those
built th
foundati
Christ s
soon giv
produce
clension
in such
temples
seed of t
with wh
the man
dom of C
lessness,

In giving ear to the Apostle's exhortation, and using it for our own instruction, we need not enquire who was so greatly favoured as to be permitted to lay the foundation of a living Christ, for the Church in which it is our happiness, we trust, to be living stones. It is sufficient that every day's experience, confirms a world-wide conviction, based upon the purity of her faith, the steadfastness of her children even unto death, her love for her Lord and Saviour, manifested by her zeal and devotion in striving to extend His rule throughout the world, her holiness, and her true spirit of charity; that well, and deeply laid, is the tried stone, the precious corner stone. Every church that has sprung from her bosom, myriads of those who have been built up in her most holy faith, afford new and increasing testimony, that she is built upon the Apostles and Prophets, Jesus Christ Himself being the chief corner stone.

This is a point upon which words need not be multiplied, we are satisfied, sure, other foundations can no man lay, than that which is laid. But for this very reason the words of our text will commend themselves more strongly to our prayerful attention, "let every man take heed how he buildeth thereupon."

Now the enquiry will naturally occur to those who desire to be workmen, who need not be ashamed of their work, and to give earnest heed, what indicates the necessity for this care? Why should we be called upon to exercise such diligent watchfulness?

1st. The voice of history warns us. When we turn to its record concerning many churches, in which the true foundation was laid by as wise master-builders as Paul, the thoughtful mind is startled and impressed by the disfigurement, and destruction which so often followed upon a good beginning. There came other builders who heaped wood, hay, and stubble upon the precious corner-stone, until it was overlaid with rubbish, and the whole work, instead of presenting a building fitly joined together, stands a monument of the folly and loss of those who refused to consider, and examine well, and see, how they built thereupon. We are filled with admiration as we trace the deep foundation laid firmly upon a Rock, and observe how faith in a living Christ supplies life and strength to the growing temple. But admiration soon gives place to sadness, as we observe the schisms, and weaknesses, produced by carnal wisdom and party-spirit, and as we follow their declension and downfall, until we gaze upon them, as they appear to-day in such degradation and ruin, that one can hardly believe we look upon temples whence issued those noble martyrs whose blood was the seed of the Church. It would lead us into a wide digression upon facts with which we are all familiar, were we now to furnish illustrations of the manner, in which men professing godliness, and a zeal for the Kingdom of Christ, despoiled churches of their simple beauty by their heedlessness, and brought in heresies that rent them to the foundation.

Doubtless, instances many and remarkable, present themselves to your minds as we speak. Would it not then be to read history in vain? Would it not be a culpable disregard of the voice of God in history? if we did not with jealous eye scrutinize our work? But more than this,

2d. The Word of God warns us. Every man's work shall be made manifest. We may build upon the sure foundation, an imperishable work, gold, silver, precious stones; on the contrary, we may build perishable wood, hay, stubble; but the day, the Great day of God Almighty shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is. It is a solemn truth that our work shall thus be tested; and no less solemn, that those who have been inexact and careless in their work, those who through slothfulness or indifference have laboured in vain, shall suffer loss. "If any man's work shall be burnt he shall suffer loss: but he himself shall be saved; yet so as by fire." Is not this the Spirit of God speaking to the believer, and admonishing him, to see that he makes no mistake? warning him that he may labour long and earnestly, and yet, if he be not watchful, miss his reward? that if through strife or vain glory he builds with the materials of human wisdom, he will on that day stand and behold the destruction of his work, and with fear and trembling for himself, so as by fire, be saved? Then "let every man take heed how he buildeth thereupon."

It may add to the force of these considerations if we remember that:

3rd. The special work to which we now refer, is almost altogether new to us. Our experience in the workings and duties of a Synod, is necessarily very slight, and our knowledge only theoretical. This is no reason for refusing to engage in the work, if we have ground for the belief, that the symmetry and efficiency of our church will be increased by this means, we must not shrink from either the responsibility or the labour it may entail; but it is a reason for exactness and care, it does give force to the Apostle's "take heed": what we now do will materially affect the church hereafter. It is a small matter the placing of material in the building, but if defective, it may in time to come cause great trouble to our children, and weakness to our church: if we do not "take heed," it may be found that through fear of man, or carnal policy, we have built up wood, hay, stubble, instead of all striving together, with one heart and mind, that the name of the Lord Jesus may be magnified. Therefore let us put as far from us, apathy and indifference, as we do prejudice and party-spirit; and let us with the spirit of counsel and might, of love and of a sound mind, of meekness and patience, of purity and godly fear, endeavour so to order and settle things, that pure religion and piety may be established among us for all generations.

There will now arise the important question, to be more carefully considered, "what is to guide us?" when we obey the admonition

"take heed"
sibil
and
rious
diffic
lessly
sider
with
and v
which
and f
and t
any m
a fool
with
it, (he
and so
wise n
and er
that o
The
of God
and th
self-con
light o
wise: i
His min
and glo
each he
that wh
soever v
Jesus C
ing pro
which s
"We ha
of God,
God, wh
teacheth
things w
Men a
for the p
or succe
of the Sp
hearts, th

"take heed." It does not mean an unmanly shrinking from responsibility. It is not an excuse behind which the timid and the slothful, and the indifferent can retreat, from, it may be, a painful and laborious struggle: neither is it a mere worldly prudence. It is a far more difficult act, to take due heed, than it is to press hastily and recklessly onwards; and therefore we will occupy a moment or two in considering the wisdom, which should be brought to this work. The fault with the Corinthians, evidently, was their too great reliance upon carnal, and worldly wisdom, upon the gifts and graces of their teachers, through which they trusted in men, and formed parties, and aroused prejudices and fostered contentions, and risked defilement of the temple of God; and therefore, St. Paul wrote to them, "Let no man deceive himself, if any man among you seemeth to be wise in this world, let him become a fool that he may be wise, for the wisdom of this world is foolishness with God." And doubtless this human wisdom, as the Apostle terms it, (he does not mean that true learning, which makes a man humble, and so richly adorns the Apostle's own writings,) this reliance upon wise men and carnal policy, can be traced in almost all the divisions and errors which have ever distracted the church, as the chief element that originated the evil.

The wisdom which will cause us to take heed is called the "Wisdom of God": it is the influence of the Holy Spirit upon the human heart; and the very first exercise of His power, is, to destroy that pride and self-conceit, which are so fatal to all right action, by showing in the light of heavenly truth, the foolishness of the pretended wisdom of the wise: it is Christ formed in us by the Spirit of the living God, by which His mind appears in our every thought, and His death and resurrection, and glorification in all our doings; by which Christ, as a living Christ in each heart, and consequently throughout the Church, is all in all to us, so that whether consulting, or debating, or teaching, or learning, or whatsoever we are doing, there is a fixed determination to know nothing but Jesus Christ and Him crucified: it is the fulfilment in us of that cheering promise, "it is not ye that speak, but the Spirit of your Father which speaketh in you," and of that experience realized by the Apostle, "We have not received the Spirit of the world, but the Spirit which is of God, that we might know the things which are freely given to us of God, which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual."

Men and brethren, should not our heart's desire and prayer to God be for the possession of this spirit of Wisdom? can we expect true unity, or successful building, or the beauty of holiness, without this indwelling of the Spirit of God, through Christ, being formed in our individual hearts, the true foundation? Doth it not commend itself, to every man's

conscience, that Jesus Christ, the precious corner stone of the universal Church, laid by God Himself, must, by Divine life and strength, in purity of doctrine and example, shew Himself in every individual church, if it be a true church, and every individual heart, if it be a living stone fit for the spiritual temple? Can you imagine, dear brethren, the possibility of a work that shall stand the test of fire, whether it be of adversity here or of God's judgment hereafter, either in our own hearts, or in the church of God, without the life of Christ within our souls? Then let this be the burthen of our continued supplications for ourselves, for each other, and for the whole church, that there may be poured upon us the Spirit of wisdom and a sound mind, the Spirit of unity and of brotherly love, the abundance of the gifts and graces of God's Holy Spirit.

May I not, in closing, Fathers in Christ and Brethren of the Clergy, venture upon a few reflections, applicable, more immediately to ourselves? The idea of a temple, with its foundation and corner-stone, suggests at once unity, without this there would be neither strength, beauty, nor usefulness; but unity does not imply sameness, dull uniformity would be rather offensive than otherwise; we may have living stones for strength, that in their very massiveness are as beautiful as the carved pillars in the house of God, or the polished corners of the temple, and they are all one in Christ, inspired by the same life, and cemented together by the same faith; therefore let us not be despised, or despise, because in some outward things we are not alike, if there be unity of the Spirit, in the bond of peace. Neither does it imply deadness; men sometimes advert in strong terms to the earnestness with which clergymen debate, and contend, upon religious subjects, but they forget that we *are* in earnest or ought to be; that we realize the importance of the objects for which we contend; and that if we speak strongly and emphatically, it is because we feel strongly. It is very easy for one who is possessed by a spirit of indifference, and who enters into the discussion as a mere amusement to be very calm and dignified, but for the men who are called upon to watch as those who must give an account, warmth, as well as plainness of speech may be permitted; nevertheless it does imply kindness one to another, mutual forbearance, mutual support, in short, a bearing becoming those whom God hath knit together in one communion and fellowship in the mystical body of His Son Jesus Christ our Lord.

Permit me, men and Brethren of the laity, to address a word or two, also to you,—You have been called upon to unite with us in this work of the Synod, in accordance with what Hooker "holds to be a thing most consonant with equity and reason, that no ecclesiastical laws be made in a Christian Commonwealth, without consent as well of the laity as of the clergy." This word "take heed," applies equally to you as to us: the Apostle writes "let every man take heed": and this indicates

that
cising
that t
may v
your m
sancti
precio
Fina
"take
amidst
Chure
and di
in the
we ma
Divine
there i
that co
ousness
manife
said "
unto ev

that our care must be directed more to our own work than to the criticising of others; and yet we all have an influence one upon another, so that there is no such thing as being independent one of the other. Then may we not claim in the name of our God, and of our church, your best, your most sober, and solemn thought and co-operation, warmed and sanctified by faithful prayer, so that our building may be of gold, silver, precious stones, to the praise and glory of God?

Finally, let us all continually bear in mind the Apostle's warning, "take heed." There are two things which may be traced as lying all along amidst most of the errors that have vexed and weakened the Christian Church—worldly wisdom and a party and partial view, in considering and discussing the great questions which have from time to time arisen in the church. Let us avoid these two things in our Synod. And that we may be enabled to do so, let us unitedly pray, and earnestly, for Divine wisdom. And let us keep before our minds the solemn fact, that there is a day coming when our work shall be tried by God Himself; that consequently it is our true wisdom to build with an awful consciousness, that our motives, as well as our actions, will then be made manifest, and receive their due award, seeing that the Son of God hath said "I am He which searcheth the reins and hearts, and I will give unto every one of you according to your works."

APPENDIX C.

The following letter from Mr. Justice Aylwin, was read at the Meeting of the Synod, by Mr. Bancroft :—

MONTREAL, 6th June, 1859.

MY DEAR SIR,—I have to thank you for the letter which you were pleased to address to me, the more particularly, as it puts it in my power to discharge in some measure the duty of a Lay Delegate while my necessary attendance at the Sittings in Appeal of the Court of Queen's Bench must prevent active participation in the business of the Diocesan Synod, at its meeting to-morrow.

You may remember that when Synodical action was first attempted here, a Declaration and Constitution, in print, were circulated prior to the first meeting of delegates, and what a large majority was prepared to adopt them.

If the position of the United Church of England and Ireland in this Colony had remained to us unaltered, the proceedings upon the occasion to which I refer, would seem properly to afford a precedent for our guidance at this time.

But two successive Acts of the Provincial Legislature, passed subsequently, have wholly changed the state of our affairs, and the members of the Church have now to deal with a totally different case.

As the question presented itself at first, the proposed union was founded entirely upon the consent of Churchmen, Clerical and Lay, with the Bishop at their head, to adopt Synodical action, for the management in part of certain of the affairs of the Church. The association rested solely upon the free will and accord of its members; they proposed to act unshackled by the State and independently of its support or intervention.

Such a compact could not exist without a Constitution; the first act to be done to carry the project into effect must be the adoption of articles of association, to be dictated solely by the will of the framers.

At this time, on the contrary, the Synod will meet by authority of the law of the land, (whose creation it is,) and by which the mode and form of its existence must be governed.—To the enactment that "the Bishops, Clergy and Laity may meet in their several Dioceses, and in such manner and by such proceedings as they shall adopt, frame constitutions, and make regulations for enforcing discipline in the Church, for the appointment, deposition, deprivation, or removal of any person bearing office therein, of whatever order or degree, and rights of the Crown to the

contrary notwithstanding, and for the convenient and orderly management of the property, affairs and interests of the Church in matters relating to and effecting only the said Church and the officers and members thereof, and not in any manner interfering with the rights, privileges or interests of other religious communities, or of any person or persons not being a member or members of the said Church," is annexed the condition: "Provided always that nothing in the said constitutions or regulations, or any of them, shall be contrary to any law or statute now or hereafter in force, in this Province."

While the large power of appointment, deposition, deprivation and removal of any person bearing office therein, of whatever order or degree, any rights of the Crown to the contrary notwithstanding, is conferred upon the Synod as by law constituted, which was never contemplated as an attribute of the Free Synod, the present Corporation and all its proceedings are now brought under the control of the State and the supervision of the ordinary Courts of Justice.

By means of the Writs of Prohibition, *Quo Warranto*, *Mandamus* and *Certiorari*, the Superior Court in Lower Canada is enabled to bring before it the proceedings of the new body politic, to quash them, to compel the Synod to proceed, or to arrest and prevent its action, as it may be deemed fitting or necessary.

Such being the case, the "declaration" proposed on the 16th January, at the Free Synod, if not rendered altogether unnecessary, must at least now be so far modified, in relation to the "form of Church Government," as to add the words, or some such like, "Subject and pursuant to the provisions of the Statutes of the Province of Canada in this behalf."

The concluding part of the declaration becomes tautology, since the Statutory prohibition against "in any way interfering with the rights, privileges, &c., of other Churches," and must therefore be omitted.

In the constitution of the Free Synod it was provided that "the vote of each order be taken separately, such vote being determined by the majority of the members present in each order, and that no rule be binding on the members of the Church which has not received the concurrent assent of the Bishop, the Clergy and the Laity, and have been passed in the Synod."

Whatever may be the expediency of these rules, the question now arises, whether they may be consistent with the law as it now stands. If they are not, no mutual compact and no majority either of orders or of the whole body, can give them binding force.

Before adopting or even discussing such rules, it would be but prudent, either to have the matter submitted to Counsel, for a legal opinion or referred to a Select Committee of the members of the Synod, for deliberate and careful examination and report.

The Legislature seems to have contemplated a meeting of the Bishop,

Clergy and Laity "together." The rules in question, in opposition to this, have a tendency to destroy combined and united action of the whole body as one corporation. The separate vote of each order would seem to create three separate estates or branches, and concurrent assent is substituted to the vote of an absolute majority of all the members without distinction. This is certainly an anomalous distribution of powers in one and the same body, and I apprehend it is one which can only be made in express terms in the Act of Incorporation.

As a familiar instance, the power of the Corporation of Montreal is vested in the Mayor, Aldermen and Councillors. They sit together and vote, and the majority decides, but no one can doubt that if the Aldermen assumed to vote as a distinct order, or the Mayor to claim separately for himself, the granting or withholding of a concurrent assent with the Aldermen and Councillors, such claim would be manifestly illegal, as I apprehend rightly.

The cardinal rule of all deliberative bodies is, that the majority of votes is to decide. The Synod is only one body, not susceptible of being subdivided in such a manner as to elude or violate the application of such a rule, and the principle involved in it. Powers, in law, are to be strictly construed, not to be enlarged or extended by implication or forced straining.—With special reference to Synods, I would here quote the words of the learned Selden:—

"Subscribing in a Synod, or to the articles of a Synod, is no such terrible thing as they make it; because, if I am of a Synod, it is agreed, either tacitly or expressly, that whatever the major part determines, the rest are involved in it; and therefore I subscribe, though my own private opinion be otherwise, and upon the same ground I may, without scruple, subscribe to what those have determined, whom I sent, though my private opinion be otherwise, having respect to that which is the *ground of all assemblies*—the major part carries it. Discourses or Table Talk of John Selden. Title, Synod Assemblies, Page 152: second edition, by Singer.

It is to be hoped that in a matter of such importance no determination will be taken rashly, or without due and patient previous enquiry. The occasion does not call for precipitate action, on the contrary, it calls for calm and mature deliberation.

It would be of ill omen to open the first Synod by an appeal to a Court of Law, to decide a contest for power between Clergy and Laity.

Whatever may be the party views as to the discipline and government of the Church in Great Britain, none such exist in Lower Canada. We are too weak and too poor to indulge in such contests, if Christian men should be allowed such indulgence anywhere or at any time. Our Diocesan clergy have only a miserable pittance for their support, there is not one living in the Diocese;—a Charitable society, through

the
each
all
Cle
the
Wh
with
how
the
unite
as un
St. M
As
recen
tracte
recent
Hall
Prefac
"On
innova
of the
the pra
to expr
that Ar
probably
contest
to have
time has
revolutio
establishe
time of
"refract
superiors,
to the gen
When w
decessors
wrecked t
distinguish
avoided by
must consid
passing aro
looked,—or
safety of an
its overthro

the agency of the local Bishop doles out its allowances to our Clergymen, each of whom has but a temporary and precarious enjoyment of his allotted stipend. There can be no opposition of interest, between the Clergy and the Laity here, and the Clergy upon reflection will find that their best support is to be derived from hearty mutual co-operation. What is it to Clergy or to Laity either, to have Deans and Chapters without a foundation, or Canons and Prebendaries without a living. It however imports the Church much that there be such rule over it, that the benefit of its ministrations be more and more extended, by the united efforts of all its members, casting away vain and idle disputations, as unfitting the successors of those to whom it was said, *non sic vos*. St. Matthew, chapter 20, vs. 25.26.

As time presses, I beg leave to transcribe from a book which has recently fallen into my hands, a passage which has particularly attracted my attention. It is from the preface by Mr. Halliwell to his recently published Autobiography of Sir Simonds D'Ewes.

Halliwell's Autobiography of Sir Simonds D'Ewes: London, 1845. Preface, p. xii., vol. 1.

"On the other hand he, D'Ewes, was scarcely less disturbed by the innovations made by Laud and his injudicious followers, in the services of the English Protestant Church, which clearly indicated a leaning to the practices abolished in the previous century, and he does not hesitate to express his abhorrence at the superstitious habits indulged in by that Archbishop. There are some observations on this subject that will probably be read with peculiar interest at the present time. A similar contest has been going on of late, which seems, in particular districts to have excited equal indignation on the part of the laity. But the time has passed for priestly domination in this country, and great revolutions in our character must take place before it can be again established in its former brilliancy. This was equally the case in the time of D'Ewes, from whose narrative it is easy to perceive that a "refractory pastor," as he writes, although supported by his spiritual superiors, stood no chance of success in introducing doctrines opposed to the general wishes of his congregation."

When will men learn wisdom from the follies and errors of their predecessors? Are the same shoals on which the latter have been wrecked to offer like dangers in time to come, or shall we not rather distinguish these dangers in the chart of history, to be ever afterwards avoided by public navigators? If history is of any value, surely it must consist in this; and yet one would imagine, to see what is daily passing around us, that its lessons were entirely disregarded and overlooked,—or men of experience and talent would hardly endanger the safety of any establishment by pursuing the courses which occasioned its overthrow so recently. The lapse of two centuries, they may rest

assured, has not destroyed the Protestant bias of the English people; and if its violence has been in some measure dulled, any return to the corruptions which occasioned the first great secession will be the signal for a movement that may in the end result in a severance still more alarming, though perhaps equally beneficial in its effect. What has been confiscated once may be confiscated again. The same power that wrested mighty possessions from the Catholics may revest them in a newer and purer sect; and the warning of D'Ewes will be found equally applicable to many circumstances that have recently afforded subject for general and severe animadversion.

We have ventured to indulge in these brief observations, which have been suggested by the continual purport of the work we are introducing to our readers, we trust without creating any feeling of an unpleasant or angry controversial nature in the minds of those many conscientious and good men, who think a return to the architectural purity and formal observances of our ancestors previously to the Reformation, will be productive of real good to our Church. We dispute their judgment, but in no way question their sincerity. Whatever the great majority of the people believe is of essential detriment to their best interests, must always be adopted with the utmost prudence and caution to stand a chance of its successful introduction. Reason with them, convince them first, and make your innovations afterwards. If, on the other hand, conviction is impossible, it is surely the part of a wise man to preserve what he can of the institution he believes is the only promulgator of religious truth, rather than endanger the safety of the entire fabric by engendering disputes that after all are frequently not worth consideration. The substance is too often lost sight of in a vain pursuit after the shadow.

To come more immediately to the point, I would suggest a reference to a Select Committee to draw up and report proper rules of proceeding in the Synod, to ensure the speedy transaction of business and the maintenance of order as well in debate as in the other proceedings before it. Without such rules confusion is almost inevitable, the practice of similar bodies and particularly that of the United States, will probably afford much that is worthy of adoption here.

In conclusion, to use the words of the prayer appropriate to your meeting, let us humbly beseech the Divine Head, that He would be pleased to direct and prosper all your consultations to the advancement of His Glory, the good of His Church, and the safety, honor and welfare of Our Sovereign, and her dominions.

Repeating to you the thanks with which I commenced, believe me to be,

Your most respectfully and truly,

COLONEL WILGESS, R. A.,

Lachine.

T. C. AYLWIN.