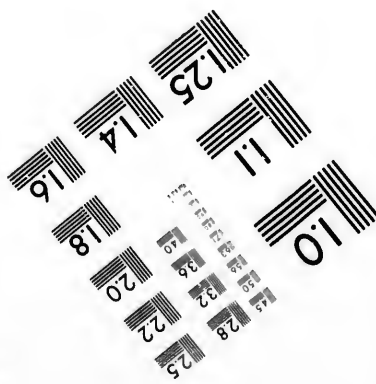
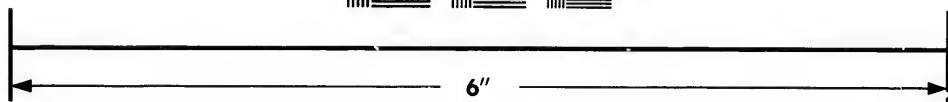
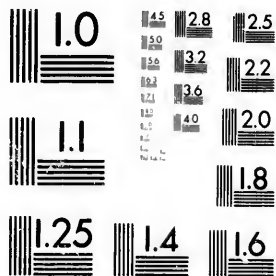


**IMAGE EVALUATION
TEST TARGET (MT-3)**



**Photographic
Sciences
Corporation**

23 WEST MAIN STREET
WEBSTER, N.Y. 14580
(716) 872-4503

4.5 2.8 25
3.6 2.2
2.0
8

**CIHM/ICMH
Microfiche
Series.**

**CIHM/ICMH
Collection de
microfiches.**

10



Canadian Institute for Historical Microreproductions

Institut canadien de microreproductions historiques

1980

Technical and Bibliographic Notes/Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distortion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments:/
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Includes supplementary material/
Comprend du matériel supplémentaire
- Only edition available/
Seule édition disponible
- Pages wholly or partially obscured by errata slips, tissues, etc., have been refilmed to ensure the best possible image/
Les pages totalement ou partiellement obscurcies par un feuillet d'errata, une pelure, etc., ont été filmées à nouveau de façon à obtenir la meilleure image possible.

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

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

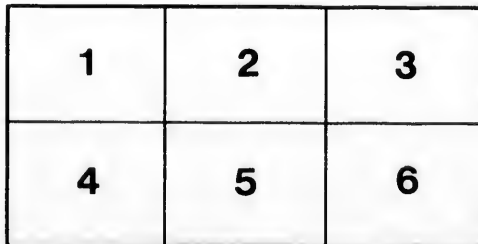
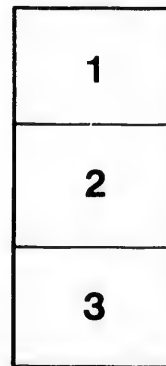
National Library of Canada

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

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

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

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



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

Bibliothèque nationale du Canada

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

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

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

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

errata
to

pelure,
on à



T

F

Sy

216.
371
T

The Church of England in Canada

CONSTITUTION

Rules of Order, Canons, &c.

OF THE

Synod of the Province of "Canada"

REVISED TO 16th SESSION, 1895, INCLUSIVE

TOGETHER WITH

PRAYERS AND FORMS OF SERVICE AUTHORIZED
FOR USE, AND ACTS OF PARLIAMENT
AND LEGISLATURES RELATING
TO THE CHURCH.

Montreal:

PRINTED BY JOHN LOVELL & SON

1896

In
D
no
co
an
as
P
th
vi
as
di
in
an

se
up

ha
la

of
st
P
of
tr
C
Sc
m
th
th

Synod of the Ecclesiastical Province of "Canada."

DECLARATION

ADOPTED AT THE FIRST SESSION 1861.

We, the Bishops of the United Church of England and Ireland within the Province of Canada, together with the Delegates from the Clergy and Laity of the Diocesan Synods, now assembled in the first Provincial Synod under Royal and constitutional authority, 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 Province, desire to express our most humble and hearty thanks to Almighty God, that it has pleased Him in His Providence to set over us a Metropolitan, and thus to enable us, as in the ancient days, to assemble as one body, under the direction of His Holy Spirit, whose aid we now invoke, and in the name of His only begotten Son, for the consolidation and advancement of His Kingdom in this Province.

Before entering on the business for which we are at present assembled, we desire publicly to declare the principles upon which we propose to proceed.

We desire The Church in this Province to continue, as it has been, an integral portion of the United Church of England and Ireland.

As members of that Church, we recognize the true Canon of Holy Scripture as set forth by that Church, on the testimony of the Primitive Catholic Church, to be the rule and standard of Faith: we acknowledge the Book of Common Prayer and Sacraments, together with the Thirty-nine Articles of Religion, to be a true and faithful declaration of the doctrines contained in Holy Scripture; we maintain the Form of Church government by Bishops, Priests and Deacons, as Scriptural and Apostolical; and we declare our firm and unanimous resolution, in dependence on Divine aid, to preserve those doctrines and that form of government, and to transmit them to our posterity.

In particular we maintain the ancient doctrine of our Church, that the Queen is rightfully possessed of the chief government and supremacy over all persons within her dominions, whether ecclesiastical or civil, as set forth in the 37th of the Articles of Religion: and we desire that such supremacy should continue unimpaired.

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

We conceive that the following, or such like objects, may fitly come under our consideration, and lead to action on our part:

1. To form a Constitution for this Synod, and to regulate the time and place of the meetings, and the order and manner of its proceedings.

2. To provide for the proper exercise of Ecclesiastical Discipline, in regard to both Clergy and Laity, by modifying and enacting Canons, and by establishing and ordering a Court of Appeal.

3. To provide, with consent of the Crown (when needed), fit regulations for the appointment of Bishops, Priests and Deacons, in accordance with the Canons of the Universal Church.

4. To provide, with the consent of the Crown, for the division of the Province into new Dioceses, as occasion may require.

5. To procure from the Colonial Legislature any Laws or modifications of laws which the circumstances of the Church may require.

6. To promote the further consolidation and united action of the whole of the Dioceses of British North America.

Proceeding upon these principles, which, as we humbly thank God, were, under His good guidance, first among the Colonial Churches, publicly set forth amongst ourselves, and have been sustained by the acceptance of our brethren through a large part of the Colonial Dominions of our beloved Queen, we firmly rely and depend upon His continued blessing and guidance; and we humbly pray that He, who is the God of unity and peace, may ever be with us, and so chasten our affections, purify our motives, and guide our judgment, that we may be enabled to contribute to the efficiency, concord and stability of the Church in this land.

CONSTITUTION OF THE PROVINCIAL SYNOD.

As adopted at 1st session 1861, with amendments thereto
subsequently made; and Re-enacted 15th Session, 1892.

1. The Provincial Synod shall consist of the Bishops of the Church of England in Canada, having Sees within the Ecclesiastical Province of Canada, presently composed of the Provinces of Ontario, Quebec, Nova Scotia, Prince Edward Island and New Brunswick, or executing by due authority the Episcopate as assistant or Missionary Bishops therein, and of Delegates chosen from the Clergy and from the Laity.

2. The Bishops shall deliberate in one House, and the Delegates and the Clergy and the Laity in another: and each House shall hold its sittings either in public or in private, at its own discretion.

3. The Clerical and Lay Delegates shall consist of twelve of each Order from each Diocese.

4. The Synod shall meet on the second Wednesday of September in every third year, or oftener, at the discretion of the Metropolitan; or on the requisition of any two Bishops, or of the Bishop and half the Delegates of each order in any Diocese. *meetings*

5. In a vacancy of the Metropolitan See, a meeting may be called at the appointed period, or on either of the above requisitions, by the Senior Bishop of the Ecclesiastical Province of Canada.

6. A Quorum of the Synod shall consist of not less than a majority of the Bishops and not less than one-fourth of the members of each Order of the Lower House. *Quorum*

7. The Metropolitan, or some Bishop appointed by him, shall be the President of the Upper House; and in the vacancy of the See, or in the event of the inability, from any cause, of the Metropolitan to appoint a Bishop as President, the House of Bishops shall elect one of their own number to preside.

8. The Lower House shall be presided over by their Prolocutor, to be chosen *viva voce* on motion of any member of the House, who shall continue in office until the next meeting of Synod. *Prolocutor*

9. Each House shall appoint a Secretary or Secretaries, who shall keep regular accounts of all proceedings in their own House, shall preserve memorials and other documents

under the direction of the President and Prolocutor, shall attest all Public Acts of the Synod, and deliver over all records and documents to their successors. Two or more copies of the printed Journal of each session with a statement attached to each mentioning the number of pages, and certifying the same to be a true copy of the original minutes and proceedings, of which it is the printed copy, signed by the Prolocutor and the two Secretaries of the Lower House, shall be kept of record by the Secretaries.

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

11. Each House shall establish its own Order of proceedings and Rules of Order, and may publish such of its proceedings as may appear advisable.

12. The Upper House shall propose to the Lower any business they may desire to have treated of or decided; and it shall be incumbent on the Lower House to take up and dispose of such business immediately after the subject under consideration shall have been disposed of for the time being; provided always that it shall be the duty of the Prolocutor to read to the House the Message immediately on its receipt, and the House may by its vote, without discussion, decide on proceeding to its consideration at once.

13. The Upper House may direct the Lower to appoint a Committee, to report to the Upper on any subject on which they may desire the judgment of the Lower, or to appoint their portion of a joint committee; or may summon the Lower to a conference.

14. Messages from the Upper House shall be delivered by an officer of the Upper to the Secretary of the Lower, by whom they shall be communicated to the Prolocutor, who shall communicate them to the House.

15. The Lower House may present to the Upper any matter which they conceive to be a grievance or to require amendment, even when they have no proposition to make on the same; and the Upper House shall thereupon place it in order for consideration, with a view of providing a remedy; and shall, before the conclusion of the session, declare to the Lower House the result.

16. The Prolocutor shall have the right of admission personally or by Committee to the Upper House, to communicate the desire or decisions of his House; and in such case he shall ascertain by message when he or the Committee can

conveniently be received in the Upper House, and act accordingly.

17. It shall be competent to the Lower House to request a Joint Committee or Conference on any special object, beyond those submitted to it by the Upper House, or to propose for discussion any specific measure; to which request an answer shall be given; but it shall be at the option of the Upper House to accede to their request or not.

18. When either House shall desire a Conference with the other, or a Joint Committee, the reason for either shall be agreed to by the House desiring it, and communicated in writing to the other; the Prolocutor personally or by committee in either case proceeding to the Upper House either to deliver or to receive such reasons. *conference*

19. When either House shall have come to a decision upon any subject in which the other House is concerned, it shall communicate its decision to the other.

20. If the Lower House should not concur in a decision of the Upper, they shall, in stating their non-concurrence, state their reason; and may either propose an amendment, or request the Upper House to suggest an amendment to meet their reason, or request a conference. *non-concurrence*

21. If the Upper House should not concur in a resolution or decision of the Lower House, they may, in stating their non-concurrence, either state their reasons or not; and may either propose an amendment or request the Lower House to prepare an amendment, or appoint a conference, to which the Lower House shall always give attention.

22. The Conference may be either by deputation from both Houses, or by deputation from the Lower House, or by open conference, as the Upper House may think fit; and the place shall be appointed by the President. *Conference*

23. No proposition shall be considered as sanctioned by the Provincial Synod, until it has received the separate sanction of both Houses, which shall be declared by the President in writing.

24. Committees, whether of either House, or of the two Houses, may hold their meetings either during recesses in the session, or during the prorogation of the Synod.

25. No alteration of the Constitution or Canons shall come into operation until it has been confirmed at a second session of the Provincial Synod. *alteration*

26. Each meeting of the Synod shall be preceded or commenced by Morning Prayer and a Sermon, if so ordered by

the Metropolitan, and on the first day of such meeting the Holy Communion shall be administered.

27. The business of each day shall be commenced by prayer for the Divine guidance and blessing, according to a Form authorized by the House of Bishops.

28. The election of the Clerical and Lay Delegates shall be certified under the hand and seal of the Bishop of the Diocese which they represent, or, in the absence of the Bishop, the Chairman of the Synod; and such certificate shall be final and conclusive: which certificate shall be forwarded by the Secretaries of the Diocesan Synod to the Secretaries of the Lower House of the Provincial Synod within fourteen days after said election; and in case any of the said Delegates mentioned in such certificate shall be unable to attend, a certificate signed by the Bishop, or in his absence by the Clerical Secretary of the Diocesan Synod, that (A. B.) being a Clerical or Lay Delegate from his Diocese is unable to attend, and that (C. D.) is authorized by vote of the Synod of that Diocese to fill his place as Delegate, shall be final and conclusive, whether presented before or during the Session of the Synod.

legislator

b

legatus

PERMANENT ORDER OF PROCEEDINGS
ADOPTED BY BOTH HOUSES
1st SESSION 1861.

Re-enacted 15th Session, 1892.

1. The Provincial Synod shall meet at the place of deliberation (notice being previously given by the Metropolitan or his deputy, of the time and place of meeting), the Bishops attired in their proper robes, and the Clergy in their gowns, cassocks, bands and hoods; and shall proceed in procession to the Cathedral for Divine service, on which occasion the Holy Communion shall always be administered. The Litany shall be said by the junior Bishop; the preacher shall be appointed by the Metropolitan, and special prayer shall be made for the Synod. The collection shall be applied to the current expenses of the Synod, unless otherwise ordered by the Metropolitan.

2. At an appointed hour after Divine service the members of the Synod shall re-assemble at the place of deliberation, where, after the President has taken his seat, he shall inform the Lower House with regard to their place of meeting, and direct them to elect their Prolocutor.

3. When the Prolocutor has been elected, he shall be conducted to the Upper House by the Chairman, accompanied at discretion by any members of the Lower House, and his election announced to the President. *Prolocutor*

4. The President shall then state to him the business which the Upper House desire to engage the attention of the Lower House, specifying, when necessary, the order in which they desire it to be taken up.

5. On his return, the Prolocutor shall first nominate his own deputy (in case of his absence), and then introduce to the House the business on which the Upper House desire them to engage themselves.

6. On every day of meeting after the first, the Synod shall meet at 9 a.m., and shall proceed at once, before any business is announced, to Morning Prayers at the Cathedral, or the place appointed, and after Prayers proceed to Business.

7. Before the conclusion of the session, the President, with the consent of the House of Bishops, shall issue a Schedule, declaring the state in which each matter of business now stands which has been brought before the Upper House, and promulgate it to the Lower House; reserving all unfinished Business to the next Session, and Proroguing the Synod.

8. The Prolocutor, on receiving the schedule of prorogation, shall, at the first opportunity, communicate it to his House, which shall not prolong its sittings beyond that day.

ORDER OF PROCEEDINGS OF THE LOWER HOUSE.

As adopted 1st Session, 1861, and subsequently amended, and Re-enacted at 15th Session, 1892.

1. On the first day of Meeting, after Prayer, the Clerical and Lay Secretaries shall call the roll of their respective orders.

2. After this the Order of Business shall be as follows:—

- (1) Reading, correcting and approving the Minutes of previous meeting.
- (2) Appointing Committees.
- (3) Presenting, reading and referring Memorials or Petitions.

- (4) Presenting Reports of Committees, of Treasurer, or Auditors.
- (5) Giving Notices of Motion.
- (6) Taking up Unfinished Business.
- (7) Consideration of Motions.
- (8) Orders of the Day.
- (9) Before the final adjournment of the Synod, reading, correcting and approving the Minutes of the last day's Proceedings.

RULES OF ORDER.

1. The Lower House shall meet on the day and at the hour and place appointed by the Metropolitan or President, and, unless otherwise ordered by the House, on each succeeding day at ten o'clock ; and the mid-day adjournment shall be from one o'clock to half-past two p.m. ; and the business, except the work of the Committees, shall conclude at six p.m. ; at which hour the House shall proceed to the Cathedral for Evensong. When the Prolocutor has taken the Chair, every member shall remain uncovered.

2. The Prolocutor shall preserve order and decorum, and shall have power to appoint Assessors to aid him in so doing, and he shall decide all questions of order, subject to an appeal to the House, to be decided without debate ; and when called upon to decide a point of order, he shall state the rule applicable to the case, without argument or comment.

3. As soon as conveniently may be after the calling of the Rolls and election of Officers, the following Standing Committees shall be appointed :—

- (1.) On the State of the Church.
- (2.) On Amendments to the Constitution.
- (3.) On Canons.
- (4.) On Rules of Order.
- (5.) On Elections.
- (6.) On Expenses.
- (7.) On Memorials of Deceased Members.
- (8.) On Unfinished Business and Printing.

Such Standing Committees shall be appointed upon the recommendation of a Nominating Committee to consist of one Clerical and one Lay Delegate from each Diocese, named

by the Prolocutor ; and any matter having any relation to the work of such Standing Committee may, upon its coming before the House, be referred without debate to the proper Committee for consideration and report.

4. When any member wishes to speak, he shall rise and address the Chair.

5. When two or more members rise at the same time, the Prolocutor shall name the party first to speak.

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

7. No motion or amendment shall be considered as before the House, unless seconded and reduced to writing.

8. No member, save the mover of a resolution, who, as mover, is entitled to reply, shall speak more than once, except by the permission of the House.

9. A member may rise to explain, if permitted by the Chair.

10. No original motion, except motions of course, shall be received without notice, except by permission of the House.

11. When a resolution has been moved and seconded, any member may require the previous question to be put whether the motion so made shall be put or not, and that question shall be decided without debate.

12. When a motion has been read to the House by the Prolocutor, it cannot be withdrawn without the consent of the House.

13. When a question is under consideration no other motion shall be received by the Chair except to adjourn, to lay it on the table, to consider it clause by clause, to postpone it to a certain time, to postpone it indefinitely, to refer it to a Committee, to amend it, or to divide upon it, and motions for any of these purposes shall have precedence in the order named. No more than one amendment to a proposed amendment of a question shall be in order.

14. A motion to adjourn shall always be in order.

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

16. A motion to suspend a Rule of Order shall take precedence of all other motions, and shall be decided without debate ; and no Rule of Order shall be suspended, except upon the vote of two-thirds of the Members present.

17. A Member, if not interrupting a speaker, may require any motion in discussion to be read for his information, at any time during the debate.

*Suspension
of Rules -*

18. When amendments are made to any motion, the amendments and the original motion shall be put in order, the reverse of that in which they were brought forward.

19. When a question is finally put by the Prolocutor, either an original motion or an amendment, no further debate shall be allowed; the Prolocutor first declaring that the question is finally put.

20. When the Prolocutor is putting a question, no Member shall rise from his seat; and every Member present, when a question is put, shall be required to vote on the same, unless excused by the House.

21. In voting, those who vote in the affirmative shall first rise, and then those who vote in the negative; and in case of an equality of votes the question shall be decided by the casting vote of the Prolocutor, who may also vote on the motion.

Vote by orders
22. When required by two Clerical and two Lay Delegates, the vote of the House upon any question may be taken by Orders voting separately; and in that case a majority of both Orders shall be necessary to an affirmative vote.

23. On a division, the names of those who vote for or against a question shall be recorded in the Minutes, if required by three members.

24. A question being once determined shall not again be drawn into discussion in the same Session, without the unanimous consent of the House.

25. Committees shall not be appointed without notice, excepting Standing Committees, Committees of the Prolocutor to the Upper House and Committees of course, such as those which follow upon the adoption of a resolution, which requires a Committee.

26. When a separate Committee of this House has been named, whose function is deliberative, the Prolocutor shall direct what number of its members do form a quorum, unless the quorum is fixed by the resolution under which the Committee is appointed.

27. When a Committee is appointed, the Mover of the resolution asking for the Committee shall be the Chairman of the Committee; or when a resolution is referred to a Committee, the mover of the resolution shall be Chairman, unless the Committee has already been organized.

28. Reports of Committees shall be in writing, signed by the Chairman, and shall be received in course; but a motion may be made for re-committal.

29. Motions with reference to Reports from Committees shall take precedence of other motions on the paper.

30. Whenever it shall happen that members appointed on Committees are not re-elected to the Provincial Synod, the Prolocutor may appoint others from the same diocese or dioceses to fill their place; and in order thereto a copy of the certified lists of clerical and lay delegates sent to the Secretaries shall be sent by them to the Prolocutor within ten days after they shall have received the same.

31. It shall be the duty of the Secretaries to arrange a list of all business, and all notices of motions sent to them by members to be brought before the Provincial Synod, according to the order in which they are received; and, under the direction of the Metropolitan, to cause a printed copy of the same to be sent to every member of the Synod twenty-one days before its meeting; which business and notices shall stand first on the order of the day.

*Notice to
Meeting*

32. A Standing Committee of three Clerical and three Lay members of the Synod shall be appointed on the first day of the meeting of the Synod, and such Committee shall arrange for each day the order of precedence of the several motions, of which notice has been given, and have them printed.

33. In any unprovided case resort shall be had to the Rules of Order of the HOUSE OF COMMONS in Canada for guidance.

34. No Canon shall be enacted unless the same has been transmitted by the Secretaries of the Lower House to the Members of the Provincial Synod at least three weeks before the meeting of the Synod; or unless the same has been left over as unfinished business, and printed in the journal of the previous Session.

CANONS.

CANON I.

OF THE ELECTION OF THE METROPOLITAN BISHOP.

Passed..	3rd Session	1865
Confirmed..	4th "	1868
Amended..	5th "	1871*
Confirmed as amended	8th "	1874

Re-enacted 15th Session, 1892.

1. From and after the day on which the See of Montreal shall next become vacant, the Bishop of Montreal shall not, by virtue of his office as such, be the Metropolitan of this Ecclesiastical Province.

2. After the expiration of three months, and not later than the expiration of six months after the next and every subsequent avoidance of the Metropolitan See, the Bishops of the said Province shall meet under the presidency of the senior Bishop, or in case of his inability to act, under the presidency of the Bishop next in order of seniority, and it shall be his duty to summon them to that end, at some place within the Ecclesiastical Province, by giving at least six weeks notice of the time and place of meeting, and elect one of their number to be president of the House of Bishops; and the Bishop so elected shall thereupon *ipso facto* be the Metropolitan Bishop, and shall have, possess and exercise all the rights, powers, privileges and prerogatives which the Metropolitan Bishop in the said Province now has, possesses and exercises, or may or can have, possess and exercise, any law, usage or custom of the said Province to the contrary in any wise notwithstanding.

3. The See of the said Bishop so elected as aforesaid shall be the Metropolitan See of the said Province, but the City of Montreal shall be, as it presently is, the place of the Meeting of the Provincial Synod of the said Province.

4. Until the election of the said Metropolitan Bishop, the said senior Bishop shall, after each such avoidance aforesaid of the Metropolitan See, be vested with all the rights, powers,

privileges, and prerogatives of Metropolitan Bishop aforesaid.

5. All rules, regulations, canons or other provisions of law of the said Province inconsistent with the foregoing provisions shall be, and the same are, hereby repealed.

6. In such election of the Metropolitan Bishop, it shall be necessary that a majority of all the Bishops of the Dioceses in the Ecclesiastical Province of Canada concur either by actual vote at the meeting called for such election or else in writing under their hand and seal.

CANON II.

OF SUBMISSION OF CLERGY TO THE CANONS OF THE PROVINCIAL AND DIOCESAN SYNODS.

Passed 3rd Session, 1865.

Re-enacted 15th Session, 1892.

No Bishop within this Province shall hereafter grant his licence to any Clergyman to the cure of souls, until such clergyman has first subscribed and declared his submission to the Canons of the Provincial Synod, and of the Synod of the Diocese of such Bishop, in the following form :

I (A. B.) do willingly subscribe to and declare that I assent to and abide by the Canons which have been, or shall be, from time to time passed by the Provincial Synod, or the Synod of the Diocese of.....

NOTE:—This Canon to be repealed if amendments to Canon XIV made in 1895 be confirmed.

CANON III.

ON THE POWERS OF THE METROPOLITAN.

Passed 3rd Session, 1865.

Re-enacted 15th Session, 1892.

1. The Metropolitan shall have precedence of all the other Bishops of the Canadian Dioceses, and the said other Bishops shall be his Suffragans.

2. The Metropolitan shall preside over the House of Bishops, and shall convene the Provincial Synod and be the President thereof.

3. Upon a memorial signed by two-thirds of the Clerical and Lay Members of any Diocesan Synod, certified to be such by the Clerical and Lay Secretaries of such Diocesan Synod, requesting the Metropolitan Bishop to exercise visitatorial power in such Diocese, the said Metropolitan Bishop shall have full power and authority to visit such Diocese, and the Bishop thereof, and during such visitation to inhibit the exercise of all or of such parts of the ordinary jurisdiction of such Bishop, as to him the Metropolitan Bishop shall seem expedient, and during the time of such visitation to exercise by himself, or his Commissaries, such powers, functions, and jurisdiction in and over the said Diocese as the Bishop thereof might have exercised, if he had not been inhibited from exercising the same.

CANON IV.

OF THE TRIAL OF A BISHOP.

Passed 3rd Session 1865
 Amended 9th " 1877
 Confirmed as amended 10th " 1880.
 Re-enacted 15th Session, 1892.

Offences for which a Bishop may be tried.

I. Any Bishop of this Ecclesiastical Province may be tried, if charged with any of the following offences:—

- (1) Crime or immorality.
- (2) Advisedly holding and teaching, whether publicly or privately, any doctrine contrary to that held by the Canadian Branch of the Church of England.
- (3) Wilful violation of the Constitution or Canons of the Provincial Synod.
- (4) Wilful violation of the Constitution or Canons of his Synod.

II. No charge against a Bishop shall be made except in writing, and it shall be signed either by a Bishop of this Church, or of one in communion therewith, not under suspension, deprivation or degradation ; or by seven male communicants of this Church in good standing, of whom at least three shall be Priests.

Action on Rumors.

III. Whenever a Bishop of this Ecclesiastical Province shall have reason to believe that there are in circulation rumors, reports or charges affecting his moral or religious character, he may, if he please, acting in conformity with the written advice and consent of any two of his brother Bishops, demand of the Metropolitan, or if the Metropolitan be the Bishop affected by such rumor, then of the Bishop Senior by consecration, to convene a Board of Inquiry in the mode hereinafter set forth.

IV. Accusers may choose a lay Advocate in preparing proofs and charges, etc., or they may prepare such charges themselves; and in either case the grounds of accusation must be set forth with reasonable certainty of time, place, and circumstance.

Charges, to whom to be delivered.

V. Charges, prepared in either of the modes mentioned, shall be delivered to the Metropolitan, if he be not the accused; if he be the accused, the charges shall be delivered to the Bishop Senior by consecration.

VI. Accusers must give security to the accused in a Bond with sufficient sureties to be approved by the Registrar of the Court of Appeal of the Metropolitan in the penal sum of one thousand dollars, conditioned to secure the accused for his costs in case he be acquitted on the charge, or the charges be not proceeded with.

Board of Inquiry, how constituted.

VII. The House of Bishops at each meeting of the Provincial Synod shall appoint a Board of Preliminary Enquiry, not exceeding nine persons, all being communicants of this Church, the majority of whom shall form a quorum who shall act as such, until the next meeting of the Synod; provided always that no person who has joined in making the charges shall act upon the Board.

Notice to Members.

VIII. The Metropolitan or Senior Bishop, as the case may be, shall on receipt of such charges give notice thereof to said Board, and direct them severally to attend at the time and place designated by him, and to organize the Board; and it

shall be the duty of each member so notified to attend. The place of meeting must be within the Diocese of the accused.

The Metropolitan or Senior Bishop shall send at the same time a copy of the charges to each member of the Board and also to the accused.

IX. The sittings of the Board shall be private.

X. All evidence shall be taken down in writing and signed by the witnesses. Two witnesses shall be necessary to the proof of any charge; and the Bishop charged, and the person making the charge, may respectively give evidence before the Board.

Presentment.

XI. If the majority of the Board present shall be of opinion that there are sufficient grounds to put the accused Bishop on his trial, they shall direct the Chairman to prepare a Presentment, to be signed by such of the Board as agree thereto.

XII. The chairman shall transmit to the Metropolitan or Senior Bishop from whom their charges were received, the Presentment thus signed, together with the evidence on which it is based; and the said Bishop shall send to the accused Bishop a copy of the same.

XIII. If a majority of the Board present shall be of opinion that there is not sufficient ground to put the accused Bishop on his trial, they shall report thereon in writing to the Metropolitan or senior Bishop, and in such case the charges, together with the certificate of the Metropolitan, or Bishop senior by consecration, of the refusal of the Board to make a Presentment, shall be prepared in duplicate: one to be sent to the Secretary of the Provincial Synod, to be deposited among the Archives of the Synod, and the other to the Secretary or Secretaries of the Diocesan Synod of the diocese where the Bishop has been so charged; no proceedings shall be had thereafter by way of Presentment on such charges.

Limitations of Time.

XIV. No Presentment shall be made in any case unless the alleged offence shall have been committed within two years next before the day on which the charges were delivered to the Metropolitan, or Bishop senior by consecration; except the charge be of such a nature that it would subject the accused to indictment before the Criminal Courts.

Trial.

XV. When a presentment shall have been made by the Board of Enquiry, or the majority thereof, it shall be the duty of the Bishops receiving it to make arrangements for the trial of the accused.

XVI. The Court shall be formed of the Bishops of the Ecclesiastical Province, the majority of whom, excluding the accuser if he be a Bishop, and the accused, must be present. And the rules of evidence to be followed on the trial shall be those of the Civil Courts of the Province within which the trial takes place; provided always that the accusers and accused may respectively give evidence.

XVII. The Bishop to whom the presentment is made shall summon all the Bishops of the Province, other than the accuser and accused, to attend at an appointed time and place; and it shall be the duty of every Bishop so summoned to attend, unless he be excused for reasonable cause to be approved by the Metropolitan, or by the Bishop senior by consecration.

He shall also within two weeks summon the accused Bishop, by written notice to be sent by mail within two weeks from the receipt of the Presentment, addressed to his usual or last place of residence in his diocese, to appear and answer at the time and place so appointed, and shall also give the like notice to the complainants, requiring them to attend at the same time and place to substantiate their charges.

XVIII. The time appointed for trial shall be within three calendar months and not less than one month from the day on which the summons was mailed, and the place shall be within the diocese of the accused Bishop.

XIX. The Bishops shall appoint a legal Assessor at the time of trial, but such Assessor shall not vote in any case whatever.

XX. If the accused refuse or neglect to appear, then the Court shall proceed *ex parte* to pronounce him in contumacy, and after hearing the evidence adduced pronounce judgment in the case.

XXI. The accused and the accusers may appear by Counsel.

XXII. The decision of the Court on all the charges shall be reduced to writing, and signed by a majority of those members of the Court by whom the case has been heard.

XXIII. The sentence of the Court, if the accused be

found guilty, shall be either Admonition, Suspension for a definite period, Deposition or Removal from office in the said Church, and in the case of Deposition or Removal from office, with a cessation of all rights to the temporalities of the See.

XXIV. The judgment of the Court shall be communicated to every Bishop of this Ecclesiastical Province, to the Provincial Synod and to the Synod of the Diocese of the accused Bishop, and the said Synods shall forthwith proceed to enter and record such judgment.

A full record of the proceedings of every such trial shall be kept by the House of Bishops.

CANON V.

COURT OF APPEAL OF THE METROPOLITAN.

Passed..	2nd Session	1862
Confirmed..	3rd	" 1865
Amended..	10th	" 1880
Confirmed as amended	12th	" 1883
Re-enacted..	15th	" 1892

How Constituted.

The House of Bishops, presided over by the Metropolitan, or President of the Upper House, or Senior Bishop in their absence, with three Assessors to be appointed as hereinafter enacted, shall be the Court of Appeal from the judgment of any Diocesan Court.

A majority of the House of Bishops shall constitute a quorum of the Court of Appeal, and the decision of the majority of the Bishops sitting in Appeal shall bind, and in the event of an equality of votes the decision of the Court appealed from shall stand affirmed.

The Bishop of any Diocese, who has given any judgment, either alone or in any Diocesan Court, in, or is a party to, any case, shall not sit in Appeal in such case.

Officers of the Court.

There shall be a Registrar of the Court of Appeal, and such other officers as the Court may deem necessary, to be appointed from time to time by the Metropolitan.

Of Assessors.

There shall be three Assessors, laymen communicants of the Church of England in good standing, and Judges of some Court of Law in the Dominion, or else Barristers of at least ten years standing at the Bar of any of the Provinces.

At each regular session of the Provincial Synod, the Upper House shall send down the names of three persons (qualified as aforesaid) to the Lower House; if any or all of them be not accepted, the Upper House shall send down another name or other names as may be required. Should this second nomination not be accepted, the Upper House alone shall appoint, provided that the said House may not appoint any person whose name has been rejected by the Lower House.

The Assessors so appointed shall be the Assessors of the Court until their successors be appointed, or themselves be re-appointed at the next meeting of the Provincial Synod. Should a vacancy occur before that time by death or resignation, or should any of the Assessors become disqualified from any cause, the Metropolitan shall fill up the vacancy.

[To add if confirmed "The Court of Appeal may in their discretion dispense with the attendance of two of the Assessors, and may act with one Assessor alone."]

The Assessors or a majority of them [To add if confirmed: "(when all three Assessors are present), or one of said Assessors—when only one of them is present,") shall determine all questions of evidence and procedure, and ["the Assessors"—to be struck if resolution of '95 be confirmed] shall advise the Court upon such other questions before the Court as the majority of the Court may in writing submit for their consideration.

All decisions and advice of the Assessors [To add if confirmed: "or Assessor,"] shall be in writing, and shall be published together with the decisions of the Court.

When Appeal Shall Lie

An appeal shall lie to the Court of Appeal, in all cases adjudged by any Diocesan Court on behalf of any party to the case or proceeding in the Diocesan Court.

There shall be no appeal for any error or defect in form in any proceeding or judgment in a Diocesan Court.

An Appeal shall lie to the Court of Appeal from the judgment or decision of the Bishop of any Diocese.

Proceedings of the Court.

The Court of Appeal may sit in any Diocese, at such times and places as the Court [To change to "President," if confirmed] shall, from time to time, order and direct.

The Appellant shall give notice of Appeal to the Respondent and the Bishop of the Diocese in the Court of which the judgment appealed from is given, within one calendar month after such judgment.

The Appellant shall give to the Respondent, within two calendar months after such judgment is given, a Bond with sufficient securities, to be approved by the Registrar of the Court of Appeal, in the sum of \$400, to secure the Respondent for the costs of the appeal, in case the appeal is dismissed.

Every appeal shall be prosecuted to a hearing by the Appellant within one year after such judgment is given; if the Court of Appeal shall not so sit, then at the first sitting of the Court of Appeal after such year shall have expired.

The Appellant shall, within three calendar months after such judgment, bring into the Court of Appeal, and file with the Registrar thereof, a transcript of all the proceedings and judgments appealed from, certified to be correct by the Registrar of the Diocesan Court, or the Bishop of the Diocese whose judgment is appealed against.

If any of the proceedings in the next preceding four sections are not taken within the times respectively limited therefor, the Appeal shall be considered dismissed, and the judgment appealed from shall stand.

The Appellant shall give the Respondent one calendar month's notice in writing of the hearing of the Appeal.

The Court of Appeal shall make such rules and orders as to the forms of procedure and practice, fees and costs, as such Court shall from time to time deem necessary.

CANON VI.

OF MINISTERING IN PARISHES.

Passed 5th Session, 1871.

Re-enacted 15th Session, 1892.

1. No Clergyman shall absent himself from his charge, for more than four weeks at a time, without the written consent of the Bishop, or, in his absence, of his Commissary.

2. No person shall be permitted to celebrate Divine Service or perform any Office of the Church, permanently or occasionally, except he shall have been Episcopally and Canonically ordained, and it shall be the duty of the Incumbent, or, in his absence, of the Church-wardens, to demand proof of such Ordination and of the good standing of the Clergyman before permitting him to officiate.

No person shall perform the office of Lay Reader except he shall hold the Bishop's licence.

This Canon shall not apply to the students of any Theological College, so as to prevent them from reading the Lessons in the College Chapel, or to Laymen occasionally officiating, when there is a necessity for it.

3. No Clergyman shall officiate in any Mission or Parish, either as a substitute for the Incumbent or his assistant, for more than one month, without the written Licence of the Bishop, and no person who has availed himself of this implied permission shall be allowed to officiate again in the same Mission or Parish within a period of three months, unless he obtain the licence of the Bishop or the Bishop's Commissary.

4. No Bishop of one Diocese shall perform any Episcopal functions in another without the sanction of the Bishop thereof, save in the case provided for by the Canon relating to the powers of the Metropolitan, nor shall any Bishop perform any such functions in any vacant Diocese except by instruction from the Metropolitan; or, in case of the voidance of his Diocese, from the Senior Bishop of the Province.

CANON VII.

OF LETTERS TESTIMONIAL.

Passed 5th Session, 1871.

Re-enacted 15th Session, 1892.

When a Priest or Deacon in good standing is desirous of leaving a Diocese, it shall be the duty of the Bishop to give him, on his request, the usual "Letters Testimonial;" but the Clergyman on receiving the same shall continue subject to the Episcopal Jurisdiction of the Bishop till the Letters Testimonial shall have been presented according to their address, and accepted by the Bishop to whose Diocese the Clergyman wishes to be transferred; provided always, that if they be not presented within three months after their date, they may be considered as void by the Authority whence they proceeded, and shall be void unless they be presented within six months.

CANON VIII.

OF EPISCOPAL RESIGNATIONS.

Passed 5th Session 1871
 Amended 12th " 1883
 Amended as Confirmed . . 13th " 1886

If a Bishop shall desire to resign his Diocese, he shall give in his resignation to the Metropolitan, in writing, or (if he be himself Metropolitan) to the Bishop senior by Consecration; but such resignation shall not be accepted

1. Except with the consent of two-thirds of the House of Bishops in session assembled, provided that not less than a majority of the whole number of Bishops of the Province be present and voting.

2. Such session of the House shall be held within three months of date of the receipt of the resignation by the Metropolitan.

3. The acceptance of any such resignation shall be signified in writing by the Metropolitan to the Bishop desiring to

resign his See, and to the Secretaries of his Diocesan Synod; such notification to specify the date at which the resignation shall take effect, which shall not be later than three months from the date of the acceptance of such resignation.

CANON IX.

OF THE SUBDIVISION OF DIOCESES.

Passed 6th Session, 1871.

Re-enacted 15th Session, 1892.

The House of Bishops shall have the power of subdividing existing Dioceses, or of forming a new Diocese out of portions of existing Dioceses which may be contiguous, with the concurrence, or upon the application, of the Synod or Synods of the Dioceses affected; and it shall be the duty of such Synod or Synods to consider, without delay, any proposal for the subdivision of a Diocese which may emanate from the House of Bishops.

CANON X.

OF THE OFFICIATING OF STRANGE CLERGYMEN
IN A DIOCESE.

Passed 5th Session, 1871.

Re-enacted 15th Session, 1892.

When a Bishop is aware that a Clergyman not of his Diocese is officiating or about to officiate in his Diocese, and when the said Bishop shall have good reason to believe that doubts exist regarding the Clergyman's orthodoxy, Canonical Ordination, or good morals, then the Bishop may inhibit him from officiating within his Diocese, by a writing addressed to him, and to the Clergy. And any Clergyman, after the receipt of the Bishop's Inhibition, permitting such inhibited person to perform any clerical function in his Church, Mission or Chapel, shall be proceeded against by the Bishop for breach of Canonical obedience.

CANON XI.

OF MISSIONARY BISHOPS.

Passed 6th Session, 1872.

Re-enacted 15th Session, 1892.

1. The Provincial Synod may elect a suitable Priest to be a Missionary Bishop over a district not within any organized Diocese, or over a District which includes within the new Territory a part or parts of one or more existing Dioceses, and when the House of Bishops shall be satisfied that adequate provision has been made for the support of a Missionary Bishop, the Metropolitan or presiding Bishop may convene the Provincial Synod for the purpose of electing such Missionary Bishop, by the joint action of the Upper and Lower House, which election shall be conducted in the following manner:—The House of Bishops shall present to the Lower House one or more names for election by ballot, and if none of these names shall be accepted by the Lower House further names shall be presented by the Upper House until it shall signify that it has no other name to present. All names presented to the Lower House shall be before it for election until an election shall have been made. A majority of votes, Clerical and Lay, shall be necessary to an election.

2. In case a Missionary Bishop shall be appointed in the manner hereinbefore mentioned over a District which includes or consists of a part or parts of one or more existing Dioceses, the Missionary Bishop shall exercise no jurisdiction over any part or parts of such other Diocese or Dioceses, until the Synod or Synods of the Diocese or Dioceses affected shall have consented to his so doing, and it shall be the duty of such Synod or Synods to consider without delay any such proposal.

3. The Bishop elected, as aforesaid, shall exercise his Episcopal functions in such Missionary District in conformity with the Constitution and Canons of this Province, so far as they can be made applicable to the condition of his District.

4. Every Missionary Bishop shall be entitled to a seat in the House of Bishops, and shall report to the Metropolitan, for the information of the Provincial Synod, at every meeting of the Synod, concerning the state and condition of the Church in his Missionary District.

5. In the event of a vacancy occurring in any Missionary Diocese, the Provincial Synod shall be summoned, within six months, to elect another Missionary Bishop; provided the regular meeting of the Provincial Synod shall not take place within twelve months after such vacancy, in which case the election shall be postponed until such regular meeting; and in the meantime, the duties of the late Bishop shall devolve, so far as they can be discharged by him, on a Commissary, whom it shall be the duty of every Missionary Bishop to appoint on his Consecration, and from time to time, as the office shall become vacant.

6. Nothing contained in the first clause of this Canon shall prevent the election of a Missionary Bishop at this Session of the Synod, or at any adjourned session of the same.

7. Any Diocese of the Province may, if it desires so to do, separate and set apart any portion of its Territory as a District suitable for the establishment therein of a Missionary Bishopric, and such Territory so set apart may become a Missionary Diocese, and a Bishop be appointed thereto in accordance with the foregoing Canon.

CANON XII.

FOR ALTERING THE ORDER OF THE PUBLIC SERVICE IN CERTAIN CASES.

Adopted..	8th Session	1874
Amended..	9th	“ 1877
Confirmed as Amended	10th	“ 1880
Re-enacted..	15th	“ 1892

Whereas the Convocations of Canterbury and York did introduce certain modifications into the Order of the Public Service of the Church; and whereas the Imperial Parliament did by Act 35 and 36 Vic., Cap. 35, sanction and authorize the same as amendments to the Act of Uniformity; and whereas it is expedient to extend such modifications to this Ecclesiastical Province:—

Be it, therefore, enacted, as follows:—

Use of shortened Form of Morning and Evening Prayer.

The shortened Order for Morning Prayer, or for Evening Prayer, specified in the Schedule of this Canon, may, on any day except Sunday, Christmas Day, Circumcision, Epiphany, Ash Wednesday, Good Friday and Ascension Day, be used in lieu of the Order for Morning or for Evening Prayer respectively prescribed by the Book of Common Prayer.

The permission hereby granted to use the shortened form of Morning and Evening Prayer, specified in the Schedule of this Canon, is hereby extended to Sundays and Holy Days, when the Clergyman shall deem it desirable, either from the peculiar condition of his congregation or from the laborious nature of his ministrations. Such liberty, however, shall not be used without the written sanction and approval of the Bishop.

Special Service for Special Occasions.

Upon any special occasion approved by the Ordinary there may be used in any Cathedral or Church a special form of service approved by the Ordinary, so that there be not introduced into such service anything, except anthems or hymns, which does not form part of the Holy Scriptures or Book of Common Prayer.

Additional Service on Sundays and Holy-days.

An additional Form of Service, varied from any form prescribed by the Book of Common Prayer, may be used at any hour, on any Sunday or Holy Day, in any Cathedral or Church in which there are duly read, said, or sung as required by law, on such Sunday or Holy Day, at some other hour or hours, the Order for Morning Prayer, the Litany, such part of the Order for the Administration of the Lord's Supper or Holy Communion as is required to be read on Sundays or Holy Days if there be no Communion, and the Order for Evening Prayer, so that there be not introduced into such additional service any portion of the Order for the Administration of the Lord's Supper or Holy Communion, or anything except anthems or hymns, which does not form part of the Holy Scriptures or Book of Common Prayer, and so that such Form of Service and the mode in which it is used is, for the time being, approved by the Ordinary.

Separation of Services.

Whereas doubts have arisen as to whether the following Forms of Service, that is to say: The Order for Morning Prayer, the Litany, and the Order for the Administration of the Lord's Supper or Holy Communion, may be used as separate services, and it is expedient to remove such doubts; Be it, therefore, enacted and declared that any of such Forms of Service may be used together, or in varying order as separate services, or that the Litany may be said after the third Collect in the Order for Evening Prayer, either in lieu of or in addition to the use of the Litany in the Order for Morning Prayer, and any of the said forms of service may be used with or without the preaching of a sermon or lecture, or the reading of a homily.

Preaching a Sermon without Previous Service.

Whereas doubts have arisen as to whether a sermon or lecture may be preached without the Common Prayers and Services appointed by the Book of Common Prayer for the time of day being previously read, and it is expedient to remove such doubts; Be it, therefore, enacted and declared that a sermon or lecture may be preached without the Common Prayers or Services appointed by the Book of Common Prayer being read before it is preached, so that such sermon or lecture be preceded by any service authorized by the Canon, or by the Bidding Prayer, or by a Collect taken from the Book of Common Prayer, with or without the Lord's Prayer.

Schedule.

Note.—The Minister using the Shortened Order for Morning Prayer or for Evening Prayer in this Schedule may, in his discretion, add in its proper place any exhortation, prayer, canticle, hymn, psalm, or lesson contained in the Order for Morning Prayer or for Evening Prayer in the Book of Common Prayer, and omitted, or authorized to be omitted, from such shortened order.

SHORTENED FORM OF SERVICE FOR MORNING PRAYER,
DAILY THROUGHOUT THE YEAR, EXCEPT SUNDAY,
CHRISTMAS DAY, CIRCUMCISION, EPIPHANY, ASH
WEDNESDAY, GOOD FRIDAY AND
ASCENSION DAY.

At the beginning of Morning Prayer the Minister shall read with a loud voice one or more of these sentences of the Scriptures that follow :

“When the wicked man,” etc.

A General Confession to be said of the whole Congregation after the Minister, all Kneeling :

“Almighty and Most Merciful Father,” etc.

The Absolution or Remission of Sins, to be pronounced by the Priest alone, Standing, the People still Kneeling :

“Almighty God, the Father,” etc.

The People shall answer here, and at the end of all other prayers, “Amen.”

Then the Minister shall Kneel and say the Lord's Prayer with an audible voice ; the People also Kneeling and repeating it with him :

“Our Father which art in Heaven,” etc.

Then likewise he shall say :

“O Lord, open Thou our lips,” etc.

Here all Standing up, the Priest shall say :

“Glory be to the Father,” etc.

Then shall follow the Psalms appointed. And at the end of every Psalm throughout the year, and likewise at the end of the Benedicite, Benedictus, Magnificat und Nunc Dimittis, shall be repeated :

“Glory be to the Father,” etc.

Then shall be read distinctly, with an audible voice, either the First Lesson taken out of the Old Testament as is appointed in the Calendar, or the Second Lesson taken out of the New Testament, except there be a Proper Lesson assigned for that day, in

which case the Proper Lesson shall be read, and if there are two Proper Lessons, each shall be read in its proper place: he that readeth so Standing and turning himself as he may best be heard by all such as are present.

Note—That before every Lesson the Minister shall say:

“Here beginneth” (such a chapter or such a verse of such a chapter of such a Book).

After every Lesson.

“Here endeth” the Lesson, or the First, or the Second Lesson.

And after the Lesson, shall be said or sung in English the following:

Either the Hymn called “*Te Deum Laudamus,*”

“We praise Thee, O God,” etc.;

Or this Canticle,

Benedicite, omnia opera,

“O all ye works of the Lord,” etc.;

Or the Hymn following (except when that shall happen to be read in the Lesson for the day, or for the Gospel on Saint John the Baptist's Day):

Benedictus, St. Luke I, v. 68,

“Blessed be the Lord God of Israel,” etc.;

Or this Psalm,

Jubilate Deo,

“O be joyful in the Lord all ye lands,” etc.

Then shall be sung or said the Apostles' Creed by the Minister and the People Standing, except only on such days as the Creed of St. Athanasius is appointed to be read. After that, the people all devoutly Kneeling, the Minister shall pronounce with a loud voice:

“The Lord be with you.”

Answer.—“And with Thy spirit.”

Minister.—“Let us pray.”

Then the Priest shall say :

“ O Lord, shew Thy mercy upon us,” etc.

Then shall follow three Collects. The first of the Day, which shall be the same that is appointed at the Communion ; the second for Peace ; the third for Grace to live well : and the two last Collects shall never alter, but daily be said at Morning Prayer throughout all the year, as followeth, all kneeling.

The second Collect, for Peace :

“ O Lord, who art the author of peace,” etc.

The third Collect, for Grace :

“ O Lord, our heavenly Father,” etc.

Here may follow an Anthem or Hymn :

Then these two prayers following :

A Prayer of Saint Chrysostom,

“ Almighty God, who hast given us grace,”

2 Corinthians, xiii. :

“ The grace of our Lord Jesus Christ,” etc.

Here endeth the Shortened Order of Morning Prayer.

THE SHORTENED ORDER FOR EVENING PRAYER DAILY
THROUGHOUT THE YEAR, EXCEPT ON SUNDAY, CHRIST-
MAS DAY, CIRCUMCISION, EPIPHANY, ASH WEDNES-
DAY, GOOD FRIDAY AND ASCENSION DAY.

At the beginning of Evening Prayer the Minister shall read with a loud voice some one or more of these sentences of the Scriptures that follow :

“ When the wicked man,” etc.

A General Confession to be said by the whole Congregation after the Minister, all Kneeling :

“ Almighty and most merciful Father,” etc.

The Absolution or Remission of sins, to be pronounced by the Priest alone, Standing ; the people still Kneeling :

"Almighty God, the Father," etc.

Then the Minister shall Kneel and say the Lord's Prayer, the People also Kneeling and repeating it with him :

"Our Father, which art in heaven," etc.

Then likewise he shall say :

"O Lord, open Thou our lips."

Here all Standing up, the Priest shall say :

"Glory be to the Father," etc.

Then shall be said or sung one or more of the Psalms in order as they be appointed. Then either a Lesson of the Old Testament, as it is appointed, or a lesson of the New Testament, as it is appointed, except there is a Proper Lesson assigned for that day, in which case the Proper Lesson shall be read, and if there are two Proper Lessons, each shall be read in its proper place ; and after the Lesson, or between the first and second Lessons, shall be said or sung in English one of the following :

Either the Magnificat, or the Song of the Blessed Virgin Mary, in English, as follows :

Magnificat. St. Luke 1.,

"My soul doth magnify the Lord," etc.

Or else this Psalm (except it be on the nineteenth day of the month, when it is read in the ordinary course of the Psalms) :

Cantate Domino, Psalm xcviij.,

"O Sing unto the Lord a new song," etc.

Or Nunc Dimittis (or the Song of Simeon) as follows :

"Lord now lettest thou Thy servant," etc.

Or else this Psalm (except it be on the twelfth day of the month) :

Deus 'misereatur. Psalm lxxvii.,

"God be merciful unto us and bless us," etc.

Then shall be said or sung the Apostles' Creed, by the Minister and People Standing :

"I believe in God the Father Almighty," etc.

And after that, the People devoutly Kneeling, the Minister shall pronounce with a loud voice :

“The Lord be with you.”

Answer.—“And with thy Spirit.”

Minister.—“Let us pray.”

Then the Priest, Standing up, shall say :

“O Lord, shew Thy mercy upon us,” etc.

Then shall follow three Collects. The first of the Day ; the second for Peace ; the third for aid against all Perils, as hereafter followeth ; which two last Collects shall be daily said at Evening Prayer, without alteration.

The second Collect at Evening Prayer :

“O God, from whom all holy desires,” etc.

The third Collect, for aid against all perils :

“Lighten our darkness,” etc.

Here may follow an Anthem or Hymn.

A prayer of St. Chrysostom :

“Almighty God, who hast given us grace,” etc.

2 Corinthians, xiii. :

“The grace of Our Lord Jesus Christ,” etc.

Here endeth the Shortened Order of Evening Prayer.

CANON XIII.

OF ALTERATIONS OR ADDITIONS IN PRAYER
BOOK AND VERSION OF SCRIPTURES.

Adopted 8th Session, 1874.
Re-enacted 15th Session, 1892.

No alteration or addition shall be made in the Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church, the Articles of

Religion, or the Form and Manner of making, ordaining and consecrating Bishops, Priests and Deacons, or the Version of the Scriptures authorized to be read in Churches, unless the same shall be enacted at one session of the Provincial Synod and confirmed at another session of the same; provided that the confirmation be approved by two-thirds of the House of Bishops and two-thirds of each Order of the Lower House.

Nevertheless, any alteration in or addition made to the Prayer Book or Articles by the Church of England in her Convocations, and authorized by Parliament, may be accepted for use in this Ecclesiastical Province by the Provincial Synod at one session only, without the necessity for further confirmation. That all such additions and alterations shall be made or accepted by Canon.

CANON XIV.

OF THE OATHS AND SUBSCRIPTION OF THE CLERGY.

Adopted 9th Session, 1877; Re-enacted 15th Session, 1892;
Amended 16th Session, 1895.

Every person about to be ordained—Priest or Deacon—shall, before ordination, in the presence of the Bishop by whom he is to be ordained, and every person about to be licenced to any curacy, or to be instituted to any benefice, shall, before obtaining such licence or being so instituted, make and subscribe the following Declarations and take the following Oaths:

[To add if confirmed, " Provided that the Declaration and Oaths when once taken and subscribed shall suffice for every licence given in the same diocese."]

I. The " Declaration of Assent " so called:

" I (A. B.) do solemnly make the following Declaration: I assent to the Thirty-nine Articles of Religion and to the Book of Common Prayer, and of the ordering of Bishops, Priests and Deacons; I believe the doctrine of the Church of England as therein set forth to be agreeable to the Word of God, and in Public Prayers and administration of the Sacra-

ments I will use the Form in the said Book prescribed, and none other, except so far as shall be ordered by lawful authority."

2. The Declaration of Submission to the Canons of the Provincial and Diocesan Synods ["as required by Canon II of the Canons of this Ecclesiastical Province." Note—these words to be struck out if alteration made in 1895 be confirmed] in the following terms:

"I (A. B.) do willingly subscribe to and declare that I assent to and abide by the Canons which have been, or shall be, from time to time, passed by the Provincial Synod, or the Synod of the Diocese of....."

3. The Oath of Allegiance:

"I (A. B.) do swear that I will be faithful and bear true allegiance to Her Majesty Queen Victoria, her heirs and successors, according to law. So help me God."

4. The Oath of Canonical Obedience:

"I (A. B.) do swear that I will pay true and Canonical obedience to the Lord Bishop of and his successors in all legal and honest commands. So help me God."

[No oath shall be administered during the service for the ordering of Deacons, or during the service for the ordering of Priests, or during the service for the consecration of Bishops.]

Before institution to any Benefice, the persons to be instituted shall subscribe the following "Declaration against Simony":

"I (A. B.) solemnly declare that I have not made by myself or by any other person any payment, contract, or promise of any kind whatsoever which, to the best of my knowledge or belief, is simoniacal touching or concerning the obtaining of the preferment of (.....), nor will I at any time hereafter perform or satisfy in whole or in part any such kind of payment, contract or promise made by any other without my knowledge or consent."

[To add if confirmed: "And no Bishop within this Province shall hereafter ordain, license, institute, or collate any one who has not subscribed to the foregoing Declaration and taken the foregoing Oaths."]

In all cases of the granting of a License to a Clergyman who has already in the same Diocese signed the Declaration, and taken the Oaths required for Ordination, and, or, Institution, it shall suffice that the following be signed by the Licensee: "I hereby reaffirm the Declaration and Oaths which I have already made and taken in the Diocese of....."]

CANON XV.

OF THE CONSECRATION OF A BISHOP.

Adopted..	9th Session	1877
Amended..	14th	1889
Confirmed & Re-enacted	15th	1892

1. Whenever an election is made by any Diocesan Synod within the Ecclesiastical Province of "Canada" of a person to fill the office of Bishop, the chairman, or in the case of his death, incapacity, absence, or refusal, the Clerical Secretary of the said Synod shall transmit a certificate of such election to the Metropolitan, within seven days after the election.

2. Such a certificate shall be in the following form:—

"We, the Clergy and Lay Representatives of the Diocese of in Synod assembled, do hereby certify that at on this day of A.D. (A.B.) of the Diocese of was duly elected, according to the Canons of this Diocese, to be Bishop of

Signed on behalf of the Synod,

..... Chairman.
 Secretary or
 Secretaries

To this certificate shall be appended a written declaration dated and signed by the Auditors of the Synod of the Diocese, in the following terms:

We have examined the securities in which the Episcopal Endowment Fund of the Diocese of —— is invested, and we declare the same to be such as the civil law of this civil Province permits in the case of like Trust Funds, and that their value at this date is equal to \$—— which amount corresponds to the sum of \$—— shown by the audited accounts at the date of the consecration of the last Bishop, or falls short of it by \$——, or exceeds it by \$——. In the event of any reduction in the Fund, the amount must be made up and certified by the Auditors as duly invested in such securities as the law allows for Trust Funds, before the Metropolitan shall take the next step ordered by this Canon.

In case of a new Diocese which has for the first time elected a Bishop, the declaration shall be made by the Auditors of the Synod of any neighboring Diocese in the following terms: We have examined the securities in which the Episcopal Endowment Fund of the proposed Diocese of —— is invested, and we declare the same to be such as the laws of this civil Province permit in the case of like Trust Funds, and that their value at this date is equal to \$——, and that they yield an income of \$——.

3. On the receipt of this certificate, the Metropolitan shall, within seven days, send formal notice of such election to all the Bishops within his Ecclesiastical Province.

4. Should any of the said Bishops desire to object to the Consecration of the person so elected, on the ground of Canonical disability, as hereinafter defined, he shall make the objection in writing, delivered to the Metropolitan within fourteen days from the date of said notification to him of such election, setting forth the special grounds of his objection.

5. On the receipt of such objection in writing by the Metropolitan, or in case the Metropolitan himself object to such consecration, he shall summon the House of Bishops to meet within one month, to consider such objection, giving not less than fourteen days' notice of the time and place of meeting; it shall be the duty of every Bishop so summoned to attend unless he be excused for reasonable cause to be approved by the Metropolitan; and the Metropolitan shall send by post a true copy of such objection to the person so elected, at least twenty-one days previous to the meeting referred to in this section, and shall also notify him of the time and place of meeting.

6. The House of Bishops, having heard the person so elected, or having given him every reasonable facility for appearing before them in person, or by counsel, or by proxy, if he be so minded, as well as the Diocesan Synod by its representative duly appointed, if the said Diocesan Synod shall express its desire to be so heard; and, having heard the reasons in support of the said objection, shall decide as to its validity or otherwise, and their decision, with the reasons therefor, shall be communicated in writing without delay to the person so elected, and to the secretary of the Synod which elected him.

7. Thereupon, if the majority of the Bishops of the Ecclesiastical Province determine that the objection is Canonical and has been sustained, the Synod of the Diocese aforesaid

shall proceed to the election of another person to fill the office of Bishop.

8. Should no objection be made within the period specified, or after objection made, should the same not be sustained by the majority of the Bishops as aforesaid, the Metropolitan shall, with all convenient speed, proceed to the Consecration of the said person so elected, and to that end shall summon two or more of the Bishops of this Ecclesiastical Province to assist him in such Consecration; and it shall be the duty of such Bishops to attend at such time and place as he, the Metropolitan, shall appoint, and to assist in the Consecration of the said person elected.

9. Before proceeding to consecrate, the Metropolitan shall cause to be read publicly in the church, where the consecration is held, a duly attested certificate of the election of said person to the office of Bishop, and that no canonical impediment to his Consecration exists, which shall thereupon be given in for record.

10. No Bishop who shall have made any Canonical objection as aforesaid, or who shall have voted in favor of such objection, shall be required to take part in such Consecration; and if the Metropolitan shall have made such objection, the Senior Bishop of the Ecclesiastical Province, not having so objected or so voted, shall perform the duties of the Metropolitan referred to in section 8 of this Canon.

11. The following objections shall be considered Canonical and none others:—

(1) That the person elected is not fully thirty years of age.

(2) That he is not a Priest in Holy Orders of the Church of England, or of some Branch of the Church in full communion therewith.

(3) That he is deficient in learning.

(4) That he has either directly or indirectly secured, or attempted to secure, the office by improper means.

(5) That he is guilty of any other crime or immorality.

(6) That he teaches or holds, or has within five years previous to the date of his election taught or held anything contrary to the doctrine and discipline of the Church of England.

12. The Bishop elect shall, previous to his Consecration, or if already a Bishop previous to his Installation, subscribe a Declaration of Submission to the Canons of the Provincial Synod in the form prescribed by Canon II.

13. If a person shall be elected Bishop of a vacant Diocese who has been previously consecrated a Bishop of the Church of England or of any branch of the Church in full communion therewith, the said election shall be notified to the Metropolitan as hereinbefore provided, and the Metropolitan shall proceed, as in the case of the election of a person in Priests' Orders, except that when no canonical objection has been received within the period limited for entering such objections, or when such objections shall have been heard and rejected by the House of Bishops, the Metropolitan instead of proceeding to the Consecration shall issue a certificate to the Bishop so elected, and to the Secretaries of the electing Synod, that there is no canonical impediment to the Installation of the said Bishop.

14. In all cases when the Bishop elected has been duly consecrated, or a certificate has been furnished by the Metropolitan, as before provided, the said Metropolitan shall, either by himself or by some person duly commissioned to act on his behalf, formally install the said Bishop elect, inducting him into the actual possession of his See.

15. In case there shall be no Metropolitan, or in case he shall be incapable of performing the duty in this Canon assigned to the Metropolitan, this duty shall be performed by the Senior Bishop of the Province, and in case of his absence or incapacity, by the next in seniority, and so forth.

16. A majority of the Bishops of this Ecclesiastical Province shall constitute a quorum for the hearing of objections to the consecration of a person elected to the office of Bishop.

CANON XVI.

ON MARRIAGE WITHIN THE PROHIBITED DEGREES.

Adopted 10th Session, 1880.
Re-enacted 15th Session, 1892.

Whereas the following Resolution was adopted by the Provincial Synod:

"No clergyman of this Ecclesiastical Province shall knowingly solemnize a marriage forbidden by the 99th Canon of

the year 1603 A.D., which is as follows: 'No person shall marry within the Degrees prohibited by the laws of God, and expressed in a Table set forth by authority in the year of our Lord God 1563.'":

I. The Table of Degrees prohibiting certain marriages set forth by authority in the year of our Lord 1563, and usually annexed to the Book of Common Prayer, is hereby adopted by the Church of this Ecclesiastical Province of Canada.

II. No clergyman of this Ecclesiastical Province shall knowingly solemnize a marriage within the degrees prohibited by such Table.

III. A printed copy of the Table of Prohibited Degrees shall be placed in the Vestry-room, or near the entrance of every Church in this Ecclesiastical Province, at the charge of the parish, in some place where it may conveniently be read.

CANON XVII.

OF LAY READERS.

Adopted 10th Session, 1880.
Re-enacted 15th Session, 1892.

Lay readers may be employed in any parish or mission under the following conditions:—The lay reader shall be selected by the Rector or missionary in charge, and shall be recommended by him to the Bishop for his licence.

The Bishop, having satisfied himself that such person is fitted by reason of his religious character and his knowledge of the Bible and Prayer Book for the Office, may licence him as lay reader in the form hereto subjoined, and shall, where practicable, admit him, in person or by deputy, to his Office in the presence of the people among whom he is to serve.

We, _____ by Divine permission, Bishop of
do by these presents grant unto you, our well beloved in
Christ, _____ in whose good morals and sound
doctrine we do confide, our Licence and Authority to perform
the duties of Lay Reader and Catechist, in the Parish or
Mission of _____, under the guidance and
direction of the Reverend _____, the Minister in

charge. This Licence to continue during our pleasure, or until the said Reverend _____ shall signify to us and to you in writing under his hand that he no longer desires to avail himself of your services, when it shall cease and determine.

Given under our Hand and Seal, this _____ day of _____ in the year one thousand eight hundred and _____ and in the _____ year of our consecration.

CANON XVIII.

OF THE DIACONATE.

Adopted 10th Session, 1880.
Re-enacted 15th Session, 1892.

A Deacon need not surrender his worldly calling or business (said calling being approved by the Bishop), unless he be a candidate for the Office of a Priest, and he shall not be admitted to the Priesthood till he shall have passed a satisfactory examination in Latin and Greek, and have further complied with such other requirements as the Bishop of each Diocese may impose.

Every Deacon who shall, from necessity, be placed in charge of a parish or mission shall be under the direction of a neighboring Priest until he be advanced to the Priesthood.

CANON XIX.

ON THE CONSTITUTION OF THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE CHURCH OF ENGLAND IN CANADA.

Adopted 12th Session, 1883.
Re-enacted 15th Session, 1893.

Art. I. This Society shall be called "The Domestic and Foreign Missionary Society of the Church of England in Canada."

Art. II. This Society shall consist of all persons who are members of this Church.

Art. III. The Society shall be under the control of a General Board of Missions, consisting of the Bishops of this Ecclesiastical Province, and the Clerical and Lay Delegates for the time being of the Provincial Synod, together with the Board of Management as hereinafter described.

On the third day of each triennial session of the Provincial Synod the business of the Synod shall be suspended to allow the business connected with this Society to be transacted.

Art. IV. There shall be a Board of Management which shall consist of all the Bishops of this Ecclesiastical Province, and the Secretary and Treasurer of the Board, members *ex officio*, together with two clergymen and two laymen from each Diocese, to be appointed by the General Board on the nomination of each Diocesan Synod, which nomination shall be made by such Synod at the meeting next preceding the triennial session of the Provincial Synod, and this Board shall have as far as possible the collection and administration of the General Missionary Funds of the Church (subject to the provisions hereinafter set forth), and shall remain in office until their successors are appointed, and shall have power to fill any vacancies that may occur in their number. Eight members shall constitute a quorum. This Board of Management shall, when the General Board is not in session, exercise all the powers of the General Board, and shall report to the General Board of Missions, on or before the third day of such triennial session of the Provincial Synod. The Board shall meet at such times and places as they shall think fit.

Art. V. The Board of Management is authorized to appoint such committees as it may deem desirable, and such officers as shall be needful for carrying on its work, and may frame such rules and regulations (not inconsistent with the Constitution and Canons of the Provincial Synod) as may be necessary for the transaction of its business.

Art. VI. It is recommended that the funds collected in the several Dioceses for Mission work under this Canon be sent in to the Board, and the appropriations therefrom on behalf of Domestic Missions shall be made in gross, to be disbursed by the local authorities of Dioceses to which such appropriations shall have been made. Appropriations on behalf of Foreign Missions shall be to the Great Missionary Societies of the Mother Church in England, or in such other manner

as the Board of Management may direct, provided that contributions specially appropriated shall be paid in strict accordance with the wishes of the donors. Nothing in this Canon, however, shall be held in any wise to interfere with or affect the several Diocesan Mission Funds, or with any other existing agreements made by any parish for special missionary aid.

Art. VII. In connection with the Board of Management there shall be in each Diocese of the Province a corresponding committee, or Board of Missions, to be constituted as such Diocese may determine, who shall report all statistics and other information relating to the general purpose for which the Society is organized.

The Diocesan Board of Missions, as at present constituted, shall be the Corresponding Committees, or Boards, until other Committees or Boards shall have been appointed under the provisions of this Canon.

The first Board of Management shall be appointed by the Provincial Synod at this Session.

CANON XX.

ON THE REPRESENTATION OF THE MISSIONARY
DIOCESE OF ALGOMA.

Adopted 15th Session, 1892. Confirmed 16th Session, 1895.
Repealing previous Canon of 1886.

Number of Delegates, 3 Clerical and 3 Lay.

The Missionary Diocese of Algoma shall be represented in the Provincial Synod by three Clerical and three Lay Delegates, and for the purpose of electing such Delegates the following regulations shall be adopted:

Who Eligible of the Clergy.

I. The Clerical Delegates shall be Priests having cure of souls within the said Diocese.

Who Eligible among the Laity.

II. The Lay Delegates shall be male communicants in good standing (*i. e.*, shall have communicated at least three times in the year), and residents in the said Diocese.

Clerical Delegates, when to be Elected.

III. At the meeting of the Algoma Triennial Council, immediately preceding the regular meeting of the Provincial Synod, the Clerical Delegates and substitutes shall be elected by the Clergy present. The vote shall be by ballot, and a majority of the votes cast shall be required for an election. If no candidate shall receive a majority on the first ballot, the candidate receiving the smallest number of votes may be dropped. Balloting shall continue until only three have a majority.

Clerical Delegates, Time of Election.

IV. For the purpose of determining the above vote, the Bishop of Algoma, at the first meeting of the said Council, shall appoint two scrutineers,—one being a Priest having cure of souls in the Diocese, and one a Layman, resident therein, and a communicant. Such scrutineers shall together, immediately after the vote is taken, examine the voting papers, and report forthwith to the Bishop or Chairman.

V. The Lay Delegates shall be elected in the manner following:

(*a*) During the month of January preceding the meeting of the Triennial Council, Vestry meetings shall be held (seven days notice being given) in all regularly constituted stations in the Missions, for the purpose of nominating persons for said office. The clergyman in charge shall preside at such meeting, but shall have no vote thereat. In the absence of the clergyman a chairman shall be elected by the meeting. Those present and entitled to vote (*i. e.*, communicants in good standing) may nominate one person for election as Lay Delegate to the Provincial Synod; should the meeting not be held within the period mentioned, said station or mission shall be held to have made no nominations.

(*b*) It shall be the duty of the Incumbent of a Mission, or in his absence the Chairman of the January Meeting, to forward the names of the nominees to the Secretary of the Council, within seven days.

(c) The Secretary shall have printed a ballot paper, containing a list of all persons so nominated, with the names of their respective Missions attached, and shall forward to the Clergyman in charge a copy for each regularly constituted Station in his Mission, at least two weeks before Easter, in said year.

(d) At the Easter Vestry meeting following the reception of the ballot paper for each Station in each Mission, those present and entitled to vote shall, by a majority vote, select three names from said list as their choice for Lay Delegates to the Provincial Synod. The marked ballots shall be forwarded within seven days by the Incumbent or Chairman to the Secretary of the Council, in a sealed envelope, and shall be by him transmitted, unopened, to the Scrutineers appointed by the Triennial Council.

(e) At the meeting of the Triennial Council the Scrutineers shall examine the Lay Vote immediately after the Clerical Delegates are elected. The three nominees having the highest number of votes shall be declared the elected Lay Delegates, and the three having the next largest number of votes shall be declared Substitutes. In the event of an equality of votes the Lay Scrutineer shall have the casting vote. In case of any "dead lock" in the election of Lay Delegates, the decision shall rest with the Triennial Council.

(f) All Lay nominees, at the time of their nomination, must signify to their own vestries their willingness to attend the Provincial Synod, if elected, and without such signification no nomination shall be received.

(g) The Secretary of the Council shall, within fourteen days after the close of the Triennial Council, send to the Secretaries of the Provincial Synod a Report certifying the names of the Clerical and Lay Delegates and Substitutes elected; such Report shall be countersigned by the Bishop of Algoma. The Secretary of the Council shall also transmit to each Delegate and to each Substitute a certificate of election.

VI. The Delegates, and in their absence their Substitutes, who are so certified as elected, shall have the like right to sit and vote, at meetings of the Provincial Synod, as Clerical and Lay Delegates from other Dioceses than that of Algoma.—
Carried.

VII. Each Delegate and Substitute shall remain in office until his successor shall be elected.

VIII. Voting papers for the Lay Vote shall be in the following or some similar form:

No.	Name of Nominee.	Name of Mission.
1	Thomas Brick,	Burk's Falls.
2	William Clay,	Sudbury.
3	Charles Wood,	Huntsville.
4	"	"
5	"	"
6	"	"

Signature of Chairman.....

Date.....

Signature of Two Persons {

Voting at Meeting. {

CANON XXI.

ON DEGREES IN DIVINITY, WITHIN THE ECCLESIASTICAL PROVINCE OF CANADA.

Adopted 14th Session, 1889.
 Re-enacted 15th Session, 1892.

Whereas it is deemed expedient by the Church Universities and Theological Colleges of the Ecclesiastical Province of Canada, that there should be a Canon to regulate the conferring of Theological Degrees in the aforesaid Province; and whereas the said Universities and Theological Colleges undertake each and severally to recognize and formally to appoint, after the manner required by their regulations and by-laws, the Examining Board, hereinafter mentioned and described, to act for each of them in all matters appertaining to the Degrees of Bachelor and Doctor of Divinity within this Ecclesiastical Province.

Therefore be it enacted as follows:—

I.—BOARD OF EXAMINERS.

A Board of Examiners for Divinity Degrees within this Ecclesiastical Province shall be appointed as follows, viz.:

One representative from each of the Universities of King's College, Windsor; Bishop's College, Lennoxville; and Trinity College, Toronto; and one each from Huron College, London (representing for this purpose the Western University), the Montreal Diocesan Theological College, now affiliated to McGill University, and Wycliffe College, Toronto, now affiliated to the University of Toronto.

And the House of Bishops shall, at each Session of the Provincial Synod, appoint one of their number who shall be chairman of the Board.

He shall also report to the Provincial Synod, at each Session, all regulations and by-laws made by the Board of Examiners, and the results of all examinations held from time to time under this Canon.

The Board of Examiners shall be empowered to make such regulations and to appoint such officers as may be required.

II.—REGULATIONS FOR DEGREES IN DIVINITY.

A.—BACHELOR OF DIVINITY.

There shall be two Examinations for the Degree of B.D., the interval between which shall be at least one year.

The following Schedule shall be adopted as the Schedule of Examination for the Degree of B.D., within this Ecclesiastical Province.

I.—FIRST EXAMINATION FOR THE DEGREE OF B.D.

The subjects of this Examination shall be as follows:

- (1) A general paper upon the Contents and Subject matter of the Books of the Old and New Testaments.
- (2) Selected Portions from the Historical, Poetical and Prophetical parts of the Old Testament.
(Questions in Hebrew will be set, but are not obligatory for the Degree.)
- (3) A selected Gospel and Epistle from the New Testament in Greek.
- (4) One selected Greek and one selected Latin Ecclesiastical Writing.
- (5) The Outlines of the History
 - (a) Of the Christian Church to A. D. 451.
 - (b) Of the English Church.
- (6) A select work or works or portions of such works on the general subject of Dogmatic Theology.
- (7) A select work on Apologetic Theology.
- (8) A selected work on general Christian Ethics.

II.—SECOND EXAMINATION FOR THE DEGREE OF B.D.

(1) The Candidate may select for examination *one* of the five following groups of subjects.

(2) Candidates selecting either of the groups III., IV. or V. must also pass an examination in at least one of the selected Books of the Old Testament in Hebrew, or of the New Testament in Greek,—such selected Books in either case being prescribed for this purpose by the Board of Examiners.

(3) GROUPS.

(I.) OLD TESTAMENT.

- (a) The Hebrew Scriptures, with special reference to selected Books; also selected Books from the Septuagint version.
- (b) The History and development of the Kingdom of God during the Old Testament period, with special regard to its relation to the Christian Ministry and Sacraments, and also to the History and development of Messianic prophecy.

(II.) NEW TESTAMENT.

- (a) The New Testament in Greek, with special reference to selected Books.
- (b) The History and Constitution of the Christian Church during the Apostolic period.
- (c) The History of the Canon of the New Testament and of its text, its Inspiration and Contents.

(III.) PATRISTICS AND ECCLESIASTICAL HISTORY.

- (a) The History and Constitution of the Christian Church during the Apostolic period, and to the death of Leo the Great, with selected Christian writings of this period.
- (b) The History of the English Church, special regard being had to the Reformation period, and to the history and doctrinal position of religious bodies which have separated from her.

(IV.) LITURGIES AND DOGMATIC THEOLOGY.

- (a) The Ancient Liturgies and their relation to the various Eucharistic Offices of the Anglican Church.
- (b) The Creeds and Illustrative Documents.
- (c) The History of some selected Doctrine.

(V.) APOLOGETICS.

- (a) Positive grounds of faith, embracing the several lines of thought by which the mind is led :
 - (1) To the conviction of the existence of God,
 - (2) To the conviction of the truth of Christianity ;
 and including selected works on each of these subjects.

- (b) Selected ancient Christian Apologies,
- (c) Relation of Christianity to various Philosophical and Ethical systems, including selected works.

B.—DOCTOR OF DIVINITY.

1. The Candidates for this degree must be Bachelors of Divinity of not less than five years' standing.

II.—EXAMINATION FOR DEGREE OF D.D.

1. The Candidate may select for examination *one* of the five following groups of subjects, but the examination in such group may, at the option of the Candidates, be taken in two divisions, such divisions being appointed by the Board of Examiners; in which case the examination in the second division cannot be taken until the Candidate is of sufficient standing for the degree.

2. He shall also be required to write a Thesis on the corresponding subject specified below. Candidates who select group III., IV. or V., shall also, in addition to the Thesis prescribed for such group, be required to write a Monograph or Thesis upon some subject connected with the Old and New Testament.

(3) GROUP 3.

(I.) OLD TESTAMENT.

- (a) The Old Testament in Hebrew and Chaldee, grammatically, critically, and exegetically considered.
- (b) For Thesis: Some selected subject connected with the relation of the Old Testament Scriptures to contemporary Ethnic faiths, or with the authenticity, doctrinal position, or other kindred question of selected portions of the Old Testament.

(II.) NEW TESTAMENT.

- (a) The New Testament in Greek, grammatically, critically, and exegetically considered.
- (b) Patristic and other Schools of Interpretation, with select commentaries.
- (c) For Thesis: The authenticity, doctrinal position, or other kindred questions of selected portions of the New Testament.

(III.) PATRISTICS AND ECCLESIASTICAL HISTORY.

- (a) Selected Latin and Greek Ecclesiastical writings.
- (b) Selected Historical periods, from Ancient, Mediæval, and Post-Reformation Ecclesiastical History, with selected writings of the Period.
- (c) For Thesis: Some selected Historical Subject.

(IV.) LITURGIES AND DOGMATIC THEOLOGY.

- (a) The book of Common Prayer in relation to its original sources.
- (b) The History of Doctrine in the 16th century, with special reference to the Doctrinal position of the English Church.
- (c) For Thesis : Some selected Doctrinal Subject.

(V.) APOLOGETICS.

- (a) The bearing upon the Christian Revelation of recent investigation in the various Mental and Physical Sciences and in History, including selected works on these subjects.
- (b) The relation of Christianity to the various non-Christian faiths, including selected works.
- (c) For Thesis : Some selected subject from (b).

4. In order to pass the several examinations for the degrees of B.D. and D.D., Candidates must obtain an average of 50 per cent. of the aggregate marks of the examination, and not less than 33 per cent. of the marks assigned to each paper.

5. Candidates for the degree of B.D. or D.D. must, before their admission to such degree, preach a sermon before one of the four Universities, or before the Bishop who is Chairman of the Board of Examiners, or a representative duly appointed by him from among the authorities of the University or College to which the Candidate belongs.

III.—DUTIES OF EXAMINERS.

1. The selected works under the Schedules shall be chosen for a period of six years by the Board of Examiners, and it shall be the duty of the proper officer appointed by the said Board to transmit a list of such selected works to each of the Universities and Theological Colleges above named. Provided that in the event of the governing body of any such University or College, within three months from such transmission, giving formal notice to the Board of Examiners of their objection to any particular Text-Book, it shall be the duty of the Examiners to withdraw such Text-Book, and if any other be substituted therefor, to transmit the name of such work to each of the Universities and Colleges as before, for their approbation or otherwise.

2. In case the Board of Examiners find themselves unable to agree upon or appoint a Text-Book in any department, they shall appoint two Text-Books as alternative subjects of examination, not excluding works previously withdrawn as

sole Text-Books, and shall announce the same to the Universities and Colleges.

3. Alterations made in the selected works shall not come into force until the Annual Examinations next but one after the date of their announcement by the Board of Examiners. Text-Books shall in all cases remain in force until the period above mentioned shall have elapsed from the date of the announcement of the new Text-Books by which they are severally replaced.

4. In subjects embraced in the above Schedules, on which selected works are not appointed, a list of books recommended by the Board of Examiners for study shall be announced.

5. The Examination for the degrees of Bachelor and Doctor of Divinity shall be conducted under the direct supervision and charge of at least one member of the Board of Examiners, and each University and Theological College aforesaid shall be a centre for holding such Examinations, which shall be held simultaneously in all the centres, by means of written papers only; ["the time of holding such examinations to be determined by the Board." To be confirmed.]

6. It shall be the duty of the Bishop of the Diocese in which any such centre exists to appoint one or more persons for such centre, to assist the Examiner in charge in distributing papers and maintaining order during the Examination. One such assistant shall be present throughout the whole time of such Examination.

7. The head of any College forming such centre as aforesaid, or a deputy appointed by him, shall have the right of being present during such Examination, but shall take no part therein unless he be a member of the Examining Board, or have been appointed an Assistant Examiner.

8. The Examination Papers shall be published annually, and twenty copies sent to each University and Theological College in the Ecclesiastical Province.

IV.—QUALIFICATIONS OF CANDIDATES.

1. Candidates for the degree of B.D. must be graduates in Arts of at least three years' standing of some duly empowered University in the British Dominions; provided that in the case of clergymen in Priest's orders of more than six years' standing, who produce a written nomination for that purpose passed at a duly called general meeting of the Gov-

erning Body of any one of the six institutions, and who shall have passed the Matriculation Examination in Arts in some duly empowered University in the British Dominions, this requirement may be dispensed with.

2. Nevertheless, after December 31st, 1899, all Candidates for the degree of B.D. must be Graduates in Arts of at least three years' standing.

3. Notice shall be given to the Board by any Candidate at least three months before any examination, of his intention to present himself for such examination.

4. The Candidates for the Degrees of Bachelor and Doctor of Divinity passed by the Board of Examiners, in accordance with the standard authorized and agreed upon, and such Candidates only shall have the right of proceeding to their degrees, on payment of the fees required.

5. It shall be the duty of the proper officer appointed for that purpose by the Board of Examiners, to transmit to the Metropolitan, and to the Registrar of each University and College, the names and marks of the successful Candidates immediately after each examination.

6. So soon as the necessary legislation shall have been obtained, the Metropolitan of Canada shall be a Corporation sole, for the purpose of granting to Candidates, approved by the Board of Examiners appointed under this Canon, Degrees in Divinity in this Ecclesiastical Province.

7. It shall be lawful for the Metropolitan, in the public conferring of these Degrees, to appoint a representative, who shall in the case of a Candidate from any University or Theological College be the head of that University or College; and every Candidate for the Degrees of B.D. and D.D., passed by the Board of Examiners in accordance with the standard authorized and agreed upon, shall have the right of proceeding to his degree, either under the existing University powers at his University, or under the powers thus conferred upon the Metropolitan at the University or College to which such Candidate belongs.

8. The Diplomas for Degrees in Divinity issued by the Universities shall have inscribed upon them the following statement from the Metropolitan: "The holder of this Diploma passed the examination for the Degree of before the Board of Examiners recognized by the Provincial Synod of the Church of England in the Ecclesiastical Province of Canada."

Signed,

Metropolitan.

These fees shall be applied towards defraying the expenses incurred by the Board in carrying out the provisions of this Canon. Should the amount received for fees prove insufficient, the deficit shall be met by the assessment on the Universities and Colleges in proportion of the number of their Candidates.

2. Candidates who have passed the Board of Examiners before receiving their Degrees from the Metropolitan or his representative shall, in addition, pay to the Bursar of their University or College:—

For the Degree of B.D. \$24

For the Degree of D.D. 40

the four Universities severally undertaking to charge the same fees to all Candidates proceeding to their Degrees in those Universities.

VI.—VOLUNTARY PRELIMINARY EXAMINATION.

I. There shall be a Voluntary Preliminary Examination for Holy Orders, to be conducted by the Provincial Board of Examiners, upon the following subjects:—

1. A General Paper on the contents of the Old and New Testaments.

2. Selected Portions of the Old Testament.

3. A voluntary paper on Elementary Hebrew, based on selected passages.

4. Selected Portions from the New Testament in Greek.

5. A treatise on the Canon of the New Testament.

6. The outlines of the History:

(a) Of the Christian Church to A.D. 451.

(b) Of the Church of England.

(c) Of the Reformation period.

7. One selected Greek and one selected Latin ecclesiastical writing.

8. A treatise on the Creed.

9. A treatise on the Articles.

10. A treatise or treatises on the Prayer Book.

11. A treatise or treatises on Apologetics, including Butler's Analogy.

II. Candidates who obtain at least 33 per cent. of the aggregate marks in this Examination shall be held to have passed the Examination, and such candidates shall be entitled to receive from the Board of Examiners a certificate of having passed the subjects of the Examinations.

III. Such certificate shall authorize the holder after ordination to wear a Black Stuff hood with a border of crimson stuff two inches wide, on payment of a fee of \$10.

IV. Candidates for the Degree of B.D., who produce a certificate from the Board of Examiners of having obtained at least 50 per cent. of the marks in the Voluntary Preliminary Examination for candidates for Holy Orders conducted by the Board (Paper No. 3 not being compulsory), shall be exempted from the first Examination for the Degree of B.D.

V. Form of Certificate:—

Provincial Synod of Canada.

Voluntary Preliminary Examination for Holy Orders.

I hereby certify that _____ has passed the Voluntary Preliminary Examination for Holy Orders established by the Provincial Synod of Canada, and that he has obtained _____ per cent. of the marks in the examination held in
18

Signed,

Chairman of the Board.

I further certify that the Rev. _____ is entitled to wear the Hood specified in the Canon establishing a Voluntary Preliminary Examination for Holy Orders.

Signed,

Chairman of the Board.

CANON XXII.

ON THE STATISTICS OF THE CHURCH.

Adopted 14th Session, 1889.
Re-enacted 15th Session, 1892.

It shall be the duty of the Bishop of each Diocese, previously to the meeting of each triennial Provincial Synod, to fill up the following form and present the same to both Houses for the information of the Church.

The year shall be either the calendar year or the year of the Synod of the Diocese, as may be most convenient.

	1889-90.	1890-91.	1891-92.	Total.
1. Deacons Ordained.....
" Received.....
" Transferred.....
" Deceased.....
" Suspended or Deposed.....
2. Priests Ordained.....
" Received.....
" Transferred.....
" Deceased.....
" Suspended or Deposed.....
3. Whole number of Clergy including Bishop.....
4. (1) New Churches.....
(2) Churches Consecrated.....
(3) Cemeteries Consecrated.....
5. Baptisms, Children.....
" Adults.....
" Total.....
6. Confirmed.....
7. Communicants.....
8. Number of Families.....
" Souls.....
9. Marriages.....
10. Burials.....
11. Sunday Schools.....
" Officers and Teachers.....
" Pupils.....
12. Contributions.....
Total for Parochial objects.....
" Diocesan objects.....
" Beyond the Diocese.....
Aggregate.....
13. Contributions for Diocesan Missions..
" for Home Missions.....
" for Foreign Missions.....

CANON XXIII.

ON THE LECTIONARY.

Adopted as a Resolution 5th Session, 1871.

Adopted as a Canon 16th Session, 1895.

That the Lectionary recently adopted by the Convocation of Canterbury, enacted by the Imperial Parliament, and which has received the Royal assent, be accepted as the Lectionary of this Province, and come into use January 1st, 1872, after which date the old Lectionary shall not be used in any Church or Chapel in this Province.

PRAYERS.

(Authorized for use in the Ecclesiastical Province of
"Canada.")

A PRAYER

*Appointed by the House of Bishops, to be used in all Churches
in the several Dioceses of this Province, on two or more Sun-
days previous to the Meeting of the PROVINCIAL SYNOD, and
also during the Session.*

Almighty and Everlasting God, who, by Thy Holy Spirit, didst preside in the Councils of the blessed Apostles, and hast promised, through Thy Son Jesus Christ, to be with Thy Church to the end of the world: we beseech Thee to be present with the Synod of this Province, (*now*) (*about to be*) assembled in Thy Name. Save (*them*) (*us*) from all ignorance, error, pride, and prejudice; and of Thy great mercy, vouchsafe so to direct, govern, and sanctify (*them*) (*us*) in (*their*) (*our*) important work, by Thy Holy Spirit, that, through Thy blessing on (*their*) (*our*) deliberations, the Gospel of Christ may be faithfully preached and obeyed, and the order and discipline of Thy Church maintained amongst us, to the overthrow of Satan's power, and the final establishment of Thy heavenly kingdom; through the merits and mediation of Jesus Christ, our Saviour. *Amen.*

A PRAYER

*That may be used in the Churches of this Province during the time
of the Preparation of Candidates for Confirmation.*

(Authorized—16th Session 1895.)

(To be used in turn, or as the Clergy may prefer.)

Almighty and everliving God, who makest us both to will and to do those things that be good and acceptable unto Thy

Divine Majesty ; we make our humble supplication for Thy Servants of this Parish, who are now preparing to be confirmed. Let Thy Fatherly Hand, we beseech Thee, ever be over them ; let Thy Holy Spirit ever be with them ; and so lead them in the knowledge and obedience of Thy Word, that in the end they may obtain everlasting life ; through our Lord Jesus Christ, who with Thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

Almighty God, our heavenly Father, we make our humble supplication unto Thee in behalf of those Thy children (*or servants*) who are now preparing for Confirmation. Grant unto them seriousness of disposition, attention of mind and quickness of understanding, that they may hear and receive the doctrines which they are taught, and may know the certainty of those things in which they are instructed. Bestow upon them a spirit of devout expectation, that they may earnestly desire the sevenfold gifts of the Holy Ghost ; and give unto them such a sense of the glory of serving Thee, that they may, with sincerity, ratify and confirm the promises and vows made in their name at their Baptism. These and all other mercies we humbly beg in the Name and through the mediation of Jesus Christ our only Lord and Saviour. *Amen.*

PRAYERS

*That may be used in the Churches of this Province for those on the
(or at) sea.*

(Authorized 16th Session, 1895).

I.

FOR SEAMEN.

Almighty God, with whom is no variableness, neither shadow of turning, whose way is in the sea and whose path is in the great waters, look down with the eye of mercy and compassion on us Thy servants, and all who are toiling on the sea, or who sail in ships ; let not compass err nor rudder fail,

but be a sure guide upon the trackless deep, and in Thine own good time bring us in safety to the haven where we would be, to praise Thee for thy goodness, though Jesus Christ our Lord. *Amen.*

II.

FOR PERSONS GOING TO SEA.

O Eternal God, who alone spreadest out the Heavens and rulest the raging of the sea ; we commend to Thy almighty protection Thy servants for whose preservation on the great deep our prayers are desired. Guard them, we beseech Thee, from the dangers of the sea, from sickness, from violence of enemies, and from every evil to which they may be exposed ; conduct them in safety to the haven where they would be with a grateful sense of Thy mercies, through Jesus Christ our Lord. *Amen.*

III.

FOR A SAFE RETURN FROM SEA.

Most gracious God, whose mercy is over all Thy works, we praise Thy Holy Name that Thou hast been pleased to conduct in safety, through the perils of the great deep, these Thy servants who now desire to return their thanks unto Thee in Thy Holy Church ; may they be duly sensible of Thy merciful Providence towards them, and ever express their thankfulness by a holy trust in Thee, and obedience to Thy laws, through Jesus Christ our Lord. *Amen.*

FORMS OF SERVICE.

(Authorized for use in the Ecclesiastical Province of Canada.)

FORMS OF CONSECRATION OF A CHURCH OR CHAPEL.

(Authorized 14th Session, 1889.)

The Bishop shall be received at the door of the Church by the Clergy (wearing surplices), the Churchwardens, and others. A petition in the form following, or to like effect, signed by the Incumbent, Churchwardens, and others, shall be read and presented to the Bishop :—

To the Right Reverend _____ Bishop of _____
 We, the Incumbent, Churchwardens, and other inhabitants of _____ having acquired the land (*describe it*), more particularly described in a deed between _____ and _____ (*or by will or otherwise, as the case may be*), duly registered according to law (*where registration is possible*) on the _____ day of _____ in the year of _____ on which there is a Church, which we certify to be free from any legal incumbrance, do humbly pray your Lordship to separate the same from all profane and common uses, and to consecrate the said Church and set it apart forever for the worship of God, according to the Rites and Discipline of the Church of England in Canada.

CONSECRATION OF A CHURCH OR CHAPEL.

The Bishop, accepting the Petition, shall answer and consent, saying :

Brethren,—If this be your desire, and the desire of the Parishioners, we will now proceed to the Act of Consecration.

Prevent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help ; that in all our works begun, continued and ended in thee, we may glorify thy Holy Name ; and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

Then the Bishop and Clergy, preceded by the Churchwardens entering the Church or Chapel by the principal entrance, and proceeding up the midst thereof towards the Chancel, shall say or sing the 24th Psalm.

The Earth is the Lord's and all that therein is : the compass of the world, and they that dwell therein.

For he hath founded it upon the seas, and prepared it upon the floods.

Who shall ascend into the hill of the Lord : or who shall rise up in his Holy place ?

Even he that hath clean hands and a pure heart : and hath not lift up his mind unto vanity, nor sworn to deceive his neighbour.

He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

This is the generation of them that seek Him : even of them that seek thy face, O Jacob.

Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors : and the King of Glory shall come in.

Who is the King of Glory ? It is the Lord, strong and mighty, even the Lord mighty in battle.

Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors : and the King of Glory shall come in.

Who is the King of Glory ? Even the Lord of Hosts, he is the King of Glory.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

When the Bishop is seated, he shall have the instrument or instruments of donation and endowment presented to him by the Founder ; or some proper substitute, which he shall lay on the Holy Table, and then standing at the north side thereof and turning to the Congregation, he shall say to them as follows, or otherwise at his discretion :*

Dearly beloved in the Lord, Forasmuch as devout and holy men, as well under the Law as under the Gospel, moved either by the secret inspiration of the blessed Spirit, or by express command of God, or by their own reason and sense of order and decency, have erected houses for the

* If it be a Church or Chapel rebuilt, or if there be no new donation or endowment, this is to be omitted.

public worship of God, and have separated them from all profane and common uses, in order to fill men's minds with greater reverence for his glorious Majesty, and affect their hearts with more devotion and humility in his service; which pious works our heavenly Father hath vouchsafed to approve and accept: Let us not doubt but that he will also graciously approve this our godly purpose of setting apart this place in solemn manner to religious worship, and let us faithfully and devoutly beg his blessing on this our undertaking, and say:

[*Then, all kneeling down, the Bishop shall say the Prayer following.:*]

O Eternal God, mighty in power, of majesty incomprehensible, whom the heaven of heavens cannot contain, much less the walls of temples made with hands, and who yet hast been graciously pleased to promise thy especial presence in whatsoever place even two or three of thy faithful servants shall assemble in thy Name to offer up their supplications and their praises to thee; Vouchsafe, O Lord, to be present with us, who are now gathered together to consecrate this place, with all humility and readiness of heart, to the honour of thy great Name, separating it henceforth from all unhallowed, ordinary, and common uses, and dedicating it entirely to thy service, for reading therein thy most Holy Word, for celebrating thy Holy Sacraments, for offering to thy glorious Majesty the sacrifice of prayer and thanksgiving, for blessing thy people in thy Name, and for all other Holy Ordinances; accept, O Lord, this service at our hands, and bless it with such success as may most tend to thy glory and the salvation of thy people, through Jesus Christ, our blessed Lord and Saviour. *Amen.*

After this the Bishop shall say:

Regard, O Lord, the supplications of thy servants, and grant that whosoever shall be dedicated to thee in this house by Baptism may be sanctified by the Holy Ghost, delivered from thy wrath and eternal death, and being made a lively member of Christ's Church, may ever remain in the number of thy faithful and elect children. *Amen.*

Grant, O Lord, that they who in this place shall in their own persons renew the promises and vows made by their

sureties for them at their Baptism, and thereupon shall be confirmed by the Bishop, may continue Thine forever ; and being preserved in the unity of thy Church, may daily increase in thy Holy Spirit more and more, until they come to thine everlasting kingdom. *Amen.*

Grant, O Lord, that whosoever shall receive in this place the blessed Sacrament of the Body and Blood of Christ thy Son, may come to that Holy Ordinance with a true, penitent heart, lively faith, and perfect charity ; and being filled with thy grace and heavenly benediction, may to their great and endless comfort obtain remission of their sins, and all other benefits of his passion. *Amen.*

Grant, O Lord, that whosoever shall be joined together in this place in the holy estate of Matrimony may faithfully perform and keep the vow and covenant betwixt them made, and may remain in perfect love together until their lives' end. *Amen.*

Grant, O Lord, that all such as have, through thy mercy, been preserved in the great danger of Child-birth, and shall come to this place, according to their bounden duty to give thee thanks for the same, may through thy help both faithfully live and walk according to thy will in this life present, and also be partakers of everlasting glory in the life to come. *Amen.*

O merciful God, who givest light in darkness, comfort to the mourners, and to the weary, rest ; Grant to all thy bereaved children who shall enter into this house, to be filled with the consolations of thy Holy Spirit ; that when the diseases of their souls are healed, and all sorrow ended, they may be refreshed with the joys of an eternal resurrection, through Jesus Christ our Lord. *Amen.*

Grant, O Lord, that whosoever shall confess their sins, and offer up their prayers unto thy divine Majesty in this place, may be delivered from all worldly and wandering thoughts, and be brought unto thee with such steadfastness of faith, and with such seriousness, sincerity and devout affection of mind, that they may be graciously accepted in thy sight. O Lord, pardon their sins, compassionate their infirmities, enlighten and sanctify them by thy Holy Spirit, and enable them so to serve and worship thee here below,

that finally they may be received into Thy presence, to praise and glorify thee for evermore. *Amen.*

Grant, O Lord, that by thy Holy Word which shall be read and preached in this place, the hearers thereof may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfill the same. All these our prayers and supplications we offer in the name and through the mediation of Jesus Christ our Lord. *Amen.*

Now, unto the King eternal, immortal, invisible, the only wise God, the Father, the Son, and the Holy Ghost, be all glory for ever and ever. *Amen.*

Then the Bishop sitting in his Chair, one of the Clergy or other person appointed by him shall read publicly the Sentence of Consecration according to the form in Schedule A, which the Bishop shall then sign, and order to be recorded in the Registry of the Diocese.

The Service for the Day shall then be said, unless otherwise ordered by the Bishop.

Proper Psalms : 84, 122, 132.

Proper Lessons :

The First.—1st Kings, ch. viii., v. 1 to 31, or 1st Chron., ch. xxix., v. 1 to 26, or Zechariah, ch. viii., v. 9.

The Second.—Heb., ch. x., v. 19 to 26.

Instead of the Collect for the Day, the Bishop shall say the following Prayer :

O most blessed Saviour, who by thy gracious presence at the Feast of Dedication didst approve and honor these and such like religious services, be pleased so to possess our souls by thy grace, that we may be living temples, holy and acceptable unto thee : and being cleansed from all carnal and corrupt affections, may be devoutly given to serve thee in good works, who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. *Amen.*

After the General Thanksgiving the Bishop shall say the following prayer :

Blessed be thy Name, O Lord, that it hath pleased thee to put into the heart of thy *Servants* to erect this house to thy honor and worship. Bless, O Lord, *them, their families,* and *their* substance, and accept the work of *their* hands ; remember *them* concerning this ; wipe not out this kindness that *they have* shewed for the House of God, and the offices there-

of; and grant that all who shall enjoy the benefit of this pious work may shew forth their thankfulness by making a right use of the same to the glory of thy blessed Name, through Jesus Christ our Lord. *Amen.*

Prayer ended, a Hymn may be sung. Unless the Consecration shall take place in the afternoon, the Communion Office shall form part of the Office of Consecration.

In that Office, instead of the Collect for the Day, the following shall be said:

O Most Glorious Lord God, we acknowledge that we are not worthy to offer unto thee anything belonging to us: yet we beseech thee of thy great goodness graciously to accept the dedication of this place to thy service, and to prosper this our undertaking. Receive the prayers and intercessions of all thy servants who, either now, or hereafter, entering into this thine house, shall call upon thee; and by thy grace prepare our hearts to serve thee with reverence and godly fear. Fill us, we beseech thee, with a deep sense of our unworthiness; that so approaching thy sanctuary with lowliness and devotion, and coming before thee with pure hearts, with bodies undefiled and minds sanctified, we may always render a service acceptable to thee, through Jesus Christ our Lord. *Amen.*

THE EPISTLE.—Ephesians, ch. ii., v. 13.

But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that He might reconcile both unto God in one body by the Cross, having slain the enmity thereby; and came and preached peace to you which were afar off, and to them that were nigh. For through Him we both have access by one Spirit unto the Father. Now therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple

in the Lord : in whom ye also are builded together for an habitation of God through the Spirit.

THE GOSPEL.—St. John, ch. ii., v. 13.

And the Jews' passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting. And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep and the oxen ; and poured out the changers' money, and overthrew the tables ; and said unto them that sold doves : " Take these things hence ; make not my Father's house an house of merchandise." And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

The Sermon.

The Sermon being ended, and the Offertory Sentences read, and the Alms reverently presented by the Bishop ;

The Bishop shall then place on the Holy Table as much bread and wine as he shall think sufficient, after which he shall say the Prayer " For the whole state of Christ's Church militant here on earth," the Prayer following, and the rest of the Office for the Holy Communion.

O God the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace ; give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from Godly union and concord ; that as there is but one Body, and one Spirit, and one Hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart and of one soul, united in one holy bond of Truth and Peace, of Faith and Charity, and may with one mind and mouth glorify thee ; through Jesus Christ our Lord.
Amen.

SCHEDULE A.

In the Name of God. *Amen.*

WHEREAS a Church has been erected at within our Diocese and jurisdiction, upon a piece of land (*description of the land and title to be here inserted*) ; and whereas the said building is now completed and furnished with all

things requisite for the due performance of public worship, and is free from all legal liability for debt, and is now ready for consecration ; and whereas a Petition has been presented to us by the Incumbent, the Wardens and others (*to be here described as the case may be*) praying that we would be pleased to consecrate the said building ;

Now, therefore, we _____ by Divine permission Bishop of _____, do, by virtue of the authority Ordinary and Episcopal to us committed, consecrate the said building, and do set it apart from all profane and common uses, and do dedicate the same to Almighty God for the ministration of His Holy Word and Sacraments, and for public worship according to the Rites and Ceremonies of the Church of England, and no other ; by the name of

And we do pronounce, decree and declare that the said Church shall remain so consecrated, set apart, and dedicated for ever by this our definitive Sentence and final Decree, which we read and promulge by these presents.

WITNESS our hand and seal, this _____ day of _____ in the year of our Lord _____, and of our Consecration the _____

ORDER FOR THE CONSECRATION OF CHURCH-YARDS OR CEMETERIES.

I.—CONSECRATION OF A CHURCH-YARD, TOGETHER WITH A CHURCH.

Before or after Service in the Church, the Bishop, Clergy, and the people shall walk round the portion of ground which is to be consecrated ; and the Bishop standing in some convenient place shall say the following Prayer :

O God, who hast taught us in thy holy Word that there is a difference between the spirit of a beast, that goeth downward to the earth, and the spirit of a man, which ascendeth up to God who gave it : And likewise by the example of thy holy servants in all ages, hast taught us to assign peculiar places, where the bodies of thy saints may rest in peace, and be preserved from all indignities, whilst their souls are kept

in the hands of their faithful Redeemer ; Accept, we beseech thee, this charitable work of ours in separating this portion of ground to that good purpose ; and give us grace, that by the frequent instances of mortality which we behold, we may seriously consider how frail and uncertain our own condition is, and may so number our days as to apply our hearts unto wisdom ; That in the midst of life, thinking upon death, and daily preparing ourselves for the judgment that is to follow, we may have our part in the resurrection to eternal life, with Him who died for our sins and rose again for our justification, and now liveth and reigneth with Thee and the Holy Ghost, one God, world without end. *Amen*

O Lord Jesu Christ, who by thy death hast overcome death, and by thy rising to life again hast restored to us everlasting life ; grant to all thy servants, who shall here be buried, that their bodies may rest in peace, and that through the grave and gate of death, they may pass to a joyful resurrection, through thy merits who livest with the Father and the Holy Ghost one God, world without end. *Amen.*

A Hymn may be here sung, and an Address given.

THE BENEDICTION.

2.—CONSECRATION OF A CHURCH-YARD OR CEMETERY— SINGLY.

At the entrance of the Ground or Churchyard to be consecrated, which shall be sufficiently enclosed, a Petition for its consecration shall be presented to the Bishop (as before presented in the office for the consecration of Churches).

After assenting to its prayer, the Bishop shall say the following Collect :

Prevent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help ; that in all our works begun, continued, and ended in Thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

Then the Bishop, Clergy and Laity, in due order, shall walk round the portion of ground which is to be Consecrated, saying or

singing Psalms xxiii, xxxix, xc, ciii, or any of them. Returning to the Church Forch or other convenient spot, the Bishop shall say :

The glorious majesty of the Lord our God be upon us ; prosper Thou the work of our hands upon us. O prosper Thou our handiwork.

Then shall the Bishop, or some Clergyman appointed by him, read one of the lessons following :

Genesis, ch. xxiii, or St. John, ch. v., 21 to 30, or 1st Thesalonians, ch. iv., 13 to end.

Then some Clergyman, or other person appointed by the Bishop, shall read the sentence of Consecration according to the form in Schedule B, which he shall sign and order to be recorded in the Registry of the Diocese.

Then the Bishop shall say the Prayers before directed to be used in a Church yard consecrated together with a Church, and also the Collect for All Saints' Day.

O Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord ; Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for them that unfeignedly love thee ; through Jesus Christ our Lord. *Amen.*

After which a Hymn may be sung, and an Address given.

THE BENEDICTION.

SCHEDULE B.

In the Name of God. *Amen.*

WHEREAS a piece of land situate at within our Diocese and jurisdiction, described as follows (*description of the land and of the title by which it is held to be here entered*) has been appropriated for the burial of the dead, and whereas the said piece of land is sufficiently enclosed and is now ready for consecration ; and whereas a Petition has been presented to us (*as in Schedule A*).

Now, therefore, we (*as in Schedule A down to the words "common uses"*)—and do dedicate the same to Almighty God

for the burial of the dead, according to the Rites and Ceremonies of the Church of England, that the bodies of the faithful may therein rest in peace and hope of the resurrection to eternal life, through Jesus Christ our Lord.

And we do pronounce, &c. (*as in Schedule A*).

OFFICE FOR LAYING THE FOUNDATION STONE
OF A CHURCH OR CHAPEL.

All things being ready, the Priest, or Bishop (if present), shall say :

In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Except the Lord build the house, their labour is but lost that build it.

Priest. Our help is in the name of the Lord.

Answer. Who hath made heaven and earth.

Priest. O Lord, hear our prayer.

Answer. And let our cry come unto thee.

Priest. Blessed be the Name of the Lord.

Answer. From this time forth for evermore.

All. The glorious majesty of the Lord our God be upon up, prosper thou the work of our hands upon us. O prosper thou our handiwork.

Our Father, &c.

Bishop, or Priest.

Almighty and everlasting God, who didst lay in Zion a precious Corner-Stone, not made with hands, bless this stone, for the foundation of this house to be erected to the Glory of thy Holy Name, and grant that they, who shall faithfully offer to Thee of their substance for the furtherance of this pious work, may be preserved in body and soul ; through Jesus Christ our Lord. *Amen.*

Then the person who lays the Stone shall say :

In the Faith of Jesus Christ, we lay this foundation stone, in the Name of God the Father, God the Son, and God the Holy Ghost. *Amen.*

Bishop, or Priest.

Here let true faith, the fear of God, and brotherly love ever remain ; this place is dedicated to prayer, and to the

praise of our most holy Saviour Jesus Christ, who ever liveth and reigneth with the Father and the Holy Ghost, one God, world without end. *Amen.*

Here a Hymn may be sung.

Let us pray.

O God, without whom nothing is strong, nothing is holy, sanctify and build up these walls to thy honour and glory. Let the light of thy holy presence ever shine upon them. And may thy Holy Church, built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone, fitly framed together, and compacted by that which every joint supplieth, grow unto an Holy Temple in the Lord. *Amen.*

O Lord, who wisely orderest all things, both in heaven and earth ; to thy merciful protection we commend the workmen employed in this building. Let thy fatherly hand ever be over them ; keep them from all evil, accident, hurt or hindrance, and from all unfaithful, profane or unholy words or deeds ; that the work now begun may, by thy blessing on their labour, be brought to a happy end ; through Jesus Christ our Lord. *Amen.*

Prevent us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help ; that in all our works begun, continued, and ended in thee, we may glorify thy Holy Name, and finally by thy mercy obtain everlasting life ; through Jesus Christ our Lord. *Amen.*

Address.

Hymn.

THE BENEDICTION

FORM OF SERVICE WHICH MAY BE USED AT THE INDUCTION OF MINISTERS TO THEIR CURES.

The congregation being assembled in the Church, the Bishop or some Priest authorized by him shall say :

“Brethren, we are here assembled together to induct the Reverend [A. B.] as Rector (or Incumbent) of this Parish

(or Mission); he having been already instituted by the Bishop to the Cure of souls."

The Minister to be inducted shall here read aloud the Declaration of Assent enjoined by Canon II of this Province, signed by himself.

The Mandate of Induction shall then be read, and one of the persons to whom it has been addressed shall say :

"In the name and on the behalf of this Parish, and in obedience to the Mandate of the Lord Bishop of this Diocese, we do now induct you into the real, actual and corporal possession of the Incumbency of the said Parish, and of all the rights, privileges and emoluments thereto pertaining.

"And in token thereof, we give into your hands the keys of this Church."

(N.B. The above is intended to apply to Rectories : but in the case of Missions or Parishes not legally constituted, it shall suffice to produce Letters of Institution or a Licence from the Bishop, which shall be read.)

(One of the Church-Wardens shall then present the keys to the Minister.)

Minister.—I receive these keys of this House of God at your hands, as the pledges of my Induction and of your reception of me as your appointed Minister. And I on my part do promise by God's help to be a faithful shepherd over you ; in the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

The Bishop, or the Priest acting on his behalf, shall then present to the person inducted, the Bible and Book of Common Prayer, saying :

Receive these books, and let them be the rule of thy conduct in dispensing God's Holy Word, in leading the devotions of the people, in administering the Sacraments of Christ, and in exercising the discipline of the Church: And be thou in all things a pattern to the flock committed to thy care.

The Service for the day shall then be said, with the Proper Psalms, &c., hereinafter appointed:—

PROPER PSALMS :—122, 132, 133.

1ST LESSON :—Ezekiel, ch. xxxiii, to end of v. 9.

2ND LESSON :—St. Luke, ch. x. to end of v. 16.

COLLECT FOR THE DAY:—O Eternal God, the giver of all good gifts, who of thy Divine Providence hast appointed divers Orders in thy Church, give thy grace, we beseech thee, to this thy servant to whom the charge of this Parish (or Mission) is committed, and so replenish him with the truth of thy doctrine, and endue him with innocency of life, that he may faithfully serve before thee to the glory of thy great name and the benefit of thy Holy Church, through Jesus Christ our Lord. *Amen.*

O Holy Jesus, who hast purchased to thyself an universal Church, and hast promised to be with thy Ministers to the end of the world, be graciously pleased to bless the ministry of thy servant who is now appointed to offer the sacrifices of prayer and praise to thee, and to administer thy Holy Sacraments in this thy House. Grant that he may be clothed with righteousness, and that thy word, spoken by his mouth, may have such success that it may never be spoken in vain; and may the words of his mouth and the meditations of his heart be always acceptable in thy sight, O Lord, our strength and our Redeemer. *Amen.*

O God, the Holy Ghost, Sanctifier of the Faithful, visit, we pray thee, this Congregation with thy love and favour. Enlighten their minds more and more with the light of the everlasting Gospel. Graft in their hearts the love of thy name; increase in them true religion; nourish them with all goodness; and of thy great mercy keep them in the same, O blessed Spirit, whom with the Father and the Son together, we worship and glorify as one God, blessed for evermore. *Amen.*

THE COLLECT in the Communion Service is to be the Collect for St. Simon and St. Jude's Day.

EPISTLE FOR THE DAY:—I Thess., ch. 2, to end of v. 13.

GOSPEL FOR THE DAY:—St. John, ch. x. to v. 19.

A sermon may be preached by the Minister now inducted, or by some other Clergyman.

After the Celebration of the Holy Communion, immediately before the Benediction, the inducted Minister, kneeling at the Lord's Table, shall say:

O most glorious Lord God, I acknowledge that I am unworthy to serve under thy roof; yet be graciously pleased

to accept the dedication of myself to thy service in this Parish (or Mission), and to prosper all my undertakings. Fill me with a holy fear of thy Divine Majesty, and with a deep sense of my own unworthiness; that approaching thy Sanctuary with lowliness and devotion, with clean hands and a pure heart, I may always perform a service acceptable to thee, through Jesus Christ our Lord. *Amen.*

Enable me, O Lord Jesu Christ, both by my life and doctrine, to set forth thy glory, and rightly and duly to administer thy Holy Sacraments. And to all thy people give thy heavenly grace: and especially to those who are here placed under my Ministry, that, with meek heart and due reverence, they may hear and receive thy Holy Word, and that they, and all who profess and call themselves Christians, may hold the faith in unity of spirit, in the bond of peace, and in righteousness of life, and may be numbered with thy Saints in glory everlasting. *Amen.*

The Minister inducted shall, if the Bishop be not present, pronounce the Benediction.

FORM OF SERVICE WHICH MAY BE USED AT THE PUBLIC INSTITUTION, OR COLLATION, OF MINISTERS TO THEIR CURES.

(Authorized 16th Session, 1895.)

At the beginning of the Service a hymn may be sung, after which the Bishop shall say:

Brethren, we are here assembled to witness the solemn Institution (or Collation) of the Rev. A. B. to the cure of souls within this parish, he having been duly, canonically and legally presented to the same, and there being no impediment alleged.

The Bishop shall then sit in his chair at the chancel steps, or other convenient place: and the new Incumbent shall kneel before him, holding up the Instrument of Institution which the Bishop shall read aloud as follows:

By Divine permission Bishop of.....

To our BELOVED in Christ.....

GREETING :

We admit you to the (Rectory) of the Church of.....
in the county ofand diocese of..... And we do duly
and canonically institute you to the said (Rectory) to which
you have been presented.....

(or We do by our undoubted right duly and canonically
collate you to the said incumbency.)

And We do hereby, in pursuance thereof, in due form,
canonically invest you with all and singular the rights, mem-
bers, privileges and appurtenances thereto belonging. You
having first in our presence made and subscribed the Declara-
tions, and taken the Oaths, which are in this case required
to be made and taken by the fourteenth Canon of the Pro-
vincial Synod of Canada.

And We do by these presents commit unto you the cure
and government of the souls of the Parishioners of the said
Parish, and authorize you to preach the Word of God in the
said parish, saving always to ourselves and our successors all
Episcopal rights (and the dignity and honour of our Cathedral
Church).

In testimony whereof we have caused our Episcopal Seal
to be hereunto affixed.

Dated at and the of our Consecration.

*If the minister be duly lic used, then the Licence only shall be read
while the minister stands before the Bishop, which shall be
after this sort :*

By Divine permission Bishop of.....

To our BELOVED in Christ.....

GREETING :—

We do by these presents give and grant to you, in whose
Fidelity, Morals, Learning, Sound Doctrine and Diligence we
do fully confide, our License and Authority to perform the
office of in the within the Diocese
of and our jurisdiction, in reading the Common
Prayers, and performing other Ecclesiastical Duties belonging

to the said office, according to the Form prescribed in the Book of Common Prayer and Administration of the Sacraments, made and published by Authority of Parliament and the Canons and Constitutions in that behalf lawfully established and promulged ; And not otherwise, or in any other manner. (You having first before us [or our Commissary] made and subscribed the Declarations and taken the Oaths, which are in this case required to be made and taken by the fourteenth Canon of the Provincial Synod of Canada.)

In witness whereof, we have caused our Seal, which we use in this case, to be hereunto affixed.

Dated at the day of in the
year of our Lord, one thousand hundred and , and in
the year of our Consecration.

Then shall the Bishop rise and give his blessing to the new Incumbent still kneeling before him, after this sort :—

Almighty God, Who hath moved thee to take upon thee this ministry, and hath called thee to exercise it in His place, grant to thee strength and power to fulfill it to the glory of God and the good of souls, that in so doing thou mayest both save thyself and them that hear thee, through Jesus Christ our Lord. *Amen.*

Then shall the Bishop deliver to the new Incumbent the Bible and Book of Common Prayer, saying :—

Receive these books, and let them be the rule of thy conduct in dispensing God's Holy Word, in leading the devotions of the people, in administering the Sacraments of Christ, and in exercising the discipline of the Church: And be thou in all things a pattern to the flock committed to thy care.

If the minister is to be inducted into the temporalities at the same time, then shall the Bishop direct the Mandate of Induction to be read; and the induction to take place by delivery of keys, as in the Service for Induction of Ministers.

Then shall follow the service for the day, with such proper Psalms, Lessons, and Collects as are appointed in the service for Induction of Ministers.

If the Institution be in the Morning, there shall be a Celebration of the Holy Communion with proper Collect, Epistle, Gospel, and prayers appointed in the Service for the Induction of ministers.

If the Institution be not in the Morning, then shall the new Incumbent say immediately before the Benediction the two prayers appointed to be said in such order in the service for the Induction of ministers.

ACTS OF PARLIAMENT AND LEGISLATURES
RELATING TO THE CHURCH OF ENGLAND
IN CANADA.

19-20 VICT., CHAP. 141. (PROVINCE OF CANADA.)

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

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

2. 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, that nothing in the said constitution or regulations, or any of them, shall be contrary to any law or statute now or hereafter in force in this Province.

22 VICT., CHAP. 149.

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 16th, 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 authorized 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 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.

CAP. CXII. (PROVINCE OF QUEBEC.)

An Act to enable the Metropolitan Bishop of the Church of England, in the Ecclesiastical Province of Canada, to confer certain degrees in Divinity in the Province of Quebec.

(Assented to 2nd April, 1890.)

Whereas the bishops, clergy and laity, members of the Church of England, assembled in Provincial Synod of the Ecclesiastical Province of Canada, have, by their petition, represented:

That the various universities and theological colleges in connection with the Church of England in the different Pro-

vinces of Canada, comprised within the limit of the said Ecclesiastical Province, namely : the University of King's College, in the Province of Nova Scotia; the University of Bishop's College, Lennoxville, in the Province of Quebec; the University of Trinity College, Toronto, in the Province of Ontario; Huron College, London, and the Montreal Diocesan Theological College, in the Province of Quebec; and Wycliff College, Toronto, in the Province of Ontario, have agreed to the establishment of a common board of examiners for Divinity degrees, composed of representatives from each of the said Universities and Colleges, to be appointed in the manner required by their regulations and by-laws, and that the said Provincial Synod has, by canon, established such common board of examiners so agreed upon by the said universities and colleges;

And whereas the said Provincial Synod has prayed for the passing of an Act to confer upon the Metropolitan bishop of the said Ecclesiastical Province power to confer degrees in Divinity by himself or his representative, within the Province of Quebec, and so far as the Legislative jurisdiction of the said Province of Quebec extends, and in addition to the powers already existing under their several charters for conferring such degrees in the several universities upon candidates who have passed the said board of examiners; and whereas it is expedient to grant the prayer of the said petition; Therefore Her Majesty, by and with the advice and consent of the Legislature of Quebec, enacts as follows:

1. The bishop of the Church of England, in the Ecclesiastical Province of Canada, who shall hold, for the time being, the office of Metropolitan of the said Ecclesiastical Province, is hereby created a corporation sole, with the power to confer, within the Province of Quebec, so far as the Legislative jurisdiction of the said Province extends, the degrees of Bachelor of Divinity and Doctor of Divinity, by himself or his representative, upon such candidates only as have received the certificate of the board of examiners, established by the Canon of the Provincial Synod of the Ecclesiastical Province of Canada, for the purpose of holding examinations for such degrees, to the effect that the said candidates have successfully passed the examinations, and performed all the other exercises required for such degrees.

2. Nothing in this Act shall be held to confer upon the Metropolitan the power of conferring degrees, *jure dignitatis* or *pro honoris causa*, or to limit the existing rights of any university or college.

3. This Act shall come into force in the day of its sanction.

(NOTE.—Similar Acts to the foregoing were passed by the Local Legislatures of Ontario, Nova Scotia, New Brunswick, and Prince Edward Island.)

58 VIC., CHAP.

1895. (DOMINION.)

An Act to incorporate the Domestic and Foreign Missionary Society of the Church of England in Canada.

Whereas the Provincial Synod of the Church of England in Canada, representing the dioceses of Nova Scotia, Fredericton, Quebec, Montreal, Ontario, Toronto, Niagara, Huron and Algoma, by Canon number XIX of the Canons of the said Synod, created a Society called the Domestic and Foreign Missionary Society of the Church of England in Canada, consisting of all the members of the said church in the said dioceses, and placed the said Society under the control of a general board of management constituted as provided in the said Canon; and whereas the object of the said Society is the collection and administration of the general missionary funds of the said church in the said dioceses, in connection with missions in the north-western part of Canada and the diocese of Algoma, and missions in foreign lands; and whereas it will assist and promote the work of the said Society if it is incorporated, and the said Society has by its petition asked that it be incorporated and have conferred on it the powers of a corporation, and it is expedient to grant the prayer of the said petition:—Therefore Her Majesty, by and with the advice and consent of the Senate and House of Commons of Canada, enacts as follows:—

1. The Domestic and Foreign Missionary Society of the Church of England in Canada, as at present constituted under Canon number nineteen of the Provincial Synod of the Church of England in Canada, as set out in the schedule to this Act, is hereby constituted a body corporate under the name and style of "The Domestic and Foreign Missionary Society of

the Church of England in Canada," hereinafter called "the Society."

2. The Society shall be governed and controlled and the board of management of the Society shall be constituted as provided by the said Canon number nineteen; and the said Canon shall continue to govern the Society and shall remain in force until repealed, altered or amended by the said Provincial Synod.

3. The said Provincial Synod may at any time repeal, alter or amend the said Canon number nineteen, and may substitute other provisions for the management and control of the Society.

4. The Society may acquire, hold, take and receive gifts, conveyances, devises and bequests of land or of personal property or of any estate or interest therein in any province of Canada, and may use, sell or dispose of the same or any part thereof, and may apply the proceeds of such property for the purposes for which the Society has been organized.

SCHEDULE.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE CHURCH OF ENGLAND IN CANADA.

I. Canon XIX. (Provincial Synod) on the constitution of the Society.

Art. I.—This Society shall be called the Domestic and Foreign Missionary Society of the Church of England in Canada.

Art. II.—This Society shall consist of all persons who are members of this church.

Art. III.—The Society shall be under the control of a general board of missions, consisting of the bishops of this ecclesiastical province, and the clerical and lay delegates for the time being of the Provincial Synod, together with the board of management as herein described.

On the third day of each triennial session of the Provincial Synod, the business of the Synod shall be suspended, to allow the business connected with this Society to be transacted.

Art. IV.—There shall be a board of management which shall consist of all the bishops of this ecclesiastical province, and the secretary and treasurer of the board, members *ex-officio*, together with two clergymen and two laymen from each diocese, to be appointed by the general board on the nomination of each Diocesan Synod, which nomination shall be made by such Synod at the meeting next preceding the triennial session of the Provincial Synod, and this board shall have, as far as possible, the collection and administration of the general missionary funds of the church (subject to the provisions hereinafter set forth), and shall remain in office until their successors are appointed, and shall have power to fill any vacancies that may occur in their number. Eight members shall constitute a quorum. This board of management shall, when the general board is not in session, exercise all the power of the general board, and shall report to the general board of missions on or before the third day of such triennial session of the Provincial Synod. The board shall meet at such times and places as they shall think fit.

Art. V.—The board of management is authorized to appoint such committees as it may deem desirable, and such officers as shall be needful for carrying on its work, and may frame such rules and regulations (not inconsistent with the constitution and canons of the Provincial Synod) as may be necessary for the transaction of its business.

Art. VI.—It is recommended that the funds collected in the several dioceses for mission work under this Canon be sent to the board, and the appropriation therefrom on behalf of domestic missions shall be made in gross, to be distributed by the local authorities of dioceses to which appropriations shall have been made.

Appropriations on behalf of Foreign Missions shall be made to the great missionary societies of the mother church in England, or in such other manner as the board of management may direct, provided that contributions specially appropriated shall be paid in strict accordance with the wishes of the donors. Nothing in this Canon, however, shall be held in any wise to interfere with or affect the several diocesan mission funds, or with any other existing agreements made by any parish for special missionary aid.

Art. VII.—In connection with the board of management there shall be in each diocese of the province a corresponding committee, or board of missions, to be constituted as such diocese may determine, who shall report all statistics and other information relating to the general purposes for which the Society is organized.

The diocesan board of missions, at present constituted, shall be the corresponding committee, or boards, until other committees, or boards, shall have been appointed under the provisions of this Canon.

The first board of management shall be appointed by the Provincial Synod of this session (1883).

37-38 VICT., CHAP. 77. (IMPERIAL).

An Act respecting Colonial and certain other Clergy.

(7th August, 1874.)

Whereas, by divers Acts of Parliament, certain disabilities are imposed on persons ordained by Bishops, not being Bishops of the United Church of England and Ireland.

And whereas, by an Act passed in the thirty-second and thirty-third years of Her present Majesty, chapter forty-two, it is enacted, that the Union created by Act of Parliament, between the Churches of England and Ireland, shall be dissolved, and that enactments relating to the said United Church shall be read distributively in respect of the Church of England and the Church of Ireland.

And whereas it is desirable to amend the law respecting persons having been ordained by Bishops, not being Bishops of either of the said Separate Churches or of the said Church hereinafter collectively called "The Churches aforesaid."

Be it therefore enacted by the Queen's Most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal and Commons in this present Parliament assembled, and by the authority of the same, as follows:—

I. This Act may be cited as "The Colonial Clergy Act, 1874."

II. The enactments enumerated in Schedule A annexed to this Act are repealed, but not so as to render invalid anything lawfully done in conformity with any of them.

III. Except as hereinafter mentioned, no person who has been or shall be ordained Priest or Deacon, as the case may be, by any Bishop other than a Bishop of a Diocese in one of the Churches aforesaid, shall, unless he shall hold or have previously held preferment or a curacy in England, officiate as such Priest or Deacon in any Church or Chapel in England, without written permission from the Archbishop of the Province, in which he proposes to officiate, and without also making and subscribing so much of the Declaration contained in "The Clerical Subscription Act, 1865," as follows (that is to say): "I assent to the thirty-nine Articles of Religion and to the Book of Common Prayer, and of the ordering of Bishops, Priests and Deacons. I believe the doctrine of the Church of England as therein set forth to be agreeable to the Word of God: and in Public Prayer and Administration of the Sacraments, I, whilst ministering in England, will use the form in the said Book prescribed, and none other, except so far as shall be ordered by lawful authority."

IV. Except as hereinafter mentioned, no person who has been or shall be ordained Priest or Deacon, as the case may be, by any Bishop other than a bishop of a Diocese, in one of the Churches aforesaid, shall be entitled as such Priest or Deacon to be admitted or instituted to any benefice or other ecclesiastical preferment in England, or to act as curate therein, without the previous consent in writing of the Bishop of the Diocese in which such preferment or curacy may be situate.

V. Any person holding ecclesiastical preferment, or acting as curate in any Diocese in England, under the provisions of this Act, may, with the written consent of the Bishop of such Diocese, request the Archbishop of the Province to give him a licence in writing under his hand and seal in the following form, that is to say:

"To the Rev. A. B.

"We, C., by Divine Providence, Archbishop of D., do hereby give you, the said A. B., authority to exercise your office of Priest (or Deacon), according to the provisions of an

Act of the thirty-seventh and thirty-eighth years of Her present Majesty, intituled, 'An Act respecting Colonial and certain other Clergy.'

"Given under our hand and seal on the..... day of....."

"C. (L. S.), D."

And if the Archbishop shall think fit to issue such licence, the same shall be registered in the Registry of the Province, and the person receiving the licence shall thenceforth possess all such rights and advantages, and be subject to all such duties and liabilities, as he would have possessed and been subject to, if he had been ordained by the Bishop of a Diocese in England; Provided that no such licence shall be issued to any person, who has not held ecclesiastical preferment, or acted as curate for a period or periods exceeding in the aggregate two years.

VI. All appointments, admissions, institutions, or inductions to ecclesiastical preferment in England, and all appointments to act as curate therein, which shall hereafter be made, contrary to the provisions of this Act, shall be null and void.

VII. If any person shall officiate as Priest or Deacon in any Church or Chapel in England contrary to the provisions of this Act, or if any Bishop, not being Bishop of a Diocese in England, shall perform episcopal functions in any such Church or Chapel, without the consent in writing of the Bishop of the Diocese, in which such Church or Chapel is situate, he shall, for every such offence, forfeit and pay the sum of ten pounds to the Governors of Queen Anne's Bounty, to be recovered by action brought within six months after the commission of such offence by the Treasurer of the said Bounty in one of Her Majesty's Superior Courts of Common Law, and the incumbent or curate of any Church or Chapel, who shall knowingly allow such offence to be committed therein, shall be subject to a like penalty, to be recovered in the same manner.

VIII. Any person ordained a Priest or Deacon, in pursuance of such request and commission as are mentioned in an Act of the fifteenth and sixteenth years of Her present Majesty, chapter fifty-two, shall, for the purposes of this Act,

be deemed to have been so ordained by the Bishop of a Diocese in England, and it shall not be necessary that the Bishop, to whom such commission shall have been given, should have exercised his office within Her Majesty's dominions, or by virtue of Her Majesty's Royal Letters Patent; Provided that such Bishop be a bishop in communion with the Church of England, and such commission shall not become void by the death of the grantor until after seven days; Provided always that any such act of ordination by any such Bishop, as aforesaid, shall be subject to the same laws and provisions, as to the titles, and as to the oaths and subscriptions of the persons to be ordained, and as to the registration of such Act, as if it had been performed by the Bishop of the Diocese, and that the letters of orders of any person so ordained by any such Bishop shall be issued in the name of, and be subscribed with the signature of such Bishop as Commissary of the Bishop of the Diocese, and shall be sealed with the seal of the Bishop of such Diocese.

IX. Any person ordained a Deacon or Priest, under the provisions of an Act of the second session of the twenty-fourth year of King George the Third, chapter thirty-five, or under the first section of an Act of the fifty-ninth year of King George the Third, chapter sixty, shall be subject to the provisions contained in this Act.

X. No admission, institution, induction, or appointment to any benefice or other ecclesiastical preferment within Her Majesty's dominions, nor any appointment to act as curate therein, nor any ministerial act performed by any person as Priest or Deacon of any of the Churches aforesaid, shall be or be deemed to have been invalid at law by reason of its contrariety to any of the enactments set forth in Schedule B to this Act annexed, unless its validity shall be inconsistent with the validity of some Act, matter or thing lawfully done before the passing of this Act.

XI. Nothing in this Act contained shall alter or affect any of the provisions of an Act of the twenty-seventh and twenty-eighth years of Her present Majesty, chapter ninety-four, intitled: "An Act to remove disabilities affecting the Bishops and Clergy of the Protestant Episcopal Church in Scotland."

XII. It shall be lawful for the Archbishop of Canterbury or the Archbishop of York, for the time being, in consecrat-

ing any person to the office of Bishop, for the purpose of exercising episcopal functions elsewhere than in England, to dispense, if he think fit, with the oath of due obedience to the Archbishop.

XIII. Nothing contained in an Act of the fifty-third year of King George the Third, chapter one hundred and fifty-five, or in an Act of the third and fourth years of King William the Fourth, chapter eighty-five, or in any letters patent issued as mentioned in the said Acts or either of them, shall prevent any person, who shall be or shall have been Bishop of any Diocese in India, from performing episcopal functions not extending to the exercise of jurisdiction in any Diocese or reputed Diocese at the request of the Bishop thereof.

XIV. In this Act, the word "bishop" shall, when not inconsistent with the context, include Archbishop, the words "bishop" and "archbishop," in the matter of "permission" and "consent," and of "consent and licence," shall include the lawful commissary of a Bishop or an Archbishop; the words "England" shall include the Isle of Man and the Channel Islands; and the term "church or chapel" shall mean Church or Chapel subject to the ecclesiastical law of the Church of England.

pose of
land, to
ce to the

ird year
ifty-five,
William
nt issued
prevent
o of any
ons not
ioocese or

not in-
e words
mission ”
clude the
e words
Channel
Church
urch of

