

J. M. Vroom

JOURNAL
OF THE
EIGHTEENTH SESSION
OF THE
Diocesan Synod of Fredericton,
WITH APPENDICES.



ST. JOHN, N. B.
J. & A. McMILLAN, STEAM BOOK AND JOB PRINTERS.
1887.

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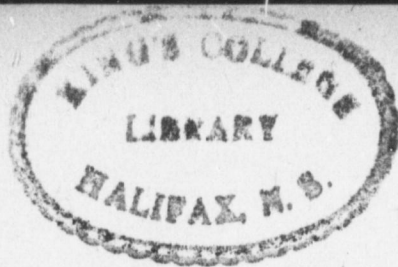
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The Lord
Prayers.

The Roll o
the following
their names :

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Rev. W. H. D
" Chas. S. M
" W. Walker



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1887.

WEDNESDAY, July 6th.

In accordance with the 5th Article of the Constitution, the Synod of the Diocese of Fredericton met on this day, in the Church Hall, in the City of Fredericton, at 10 o'clock, a. m.

The Lord Bishop of the Diocese in the Chair.

Prayers.

The Roll of the Clergy was called by the Secretary, when the following (except those printed in italics) answered to their names :

CLERGY.

BISHOP COADJUTOR.

The Right Rev. Hollingworth Tully Kingdon, D. D.

SUB-DEAN.

The Rev. Finlow Alexander.

CANONS.

Rev. W. H. DeVeber, M. A.
" Chas. S. Medley, B. A.
" *W. Walker, B. A.*

Rev. W. Q. Ketchum, D. D.
" F. H. J. Brigstocke, M. A.
" T. Neales, M. A.

PRIESTS.

1	<i>Rev. D. B. Parnther.</i>	34	<i>Rev. L. G. Stevens, M. A.</i>
2	" <i>G. M. Armstrong, M. A.</i>	35	" J. E. Flewelling.
3	" James Neales.	36	" N. M. Hansen.
4	" R. Simonds, B. A.	37	" O. S. Newnham.
5	" <i>A. H. Weeks, B. A.</i>	38	" J. W. Millidge.
6	" S. J. Hanford, B. A.	39	" W. O. Raymond, B. A.
7	" <i>G. T. Carey, M. A.</i>	40	" W. Greer, S. A. C.
8	" <i>E. A. Warneford.</i>	41	" W. J. Wilkinson, M. A.
9	" W. Jaffrey.	42	" A. J. A. Gollmer.
10	" H. M. Spike, B. A.	43	" R. W. Brown, M. A.
11	" <i>D. Bliss, B. A.</i>	44	" C. D. Brown, M. A.
12	" D. W. Pickett, M. A.	45	" O. G. Dobbs, M. A.
13	" G. G. Roberts, M. A.	46	" D. V. Gwilym.
14	" D. I. Wetmore, B. A.	47	" H. Montgomery, B. A.
15	" W. H. Street, B. A.	48	" <i>F. W. Vroom, B. A.</i>
16	" R. E. Smith, M. A.	49	" W. Hancock, S. A. C.
17	" George Schofield.	50	" J. G. D. Peters.
18	" <i>W. S. Covert.</i>	51	" W. H. Sampson.
19	" T. E. Dowling, S. A. C.	52	" C. H. Hatheway, B. A.
20	" W. LeB. McKiel, B. A.	53	" J. O. Crisp, B. A.
21	" H. S. Wainwright, B. A.	54	" J. R. DeW. Cowie, B. A.
22	" J. R. Campbell, S. A. C.	55	" C. P. Hanington, B. A.
23	" W. B. Armstrong, M. A.	56	" C. J. James, B. A.
24	" <i>T. Hartin.</i>	57	" A. J. Cresswell, S. A. C.
25	" L. A. Hoyt, B. A.	58	" A. E. G. Lowndes.
26	" C. Willis.	59	" H. T. Parlee, B. A.
27	" J. M. Davenport, M. A.	60	" J. C. Titcombe.
28	" R. Mathers.	61	" H. W. Winkley, B. A.
29	" D. Forsyth, B. A.	62	" A. J. Reid, S. A. C.
30	" J. H. S. Sweet, S. A. C.	63	" E. J. P. B. Williams.
31	" A. F. Hiltz.	64	" C. A. S. Warneford.
32	" J. H. Talbot, S. A. C.	65	" E. B. Hooper, B. A.
33	" C. F. Wiggins, B. A.		

DEACONS.

N. C. Hansen, B. A.

Scovil Neales, B. A.

The Roll of Lay Representatives was called, when the following members (except those printed in italics) answered to their names:

LAY REPRESENTATIVES.

1	Addington— <i>J. F. Armstrong.</i>	10	Carleton (St. George) — <i>W. J. Cornfield.</i>
2	Andover— <i>Lewis Pickett.</i> W. B. Hoyt.*		F. C. Whipple.
3	Baie des Vents—†	11	Carleton (Victoria) — Samuel Brittain.
4	Bathurst—†		Edwin J. Wetmore.
5	Burton—Henry Wilmot.	12	Chatham — Hon. Judge Wilkinson.
6	Campobello—†		George Burchill.
7	Cambridge— <i>Morris Scovil.</i> <i>Robert Orchard.</i>	13	Dalhousie— <i>H. A. Johnson.</i> <i>John Barberie.</i>
8	Canning—†		
9	Canterbury—†		

14	Derby—
15	Douglas— A. Osc
16	Dorchester— Hor E.
17	Fredericton— Hon Her
18	Fredericton— G. G.
19	Gagetown— Wil Gab
20	Grand Falls—
21	Grand Falls—
22	Greenwood— W. Gil
23	Hampton—
24	Hampton— Wil Wil
25	Hopewell—
26	Johnston—
27	Kingsclear— And Fre
28	Kingston—
29	Lancaster—
30	Madawaska—
31	Maugerville—
32	Moncton—
33	Musquash—
34	Newcastle—
35	New Denison—
36	New Marsden—
37	Norton— Cha Joh
38	Pennfield—
39	Petersville— Joh Mal
40	Portland— G. S. T. E.

LAY REPRESENTATIVES — *Continued.*

- 14 Derby — *William T. Crocker.*
 15 Douglas and Bright —
 A. Tyler Burt.
 Oscar E. Moorehouse.
 16 Dorchester —
 Hon. D. L. Hanington.
 E. B. Chandler.
 17 Fredericton —
 Hon. Chief Justice Allen.
 Henry Beckwith.
 18 Fredericton Cathedral —
 G. E. Fenety.
 G. R. Parkin.
 19 Gagetown —
 William B. Dingee.
 Gabriel De Veber.
 20 Grand Falls — *F. W. Brown.*
 21 Grand Manan — †
 22 Greenwich —
 W. Ludlow Belyea.
 Gibson Williamson.
 23 Hammond — †
 24 Hampton —
 William Langstroth.
 William Otty.
 25 Hopewell — †
 26 Johnston — *T. H. Pearson.*
 George Cody.
 27 Kingsclear —
 Andrew Rainsford.
 Frederick W. Clements.*
 28 Kingston — D. P. Wetmore.
 D. D. Northrup.*
 29 Lancaster — †
 30 Madawaska — *Barry R. Plant.*
 31 Maugerville — †
 32 Moncton — †
 33 Musquash — *Joshua Knight.*
 Wolfred Smith.
 34 Newcastle — *E. Lee Street.*
 *J. G. Kethro.**
 35 New Denmark — †
 36 New Maryland — †
 37 Norton —
 Charles Edward Dixon.
 John Raymond.
 38 Pennfield — †
 39 Petersville —
 John Corbett.
 Malcolm McKenzie.
 40 Portland (St. Paul) —
 G. Sidney Smith.
 T. Barclay Robinson.
 41 Portland (St. Luke) —
 Thomas Millidge.
 W. S. Fisher.
 42 Prince William —
 James Love.
 43 Queensbury — †
 44 Richibucto — John Stevenson.
 Oswald Smith.
 45 Richmond — †
 46 Rothesay — C. H. Fairweather.
 J. D. M. Keator.
 47 Sackville — †
 48 Salisbury — †
 49 St. Andrews —
 Hon. B. R. Stevenson.
 Henry Osburn.
 50 St. David — *William Wilson.*
 William Mowatt.
 51 St. George — *Samuel Johnson.*
 Robert Wetmore.
 52 St. John (Trinity) —
 John Sears.
 Dr. C. W. Weldon.
 53 St. John (St. Mark) —
 W. M. Jarvis.
 W. K. Crawford.
 54 St. John (St. James) —
 R. W. Crookshank.
 Edward Willis.
 55 St. Mary's —
 George Armstrong.
 J. W. M. Ruel.
 56 St. Martins — †
 57 St. Stephen (Christ Church) —
 C. N. Vroom.
 James Topping.
 58 St. Stephen (Trinity) — †
 59 Shediac — *Hon. D. Hanington.*
 John H. Bateman.
 60 Simonds — G. Herbert Lee.
 61 Springfield — *T. T. H. Scovil.*
 J. H. Marven.
 62 Stanley — Andrew Douglass.
 John A. Humble.
 63 Studholm —
 Tyng Peters.
 H. Montgomery Campbell.
 64 Sussex — F. W. Wallace.
 William Howes.
 65 Upham — *Andrew Sherwood.*
 66 Weldford — †
 67 Westfield — *A. M. Woodman.*
 W. H. Waters.

LAY REPRESENTATIVES — *Continued.*

68 Waterford — †	71 Woodstock — Wm. F. Dibblee.
69 Westmoreland — †	Wm M. Connell.
70 Wicklow — <i>John L. Saunders.</i>	72 Ludlow — John Murphy.
	73 Gordon — <i>Robt. W. Crawford.</i>

* Substitute. † No Certificate.

The Secretary certified that there was a quorum of both orders present.

Moved by Mr. W. M. Jarvis, seconded by Rev. J. Roy Campbell,

That the Journal of the Seventeenth Session of the Synod be corrected in the following particulars: (page 230) after Canon II. — "*The Contingent Fund*" — insert the words "*Section 1*"; (same page, line 17) for 1879 read 1871. *Carried.*

Moved by Mr. W. M. Jarvis, seconded by Hon. B. R. Stevenson,

That the minutes of the Seventeenth Session of the Synod, as printed and corrected, be taken as read, and be confirmed.

Carried.

Moved by the Bishop Coadjutor, seconded by Dr. C. W. Weldon,

That the order of business be suspended, in order to admit of a resolution with regard to the late Mr. G. S. Grimmer.

Carried.

Moved and seconded by the same:

Since it has pleased Almighty GOD to take from us a valued member of the Synod, George S. Grimmer, it is desired to place on record the appreciation of the loss sustained by the Church in the Province. He was always ready with counsel and encouragement, with voice and purse, to help on the Church's work; and while many mourn in his death the loss of a dear friend, all must recognize the absence from our councils of a faithful and ready adviser. The Secretary is hereby instructed to convey to Mrs. Grimmer a copy of the above resolution. *Carried unanimously by a standing vote.*

Moved by the Bishop Coadjutor, seconded by Mr. W. M. Jarvis,

That the Synod now proceed to the election of the Standing Committee by nomination and ballot. *Carried.*

The follow

Rev. C.

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On motion

The Chair

Mr. C. N. V

Moved by

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On motion

The Chair

Rev. J. C. T

Moved by

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That the s

The following gentlemen were then nominated :

CLERGY.	LAITY.
Rev. Canon Brigstocke,	Mr. W. M. Jarvis,
“ “ Ketchum,	Hon. D. L. Hanington,
“ “ Medley,	“ Judge Wilkinson,
“ “ Neales,	Dr. C. W. Weldon,
“ G. G. Roberts,	Mr. G. R. Parkin,
“ Canon DeVeber.	Hon. Chief Justice Allen,
	“ B. R. Stevenson.

On motion, the nominations closed.

The Chairman appointed as Tellers Rev. D. Forsyth and Mr. C. N. Vroom.

Moved by Rev. L. A. Hoyt, seconded by Rev. J. M. Davenport,

That the Synod proceed to the election of the Board of Domestic and Foreign Missions by nomination and ballot.

Carried.

The following gentlemen were then nominated :

CLERGY.	LAITY.
Rev. Canon Brigstocke,	Mr. G. Herbert Lee,
“ G. M. Armstrong,	“ T. Barclay Robinson,
“ O. S. Newnham,	“ Edwin J. Wetmore,
“ Canon Neales,	Hon. Judge Wilkinson,
“ Canon Ketchum,	“ B. R. Stevenson.
“ Rev. D. Forsyth.	

On motion, the nominations closed.

The Chairman appointed as Tellers Mr. W. F. Dibblee and Rev. J. C. Titcombe.

Moved by Rev. Canon Medley, seconded by Mr. W. M. Jarvis,

That the Synod proceed to the election of a Standing Committee on Sunday Schools, in accordance with the terms of a Canon approved at the last session of the Synod. *Carried.*

Moved by Rev. L. A. Hoyt, seconded by Mr. C. H. Fairweather,

That the said election be by nomination and ballot.

Carried.

The following gentlemen were nominated:

Rev. Canon Medley,	Mr. W. M. Jarvis,
“ “ Brigstocke,	“ C. H. Fairweather,
“ A. J. Reid,	“ G. Herbert Lee.
“ A. J. Cresswell,	

On a ballot being taken these gentlemen were declared duly elected.

The Chairman appointed the following Lay Members of the Board of Discipline for the ensuing year.

Dr. C. W. Weldon,	Mr. F. W. Clements,
Mr. W. F. Dibblee,	Hon. Judge Wilkinson,
“ C. N. Vroom,	Mr. Edwin J. Wetmore,
Hon. D. L. Hanington,	“ G. Sidney Smith,
Mr. G. E. Fenety,	“ D. P. Wetmore,
“ W. M. Jarvis,	“ T. Barclay Robinson.

The Chairman read a letter from the Bishop of Algoma, asking for a continuation of the support of this Diocese for five years.

The Tellers on the ballot for the Standing Committee reported the result as follows, the names being in the order given:

Rev. Canon Brigstocke,	Hon. Chief Justice Allen,
“ Canon Neales,	“ B. R. Stevenson,
“ Canon DeVeber,	Mr. G. R. Parkin,
“ Canon Medley,	“ W. M. Jarvis.

Moved by Mr. W. M. Jarvis, seconded by Mr. G. R. Parkin, That the Synod proceed to the election of two members of the Board of Governors of King's College, Windsor, by nomination and ballot. *Carried.*

Rev. F. W. Vroom and Dr. C. W. Weldon were nominated, and, a ballot being taken, these gentlemen were declared duly elected.

The Secretary read a Memorial from the Priest in charge and the Trustees of the Mission Church of St. John Baptist, in the City of Portland. *(Appendix A.)*

Moved by
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Moved by
G. Lowndes
That the
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1. On the
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Moved by
Jarvis,
That the

The Rev.
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Mr. G. H
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Moved by Mr. W. M. Jarvis, seconded by Rev. Canon Brigstocke,

That the Memorial of the Priest in charge and the Trustees of the Mission Church of St. John Baptist be received and lie on the table. *Carried.*

The Tellers on the ballot for the Corresponding Committee of the Board of Domestic and Foreign Missions reported as follows, the names being in the order given :

CLERGY.

Rev. Canon Brigstocke.

“ O. S. Newnham.

“ D. Forsyth.

LAITY.

G. Herbert Lee.

Hon. B. R. Stevenson.

T. Barclay Robinson.

The Secretary read a Memorial from the Women's Aid Association. *(Appendix B.)*

Moved by Hon. D. L. Hanington, seconded by Rev. A. E. G. Lowndes,

That the Memorial of the Women's Aid Association of the Diocese of Fredericton be received and lie on the table.

Carried.

READING OF REPORTS.

The Bishop Coadjutor read the following reports :

1. On the Safe-keeping of Registers. *(Appendix C.)*

2. On the Duties of Church Wardens. *(Appendix D.)*

3. On the Amalgamation of the Synod and D. C. S.

(Appendix E.)

Moved by the Bishop Coadjutor, seconded by Mr. W. M. Jarvis,

That the reports now read be received and lie on the table.

Carried.

The Rev. Canon Brigstocke read the Report of the Board of Domestic and Foreign Missions, and moved that the Report be received and lie on the table. *(Appendix F.) Carried.*

Mr. G. Herbert Lee read a financial statement of the same Board, and moved that it be referred to a Committee of Audit. *(Appendix G.) Carried.*

The Chairman appointed Mr. D. P. Wetmore and Mr. C. N. Vroom auditors.

Rev. J. C. Titcombe read the Report of the Sunday School Committee, and moved that it be received and lie on the table. (*Appendix H.*) *Carried.*

NOTICES OF MOTION.

- Numbers 1, 2, 3, 4, 5, 6, on Canons, by Mr. W. M. Jarvis.
 7. On Memorial from Mission Chapel, by Mr. W. M. Jarvis.
 8. On Changes in the Constitution, by Mr. W. M. Jarvis.
 9. On Amalgamation Committee, by the Bishop Coadjutor.
 10. On Committee on Duties of Church Wardens, by the Bishop Coadjutor.
 11. On Committee on Safe-keeping of Registers, by the Bishop Coadjutor.
 12. On Report of Board of Missions, by Rev. Canon Brigstocke.
 13. On Publication of Special Services, by Rev. S. J. Hanford.
- On motion the Synod adjourned until 3 p. m.

The Synod resumed work at 3 p. m.

On motion of Rev. J. M. Davenport, the order of business was suspended to admit of a resolution regarding the Diocese of Nova Scotia.

Moved by Rev. J. M. Davenport, seconded by Hon. Judge Wilkinson,

That a telegram be forwarded this afternoon to the Synod of Nova Scotia, now in session, to this effect, "The Synod of the Diocese of Fredericton, now in session, desire to convey to the Synod of Nova Scotia the expression of their heartfelt sympathy with them in the heavy loss they have sustained by the death of their chief pastor, and to assure them that the prayers of this Synod have been offered for their guidance in the choice of his successor in the Apostolic office." *Carried.*

On motion of Hon. D. L. Hanington, the order of business was suspended to admit of a resolution concerning the decease of G. A. Blair, Esq.

Moved by Hon. D. L. Hanington, seconded by Hon. Chief Justice Allen,

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Whereas, it has pleased Almighty God to remove by death G. A. Blair, Esq., who for many years was a constant and faithful representative in this Synod, where he rendered valuable service to the Church by his able and judicious participation in the deliberations of this Synod; and

Whereas, Mr. Blair was always ready to manifest an exemplary interest in all matters connected with the work of the Church in this Diocese;

Therefore Resolved, That this Synod desires to place on record its sense of the great loss which the Church has sustained by the death of Mr. Blair, and that the Secretary be requested to forward a copy of this resolution to the bereaved members of his family. *Carried.*

Moved by Mr. W. M. Jarvis, seconded by Rev. S. J. Hanford,

That the consideration of Canon XVIII. "Of the Order of Proceedings and Rules of Order," standing over as unfinished business, be proceeded with, and the same be read section by section. *Carried.*

On motion of the same,

That Section I., page 23, Journal 1871, be adopted. *Carried.*

That Section II. be adopted, amended as follows, by omitting the words after "*lay representatives*" and substituting the following: "*and the Roll of the lay representatives and substitutes certified to him to be elected.*" *Carried.*

That Section III., Sub-sections 2, 3, be adopted as printed on page 23, Journal 1871. *Carried.*

That Section III., Sub-section 4, thus amended, be adopted, substituting the word "*receiving*" in place of "*referring.*"

Carried.

That Section III., Sub-sections 5, 6, 7, 8, be adopted as printed. *Carried.*

That Section IV. be adopted as printed. *Carried.*

That Section V. be adopted as printed in Journal 1885, Appendix D., page 213. *Carried.*

That Section VI. be adopted as printed Section V. in Journal 1871, page 23. *Carried.*

That "Rules for the Preservation of Order," Sections 1, 2, 3, 4, 5, be adopted as printed. *Carried.*

That Section 6, thus amended, be adopted: to insert the words "to adjourn the debate" after the words "motions to adjourn." *Carried.*

That Sections 7, 8, 9, 10, as printed be adopted. *Carried.*

Moved by Dr. C. W. Weldon, seconded by Rev. Canon Brigstocke,

That in Section 11 all the words after "in order" be struck out. *Lost.*

That Section 11 as printed be adopted. *Carried.*

That Section 12 as printed be adopted. *Carried.*

That Section 13, thus amended, be adopted: substituting the word "being" for "been." *Carried.*

That Section 14 as printed be adopted. *Carried.*

Moved by Dr. C. W. Weldon, seconded by Rev. Canon Brigstocke,

That Section 15 be adopted to read thus: "*Whenever, on the occasion of any vote, the names shall be called for, such names shall be taken by call of the Roll of the Clergy and Lay Representatives, each of those present answering yea or nay as his name shall be mentioned, and such names shall be entered in the minutes.*" *Carried.*

That Section 16 be adopted as printed (former Section 15). *Carried.*

That Section 17 (former Section 16), thus amended, be adopted: after the words "required by" the words "any three members standing up" be inserted, and the word "number" be changed to "names." *Carried.*

That Section 18 (former Section 17) as printed be adopted. *Carried.*

That Section 19 (former Section 18) thus amended, be adopted: after the words "signed by" the words "the Chairman of the Committee, or a majority of the members thereof" be inserted, and the rest of the Section be struck out. *Carried.*

That Section 20 (former Section 19) as printed be adopted. *Carried.*

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Moved by Mr. W. M. Jarvis, seconded by Rev. S. J. Hanford,

That the Canon on the "Order of Proceedings and Rules of Order" as now passed be adopted as a whole. *Carried.*

On motion of Mr. C. H. Fairweather, the order of business was suspended to admit of the reception of the statement of the Treasurer of the Synod with regard to the Contingent Fund. *Appendix I.*

The Treasurer read the statement of the Contingent Fund, and also presented an account of the Bishop Medley Scholarships' Fund. *Appendix J.*

On motion, the Treasurer's accounts were referred to an Audit Committee, the Chairman appointing Mr. Edwin J. Wetmore as Auditor.

The Audit Committee on the financial statement of the Treasurer of the Board of Domestic and Foreign Missions reported the accounts correct.

On motion the report was received.

The following proposed Canon XIX. of the "Enactment, Alteration and Repeal of Canons" was then taken up by Mr. W. M. Jarvis, who moved, seconded by Rev. S. J. Hanford,

That Section I. be adopted as follows—

The order of business provided by Canon XVIII., Section III. may be suspended at any time by the vote of a majority of the Clergy and Lay Representatives present at any meeting. *Carried.*

That Section II. be adopted as follows—

Any other Section of Canon XVIII. of the "Order of Proceedings and Rules of Order" may be suspended at any time by the vote of at least three-fourths of the Clergy and Lay Representatives present at any meeting. *Carried.*

That Section III. be adopted as follows—

No new Canon shall be adopted, nor shall any existing Canon, except as aforesaid, be altered, amended, suspended or repealed, unless notice of the intention to propose such new Canon, alteration, amendment, suspension or repeal, shall have been given at the previous meeting of the Synod, or

shall be sent to the Secretary at least one month previous to the meeting at which the subject is to be considered.

Moved in amendment by Rev. Canon Brigstocke, seconded by Rev. A. E. G. Lowndes, to strike out all the words after the word "*Synod.*"

Moved in amendment to the amendment by Hon. D. L. Hanington, seconded by Rev. George Schofield,

To add to Section III. as first proposed, the following words: "*and such proposal, if approved by a majority of each order, shall lie over to the next meeting of the Synod, at which it may be finally adopted.*"

Carried.

Section III. as amended was then adopted.

On motion of Mr. W. M. Jarvis, seconded by Rev. S. J. Hanford,

That Section IV. be adopted as follows—

Every such notice shall either contain the proposal in full or state clearly its object and general terms; and if such notice shall be sent to the Secretary of the Synod, he shall forward the same to the members with the usual notice of the Synod meeting: provided that it shall be the duty of the proposer in every such case to furnish the Secretary with a sufficient number of printed copies for the members of the Synod, and no such notice sent to the Secretary shall be considered sufficient unless such printed copies are furnished therewith.

Moved in amendment by Hon. Chief Justice Allen, seconded by Mr. G. R. Parkin, to omit in Section IV., first line, the word "*either,*" and in the second line the first eight words.

Carried.

Moved by Mr. W. M. Jarvis, seconded by Rev. S. J. Hanford, That Canon XIX. thus passed be adopted.

Carried.

On motion of Mr. G. R. Parkin, the order of business was suspended to admit of a notice of motion on the Memorial from the Mission Church of St. John Baptist.

The following notice of motion was then given by Hon. Chief Justice Allen, seconded by Hon. D. L. Hanington,

That the Memorial of the Priest in charge and the Trustees of the Mission Church of St. John Baptist be referred to a

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Committee, who shall meet the Rector, Church Wardens, and Vestry of St. Paul's, Portland, and the Priest in charge and the Trustees of the Mission Church, and hear their respective claims and objections, and endeavour thereby to effect a settlement of the matters in difference; and, failing in that, that the said Committee should report to this Synod what, in their opinion, should and might, under the circumstances, reasonably be done in the matter by the respective parties in order to terminate the existing difficulty, and if practicable prevent a resort to legal proceedings.

Mr. W. M. Jarvis brought forward *seriatim* certain resolutions of which he had given due notice, as follows:

1. *Whereas*, at the last Session of the Synod certain Canons or parts of Canons were approved by reference to the Journal of the Synod for 1873 (Special Session), and the Journal intended to be referred to was that of the adjourned session of the Synod held in the month of November, A. D. 1873;

Resolved, for the removal of any doubts, that Canons V. and VI. and the forms referred to in Canons VII. and VIII. were intended to be, and the same are hereby adopted as they appear printed in the Journal of the said adjourned session of 1873: Canon V., including Sections 1 to 44, and Canon VI., including Section 46 in the Canon printed at pages 11 to 22, Appendix I. of the said Journal. *Carried.*

2. That all Canons, Standing Orders, and Resolutions of the Synod, adopted prior to the passing of Canons I. to XIX. at the seventeenth and the present sessions of the Synod, and having relation to the subject matters comprised in such Canons, and not included or contained therein or affirmed thereby, be and the same are hereby rescinded and repealed. *Carried.*

3. That the following Canons, printed in the Appendix to the Journal of the Sixteenth Session, or since submitted to the Synod, as the same have been amended and approved at the Seventeenth and Eighteenth Sessions, be and the same are hereby finally adopted as Canons I. to XIX. of this Synod.

- I. Seal of the Synod.
- II. The Contingent Fund.
- III. Election of a Bishop.
- IV. Appointment and Election of a Bishop Coadjutor.
- V. Discipline of the Clergy.
- VI. Discipline of the Laity.
- VII. Letters *bene discessit* and Letters of Recommendation.
- VIII. Letters Commendatory.
- IX. Delegates to the Provincial Synod.
- X. Members of the Board of Management of the Domestic and Foreign Missionary Society.
- XI. Corresponding Committee in connection with the Board of Management of the Domestic and Foreign Missionary Society.
- XII. Standing Committee on Sunday Schools.
- XIII. The Divinity School.
- XIV. King's College, Windsor.
- XV. Shortened Form of Daily Service.
- XVI. Harvest Thanksgiving and Special Psalms.
- XVII. Registers.
- XVIII. Order of Proceedings and Rules of Order.
- XIX. Enactment, Alteration and Repeal of Canons.

Carried.

4. That Canons I. to XIX., as finally adopted by the Synod, be printed as an Appendix to the Journal of the present Session.

**Carried.*

5. That 500 copies of the Revised Constitution and Canons of the Synod be printed, together with the Appendices recommended by the Committee on Codification in their report presented in 1885, and that a Special Committee be appointed to attend to this duty, and determine the price of the same.

Carried.

6. That the Lord Bishop be respectfully requested to permit a copy of the Letters Patent, bearing date the 25th April, 1845, issued at the time of His Lordship's consecration, to be taken, and printed with the other Appendices to the Constitution and Canons.

Carried.

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The Chairman appointed the Printing Committee as follows :

The Right Reverend the Bishop Coadjutor, Mr. W. M. Jarvis,
and the Secretary.

On motion the Synod adjourned till Thursday, at 10 a. m.

SECOND DAY'S PROCEEDINGS.

THURSDAY, July 7, 1887.

The Synod met, pursuant to adjournment, at 10 a. m.

The Lord Bishop in the Chair.

Prayers.

The Roll of the Clergy and Lay Representatives was called
by the Secretary, and the attendance marked.

The Minutes of the last meeting were read, corrected, and,
on motion, approved.

Rev. Canon Medley gave notice of motion on the Women's
Aid Association.

On motion of Dr. C. W. Weldon, the order of business was
suspended in order to admit of the Resolution on the Memorial
of the Mission Church of St. John Baptist.

Hon. Chief Justice Allen moved the Resolution of which
he had given due notice on the first day of this Session of
Synod, seconded by Hon. D. L. Hanington.

The notice of motion (No. 7) given by Mr. Jarvis on the
same subject was, by leave of the Synod, withdrawn.

On being put from the Chair, the Resolution moved by the
Hon. Chief Justice Allen was *Carried unanimously.*

The following Committee to carry out the terms of the
Resolution was appointed by the Chairman :

Hon. Chief Justice Allen (*Convener*).

Rev. Canon Ketchum.	Hon. Judge Wilkinson.
“ Canon Brigstocke.	“ D. L. Hanington.
“ Canon Medley.	Dr. C. W. Weldon.
“ Canon Neales.	Hon. B. R. Stevenson.
“ J. Roy Campbell.	Mr. W. M. Jarvis.
“ G. G. Roberts.	“ G. R. Parkin.

Moved by the Bishop Coadjutor, seconded by Rev. L. A. Hoyt,

That the Report of the Committee on the Amalgamation of the Synod and the Diocesan Church Society be adopted, and the same Committee be continued to confer with the Committee of the Diocesan Church Society and to report at the next Session, the name of the Treasurer, Mr. C. H. Fairweather, being added in the place of Mr. Hurd Peters, who is no longer a member of the Synod. *Carried.*

Moved by the Bishop Coadjutor, seconded by Rev. L. A. Hoyt,

That the Committee on the duties of Church Wardens be continued, and that the Rural Deans be added to the Committee. *Carried.*

Moved by the Bishop Coadjutor, seconded by Rev. L. A. Hoyt,

That the Committee on the Safe-keeping of Registers be continued, and Rev. O. S. Newnham be added in the place of Rev. G. O. Troop, removed. *Carried.*

Moved by Rev. Canon Brigstocke, seconded by Mr. G. R. Parkin,

That the Report of the Board of Domestic and Foreign Missions be printed in the Journal of the Synod, and its recommendations respecting the Bishop of Algoma's stipend be carried out. *Carried.*

On motion, the Synod adjourned till 3 p. m.

The Synod resumed work at 3 p. m.

On motion of Rev. Canon Brigstocke the order of business was suspended to admit of the reading of the Report of the Governors of King's College, Windsor.

Moved by Rev. Canon Brigstocke, seconded by Rev. A. E. G. Lowndes,

That the Report of the Governors of King's College now read be received and printed in the Journal of the Synod. (*Appendix K.*) *Carried.*

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Mr. Edwin J. Wetmore, Auditor, reported that he had examined the accounts of the Contingent Fund, and Bishop Medley Scholarships' Fund, presented by the Treasurer of the Synod, and found the same correct.

Moved by Rev. S. J. Hanford, seconded by Rev. Canon Medley,

That, considering the great inconvenience and uncertainty in the use of the several forms of special services which have from time to time been issued; It is hereby *Resolved*, that the Lord Bishop be requested to take such steps as his Lordship may see fit to have the said several services reprinted and published together in cheap form, with such omissions, additions, or alterations as may be deemed necessary. *Carried.*

Moved by Rev. Canon Medley, seconded by the Bishop Coadjutor,

That this Synod has heard with satisfaction that a Women's Aid Association has been formed in the Diocese, and requests that a report of work accomplished may be submitted to each Session of the Synod. *Carried.*

Moved by Mr. W. M. Jarvis, seconded by Rev. Canon Ketchum,

That the thanks of this Synod be given to the Rector, Church Wardens and Vestry of Christ Church, Fredericton, for the use of the Church Hall during its meetings. *Carried.*

Moved by Rev. Canon Ketchum, seconded by Rev. J. H. Talbot,

That the best thanks of this Synod be given to the inhabitants of the City of Fredericton for their kind hospitality during its Session. *Carried.*

Moved by Mr. G. R. Parkin, seconded by Rev. T. E. Dowling,

That the thanks of this Synod be given to the members of the Press who have so kindly aided the work by their reports. *Carried.*

Moved by Mr. W. M. Jarvis, seconded by Rev. J. E. Flewelling,

That the thanks of this Synod be given to such of the Railway and Steamboat authorities as have granted reduced rates of travel to its members. *Carried.*

At the request of the Synod, the Lord Bishop gave an address, which was gratefully received and applauded.

After the Doxology had been sung, and the Benediction given by the Bishop, the Synod, on motion, adjourned *sine die*.

CHARLES S. MEDLEY,

Secretary.

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Business standing over for Nineteenth Session.

Notice of motion given by Mr. W. M. Jarvis :

SUGGESTED CHANGES IN CONSTITUTION OF SYNOD.

1. That Section 2, Sub-Section (2), of the Constitution of the Synod be amended by omitting all that part after the word "Representative," in the first line, and substituting the following :

But when the number of communicants (male and female) in any parish shall exceed forty, such parish or cure shall be entitled to elect Representatives in the following proportions —

When the number of communicants shall be from forty-one to eighty: two Representatives.

When the number shall be from eighty-one to one hundred and twenty-five: three Representatives.

When the number shall be from one hundred and twenty-six to one hundred and eighty: four Representatives.

When the number shall be from one hundred and eighty-one to two hundred and fifty: five Representatives.

When the number shall exceed two hundred and fifty: six Representatives.

And in every such case, the Chairman of the meeting at which the Representatives are elected, shall certify that the number of communicants in the parish or cure is not less than that required to entitle such parish or cure to the representation claimed for it.

2. That Section 2, Sub-Section (3), be amended by substituting for the words "two Representatives who," the following: "Representatives in the like proportion; and such Representatives."

3. That Section 2, Sub-Section (5), be amended by substituting the word "any" for the word "either" in the first line.

4. That the Certificate "A" at the end of the Constitution be amended by substituting in the sixth line for the words "*if two Representatives*" the words "*if two or more Representatives;*" and by substituting in the eighth and ninth lines for the words "and that the said Parish (or Cathedral) is entitled to elect two Representatives" the following: "and that the number of communicants in the said Parish (or at the Cathedral) at the time of such election was not less than ———."

OFFICERS OF THE SYNOD.

PRESIDENT:

THE MOST REV. THE LORD BISHOP OF FREDERICTON, METROPOLITAN.

Address — *Bishopscote, Fredericton, N. B.*

SECRETARY:

THE REV. CANON MEDLEY, B. A.

Address — *Sussex, N. B.*

TREASURER:

C. H. FAIRWEATHER, Esq.

Address — *Rothesay, N. B.*

COMMITTEES OF THE SYNOD.

Standing Committee.

Rev. Canon Brigstocke.
 " Canon Neales.
 " Canon DeVeber.
 " Canon Medley.

Hon. Chief Justice Allen.
 " B. R. Stevenson.
 Mr. G. R. Parkin.
 " W. M. Jarvis.

Standing Committee on Sunday Schools.

Rev. Canon Medley.
 " Canon Brigstocke.
 " A. J. Reid.
 " A. J. Cresswell.

Mr. W. M. Jarvis.
 " C. H. Fairweather.
 " G. Herbert Lee.

Members of the Board of Management of the Domestic and Foreign Missionary Society.

Rev. Canon Brigstocke.
 " D. Forsyth.

Mr. R. T. Clinch.
 " G. Herbert Lee.

Corresponding Committee in connection with the Board of Management of the Domestic and Foreign Missionary Society.

The Lord Bishop.

The Bishop Coadjutor.

Rev. Canon Brigstocke.
 " O. S. Newnham.
 " D. Forsyth.

Mr. G. Herbert Lee.
 Hon. B. R. Stevenson.
 Mr. T. Barclay Robinson.

Bishop Medley Scholarships Fund.

The Right Reverend Bishop Coadjutor, *Chairman*.

Rev. Canon Brigstocke.	|	Mr. A. F. Street.
" Canon Medley.	|	" C. H. Fairweather.

On Amalgamation of D. C. S. and Synod.

The Right Reverend Bishop Coadjutor, *Chairman*.

Rev. Canon Brigstocke.	|	Dr. C. W. Weldon.
" Leo. A. Hoyt.	|	Mr. G. Sidney Smith.
" O. S. Newnham.	|	" C. H. Fairweather.

On Duties of Church Wardens.

The Right Reverend Bishop Coadjutor, *Chairman*.

Hon. Chief Justice Allen, Hon. B. R. Stevenson, and the Rural Deans.

On Safe-Keeping of Parochial Registers, Etc.

The Right Reverend Bishop Coadjutor, *Chairman*.

Rev. J. Roy Campbell.	|	Mr. W. M. Jarvis.
" O. S. Newnham.	|	" G. Sidney Smith.

On Memorial of the Mission Church, Portland.

Hon. Chief Justice Allen, *Chairman*.

Rev. Canon Ketchum.	|	Hon. Judge Wilkinson.
" Canon Brigstocke.	|	" D. L. Hanington.
" Canon Medley.	|	Dr. C. W. Weldon.
" Canon Neales.	|	Hon. B. R. Stevenson.
" J. Roy Campbell.	|	Mr. W. M. Jarvis.
" G. G. Roberts.	|	" G. R. Parkin.

Governors of King's College, Windsor, N. S.

Rev. F. W. Vroom, M. A.		C. W. Weldon, Esq., D.C.L., Q.C.
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Lay Members of the Board of Discipline.

Hon. D. L. Hanington.		Mr. W. M. Jarvis.
Dr. C. W. Weldon.		" D. P. Wetmore.
Mr. W. F. Dibblee.	|	" G. Sidney Smith.
Hon. Judge Wilkinson.	|	" C. N. Vroom.
Mr. F. W. Clements.	|	" E. J. Wetmore.
" G. E. Fenety.	|	" T. B. Robinson.

Delegates to Provincial Synod.

CLERICAL.

Rev. Canon Medley.
 " Canon DeVeber.
 " G. G. Roberts.
 " Canon Neales.
 " Canon Brigstocke.
 " G. M. Armstrong.
 " J. Roy Campbell.
 " J. H. Talbot.
 { " J. M. Davenport, }
 { " D. Forsyth, }
 " Canon Ketchum.
 " O. S. Newnham.

LAY.

Hon. Chief Justice Allen.
 " B. R. Stevenson.
 " D. L. Hanington.
 Mr. W. M. Jarvis.
 Dr. C. W. Weldon.
 Mr. C. H. Fairweather.
 " C. N. Vroom.
 " R. T. Clinch.
 " G. R. Parkin.
 " W. F. Dibblee.
 { " H. A. Johnson. }
 { " A. P. Tippet. }

SUBSTITUTES.

Rev. Leo. A. Hoyt.
 " R. E. Smith.
 " J. R. deW. Cowie.
 " S. J. Hanford.

Mr. John Sears.

MEMORIAL

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APPENDIX A.

MEMORIAL OF THE MISSION CHURCH OF ST.
JOHN BAPTIST, PORTLAND, N. B.

To the Right Reverend THE LORD BISHOP of Fredericton, the REVEREND THE CLERGY, and the REPRESENTATIVES OF THE LAITY of the Church of England in Canada, in the Diocese of Fredericton, in Synod assembled.

THE Priest in charge, and the Trustees of the Mission Church of Saint John Baptist, in the City of Portland, in the said Diocese, beg most respectfully to submit the following Memorial; that is to say:

1. That at the last meeting of the Synod a Memorial was presented from the Rector, Church Wardens and Vestry of Saint Paul's Church, in the Parish of Portland, relating to the Mission Church of Saint John Baptist, above mentioned, for the purpose, as stated in such Memorial, of enabling "the Synod to express its views on the subject, "and take such action thereon as they may deem the interests of the Church demand."

2. That the Synod expressed its views by adopting a Resolution in which it was recommended "That a conference should take place between the Rector, Church Wardens and Vestry of Saint Paul's Church and the Trustees or persons claiming to hold the title of "the said Mission Chapel" (*i. e.*, the said Mission Church of Saint John Baptist), "and the Missionary in charge thereof, and that a settlement "should be agreed upon which would, under the circumstances, be "reasonably satisfactory to the respective parties immediately interested."

3. That the Rector, Church Wardens and Vestry of Saint Paul's, being dissatisfied with this Resolution, and having appealed to the Provincial Synod of Canada, no effort could be made on the part of your Memorialists to obtain such conference until after the decision of the Provincial Synod; but that, subsequently to such decision, a communication was sent from your Memorialists to the Rector of Saint Paul's, requesting that a Committee should be appointed by the Rector, Church Wardens and Vestry of Saint Paul's to confer with a Committee to be appointed by your Memorialists, in the hope of effecting a settlement of the nature suggested by the above-mentioned Resolution.

4. That in compliance with the request of your Memorialists, the Rector and three of the Vestry of Saint Paul's were appointed to con-

fer with a Committee of your Memorialists, which was subsequently appointed, consisting of the Priest in charge and three of the Trustees of the Mission Church, for the purpose above stated.

5. That immediately after their appointment the two Committees met, when it was proposed by your Memorialists' Committee, as one way of settling the matter, that, with the approval of this Synod, a Bill should be presented to the Legislature to incorporate the Trustees of the Mission Church, and to take out and separate from the territorial limits of the Parish of Saint Paul the Trust property, and that only, and vest the same in the Trustees as so incorporated; and that, after considerable discussion of the whole question, it was unanimously agreed that a draft of the proposed Act, with a copy of the declaration of Trust, should be submitted by your Memorialists' Committee to the Rector and Committee of Saint Paul's Church for their consideration; after which the two Committees should meet again and further discuss the proposition, together with any objections made to it by the Saint Paul's Committee, or any other proposition submitted, before reporting to the bodies by which the Committees had been respectively appointed.

6. That, in accordance with this agreement, your Memorialists' Committee placed a draft of the proposed Act and a copy of the Declaration of Trust in the hands of the Rector of Saint Paul's for the consideration of himself and his Committee, fully expecting to meet the Saint Paul's Committee again, and to have further opportunity for discussion of the proposal made, or any other which might be offered in lieu thereof.

7. That, after the lapse of several weeks, your Memorialists received a communication from the Rector of Saint Paul's, on behalf of his Committee, informing them, in effect, that he and the Committee associated with him declined to assent to the said proposed Act and the proposition involved therein, and also declined to again meet your Memorialists' Committee, or to confer further with them upon the same.

8. That in making such proposition your Memorialists desired, and that they continue to desire, that such measures may be adopted as, in the words of the Resolution of the Synod, may "under the circumstances be reasonably satisfactory to the parties immediately interested," and such as will infringe as little as possible upon the rights claimed on behalf of the Rector, or the Rector, Church Wardens and Vestry of Saint Paul's Church, and that your Memorialists' Committee was authorized, and was ready, to discuss any other proposition for a settlement with the Saint Paul's Committee, had not all further conference been by them so summarily cut off.

9. That no proposition for a settlement of any kind, or from any quarter, has from first to last been made or submitted to your Memo-

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rialists, who, while they believe that in the proposed Act, a copy of which is hereunto annexed, provision is made for securing a settlement of existing difficulties in the best manner possible, are prepared to discuss and consider any proposition made with the same object in view.

10. That the earnest endeavours of your Memorialists to attain the desirable end contemplated by the Synod last year having failed, your Memorialists feel it to be their duty to submit the facts above stated for the information of the Synod, hoping that some way may yet be found of securing such a settlement of the matter as will be in accordance with the frequently expressed desire of the Synod in the interests of peace and harmony.

Respectfully submitted,

JOHN M. DAVENPORT, *Priest in charge.*
 H. W. FRITH,
 GEO. A. SCHOFIELD,
 I. ALLEN JACK,
 HURD PETERS,
 WILLIAM G. LEE,
 THOS. STEAD,

} *Trustees.*

Portland, New Brunswick, June 30th, 1887.

MEMORANDUM.

4th July, 1887.

Since the above Memorial was prepared, and so lately as the second instant, a communication has been received from the Committee of Saint Paul's, in which it is said that "any reasonable proposal for an amicable arrangement of existing differences" coming from your Memorialists "will receive respectful consideration"; but, as in the same communication the Saint Paul's Committee designate the proposal already made by your Memorialists as one of a very extravagant character, and offer nothing in lieu thereof, except to reiterate their opinion that the question ought to be settled by some tribunal whose decisions would be binding, your Memorialists are unable to see what further steps they can take in the matter.

JOHN M. DAVENPORT, *Priest in charge.*
 H. W. FRITH,
 GEO. A. SCHOFIELD,
 I. ALLEN JACK,
 HURD PETERS,
 WILLIAM G. LEE,
 THOS. STEAD.

BILL.

An Act to incorporate the Trustees of the Mission Church of Saint John Baptist, in the City of Portland, in the City and County of Saint John, and for other purposes.

Whereas, by deed of gift made the 22nd day of August, A. D. 1881, Sarah Elizabeth Hazen did grant and convey to the persons named therein, their heirs and assigns, all that certain lot, piece or parcel of land situate, lying and being in the said Town of Portland, and bounded and described as follows; that is to say: Beginning at the point formed by the intersection of the eastern side line of a reserved road or alley of twenty feet in width, running southerly and parallel to Mill street from Paradise Row (so-called), and the southerly side line of said Paradise Row; thence easterly along said side line of Paradise Row one hundred and twenty-three (123) feet or to the point where the westerly side line of a lot conveyed by James W. Hersey and others to one Patrick Flavin, by a deed registered in the office of the Registrar of Deeds in and for the City and County of Saint John, in Book D., Number 6 of Records, pages 350, 351 and 352, meets the same; thence southerly along the said westerly side line of said Flavin lot, and a prolongation thereof seventy feet; thence westerly parallel to Paradise Row one hundred and fifteen feet, more or less, to said easterly side line of said reserved road or alley, and thence northerly along said last mentioned side line to the place of beginning, as by reference to the said Deed, duly registered in Libro VI. of Records of the City and County of Saint John, folios 59 and 60, will more fully appear; and

Whereas, said land was vested in the grantees, and was to be held by them subject to the terms of a certain Declaration of Trust duly executed by the said Sarah Elizabeth Hazen and the said grantees, as aforesaid, bearing date the 31st day of August in the year last aforesaid, and registered in Libro of said records, folio for, among other things, the erection and maintenance of a Church Building, to be used for the worship of Almighty God, in connection with the Church of England in Canada; such Church Building to be forever open to rich and poor alike, with seats wholly free and unappropriated, and to be maintained by means of such voluntary offerings, alms and gifts as might from time to time be made or given by the attendants thereat, and others. The person from time to time chosen to officiate in the said Church as Priest in charge thereof to be licensed by the Bishop of the Diocese in which said Church is situate, on the nomination and presentation of the Trustees for the time being, and the Trust to be kept up and continued in the manner set forth in the said Declaration of Trust, and according to the terms and provisions thereof; and

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Whereas, a Church Building has been erected on the said premises in accordance with the provisions of the Trust, and a Priest licensed by the Bishop of the Diocese has been placed in charge thereof, and public worship has been and is maintained therein; and

Whereas, the present Trustees, namely: Henry William Frith, George Arthur Schofield, Isaac Allen Jack, James Peters Hanington, Hurd Peters, William G. Lee, and Thomas Stead have, by their petition, applied to be incorporated, and to have the said Church Building, land and premises vested in them and their successors in fee, forever, subject to the terms and provisions of the said Declaration of Trust;

Be it therefore enacted by the Lieutenant Governor, Legislative Council, and House of Assembly, as follows:

1. The said H. W. Frith, G. A. Schofield, I. A. Jack, J. P. Hanington, H. Peters, W. G. Lee, and T. Stead, and their successors under the said Declaration of Trust shall be, and they hereby are made and constituted a body corporate by the name of "The Trustees of the Mission Church of Saint John Baptist, Portland," with the right to have and use a corporate seal, and to have and enjoy all and singular the rights, liberties, and privileges made incident to a corporation by the laws of this Province.

2. All and singular the lot of land and premises above mentioned and described, together with the said Church Building, and all other the buildings and improvements thereon standing and being, and thereunto belonging, are hereby transferred to and vested in the said the Trustees of the Mission Church of Saint John Baptist, Portland, and their successors, to have and to hold the same in fee for ever upon the Trusts, and to and for the uses and purposes and with all the rights, powers and privileges as to selling, conveying, leasing or mortgaging the Trust property as given by and contained in the said Declaration of Trust.

3. From and after the passing of this Act all and singular the above mentioned and described lot of land and premises, together with the buildings and improvements thereon are, and are declared to be, for all purposes ecclesiastical as relating to the Church of England in Canada, taken out of and separated from the Parish of Saint Paul, as erected under the provisions of an Act passed in the 19th year of her present Majesty's reign, intituled, "An Act to erect the Parish of Saint Paul, in the County of Saint John, for ecclesiastical purposes;" and shall be held by the said the Trustees of the Mission Church of Saint John Baptist, Portland, in accordance with the terms of the said Declaration of Trust, and of this Act.

4. The Priest in charge of the said Church for the time being shall have, enjoy and exercise all and singular the rights, powers and privileges, and shall be subject to the same laws and duties, so far as applicable, as the Rector of any Church in the said Diocese of Fredericton.

APPENDIX B.

MEMORIAL OF WOMEN'S AID ASSOCIATION.

To the Most Reverend THE LORD BISHOP of Fredericton, the REVEREND THE CLERGY, and LAITY by representation, of the Church of England, in the Diocese of Fredericton, in Synod assembled.

The Memorial of the Women's Aid Association for the diocese of Fredericton,

Respectfully sheweth:

That Whereas, it came to the knowledge of your Memorialists that there are newly settled districts in the diocese which are greatly in need of help towards the support of Church Services in their midst, and that there are other districts no less in need of help, though they have not been lately settled; and

Whereas, such districts are unable to comply with the present requirements of the Diocesan Church Society, and therefore receive no aid from its funds; and

Whereas, in consequence of this, and with a desire to help on, as much as in them lies, the work of the Church in the diocese, your Memorialists have formed themselves into an Association under the name of "The Women's Aid Association for the Diocese of Fredericton," with the hope of enlisting the sympathy of all Churchwomen in the diocese, that they may help at least with their prayers, and otherwise as they are able.

Therefore your Memorialists request, at the hands of the Synod, recognition as part of the Lay Agency of the diocese, that they may appeal with greater confidence to the Churchwomen in the various Parishes to aid in the good work.

The Rules and Report of the Association for the past year are subjoined to the Memorial.

All of which is respectfully submitted,

Signed on behalf of the Association,

MARGARET MEDLEY.
H. M. NEWNHAM.
M. M. CARR.
K. M. MATTHEW.
M. TAYLOR.
M. A. ARNOLD.
L. H. STREET.
E. WETMORE.

Fredericton, N. B., June, 1887.

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REPORT OF WOMEN'S AID ASSOCIATION FOR THE DIOCESE OF FREDERICTON.

The Association was organized in March, 1886, with forty-two members, in the Parish of Fredericton. The quarterly meetings, with addresses, have been the means of promoting an interest in the objects and work of the Association, and the membership in Fredericton is now one hundred and thirty-five.

The income of the Fredericton Branch since its formation amounts to the sum of \$842.28, and the expenses to \$137.03.

Grants of money have been made to the following objects:

To liquidate the debt on Church Hall, Fredericton,...	\$142 00
Towards salary of Rev. Mr. Hoyt,	200 00
New Church, Birch Ridge, Victoria County, ...	100 00
Hudson Memorial Church,	150 00
In all,	\$592 00

Two Christmas Trees have been provided for Sunday Schools in poor settlements, and contributions to sales in aid of poor parishes have been given by the Needlework Committee.

Branches of the Association have been formed in the Parishes of St. Paul, Portland; Hampton, and St. Andrews; and Girls' Branches in St. John and Fredericton.

The Hampton Branch has been a part of the Association since June 8th, 1886, and has twenty-three members. Its income since that date amounts to the sum of \$124.21, which has been given towards the building of a Mission Church in the Parish.

The St. John Girls' Branch has a membership of fifty-one, under the direction of a committee of four ladies. It has agreed to raise during the year the sum of \$50 for the salary of the Missionary at Ludlow, and has contributed \$8.40 for chairs for the Hudson Memorial Church.

The Fredericton Girls' Branch held a sale in December, under the direction of Lady Tilley, which realized the sum of \$305. This money was given to his Lordship the Bishop Coadjutor for Mission work in the diocese.

INCOME.	
Fredericton Branch,	\$842 28
Fredericton Girls' Branch,	305 00
Hampton Branch,	124 21
St John Girls' Branch,	58 40
Total,	\$1,329 89

E. B. WILMOT,
LOUISA STREET,
Secretaries.

To the RIGHT REVEREND THE BISHOP OF FREDERICTON.

The St. John Girls' Branch of Women's Aid Association for the diocese of Fredericton beg to submit to your Lordship the following report :

This Branch was organized on December 14th, 1886, since which date twenty meetings have been held. There are at present twenty-three ordinary and twenty-six associate members.

The members of this branch agreed to raise, by their work, fifty dollars during the year, to assist in paying salary of Missionary for the parish of Ludlow. Up to the present date twenty-five dollars of this amount have been forwarded, and there are fifteen dollars on hand. In addition to this, a sum of eleven dollars and twenty cents has been raised to pay for chairs for the church ; this amount has not yet been forwarded.

The following is a copy of the rules of this branch :

The Saint John Girls' Branch of "Women's Aid Association" shall consist of ordinary and associate members, under the direction of a committee of four ladies, one of whom shall preside at each meeting.

The committee shall appoint a secretary and a treasurer.

In addition to the quarterly subscription (ten cents) required by the rules of the Association, the ordinary members of this branch agree to pay a fine of five cents for each absence from a meeting, unless a written excuse has been sent. This fine shall be paid at the next meeting.

The ordinary members shall meet for work each Monday, from 3 to 5 p. m.

At each meeting some book on church history shall be read aloud, and the meeting shall be closed by the members uniting in the prescribed form of prayer for missions.

The associate members shall pay an annual subscription of forty cents, and otherwise assist in the work of the Society.

Respectfully submitted,

GERTRUDE ST. C. SCHOFIELD, *Secretary.*

M. A. ARNOLD, *Treasurer.*

M. M. CARR,

K. M. MATTHEW, } *Vice-Presidents.*

St. John, N. B., May 30th, 1887.

RULES.

1. The Association shall be called "The Women's Aid Association for the Diocese of Fredericton."

2. The objects of the Association are :

i. To awaken and deepen interest in the work of the Church in the Diocese.

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- ii. To help on the work of the Church in every possible way, but specially —
- (a) By prayer for a blessing on the work.
 - (b) By raising funds for the furtherance of the work.
3. Any person may become a member of the Association by undertaking —
- i. To pray every Sunday for the work of the Church in the Diocese.
 - ii. To pay a subscription of at least forty cents a year, payable quarterly.
4. The officers of the Association shall be a President, one or more Vice-Presidents, a Committee of twelve or more members, two or more Secretaries, and a Treasurer.
5. In the event of Branches being formed in various parts of the Diocese, each Branch will elect its own Vice-President, Committee, and Secretaries, to conduct their own work under their own bye-laws, under the one President of the whole Association.
6. Meetings shall be held on the first Wednesday in December, March, June, and September; and the officers shall be elected annually at the meeting in December, in the season of Advent, at which meeting the Treasurer and Secretaries shall read reports of the work of the Association during the past year.

March 15, 1886.

These rules may be revised and modified from time to time, as occasion may arise.

DIOCESE OF FREDERICTON—WOMEN'S AID ASSOCIATION.

A Prayer which may be used by Members of the Association.

V. *O Pray for the Peace of Jerusalem.*

R. *They shall prosper that love Thee.*

O Lord Jesu Christ, Who willest all men to be saved, and to come to the full knowledge of the truth, mercifully hear our prayers, and grant unto this Diocese all things that are needful for its spiritual welfare; prosper with Thy blessing the members of this Association, that they may further the work of Thy Church in godly union and concord; send forth more labourers into this portion of Thy vineyard; and stir up the wills of Thy clergy who now labour among us that they may gladly spend and be spent in Thy service: that in all our words and deeds we may together promote Thy glory and the increase of Thy kingdom, Who livest and reignest with the Father and the Holy Spirit, one God, world without end. Amen.

APPENDIX C.

REPORT OF THE COMMITTEE ON THE SAFE-KEEPING OF REGISTERS.

To the Most Reverend THE LORD BISHOP of Fredericton, and the SYNOD of the Diocese :

Your committee beg to report that they have met more than once, and have had under consideration a scheme for the preservation of Registers, but they have been unable to bring the same at present to a satisfactory conclusion.

Your committee therefore ask to be continued, and that another member be added in the place of Rev. G. O. Troop, removed.

H. TULLY KINGDON, Bishop,
Chairman.

July 5th, 1887.

APPENDIX D.

REPORT OF THE COMMITTEE ON THE DUTIES OF CHURCH WARDENS.

To the Most Reverend THE LORD BISHOP of Fredericton, and the SYNOD of the Diocese :

Your Committee beg to report that they have given considerable time to the work entrusted to them, but that the subject is of such importance that they feel unable to make a final report at this session.

Your Committee therefore ask to be continued, and also that the Rural Deans of the Diocese, as representing the clergy, be added to their number to assist in their consultations.

H. TULLY KINGDON, Bishop,
Chairman.

Fredericton, July 4, 1887.

REPORT

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APPENDIX E.

REPORT OF COMMITTEE ON AMALGAMATION.

To the Right Reverend the LORD BISHOP of Fredericton, and the DIOCESAN SYNOD of Fredericton.

The Committee appointed to act in conjunction with a Committee appointed by the Executive Committee of the Diocesan Church Society to take into consideration the advisability and steps necessary for the amalgamation of the Diocesan Church Society and Synod, and to report thereon, beg leave to submit the following report:

After consultation with the Committee appointed by the Executive Committee of the Diocesan Church Society for the same purpose, your Committee appointed a Sub-Committee to gather information on the subject to be considered. At the request of that Sub-Committee, a circular letter was issued to every Bishop in Canada and the United States asking for information on all the points which would be raised if amalgamation were thought desirable.

This circular is subjoined (Appendix E-1), and the report of the Sub-Committee containing a summary of the answers received is also given (Appendix E-2).

To put the matter briefly, it has been found that in no other diocese in Canada or in the United States are the finances of the Church under the sole control of a voluntary body; the diocese approaching the nearest to ours is that of Quebec, where a Church Society exists, but there the Synod exercises a joint control with the Church Society over the finances.

We therefore stand alone in having the finances of the Diocese administered by a voluntary Society perfectly independent of the Synod.

In every diocese where there formerly existed a Church Society controlling the finances of the diocese, that Church Society has been amalgamated with the Synod, and such amalgamation has proved advantageous in the opinion of the writers; nor has there been any difficulty found in transferring the trust funds formerly belonging to the Church Society.

The Home Mission work in most of the Canadian and American Dioceses is controlled by a Missionary Board or Board of Home Missions appointed by the Synod or Convention; and by means of the Rural Deans or Archdeacons a definite knowledge of the wants of the whole of the Diocese, as well as of the status of each separate Congregation, is obtained.

Stringent provisions are made for the payment of the clergyman's stipend in several of the Canadian Dioceses.

Such is the result of the information obtained.

Your Committee, considering the matter of Amalgamation to be one not to be undertaken hastily or without due reflection, resolved that each member of the two Committees should be requested to put his views of the advantages or disadvantages of the measure in writing.

The answers received will be found in Appendix E-3.

The advantages enumerated by the writers as thought likely to follow under Amalgamation are as follows :

1. Centralization of power in one body, that body being by general consent the Synod.
2. The increase of dignity and influence to the Synod, by enabling it to control the work of the Diocese.
3. The vesting controlling power in the Synod, which has the right to demand canonical obedience from all Churchmen resident in the Diocese, instead of in a voluntary and irresponsible Society.
4. The simplification of the Church machinery, by the abolition of a system requiring two sets of Lay Deputies or Representatives not possessing the same qualification.
5. The avoidance of confusion at the July meetings, when it is often difficult to ascertain which body is in session ; and the difference in the rules of order in the Diocesan Synod and the General Committee of the Diocesan Church Society is in danger of being lost sight of.
6. The securing of a representative body, which the Synod, by its constitution, must be, and the Diocesan Church Society need not be.
7. Homogeneity of jurisdiction, the Synod having, it is claimed, at present jurisdiction only in theory, and none practically, while the Diocesan Church Society has none in theory, but the widest in practice.
8. Full and correct official information, of which, it is alleged, there is at present none in the Diocese.
9. The correction of hurtful anomalies, as, for example, the "sinews of war" being at the disposal of a sub-committee of the General Committee of the Church Society, while it is asserted that Synodical rule is an empty shadow.
10. A ready means whereby the present prejudices against the Church Society, which affect the revenues of the Church, can be overcome.
11. The avoidance of the possibility of clashing between the voluntary and irresponsible Church Society, controlling the Church funds, and the authoritative and representative body of the Church, the Synod.

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12. The substitution of one synodical body for the two bodies which now meet each year in the same week: the nominal Synod, and the General Committee of the Church Society, which is to a great extent the real Synod. And this General Committee, while supposed to be representative, is no longer purely so, since it includes some 30 or 40 *ex officio* lay members.

13. It is claimed that very much of the present constitution of the Church Society is practically a dead letter; that the anniversary meeting of its members has become either a platform meeting or one of mere form; that the local committees have largely fallen into disuse; and that the Constitution of the Church Society, if it continues as a separate body, must shortly be revised. And it is thought unnecessary to spend labour in the attempt to infuse fresh life into an institution which may eventually be amalgamated with the Synod, and that it is better at once to throw the whole energy of the church life into one body.

14. The saving of valuable time at the annual meetings now taken up by the roll calls and other matters of detail connected with two separate bodies.

15. It is thought that the amalgamation would enable the work of the diocese, so far as it is promoted by central organization, to be carried on in the most effective manner; that Committees or Boards formed by the Synod, and meeting at the summons of the Bishop, or of appointed Chairmen, could transact all the business of the present Committees of the Church Society, and take up other work besides; that the Board of Home Missions would work quite as efficiently if formed and acting under the Synod's authority; and that other Committees could as readily report to the Diocesan Synod, if it became the one general representative body of the Church.

The disadvantages enumerated by the writers as likely to follow the amalgamation are as follows:

1. The clauses in the present Constitution of the Synod limiting the Lay Representatives to two at most from each parish, and requiring them to be residents of the Parish they represent, thus shutting out the valuable services of many laymen at present utilized under the wider constitution of the Diocesan Church Society.

2. The possible danger of the Church funds being affected by some warm discussion in the Synod.

3. That there are always risks involved in breaking up an old system; and the risk that an amalgamation would not work satisfactorily is an inducement to put up with the present inconveniences, rather than incur the danger of greater difficulties,

4. That the present system may be cumbrous, but it is claimed that in no other is there more economy in working expenses, or less friction.

5. It is alleged that it has taken 50 years to get the people of the country to understand what the Diocesan Church Society is and why they should support it, and a change will bring about a great falling off of subscriptions.

6. That since the establishment of the Synod, which is now the natural arena for the discussion of doctrinal and ceremonial questions, party strife has scarcely been known in the Diocesan Church Society, and the advantage of this state of things in a society which contributes so largely to the stipends of the clergy can hardly be overrated.

7. That the prestige of the Diocesan Church Society (or what perhaps might be called the "good will of its business") is of some value. People know it wants money and give it, and remember it in their wills.

Inasmuch as so large a portion of the time at the disposal of your Committee has been taken up in gathering information from without and putting on record the various views of the members of the Committee, there has not remained sufficient opportunity for making a full report. Your Committee therefore respectfully suggest that the further consideration of the subject be entrusted to a Committee to report at the next meeting of the Synod.

They suggest also that this Report, together with Appendices, be printed with the Journal of the Synod for general information.

Your Committee desire also to recommend that the Lord Bishop be requested to convey to the Bishops of the Dioceses in Canada and the United States, who have so kindly sent replies to the circular issued by your Committee, the thanks of the Synod for the valuable information they have furnished.

Your Committee, in concluding their report, desire to record their sense of the valuable services rendered by the Rev. Mr. Lowndes in obtaining the information submitted by them, and to recommend that the expenses of the Committee be borne in equal proportions by the Diocesan Church Society and the Synod.

All of which is respectfully submitted.

W. M. JARVIS,
Secretary.

H. TULLY KINGDON, Bishop,
Chairman.

June 29th, A. D. 1887.

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APPENDIX E-1.

THE RECTORY,
Prince William, York County, New Brunswick,
Canada.

JANUARY, 1887.

MY LORD BISHOP,—

I have been appointed by a joint committee of the Synod and Diocesan Church Society of this Diocese to apply to the Bishops in the Dominion of Canada and the United States for information on several points connected with the proposed amalgamation of these two bodies in this Diocese.

In order to give your Lordship as little trouble as possible, I have ventured to draw up a paper of questions, and hope that if your Lordship has not time to do so, that you will authorize a competent priest or layman to answer them.

The committee is exceedingly anxious to obtain full information before acting in a matter of so grave importance as the re-organization of the Societies at present existing in this Diocese, and I therefore hope that your Lordship will be good enough to help us as fully as convenient.

I remain, my Lord Bishop,
Yours obediently,

ARTHUR LOWNDES.

To the Right Reverend
The Bishop of _____.

DIOCESE OF FREDERICTON.

At a meeting of the Sub-Committee of the Joint Committee of the Synod of the Diocese of Fredericton and of the Diocesan Church Society of New Brunswick for the amalgamation of these two bodies, it was resolved:

"That the Rev. Arthur Lowndes be authorized to correspond and obtain Constitution and Canons of the various Canadian and American Synods, and other information from the United States and Canada."

Pursuant to the above resolution I would therefore respectfully ask for the following information from the Diocese of _____.

1st. How are the funds raised for Diocesan work?

2nd. Is the finance of the Diocese under the control of the Synod, or of a separate association?

- 3rd. If it is at present under the control of the Synod, was it always so?
- 4th. If not, has the alteration been on the whole a success?
- 5th. If it is under the control of the Synod, are there any officers, such as members of Boards, etc., who are not elected members of Synod?
- 6th. Do such members of Boards become *ex-officio* members of the Synod by their appointment or election to office?
- 7th. Have such *ex-officio* members equal rights with the members elected from the different parishes?
- 8th. How does this practice of having *ex-officio* members work? And
- 9th. Who elects them, or appoints them?
- 10th. Have you any means of utilizing the services of valuable laymen in connection with the Synod or Church Society who have not been elected thereto?
- 11th. If the finance is under the control of a separate Society, does it work well?
- 12th. Would it work better, in your opinion, under the control of the Synod?
- 13th. Does your Board of Home Missions, or Standing Committee in connection with rural parishes, meet always in the same place?
- 14th. And at fixed dates?
- 15th. How do you avoid favoritism in making grants and such matters?
- 16th. How do you secure an accurate knowledge of the means and wants of rural parishes?
- 17th. How do you obtain an accurate knowledge of the needs of new missions in newly settled or neglected districts?
- 18th. Upon what system are grants made to the assisted parishes or missions?
- 19th. Upon the number of communicants, church population, wealth of church population, or otherwise?
- 20th. Are all the clergy *ex-officio* members of the Board of Home Missions?

FURTHER REMARKS :

Kindly send answers to above questions, as soon as possible, together with

Two copies of the Canons and Constitution of your Synod (or Convention).

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Two copies of the Constitution and Rules and Regulations of any Committee or Church Societies organized to aid in obtaining means for Missionary work in your Diocese.

Two copies each of the last report of your Synod and Church Societies to the

REVEREND ARTHUR LOWNDES,
The Rectory, Prince William, New Brunswick, Canada.

APPENDIX E-2.

DIOCESE OF FREDERICTON.

To the COMMITTEES OF THE SYNOD AND CHURCH SOCIETY, on the Amalgamation of those Corporations :

The Sub-Committee appointed to gather information on the subject to be considered by the Committees beg to submit the following report, which they have adopted.

H. TULLY KINGDON, Bishop,
Chairman.

To the RIGHT REVEREND THE CHAIRMAN, and MEMBERS OF THE SUB-COMMITTEE OF THE COMMITTEES OF THE SYNOD AND CHURCH SOCIETY on the Amalgamation of those bodies :

Pursuant to the Resolution of the Committee, that I should correspond and obtain Constitution and Canons of the various Canadian Synods, and other information from the United States and Canada, I addressed on the 20th January last, after consultation with the Chairman, a printed circular-letter to every Canadian and American Bishop.

Although I have not yet received an answer from every Diocese, I do not think it necessary to delay any further in making a report, seeing that I have received answers from all those dioceses whose canons or methods of working are likely to be of use to the Committees in coming to a decision on the matters at issue.

At this date I have received answers from the Dioceses of Algoma, Huron, Ontario, Montreal, Niagara, Nova Scotia, Quebec, Toronto, Rupert's Land, Newfoundland, Qu'Appelle, Albany, Central Pennsylvania, Connecticut, Easton, Florida, Fond du Lac, Iowa, Kansas, Kentucky, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Missouri, New York, New Hampshire, Northern New Jersey, Pennsylvania, Pittsburg, Rhode Island, Colorado, Montana.

I have received the Constitution, Canons, and Journals of the last Synod of the Dioceses of Huron, Ontario, Montreal, Nova Scotia, Quebec, Toronto, Rupert's Land, Newfoundland, Albany, Connecticut, Easton, Fond du Lac, Iowa, Maine, Maryland, Massachusetts, New Hampshire, Pennsylvania, Pittsburg, Rhode Island, Western Michigan, Colorado, Montana, Utah and Idaho. I have also received a copy of the Constitution and Bye-Laws of the Church Society of the Diocese of Quebec.

To save the time of the Committee, I have ventured to make a summary of the answers I have received, supplementing them, where necessary, by reference to the canons and journals of the Diocese reported on; which, together with all documents and papers received by me, I beg to lay before you.

ARTHUR LOWNDES.

THE RECTORY, PRINCE WILLIAM, *March 19th, 1887.*

SUMMARY.

I. CANADIAN DIOCESES.

1. *How are the funds raised for Diocesan work?*

From the answers given by the Bishops, and from study of the Constitution and Canons of the various Dioceses, I find that the funds for Diocesan work are raised to supplement endowments or grants from the S. P. G. in the following manner:

In Huron—

Four annual collections and an assessment on each congregation in each aided parish.

In Ontario—

- (1) Two annual collections.
- (2) A Missionary Meeting is ordered to be held at every church or station in the Diocese once a year, when a collection is made, and house to house canvassers appointed.
- (3) Assessments on the aided parishes only.

In Montreal—

One annual collection and occasional Missionary Meetings.

In Nova Scotia and Quebec—

One annual collection, supplemented by assessments on the aided parishes only.

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In Toronto—

- (1) Three annual collections.
- (2) A Missionary Meeting ordered to be held at every church or station in the Diocese once a year, and collections made for the Mission Fund. The Archdeacons and Rural Deans to arrange for such meetings.
- (3) Assessments on aided parishes only.

In Newfoundland—

- (1) A house to house collection once a year, from the proceeds of which every incumbent throughout the Diocese is to remit a certain proportion, varying, according to his stipend, from one quarter to one twentieth of the whole.
- (2) By an annual collection in every Church.
- (3) By subscriptions.

In Niagara—

The Bishop writes: "A committee decides how much each Congregation should contribute. One or two exceed this amount, many reach it, some fall short. The comparative statement of receipts exhibits the laggards."

2. *Is the finance of the Diocese under the control of the Synod, or of a separate Association?*

2. The finances are in every Diocese, with the exception of Quebec, under the control of the Synod. In Quebec they are under the control both of Synod and Church Society. The Bishop's statement is as follows:

"(a) The grant from the S. P. G. and the assessments are distributed by the Diocesan Board, composed of equal members elected by the Synod and the Church Society respectively.

"(b) The invested funds and voluntary contributions are in the hands of the Church Society."

3. *If it is at present under the control of the Synod, was it always so?*

3. In the Dioceses of Huron, Montreal, Nova Scotia, Toronto, and Newfoundland, there was formerly a Church Society controlling the finances of the Diocese; in the other Dioceses the Synod has always had the control of the finances.

4. *If not, has the alteration been on the whole a success?*

4. In the Dioceses formerly having a Church Society, its incorporation with the Synod is in every case reported as having been "thoroughly successful" and "a great advantage."

5. *If it is under the control of the Synod, are there any officers, such as Members of Boards, etc., who are not elected members of the Synod?*

6. *Do such members of Boards become ex-officio members of the Synod by their appointment or election to office?*

7. *Have such ex-officio members equal rights with the members elected from the different parishes?*

8. *How does this practice of having ex-officio members work? And*

9. *Who elects them, or appoints them?*

5 to 9. In Dioceses where the Synod has complete control of the finances, there are no lay *ex-officio* members.

In Quebec the Treasurer is *ex-officio* member of the Synod.

10. *Have you any means of utilizing the services of valuable laymen in connection with the Synod or Church Society who have not been elected thereto?*

10. In no Dioceses are there any means of utilizing the services of laymen in connection with Synod or Church Society who have not been elected thereto, though the Bishop of Quebec reports, "Any Layman whose services are valuable can be elected a member of the Church Society at the annual general meeting."

11. *If the finance is under the control of a separate Society, does it work well?*

12. *Would it work better, in your opinion, under the control of the Synod?*

11 and 12. To the questions whether the finances of the Diocese would work better under a separate Society or the Synod, the Bishop of Quebec reports that the mixed control works well in his Diocese, while the Dioceses of Ontario, Nova Scotia, Toronto and Newfoundland all report in favor of control by the Synod.

13. *Does your Board of Home Missions, or Standing Committee in connection with rural Parishes, meet always in the same place?*

14. *And at fixed dates?*

13 and 14. The Financial Board of the Diocese, or what answers to our Board of Home Missions, meets always in one place, and at fixed dates, in the Dioceses of Huron, Ontario, Montreal, Nova Scotia, Toronto, Rupert's Land, and Qu'Appelle, while in those of Quebec and Niagara it meets always at the same place, but not always at fixed dates. Newfoundland is the only Diocese where the Board meets neither at fixed place nor at fixed dates.

15. *How do you avoid favoritism in making grants and such matters?*

16. *How do you secure an accurate knowledge of the means and wants of rural Parishes?*

15 and 16. The avoidance of favoritism and securing an accurate knowledge of the means and wants of rural Parishes seems to be secured in most Dioceses through the action of the Rural Deaneries.

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In Toronto the Rural Dean has to report annually on the condition of Missions, reasons for the formation of new Missions, and for the re-arrangement or re-grouping of existing Missions. It is his duty to visit all vacant Missions in his Deanery. No grant is made to any Mission until the Rural Dean has visited each congregation thereof, and is then to recommend what amount each congregation should contribute to the clergyman's stipend. If the Board enters into an agreement, it lasts for three years. If a mission does not pay up, the Archdeacon or Rural Dean is to visit the delinquent congregation, and make a written report to the Bishop within one week, of all the evidence he has taken, who, after appending thereto any remarks he may desire, is to communicate the report to the Mission Board; the Mission Board then notifies the Church Wardens of the congregation in arrears that after the following Sunday the services in that church are suspended. In case the congregation continues in arrears, then the clergyman is paid by the Board enough to enable him to remain on the spot three months longer, or to remove to some other Mission in the Diocese. It will be in the discretion of the Board to withhold any grant for a new Missionary until all arrears and the sum advanced to that clergyman has been repaid by the congregation.

The travelling expenses of the Archdeacon and Rural Dean in these matters are borne by the Mission Board.

IN HURON there is in each Rural Deanery a Committee of Missions for that Rural Deanery, composed of the Rural Dean, two clergymen, and two lay communicants. Before any grant is made to any mission the Committee has to visit and confer with each separate congregation in that mission, and report to the Board the action they would recommend. When the several congregations have agreed with the Board as to the amounts they are respectively to contribute, and have so agreed by formal resolution in Vestry, then an agreement with the Board and the Vestry of the Parish is entered into, and the Board binds itself to continue the ministrations so long as the amount is paid. If they fail at any time to pay, then the Committee on Missions for the Deanery has to visit the congregations, and similar steps are taken as in the Diocese of Toronto. In certain cases the Bishop is to withhold all *Episcopal* visits and the rite of Confirmation from contumacious congregations, who are also deprived of their right of representation in Synod.

IN MONTREAL no new Mission can be opened without the advice of the Rural Deanery, and, except in special cases, each fresh application for a grant must emanate from the Rural Deanery.

IN ONTARIO there is a special committee called the Missions Committee appointed to enquire into the state of the several Missions and to make a report to the Executive Committee as to the amounts to be

assessed on each Mission. The Committee is appointed every September, and before the 15th January the Secretary is to notify each incumbent of the proposed assessment on his Mission. All appeals against the assessment are to be presented within thirty days. If the appeals are not allowed by the Missions Committee the whole matter goes before the Executive in March, or the general meeting of the Synod.

When a Mission becomes in arrears, the clergyman is to be removed to another Parish or Mission, and no further appointment made till all arrears and advances are paid up.

IN NOVA SCOTIA and NEWFOUNDLAND there do not appear to be any Canons affecting these questions.

IN QUEBEC the Clergy are to send in reports of their Missions to their Rural Deans, and the Rural Deans are to lay a report of the state of their Deaneries before the Synod.

Whenever a Mission is in arrears, enquiry is made into the case by a board of enquiry, appointed by the Synod, consisting of the Archdeacon or Rural Dean, two clergymen, and two lay communicants of the Deanery in which the Mission is situated. The board of enquiry sends a written report on the case to the Bishop, who, after adding any remarks he desires, forwards it to the Diocesan Board.

Sections 5 and 6 of Canon 9, page 49, of the Canons of Quebec, provide that:

"5. Whenever the Diocesan Board finds that the fault is in the people, it shall be the duty of the Board to insist upon payment by the people, and in the event of their still declining, the Board shall remove the clergyman to another Mission, or afford him reasonable aid in money, not exceeding half a year's salary, to enable him to remove to another Diocese, and in every such case the Board shall not, unless they see special cause, make any grant to aid the Mission in default to obtain another clergyman until every Mission which is willing to meet the requirements of the Board has been supplied with the ministrations of the church, and the money given to the clergyman to enable him to remove has been refunded to the Board by the Mission.

"6. Whenever the Diocesan Board finds that the fault is in the clergyman, three months' notice shall be given to him, and at the expiration of that time, if no field of labor can be found for him in the Diocese, his connection with the Board shall cease. In every case the Board may aid in appointing another clergyman to serve the Mission, at such time and upon such terms as they may deem right."

17. *How do you obtain an accurate knowledge of the needs of new Missions in newly settled or neglected districts?*

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17. There seems to be no special provision to obtain accurate knowledge of the needs of new Missions in newly settled or neglected districts in any of the dioceses, except those of Toronto and Huron, where a special clause in the Canon instructs Archdeacons to ascertain where new Missions should be opened.

18. *Upon what system are grants made to the assisted Parishes or Missions?*

19. *Upon the number of communicants, church population, wealth of church population, or otherwise?*

18 and 19. There seems to be no system upon which grants are made in any of the dioceses, beyond (as has been seen) obtaining reports from Rural Deans, Rural Deaneries, or Mission Committees.

20. *Are the clergy ex officio members of the Board of Home Missions?*

20. Only in the case of Nova Scotia are all the clergy *ex officio* members of the Board of Home Missions.

Examining now into the modes in which the Church Societies have been incorporated with the Synod in the various Dioceses in which they formerly existed, I find that in the Diocese of Huron the Church Society was incorporated with the Synod in the year 1874. Under its provision was made that so far as the financial affairs of the Synod are concerned, all the life members of the Church Society should be members of the Synod, and all members of the Society who at that date contributed in annual subscriptions the aggregate of \$50.00, provided that all such life and other members of the Church Society shall deposit a certificate with the Secretary of the Synod, from the incumbent of his Parish, that he is eligible to be elected a member of the Synod. In this Diocese lay representatives must be residents of the Parish they represent.

IN TORONTO the Church Society was incorporated with the Synod in 1869. No provision was made for any members of the Society to become members of the Synod. In this Diocese, however, a lay representative need not be a resident of the Mission or Parish he represents.

IN NEWFOUNDLAND the Church Society was incorporated with the Synod. As to the particulars of the incorporation I have written to the lay Secretary of the Diocese but have not yet had an answer. In this Diocese the lay representatives need not be members of the Parish they represent.

IN NOVA SCOTIA the Church Society was incorporated with the Synod in 1876. It was provided by that Act that all the property of that Society should be managed by a Board of Diocesan Missions, to consist of all the clergy, and twenty laymen, elected by the Synod, provision to be made for change from time to time in the lay members. The representatives to the Synod need not be residents of the Parish represented.

II. AMERICAN DIOCESES.

Coming now to the reports from the American Dioceses, it may be briefly stated that the aim of these Dioceses is to make every parish and congregation throughout the Diocese contribute a fair share to the funds for Diocesan work; and not only are the aided parishes assessed as in Canada, but in many Dioceses in the States, all rich and poor are assessed by a committee for that purpose; and at the end of the year a report is drawn up showing which parishes have paid up — most exceed the amounts assessed, some come up to them, a few fall short.

In all Dioceses where the endowment is not sufficient to support the Bishop, every parish is taxed, generally, in proportion to the clergyman's salary, and non-payment brings disfranchisement in the Synod.

All Convention or Synod expenses are likewise met by a tax on all parishes in proportion to their wealth.

Funds for Mission work are raised as stated above by an assessment on all the parishes and congregations, as in the Dioceses of Pittsburg, Kentucky, Maryland, Connecticut, Minnesota, and others, or by collections ordered by Canon, quarterly, as in the Dioceses of Missouri, Iowa, Fond du Lac, or twice a year as in Central Pennsylvania, Massachusetts, and Northern New Jersey.

In some by personal pledges and annual collections, as in Michigan, 2 and 3. In every Diocese the finances are under the control of the Synod, either directly or through Committees or Boards of its own creation. In only two Dioceses, Massachusetts and Rhode Island, has there been in the past a different system.

In Massachusetts Bishop Paddock writes: "Thirteen years ago he found two voluntary Missionary Societies; both were persuaded to withdraw and one Board took their place. Ever since then the Church conducts the missionary work through its Board, elected by ballot by the Diocesan Convention." In Rhode Island the missionary work of years ago was under charge of a Voluntary Society, but the Secretary of the Diocese reports that at present it is under the Convention, and that the alteration has undoubtedly been a great success.

5 and 6. In the Diocese of Fond du Lac, Trustees and Committees can be made up of laymen not members of the Synod, or as it is there called the "Council of the Diocese."

In Maryland, Massachusetts, Michigan, New York, Northern New Jersey, Pennsylvania, Pittsburg, Rhode Island, Kentucky, and Louisiana, the Convention may appoint laymen on Boards or Committees who are not members of the Convention or Synod; but in no case do such members become *ex-officio* members of the Synod,

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10. In the above Dioceses, therefore, the services of valuable laymen can be utilized in connection with Boards, Trusteeships, or offices, without being elected to the Synod.

In Louisiana the Diocesan Treasurer has rarely been a member of the Synod; and in Michigan the five lay members of the Committee to manage the funds need not be members of the Synod.

11 and 12. In answer to the question as to whether it would be better to have the finances controlled by the Synod, the answers received are pretty unanimous on that point.

The Bishop of Fond du Lac answers "without doubt." The Bishop of Massachusetts knows of no other way that the finances could be managed, except through some Board created by the Convention. The Bishop of Pennsylvania states that if the control of the finances is under a separate society it does not work well. The Bishop of New York is of opinion that the finances of the Diocese ought to be controlled by separate Boards of Trust elected by the Convention.

13 and 14. The Board of Home Missions in most Dioceses meets at fixed dates.

In Pittsburg, Rhode Island, Kansas, Easton, Minnesota, Iowa, Massachusetts, Albany, Florida, Maine, Louisiana, Michigan, the Board need not meet always in the same place; in most of them it meets at different places.

In those Dioceses where each Convocation, or, as we should call it, each Rural Deanery, controls the missionary work within its own limits, each deanery is practically a Board of Home Missions; this applies to the Dioceses of Connecticut, Maryland, Pennsylvania, Central Pennsylvania, and others.

Kentucky, Missouri, and Colorado are the only three Dioceses where the Board has to meet always in one place.

15. As to how to avoid favoritism in the making of grants, the Bishops of Missionary Dioceses reply — by the Bishop visiting every parish or congregation once a year, and himself fixing the amount they each have to raise; in the older Dioceses, some Bishops answer they do not avoid it altogether, others that it is impossible to avoid it.

The Bishop of Connecticut answers this question in the most practical way by saying that under the system of each Convention apportioning to each Parish the sum expected from it, and fixing for each aided Parish the sum appropriated to them, favoritism is well nigh impossible, as each congregation is directly represented in each convocation.

This system prevails in the Dioceses of Connecticut, Central Pennsylvania, Pennsylvania, Maryland, Pittsburg, and others.

16 and 17. Under this system of Missionary Convocations only does there seem to be any accurate knowledge obtained of the needs of new

Missions in newly settled or neglected districts. In Rhode Island there is a Sub-Committee of the Board of Missions, whose duty it is to recommend new points for the establishment of new Missions.

In Massachusetts and Pittsburg, in addition to the Convocations, there is a general Missionary whose duty it is to go everywhere up and down the Diocese.

In Michigan there is a Missionary Agent who has the supervision of the Missions, and has to look up neglected or new districts. In New York, Central Pennsylvania, Kentucky, Florida and Albany, it is the duty of the Archdeacons and Rural Deans to "prospect" for new fields, to visit them, and hold occasional Services.

18 and 19. Only in the Dioceses of Easton, Florida, Pittsburg, and Missouri, does there seem to be any system upon which grants are made to aided Parishes. In Easton, on the number of communicants and wealth of church population. In Florida, on the number and education of the people. In Pittsburg and Missouri, on the wealth of the church population. In the other Dioceses the usual answer is the vague one, "according to the ability of the people."

20. In Easton and Maryland the Deans are *ex-officio* members of the Board of Home Missions.

Where the system of Missionary Convocations prevails all the parochial clergy are *ex-officio* members of that Convocation, which is the Board of Home Missions.

APPENDIX E—3.

NOTE.—It having been thought desirable that the members of the Committees appointed by the Synod and Diocesan Church Society on the amalgamation of these corporations should express their views on the subject in writing, they were accordingly requested to do so, and the following letters were received. The Committees, considering many of them to be very valuable, decided to recommend their being printed. Each writer was thereupon informed of that decision, and asked to allow his letter to be printed, and, if he desired it, his letter would be returned for revision. Wherever there has been a special request not to print a letter, that letter has been omitted.

The letters are given in full, only the heading and signature being omitted, and are placed in the order in which they were received.

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LETTER No. 1.

As some of the advantages connected with the amalgamation of the two bodies referred to, I beg to submit :

1. *Less Cumbersome.* (a) At Election—It is very awkward electing two sets of delegates, each requiring different qualifications—one, a membership in the church, apart from financial consideration, and the other a financial consideration, apart from church membership. There is often confusion, if, indeed, the difference is not ignored altogether. In the city or place where the bodies meet it is not difficult to find four persons to aid in delegations; but in the country, and especially in distant country districts, it is often difficult to find two persons qualified to represent both constituencies, and, at the same time, willing and able to go. To find four such persons is still more difficult.

(b) At July Meetings—By amalgamation there would be avoided the dodging backwards and forwards between D. C. S. and Synod, till only the most skilful know which body is in session. The difference in the rules of order between Committee work and Synod work is very confusing under the circumstances, and hence frequently lost sight of.

2. *More Representative.* That the church in the Diocese is generally interested in church work is shown in the fact that in the D. C. S. there are, at the present time, only three Parishes represented by non-resident delegates in the General Committee. But when the County members come and find that official members are, in the majority of cases, St. John men who have cut and dried the whole business, and that they are expected simply to say "yes" or be voted down, they decline to attend. This state of things could not exist in a properly representative body.

3. *Homogeneity.* This is a large word, but I know of no other to express the cure for the heterogeneous mixture of the voluntary and authorized, in which neither party seems to know the limits of its jurisdiction.

4. *Correct Official Information.* The present absence of this is very marked. Our only official book, the Synod Report, gives us a minimum of information, while the Voluntary Society's Report is not only unofficial, but gathered at an inopportune time, and printed nine months after it is gathered, when all sorts of changes have taken place in the facts which it records. It is therefore often as incorrect as it is unofficial.

5. *Correction of Anomalies.* The greatest anomaly is the name of "Board" to the Sub-Committee of the General Committee of the Diocesan Church Society. This difficulty may appear nominal, but it hides from the world our anomalous position of Synodical rule being

an empty shadow, while the "sinews of war" are in the hands of an irresponsible Voluntary Society. When amalgamated, the Synod will have something in its hands, and will then be able to delegate the dispensing of its charities to a "Board."

6. *Prejudices Overcome.* This is a sentimental reason, but when sentimental reasons affect the revenues, they become practical. In many respects the history of the Society has been unfortunate, and it is well known that strong prejudices against it have existed in some quarters since its inception; and these prejudices, which have existed for so many years, until they have become in many cases matters of inheritance, are not to be overcome in one generation; therefore, the shortest way out of the difficulty seems to me the amalgamation of the Society, and the transfer of its work to the Synod, which in its name and character is representative and responsible.

LETTER No. II.

With reference to your note regarding the proposed change in the position of the Diocesan Church Society, I beg to submit the following remarks:

1. The position of the D. C. S. in this Diocese differs from any like organization in the Dominion or in the American Church. It is the first Society of the sort formed in the Colonial Church. It had gained largely the confidence of churchmen, acquired considerable endowment, and was in receipt of an increasing yearly income, and it had received a charter of incorporation many years before the Synod was established. A Committee, appointed in 1872, with reference to an amalgamation and as to the "necessary legislation," after due consideration, made a verbal report adversely to the proposal, and chiefly on account of the difficulty regarding the trust funds. In consequence of this, no further movement was made for fourteen years. We have gone on with our work; nor am I aware of any serious difficulty under our present arrangements. Under united action, like proceedings will be requisite. There is a little delay in calling separate rolls: this would occur when the Synod would be required to act as a "Board of Missions." I find this the case in most of the Diocesan Conventions in the American Church.

2. Secondly, the object of our Society is to get money for our Missions and its other purposes. I contend it has succeeded in this beyond any other like institution in the Dominion or in the United States. Is it wise, just now, to risk a change when not absolutely required? The Society is with many of our people a household word. It is hard to

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make them understand the meaning of a change. Of the Synod they know little; and I fear we should have small subscriptions.

3. Lawyers must determine as to how far the proposed change may affect trust funds. Will the Society be unanimous in an application to the Legislature, and how is that unanimity to be obtained or sought for?

4. The two bodies (I mean the Synod and the General Committee of the Society) are not co-ordinate. Any parishioner may aid in electing a Lay Delegate to the Synod; only a subscriber to the Society can do so in the case of a Lay Delegate to the General Committee. In the Synod there are now three Parishes represented which have no connection with the Society.

My opinion is that we should revise and improve the rules and regulations of the Diocesan Church Society, and try to do better in the future than we have done in the past; the Society and the Synod working side by side on the old lines.

LETTER NO. III.

I received your letter asking for any information concerning the working of Finance Committees of Synods or bodies answering to our Church Society; and also some days ago a printed report of information on the subject gained by you as Secretary of the Sub-Committee. I was not aware till I received a notice of the meeting that I was a member of it, but am sorry that I was unable to attend the meeting, and also was prevented from being present at the meeting of the larger Committee. I have obtained no exact statistical information, but when I have had opportunity of conversing with any clergy of other Dioceses I have spoken on the subject. They all think our system cumbrous, but it seems to me that in none is there—

1. More economy in working expenses.
2. Less friction.

I have also convinced myself that most of the Clergy who have worked for ten years or more in the Diocese are against any change, and also that many laymen who have for some time taken an interest in the work of the D. C. S. have also such objections, the reason for which will no doubt come out in July. One such objection is obvious. It has taken us all that time, and more, to get the people of the country to understand what the D. C. S. is, and why they should support it; and a change will bring about a great falling off of subscriptions, and set the Country Clergy a long piece of work to get the people to understand that the new machinery is only the old brightened up, and newly named.

LETTER NO. IV.

I beg to acknowledge the receipt of your letter of April 16th, *in re* "The Amalgamation of the Diocesan Synod and the Diocesan Church Society."

I may say in reply that many reasons present themselves to my mind in favor of the amalgamation, one of the chief ones being founded on the fact that the Diocesan Synod is the only legal representative body of the whole Church in the Diocese in which every Parish and Mission is or has the right to be represented; while on the other hand the D. C. Society is a purely voluntary association, composed of those only who subscribe to its funds, and therefore not of necessity co-extensive with the Diocese. It cannot be denied that the D. C. S. has done good work for the Church in the past, and that at the present time it is working in harmony with the Church in the Diocese. But this is no guarantee for the future; for as far as I can learn from the constitution of the Society, its members need not belong to the Church of England at all, with the exception of the President, Vice-Presidents, and such of the Clergy who subscribe to its funds. Now it seems to me that the management of the finance of the Diocese ought of necessity to be under the control of the members of the Church.

At the present time, with some few exceptions, the members of the Synod and the General Committee of the Church Society are composed of the same persons. They both meet at the same place and upon the same days. Seeing that this is the case, it would simplify matters very much if the whole work was conducted by the Synod. It is often very confusing to the Lay Delegates, and many of them cannot to this day understand what it all means. They attend a meeting at 10 o'clock and leave at 1 p. m. On their return at 2.30 they find a different Secretary and another Association assembled.

In this Parish I have several persons who will not give to the funds of the Church Society for the very reason that it is a voluntary Society, and not under the full control of the Church; and I fear that, in time to come, unless the amalgamation takes place, or something is done to give the Synod a voice, we shall have two Boards of Home Missions and two Finance Committees in the Diocese, one under the control of the Synod and one under control of the Church Society. If ever this should come about, it would be most unfortunate.

There are other reasons present in my mind, but I have not the time to elaborate them.

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LETTER NO. V.

In reply to your request that I should state any points which occur to me for or against the proposed amalgamation of the Synod and Church Society, I beg to say that I have thought for some time that the existing arrangement is unnecessarily cumbersome.

While we have a Diocesan Synod supposed to exercise a general controlling power over Diocesan affairs, we have also a Church Society having the almost exclusive control of the Home Mission work, with which its eleven objects are more or less intimately connected.

The Constitution of the Diocesan Church Society still bears many marks of the peculiar circumstances surrounding its earlier years. Most of its objects, such as the provision for the widows and orphans of the Clergy, the incapacitated Clergy fund, etc., could be promoted just as well under the control of the Synod, and the Board of Home Missions might, it seems to me, be quite as conveniently appointed by and report to the Synod as to the Church Society.

The Church Society has a great deal of machinery. There is the anniversary meeting of subscribers, at which some of its most important work was once transacted, but which has now resolved itself into either an ordinary platform meeting or a farce. There is the General Committee, supposed to be the representative body of the Society, but no longer strictly representative, as it now includes a number of laymen (which may reach some 30 or 40) *ex-officio*. For Home Mission purposes this General Committee is practically the Synod of the Diocese. Why should we have two Synodical bodies meeting each year in the same week?

Then there is the Executive Committee, consisting of the Bishops and Clergy, and some thirty laymen; and there are Local Committees of the Rector and Subscribers supposed to be formed in each Parish or Mission, but now in most cases fallen into disuse, and for any practical purposes extinct. And lastly, there is the Board of Home Missions, consisting of the Bishops, thirteen of the Clergy, and eight Laymen, which practically does most of the work.

If this Board reported to the Synod, the General and Executive Committees of the Church Society might, I think, be dispensed with, and much time would be saved.

The cumbersome nature of the machinery of the Church Society passes unnoticed only because it has in part fallen into disuse, and in part is followed, from long custom, unthinkingly.

It is safe to say that no one would propose such machinery for a Diocesan body to be constituted at the present day for Home Mission purposes alone, and I think, further, that if the suggested amalgamation

does not take place, the Constitution of the Church Society must, before very long, be thoroughly revised.

I take it, that were we organizing Diocesan work *de novo*, a proposal even to form two separate controlling bodies would be scouted.

We have them now, however, and the question to my mind is whether

(a) To continue them side by side, revising the Constitution of the Church Society, or

(b) To transfer the property and powers of the Church Society by Act of Assembly to the Synod, and let the one representative body appoint the Board of Home Missions and control all the Diocesan work.

My own opinion tends more and more in favor of the latter alternative. I think that among the points to recommend it are briefly these:

1. The saving of valuable time at the annual meetings, now taken up by the roll calls and other matters of detail connected with two separate bodies. After the amalgamation, one roll call and one order of proceedings only need be carried out. The time gained might surely be profitably employed.

2. The getting rid in the easiest possible way of the cumbersome existing Constitution of the Church Society.

3. The centralization of all Diocesan work, home, domestic and foreign, legislative and financial, thereby enabling it to be more efficiently carried on.

4. As an instance of this, it may be said that it would surely be easier to secure full returns from the Parishes. When the Church Society or the Board of Home Missions require parochial information, they can only request it. The Synod could call for such returns as a matter of right.

5. The amalgamation would, I think, enable the work of the Diocese, so far as it is promoted by central organization, to be carried on in the most effective manner. Committees or Boards formed by the Synod, and meeting at the summons of the Bishop, or of appointed Chairmen, could transact all the business of the present Committees of the Church Society, and take up other work besides. The Board of Home Missions would surely work quite as efficiently if formed and acting under the Synod's authority. Other Committees could as readily report to the Diocesan Synod, if it became the one general representative body of the Church.

6. There is, too, just a possible danger, while the two bodies exist, of a clashing of some kind occurring between them; this the amalgamation would remove.

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In point of fact, too, it is found that the work now carried on in the Diocese of Fredericton by the Synod and Church Society together is performed in nearly every other Diocese in Canada and the United States by one incorporated Synod or Convention; and that in more than one case where separate organizations once existed, they have been amalgamated with good results.

In opposition to the amalgamation it may perhaps be said

1. That the exclusion of *ex officio* Laymen, and limiting the Lay representatives to one or two residents from each Parish, as in the Synod at present, would deprive the Church of the services of some active workers from the largest centres.

This might be remedied, however, in either of these ways:

(a) By cancelling the resident qualification for Synod representatives in whole or in part.

(b) By extending its Boards and Committees to include Churchmen not actually Synod representatives.

(c) Or, lastly, which I should think the better course, by extending the Lay representation in the Synod in proportion to the Church population of the Parish or Mission, allowing not merely one representative to each Parish, and a second where there are more than forty qualified electors, as at present, but two representatives where there are more than 40 qualified electors, three where there are more than 80, four where there are more than 120, and so on; thus basing the Lay representation on the actual strength of the Church population of the Parishes, and giving the Cathedral district the right to send perhaps six or eight Lay Representatives, and the larger City Parishes five or six each.

The second and third of these qualifications (*b* and *c*) would, I think, prove valuable; with regard to the first I am not so sure. The resident clause is of importance in its effect in bringing up representatives actually resident in the Country Missions to see for themselves what the Church gatherings are.

2. Another objection may be the possible danger of the Home Mission or other Church funds being affected by some warm discussion in the Synod; but I do not think this would be the case in the event of the proposed amalgamation any more than at present. The difficulties of this kind, dreaded in former days, existed perhaps more in imagination than in reality, and since the Synod has, by its Canons of discipline and otherwise, provided for the determination in a constitutional way of matters which formerly caused heated discussion, it would probably be difficult to induce either the Synod or the Church Society now, or the Synod after the amalgamation, if carried into effect, to entertain an angry debate of the kind referred to.

After all, though, the real work of the Church is performed by her Bishops, her Clergy, and her working Laymen in their ministrations in the Diocese, the Church, the Sunday School, and elsewhere; and we must not forget that our central organizations are, and can be intended only to provide the means for this real work being carried on. Should they then not be as simple as possible in their machinery, and the more that any complications are avoided are they not likely to be the more efficient?

If a great deal that passes at the annual meetings each year (and that outside of the double roll-call) could be got rid of in favor of earnest devotional meetings for mutual encouragement and help, I know not who would be the loser, and I am sure that the gain to the real life of the Church would be very great.

While my opinion leans in favor of the amalgamation, I am, however, far from thinking that it would be prudent to press the matter too eagerly at present. I think the wiser course would be to report this Summer a summary of the reasons appearing for and against the union, and then to allow the matter to rest for a year, thus giving the Clergy and the Laity opportunity to consider the question thoroughly.

LETTER NO. VI.

I am very sorry to say that I have found it quite impossible to prepare any statement of my views on the amalgamation question, as much unexpected business has been pressed upon me. I regret this the more as my views are strongly in favor of amalgamation.

LETTER NO. VII.

In reply to the request of the Committee on Amalgamation, received through you, I beg to submit the following as the result of my own reflection, and of discussion with others, on the subject. The proposal to amalgamate the Synod with the D. C. S. may be looked at from three points of view, and the view presented to my mind from two of such points is adverse to amalgamation.

1. The first point is that *from the Synod only*.

Here, I think, the argument is strongly in favor of amalgamation. The Synod is at present mainly a legislative body, and the Church does not require much legislation; consequently the Synod has not enough to do, and is in danger of loss of vitality for want of healthy action. It would doubtless add considerably to the dignity and influ-

ence of the management of the affairs of the Diocese, and the esteem and respect of the Synod and the favorably viewed Christians. The whole life of the Synod, its sessions, its various subjects of discussion, reflects and is the result of the demand of our Synod in its minutes of the respects.

2. Looking at the Church Society from a character of a thorough influence steadily better management of the natural conditions, party advantage of the stipend has another were merged power in view simply because most votes of a member unless the non-resident life, or, at least

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ence of the Synod if it combined within itself the whole work and management of the Diocese, especially if it had control of the fiscal affairs of the Church. A seat in the Synod would be held in higher esteem, and more sought after than it now is. At present the work of the Synod and the aspects which it presents to the public compare unfavorably with those of the Conventions or Synods of other bodies of Christians. In Presbyterian, Methodist, and Baptist assemblies the whole life of the denomination — its Home Missions, its Foreign Missions, its vital statistics, its financial condition, etc., etc. — all are subjects of discussion and control in the one body; and the Assembly reflects and enhances the vigor and activity, whatever these may be, of the denomination at large. No one acquainted with the meetings of our Synod for several years past, or with even the published minutes of those meetings, can help feeling its inferiority in these respects.

2. Looking at the matter, on the other hand, from the Diocesan Church Society point of view, I cannot see anything but disadvantage from a change. In the first place the Society has for many years been a thoroughly successful organization. It has grown in wealth and influence steadily, without any serious check. It could hardly have been better managed. Since the establishment of the Synod, which is now the natural arena for the discussion of doctrinal and ceremonial questions, party strife has scarcely been known in the D. C. S., and the advantage of this state of things in a Society which contributes so largely to the stipends of the clergy can hardly be overrated. Then the D. C. S. has another advantage in the character of its constitution, which, if it were merged in the Synod, must be to a great extent lost. I mean its power in various ways of securing the services of earnest churchmen simply because they are so, and not merely of those who can secure the most votes from a mixed congregation. Nothing would induce me, as a member and officer of the D. C. S., to vote in favor of amalgamation unless the constitution of the Synod were first so changed as to admit non-resident representatives, and also, I think, a certain number of life, or, at least, co-optate members.

The *prestige* of the D. C. S. (or what, perhaps, one might call the "good will of its business") is of some value. People have got to know it all over the province; they know that it wants money always; they know what the money is wanted for; and they give to it — not as they ought to do — but still fairly well, and some people remember it in their wills. It might be otherwise with a Synod only, and even to the Church itself it might take some time to teach the people to give, as with much labour and long persistence they have been taught to give, to the Diocesan Church Society.

3. The third point of view is from the *Diocese* at large. If one saw—and I do not see—that the Diocese is suffering in any way for want of the amalgamation proposed, one would waive all minor considerations for the manifest benefit of the greater body for which both Synod and Diocesan Church Society exist. But, so far as I know, the Diocese of Fredericton, according to its size and means, will compare favorably with almost any other Colonial Diocese.

I am not so conservative as to oppose change simply because it is change, but certainly the burden of showing the advantages of any change is on those who recommended it; and I have not heard or seen any proof that amalgamation is needed by, or will be a great benefit to, the Diocese or the Church in this Diocese.

I am aware that we are unlike almost all other Dioceses in the fact that the two bodies here under consideration are separate, and probably in starting a new Diocese it would never occur to any one to separate them. But here it has been proved that separation is at least no drawback, possibly that it is an advantage. And what experience is there to prove that the method, one may say, accidentally pursued in this Diocese, may not, in fact, be the better of the two?

While quite open to conviction that my views are not correct, I must at present conclude that the weight of argument is against amalgamation.

LETTER NO. VIII.

I regret that I have not been able to find time to enter fully into the question of the desirability of the amalgamation of the Diocesan Synod and the D. C. S., but, so far as I have been able to make up my mind, I think that the difficulty of effecting an amalgamation, and the great risk that it would not work satisfactorily when effected, would induce me to put up with the present inconveniences rather than incur the risk of greater difficulties.

LETTER NO. IX.

I fear that I have little to add in the way of comment or criticism to what has already been before the Committee in reference to the amalgamation of the Synod and Diocesan Church Society.

My feeling is, that the weight of argument is against the proposed plan, although there is much to be urged on both sides. The importance of the Synod would doubtless be increased if the range of its functions were so extended as to include the direct control of the practical work of the Diocese; but it seems to me that the D. C. S. furnishes a means by which the Missionary operations of the Church are kept

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free from friction of theoretical differences which tend to arise in all bodies like the Synod. While the *nexus* between the Society and Synod is not now official or formal, still the large number who are usually members of both bodies is sufficient, I think, to maintain a general unity of purpose. An amalgamated body might be more efficient for executive purposes, but would, as putting a stricter limit upon the number of delegates, narrow the interest. There would be a good deal of friction in making a change, and I doubt whether any results we could hope for would be sufficient to compensate for the risks always involved in breaking up an old system. I do not think I have anything to add to these general remarks.

LETTER NO. X.

As an advocate of the amalgamation of the Diocesan Church Society with the Synod, I feel that I ought to go somewhat into detail as to the reasons why, in my opinion, the present state of affairs is eminently unsatisfactory, and as to the benefits which may reasonably be supposed to accrue to the Church if the Synod and Church Society were amalgamated.

It will be granted, I suppose, that the only reason for the existence of a Synod is that all matters of moment should be dealt with by that body as the only representative body of churchmen in any Diocese. Bishops and Priests have, from Apostolic times, by virtue of their ordination, been members of Synods, and if in the Diocese of Fredericton laymen have been admitted, they have been admitted in order that they might have a voice in the financial management of the temporalities of the Church. Under the present system, however, the whole of the temporalities are managed by a sub-committee of a committee of a voluntary and irresponsible society, lay members of which need not even be baptized — much less Churchmen.

This Society, starting with the beneficent idea of helping Missionary work when this present Diocese was only an Archdeaconry of Nova Scotia, was at the first intended as a rallying point for Churchmen of New Brunswick, who, without a Bishop of their own, or any representative body in existence by means of which their wants could be known, was then a necessity. Starting to be a Missionary Society, it has grown up to be the only real executive body in the Diocese. The Church Society, it must never be forgotten, is a purely voluntary Society, having no authority in the Diocese except that which it usurps.

Having no inherent or lawful power to organize, initiate, control, reform, or enforce anything in the Diocese, it yet, by the power of the purse which it wields, decides where new work is to be commenced,

where old work has to be discontinued, and even takes upon itself to unite Parishes, or to divide them, without taking the trouble of even asking the consent of the Synod to any of these steps.

It requires very strong magnifying powers to see of what use the Synod is. It passes Canons, and makes very much believe that it governs the Diocese; but, beyond deciding that it would not interfere between a Rector and his Bishop, has done nothing else. Nor can it do anything. It is the parliament without the power of the purse.

The Church Society ignores the Synod completely, nor is it bound to give effect to the slightest expressed wish of the Synod, nor does it do so out of courtesy even, the ignored recommendations of the Special Synod of 1879 on certain Missionary work being to the point.

We may be told that it works harmoniously with the Synod. So it does with the Synod of the Diocese of Capetown. It has no more connexion with the one than it has with the other.

With all its usurped power the Church Society is practically powerless for good, however great its power for mischief may be. It is powerless to see that the work of the Church is properly done, even in the Parishes it assists. It is powerless to obtain any accurate view of the Church in the Diocese. It is powerless to instruct any person in the Diocese, Lay or Clerical, on any one point—powerless to demand anything, powerless to forbid anything. All it can do is to tax the bulk of the Rural Clergy, for the assessments it levies are practically taxes on the Clergy. So imperious has this Voluntary Society become that it yearly taxes the Rural Parishes without ever taking the trouble to ascertain the circumstances of each individual Parish it taxes. Every rural Parish, or group of Parishes, is taxed as much as it is thought it can bear, and the odium is thrown on the Parish to kick against the tax if it can. No system is pursued in this arbitrary taxation. No data are gathered as to what is the financial standing of each Parish or Congregation so taxed. No information is sought as to what increase or decrease has taken place during the past year, but an iron rule is made for all Parishes, though in the nature of things some must be increasing and others decreasing, and the Clergyman in charge has either to pay out of his own pocket the yearly deficiency, or else appeal as a pauper does before a Poor Law Board; or, thirdly, leave a Diocese whose Bishop he reveres, and congregation he may have learned to love. All of which might be avoided if the financial board of the Diocese were under the authority of the Diocese.

It may be pleaded in extenuation of this system, or rather want of system, that this Church Society is identical in aim with the S. P. G., which has so generously helped this Diocese in the past and the present; but it is nothing of the kind. The S. P. G. is, as its full title implies,

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a "Society for the Propagation of the Gospel in Foreign Parts," and is not and has never pretended to be, a Voluntary Society controlling or even affecting Home Missionary work in England. It can therefore be independent of Diocesan Synods, or of the convocations of the Church of England. Our Society, to be analogous with the S. P. G., would have to be a Society to raise funds for Missionary work outside the Diocese, or the Dominion. If a Voluntary Society were organized in New Brunswick to convert the heathen in London and New York, no one would demand its amalgamation with our Diocesan Synod.

Only great and extraordinary success justifies a departure from a general principle. Not only does the Diocese of Fredericton stand alone on this continent in having its finances controlled by a body wholly irresponsible to the Synod, but what is more important, such a system is contrary to the Canons of the primitive Church, and to the usage of the whole Catholic Church.

But the Church Society is not so successful a Society. It is not a Society which the people care for, or even take any great interest in. The subscription lists show that even the Vice-Presidents do not all testify to their interest in the welfare of the Society by subscribing to its funds yearly. At every July meeting we hear Clergy confessing that they cannot get their people to understand the D. C. S., and this after fifty years of existence!

Nor has it been a financial success, beyond this, that it is not now in debt. But not to spend beyond one's income is only one element of financial success, else the miser would be the most successful financier. For an institution to be financially successful it must, while being thrifty, acquire by judicious expenditure increased revenues. It is a trite maxim in financial economy that an expenditure which does not produce an increase is a loss. A commercial establishment that at the end of a year, or a given number of years, could only show the same capital, or the same yearly income, might be praised for its cautious administration, but certainly not for its success. I find that the subscriptions and collections twenty years ago (1866) were \$5,432; ten years ago (1876) \$6,078; and last year (1886) were \$6,452. In other words, after twenty years' work the income has only increased a thousand dollars, or fifty dollars a year! or, in ten years, there has been only an increase of \$374, or thirty-seven dollars a year! The small rate of increase during the first ten years not having even maintained itself during the last decade.

As to the machinery of the Society, it is the old fable of Saturn devouring his children, with the roles reversed; for its latest offspring, the Board of Home Missions, has swallowed up its parent Society. The anniversary meeting is a polite fiction; the local committees as

rare as the dodo. The Board of Home Missions alone survives. The members of that Board cannot be blamed; because, placed as they are, in an anomalous and false position, they have to do the best they can for the Church throughout the Diocese, and if they fail the fault lies not with them individually, but with the system which has placed them there.

Nor is the Church Society a successful Missionary Society, for under its rule the Church has decreased in New Brunswick from being more than half of the population to being now less than one-seventh. And the Church people generally shew the interest they take in this Society by contributing the sum of not quite fourteen cents a head, and that in the fifty-first year of its existence! It is no use blinding oneself to the fact: the Church Society does not command the confidence of the clergy or of the laity.

The principal objection to the amalgamation of the Church Society with the Synod is that we should lose the services of laymen which we are now able to utilize. This objection is an objection of detail, and can be easily dealt with if the principle of amalgamation is admitted. The Church Society, for example, could say it will agree to amalgamate on certain conditions, and one of those conditions might reasonably be, I consider, that its vice-presidents should become *ex officio* members of the Synod so long as they were resident in the Diocese and were communicants, and that one of the lay representatives to the Synod need not be a resident of the parish he represents, or that the representation in the Synod should be based on the number of communicants in the parish represented. Were the Church Society to set forward such conditions, the Synod would not, I believe, consider them unreasonable; and for the sake of the efficient management of the Diocese would, it is hoped, readily agree to them or similar ones.

If amalgamation were effected, the result to the Diocese would be this, I take it:

We should have one body, and that the body which in theory, and according to primitive usage and Catholic consent, ought to be the governing body of a Diocese. That body would be truly representative, since each Parish in the Diocese, whether it has a Clergyman or not, is entitled to be represented in it. The power being vested in that body which all Churchmen, Lay or Cleric, are bound to recognize and yield Canonical obedience to, might fitly delegate to Committees such work as it might see necessary to do. The Board of Home Missions might continue in existence—nay, the very name of the "Diocesan Church Society" might be continued if it was thought there was any good will in that name (which I for one do not)—and all questions of finance might be relegated to that Board or Society. To avoid all or

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any possibility of matters of doctrine, ceremonial, or morals affecting the finances of a Parish, a standing rule or a Canon might easily be passed forbidding the discussion of such matters at the Board of Home Missions or Finance Committees.

It might be asked, What is the use of amalgamation if the same name or names be kept? Great! Because the Board would now derive authority from a body having power to give authority, and would no longer be merely a Sub-Committee of a General Committee of an irresponsible and voluntary Society.

The Synod might, for example, pass a Canon, with consent of the Bishop, defining the duties of Rural Deans, or other dignitaries of the Church, and enjoin these duties upon them, because it would have the power to pay for the performance of such duties. The Synod would be in a position to allot to each congregation, rich and poor, town or country, its proportion of the total sum required to work the whole of the Diocese, and not a part of it, as at present. It has been said that if the Diocesan Church Society were "disestablished" that there would be no organization for Missionary work in the Diocese. To that it may be answered, that amalgamation alone, by vesting the power in the Synod, can bring about such an organization of Missionary work as will be co-extensive with the Diocese, and which will reach every nook and corner of New Brunswick.

The following system, under which many Dioceses already work, could, for example, be put in force; and if I mention it here it is because it will be readily seen that neither that system nor any similar one could be put in practice under our present dual attempt at Church work.

1^o. A Canon passed defining the duties of Rural Deans, and the remuneration for the performance of such duties.

2^o. The Rural Deans to have the complete oversight of the Missionary in their Deaneries.

3^o. The Rural Deans to present yearly to the Synod a complete report of the work done in their Deaneries, with a statement showing the work *undone*, and how it could be carried out; together with an estimate of the amount of money required to enable each Parish to be reached and effectively worked.

4^o. The total sum estimated by the Rural Deans would give the total sum required by the Diocese if the whole of the Diocese were worked.

5^o. The Synod, then, to pass a resolution stating what sum ought, in its estimation, to be raised for the following year, and refer the raising of that sum to the general Diocesan Missionary Board, which Board should consist of the Bishops and Rural Deans, *ex officio*, together with one or more laymen elected by each Deanery.

6°. This General Board to apportion to each parish, town or country, the sum which it was expected to raise towards the Missionary purposes of the Diocese. This total sum should then be apportioned by a Board similar to the present Board of Home Missions, upon such information and data as it might require to be furnished to it by each Parish desiring aid.

7°. The parochial agreement should be entered into by the aided parish by resolution of vestry with the Rural Dean on behalf of the Missionary Board. Each time the grant is made an examination to be made into the status of the parish by a personal visit, and the grant increased or decreased accordingly.

8°. Parishes not paying their assessments should be disfranchised and subjected to such Episcopal or Synodical censure as might be deemed fit, and should be put at the bottom of the list of vacant parishes and not supplied with a clergyman until every other parish that had paid its dues had been supplied, and the rules of the Diocese of Quebec, sections 5 and 6 of Canon IX. (as given in the printed summary presented by the sub-committee) adopted.

9°. If, in addition to this, the July meetings were held in other towns of the Diocese than St. John and Fredericton, and the committees appointed to do work during the year were so constituted that the chairman could convene the meetings at some convenient place other than St. John, greater and wider interest might be aroused and maintained. Some committees need to be composed of representative men from all over the Diocese, but others can just as well be formed of men near any one of the lesser towns in the Province. If a committee, say on "Education," were appointed, such a committee might be composed of men who could all conveniently meet, say, at Moncton. If another committee were appointed, say on "Tracts," such members might be drawn from the laymen and clergy in the neighborhood of another town, say St. Stephen or Chatham; whereas, under the present arrangement, a committee may be formed of clergy from Chatham, Andover, St. Andrews, Sussex, St. John, and Fredericton, with some laymen from Fredericton and St. John, and with what consequence? The meetings are at St. John; Clergy of Sussex, St. John and Fredericton may attend; the laymen of Fredericton cannot, owing to their daily duties; and the only persons who are sure to attend are some of the St. John men. The consequence is no work is found for laymen outside of St. John, while there must be scores of laymen throughout the diocese ready and capable of work if the work was handy to them.

Another of the fruits of amalgamation would be that reforms could be discussed intelligently, because discussed by a body having the power to carry out its decisions. All reforms are hopeless under the present

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dual derangement. If reforms are suggested in the Synod, the answer is: "The Synod can do nothing; it hasn't a cent." If reforms are suggested in the D. C. S., the answer there is: "We are not the Synod; we have no power."

Between the two the Church lies nigh to death, with the Priests on one side and the Levites on the other.

Such are a few of the reasons which prompt me to desire amalgamation, that all having unity of aim may have unity of purpose, and having such unity, the Church will then gain strength, which alone comes from unity.

LETTER No. XI.

I fear that I shall not be able to be with you at the meeting for considering the amalgamation of the D. C. S. with the Diocesan Synod, but in my absence, I should be obliged to you to state that I feel more and more opposed to the proposal. I regard our Society in the light of the Societies in England, which are entirely of a voluntary character. It has been supported by members of the Church very liberally. In fact, large sums have been given to it to be expended according to its Constitution, the working of which has been very successful, carrying on all the objects connected with it, for which it was formed. It would entirely alter its character were it amalgamated with the Synod, and as a Vice-President and Life subscriber, as well as a constant contributor, I must raise my voice against it. The S. P. G. retains its Constitution without being amalgamated with the Convocation; and so I think it would be better for us, as far as the Synod is concerned, to do the same. I have other reasons for allowing our Society, which has done so well, to retain its present position; but I will not enter upon them now further than to say I believe the Synod has no right to require that the D. C. S. should be amalgamated with it.

ADDENDUM.

Since the above Report was presented, I have received answers from the Dioceses of Caledonia, Quincy, Washington Territory, and Western Virginia; and the Canons, Constitutions and Journals of the last Synod or Convention of the Dioceses of Niagara, Missouri, New York, Louisiana, Florida, Michigan, and New Hampshire; and "A Manual for Church Officers" issued by the Diocese of Michigan.

I have also had some correspondence with the Bishop of Niagara, the Clerical Secretaries of the Dioceses of Ontario, Newfoundland, and New York, and with others.

From all this additional information I find:

In *not one* of this extra list is there a single Diocese where the finances are not under the control of the Synod or Convention.

IN NEW YORK. There was, as recently as 1885, one Missionary Society independent of the Convention, "The City Mission Society;" but last year they reported to Convention that they felt that a Missionary Society should not be independent of the Church, but that it should "act through the Bishop, be directed by the Church represented in Convention, and be responsible to Convention," and they further reported that steps were being taken to reorganize the Society accordingly.

IN QUINCY AND WESTERN VIRGINIA. The members of the Board of Home Missions need not necessarily be members of the Convention, and persons not members of the Convention may be elected to Committees or Boards of the Convention.

IN CALEDONIA. The Clergy are paid by the S. P. G. and C. M. S.

IN NIAGARA. The Executive Committee apportions the whole amount needed for Diocesan Missions, Widows' and Orphans' Fund, and Students' Fund annually among all *city and country* congregations. There is an appeal to both the Committee and the Synod. Out of the \$8,030 apportioned, \$6,741 were paid in last year.

IN NEWFOUNDLAND. The old Church Society was merged with the Diocesan Synod in 1874 or 1875.

I may also mention that in most Canadian and American Dioceses Women's Auxiliary Societies are in existence, and that not unfrequently their quarterly meetings are held outside the chief City, or the See City, at the time and place of the meetings of Convocation, or of the Rural Deaneries, and that thus these two agencies are mutually helpful and more efficient in sustaining the hands of the Bishop and helping on the aggressive work of the Church.

A valuable feature of the Journal of the 86th Convention of the Diocese of New Hampshire is a map of that State showing Parishes, Missions, Schools, Orphanages, etc., of the Church in that Diocese.

ARTHUR LOWNDES.

Prince William, June 27, 1887.

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APPENDIX F.

ANNUAL REPORT
OF THE
DIOCESAN BOARD OF DOMESTIC AND
FOREIGN MISSIONS.

To the LORD BISHOP OF FREDERICTON and MEMBERS OF THE SYNOD:

The year 1886-87 being the jubilee year of Her Majesty's reign, will ever be memorable in the history of the British Empire. It has naturally called special attention to the progress which has been made during the last fifty years in knowledge, art, science, and commerce; but surely its most interesting and important features are the advancement which the Church has made in winning souls to Christ, and the enormous and manifold activities which have been established for the increase of true religion. The last half century has seen the world opened to Missionary enterprise, and hence the divine command, "Go ye into all the world, and preach the Gospel to every creature," comes to us with a weight of responsibility which formerly did not belong to it. It is satisfactory to know that the Church of England in Canada has of late years taken more decided steps for the promotion of Missionary work within and without her immediate borders, and appears to realize more and more her great responsibility both at home and abroad.

The part which this Diocese has taken in Missionary work during the past year is as follows: Collections for the Society for the Propagation of the Gospel in Foreign Parts amount to \$514.09; for the Society for Promoting Christianity among the Jews, \$255.24; Benson's East Indian Missions, \$28.78, and for Parochial Missions to the Jews, \$45.15 — making a total for Foreign Missions of \$845.26, which is \$7.35 less than last year. The Collections for Domestic Missions have been: For the Diocese of Algoma, \$252.74; for the Bishop of Algoma's Stipend, \$237; for the Widows' and Orphans' Fund (Algoma), \$50.96; for the Homes for Indian Children (Algoma), \$20; for the Shingwauk Extension Fund, \$2.95 — making a total for Algoma of \$563.65. There have been collected for Domestic Missions (unappropriated) \$143.48; for North West Missions, \$64.10; for the Diocese of Qu'Appelle, \$39.86, and for the Diocese of Rupert's Land, \$26.76 — making altogether for Domestic Missions a total of \$837.85. Besides the above sums which have passed through the hands of our Treasurer, we are duly informed that \$50

have been forwarded through the S. P. G. to the Church of the Martyr, Uganda, and \$85 to the Rev. E. F. Wilson for the Shingwauk Home; \$156.40 to the Church Missionary Society; \$131.74 to the Society for Promoting Christianity among the Jews; \$150 to the Diocese of Algoma; \$150 for Support of Children in the Indian Homes (Algoma), and \$163.38 to the Church of England Zenana Missionary Society—making a sum total from the Diocese for Missionary purposes of \$2,509.63, which shows an increase of \$1,151.83 over the sum reported last year.

It may be well to state here that the Board is formed to receive all moneys raised in the Diocese for any Missionary purpose which is not Diocesan, and that it would tend to secure a true and accurate account of what is done for Missions by the Diocese if all sums were duly forwarded to the Treasurer of the Board, or at least reported to him. To one item under the head of Domestic Missions we would call the special attention of the Synod; namely, the sum required of this Diocese towards the Bishop of Algoma's Stipend. Since July 1st, 1882, the sum of \$300 has been paid annually by this Diocese, in compliance with a resolution passed by the Provincial Synod, towards the stipend of the Bishop of Algoma; and we learn from the Report of the last Session of the Provincial Synod that the same sum is required from this Diocese towards that object for the next three years. Hitherto it has been raised by a few subscribers; but, owing to changes by death, and other causes, the number of subscribers has diminished, and the full sum for last year is not yet paid. Your Board is of opinion that much difficulty may arise in continuing to raise the amount by subscription, nor do they think it desirable that a few persons should be asked to do what is the work of the Diocese. They therefore recommend that the Board be authorized, in the event of not being able to raise the amount required for the Bishop of Algoma's stipend by subscription, to appropriate the sum that may be necessary for that purpose from moneys received for Domestic Missions.

"OUR MISSION NEWS."

In July of last year the Board of Management of the Domestic and Foreign Missionary Society issued a magazine entitled "*Our Mission News*," to be the official missionary publication of the Society. Its aim is not simply to add another missionary periodical to the Churchman's library, but to report month by month the work of the Society and the needs of the mission field in Canada and elsewhere; that is, its aim is to supply information not obtainable elsewhere, and so, it is hoped, quicken and maintain in our Church a true missionary spirit and foster an interest in missionary work. The magazine is well got up, and forms a valuable addition to our missionary literature. Its name was changed by the Board of Management at its meeting held last April,

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and in future it is to be entitled "*The Canadian Church Magazine and Mission News.*" Your Board took steps last autumn to promote its circulation in the Diocese, and to that end issued a leaflet which was sent to all the clergy, giving information respecting it, and employed a canvasser to solicit subscriptions. They regret to say that, after nine months' work, only 94 subscribers were obtained from St. John, Carleton, and Portland. They hope, however, that many more subscribers will yet be obtained through other parts of the Diocese, and bespeak the hearty co-operation of the clergy and laity in this important work. The price of the magazine is only one dollar per annum; and there are, we believe, few families who could not afford to devote that amount to so good an object.

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

The triennial meeting of this Society was duly held last September as a part of the regular business of the Provincial Synod. From the report of the Board of Management it appears that considerable progress has been made in uniting the Church of this Ecclesiastical Province in one organization for Missionary work, and that a much greater interest is taken in that work than was formerly the case. With few exceptions, all congregations throughout the various Dioceses have sent in contributions for one or more Missionary objects. The total amount reported as having been received by the Treasurer from October, 1883, to July 1st, 1886, was: For Domestic Missions, \$26,507.52; and for Foreign Missions, \$16,453.27; making a total of \$42,960.79. To this sum may be added \$5,276.55 as having been duly reported, thus making altogether a sum of \$48,237.34 as the contributions of the Church of England in this Ecclesiastical Province towards Missionary work for three years. We may take courage when we view it as only a beginning, for we trust the time will speedily come when that sum will be the amount which the Church will contribute every year towards Domestic and Foreign Missions.

The formation of Women's Auxiliaries to the Society has largely extended, and they are in full operation in the Dioceses of Quebec, Montreal, Toronto, Ontario, Niagara, and Huron.

One event of sad importance in our field of Domestic Missions we cannot pass over without notice. We refer to the death of the Right Reverend the Lord Bishop of Saskatchewan, which took place on Sunday, November 7th, 1886. He was known as a most indefatigable worker in the Lord's vineyard, and faithful shepherd of the flock committed to his care. His Diocese embraced half a continent, and extended from the Saskatchewan River to the shores of Hudson Bay, and to the Rocky Mountains. This wide field included the majority of the

Canadian tribes of Indians. He was sent by the Church into that vast wilderness, and he did much to make it blossom as the rose. Once only was the Bishop known to complain, and that was when it was proposed to relieve him of a portion of his work by the formation of a new Diocese. His was a life freely given to lift up the Cross of Christ to perishing souls; and now that he is at rest, we trust that his blessed memory will be an inspiration to many to go and do likewise. His successor is the venerable Archdeacon Pinkham, who is to be consecrated in Winnipeg on Sunday, August 7th, next.

FOREIGN MISSIONS.

In taking a glance at Foreign Missions we can do little more than say what has so often been said before, "lift up your eyes and look on the fields, for they are white already to harvest." No matter of what portion of the Mission field we take up the record, the account is the same. Everywhere is there a readiness to hear; barriers are being removed, superstitions are losing their hold, and nations are stretching out their hands to God. It is therefore with very deep regret that we learn that the income of the S. P. G. for the past year was £2,242 less than in 1885. The actual number of remittances was much larger than formerly, which shows that the decrease in receipts arises from no want of sympathy or diminution of interest in the Society's work.

The London Society for Promoting Christianity among the Jews has recently held its seventy-ninth anniversary. From the Annual Report we learn that the progress of the Society has been encouraging. The most marked event connected with the work of this Society during the past year is the consecration of Archdeacon Blyth to the vacant See of Jerusalem, a step which we trust will result in much good.

The Church Missionary Society is carrying on its great work with much power. Its income for the past year is £6,555 higher than the preceding one, and now reaches £207,793. Its extensive operations form a vast net-work of every kind for making known God's way upon earth, and His saving health among all nations. Great, however, as is the work that is being carried on, there is still great and urgent need for reinforcements at every point. Almost every Mission in India is, we are told, under-manned: much work is standing still. Can nothing be done? Some say "Silver and gold have I none"; but is money everything? We think not; and what we would ask is, Do all do what the Lord has bidden them, that the fields which are ripe may be gathered in? His command is, "Pray ye the Lord of the harvest that He will send forth labourers into His harvest." Let us do what we can, and God will quicken our halting steps, and achieve by humble means many mighty works. Starting out afresh on another fifty years from the vantage ground now occupied by the Church, what may not be hoped for and

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accomplished? Is it too much to expect the fulfilment of the great promise, "I will give thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession."

The financial statement of the Treasurer will furnish all details respecting receipts and remittances.

Respectfully submitted.

G. M. ARMSTRONG.

D. FORSYTH.

T. B. ROBINSON.

EDWIN J. WETMORE.

F. H. J. BRIGSTOCKE, *Hon. Secretary.*

G. HERBERT LEE, *Treasurer.*

St. John, July 5, 1887.

APPENDIX G.

STATEMENT OF RECEIPTS AND DISBURSEMENTS FROM
MAY 31, 1886, TO MAY 31, 1887.

G. HERBERT LEE,
TREASURER OF THE BOARD OF DOMESTIC AND FOREIGN MISSIONS,
In Account with the Board.

1886.	DR.		
May 31. Balance on hand acct. Contingencies of Board, ...			\$10 08
Balance on hand acct. Foreign Missions:			
Foreign Missions, S. P. G.,.....		\$ 40 52	
S. P. C. among the Jews,		113 45	
Parochial Missions to the Jews' Fund,		20 79	
			174 76
Balance on hand acct. Domestic Missions:			
Diocese Saskatchewan,	\$22 08		
" Algoma (General Purposes),	9 59		
" " (Wawanosh Home),	10 00		
" " (Shingwauk Exten'n Fund),	23 25		
		\$64 92	
Domestic Missions, ...		16 06	
			80 98
1887.			
May 31. Receipts on acct. Contingencies of Board,			21 52
Receipts on acct. Foreign Missions:			
Foreign Missions, S. P. G. (see Schedule A),...		\$514 09	
Church Missionary Society (see Schedule B),		2 00	
S. P. C. among the Jews (see Schedule C),		255 24	
Benson's East Indian Missions (see Schedule D),		28 78	
Parochial Missions to the Jews' Fund (see Schedule E),		45 15	
			845 26
Receipts on acct. Domestic Missions:			
Diocese Algoma (General Purposes),		\$252 74	
" " (Bishop's Stipend),		237 00	
" " (W. & O. Fund),		50 96	
" " (Wawanosh Home, \$14.50; Shingwauk Home, \$5.50),		20 00	
" " (Shingwauk Extens'n Fund),		2 95	
			563 65
Domestic Missions (see Schedule G),			143 48
North West Missions (see Schedule H),			64 10
Diocese Qu'Appelle (see Schedule I),			39 86
Diocese Rupert's Land (see Schedule K),			26 76
			<u>\$1,970 45</u>

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APPENDIX G.—Continued.

1887.	Cr.	
May 31. By Contingencies— Printing, etc.,	\$23 15
Remittances— Acct. Foreign Missions:		
Foreign Missions, S. P. G.,	.....	\$355 07
S. P. C. among the Jews,	.....	368 69
Parochial Missions to the Jews' Fund, ...	.....	65 94
Benson's East Indian Missions, ...	.....	28 78
By Remittances— Acct. Domestic Missions:		818 48
Diocese Algoma (General Purposes),	.....	\$252 33
" " (Bishop's Stipend),	.....	225 00
" " (W. & O. Fund),	.....	39 53
" " (Wawanosh Home),	.....	22 50
" " (Shingwauk Home),	.....	3 50
" " (Shingwauk Extension Fund), ...	.....	23 25
Domestic Missions,	.....	566 11
North West Missions,.....	.....	137 06
Diocese Qu'Appelle, .....	.....	56 60
Diocese Rupert's Land, ...	.....	37 36
Diocese Saskatchewan,	.....	26 76
Diocese Saskatchewan,	.....	22 08
By Balance on hand:		
Acct. Contingencies of Board,.....	.....	\$ 8 45
Acct. Foreign Missions, S. P. G.,...	.....	199 54
Acct. Church Missionary Society,	.....	2 00
Acct. Diocese Algoma (General Purposes),	\$10 00	
" " " (Bishop's Stipend),..	12 00	
" " " (W. & O. Fund),.....	11 43	
" " " (Shingwauk Extension Fund),	2 95	
" " " (Shingwauk Home, \$2.00; Wawanosh, Home, \$2.00),	4 00	
Acct. Domestic Missions,	.....	40 38
Acct. North West Missions,	22 48
Acct. Diocese Qu'Appelle,	7 50
Acct. Diocese Qu'Appelle,	2 50
		282 85
		<u>\$1,970 45</u>

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SCHEDULE A.

*Contributions for the Foreign Missions of the Society for the Propagation of
the Gospel in Foreign Parts.*

DR.

Balance from last year's account, .....	.....	\$40 52
Receipts, 1886-7, as follows :		
Andover, .....	.....	\$16 48
Cambridge, .....	.....	4 00
Campobello, .....	.....	2 57
Canterbury, .....	.....	2 00
Chatham, .....	.....	20 00
Dalhousie, .....	.....	13 00
Derby, .....	.....	1 76
Dorchester, .....	.....	8 72
Fairville, .....	.....	4 00
Fredericton (Cathedral), .....	.....	74 12
Fredericton (Christ Church), .....	.....	10 10
Gagetown, .....	.....	2 63
Grand Falls, ... ..	.....	3 00
Grand Manan, .....	.....	4 45
Greenwich, .....	.....	4 50
Hampton, .....	.....	5 40
Kingsclear, .....	.....	2 14
Kingston, .....	.....	8 00
Moncton, .....	.....	18 78
Musquash, .....	.....	3 30
New Denmark, .....	.....	11 00
New Maryland, .....	.....	3 45
Norton, .....	.....	4 91
Petitcodiac, .....	.....	6 79
Portland (St. Luke's), ..	.....	61 11
Portland (St. Paul's), ...	.....	59 35
Richmond, .....	.....	6 66
Sackville, .....	.....	7 05
Saint Andrews and Chamcook, ...	.....	11 36
Saint David (St. Thomas' Church)	.....	3 00
Saint George and Pennfield, .....	.....	8 33
Saint John (Trinity Church), .....	.....	51 60
St. Mary's (York Co.), ...	.....	3 00
St. Stephen (Christ Church), .....	.....	5 00
Shediac and Point du Chene, .....	.....	9 33
Simonds, .....	.....	1 25
Springfield, .....	.....	7 05
Stanley, .....	.....	1 00
Sussex and Studholm, ...	.....	9 64
Upham, .....	.....	5 00
Westfield, .....	.....	4 69
Westmoreland, .....	.....	3 00
Wicklow, .....	.....	5 07
Woodstock,	16 50

514 09

Carried forward, \$554 61

1886.
Dec. 17.Subscription
On hand, fo

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Balance fro
Carleton (S
Carleton (S
Crisp, Rev.
Dorchester,
Grand Fall
Hampton,
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Portland (S
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July 13. By
1887.
Jan. 21. By
May 31. By1886.
June 25. To

SCHEDULE A.—Continued.

1886.		CR.	<i>Brought forward,</i>	\$554 61
Dec. 17.	By Bank of Montreal, exchange on London, Eng., at 60 days for £73 7s. 7d. stg.,			\$355 07
	Balance on hand for remitting,			<u>\$199 54</u>

SCHEDULE B.

Contribution to the Church Missionary Society.

		DR.		
	Subscription from Rev. E. Williams,			\$2 00
	On hand, for remitting,			<u>2 00</u>

SCHEDULE C.

Contributions to the Society for Promoting Christianity among the Jews.

		DR.		
	Balance from last year's Account,			\$113 45
	Carleton (St. George's),		\$ 6 20	
	Carleton (St. Jude's),		13 50	
	Crisp, Rev. J. O. (subscription),		5 00	
	Dorchester,		3 71	
	Grand Falls,		3 00	
	Hampton,		10 00	
	Kingston,		11 62	
	Portland (St. Luke's),		12 67	
	St. John (St. John's Church),		24 48	
	St. John (Trinity Church Missionary Working Party),		133 18	
	St. John (Trinity Church),		31 88	
				<u>255 24</u>
1886.		CR.		\$368 69
July 13.	By Bank of Montreal, exchange on London, Eng., at sight, for £24 11s. 1d. stg., ...			\$120 30
1887.	Jan. 21. By Bank of Montreal, exchange on London, Eng., at sight, for £27 4s. 2d. stg.,			133 18
	May 31. By remitted J. J. Mason, General Treas- urer, etc., Hamilton, Ont.,			115 21
				<u>\$368 69</u>

SCHEDULE D.

Contributions to "Benson's East Indian Missions."

1886.		DR.		
June 25.	To offertory (per Rev. John M. Davenport) from "Mission Church of St. John Baptist, Portland, St. John, N. B.," in aid of Benson's East Indian Missions,			\$28 78
				<i>Carried forward,</i>
				\$28 78

agation of

\$40 52

514 09

\$554 61

SCHEDULE D.—Continued.

CR.

Brought forward, \$28 78

July 13. By Bank of Montreal, exchange on London, Eng., or £5 17s. 6d. stg., indorsed to Rev. U. M. Benson,	28 78
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SCHEDULE E.

Contributions to "Parochial Missions to the Jews Fund."

DR.

Amount from last year's account,		\$20 78
Metropolitan of Canada (per Rev. F. W. Vroom), ...	\$15 00	
Moncton,	7 40	
Petitcodiac (per Rev. F. W. Vroom),	4 00	
Shediac (Per Rev. F. W. Vroom),	8 75	
Woodstock, ....i.	10 00	
		45 15

\$65 94

1887. CR.

May 31. By remitted J. J. Mason, general Treasurer, etc., Hamilton, Ont.,	\$65 94
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SCHEDULE F.

Contributions to the Missionary Diocese of Algoma.

1. FOR THE GENERAL PURPOSES OF THE DIOCESE.

DR.

Balance from last year's account,		\$9 59
Carleton (St. Jude's),.....	\$56 41	
Chatham,	15 00	
Kingston,	4 00	
Newcastle,	3 66	
Petersville,	1 45	
Petitcodiac,	5 73	
St. Andrew's and Chamcook,	14 00	
St. John (Trinity Church Missionary Working Party),	133 19	
Shediac,	5 00	
Woodstock,	14 30	
		252 74

\$262 33

1886. CR.

July 12. By remitted for General Purposes of Diocese, \$ 83 73		
1887.		
Jan. 28. By remitted for General Purposes of Diocese, 168 60		
		252 33
Balance on hand for remitting,		\$10 00

Alexander
Armstrong
Bishop Co
Blair, A. C
Blair, G. A
Brigstocke
Chatham (C
Clinch, R.
Crookshan
Daniel, T.
Davenport
Fairweath
Fenety, Ge
Harrison, J
Hoyt, Rev.
Jarvis, C.
Jarvis, W.
Jones, Hor
Merritt, M
Metropolita
Murray, W
Robertson,
Robinson,
Smith, G. S
Starr, R. P
Stevenson,
Tippett, A.
Vroom, Re
Whitney, G
Wilkinson,

1886.
July 12. By

Oct. 13. By

1887.
Jan. 20. By

St. John (T
1886.
July 12. B

SCHEDULE F.—Continued.

2. FOR THE BISHOP'S STIPEND.

DR.

Alexander, Rev. F., .....	.....	.....	\$ 5 00
Armstrong, Rev. Geo. M., .....	.....	.....	10 00
Bishop Coadjutor, .....	.....	.....	10 00
Blair, A. C., .....	.....	.....	5 00
Blair, G. A., .....	.....	.....	5 00
Brigstocke, Rev. Canon, ...	.....	.....	10 00
Chatham (per Rev. D. Forsyth), ...	.....	.....	2 00
Clinch, R. T., ...	.....	.....	10 00
Crookshank, R. W., .....	.....	.....	10 00
Daniel, T. W., ...	.....	.....	10 00
Davenport, Rev. J. M., ...	.....	.....	10 00
Fairweather, C. H., .....	.....	.....	10 00
Fenety, George E., .....	.....	.....	10 00
Harrison, Jeremiah, .....	.....	.....	10 00
Hoyt, Rev. Leo. A., .....	.....	.....	5 00
Jarvis, C. E. L., .....	.....	.....	5 00
Jarvis, W. M., ...	.....	.....	10 00
Jones, Hon. T. R., .....	.....	.....	10 00
Merritt, Mrs. Charles, .....	.....	.....	5 00
Metropolitan of Canada, ...	.....	.....	10 00
Murray, W. H., .....	.....	.....	10 00
Robertson, J. F., .....	.....	.....	10 00
Robinson, T. Barclay, .....	.....	.....	5 00
Smith, G. Sidney, .....	.....	.....	5 00
Starr, R. P., .....	.....	.....	10 00
Stevenson, B. R., .....	.....	.....	5 00
Tippett, A. P., ...	.....	.....	5 00
Vroom, Rev. F. W., .....	.....	.....	5 00
Whitney, G. W., .....	.....	.....	10 00
Wilkinson, Hon. Judge, ...	.....	.....	10 00
			<hr/>
			\$ 237 00

1886.

CR.

July 12. By remitted A. H. Campbell, quarter's stipend of Bishop to 30th June, 1886, .....	.....	\$ 75 00
Oct. 13. By remitted A. H. Campbell, quarter's stipend of Bishop to 30th September, 1886,	75 00	
1887.		
Jan. 20. By remitted A. H. Campbell, quarter's stipend of Bishop to 31st December, 1886,	75 00	
		<hr/>
		\$ 225 00
	Balance on hand,	<hr/>
		\$ 12 00

3.—FOR WIDOWS' AND ORPHANS' FUND.

DR.

St. John (Trinity Church),	\$ 50 96
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1886.

CR.

July 12. By remitted A. H. Campbell, Esq.,	39 53
	Balance on hand for remitting,	<hr/>
			\$ 11 43

\$ 28 78

28 78

\$ 20 79

45 15

\$ 65 94

\$ 65 94

\$ 9 59

252 74

\$ 262 33

252 33

\$ 10 00

SCHEDULE F.—Continued.

4.—FOR WAWANOSH HOME.

DR.

Balance from last year's account, .....	.....	\$10 00
Chatham, .....	.....	\$4 50
Fredericton (Christ Church Sunday School), .....	.....	10 00
		<u>14 50</u>
		\$24 50

CR.

1886.		
July 12.	By remitted A. H. Campbell, Esq.,	\$12 50
1887.		
Jan. 28.	“ “ J. J. Mason, Esq.,	10 00
		<u>22 50</u>
	Balance on hand for remitting,	\$2 00

5.—FOR SHINGWAUK HOME.

DR.

Andover, .....	.....	\$1 00
Chatham, .....	.....	4 50
		<u>\$5 50</u>

CR.

1886.		
July 12.	By remitted A. H. Campbell, Esq.,	\$2 50
1887.		
Jan. 28.	“ “ J. J. Mason, Esq.,	1 00
		<u>3 50</u>
	Balance on hand for remitting,	\$2 00

6.—FOR SHINGWAUK EXTENSION FUND.

DR.

Balance from last year's account, .....	.....	\$23 25
Subscription per Rev. Canon Brigstocke, ... ..	.....	2 95
		<u>\$26 20</u>

CR.

1886.		
July 12.	By remitted A. H. Campbell, Esq.,	\$23 25
	Balance on hand for remitting,	\$2 95
		<u>\$26 20</u>

SCHEDULE G.

Contributions to "Domestic Missions."

DR.

Balance from last year's account, .....	.....	\$16 06
Albert, .....	.....	\$3 10
Cambridge,	6 00
Carleton (St. George's),	2 00
		<u>2 00</u>

Carried forward, \$11 10 \$16 06

Derby,
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SCHEDULE G.—Continued.

			<i>Brought forward,</i>	\$11 10	\$16 06
\$10 00	Derby,	3 00	
	Fredericton (Cathedral),	40 00	
	Gagetown, .....	.....	.....	3 13	
14 50	Grand Manan, ... ..	.....	.....	8 54	
\$24 50	Greenwich, .....	.....	.....	2 50	
	Moncton, .....	.....	.....	6 15	
	Musquash, .....	.....	.....	4 17	
	Petersville, .....	.....	.....	1 82	
	Sackville, .....	.....	.....	10 92	
	St. Andrews, ... ..	.....	.....	10 00	
22 50	St. David (St. Thomas's Church), .....	.....	.....	1 29	
\$2 00	St. Stephen (Christ Church), .....	.....	.....	12 49	
	Shediac, .....	.....	.....	18 65	
	Springfield, .....	.....	.....	4 72	
	Westmoreland, .....	.....	.....	5 00	
				<u>143 48</u>	
					\$159 54
	1886.		CR.		
\$5 50	July 13. By draft remitted J. J. Mason, Esq., .....	.....	.....	\$137 06	
	Balance on hand for remitting, .....	.....	.....	<u>\$22 48</u>	

SCHEDULE H.

Contributions to North West Missions.

DR.

3 50	Collection (Ascension Day, 1886) at United Service of S. S.				
\$2 00	Children, Deanery of St. John, N. B., less expenses, .....	.....	.....	\$17 92	
	Chatham, .....	.....	.....	7 50	
\$23 25	Grand Falls, ... ..	.....	.....	2 00	
2 95	St. Andrews and Chamcook, .....	.....	.....	14 00	
\$26 20	Springfield, .....	.....	.....	7 68	
	Woodstock, .....	.....	.....	15 00	
				<u>\$64 10</u>	
\$23 25	1887.		CR.		
\$2 95	Jan. 28. By remitted J. J. Mason, General Treasurer, etc., .....	.....	.....	\$56 60	
	Balance on hand for remitting, ... ..	.....	.....	<u>\$7 50</u>	

SCHEDULE I.

Contributions to Qu'Appelle Diocese.

DR.

\$16 06	Chatham, .....	.....	.....	\$8 83	
	St. John (Trinity Church), .....	.....	.....	26 76	
	Waterford and St. Mark (Sussex) towards Bishopric Endowment Fund, .....	.....	.....	4 27	
\$16 06				<u>\$39 86</u>	
					<i>Carried forward,</i>

SCHEDULE I. — *Continued.*

1887.		<i>Brought forward,</i> \$39 86
	CR.	
Jan. 28.	By remitted J. J. Mason, General Treasurer, etc., ...	\$37 36
	Balance on hand for remitting,	<u>\$2 50</u>

SCHEDULE K.

Contribution to Diocese of Rupert's Land.

1886.		DR.	
Dec. 3.	St. John (Trinity Church),		\$26 76
1877.		CR.	
Jan. 28.	By remitted J. J. Mason, General Treasurer, etc., ...		<u>\$26 76</u>

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APPENDIX H.

**REPORT OF THE SYNOD COMMITTEE ON
SUNDAY SCHOOLS.**

*To the Most Reverend the LORD BISHOP of Fredericton, Metropolitan of
Canada, and the Members of the Diocesan Synod of Fredericton :*

The Committee of Synod on Sunday Schools beg to report :

That as a Canon for the appointment of a Standing Committee of Synod on Sunday Schools and their work passed the Synod in July, 1886, and as that Standing Committee, when appointed, will occupy a much more favourable position for collecting thorough information with regard to the Sunday Schools of the Diocese than your present Committee, they have not made any effort to draw up a Report which would give any further statistical information than was contained in their Report of 1886.

They beg, however, to state that the Sunday School Teachers' Associations already established; namely, those of the Deaneries of Saint John, Kingston, and Shediac, have been doing very efficient work during the past year, as will be seen from the following figures and extracts from the Deanery reports, namely :

Roll of membership in the St. John Deanery Association,	158
“ “ “ Kingston “ “	78
“ “ “ Shediac “ “	36

Bi-monthly and quarterly meetings of the Teachers have been held in the Deaneries of Saint John and Kingston. At these meetings Divine Service is always held first, and during the past year a great many interesting papers have been read on subjects affecting Sunday School work, several of which have been published. The first regular meeting of the Shediac Deanery Association was held in March last, at which a Constitution was agreed upon. This Association will hold half-yearly meetings, the character of which will be similar to those already spoken of in connection with the Deaneries of St. John and Kingston. The other Deaneries in the Diocese either have no Associations of Sunday School Teachers, or have sent no account of their work to your Committee.

The annual examination of Sunday School Teachers in the Deaneries of Saint John and Kingston have been held as usual, and a very marked improvement has been observed in the result of these examinations, but

the number of competitors in each Deanery is as yet far too small, and it is hoped that a more general interest may be awakened in this most useful work. Nothing has as yet been done in the Deanery of Shediac as regards the examination of Teachers.

Your Committee feel very strongly that the Sunday School work of the Diocese is of the highest importance, and they humbly trust that when the Standing Committee on Sunday Schools send in their first Annual Report to the Synod, it may be found to contain so much valuable information that it will be considered worthy of free and ample discussion at the hands of the members of the Synod.

All of which is respectfully submitted.

CHARLES S. MEDLEY, *Chairman*,
 F. H. J. BRIGSTOCKE,
 J. C. TITCOMBE,
 A. J. CRESSWELL,
 C. H. FAIRWEATHER,
 W. M. JARVIS,
 THOMAS NEALES,
 G. GOODRIDGE ROBERTS,
 G. HERBERT LEE.

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APPENDIX I.

STATEMENT OF CONTINGENT FUND.

1886-7.

DR.

July 1. Cash Balance in Bank,.....	\$410 88
Offertory at Trinity Church, St. John, .....	.....	.....	6 02
Assessments from Parishes as per Receipt Book : St.			
John (Trinity), \$10; Fredericton Cathedral, \$5,			15 00
Carleton (St. George); Carleton (Victoria); Chatham;			
Fredericton; Hampton; Portland (St. Paul);			
Portland (St. Luke); Rothesay; St. Andrews;			
St. John (St. Mark); St. John (St. James); St.			
Stephen (Christ Church), Sussex; Woodstock;			
\$4 each, .....	.....	.....	56 00
Andover; Lancaster; New Maryland; Musquash;			
Greenwich; Dalhousie; Dorchester; Gagetown;			
Grand Manan; Johnston; Kingsclear; King-			
ston; Mangerville; Newcastle; New Denmark;			
Norton; Petersville; Sackville; Salisbury; St.			
David; St. George and Pennfield; St. Mary's;			
Simonds; Springfield; Upham; Waterford; West-			
moreland; Wicklow; St. Martins; Westfield;			
Addington; \$2 each, .....	.....	.....	62 00
Bank interest, one year, on \$410.88 at 4 %, .....	.....	.....	16 43
" " ten months, on \$133 at 4 %,...	.....	.....	4 40
			<u>\$570 73</u>

1886-7.

CR.

July 2. Express charge on Synod Box, ...	.....	.....	\$ 0 65
3. Postage, .....	.....	.....	20
5. Postage and Stationery, ...	.....	.....	1 31
20. G. A. Knodell, Printing, ....	.....	.....	8 00
Aug. 13. Postage, .....	.....	.....	94
Sept. 1. Freight on Journals, .....	.....	.....	50
3. Postage on Journals, .....	.....	.....	3 38
Jan. 10. Postal Cards, ...	.....	.....	43
June 6. George Hallett, Printing Notices, .....	.....	.....	1 00
9. Postage on Notices, .....	.....	.....	94
24. Postage on Letters, .....	.....	.....	30
July 5. Messrs. J. & A. McMillan, Printing Journals, .....	.....	.....	89 00
5. Treasurer of Provincial Synod, Assessment of Diocese			
(Draft Bank Nova Scotia), .....	.....	.....	125 32
4. H. A. White, Record Book, .....	.....	.....	1 25
4. George Hallett, Printing, .....	.....	.....	1 50
			<u>\$234 72</u>
Balance in Bank, .....	.....	.....	336 01
			<u>\$570 73</u>

APPENDIX J.

THE BISHOP MEDLEY DIVINITY SCHOLARSHIPS FUND,

In account with C. H. FAIRWEATHER, Treasurer.

1886.		DR.	
July 26.	To deposited in Dominion Savings Bank, 4%, ...		\$1,000 00
Aug. 19.	Provincial Debenture, No. 875 E., due 11th Jan., 1926, 4%,		500 00
	Accrued interest on the above,		2 13
Nov. 4.	Deposit in Bank of Nova Scotia, 4%,		150 00
1887.			
Mar. 30.	Provincial Debenture, No. 1,034, due 10th August, 1926, 4%,		500 00
May 5.	Provincial Debenture, No. 975 E., due 6th May, 1926, 4%,		500 00
June 30.	Balance Maritime Bank,	\$ 184 21	
	" Bank of New Brunswick, ...	36 00	
			220 21
			<u>\$ 2,872 34</u>
1886.		CR.	
July 24.	By Cash from late Treasurer of this Fund,		\$1,552 99
	" " Rev. L. A. Hoyt,		30 00
27.	" " Mr. Prescott, Queensbury, through Hands of the Coadjutor Bishop,		23 57
Sept. 1.	" " Rev. J. H. S. Sweet, Newcastle, ...		10 25
Oct. 15.	" " Rev. E. A. Warneford, Norton, ...		13 71
July 19.	" " Interest on Canada Savings & Loan Co. Bond, 19th July, 1886,		25 00
Oct. 30.	" " Rev. E. J. P. B. Williams, Richmond,		4 76
Nov. 4.	" " Mrs. Toldervy (England), per the Metropolitan,		21 70
	22. " " Rev. Mr. Neales, Woodstock,		6 80
	30. " " Rev. C. Willis, Petitcodiac,		12 00
Dec. 17.	" " Rev. Mr. Vroom, St. Stephen,		28 26
	18. " " Rev. Mr. Talbot, Springfield,		2 30
	24. " " The Metropolitan, through G. E. F.,		5 00
1887.			
Jan. 20.	" " The Metropolitan, (from a Friend),		100 00
Mar. 30.	" Prov. Debenture, from an unknown donor, through G. A. Schofield, per contra entry this date,		500 00
May 5.	" Prov. Debenture, from an unknown donor, through G. A. Schofield, per contra entry this date,		500 00
May 2.	" Interest Coupon on Bond 875 E., Jan. 11, 1887,		10 00
	" " on Canada Savings & Loan Co. Bond, 19th Jan., '87,		25 00
June 22.	" Cash from Rev. Mr. Dowling, St. Stephen,.....		1 00
			<u>\$ 2,872 34</u>

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APPENDIX J.—Continued.

1887.

June 30. By Balance in Maritime Bank,	\$184 21
“ “ “ Bank New Brunswick,...	36 00
	\$220 21

Treasurer.

STATEMENT OF INVESTED ASSETS OF THIS FUND, 30TH JUNE, 1887.

		Interest.
\$1,000 00	Mortgage, John Burns to Rebecca C. Gordon, dated March 23, 1886. Interest payable 23rd September, 23rd March,	\$450 00 \$27 00
500 00	The Canada Savings & Loan Co., London, Ont., Bond bearing 5% interest,	1,000 00 50 00
2 13	Maritime Bank Deposit Receipt, dated 15th May, 1886,	1,000 00 50 00
150 00	Dominion Savings Bank Deposit, 26th July, 1886, No. 15,641, Interest at 4%,	1,000 00 40 00
	Province of N. B. Bond, No. 875 E., due 11th January, 1926, 4%,	500 00 20 00
500 00	Deposit Receipt Bank of Nova Scotia, 11,955, Nov. 4, 1886, 4%,	150 00 6 00
500 00	Province of N. B. Bond, No. 1,034 E., due 10th August, 1926, 4%,	500 00 20 00
220 21	Province of N. B. Bond, No. 975 E., due 6th May, 1926, 4%,	500 00 20 00
\$2,872 34		\$5,100 00 \$183 00

Examined Securities on hand.

E. J. WETMORE.

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5 00

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500 00

500 00
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APPENDIX K.

**REPORT OF THE GOVERNORS OF KING'S
COLLEGE, WINDSOR.**

(Submitted July 6th, 1887.)

*To the MOST REVEREND THE LORD BISHOP AND THE MEMBERS OF
THE SYNOD OF THE DIOCESE OF FREDERICTON:*

In behalf of the Governors of King's College, Windsor, appointed by Synod for the year ending July 6th, 1887, I beg to submit the following Report:

There have been many external changes and improvements during the past year. The work of the "Restoration Committee" has gone on steadily and most successfully. A year ago their financial statement showed a deficit of about \$400. Since that time this amount has been paid off; the Professors' cottages have been finished, and are occupied; the Windsor Water Service has been introduced into the College, a furnace has been placed in the crypt of the Chapel, and the chancel walls painted. About \$2,400 have been expended, and there is a balance of \$234 in the hands of the Committee. A greater work than any yet done, however, still remains; for the back wall of the Library and Convocation Hall has been pronounced unsafe, and will probably have to be torn down entirely and rebuilt. New library cases have also to be provided for the accommodation of Dr. Aikins's munificent gift of 5,000 volumes, which is said to be the best historical collection in private hands in the Dominion.

With regard to the Endowment Fund there is but little progress to relate. The current expenses of the College are reduced to a *minimum*, but still they exceed the income, and the deficit at the Bank must each year grow larger, unless money is raised either by annual subscriptions and collections, or by an increase of the Endowment Fund. Rev. John Ambrose, at the request of the Board of Governors, visited this Diocese in April last for the purpose of soliciting subscriptions for the Fund; but circumstances at that time were so much against him that he was obliged to desist, and wait for a more favorable opportunity.

The death of the Bishop of Nova Scotia is a matter which affects King's College deeply, and the future welfare of the College must depend, in no small measure, upon his successor. The Bishop is, *ex-officio*, Visitor and President of the Board of Governors. As Visitor he

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has control of a large portion of the funds, and with him rests the appointment of a Divinity Professor. The Visitor's Fund, which provides the Divinity Scholarships for the Diocese of Nova Scotia, the stipend of the Professor of Divinity, and the Chaplain, increased greatly under the management of the late Bishop, who was a shrewd and careful man of business. But it is chiefly as President of the Board of Governors that Bishop Binney's loss is felt. His influence here was great, and events have proved that it was, in general, wisely used. The College passed through more than one serious crisis in his time, but each time recovered her position. When the Legislature threatened to cut off the perpetual grant to King's College, Bishop Binney used every effort to avert the injustice, but to no purpose; and then he urged most strongly, what has not yet been done, that a sufficient endowment should be raised to supply the place of the Provincial Grant. Let us hope that it may please God to raise up as his successor a man full of wisdom and understanding, strong, and of good courage, to help us in our time of need.

Two regulations introduced within the year are worthy of note. The first is the removal of the restriction which requires Classics or Mathematics to be one of the subjects for Degree, thus allowing free choice of any three subjects after Responsions. The second is the granting of a special hood and the Diploma of Licentiate in Theology to those who have satisfactorily gone through the prescribed course in the School of Theology. This latter regulation is the outcome of a discussion in the Nova Scotia Synod, and is a matter which our own Synod might profitably discuss, as it has not met with universal approval.

It is encouraging to note that the Collegiate School, which is the chief feeder of the College, has been well patronized during the past year, and was never in a more flourishing condition.

Respectfully submitted,

F. W. VROOM, M. A.

APPENDIX L.

CANONS OF THE DIOCESAN SYNOD OF
FREDERICTON.

I.

SEAL OF THE SYNOD.

1. The Seal already adopted by the Synod, bearing a Cross and Circle, and the motto, "Pro Ecclesia Dei," surrounded by the words "The Seal of the Diocesan Synod of Fredericton, 1871," shall be and continue to be the Common Seal of the Diocesan Synod of Fredericton.

II.

THE CONTINGENT FUND.

1. The sums to be contributed annually to this Fund by the Cathedral and the several Parishes shall be as follows: The Cathedral; Fredericton (parish); the Parishes in the Cities of Saint John and Portland, and in the Town of Saint Stephen; Chatham, Dorchester, Hampton, Kingston, Moncton, Rothesay, Saint Andrews, Sussex, and Woodstock, not less than four dollars each; and each of the other Parishes not less than two dollars.

2. All such Contributions shall be paid to the Treasurer of the Synod, on or before the first day of the Annual Meeting.

3. So often as the balance in the Treasurer's hands on account of the Contingent Fund shall amount to the sum of one hundred dollars, the same shall be deposited on interest at some chartered Bank, or otherwise invested so as to be readily available if required.

4. No payment shall be made from the Contingent Fund unless ordered by the Synod, or directed by the Bishop, such order or direction specifying on what account and for what service the payment is to be made.

5. The Treasurer shall, on the first day of the Annual Meeting, lay before the Synod an account in detail, shewing the exact state of the Contingent Fund, which account shall be audited as the Synod shall direct.

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III.

ELECTION OF A BISHOP.

Whereas it is desirable to provide for the succession of the Episcopate in the Diocese of Fredericton, and whereas, in accordance with the ancient usages of the Church, the election should be made by the Synod of the Diocese, the form of election shall be as follows:

1. The Archdeacon, or if there be no Archdeacon, the Commissary of the late Bishop, or if there be no Archdeacon or Commissary, or if they shall refuse, or shall neglect for thirty days or more after a vacancy in the See shall have occurred, to act, then any three Rural Deans in Priest's orders within the Diocese for the time being shall summon a special meeting of the Diocesan Synod for the election of a Bishop, to be held not less than sixty nor more than ninety days after such vacancy shall have occurred, at which meeting no other business but such election shall be proceeded with.
2. The person who shall be chosen by the votes, taken by ballot, of at least two-thirds of the Clergy and two-thirds of the Lay Representatives present at such meeting, or some adjournment thereof, shall be deemed elected to the office of Bishop of this Diocese. And this election shall not be vitiated by the absence of any of the parties summoned, or by the failure of any Parish to elect a Lay Representative.
3. Any question as to the validity of the election to the vacant See shall be submitted, prior to the consecration of the person elected, to the Metropolitan of the See of Fredericton for the time being, whose decision shall be final.
4. The Synod may at such meeting, by a like majority of Clergy and Lay Representatives as hereinbefore mentioned, delegate to the Metropolitan of the See of Fredericton for the time being, or to such Committee of Bishops as the Synod shall approve, the power of choosing a Bishop for the vacant See; and such choice shall be final.
5. The choice of the Synod, or the delegation of its choice, shall be notified in writing to the Metropolitan of the See of Fredericton for the time being, by the Chairman of the meeting and Secretary of the Synod, immediately after its decision.
6. The following declaration shall be made before the Metropolitan, or some person duly appointed by him, by the Bishop

elect, before his consecration ; or, if already consecrated, before exercising any episcopal functions in this Diocese :

“I, N., chosen Bishop of the See of Fredericton, do promise that I will teach and maintain the doctrine and discipline of the Church of England : and I also do declare that I consent to be bound by all the rules and regulations which have heretofore been made, or which may from time to time be made by the Synod of the Diocese of Fredericton ; and in consideration of being appointed Bishop of the said See of Fredericton, I hereby undertake immediately to resign the said appointment, together with all the rights and emoluments appertaining thereto, if sentence requiring such resignation should at any time be passed upon me, after due examination had, by the Tribunal acknowledged or appointed by the Synod of the said Diocese for the trial of a Bishop, saving all rights of appeal allowed by the said Synod.”

7. The above declaration in writing, signed by the Bishop elect, or a certified copy thereof, shall be filed with the Secretary of the Synod.

IV.

APPOINTMENT AND ELECTION OF A BISHOP COADJUTOR.

1. Whenever, either at the request of the Bishop of the Diocese, or without such request should the Bishop be mentally incapacitated, the Synod shall, by resolution, declare it to be advisable that a Bishop Coadjutor for the Diocese should be appointed, the election of such Coadjutor shall, either at the meeting of the Synod at which such resolution shall be passed, or at any subsequent annual meeting, or at a special meeting to be called for that purpose, be proceeded with in the manner hereinafter provided.

2. The Bishop shall submit to the Synod the name or names of one or more persons in Holy Orders in the Church of England in Canada, or in some Church in full communion therewith, for election as such Bishop Coadjutor.

3. Upon such nomination being made by the Bishop, the Synod shall proceed to the election of a Bishop Coadjutor.

4. Such election shall be by ballot, and the votes of at least two-thirds of the Clergy present, and two-thirds of the Lay Representatives present, shall be required to elect such Coadjutor.

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5. Should the Synod fail to elect on such nomination, the Bishop may make a further nomination, and so from time to time; and the election upon any such further nomination shall be proceeded with as hereinbefore provided.

6. Should the Bishop decline to make a further nomination, in such case the proceedings for the election of a Bishop Coadjutor shall cease for that Session.

7. Should the Bishop at any time become so incapacitated by mental infirmity as to be unable to discharge the duties of his office, the Synod may, if it see fit, proceed to the election of a Bishop Coadjutor in like manner as in the case of a vacancy in the See.

8. When any person is duly elected Bishop Coadjutor, it shall be the duty of the Bishop, or of the Synod, forthwith to notify the Metropolitan of such election, in order that the consecration of such Coadjutor may be proceeded with as in the case of Bishops of Sees in the Province of Canada.

9. The Bishop Coadjutor elect shall, before his consecration, make and subscribe before the Metropolitan, or some person appointed by him, the following declaration:

"I, A. B., elected Bishop Coadjutor of the Diocese of Fredericton, do promise that I will teach and maintain the doctrine and discipline of the Church of England. And I do also declare that I consent to be bound by all the rules and regulations which have been made, or which may hereafter be made by the Synod of the said Diocese; and I hereby agree immediately to resign the said office of Coadjutor, together with all the rights and emoluments appertaining thereto, if sentence requiring such resignation shall at any time be passed upon me, after due examination and trial had, by the Tribunal appointed by the Synod of the Diocese for the trial of a Bishop, saving all right of appeal allowed by the said Synod."

10. The said declaration, or a certified copy thereof, shall be forthwith filed with the Secretary of the Synod.

11. The Bishop Coadjutor shall perform such Diocesan duties, and exercise such episcopal functions, as the Bishop may assign him; or, in case of the mental incapacity of the Bishop, such duties and functions as the Bishop himself might have exercised but for such incapacity.

12. Should any difference arise between the Bishop and his Coadjutor relative to their respective rights and duties, it shall

be referred to, and decided by, the House of Bishops of the Province of Canada.

13. The Bishop Coadjutor, when duly consecrated, shall have the right of succession to the See of Fredericton, and shall succeed to the same immediately upon its becoming vacant, and shall be installed as Bishop of such See, according to the Canons of the Province of Canada, provided that previous to his installation he make the declaration required of a Bishop chosen by the Canon of 1871 of this Diocese.

14. The Bishop Coadjutor shall have a seat in the Diocesan Synod, and the same right of voting therein as any Priest of the Diocese sitting in such Synod.

15. The provisions of this Canon, so far as they relate to nomination by the Bishop, shall not extend beyond the Episcopate of the present Diocesan, unless the Synod shall otherwise order.

V.

DISCIPLINE OF THE CLERGY.

1. Every Priest and Deacon duly licensed by the Bishop, or holding any charge under the jurisdiction of the Bishop in this Diocese, shall be amenable for offences committed by him, in the manner and according to the provisions set forth in this Canon of Discipline.

OF OFFENCES FOR WHICH THE CLERGY MAY BE TRIED.

2. Any Clerk in Holy Orders in the Church of England in this Diocese, who may be charged with any or either of the offences following, that is to say —

1st. Preaching or teaching any doctrine contrary to the Thirty-nine Articles of Religion and the Book of Common Prayer;

2nd. Circulating Books containing doctrines contrary to the Thirty-nine Articles and the Book of Common Prayer;

3rd. Any crime, dishonesty, immoral or disorderly conduct, or drunkenness; or concerning whom there may exist scandal or evil report;

4th. Knowingly celebrating marriage between two persons within the degrees of affinity, as set forth in the Book of Common Prayer;

5th. Contumacy, or disrespectful or disobedient conduct towards the Bishop of the Diocese, in matters in which the Bishop is legally and canonically entitled to exact obedience;

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6th. Violation of the Constitution, or the Canons of the Church of this Diocese ;

7th. Habitual irregularity or neglect in the performance of Divine offices ; or, the introduction of innovations or novelties in the performance of Divine Worship, opposed to the Book of Common Prayer ; or permitting unauthorized persons to officiate in the church ;

8th. Schism, or separating himself from the Communion of the Church ;

9th. Exercising any lay profession or occupation, inconsistent with his sacred calling —

Shall be liable to trial, and subject to punishment in the manner hereinafter stated.

PRESENTMENT AND PRELIMINARY ENQUIRY.

3. A charge may be preferred against any clergyman for any of the offences enumerated in this Canon, in the manner and under the provisions following :

(a) Whenever the Bishop shall have reason to believe that the conduct of any clergyman requires investigation, he may call on such clergyman to answer, specifying in writing the charges against him.

(b) If the person charged confess the alleged offence, the Bishop shall pronounce such sentence as he may judge proper, according to the nature of the offence, as hereinafter provided, and shall reduce the same to writing, and, if he thinks expedient, may make the same public in such manner as he may think proper, or may cause it, together with the charge and confession, to be filed of record with the Secretary of the Synod.

(c) If the person accused shall not admit or confess his guilt, or if his answers to the charge are not satisfactory to the Bishop, such and the like proceedings may be had thereon, as near as may be, as are hereinafter provided in cases of charges and complaints made to the Bishop by other parties.

(d) When parties, other than the Bishop, shall make charges against any clergyman, and are desirous of having the same investigated, they shall present to the Bishop a Memorial, in duplicate, setting forth distinctly and clearly, with time and place, the nature of the charge or complaint, and if there be more than one charge or complaint, then, each charge separately, in distinct paragraphs. There shall be attached to such Memorial, a statement of the facts or circum-

stances relied on to support the charge or charges, by the party complaining, or others cognizant of the facts, together with any documents or certificates relied on to substantiate the charges; the names of the witnesses intended to be called, and their places of residence; together with a certificate from two clergymen of the Diocese, or from the Church Wardens, or a majority of the Vestry of the Parish in which the accused shall minister, that they have, from information satisfactory to them, good reason to believe that there are just and reasonable grounds for making the charge and requiring the investigation. Provided always, that in case the Church Wardens or Vestry shall neglect or refuse to give such certificate within fourteen days after request, then a certificate to the like effect, signed by at least five laymen of such Parish, being Members of the Church of England and communicants, shall accompany such memorial.

4. No charge, in respect to Preaching or Teaching, or circulating erroneous doctrines, or the introduction of innovations or novelties in the performance of Divine worship (other than such as may be brought by the Bishop) shall be entertained against any clergyman, unless the certificate accompanying the Memorial containing such charges shall be signed by three Rectors of Parishes within the Diocese, and by five laymen of the Church, being communicants in good standing and repute.

5. If the Bishop shall be of opinion that the charge alleged in the Memorial is frivolous and vexatious, and does not require investigation; or, that the matters alleged shew no cause or offence to which the party charged is amenable, under this Canon, he shall state his decision in writing, with his reasons therefor, and indorse the same upon, or attach it to, one copy of the said Memorial, and file the same of record with the Secretary of the Synod; and shall also cause the other copy of the said Memorial, with a copy of his decision indorsed thereon, to be returned to the complainant.

6. If the Bishop shall be of opinion that the charge stated in the Memorial is not set forth with sufficient precision or certainty to enable the party charged fairly to deal with, and answer the same, he shall return one copy of such Memorial to the complainant, with an intimation to that effect indorsed thereon; and file the other copy, with such indorsation thereon, with the Secretary of the Synod. But such complainant may, nevertheless, if he thinks fit, amend the same, and make a new application to the Bishop, provided he does so within

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7. If the Bishop shall be of opinion that the charge is set forth with reasonable certainty, and requires investigation, he shall with all convenient despatch cause one copy of such Memorial to be served on the party charged, requiring him within fourteen days after the receipt thereof to answer or explain the same in writing. If the party accused admit the truth of the charge, and request the Bishop to deal with the same in a summary way, the Bishop shall thereupon adjudge the party to be guilty, and shall award such punishment under this Canon as in his judgment and discretion he may think adequate to the offence; and shall attach his sentence, and the answer of the party against whom the complaint was made, to the Memorial, and file the same of record with the Secretary of the Synod, who shall forthwith transmit to the complainant and the party charged, a copy of such decision or sentence.

8. If the party charged shall not admit the truth of the charge, but shall in writing deny, answer, or explain the same, and shall request to have the same dealt with and determined by the Bishop in a summary way on charge and answer without further proof, the Bishop shall transmit a copy of such answer and request to the complainant; and if he shall not within fourteen days after receipt thereof, express his dissent in writing to the Bishop so proceeding, or shall express his written assent thereto, then, and in either of such cases, the Bishop shall thereupon fix a time and place for the hearing thereof, of which fourteen days notice in writing shall be given to both parties by the Secretary of the Synod. At the time and place appointed, the Bishop shall hear the parties or either of them, or their counsel, and shall thereupon pronounce judgment in the matter, or, if necessary, may adjourn till a future day for the purpose of giving his decision. On such decision being given, it shall be filed of record, with the Memorial, answer, and other documents connected therewith, by the Secretary of the Synod; and a copy of the decision or judgment shall also be forthwith furnished to the complainant and defendant respectively.

9. If both parties do not within fourteen days assent to the Bishop proceeding with a complaint in a summary manner, as in the preceding section mentioned; or if the party charged shall neglect to answer the charge in writing within fourteen days, as provided in section 7, the Bishop shall, by warrant

(A) under his hand and seal, direct the Secretary of the Synod to organize a court to investigate and adjudicate upon the charges alleged in the Memorial; and in such warrant shall nominate and appoint an Assessor to assist in the deliberations of such court, who shall be a Barrister of the Supreme Court of this Province of not less than seven years standing at the Bar, being a member of the Church of England.

10. In case the Bishop shall be connected with, or related to, either the complainant or the respondent in any matter in controversy, the Memorial of the complainant, as provided for by the third section of this Canon, shall be presented to the Metropolitan, or any other Bishop of any Diocese in the Dominion of Canada, who in such case shall have and exercise the same powers as are by this Canon vested in, and given to, the Bishop of the Diocese. And no member of the Board of Discipline in like manner interested in the matter, or related to or connected with either of the parties, shall be drawn as a member of the Board of Triers; nor shall any person be appointed Assessor who shall not be unconnected with, or indifferent between, the parties. And if the Secretary of the Synod shall be interested in the matter, or related to or connected with either of the parties, the Warrant (A) shall be addressed by the Bishop to some other fit and proper disinterested person to be named by him; who, in such case, shall perform the like duties in all respects as are by this Canon directed to be performed by the Secretary of the Synod in relation to any of the proceedings under, or consequent upon, the receipt of any such Warrant.

11. In case any public rumor, evil report, or scandal, shall be abroad injurious to the character of any Clergyman, he may in writing request the Bishop to cause the same to be investigated, and the Bishop shall, if he deems it expedient to do so, cause the same to be investigated by a committee of not less than two Clergymen and one Layman, to be drawn by the Secretary from the Board of Discipline, by ballot, at such time and in such manner as the Bishop shall direct and appoint. If such committee report that there are no sufficient grounds to warrant such rumors or scandal, the Bishop shall furnish the Clergyman aggrieved with a copy of such report, and otherwise promulgate the same in such manner as he may think proper; provided always, that nothing herein shall prevent the Bishop or any other person from bringing forward the same matter, or prevent the same from being tried on charges preferred in the manner hereinbefore directed. If the

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Committee report that there is sufficient cause for such rumor or report, it shall be deemed equivalent to a charge duly made against the party, and the Bishop shall issue his Warrant (A) to organize a Court for the trial of the party, and he shall be tried thereon, in the manner hereinafter directed, the report of the Committee being sent to the Assessor as the charge.

12. Any party, other than the Bishop, making a charge or complaint against a clergyman, shall transmit with the Memorial the sum of one hundred dollars, which shall be deposited with the Secretary of the Synod. If the complainant shall establish his charge in whole or in part, the Board of Triers shall order a return of the whole or such part of the deposit as they in their discretion shall think just. If the complainant fail to establish his charge, and the defendant is acquitted, the Court may award to him the whole or so much thereof as they may think right, towards defraying his actual expenses incurred in answering such charge; or they may order the whole or any part thereof to be placed by the Secretary to the credit of the Contingent Fund of the Synod, hereinafter provided for, to meet expenses which from time to time may become payable out of such fund.

13. No proceeding shall be instituted under this Canon unless the same be commenced within one year after the alleged commission of the offence in question. But where proceedings are brought in respect of an offence for which a judgment or conviction has been obtained in a civil or criminal tribunal, the suit in the Ecclesiastical Court under this Canon may be commenced within six months after such judgment or conviction.

COURT, OR BOARD OF TRIERS.

14. There shall be a Board of Discipline for the Diocese of Fredericton, from which shall be selected an Ecclesiastical Court or Board of Triers, to try such charges as may be preferred against any Priest or Deacon under this canon. Such Board of Discipline shall be composed of all the Clergy of the Diocese of ten years standing in Priests' orders, and twelve Laymen, being members of the Synod, who shall at every annual meeting of the Synod be appointed in the same manner as committees are nominated and appointed; the lay members of which Board shall continue in office for one year, or until others are appointed in their stead.

15. If any lay member of the said Board should die, remove from the Province, decline, or become otherwise incapable of

acting, the Bishop shall from time to time appoint such number of laymen, being members of the Synod, as may be necessary to complete the said Board; and the Secretary shall substitute the name or names of the person or persons so appointed, in the place of those who may have died, or become disqualified from acting.

16. The Ecclesiastical Court or Board of Triers shall be selected in the following manner:

On the receipt of the Warrant (A) the Secretary of the Synod shall cause a notice (B) to be served on the complainant and defendant respectively, fourteen days before the time named for selecting the Board of Triers, and at the time and place so appointed, the said Secretary shall, in the presence of the parties or their agents (in case they attend) place in separate boxes, or other convenient receptacles, the names of all the clerical and lay members respectively of the said Board of discipline for the then current year, written on slips of paper of the same size, and folded up in the same manner, as near as may be, so that the names thereon cannot be seen, and shall shake the same so that they may be completely intermixed, one with the other; and shall then, and before noon of the said day, openly draw therefrom the names of five clergymen and four laymen, except in case of charges under clauses one and two of section 2, when he shall draw nine clergymen only, declaring aloud and writing down each name as drawn (the names of the Clergy and Laity being written in separate columns) and shall, with all convenient speed thereafter, at the request of the parties or their agents, or either of them, furnish them respectively with copies of the list of names so drawn. The parties, or their agents duly authorized in writing, shall from the names so drawn, at any time before sunset of the same day, each strike from such list the names of one clergyman and one layman, or two clergymen (*as the case may be*), and the remaining five shall form the Court or Board of Triers to sit on the trial of the cause specified in such Warrant. If either of the parties omit to strike off the names from the said list, the Secretary shall, on the following day, reduce the said list to three clergymen and two laymen, or five clergymen (*as the case may be*), by striking the names therefrom, commencing at the foot of the respective lists, and striking off the names in regular rotation until the requisite number of Triers be obtained to constitute the said Court.

17. The Secretary shall indorse on the Warrant (A) the names of those so struck as the Board of Triers, and shall

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transmit the same to the Assessor in the said Warrant named, together with the Memorial and any answer or statement filed by the defendant.

18. The Assessor shall, within fourteen days after receipt of the said Warrant and Memorial, cause a notice in writing to be served upon each of the Members of the said Board, informing them of their appointment; and also upon the complainant and defendant, notifying them respectively that the trial of the said charge will be proceeded with at a time and place to be named in such notice.

19. If at the time appointed for the first meeting of the Board of Triers, the whole number of five shall not attend, then those who do attend may adjourn from time to time. Four members shall constitute a Board and proceed to the trial, and a majority of them shall decide all interlocutory questions. Provided that if all five of the Triers be present, not less than four shall agree in a conviction, and that if only four be present, the defendant shall not be convicted unless they all agree in a conviction.

20. Before proceeding with the trial, each of the Triers shall make and subscribe a solemn declaration in the presence of the Assessor, that he will, according to the best of his knowledge and judgment, truly and faithfully, and without partiality or favor to either of the parties, hear and determine the matter to be tried, and give judgment therein, according to the evidence, and the very right of the matter; and also, that he will not, directly or indirectly, disclose or make known to any person the opinion or vote of any member of the Board touching the matter in question; and will not divulge the sentence of the Court until it shall be duly approved by the Bishop, which declaration shall be entered in the minutes of the proceedings of the said Board.

21. Before proceeding with the trial, the Assessor shall make and subscribe a solemn declaration in the minutes that he will faithfully and impartially, and according to the best of his skill and judgment, discharge the duties of his office, and that he will not, directly or indirectly, disclose or make known to any person the opinion or vote of any member of the Board, or the advice he has given to the Board, touching the matter in question, except only to the Bishop of the Diocese when in consultation with him relative to the said trial, or the matters growing thereout; nor divulge the sentence of the Court until it shall be duly approved as aforesaid.

22. The trial shall be presided over by the Assessor, who shall note down all objections raised to the admission of evidence, or otherwise, and all questions determined by the Court. When only four members of the Board are present, if any interlocutory question shall arise, such as the admission of evidence, mode of proceeding, adjournment, or other interlocutory matter, the Assessor shall have a casting vote; but he shall not vote in any other case — the immediate duties of his office being for the preservation of order, regulating the proceedings, and informing and advising the Court on any question of a legal character that may arise, and generally aiding the Court in their deliberations, interlocutory and final.

23. It shall be the duty of the Assessor to cause a correct record of all the proceedings of the said Court to be kept, and at the conclusion of the trial, to transmit the same, under seal, with the evidence, and all papers and documents connected therewith, to the Bishop of the Diocese.

OF THE TRIAL.

24. If on the day fixed for the trial the accused shall appear, he shall be called upon to plead to the charge, and if he refuse to plead, a plea of "*Not Guilty*" shall be entered for him, and the trial shall proceed, unless he take exception to the jurisdiction; in which case the question of jurisdiction shall be determined by the Court, and if it be overruled, the trial shall proceed.

25. If the accused do not appear, then, on proof to the satisfaction of the Board and the Assessor, that thirty days' notice of trial had been served on the accused, the trial may proceed in his absence, and evidence adduced of the charge.

26. Before any person shall be allowed to give evidence, he shall make and subscribe a solemn declaration that he will truly answer all such questions as may be put to him respecting the matter in question, without any equivocation, evasion, or mental reservation, and that he will speak the truth, the whole truth, and nothing but the truth. The evidence given by each witness shall be read over to and signed by him, and he shall also subscribe a declaration of its truth, and that according to the best of his knowledge and belief he has withheld nothing bearing on the matter in issue which ought legally and properly to have been disclosed.

27. All evidence shall be taken down in writing by the Assessor, or by some member of the Board of Triers, or by a Clerk appointed for that purpose, and if taken by a Clerk he

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shall make a declaration in writing before the Assessor, that he will faithfully and impartially write down and transcribe the evidence of each and every witness to be examined.

28. Upon the application of either party to the Bishop, and on its being made satisfactorily to appear to him that any material witness cannot be produced upon the trial, the Bishop may appoint a Commissioner to take the testimony of such witness. The commission shall be under the hand and seal of the Bishop and according to the form (C) or to the like effect. The Commissioner shall give such notice in writing to both parties of the time and place of taking the testimony as he may deem reasonable under the circumstances. Both parties may attend before the Commissioner and examine the witness or witnesses, who before giving evidence, shall make and subscribe the like solemn declaration as is provided in case of an examination before the Court of Triers: the evidence shall be reduced to writing and signed by the witness, and shall be certified by the Commissioner, and enclosed, together with the Commission, under his seal, to the Assessor appointed to preside at the trial, and shall be received by the Board of Triers as evidence in the suit.

29. Before proceeding to take evidence under the Commission, the Commissioner shall make and subscribe a declaration, to be indorsed on the commission, that he will faithfully and impartially, according to the best of his knowledge, take the examination of the witnesses produced before him, and write down and transcribe the evidence to be given.

30. The proceedings upon a trial shall be open to the members of the Church, unless in the opinion of a majority of the Court the circumstances of the case require that the trial should be private, but in no case shall the Bishop be excluded.

31. The Court may adjourn from time to time, and from place to place, if it may be necessary for the convenient examination of witnesses, or otherwise; or to afford opportunity for full consideration and deliberation.

32. Either party may appear and conduct his case by counsel, at the trial.

33. The decision of the Board of Triers shall be kept secret until the same is finally approved by the Bishop.

34. The decision of the said Court, or not less than four of the members thereof, shall, together with the evidence adduced, be forthwith transmitted by the Assessor to the Bishop. If the decision shall be approved of by the Bishop,

he shall signify the same in writing, and, in case of conviction, cause the same to be carried into effect. In case of acquittal, the Bishop shall cause the same to be promulgated in such manner as he may deem expedient. The proceedings of the Court, together with the approval of the Bishop, shall be filed of record with the Secretary of the Synod, who shall notify the respective parties of the decision and approval.

35. If, in case of a conviction, the Bishop disapproves of the sentence in respect to the measure of punishment, he may revise and reduce, but not increase the same; and the sentence so revised and reduced shall be deemed the sentence of the Court.

In case the Bishop should disapprove of the finding and decision of the said Court on other grounds, he shall refer the matter back, with his reasons for such disapproval, to the said Court, who shall reconsider their decision. If the Court adheres to its decision, or so varies the same as still to be objectionable in the opinion of the Bishop, he shall refer the same to the Assessor for his opinion thereon; and if the Bishop, after consultation and deliberation with the Assessor, shall be of opinion either in view of the law or the facts of the case, that there should be a new trial, the matter shall be referred to another Court or Board of Triers, to be selected in the manner hereinbefore directed, and the like proceedings shall be had as on the first trial.

36. If four members of the Court shall be unable to agree upon a decision after a reasonable time allowed for consultation and deliberation, the Assessor shall report the same to the Bishop, with the charge, answer, evidence, and proceedings of the trial; and if the Bishop is of opinion that it is a matter of sufficient importance to justify further enquiry, and that from the nature of the evidence a decision ought to have been arrived at, and that there is reasonable ground for thinking that on another trial a determination and adjudication will be had, the Bishop shall issue an *alias* warrant to the Secretary, directing him as before to select a Board of Triers, on which the like proceedings shall be had as are hereinbefore provided, except that the names of the Triers who sat on the first trial, or were struck off the lists by the parties, shall not be again drawn, or form part of the Court on the second trial.

SUSPENSION PENDENTE LITE.

37. In every case in which, from the nature of the offence charged, it shall appear to the Bishop that great scandal is likely to arise from the Clergyman accused continuing to perform the services of the Church while such charge is under

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investigation, the Bishop shall cause a notice to be served on the accused at the same time with the service of the copy of the charge, or at any time pending the proceeding, inhibiting him from performing any services of the Church during the investigation, or until the Bishop shall withdraw the inhibition.

OF SENTENCES.

38. For the offences set forth in the second section of this Canon, the following sentences shall be passed, and punishments imposed upon offending Clergymen, viz:

Admonition; Suspension from the exercise of his office; Deprivation or removal from his office in the Church, otherwise called deposition; and Degradation from the Ministry. Admonition may be either public or private.

39. When the penalty of suspension is inflicted, the sentence shall specify on what terms, or at what time the suspension shall cease. During his suspension, the clergyman shall not exercise the functions of his ministry in his own congregation or elsewhere, on pain of such further punishment as the Bishop may appoint; and during such suspension the Bishop may appoint another clergyman to supply the place of the suspended clergyman. When sentence of suspension is pronounced, the Bishop shall cause such notice of it to be given to the clergy and laity of the Diocese as he shall think sufficient.

40. When sentence of deprivation or removal from office is pronounced, the connection between the clergyman so deposed and his congregation shall be *ipso facto* terminated; and all offices, rents, issues, profits and emoluments which he may have held by virtue of such office or ministry from which he has been removed shall wholly cease and determine.

41. Whenever a clergyman is so deposed, or degraded from the ministry, the Bishop shall, without delay, cause notice of such deposition or degradation to be given to the clergy of the diocese, and also to all the Bishops of the Dominion of Canada.

OF APPEALS.

42. An appeal from every sentence of the Courts, or judgment, sentence, or decision of the Bishop, under clauses 1, 2, and 7, of Section 2, shall lie to the Metropolitan of the Province.

NOTICES AND CITATIONS.

43. Every Notice, Citation, and Requisition to be given or made under the provisions of this Canon, shall be served upon

the person or persons to whom the same respectively relates, or is directed; either personally, or by leaving a copy of the same at his usual or last known place of residence, with some adult person belonging to his family, or to the family with which he resides. In case the person to be notified or cited has left the Province, or secretes himself so that he cannot be served in the manner hereinbefore directed, the Citation or Notice may be served by affixing the same upon the Church door of the Parish to which he belonged, and upon the door of any Chapel of Ease within the same.

RECORDING SENTENCES, ETC.

44. The Secretary of the Synod shall keep a book in which shall be recorded all judgments and sentences pronounced by the Bishop, or the Board of Triers. All the proceedings of the said Board shall be filed with the said Secretary and kept by him of record; and it shall be his duty to report to the Synod all public judgments, decrees, and sentences pronounced by the Bishop, or by the Board of Triers, during the preceding year; also to cause to be served all notices, citations, requisitions, and decisions issued or pronounced by the Bishop, and required by the provisions of this Canon to be served upon or notified to any person.

SCHEDULE OF FORMS.

A.

WARRANT TO ORGANIZE COURT.

To _____, Secretary of the Synod of the Diocese of Fredericton, in the Province of New Brunswick:

You are hereby commanded to draw from the Board of Discipline the names of Five Clergymen and Four Laymen, or Nine Clergymen (*as the case may be*), to form a Board of Triers for the trial of a charge preferred by _____ against _____, and to proceed thereon according to the directions of the Canon of this Synod, intituled "Discipline of the Clergy." And we do hereby appoint _____ of _____, in the County of _____, Esquire, to preside over the said Board of Triers.

Given under our hand and Episcopal Seal, at Fredericton, the
day of _____, in the year of our Lord one thousand eight hundred
and _____.

B.

NOTICE TO ATTEND AND SELECT TRIERS.

Take notice, that in pursuance of a Warrant to me directed by the Lord Bishop of this Diocese, I will on _____, the _____ day of _____ next, at _____ o'clock in the forenoon, at my house (*or, as the case may be*) in _____, proceed to draw the Board of Triers for the trial of a charge preferred by _____ against _____, according to the directions of

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the Canon to enforce Church Discipline; at which time and place the said parties, or their agents, may attend.

Dated at _____, the _____ day of _____, A. D. 18____
 _____ A. B.,
 Secretary of the Synod.

C.

COMMISSION TO EXAMINE WITNESSES.

To _____, (*Name of Commissioner*) of _____, in the County of _____,
 greeting:

Whereas a suit is now pending before the Board of Triers appointed under the authority of a Canon of the Synod of the Diocese of Fredericton, intituled "*Discipline of the Clergy*," to try a certain charge preferred by _____ against _____, a Clerk in Holy Orders within the said Diocese, and it has been made to appear to us, the Lord Bishop of the said Diocese, that _____ of _____ in the County of _____, is a material witness on the part of the said _____ upon the said trial; we do, therefore, in pursuance of the power and authority vested in us by the said Canon, hereby authorize you, at a certain day and place to be appointed by you for that purpose, to hear and take the evidence of the said witness, in the presence of the parties, or their agents, or such of them as may attend; that such witness may be examined and cross-examined by the respective parties or their agents, and that such examination be reduced to writing and signed by the said witness; and that before such examination the said witness make the declaration required by the said Canon: And when you shall have so taken such examination, you are to send the same without delay, closed up under your seal, together with this commission, to _____ of _____, the Assessor appointed to preside over such trial.

Given under our hand and Episcopal seal, at Fredericton, the day of _____, in the year of our Lord, 18____.

VI.

DISCIPLINE OF THE LAITY.

1. If any lay member of the Church in this Diocese be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, so that the congregation be thereby offended, such person so offending shall be repelled from the Holy Communion, agreeably to the rubric, and the Rector, Curate, or Minister so repelling any such person, shall, within fourteen days thereafter, notify the Bishop thereof, with his reasons for so doing; but the Bishop need not institute any enquiry thereunder, unless the party repelled shall make a complaint in writing to the Bishop, whereupon the Bishop shall direct the Secretary of the Synod to draw three clergymen and three laymen from the Board of Discipline, in like manner as is provided by the sixteenth section of this Canon, who, together with the Bishop, shall be a Board to investigate and decide upon such complaint; and the said Board,

or a majority of them (of which the Bishop shall be one), shall either restore the person repelled to the Holy Communion, or confirm the act of repulsion, as shall be deemed right; the continuance of the repulsion to be subject to the conditions and provisions of the rubric. In case the clergyman of the Parish or Mission, on application being made to him to restore the repelled person on profession of repentance, shall refuse to do so on the ground that no sufficient evidence of such repentance has been given; or shall not set forth any ground of refusal, or shall state an insufficient ground, such repelled person may again make a complaint in writing to the Bishop, who shall deal with it in the manner hereinbefore directed.

VII.

LETTERS BENE DISCESSIT AND LETTERS OF
RECOMMENDATION.

1. No clerk in Holy Orders in the Diocese shall be absent from his duties for more than three weeks, without providing for the same, unless he obtain leave of absence from the Bishop, who, upon application, may grant such leave, with letters of recommendation. (Form A).

2. When any clerk in Holy Orders in this Diocese is about to leave the same for the purpose of seeking employment in any other Diocese in communion with the Church of England, he shall communicate his intention to the Bishop at least one month previously, and apply for a *Bene Discessit* (Form B); and if the applicant shall be in good standing, and shall have fulfilled his obligations to the Divinity Scholarships Fund of the Diocese, or otherwise, the Bishop shall grant the same.

3. If such leave of absence, letters of recommendation, or *Bene Discessit* shall be refused, the Bishop shall assign his reasons for such refusal in writing, and deliver the same to the party applying for the same.

FORM A.

LETTERS OF RECOMMENDATION.

To the Bishops and Clergy of the Church of England, and all other Churches in communion with the same, greeting:

Whereas, A. B., of our Diocese, being in good standing, has asked leave of absence from his duties for the space of _____ months, we have granted the same, and commend the said A. B. to your brotherly kindness, beseeching you to receive him in the Lord, and to render him any assistance of which he may stand in need. Farewell.

Given under our hand and seal of our Diocese,
this _____ day of _____, A. D. 18 .

FORM B.

LETTERS BENE DISCESSIT.

To the Right Reverend the Bishop and the Clergy of the Diocese of _____ :

Whereas, A. B., of the Diocese of Fredericton, has asked our Letters *Bene Discessit*, being about to remove to the Diocese of _____, we do hereby grant the same, and recommend him to the kind consideration and Christian fellowship of the members of our common faith; and so we bid you farewell in Christ our Lord.

Given under our hand and the seal of our Diocese,
 this _____ day of _____ A. D. 18 _____

VIII.

LETTERS COMMENDATORY.

1. Whenever any communicant in good standing shall be about to remove from any Parish in the Diocese, it shall be the duty of the Rector or Missionary in charge, to furnish such communicant with letters commendatory, according, as near as may be, to the following form :

(Date.)

These are to certify that _____ is a communicant of good standing in the Diocese of Fredericton and Parish of _____, and being about to remove to _____, is hereby commended to the good offices of the Rector of the Parish of _____.

.....
 Rector (or Missionary) in the Diocese of Fredericton,
 Province of New Brunswick.

IX.

DELEGATES TO THE PROVINCIAL SYNOD.

1. The delegates to the Provincial Synod shall be elected triennially, at the meeting of the Synod next preceding the triennial session of the Provincial Synod, by the concurrent ballot of the clergy and lay Representatives, present.

2. Such delegates shall be either clerical members of the Synod in Priest's Orders, or lay Representatives, or Substitutes upon the Roll of the Synod at the time of their election; and shall hold office so long as they shall continue to be members of the Synod, lay Representatives, or Substitutes, until others are chosen in their stead.

3. If any clerical or lay delegate shall cease to be a member of the Synod, lay Representative, or Substitute, or shall resign his office, his place in the delegation shall be vacated and shall be taken by the substitute delegate of the same order next in order of election,

4. The twelve clergymen and twelve laymen who shall at every such triennial election have the greatest number of votes, shall be first entitled to attend as delegates to the Provincial Synod, and the six clergymen and six laymen who shall have the next greatest number of votes shall be the substitute delegates, and shall in the order of their election take the place respectively of the delegates of each order who may be deceased or disqualified as aforesaid; or who, after election, may be unable to attend any meeting of the Provincial Synod.

5. It shall be the duty of any delegate to the Provincial Synod, who is unable to attend, to inform the Secretary of the Diocesan Synod at the earliest possible moment.

6. A certificate of election containing the names of the original twelve and of the additional six of each order, signed by the Bishop, and bearing his seal, shall be forwarded by the Secretary to the Secretaries of the Provincial Synod immediately upon every such triennial election.

7. When any one of the additional six of each order is required to attend the Provincial Synod, he shall receive a certificate from the Bishop, under his hand and seal, which certificate shall state the name of the delegate in whose place he attends, and shall entitle him to take his seat.

X.

MEMBERS OF THE BOARD OF MANAGEMENT OF THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

1. In accordance with Article IV of Canon XIX of the Provincial Synod, two clergymen and two laymen shall be nominated to the General Board of the Domestic and Foreign Missionary Society of the Church of England in Canada.

2. The nomination shall be made by the Synod at the meeting next preceding the triennial session of the Provincial Synod, by resolution, unless otherwise ordered by the Synod.

3. A certificate containing the names of those nominated as above, signed by the Bishop and bearing his seal, shall be forwarded by the Secretary of this Synod to the Secretaries of the Provincial Synod.

4. In case any of the clergymen or laymen nominated as above shall for any cause be unable to act, it shall be his duty to send a written resignation to the Bishop, who shall in such case, or upon the death of any of those nominated as

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above, name a clergyman or a layman, as the case may be, to fill his place until the next meeting of the Diocesan Synod, and shall signify the same under his hand and seal to the Secretaries of the Provincial Synod.

XI.

CORRESPONDING COMMITTEE IN CONNECTION WITH THE BOARD OF MANAGEMENT OF THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

1. In accordance with Article VII of Canon XIX of the Provincial Synod, there shall be a Corresponding Committee, who shall report all statistics and other information relating to the general purposes for which the Domestic and Foreign Missionary Society of the Church of England in Canada is organised.

2. The Committee shall consist of the Bishop of the Diocese, the Bishop Coadjutor, and three clergymen and three laymen, to be elected at each Meeting of the Synod.

3. Three members of the Committee shall form a quorum for the transaction of business.

4. In the absence of the Bishop and the Bishop Coadjutor, a chairman shall be elected by those present.

5. The Committee shall appoint their own Secretary and Treasurer.

6. The Committee shall act as the Board of Foreign and Domestic Missions for the Diocese of Fredericton, and shall receive contributions for Foreign or Domestic Missions in connection with the Church of England as appointed by the donors. They shall have power to make such rules and regulations, and to use such means as they may consider advisable for the promotion of their work, provided that such rules and regulations be not inconsistent with any rules of the Provincial Synod of Canada or the Diocesan Synod of Fredericton.

7. The Corresponding Committee shall be entitled to appropriate annually the evening of one of the days of the week upon which the Synod shall be in session, for the purpose of holding a public missionary meeting, or having a sermon preached on behalf of Domestic or Foreign Missions, at such place as the session of the Synod may be then holden, and no meeting of the Synod shall be held on that evening.

8. It shall be their duty to present a Report, with a statement duly audited, of all moneys passing through their hands, at each annual meeting of the Diocesan Synod.

XII.

STANDING COMMITTEE ON SUNDAY SCHOOLS.

1. There shall be a Standing Committee of the Synod on Sunday Schools, to consist of four clergymen and three laymen, who shall be elected at the Annual meeting of the Synod, and shall hold office until their successors may be appointed at the next annual meeting.

2. The Committee shall, at their first meeting after their appointment in each year, choose one of the Clerical members of the Committee to be their Chairman.

3. It shall be the duty of the Committee to promote and encourage Sunday School work throughout the Diocese, and to collect statistics of such work yearly, as soon as may be after the thirty-first day of December in each year.

4. Each Rector and Missionary in charge of any Parish or Mission within the Diocese shall furnish such statistics for his Parish or Mission to the Committee, and shall reply to such enquiries as the Committee may make, whenever required by them so to do.

5. The Committee shall report upon the work of Sunday Schools in the Diocese, and shall present such Report, together with a summary of the statistics they may have collected for the preceding year, at each Annual Meeting of the Synod.

XIII.

THE DIVINITY SCHOOL.

1. The Governing Body of said School shall be his Lordship the Bishop of the Diocese, with four Clergymen and four Laymen, members of the Synod. Such Clergymen and Laymen to be elected annually by the Synod by nomination and ballot.

2. The Bishop of the Diocese shall be the Visitor of the School, and shall be authorized to prepare from time to time such Rules and Regulations as he may deem necessary for its internal government, subject to the control of the Governing Body, and in conjunction with the Principal of the said School shall, subject as aforesaid, prescribe the course of study therein.

3. The general management of the School, and the collection and control of all funds for its support shall be vested in the Governing Body.

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4. The Principal of the said School shall be a Clergyman in Priest's orders, and shall be nominated by the Bishop, subject to the approval of the majority of the other members of the Governing Body.

5. Any Officer of the School may be dismissed by the vote of a majority of all the members of the Governing Body.

6. The Visitor shall have power to suspend any Officer of the School, provided that he shall forthwith summon a meeting of the Governing Body to be held within one month from the date of such suspension, and shall submit for their consideration and decision his reasons for such suspension.

7. The Governing Body shall meet at Fredericton for the transaction of general business on the second Wednesday in January in each year.

8. Special meetings may be called at any time by the Bishop, or in case of his absence or inability to act, by any three members of the Governing Body. Notices of all meetings shall be sent by post, except when the Synod is in Session, to the address of each member, at least seven days before the time of such meetings.

9. A majority of the Governing Body, of whom the Bishop shall be one, shall constitute a quorum for the transaction of business, provided that in case of the absence of the Bishop a majority of the other members may elect a Chairman and proceed with the business.

XIV.

KING'S COLLEGE, WINDSOR.

1. King's College, of Windsor, N. S., shall be recognized as the theological institution of the Diocese of Fredericton.

2. Two members of the Board of Governors of King's College shall be elected annually by ballot, one from the Clergy and one from the Lay members of the Synod, and shall hold office until others shall be elected in their place.

XV.

SHORTENED FORM OF DAILY SERVICE.

1. The shortened form of Daily Service with such alterations as the Bishop shall see fit, may be used in the Diocese, with the sanction of the Bishop.

XVI.

HARVEST THANKSGIVING AND SPECIAL PSALMS.

1. The Service of Thanksgiving for Harvest, provided by the Bishop, shall be used on such day in each year as the Bishop shall appoint.

2. The selection of special Psalms for certain public services, provided by the Bishop, shall be duly approved for use on the occasions specified therefor, as follows :

Proper Psalms during Advent—46, 50, 96, 97, 98, 99, 110, or any of them.

For Lent—6, 32, 38, 51, 102, 130, 143.

For Epiphany—2, 45, 72, 87, 96.

For any Festival or day of Special Thanksgiving, except the Harvest—33, 34, 46, 47, 66, 103, 145, 150.

For any day of Fasting and Humiliation—38, 42, 44, 55, 74, 80, 102, 130.

For Harvest Thanksgivings—65, 67, 103, 104, 145, 147, 150.

At Confirmation—8, 19, 119, Part 1 and 2; 121, 139.

At Ordination—68, 86, 91, 99, 125, 132.

For Missions—2, 19, 45, 46, 48, 67, 72.

For Synod—20, 44, 46, 48, 60, 76, 80, 122, 125, 126, 133, 134.

For Consecration of Churches, or Anniversaries of Consecrations—26, 66, 68, 84, 87, 122, 132, 150.

For Consecration of Burial Grounds—89, 90.

For School Festivals—8, 63, 66, 92, 131, 145, 148.

XVII.

REGISTERS.

1. Uniform Registers of all Baptisms, Confirmations, Publications of Banns of Marriage, Marriages, Burials, Services held, strange clergymen officiating in any parish, and of Communicants, shall be kept in the various parishes and missions in the Diocese.

2. All Register Books for the same shall be provided by each Parish or Mission as required, and shall be according to the following forms :

DIOCE

Baptism
County

Date.

18

No.

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List of

Date.

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1.—REGISTER OF BAPTISMS.

DIOCESE OF FREDERICTON, PROVINCE OF NEW BRUNSWICK.

Baptisms Solemnized in the Parish or Mission of _____ in the County of _____ in the year 18__

Date. 18	Child's Christian Name.	Parents' Name.		Date of Child's Birth.	Abode.	Occupation of Father.	By whom the Sacrament was Administered.
		Christian.	Surname.				
No.							

2.—REGISTER OF PERSONS CONFIRMED.

DIOCESE OF FREDERICTON, PROVINCE OF NEW BRUNSWICK.

List of Confirmed in Parish or Mission of _____ in the County of _____ Year 18__

Date.	Name in Full.	Age.	Where Baptized.	Where Confirmed.	By What Bishop.	Date of First Communion.
No.						

3.—REGISTER OF COMMUNICANTS.

DIOCESE OF FREDERICTON, PROVINCE OF NEW BRUNSWICK.

Communicants in Parish or Mission of _____ in the County of _____ Year 18__

No.	Name in Full.	By whom Confirmed.	Remarks.

4.—REGISTER OF MARRIAGES.

MARRIAGES solemnized in the Parish or Mission of _____ in the County of _____ in the Year 18__

*_____ of _____ Parish and _____ of _____ Parish
were married in _____ by _____ with consent of _____
this _____ day of _____ in the Year one thousand eight hundred and _____
By me _____*

This Marriage was solemnized between us {

In the Presence of {

No.

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5.—REGISTER OF BURIALS.

DIOCESE OF FREDERICTON, PROVINCE OF NEW BRUNSWICK.

List of Burials in the Parish or Mission of _____ in the County of _____ Year 18

Date. 18	Name in Full.	Residence.	Age.			Date of Death.	Where Buried.	Officiating Minister.
			Yrs.	Mns.	Dys.			
No.								

6.—REGISTER OF SERVICES.

DIOCESE OF FREDERICTON, PROVINCE OF NEW BRUNSWICK.

Parish or Mission of _____ in the County of _____ Year 18

Date. 18	Day.	Hour.	No. of Communi- cants.	Cele- brant or Reader.	Preacher.	No. of Congre- gation.	Church.	Amount of Col- lection.	Initial of Rector or Ch. Ward.

7.—REGISTER OF STRANGE CLERGYMEN.

DIOCESE OF FREDERICTON, PROVINCE OF NEW BRUNSWICK.

Register of Strange Clergymen officiating in the Parish or Mission of _____

Date.	Name.	By Whom Licensed.

8.—REGISTER OF PUBLICATION OF BANS.

BANS OF MARRIAGE between

of _____ and _____ of _____

were published as follows:

On Sunday 18 On Sunday 18 On Sunday 18

Marriage between {
Register Page

Sent to the Clerk of the Peace,
day of _____ A. D. 18

No.
Date,
Son

Daught
Born
Baptize
By

[FORM OF MARRIAGE CERTIFICATE.]

Those whom God hath joined together, let no man put asunder.

Diocese of Fredericton, Province of New Brunswick.

Register Page

Marriage solemnized in the Parish or Mission of _____
 in the County of _____ Year 18
 of _____ Parish and _____ Parish
 were married in _____ by _____ with consent of
 this _____ day of _____ in the Year one thousand eight
 hundred and _____ By me

This marriage was {
 solemnized between us {

In the presence of {
 No.

Marriage between }
 Register Page

To the Clerk of the Peace for the County of _____
Diocese of Fredericton, Province of New Brunswick.

Register Page

Marriage solemnized in the Parish or Mission of _____
 in the County of _____ Year 18
 of _____ Parish and _____ Parish
 were married in _____ by _____ with consent of
 this _____ day of _____ in the Year one thousand eight
 hundred and _____ By me

This marriage was {
 solemnized between us {

In the presence of {
 No.

Sent to the Clerk of the Peace,
 A. D. 18
 day of

Transmitted by _____ this _____ day of _____ A. D. 18

[FORM OF BAPTISMAL CERTIFICATE.]

BAPTISM.

DIocese of Fredericton.

No. _____
 Date, _____ 18
 Son _____
 Daughter of {
 Born _____ 18
 Baptized at _____
 By _____

DATE OF BIRTH

_____ 18
 No. _____ Parish or Mission of _____
 _____ and _____ of _____
 was baptized on _____
 at _____ by _____
 (Signed)

XVIII.

ORDER OF PROCEEDINGS AND RULES OF ORDER.

ORDER OF PROCEEDINGS.

1. The business of every day shall be preceded by special prayer for the Divine guidance and blessing, according to a form authorized by the Bishop.
2. After prayer the Secretary of the Synod shall call over the Roll of the Clergy, to be furnished by the Bishop, and mark the names of those in attendance, and shall then call over the names of the several Parishes entitled to send Lay Representatives, and the Roll of the Lay Representatives and Substitutes certified to him to be elected.
3. The order of business on each day shall be as follows:
 - (1.) Calling the Rolls.
 - (2.) Reading, correcting, and approving the Minutes of the previous Meeting.
 - (3.) Appointing Standing Committees.
 - (4.) Presenting, reading, and receiving Memorials and Petitions.
 - (5.) Presenting Reports of Committees.
 - (6.) Giving notice of motions.
 - (7.) Taking up unfinished business.
 - (8.) Consideration of motions, and appointing Special Committees.
4. An address from the Bishop shall be in order at any time.
5. Notices of motion to be submitted to the Synod may be sent to the Secretary at least one month previous to its Annual Meeting; and the Secretary shall cause such notices to be printed in the order in which they are received, and forwarded to the members of the Synod with the usual notice of the Synod meeting; and motions of which notice has been given in such manner shall have priority of consideration, but shall not necessarily exclude other motions.
6. Notices of motion, if any, given by a member of the Synod, for proceeding at a subsequent meeting, shall be read over at such meeting, and may be taken up by any member present, in the same manner as if he had himself given the notice.

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RULES FOR THE PRESERVATION OF ORDER.

1. When the Bishop or other person presiding has taken the chair, no member shall continue standing.
2. When any member is about to speak for the information of the Synod, he shall rise and address himself to the Chair.
3. No motion or amendment shall be considered as before the Synod, unless seconded and reduced to writing.
4. No Member, save the mover of a motion, who is entitled to reply, shall speak more than once on the same question without leave of the Synod, except in explanation of a material part of his speech, which may have been misunderstood, and then he is not to introduce new matter.
5. When a question is under consideration, no other motion shall be received, unless to adjourn, to lay it on the table, to postpone it to a certain time, to postpone it indefinitely, to commit it, to amend it, or to divide upon it; and motions for any of these purposes shall have precedence in the order here named.
6. Motions to adjourn, to adjourn the debate, or to lay on the table, shall be decided without debate.
7. When a motion shall be before the Synod, it cannot be withdrawn by the mover without the consent of the Synod.
8. Each member shall have the right to require at any period of the debate that a question in discussion be read for his information.
9. A member called to order whilst speaking shall sit down, unless permitted to explain.
10. All questions of order shall be decided by the Chair.
11. When a proposed amendment is under consideration, a motion to amend the same may be made, but no after amendment to such second amendment shall be in order; yet a substitute to the whole matter may be proposed and received, provided it deals directly with the subject in hand.
12. All amendments to any question or amendment shall be decided on before the question or motion on which they arise is proposed for decision.
13. Whilst any question is being put from the Chair, the members shall continue in their seats, and shall not hold any private discourse; and when a motion is so put, no member shall retire until such motion is disposed of.

14. In voting, those who vote in the affirmative shall first rise, and then those who vote in the negative.
15. Whenever, on the occasion of any vote, the names shall be called for, such names shall be taken by call of the Roll of the Clergy and Lay Representatives, each of those present answering yea or nay as his name shall be mentioned, and such names shall be entered in the minutes.
16. A question being once determined shall not again be drawn into discussion in the same session, without the special sanction of the Chair.
17. No protest or dissent shall be entered on the minutes of the proceedings; but, when required by any three members standing up, the names of affirmative and negative votes shall be recorded.
18. All Committees shall be appointed by the Chair, unless named by the Synod, and the names shall be publicly announced while the Synod is in session.
19. The Reports of Committees shall be in writing, signed by the Chairman of the Committee or a majority of the members thereof.
20. No member of the Synod shall leave the place in which its meetings are held, during the time of its meetings, without permission from the Chair.

XIX.

ENACTMENT, ALTERATION AND REPEAL OF CANONS.

1. The order of business provided by Canon XVIII, Section 3, may be suspended at any time by the vote of a majority of the clergy and lay representatives present at any meeting.
2. Any other section of Canon XVIII, of the "Order of Proceedings and Rules of Order," may be suspended at any time by the vote of at least three-fourths of the clergy and lay representatives present at any meeting.
3. No new Canon shall be adopted, nor shall any existing Canon, except as aforesaid, be altered, amended, suspended or repealed, unless notice of the intention to propose such new canon, alteration, amendment, suspension or repeal, shall have been given at the previous meeting of the Synod, or shall be sent to the Secretary at least one month previous to the meeting at which the subject is to be considered, and such pro-

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posal, if approved by a majority of each order, shall lie over to the next meeting of the Synod at which it may be finally adopted.

4. Every such notice shall contain the proposal in full, and if such notice shall be sent to the Secretary of the Synod, he shall forward the same to the members with the usual notice of the Synod meeting: provided that it shall be the duty of the proposer in every such case to furnish the Secretary with a sufficient number of printed copies for the members of the Synod, and no such notice sent to the Secretary shall be considered sufficient unless such printed copies are furnished therewith.

ANONS.

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