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JOURNAL OF THE PROCEEDINGS

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OF THE

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PROVINCIAL SYNOD

OF THE

UNITED CHURCH OF ENGLAND AND IRELAND

IN CANADA.

TWELFTH SESSION.

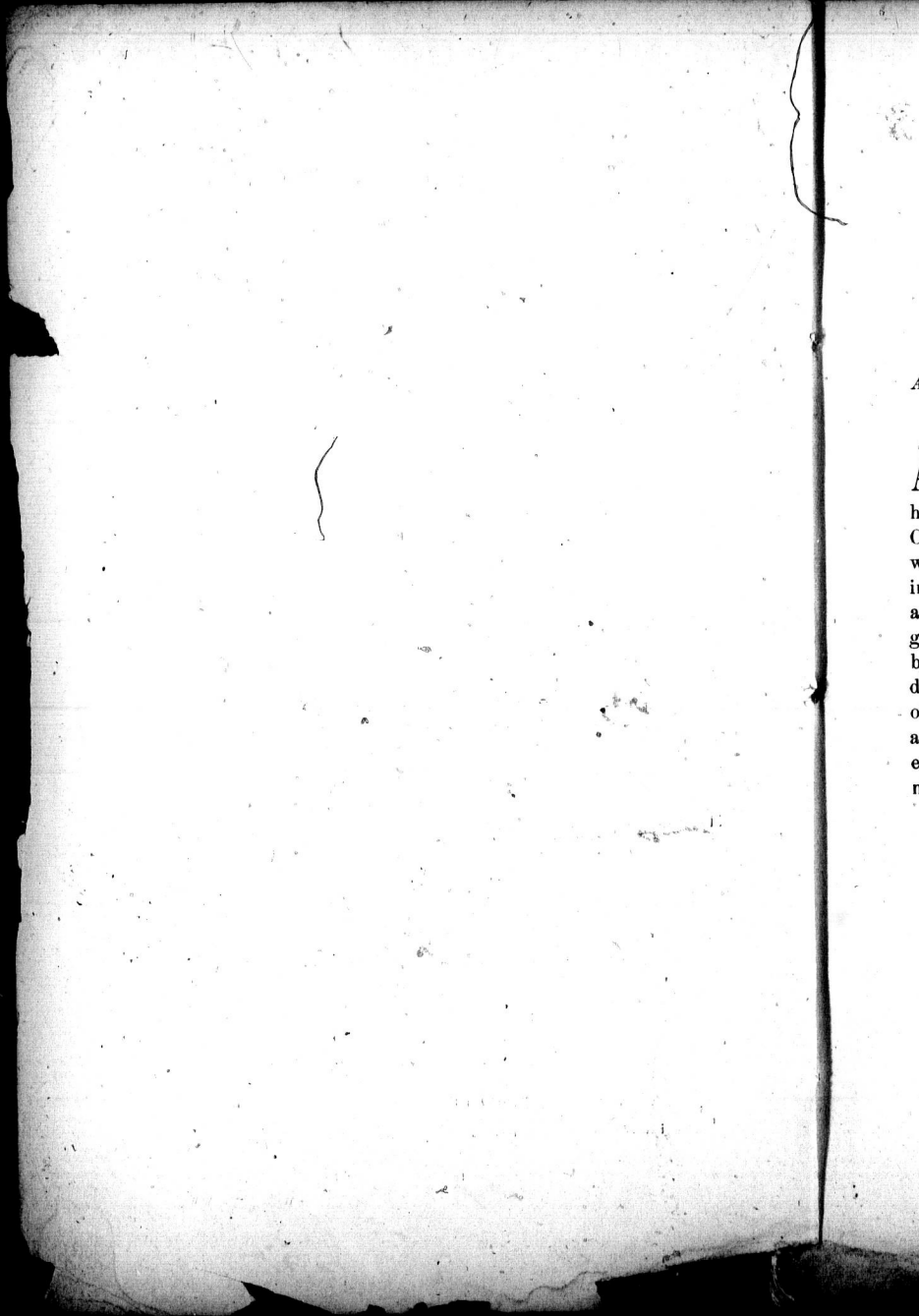
HELD IN THE CITY OF MONTREAL, FROM SEPT. 12TH TO SEPT. 19TH,
INCLUSIVE, IN THE YEAR OF OUR LORD
MCCCXXXIII.

WITH APPENDIX.

MONTREAL:

PRINTED BY THE GAZETTE PRINTING COMPANY.

1897



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A Prayer, appointed by the House of Bishops, to be used in all Churches in the several Dioceses of this Province, on two or more Sundays previous to the Meeting of the PROVINCIAL SYNOD, and also during the Session.

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

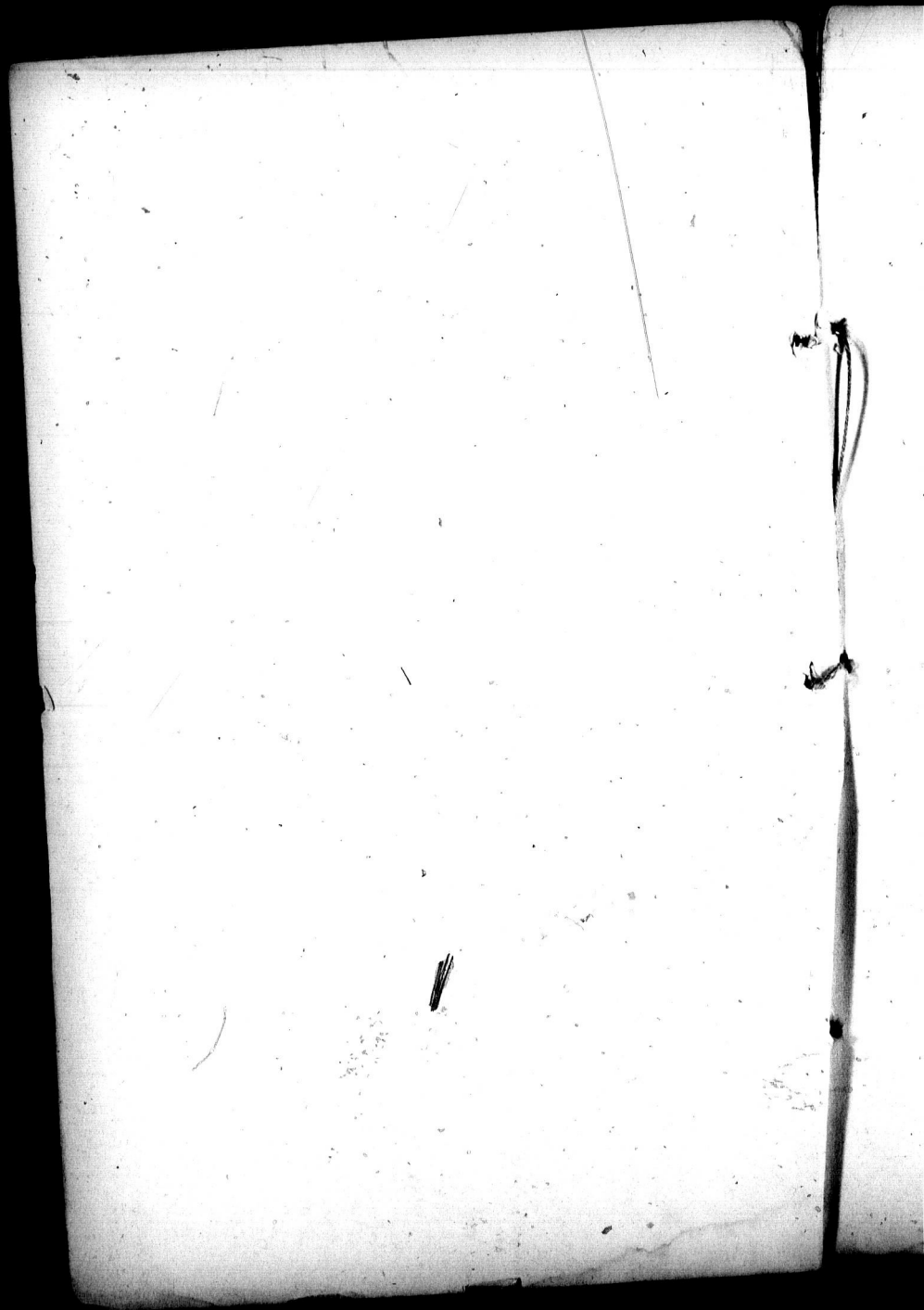


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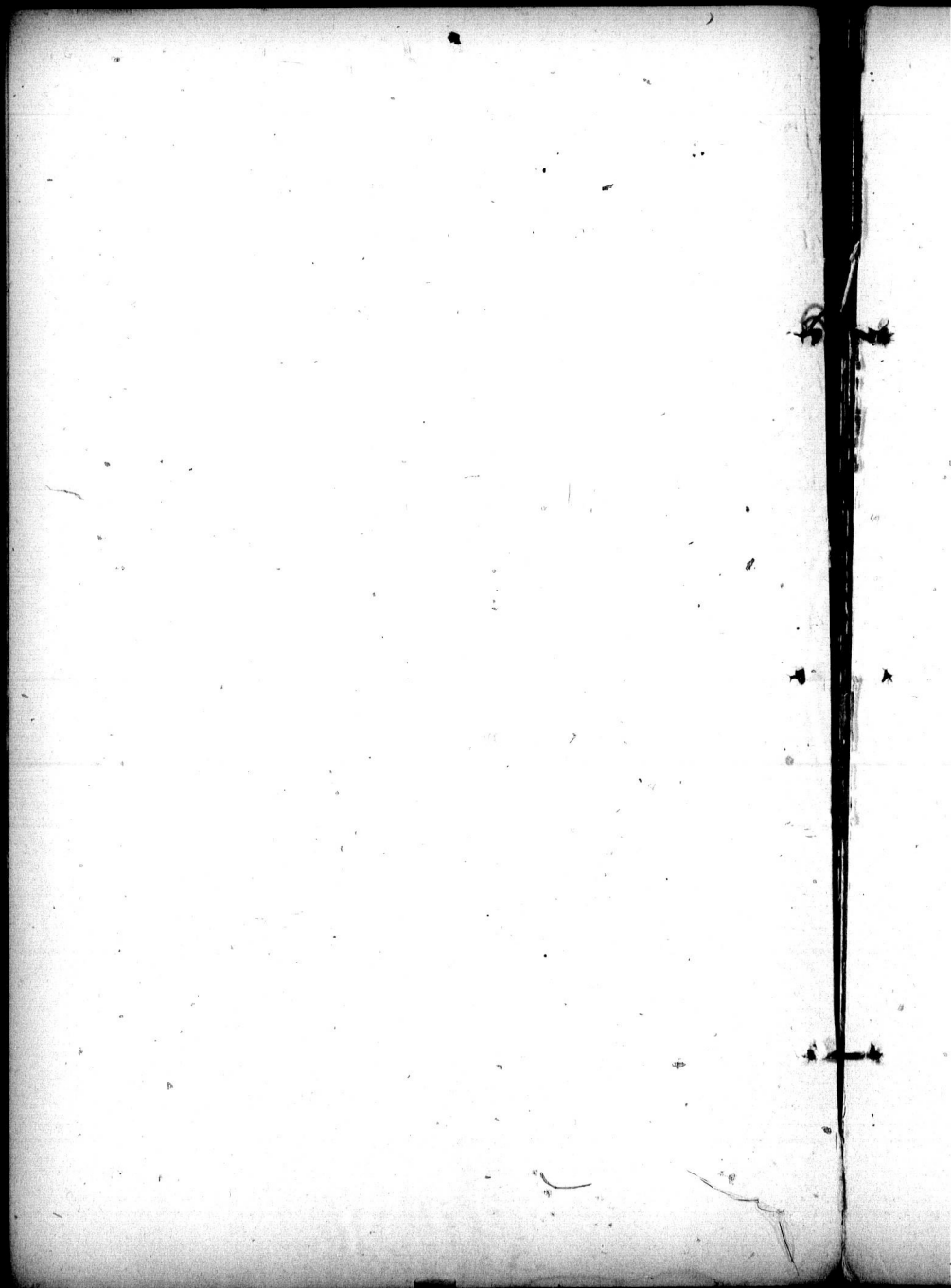
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JOURNAL
OF THE
TWELFTH SESSION OF THE PROVINCIAL SYNOD,
HELD IN MONTREAL, SEPTEMBER, 1883.

FIRST DAY.

Wednesday, September 12th, 1883.

SERVICE IN THE CATHEDRAL.

THE PROVINCIAL SYNOD OF THE UNITED CHURCH OF ENGLAND AND IRELAND in Canada met, in accordance with the notice given by the Most Rev. the METROPOLITAN, on Wednesday, 12th September, 1883, in the Synod Hall, Montreal, and proceeded to the Cathedral for Divine Service at 10.30 a.m. The hymn, "Through the night of doubt and sorrow" was sung as the Bishops and Clerical and Lay Delegates advanced up the Cathedral from the principal door.

The Litany was chanted by the Coadjutor BISHOP of FREDERICTON.

The METROPOLITAN celebrated the Holy Communion. The Epistle was read by the BISHOP of MONTREAL, and the Gospel by the BISHOP of NOVA SCOTIA.

The Sermon was preached by the Right Rev. the BISHOP of EASTON, U.S.A.

The alms were devoted to the expenses of the Synod.

After the administration of the Holy Communion the Benediction was pronounced by the METROPOLITAN.

RE-ASSEMBLING FOR BUSINESS.

At 2.30 p.m. the Synod re-assembled for business in the School-house of St. George's Church.

The METROPOLITAN, accompanied by the rest of the House of Bishops, entered the room, and prayers having been read by the Clerical Secretary, the METROPOLITAN delivered the following address :

THE METROPOLITAN'S ADDRESS.

RIGHT REVEREND, REVEREND AND DEAR BRETHREN, AND DEAR BRETHREN OF THE LAITY.—As three years have passed quickly away since we last met in Synod. and each year calls more loudly upon us to "work while it is day," and that day short, so uncertain, full of a terrible responsibility. you will pardon me, I trust, for setting before you this urgent question, What is to be the future of the Ecclesiastical Province of the Canadian Church ?

I call it the Canadian Church, not for a moment forgetting that dear Church of England in whose sheltering arms the earliest years of many of us were spent, but chiefly to call to your remembrance, that no love for the old country, no union and communion with the Church of England in the Catholic faith, can absolve us from a sacred and solemn trust for the good of Canada, for which we must give an account when our privileges, our duties, and our works shall be weighed in the balances of God's merciful, but even-handed justice.

In years long past, the first consideration seemed to be with most minds, what will England do for us? Now, we have to face the just as serious question, What are we going to do for Canada? Here is our native, or our adopted country. Here will multitudes of our children settle, and become good or bad members of a great community. Whilst then we follow the footsteps of our fathers in honouring the Throne, shall not we do our best to secure inviolate the privileges and blessings of the Church to our descendants? Shall we tamely see a wealthy congregationalism usurping the noble heritage of the Catholic Church, while multitudes who were once with us find no place in our churches, no interest in our hearts, and nursed by no tender mother's care within our fold, quietly, and to us imperceptibly slip away from us?

For, those who leave us because they were never told why they should remain among us, often become our bitterest foes, and learn to curse the name of the mother who bare them, but continually forgot them.

You see at once that I speak not of our legal, but our spiritual position. Highly as we must esteem the might and majesty of law, the bulwark of our liberty, proceeding out of the throne of God Most High, it is a higher honour to be trustees of the Church of Christ. "This one institution" (says the Bishop of Durham) "is older than the English monarchy, than the English nation, the English law, the English literature. It is the same now in its essential character as it ever will be to the end of time. It is subject to vicissitudes many and various; it has its triumphs and its defeats; it has its seasons of error, sloth, and degradation, as well as its seasons of enterprise, spirituality, and zeal; for it is administered by human agents. But throughout there has been a sustaining power, not of earth; a life which no antagonism of foe, and no recklessness of friend can extinguish,—ever reviving, ever re-asserting itself, ever breaking out in fresh developments." How earnestly should we strive that, as far as in us lies, not even a crumb of a heritage so precious should be lost!

Our position in Canada to-day is a trying one. We live in the midst of a very whirlpool of diversities of beliefs, of bodies all vehemently asserting their position in the Church of Christ; one large and important section claiming to be the only representatives of the Catholic Church on earth, others denying this claim, but divided into various sects and parties, yet full of energy, proving the strength of their convictions by the fire of their zeal, honourably desirous to raise and maintain their position by institutions of learning, and by all the other appliances which modern enterprise and ingenuity uses to increase its members, and make itself a power felt and recognized in the body politic. We should do ill to overlook, we should do worse if we attempt to despise such efforts of Christian sentiment and earnestness. Even when we deem it misdirected, it is important for us to remember the peculiarity of our position. On some points we closely touch our neighbours, even whilst we seem most to differ from them. In other, whilst we seem to agree, we are forced to admit essential differences. For example,

we entirely agree with our Roman Catholic brethren in all the fundamental doctrines of Christianity as set forth in the three great creeds, and asserted by the four first (Bishop Jewel says the six first) general councils. We have no difference with them as to Infant Baptism, or the primitive origin of Liturgies; many of our collects unaltered, or only slightly altered, are taken from sources which they honour alike with ourselves; had they been content to add no new articles of faith, and above all not to insert a new and impassable wall of partition between us, we might have dwelt in unity in one house; but as long as their additions to the primitive faith remain, union is impossible. And yet when any of them are disposed by conviction to join us, we do not make the way straiter than it is already. We neither re-ordain their priests nor re-confirm their catechumens. And we only call on such to renounce those errors which no primitive council enjoined, and no primitive father taught. Thus we can say that union is at present impracticable, but not absolutely and for ever impossible; impracticable, while they continue in their comparatively new error, but not impossible, if they would listen to the words of Jeremiah, "Stand ye in the ways, and ask for the old paths, and ye shall find rest unto your souls."

Turning to the other side, we might suppose that those who believe in the fundamentals of the Christian faith, and have no fellow-feeling for Roman doctrine would have little to find fault with in the Church of England. But here we are met by very considerable differences both in doctrine and discipline. The system taught in the Westminster Confession varies widely from our Seventeenth Article, which is thought by some to approach more nearly to Calvinistic doctrine than any other part of our Prayer Book. And what the Church unequivocally asserts, that "it is evident unto all men diligently reading the Holy Scriptures and ancient authors, that from the Apostles' time there have been three orders of ministers in Christ's Church—Bishops, Priests, and Deacons," our neighbours peremptorily deny, holding an Apostolical succession of Presbyters, but rejecting the rule and governance of them by Bishops. Yet so important a part of discipline do we deem this to be that whenever any of them desire to join our ministry, we re-ordain them, which we do not to Roman Catholics; the exceptions to this discipline of ours (if any) being so extremely few, and so clearly done out of policy rather than of Church

discipline, in times of extraordinary confusion, that the exception proves the rule.

A still greater hindrance to union is found in a large and important body of Christians who not only neglect, but absolutely deny baptism to infants, which, according to our service, the words of our Lord manifestly enjoin, and which the custom of the Church universally maintained and practised for fifteen hundred years; and we are the more encouraged in our own view by the fact that a very large proportion of those who are called by the name of Baptists are never baptized at all, and die without baptism.

There is, again, another body which would appear, if we only consulted the writings and practice of its great founder, to approach us very nearly, and to be almost members of the Church of England. What could, apparently, be more decisive on this point than his repeated declarations up to the day of his death, that he would live and die in the communion of the Church of England, and would neither separate himself, nor allow any of his preachers to be separated from it? Other counsels, however, prevailed after his death. And we are fully justified, under present circumstances, in considering them as a Presbyterian body, making frequent use of such parts of our Church services as appear to them to be edifying. But the discipline of the Church of England applies the same strict rule to them as well as to others, and reordains them before they can be allowed to take part in our ministry. And to so great an extent has this rule been acted on in our sister church in the United States, that it has been stated (as far as I know, without contradiction), that a very large part, it is said, nearly two-thirds of the Bishops and priests of the Episcopal Church in the United States have joined it from a conviction that their orders were invalid, and their position in consequence untenable.

In this enumeration of undeniable facts (so I deem them), you will agree with me, (I hope,) that I have cast no reflection on the personal piety of a single member of these vast communions. God forbid that I should presume to undervalue true piety wherever it is to be found, or refuse to recognize, thankfully to recognize, the glorious fruits of the Holy Spirit of God. Amidst the melancholy spectacle of a disunited Christendom, it is good never to forget this truth, that Elijah's ministry was sent to the ten revolted tribes,

and that God had seven thousand chosen ones where His prophet knew not one. Why then have I presumed to lay these facts before you? Simply for this reason, that if we ignore them, we shall do scant justice to the position which we occupy, and shall injure rather than advance the future prospects of our Church in this ecclesiastical Province. The first inference I venture to draw from these facts is, that it is impracticable and unwise to attempt to force union with any of the religious bodies around us, or to surrender any truth committed to our trust, which serves as a connecting link with the primitive ages of the Church. Many such attempts have been made by persons of great eminence in their day, but they have hitherto proved failures. And it is obvious that any attempt at union which would weaken our title to be a true branch of the old Church of England, would not only tend to shake the conviction of numbers within our own body of our lawful succession, but would render our Church less attractive to those outside her pale, who from time to time entertain grave doubts of the solidity of their own position in the body to which they at present belong.

Some, it is true, in every century since the Reformation, have sought refuge in the Church of Rome, from a despairing feeling on the question of union, or from a hope that where infallible teaching was promised, all painful doubts in their minds must be forever set at rest. But as history plainly teaches that even infallibles do not always agree, we come to the conclusion that it is foolish to sacrifice our undoubted privileges and blessings, and begin the Christian life again as if we had before been heathens. It is worse than foolish, it is absolutely sinful. One such illustrious name is, indeed, in every man's thoughts, but as an example to deter, rather than to induce us to follow it. For as has been well observed by an old and long-tried friend, familiar with the whole course of life of that eminent man who left us, "the only great work that he has accomplished was the revival of the Church of England. His work in the Church of Rome has been arduous, but its fruits have been inconsiderable. What was good has been preserved, and what was evil has been rejected."

Others again, from a desire to enlist all the forces of Christendom against the noisy myrmidons of unbelief, would place in abeyance all the distinctive doctrine and discipline of our Church to secure favour with those who are firmly rooted in doctrine and discipline of their

own. Soft words it is thought break no bones. But soft words are not solid arguments. And it is very doubtful whether those who charitably and stiffly maintain their own cause are not more respected in heart by their opponents than those who would give to the sturdy oak the suppleness of the willow, and abandon what they have pledged themselves again and again firmly to retain.

At present, all that is possible is respect for learning, earnestness and piety, abstinence from all words and deeds unbecoming the charity of Christians, and mutual prayer that God would heal the divisions of the body of Christ, in His own way and at His own time. Such prayers and such conduct are always possible, and must yield good fruit in some way, now or hereafter.

"Our teaching (as has been well said) must be the Church's own teaching, no narrower and no broader. Thus only, and not by reducing the area of belief to a minimum, can we be saved from the evils of sectarianism, and the curse of irreligion. For the Church has never weathered one storm by throwing overboard her distinctive principles."

But may I not say, without fear of contradiction from those who think and pray seriously and charitably over the dangers of the times, that there is a vast difference between schools of thought within the Church, limited and bounded by the sobriety of the Prayer Book, and rival sects absolutely free to choose or to reject all ancient landmarks of the faith?

Such schools of thought we have (it is true), but if we consider the subjects on which various minds are exercised, is it any wonder that we have them? Does even Inspiration itself entirely exclude them? When we read in the Acts, that "certain came from James," and taught a different doctrine from that of St. Paul, may it not have been only an exaggerated impression of what St. James really taught? If it had pleased God that the Epistle written by St. James had contained the whole New Testament, would not Christianity have appeared to us in a very different aspect from that which it now assumes, when we add to it the Epistles of St. John, St. Paul, and St. Peter? Of the four schools of thought now prevailing in the Church of England, perhaps, under present circumstances, we could not well spare one.

Not the Evangelical, for it originated in a strong sense of the

necessity of personal religion and living faith, which all admit. Not the High Church (so called), for it inculcated the Scriptural doctrine of a great spiritual society established everywhere by the Apostles, with certain fixed laws, officers, and methods of government, which cannot become obsolete. Not the Ritualistic, for it is the outcome of the theory of the Church as a spiritual society, desirous that its worship should be of the most reverent kind, conducted in the most exact and accurate manner (of which, indeed, some glimpses are given us in the Book of the Revelation of St. John), and this school has rescued the Church from the meanness, slovenliness, and disorder which the rubrics of our Church are designed to correct. Not the Broad Church, so termed, except where it runs to seed in the obliterating creeds and sacraments, and explains away the miracles of the Bible; for it originated in aversion to the terrible decrees of Calvinism, and the presumption which consigned to everlasting damnation all but a few of the whole human race.

In every school of thought there may be found some narrow, exaggerated, or head-strong minds. But these are not the true representatives of the school. They are excrescences which may be removed, not vital parts of the organization. For who would cut off his right hand because a single wart might perchance be found thereon. Christian wisdom and charity will therefore strive to make the best even of our divisions; to believe that there is something good in every man, if only we know how to draw it out; to admit even in the instances of what seem to us manifest errors that they may arise from the intricacy of the subjects with which we have to deal, or from constitutional infirmity, or from want of education, or from an inability to see the question in more than one light; from anything rather than a determined opposition to Divine truth, and a head-strong wilfulness in wrong-doing. Oh, how many and great are the points on which we all agree! how unwise to be perpetually dwelling on those on which we are sure to differ! how un-Christian to make the colour of a stole, or the use of a vestment, or a choral celebration of as much importance as the inspiration of the Scriptures or as the divinity of our Lord, and to treat those who use such accessaries to their devotion as if they were heathen men and publicans, formalists without a grain of spirituality, insidious traitors without an element of loyalty, forgetful of St. Paul's large-hearted counsel,

"One believeth that he may eat all things; another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; let not him that eateth not judge him that eateth; for God hath received him."

We have all the elements of strength in our Church, if we wisely use them; an ancient foundation, prescriptive usage, brilliant examples, sanctified learning, capacity for progress, missionary zeal, a providential awakening from sloth and indifference, a wonderful eagerness for the right interpretation of Scripture, an unquenchable thirst for knowledge, "we may stretch out our branches to the sea, and our boughs unto the river," and make our Church known, respected, beloved, progressive, wherever our language is spoken, or our empire bears sway.

What hinders us? Not the decree of Providence, but the deceitfulness of riches; the love of the world, and the partizan clinging to individual opinion.

One year ago, my dear brethren, it became my duty to summon you to elect a successor to the Missionary Diocese of Algoma. We met with fearful and uneasy hearts, and some prophesied that nothing would be done. We made the election, and the work was so far accomplished. Tears stood in strong men's eyes, as the priest elected announced that your decision was to him the voice of God. Some ventured to believe that your election showed the direct guidance of the Holy Spirit. A venturesome thing it is to say so, a much more awful thing to say, and not act upon the saying.

It would be a sore blow to the Church in Canada if a work so begun were not faithfully, and liberally, and consistently carried out. And I must remind you, that the Society for the Propagation of the Gospel, and the Society for Promoting Christian Knowledge have each, with their accustomed generosity, granted the sum of one thousand pounds towards the endowment of the see of Algoma, the one offering to grant us £200 sterling when the Canadian Church shall have raised four times that sum, and so on till the remainder is subscribed; and the other offering £1,000 sterling whenever we have raised £9,000. Surely, considering the number of wealthy churchmen who are among us, we ought not to fail in accepting such liberal conditions. Nor would it be right to shut out from our view the mighty prospect opening out before us in the sister Ecclesiastical Province. Looking on past years, I thankfully remember that one

of their Bishops was a pupil, and then a teacher, in my own parish Sunday School more than forty years ago, and that with unflagging, holy zeal he has been "in labours abundant," among heathen tribes, and has translated, printed, and bound with his own hands, the Scriptures of the New Testament for the use of his converts. The schools and college established by the Metropolitan have also laid a wise foundation of learning, and are receiving from home, and merit from us, every encouragement that our circumstances admit. What brotherly greetings we have ever met with from our dear sister Church in the United States is well known to us all. No differences in civil government can ever part us. We belong to the same lineage, we are heirs of the same promises. We cherish the same truths, we maintain the same Church government. We are numbered with them in faith, in worship, and in love. We joy in their presence among us, and in the words of truth and soberness that flow from their lips, and our hope is (if it be not too presumptuous to say it) to be numbered with them in glory everlasting,

But bear in mind that we are on our trial: keen eyes are watching our success or failure: and Canada expects every man to do his duty.

And now, I must ask your indulgence for having detained you too long. I have spoken from a full heart, with the earnest desire to utter words of truth and soberness, and with the solemn thought before me, that as three years will pass before the ordinary Assembly of our next Synod, my days may be numbered, and it may please God that I shall see your faces no more. However this may be ordered by a gracious Providence, let us all hope that His wisdom may be given to us at our present meeting, that we may be preserved from all froward and rash judgments, all envy, strife, vain glory, and unpractical talk, and whatsoever else may hinder us from unity and progress, that we may perform a service acceptable in His sight, who is the author of peace, the lover of concord, and whose great intercessory prayer for His Church was this: "that they all may be one."

At the close of his address the METROPOLITAN named the Rev. CHARLES HAMILTON as Chairman until a Prolocutor should be appointed by the Lower House.

The METROPOLITAN, followed by the other Bishops, then withdrew to the Chamber appointed for the meeting of the Upper House.

The Rev. CHARLES HAMILTON then took the Chair, and directed that the roll of delegates should be called.

ROLL OF CLERGY.

The Rev. CANON NORMAN, Clerical Secretary, accordingly called the roll of the Clerical delegates as follows:—

DIOCESE OF NOVA SCOTIA.

- Rev. CANON DART, M.A., D.C.L., Windsor.*
 CANON MAYNARD, Windsor.†
 " JNO. AMBROSE, M.A., Digby.*
 " F. PARTRIDGE, B.D., Halifax.*
 " F. R. MURRAY, Halifax.*
 " J. D. H. BROWNE, " "
 " J. A. KAULBACH, M.A., Truro.*
 " D. C. MOORE, Stellarton.*
 " CANON TOWNSHEND, M. A., Amherst.*
 " R. SHREVE, M. A., Yarmouth.†
 " J. R. S. PARKINSON, Port Medway.†
 " A. C. MACDONALD, Bayfield.*

DIOCESE OF QUEBEC.

- Rev. CHARLES HAMILTON, M. A., Quebec.*
 " J. A. LOBLEY, M. A., D.C.L., Lennoxville.*
 " M. M. FOTHERGILL, Quebec.*
 " G. V. HOUSMAN, M. A., Quebec.†
 " A. A. VON IFFLAND, Quebec.†
 " F. J. B. ALLNATT, B.D., Drummondville.*
 " A. C. SCARTH, M. A., Lennoxville.†
 " J. FOSTER, M. A., Coaticook.*
 " H. ROE, D. D., Lennoxville.*
 " C. P. REID, D. C. L., Sherbrooke.*
 " H. J. PERRY, M. A., Danville.*
 " G. H. PARKER, Compton.*

DIOCESE OF TORONTO.

- Ven. Archdeacon BODDY, M.A., Toronto.*
 Rev. Rural Dean BRCK, M.A., Peterborough.*
 " PROVOST BODY, M. A., Toronto.†
 " A. J. BROUGHALL, M. A., Toronto.*
 " JOHN CARRY, D.D., Port Perry.*
 " J. D. CAYLEY, M.A., Toronto.*
 " A. J. FIDLER, B.A., Whitby.*
 " O. P. FORD, B.A., Woodbridge.*
 " W. LOGAN, M.A., Fenelon Falls.*
 " JOHN PEARSON, Toronto.*
 " CANON DUMOULIN, M.A., Toronto.*
 " J. P. LEWIS, Toronto.*

DIOCESE OF FREDERICTON.

- Rev. Canon NEALES, M.A., Woodstock.*
 " G. G. ROBERTS, M.A., Fredericton.*
 " Canon MEDLEY, B.A., Sussex.*
 " Canon DEWBBER, M.A., Portland, St. John.*
 " J. ROY CAMPBELL, Dorchester.*
 " Canon BRIGSTOCKE, M.A., St. John.*
 " T. E. DOWLING, Carleton.*
 " Canon KETCHUM, D.D., St. Andrews.*
 " DAVID FORSYTH, B.A., Chatham.*
 " G. M. ARMSTRONG, M. A., St. John.*
 " S. J. HANFORD, B.A., Upham.*
 " J. M. DATESFORD, M.A., Portland, St. John.*

DIOCESE OF MONTREAL.

- Rev. Canon CARMICHAEL, M.A., Montreal.*
 Ven. Archdeacon LINDSAY, M.A., Waterloo.*
 Very Rev. the Dean of Montreal, M.A., Montreal.*
 Rev. Canon ELLRGOOD, M.A., Montreal.*
 " Canon HENDERSON, M.A., Montreal.*
 " Rural Dean LINDSAY, M.A., Montreal.*
 Ven. Archdeacon EVANS, M.A., Montreal.*
 Rev. Canon NORMAN, M.A., D.C.L., Montreal.*
 Ven. Archdeacon LONSDALE, M.A., St. Andrews.*
 Rev. Canon DAVIDSON, M.A., Frelighsburg.*
 " W. L. MILLS, Montreal.*
 " Canon EMPSON, M.A., Montreal.*

DIOCESE OF HURON.

- Very Rev. Dean BOOMER, LL.D., London.*
 Rev. Canon LYNES, M.A., London.*
 " Canon HINCKES, Galt.*
 Ven. Archdeacon ELLWOOD, A.M., Goderich.*
 Rev. EVANS DAVIS, M.A., London South.*
 " J. B. RICHARDSON, M. A., London.*
 " F. W. CAMPBELL, London.†
 " G. G. BALLARD, A.B., St. Thomas.*
 " Canon SMITH, London.*
 " W. A. YOUNG, Brantford.*
 " FREEMAN HARDING, Haysville.*
 " G. C. MACKENZIE, Brantford.*

DIOCESE OF ONTARIO.

- Ven. Archdeacon JONES, LL.D., D.C.L., Napanee.*
 Rev. J. W. BURKE, B.A., Belleville.*
 " J. J. BOGERT, M.A., Ottawa.*
 " Canon WHITE, B.A., Iroquois.*
 Ven. Archdeacon LAUDER, D.C.L., Ottawa.*
 Rev. A. SPENCER, Kingston.*
 " F. W. KIRKPATRICK, M.A., R.D., Kingston.*
 " Rev. A. C. NESBITT, Smith's Falls.*
 " G. J. LOW, Carleton Place.*
 " Canon PETTIT, M.A., Cornwall.*
 " W. LEWIN, B.A., Prescott.*
 " E. P. CRAWFORD, Brockville.*

DIOCESE OF NIAGARA.

- Rev. W. BELT, M.A., R.D., Burlington.*
 " GEO. BULL, M.A., R.D., Hamilton.*
 Ven. Archdeacon DIXON, Guelph.*
 Rev. Canon HOUSTON, M.A., Niagara Falls.*
 " C. J. INGLES, M.A., Drummondville.*
 " W. J. MACKENZIE, Milton.*

Ven. Archdeacon McMURRAY, D.D., D.C.L.,
Niagara.*
Rev. C. H. MCKRIDGE, D.D., Hamilton.*
Canon READ, D. D., Grimsby.

Rev. Canon WORRELL, Oakville.*
" Canon CASWALL, M.A., Georgetown.*
" J. GRIBBLE, Port Dalhousie.*

Dr. ALEXANDER JOHNSON, Lay Secretary, then called over the roll of Lay delegates as follows:—

DIOCESE OF NOVA SCOTIA.

Mr. W. C. SILVER, Halifax.*
C. B. BULLOCK, B.A., Halifax.†
Hon. W. P. VAIL, M.P., Halifax.†
Mr. E. J. HODGSON, Q.C., Charlottetown,
P. E. I.*
Lt.-Col. STEWART, A.D.C., Halifax.*
Hon. Judge SAVARY, Digby.
Mr. J. J. HUNT, B.A., Halifax.†
" JOHN T. WADDE, Halifax.†
" JNO. Y. PAYZANT, M.A., Q.C., Halifax.*
" J. SHAW, Windsor.†
" J. TOWNSHEND, B.C.L., Q.C.,
M.P.P., Amherst.*
" JAS. G. FOSTER, Halifax.†

DIOCESE OF QUEBEC.

Mr. ROBERT HAMILTON, Quebec.*
R. W. HENEKER, D.C.L., Sherbrooke.*
Mr. JAS. DUNBAR, Q.C., Quebec.†
" J. B. FORSYTH, Quebec.†
Hon. GEORGE IRVING, Q.C., Quebec.†
E. J. HEMMING, D.C.L., Drummondville.*
Mr. W. H. CARTER, Quebec.†
Col. READY, Melbourne.*
Mr. C. JUDGE, Quebec.†
" L. E. MORRIS, Sherbrooke.*
" WALTON SMITH, Quebec.*
" ROBERT CAMPBELL, Quebec.†

DIOCESE OF TORONTO.

Hon. Judge BENSON, Port Hope.†
Mr. A. H. CAMPBELL, Toronto.*
" JAMES HENDERSON, Q.C., Toronto.†
Dr. HODGINS, Toronto.†
Mr. SHERIFF JARVIS, Toronto.*
" J. H. MASON, Toronto.†
Dr. DANIEL WILSON, Toronto.†
Dr. SNELLING, Q.C., Toronto.†
Mr. H. O'BRIEN, Toronto.†
Mr. CLARKE GAMBLE.†
Mr. J. A. WORRELL, B.C.L.†

DIOCESE OF FREDERICTON.

Hon. Chief-Justice ALLEN, Fredericton.*
Mr. GEORGE R. PARKIN, Fredericton.*
" G. S. GRIMMER, Q.C., St. Andrews.*
" C. W. WELDON, Q.C., M.P.P., St.
John.*
" G. A. BLAIR, Chatham.†
" R. T. CLINCH, Rothesay.†
" W. M. JARVIS, St. John.†
" C. H. FAIRWEATHER, Rothesay.*
" G. E. PENNY, Fredericton.†
" HURD PETERS, St. John.†
" H. A. JOHNSON, Dalhousie.*
Hon. Judge WILKINSON, Halifax.

DIOCESE OF MONTREAL.

Mr. STRACHAN BETHUNE, Q.C., Montreal.*
" F. WOLFERSTAN THOMAS, Montreal.*
" THOMAS WHITE, M.P., Montreal.*
" GEORGE MACRAE, Q.C., Montreal.*
" L. H. DAVIDSON, M.A., D.C.L. Mon-
treal.*
" JAMES HUTTON, Montreal.*
" CHARLES GARTH, Montreal.*
Hon. L. R. CHURCH, Montreal.*
Mr. THOMAS SIMPSON, Montreal.*
J. P. BUTLER, D.C.L., Montreal.†
Mr. J. C. BAKER, Montreal.*
ALEXANDER JOHNSON, M.A., J.L.D., Mon-
treal.*

DIOCESE OF HURON.

Mr. VERSCHOYLE CRONYN, LL.B., London.*
" RICHARD BAYLEY, London.†
" B. BAYNES REE, London.*
Hon. Judge DAVIS, London.†
" Judge KINGSMILL, D.C.L., Walk-
ton.†
Mr. WILLIAM GREY, Woodstock.*
" ROBERT FOX, Lucan.*
" HENRY CROTTY, Ingersoll.*
" ROBERT ASHTON, Brantford.†
" ROBERT MARTIN, Listowel.*
" W. H. EAKINS, Woodstock.*
" BENJAMIN CRONYN, London.*

DIOCESE OF ONTARIO.

JAMES A. HENDERSON, D.C.L., Q.C., King-
ston.*
Mr. R. T. WALKER, Q.C., Kingston.*
" JAMES REYNOLDS, Brockville.*
" R. V. ROGERS, B.A., Kingston.†
Hon. Judge McDONALD, M.A., Brockville.*
Mr. A. J. MATHESON, Perth.†
" SAMUEL KEEFER, C.E., Brockville.*
" D. COLLINS, Maitland.†
" H. HARTNEY, Ottawa.†
" J. DUMBELL, Maitland.†
" T. BENSON, M.P., Cardinal.†
Hon. Judge SENKLER, Perth.†

DIOCESE OF NIAGARA.

Mr. WM. BRKETT, Hamilton.*
" ADAM BROWN, Hamilton.†
" GEORGE ELLIOTT, Guelph.*
" E. W. GATES, Hamilton.†
" F. E. KILVERT, M.P., Hamilton.†
" H. McLAREN, Hamilton.*
" S. MACKLEM, Chippewa.†
" E. MARTIN, Q.C., Hamilton.†
" J. J. MASON, Hamilton.†
" B. R. NELLES, Grimsby.†
" M. O'REILLY, Hamilton.†
Hon. J. B. FLEMING, Niagara.*
Mr. J. B. MERRITT, St. Catharines.†

* Answered to their names.

† Arrived after session had commenced.

‡ Not Present during Session.

ELECTION OF PROLOCUTOR.

The CHAIRMAN having announced that a full quorum of both Houses was present, it was moved by Mr. GREY, and seconded by the Ven. Archdeacon McMURRAY, that the Rev. Charles Hamilton be the Prolocutor of the Lower House—*Carried*.

The Rev. CHARLES HAMILTON, in accepting the office, expressed his sense of the honor conferred upon him.

The PROLOCUTOR then, accompanied by the Clerical Secretary, the mover and the seconder, and other members of the Synod, proceeded to be presented to the Upper House.

The Rev. Canon CARMICHAEL, during the absence of the Prolocutor, and by his invitation, announced that daily service would be held in the adjoining church of St. George's every morning at nine o'clock punctually. He also reminded the House of the service that was to be held at the Cathedral on the evening of Wednesday, September 12, at which the Right Rev. Dr. Jagger, Bishop of Southern Ohio, would be the preacher, and to which every member of the Synod was cordially invited.

At this juncture the Prolocutor returned, nominated the Ven. Archdeacon M'Murray as his deputy, in case of his absence, and informed the House that the Upper House would transmit to the Lower House from time to time the business that they desired the Lower House to take up and discuss.

ELECTION OF SECRETARIES, TREASURER, AND AUDITORS.

It was moved by the Rev. Dr. KETCHUM, seconded by the Rev. Canon READ,

That the Rev. Canon Norman be re-elected Clerical Secretary—*Carried*.

It was moved by Mr. GEORGE MACRAE, seconded, by Judge BENSON,

That Dr. A. Johnson be re-elected Lay Secretary—*Carried*.

On motion by the Rev. R. LINDSAY, R.D., the rules of the House were suspended and a motion made that the Rev. Dr. Benedict, of Cincinnati, be invited to take a seat in the House—*Carried*.

It was moved by the Rev. Dr. KETCHUM, seconded by Rev. Canon ELLEGOOD,

That the Rev. George D. Hibbard, Rector of Norwalk, of the Diocese of Connecticut, U.S., be invited to take a seat on the floor of this House.

It was also moved by the Rev. A. SPENCER, seconded by the Rev. C. L. INGLES,

That the Rev. T. Stanton, of the Diocese of Ontario, and the Rev. A. W. Mountain, Vicar of St. Marys, Wolverton, Diocese of Oxford, England, be also invited to take their seats on the floor of this House—*Carried.*

It was then moved by the Rev. M. M. FOTHERGILL, seconded by Mr. GEORGE MACRAE,

That Mr. James Hutton be re-elected Treasurer of the Synod—*Carried.*

It was moved by Mr. WOLFERSTAN THOMAS, seconded by the Rev. G. M. ARMSTRONG,

That Mr. Verschoyle Cronyn and Mr. A. H. Campbell, be elected Auditors—*Carried.*

At this moment the Clerical Secretary presented to the Prolocutor, and placed on the table, two certified copies of the last special session of the Prov. Synod.

It was agreed that the Prolocutor should be requested to select names for the Printing Committee.

READING AND REFERRING MEMORIALS, PETITIONS, &c.

The CLERICAL SECRETARY read the following memorials in the order in which they were received by him :—

I. Memorial from the Diocese of Montreal on the question of the Metropolitan title.

To the Bishops, Clergy, and Laity of the Church of England in Canada, in Provincial Synod assembled :

The memorial of the Synod of the Diocese of Montreal in Synod assembled :—

Represents—

That ever since the action of the Provincial Synod, in assuming to cancel the Canon in reference to the Metropolitan, enacted by joint action of said Provincial Synod and of the Synod of the Diocese of Montreal, and the subsequent appointment of another than the Lord

Bishop of Montreal as Metropolitan, your memorialists have not ceased to object to and to protest against such action as illegal ; and your memorialists would beg to call the attention of this Honorable Body to the resolutions adopted by the said Synod of the Diocese of Montreal, at its Sixteenth and Twentieth Sessions (1875 and 1879) setting forth its claims in brief, and duly communicated to this Provincial Synod.

That your memorialists would further respectfully call the attention of the Provincial Synod to the declaration of reserve of rights made by the majority of the Clerical and Lay delegates to your Honorable House, from the said Diocese of Montreal, and printed in the Journal of the Provincial Synod's Tenth Session, page 24.

Your memorialists would further respectfully call the attention of this Synod to the report of a committee appointed by your Honorable Body to consider the position of matters relatively to the position and title of Metropolitan and of the Bishops of Montreal, and as to whether the joint Canon above referred to had been rescinded or not by the action of said Provincial Synod ; said report being printed on page 38 of the Journal of said Tenth Session of said Synod.

That, as a consequence of said report, still greater uncertainty now exists in regard to the position of the Lord Bishop of Fredericton as alleged Metropolitan, and as to the legality of his appointment, and of the action of said Provincial Synod touching said Canon.

That, in view of the great danger to the Church in this Ecclesiastical Province in consequence of said uncertainty, and in view of the claims still persisted in and never waived by the Diocese of Montreal to be considered the Metropolitan See, and its Bishop Metropolitan, it is desirable to examine anew the whole question, and the said claims, and to settle, if possible, the dispute existing between this Diocese and the said Provincial Synod.

Your memorialists, therefore, pray that immediate steps may be taken by your Body to investigate anew the validity of the claims of this Diocese, and the action taken by your Honorable Body and by your memorialists in reference to said question, and to accord to its Bishop his rightful title and position, under the Letters Patent of the Crown to the Most Rev. Francis Fulford, D.D., and his successors.

J. EMPSON, M.A.,

Clerical Secretary of the Synod,
Diocese of Montreal.

ALEXANDER JOHNSON, M.A., LL.D.,

Lay Secretary of the Synod,
Diocese of Montreal.

II. On a General Church Congress to be held in Montreal.

To the Bishops, Clergy, and Laity of the Church of England in Canada in Provincial Synod assembled.

The Memorial of the Synod of the Diocese of Montreal respectfully sheweth:—

That at the Twenty-fourth Session of the said Synod of the Diocese of Montreal (in the Ecclesiastical Province of Canada) holden at the City of Montreal on the Nineteenth day of June, and following days, in the year of our Lord one thousand eight hundred and eighty-three, it was resolved that this Synod memorialise the Provincial Synod to take into consideration at its next meeting the advisability of arranging for a General Church Congress to be held at such time as it may recommend, in the City of Montreal.

And your memorialists request that this Provincial Synod now assembled, may take the said resolution into consideration, and carry out the request.

J. EMPSON, M.A.,

Clerical Secretary of the Synod,
Diocese of Montreal.

ALEXANDER JOHNSON, M.A., LL.D.,

Lay Secretary of the Synod,
Diocese of Montreal.

III. A memorial from the Diocese of Niagara, on the question of Uniformity in Public Worship.

To the Provincial Synod of the Church of England in Canada, about to meet Sept. 12th, 1883.

Whereas, in the Synod of the Diocese of Niagara a resolution was proposed to memorialize the Provincial Synod to declare by Canon, with the view of promoting greater uniformity in the public worship, and of restraining many apparently unseemly differences of opinion between Bishops, Clergy, and Laity, what should be considered legal or illegal in the public and private ministrations of the ritual of the Church within the Ecclesiastical Province of Canada.

And Whereas, it was finally resolved that inasmuch as the Provincial Synod of Canada has by its act of incorporation power to enact Canons respecting the order and discipline of the Church within its Ecclesiastical boundaries, be it resolved that the Synod of Niagara do memorialize that body, at its next meeting in September, to enact Canons for the promotion of greater uniformity in public worship.

The said Provincial Synod is hereby respectfully memorialized to pass a Canon in accordance with the resolution above-mentioned passed in the said Synod of the Diocese of Niagara on the sixth day of June of the present year.

CHAS. H. MOCKRIDGE, D.D.,
Hon Clerical Sec.,
Diocese of Niagara.

J. J. MASON,
Hon. Lay Sec.,
Diocese of Niagara.

Hamilton, Ont., Aug. 6th, 1883.

IV. A memorial from the Diocese of Nova Scotia, proposing to limit the number of representatives to eight from each Diocese of this Ecclesiastical Province.

To the House of Clerical and Lay Representatives of the Ecclesiastical Province in Canada in Synod assembled :

The Petition of the Diocesan Synod of Nova Scotia humbly sheweth :

That so long as the Sessions of the Provincial Synod are invariably held in the same City, the more distant Dioceses cannot be on an equality with those nearer to the centre, unless the number of Representatives allowed to each Diocese is diminished, since the difficulty of obtaining a large representation from those Dioceses is almost insuperable, while the Diocese in which the Sessions are held, and those adjoining to it, are likely always to be fully represented.

That the proportion of members of the Lower House to the Dioceses represented is greater than in either of the Convocations of the Church of England, in the Synod of the Diocese of Rupert's Land, or in the General Convention of the Church in the United States; the proportion in the two Convocations being respectively 156 to 23 and 69 to 9; while in the Province of Rupert's Land there are only 7; and in the General Convention, 4 Clerical and 4 Lay Representatives. With these examples before them your petitioners confidently submit, that the large number of 12 Representatives of each order cannot be necessary; and pray that the number allowed to each Diocese may be reduced to 8 Clerical and 8 Lay Representatives.

H. NOVA SCOTIA,
By Order of Synod.

JNO. D. H. BROWNE,
Clerical Secretary.

A. H. WILSON,
Lay Secretary.

V. Memorial from the Diocese of Toronto, on the subject of the duties of Church-wardens.

TORONTO, 14th August, 1883.

The Reverend CANON NORMAN,

Clerical Secretary, Provincial Synod, Montreal.

SIR,—I am instructed to communicate to you the following resolution adopted by the Synod of this Diocese at its late Session, viz. :—

Resolved,—“That the Provincial Synod be respectfully requested at its approaching Session to enact a Canon on the duties of Church-wardens in this Ecclesiastical Province; and that the draft Canon which has been printed for the consideration of the members of this Synod, be transmitted to the Provincial Synod as an outline which may indicate the basis upon which such a Canon may be framed.”

A copy of the Canon above referred to is herewith enclosed.

I am, dear Sir,

Your obd't. servant,

WM. P. ATKINSON,
Secretary-Treasurer.

VI. Memorial from the same Diocese, on the publication of a Year Book.

TORONTO, 14th August, 1883.

The Reverend CANON NORMAN,

Clerical Secretary, Provincial Synod, Montreal.

DEAR SIR,—I am instructed to communicate to you the following resolution adopted by the Synod of this Diocese at its late Session, viz. :—

Resolved,—“That this Synod respectfully requests the Provincial Synod to consider the expediency of appointing a small Committee to prepare and publish under its authority a Year-Book, containing in a compact and accessible shape such information concerning the Canadian Church as would be of general interest, and especially useful to the clergy and lay members of the various Canadian Synods. With regard to meeting the expense thus incurred, this Synod suggests that the various Synods would no doubt engage to take a certain number of copies of the publication yearly, for the supply of their own members, recouping themselves either by sales, or by including the item under the head of General Purposes, or in some other way, as each Synod might determine.”

I am, dear Sir,

Your obd't. servant,

WM. P. ATKINSON,
Secretary-Treasurer.

VII. Memorial from the Rev. J. D. Borthwick, Chaplain of the Montreal Gaol, upon the desirability of the use of a service for prisoners.

To the Bishops, Clergy and Laity of the Church of England in Canada, in Provincial Synod Assembled :

The Memorial of the Reverend John Douglas Borthwick, Rector of Saint Mary's Church, Hochelaga, and Protestant Chaplain to the Montreal Gaols, respectfully sheweth :

1. That there is found in the Prayer Book of the United Church of England and Ireland as printed in the latter country and by authority, an office and service, entitled "A Form of Prayer for the Visitation of Prisoners, and Prayers for Persons under Sentence." (of death.)
2. That this service was "treated upon by the Archbishops and Bishops and the rest of the Clergy of Ireland, and agreed upon by Her Majesty's License in their Synod, holden at Dublin in the year 1711."
3. That the Protestant Episcopal Church of America, when formed, adopted the same service in their Prayer Book, with only one exception, relating to the choice of the Absolutions in the visitation of prisoners under sentence of death, and that it received public authority on this continent, when it was ratified "by the Bishops, Clergy and the Laity of the Protestant Episcopal Church in the United States of America, in convocation the 16th day of October, A.D., 1789."
4. That no such service is found in the English Prayer Book, printed in England by authority and to which every Priest and Deacon has subscribed at his Ordination in these words: "I do declare that I will conform to the Liturgy of the United Church of England and Ireland, as it is now by Law established."
5. That in the declaration of the "Constitution, Canons and Rules of Order" of the Provincial Synod of the United Church of England and Ireland in Canada, it thus reads: "It is our earnest desire and determination to confine our deliberations to matters of discipline, to the temporalities of the Church and to such regulations of order and modes of operation as may tend to her efficiency and extension."
6. That it seems from these foregoing extracts that it has been lawful to use this said service in Ireland and not in England, the two Churches nevertheless being "the United Church of England and Ireland," and the Church in Canada desires "to continue an integral portion of the United Church of England and Ireland."
7. That there are quite a number of Penitentiaries, Reformatories, Gaols and Houses of Correction in the Dominion of Canada, where this beautiful and solemn Service would be of great advantage to the authorized chaplains or officiating clergymen in their daily or weekly services amongst the prisoners therein confined.

8. That therefore this Provincial Synod pass a Resolution, Canon, or Order authorizing such chaplains or officiating clergymen to use in their visitations and without militating against their former subscribed declaration—this form of service and prayers—taken either as they choose from the old Prayer Book of the Church in Ireland, or from the Liturgy of the Protestant Episcopal Church of America, and your memorialist, as in duty bound will ever pray.

J. DOUGLAS BORTHWICK.

✓ Hôchelaga, September, 1883.

VIII. Memorial from the Rev. A. J. Broughall, from the Central Association of the Church of England Temperance Society in Toronto, requesting (1) that steps be taken for the formation of a Church of England Temperance Society for this Province; (2) For the appointment of a "Temperance Sunday; (3) That this Synod prepare and authorise a badge to be worn by the members of the C. E. T. S.

To the Members of the Provincial Synod, in Synod Assembled.

The Memorial of the Central Association for Toronto, of the Church of England Temperance Society,

Sheweth:

That the Association was constituted on May 10th, 1883, at a meeting of officers and delegates representing the then existing Parochial Branches of the C. E. T. S. within the Rural Deanery of Toronto, and that one of the duties laid on the Association was to prepare a Badge, to be worn by all members of the C. E. T. S., whether abstainers or non-abstainers;

That the Association adopted a Badge of dark blue ribbon, with the device of a Mitre and the initial letters C. E. T. S.;

That it has since been represented to the Committee that objections have been made to the Badge by some persons on the ground (among others) that it too nearly resembles that worn by the members of the "Blue Ribbon Army," (which includes total abstainers only), and it has therefore been considered advisable that a distinction be made.

That it was also considered very desirable that a "Church of England Temperance Society" be formed for this Ecclesiastical Province, and it was resolved to lay the subject before the Provincial Synod;

That the Central Association for Toronto do hereby present their memorial to your honorable body, respectfully requesting that such steps may be taken as may be deemed advisable for the formation of a Church of England Temperance Society for this Province;

That the Association also prays your honorable body to appoint a "Temperance Sunday," on which the Clergy be requested to bring Temperance as a special branch of church work before their respective congregations, such having been done in the parent Church in England with wonderful results.

And the Association also prays that your honorable body will prepare and authorize a Badge to be worn by all members of the C. E. T. S.

Signed this tenth day of September, 1883, on behalf of the Central Association for Toronto.

ARTHUR TORONTO,
President.

G. MESSER,
Secretary.

It was moved by the Rev. Dr. KETCHUM, seconded by Mr. C. H. FAIRWEATHER,

That a Standing Committee on Memorials be appointed, to whom the several memorials now presented to this House be referred, and that the said Committee report thereon from time to time to this House.—*Lost.*

It was moved by the Rev. Canon CARMICHAEL, seconded by Mr. THOS. WHITE, M.P.,

That the memorial of the Diocese of Montreal relating to a General Church Congress be referred to a committee to be named by the Prolocutor.—*Carried.*

It was then moved by Mr. L. H. Davidson, D.C.L., seconded by the Rev. Canon CARMICHAEL,

That the memorial of the Synod of the Diocese of Montreal on The Metropolitan Question be received and be dealt with in connection with the motion of Mr. Davidson on the same question, when the said resolution be called in order.—*Carried.*

It was then moved by the Rev. Dr. MOCKRIDGE, seconded by Mr. GEO. ELLIOTT,

That the memorial from the Diocese of Niagara be referred to a committee consisting of the Mover and Seconder, the Rev. A. J. Broughall, Rev. Canon Innes, Rev. Canon Brigstocke, Ven. Archdeacon Jones, Dr. Henderson, Mr A. H. Campbell, Mr J. J. Mason, Mr. Sheriff Jarvis.

It was moved as an amendment by the Rev. Dr. CARRY, seconded by the Rev. Dr. ROE,

That the Prolocutor do appoint the committee to consider the memorial of the Diocese of Niagara.

It was then moved, in amendment to the amendment, by the Rev. Canon BRIGSTOCKE, seconded by the Rev. M. M. FOTHERGILL,

That a committee consisting of one Clerical and one Lay Delegate from each Diocese of this Ecclesiastical Province be appointed by the Prolocutor to whom the memorial of the Diocese of Niagara shall be referred.

Rev. Dr. MOCKRIDGE asked permission at this point to withdraw the original motion, accepting Canon Brigstocke's amendment in its place.

After some discussion permission was not granted by the House.

The PROLOCUTOR then put Canon Brigstocke's amendment to the amendment.—*Carried.*

It was then moved by the Rev. A. J. BROUGHALL, seconded by the Rev. J. P. LEWIS,

That the memorial of the Central Association for Toronto of the C. E. T. S. be referred to the following Committee to report to-morrow, viz. :—The Rev. Canon Carmichael, *Chairman*, Rev. E. P. Crawford, Rev. J. B. Richardson, Canon Caswall, Mr. Hodgson, Judge Macdonald, Judge Benson, Mr. Heneker, Mr. Macklem, and the Seconder.—*Carried.*

It was moved by the Rev. M. M. FOTHERGILL, seconded by Mr E. J. HODGSON,

That the Rev. E. S. Pentreath, Rector of Christ Church, Winnipeg, and the Rev. Rural Dean Fortin, Rector of Holy Trinity, Winnipeg, be invited to take seats on the floor of the House.—*Carried.*

INVITATION FROM Y.M.C.A.

The PROLOCUTOR at this point read a kind invitation from the Montreal Young Men's Christian Association through Mr D. A. Budge, their secretary, offering the use of their Reading Room and Library to the Delegates during the Session.

REPORTS OF COMMITTEES.

1. No Report was received from the Central Board of Domestic Missions.

2. The Rev. R. LINDSAY stated that the Report of the Central Board of Foreign Missions was not ready.

3. No Reports were received from the Committees on Immigration, Constitution, and Duties of Deans, Archdeacons, &c.

The Rev. Canon DAVIDSON read the following Report from the Committee on Theological Colleges :—

The Committee on Theological Colleges beg to report that they have been in correspondence, through the Convener, with the heads of the various Universities and Theological Colleges in this Ecclesiastical Province, but that the information which they have received is not such as to encourage them in recommending to the Synod any definite step in the direction contemplated. The Committee, wish, however, to put on record their conviction that the multiplication of Theological Colleges with various courses of study and conflicting, because competing interests is prejudicial to the well-being of the Church, and that this Synod should deprecate strongly the resort on the part of such colleges to the Legislature for degree-conferring powers, and should urge such bodies to avail themselves for this purpose of the powers already existing in the Universities of the Church.

(Signed),

J. A. LOBLEY.

WILLIAM McMURRAY.

J. BURROWS DAVIDSON.

The TREASURER then read his Report, and announced that he should refer it to the Auditors before submitting it formally to the Synod.

Notices of motion were received from Dr. Hemming, the Rev. Canon Dart, the Rev. O. P. Ford, Mr. R. Walkem, the Rev. Canon Brigstocke, Mr. Parkin, the Rev. Canon Worrell, the Rev. Dr. Carry, the Rev. J. D. H. Browne.

The PROLOCUTOR named the following Committee to print the business of each day :—The Rev. M. M. Fothergill (chairman), the Rev. Canon Dart, the Rev. Canon Empson, Mr. E. Baynes Reed, Mr. Thomas Simpson, Mr. W. C. Silver.

It was agreed that the Prolocutor should name deputations each consisting of one Clergyman and one Layman, who should wait on the

Delegates from the United States, and on those from the North-West; to ascertain what hours would be most convenient for their reception by this Synod. Dr. Henderson and the Ven. Archdeacon McMurray were named the Deputation to wait on the Delegates from the United States; the Rev. Dr. Lobley and Mr. L. H. Davidson were named to wait on the Deputation from the North-West.

BUSINESS REMAINING OVER FROM LAST SESSION.

It was moved by the Rev. A. J. BROUGHALL, seconded by the Rev. Dr. CARRY,

That the Resolution of this Synod passed in 1880, amending Article 7 of the Constitution (p. 21) be now confirmed.—*Carried.*

MESSAGE TO THE UPPER HOUSE.—No. 1.

A Message was sent by the PROLOCUTOR to the House of Bishops announcing the passing of the above Resolution.

Canon V., as amended, was then read by the PROLOCUTOR, but in view of the lateness of the hour and the importance of the subject, it was moved by Mr. L. H. DAVIDSON, seconded by the Rev. J. B. RICHARDSON,

That this House do now adjourn till 10 o'clock to-morrow morning.—*Carried.*

The PROLOCUTOR then pronounced the Benediction, and the House adjourned.

SECOND DAY.

MONTREAL, Thursday, Sept. 13th, 1883.

MORNING SESSION.

After morning service in St. George's Church, the Lower House assembled at 10 a.m. for business.

Prayers were said by the Prolocutor.

The minutes of the previous day were read, corrected and approved.

The Rev. G. J. Low, of the Diocese of Ontario; the Rev. W. F. Campbell, of the Diocese of London; the Rev. A. C. Scarth, Messrs. W. H. Carter, J. Dunbar, J. B. Forsyth, and Robert Campbell, of the Diocese of Quebec, and Mr. J. J. Mason, of the Diocese of Niagara, appeared and took their seats in the House.

On motion, the Rules of Order were suspended to admit of an invitation being extended to the Revs. A. H. O. Sweet, of the Diocese of Algoma, the Rev. Charles L. Short, of the Diocese of Massachusetts, and the Rev. Jacob Mountain, D.C.L., to take seats on the floor of this House.

The PROLOCUTOR, with the consent of the House, added the name of Mr. L. H. Davidson, D.C.L., to the Committee on the Temperance Society.

The Rules of Order having been suspended by the consent of the House, it was then moved by the Rev. Dr. KETCHUM, seconded by Judge MACDONALD, that the thanks of this Synod be and the same are hereby heartily tendered to the Right Revs. the Bishops of Easton and Southern Ohio for the eloquent and thoughtful sermons preached by them respectively at the Cathedral yesterday morning and evening.—
Carried.

The PROLOCUTOR then named the following gentlemen as members of a committee upon the question of a Church Congress:—

The Very Rev. Dean Boomer, the Ven. Archdeacon Lauder, the Rev. Canon Medley, the Rev. Canon Carmichael, the Rev. Canon

Norman, the Rev. F. R. Murray, the Rev. A. J. Broughall, the Rev. M. M. Fothergill, Mr. R. T. Walkem, Mr. Thos. White, M.P., Hon. J. B. Plumb, Hon. Judge Kingsmill, Mr. G. R. Parkin, Hon. Judge Benson, Mr. H. McLaren, Mr. C. B. Bullock. Canon Carmichael, Convener.

Four to form a quorum.

The PROLOCUTOR also named the following gentlemen as members of the Committee on the Memorial from the Diocese of Niagara:—

Nova Scotia—Rev. J. A. Kaulbach and Mr. E. J. Hodgson, Q.C.

Quebec—The Rev. Dr. Lobley and Mr. R. W. Heneker.

Toronto—The Rev. A. J. Broughall and Mr. A. H. Campbell.

Fredericton—The Rev. G. G. Roberts and Chief-Justice Allen.

Montreal—The Rev. Canon Davidson and Mr. S. Bethune, Q.C.

Huron—The Very Rev. Dean Boomer and Mr. Wm. Grey.

Ontario—The Ven. Archdeacon Jones, Dr. James A. Henderson.

Niagara—The Rev. Dr. Mockridge and Mr. George Elliott.

Chief-Justice Allen to be chairman.

Eight to form a quorum.

Mr. E. J. HODGSON requested that his name should be omitted from the list of members.

At this moment the deputation appointed to wait on the delegates from the United States having announced that the delegation from the Church of the United States were ready to appear in the House, proceedings were suspended, and Dr. HENDERSON introduced the Right Rev. the Bishop of Easton, and the Rev. Drs. Benedict and Knight. The PROLOCUTOR extended, in the name of the Lower House, a most cordial welcome to the delegation, and alluded in fitting terms, not only to the admiration held by the Church in Canada for the great and flourishing Church of the United States of America, but also to the eminent services conferred on the Church in general by the Bishop of Easton through his published works, and requested him to address the House.

The Right Rev. the BISHOP of EASTON then addressed the House. He expressed his regret at the absence from the deputation of the Right Rev. the Bishop of Missouri, detained by the death of a dear friend and prominent official of his diocese. Mr. Howe, one of the lay delegates, had lately entered into his rest, and the other, Mr.

Corning, was unable to attend ; but he was supported by two faithful and esteemed Presbyters of the Church. He alluded to the interest felt by the sister Church of the United States in the work and progress of the Church in Canada, and to the value of the teachings of the Church in influencing the Christian life of her members. He introduced the Rev. Dr. Knight, of Central Pennsylvania.

Dr. KNIGHT delivered a powerful and telling address, wherein he alluded to the future of this great continent, which would be influenced by English free institutions, English civilization and Christianity. He also referred to the essential unity of the American and Canadian Churches, and by statistics showed the wonderful progress made by the American Church since the great Revolution.

The Rev. Dr. BENEDICT, of the Diocese of Southern Ohio, spoke also of the close union between the American and Canadian Churches, and referred to the special pleasure he felt in being present on this occasion, inasmuch as nineteen years ago he himself had ministered for a while in the Diocese of Toronto. He also spoke of the kindly and beneficial rule of England and England's Church over the Indian races on this Continent, a rule unstained by Indian wars.

In conclusion, the Rev. Dr. BENEDICT extended a cordial invitation to a deputation from the Provincial Synod to attend the General Convention of the Church of the United States to meet in October next.

The PROLOCUTOR, in the name of the House, invited the members of the deputation to attend the session whenever agreeable to them, and offered them seats on the platform.

It was then moved by the Very Rev. the DEAN of MONTREAL, seconded by the Rev. Canon CARMICHAEL, that the Rev. Mr. Borthwick's Memorial be referred to the following committee :—

The Rev. Canon J. P. DuMoulin, the Ven. Archdeacon Ellwood, the Rev. J. A. Broughall, Thos. White, Esq., M.P., G. R. Parkin, Esq., together with the mover and seconder.—*Carried.*

COMMITTEE ON YEAR-BOOK.

It was moved by the Rev. Dr. CARRY, seconded by the Rev. W. LOGAN, that the following be the committee :—The Secretaries of this Synod, Revs. M. M. Fothergill, Robert Lindsay, J. D. Cayley,

Canon Brigstocke, J. D. H. Browne, Canon Hincks, A. Spencer, and Messrs. N. W. Hoyles and J. T. Mason.—*Carried.*

The Report on Immigration was then read by the Rev. ROBERT LINDSAY, R. D., who gave notice that in due course he would move the adoption of the Report.

REPORT OF THE COMMITTEE ON IMMIGRATION.

At the last meeting of the Pan-Anglican conference there was a meeting of the Bishops in the rooms of the Propagation of the Gospel Society, at which Bishop Littlejohn, of Long Island, U. S., stated that the Church lost more members by want of care for emigrants than she gained in all her foreign missions. We were surprised by our late census that the Church was not making the progress we expected; one of the great causes has been want of care for the immigrants. Continually the Church is called to enter upon new forms of work. The Church in England has never had the experience of a large immigration coming to her shores. A large emigration has left the shores of Great Britain and Ireland to come to Canada amongst which are many members of our Church. They left unknown by the Church there. They landed on our shores without meeting any one to guide their course or tell them of the interest of the Church in their welfare. The late Archbishop of Canterbury issued a letter upon this subject addressed to the Bishops and clergy of the Church urging watchful care over those leaving the country. He appealed to the Propagation of the Gospel Society and to the Promotion of Christian Knowledge Society to aid in this work by appointing chaplains at the shipping ports and furnishing books and pamphlets for the instruction of emigrants.

The Rev. J. Budger was put in charge of this work. He has visited this country several times and gone with immigrants into Manitoba. He felt that it was absolutely necessary that an immigrant chaplain should be stationed at Quebec with agents at the chief cities along the line by which the stream of immigration went. The Promotion of Christian Knowledge Society wrote to the Bishop of Quebec and said that they would give £200 stg. as the income of a chaplain to be appointed by him.

The Bishop of Quebec appointed the Rev. T. W. Fyles, who entered upon the work in March last. Agents have so far been appointed at Montreal, Hamilton, and Winnipeg. Agents are wanting in Ottawa, Kingston, and London, and other places. In a letter received by your Committee from the Rev. T. W. Fyles, he writes: "To carry out as far as possible the work to which I am appointed I have made it my business to meet the immigrants on the wharf and to give them information and to forward their interests to the best of

my ability. I have given them letters of introduction to the clergymen and agents of the places to which they have been bound. As the immigrants are detained for several hours at Point Levi awaiting the work of the Custom Couse officers and baggage clerks, I have time for doing my work in visiting them. When necessary I accompany the immigrants on their way. This has to be done at the risk of missing the passengers by the next vessel.

At present the weekly arrivals of immigrant ships are two vessels of the Allan Line, that is, one from Liverpool and one from Glasgow, one of the Dominion Line, one of the Beaver Line, a ship from London, and a ship from Bristol. Upwards of 18,000 immigrants were landed at Point Levi in one month of the present year. We had 1,200 on the wharf at one time.

In the winter months I purpose to meet the immigrants either at Rivière du Loup en bas or at the Chaudiere Curve.

I have been able to place many persons in good situations and have received from them and their employers letters expressive of satisfaction. Many applications have been made to me for female servants.

The following things I think are needed :

1. The appointment of agents in all the chief cities to whom I could address immigrants who purpose to stay at these cities for employment either in or about them.

2. The establishment of Church Homes at Quebec, Montreal, Toronto and Winnipeg, to which Church girls could be sent and from which they could be engaged as domestic servants. The ladies who superintend these homes could correspond with some of the Ladies' Societies in connection with the Church in Great Britain and Ireland to select and send out female servants. A list could be sent to me by the purser of the ship whenever a party of such servants was sent, and I would see the new comers safely forwarded to their destination.

3. The allowance of a sum of \$200 by the Provincial Synod to pay the working expenses of my office."

The Committee feel that a good work is being done which needs the co-operation of Committees appointed in each Diocese. The immigrants at first may often seem ill adapted to our work, but they soon fall in to our ways and their children rise rapidly in the social scale. The Committee feel that great good will come to the Church by greater care of immigrants.

All of which is respectfully submitted.

R. LINDSAY,
Chairman.

The Report of the Auditors was then presented and received.

Dr. The Provincial Synod of Canada in Account with James Hutton, -Treasurer.

	\$	cts.	1882.	\$	cts.	1883.
May 17.—To J. Tomkins, cartage.....	2	60				
" " " " Leggat and Hamilton.....	4	20				
" " " " J. R. Parsons, chairs.....	3	00				
" " " " A. S. Woodburn, Ottawa, printing petitions.....	7	50				
" " " " J. Tomkins, services.....	10	00				
Oct 18.—" " C. Hill, stamps, &c.....	9	12				
" " " " Gazette Printing Co.....	125	00				
				\$161	42	
1883.						
Sept. 12.—To Balance due Treasurer.....						22 54
Montreal, Sept. 12, 1883.						
				\$161	42	

We have examined the account of the Treasurer, and compared it with the vouchers and find the same correct,
 Montreal, Sept 13, 1883.

E. & O. E. JAMES HUTTON,
 CHARLES GARTH, }
 THOS WHITE, } Auditors.

It was then moved by Mr. L. H. DAVIDSON, D.C.L., that the Rules of order be suspended to admit of the following motion being put to the House.

Moved by Dr. DAVIDSON, seconded by THOMAS WHITE, ESQ., M. P.,

That the morning session of to-morrow (Friday) be devoted to the discussion of the Home and Foreign Mission work of this Province, and of the North-West, and that thereat, and for the said purpose, the House sit as a Committee of the whole.

The PROLOCUTOR decided on a division that the requisite two-thirds majority were in favor of the suspension.

The Rev. Dr. LOBLEY at this point stated that the Delegation from the North-West would be ready to address the House to-morrow morning, when it was hoped that the Bishop of Saskatchewan would be present.

It was moved in amendment to Mr. Davidson's motion by Dr. HEMMING, seconded by the Very Rev. the DEAN of MONTREAL,

That the Canon proposed by the Rev. F. W. CAMPBELL, with respect to the organization of a Missionary Society for this Ecclesiastical Province be taken into consideration by the Committee of the whole when considering the question of Domestic and Foreign Missions.—*Carried.*

The main motion as amended was then carried.

Notices of motion were then given by Revs. D. C. Moore, Canon Caswall, G. J. Low, and two by the Rev. Robert Lindsay.

The PROLOCUTOR then announced that the collection at the Synod Service yesterday morning amounted to \$38.02.

BUSINESS STANDING OVER FROM THE TENTH SESSION.

Moved by Mr. STRACHAN BETHUNE, seconded by Mr. E. J. HODGSON,

That the Canon on the Court of Appeal of the Metropolitan, as amended at the Session of this Synod held in the year 1880, be confirmed.—*Carried.*

2. Confirmation of certain amendments in Canon V. See Journal of 1880, pp. 24, 66, 70, 71, 73, and 183.

CANON V. AS AMENDED.

COURT OF APPEAL OF THE METROPOLITAN. HOW CONSTITUTED.

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

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

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

OF ASSESSORS.

There shall be three Assessors, laymen, communicants of the Church of England in good standing, and Judges of some Court of Law in the Dominion, or else barristers of at least ten years' standing at the Bar of any one of the Provinces. At each regular session of the Provincial Synod, the Upper House shall send down the names of three persons (qualified as aforesaid) to the Lower House; if any or all of them be not accepted, the Upper House shall send down another name or other names, as may be required. Should this second nomination not be accepted, the Upper House alone shall appoint, provided that the said House may not appoint any persons whose name has been rejected by the Lower House.

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

The Assessors or a majority of them shall determine all questions of evidence and procedure, and the Assessors shall advise the Court upon such other questions before the Court, as the majority of the Court may in writing submit for their consideration.

All decisions and advice of the Assessors shall be in writing and shall be published together with the decisions of the Court.

For remainder of Canon, see Journal of 1880, pp. 141 and 142, as also Canon V. in this Journal.

MESSAGE TO THE UPPER HOUSE.—No. 2.

A Message conveying the above confirmation was sent to the Upper House by the Prolocutor.

Mr. Hoyle's Canon was then brought before the House by Mr. A. H. Campbell, in the absence of Mr. Hoyles.

CANON ON VESTRIES AND CHURCHWARDENS OF FREE CHURCHES.

1. That this Canon shall apply to and be in force in any and every Diocese in this Ecclesiastical Province which shall by Canon of the Synod thereof adopt the same.

WHO ENTITLED TO BE MEMBERS OF VESTRY.

2. That in all churches or places of worship, of the Church of England, in which the sittings shall be free, and in which a Vestry shall have been organised before this Canon shall take effect, a Vestry may be formed for all purposes mentioned in the Act passed in the third year of the reign of Her Majesty Queen Victoria, chapter 74, entitled "An Act to make provision for the management of the Temporalities of the United Church of England and Ireland in this Province, and for other purposes therein mentioned," and in the other Acts recited in the preamble of the Act passed in the 29th and 30th years of the reign of Her Majesty Queen Victoria, chapter 15, not inconsistent with the Constitution of Free Churches, to be composed of all males of the full age of twenty-one years, who are members of the said Church of England, and who are habitual worshippers with the congregation of the particular Church or place of worship of which they may claim to be members of the Vestry, and who shall have signed the declaration hereinafter mentioned, and whose names shall have been entered on the list hereinafter mentioned.

LIST OF MEMBERS OF VESTRY.

3. Between the 15th and 22nd days of January in every year the minister and churchwardens of every congregation (or if any of them be absent, or in the event of any vacancy in the incumbency or in the office of churchwarden, then such one or more of them as may be present), shall prepare and put up in the vestibule, or on the inner door of the church or place of worship, an alphabetical list of persons who have previously signed the declaration hereinafter mentioned and are admitted by them as entitled to be members of the Vestry of such church or place of worship, and such list shall so remain for inspection until the 15th day of February next, following. Within such period any member of the congregation objecting that the list is incorrect may apply in writing to the incumbent or churchwardens for leave to sign the declaration hereinafter provided and to procure the insertion of his name as a registered member of the Vestry of such church or place of worship, or to have the name of any person wrongly inserted in said list struck off the same, and such application

shall be determined by a tribunal, composed of the minister (unless the parish be vacant), the churchwardens, and two other members of the congregation elected by the Vestry at the annual or other special meeting thereof, or by a majority of such tribunal, after notice to the parties affected; and the list, when finally settled and signed by a majority of such tribunal, shall for the ensuing year be the register of members of the Vestry of such church or place of worship; and such corrected list shall be put up in the manner aforesaid not later than the 15th of March.

DECLARATION TO BE SIGNED BY MEMBERS OF THE VESTRY.

4. The declaration to be signed by each person claiming to be a member of the Vestry of any such church or place of worship in which the sittings shall be free shall be in the form following:

"I solemnly declare that I am a member of the Church of England and of this congregation (*naming it*), and that I am an habitual worshipper with this congregation; that my connection with it as such habitual worshipper commenced on or before the 15th of October last; that I am not registered as an habitual worshipper with any other congregation, and that I have not, since the date above mentioned, voted, nor do I intend to vote, as a member of any other congregation; and that I am of the full age of 21 years."

5. For the purpose of the third section of this Canon the word "churchwardens" shall, whenever churchwardens have not been previously elected under the provisions of this Canon, mean the churchwardens elected or appointed in any other manner authorised by the Canons of any Diocesan Synod, or the Church Temporalities Acts hereinbefore mentioned.

ORGANIZATION OF VESTRIES IN NEW CONGREGATIONS.

6. Whenever any new congregation of the Church of England shall be hereafter organized, of which the church or place of worship shall be free, the first Vestry thereof shall be formed of those male members of the congregation of such church or place of worship, who shall be of the full age of twenty-one years, and who shall be members of the Church of England, and who shall subscribe the following declaration:

"I solemnly declare that I am a member of the Church of England, and of this congregation (*naming it*); that I intend to be an habitual worshipper with this congregation during the ensuing year, and do not intend to vote as a member of any other congregation during that period; and that I am of the full age of twenty-one years."

DISPUTES—HOW TO BE DECIDED.

7. In case of any dispute arising as to the right of any person to be a member of such Vestry, in the case last aforesaid, such dispute shall be determined by any three persons to be named by the Rural Dean within whose Deanery such church or place of worship is situate, or by such other functionary as the Bishop of the Diocese shall appoint for that purpose; whose decision shall be final.

8. The 9th, 10th, 11th, 13th, and 15th sections of the Act passed in the third year of Her Majesty's reign, chapter 74, shall apply to Vestries and Churchwardens of Free Churches constituted, elected, and appointed under this Canon.

ELECTION AND APPOINTMENT OF CHURCHWARDENS.

9. A meeting of such Vestry shall be holden on Monday, in Easter week, in each and every year, after due notice thereof given during Divine Service, on the morning of Easter Sunday, for the purpose of appointing churchwardens for the coming year; and, at the Annual Easter Vestry Meeting, or any adjournment thereof, after the accounts of the past year have been audited and reported upon, one churchwarden shall be appointed by the clergyman in charge of the Rectory, Parish, or Mission to which any free church or place of worship belongs, and the other shall be elected by a majority of those present and entitled to vote at such Vestry meeting as aforesaid. In case of the clergyman, if present at such Vestry meeting, declining or neglecting to appoint a churchwarden, or in case of said clergyman being absent from such Vestry, and neglecting by writing, under his hand, to appoint a churchwarden, then both the churchwardens for the current year shall be elected by the members of the Vestry present; and in case the members of such Vestry shall neglect at such Vestry meeting to elect a churchwarden, then both such churchwardens for the current year shall be appointed by the clergyman: provided always that if, from any cause, a Vestry meeting shall not take place at the time above specified, such appointment and election of churchwardens may take place at any Vestry meeting to be specially called at some other time for that purpose.

WHO MAY BE CHURCHWARDENS.

10. No person shall be eligible to the office of churchwarden in any such free church or place of worship, except a duly qualified member of such Vestry; and the churchwardens shall hold their office for one year from the time of their appointment, or until the appointment or election of their successors.

ELECTION TO FILL VACANCIES.

11. In case of any churchwarden declining to accept office, or in case of deprivation of office, resignation in writing to the clergyman, or change of residence to ten or more miles from any such free church or place of worship of which he was chosen churchwarden, or of incapacity to act, or being convicted of any crime, or ceasing to be a member of the Church of England, or of the church or congregation for which he has been appointed or elected churchwarden, or in case of the death of any churchwarden, a Vestry meeting shall be thereupon called for the purpose of the appointment, by the clergyman, or for the election by the said Vestry, according as the churchwarden, whose office shall have been vacated, was appointed by the clergyman or elected by the Vestry, of a new churchwarden in the place of the one whose office shall have been vacated for any of the causes aforesaid.

12. The provisions of the aforementioned Acts, so far as the same are inconsistent with the Constitution of free churches or the provisions of this Canon, shall not apply to vestries and churchwardens constituted, elected, and appointed under the provisions of this Canon.

At this point Mr. R. T. Clinch, Lay Delegate from the Diocese of Fredericton, appeared and took his seat in the house.

On motion, the Rules of the House were suspended to admit that the Right Rev. Bishop Jagger be invited to take a seat on the platform.

The PROLOCUTOR appointed the Dean of Montreal and Mr. Chancellor Bethune to escort the Bishop to the platform.

The BISHOP expressed in a few hearty words his appreciation of the kind courtesy shewn him, and his conviction of the close union between the churches of America and Canada.

It was then moved by Mr. R. T. WALKEM, Q.C., seconded by Mr. L. H. DAVIDSON, D.C.L.,

That the question as to the power of this Synod to pass the proposed Canon on Vestries be referred to a committee to be named by the prolocutor, and that such committee do report to this house tomorrow at the afternoon session.—*Carried.*

The PROLOCUTOR named the Committee as follows:—Mr. S. Bethune, Q.C., Mr. R. T. Walkem, Q.C., Mr. L. H. Davidson, D.C.L., Mr. A. H. Campbell, Dr. James Henderson, Q.C., Mr. Chief Justice Allen.

The hour of one o'clock having arrived the House adjourned.

AFTERNOON SESSION.

The House re-assembled for business at 2.30.

It was then moved by Mr. STRACHAN BETHUNE, Q.C., seconded by CHIEF JUSTICE ALLEN,

That in view of the disestablishment of the Church of Ireland, the First Article of the Constitution be amended so as to read as follows : (1.) The Provincial Synod shall consist of the Bishops of the Church of England in Canada having Sees within the ecclesiastical Province of Canada, presently composed of the Provinces of Ontario, Quebec, Nova Scotia, Prince Edward Island, and New Brunswick, or executing by due authority the Episcopate as assistant or missionary Bishops therein, and of delegates chosen from the Clergy and from the Laity."

And that the Fifth Article of the Constitution be amended, so as to read as follows : (5) In a vacancy of the Metropolitan See, a meeting may be called at the appointed period, or on either of the above requisitions, by the Senior Bishop of the Ecclesiastical Province of Canada.

And that the motion as carried be sent to the House of Bishops, and their concurrence therein asked for.—*Carried.*

MESSAGE TO THE HOUSE OF BISHOPS—No. 3.

A message to the House of Bishops to this effect was sent by the Prolocutor.

The Rev. RURAL DEAN BELT, M.A., then moved, seconded by the Rev. W. J. MACKENZIE, M.A.,

That a committee be formed to draft a Canon of Discipline for the Laity.

It was moved in amendment by Mr. A. H. CAMPBELL, seconded by the Very Rev. the DEAN of MONTREAL,

That the Legislature having conferred upon the Diocesan Synods the power to make regulations for enforcing discipline in the Church, and not having conferred that power upon the Provincial Synod beyond the right to suspend or remove from office in the said Church, or exclude from the meetings or proceedings of the Diocesan or General Synods, it is incompetent for this Provincial Synod to pass the proposed Canon.

It was moved in amendment to the amendment by the Rev. Canon BRIGSTOCKE, seconded by the Rev. Canon DART,

That the House of Bishops be requested to appoint a committee to act with a committee of this House, to be appointed by the Prolocutor, to consider the advisability or otherwise of a Canon of Discipline for the Laity.

MESSAGE TO UPPER HOUSE—No. 4.

The PROLOCUTOR sent a message to the Upper House conveying the above request.

By permission of two-thirds of the House, on division, and with the consent of the seconder, the Rev. Rural Dean Belt withdrew his motion in order that Canon Brigstocke's amendment might be substituted for it.

The PROLOCUTOR then put Canon' Brigstocke's motion which was —*Carried.*

The Rev. J. B. RICHARDSON, M.A., moved, seconded by Mr. E. BAYNES REED,

That the attention of the Provincial Synod is hereby respectfully solicited by the Synod of Huron to consider the advisability of some emendation of Canon VIII. of the Provincial Synod upon the subject of Episcopal resignations, so as to prevent the delay in accepting any such resignation which, under the present Canon, is liable to occur. It is hereby proposed that after the words in the aforesaid Canon "the House of Bishops consent," the following be added: "Should a resignation be forwarded to the Metropolitan at any period more than one month prior to any duly authorized meeting of the Provincial Synod, the Metropolitan shall summon a meeting of the House of Bishops, and shall lay before them for their acceptance or rejection, such resignation, or should it be deemed by the Metropolitan inconvenient or unnecessary to call together the House of Bishops for this purpose, he shall by correspondence obtain their assent or refusal, and it shall have the same authority as if given in Session assembled in the House of Bishops."

The Rev. J. B. RICHARDSON asked permission of the House to withdraw the above, inasmuch as the matter was under the consideration of the Upper House, from whom such a measure would most properly emanate.

Permission to withdraw the above was granted.

With the sanction of the House, Judge Macdonald reported that Bishops Lay and Jagger had consented to the publication of their sermons in pamphlet form. Intending subscribers were requested to pay \$1 to the Lay Secretary, for which each subscriber would receive ten copies.

The Rev. J. CARRY, D.D., then moved, seconded by Mr. R. WALKEM, Q.C.,

1st. That, in order to enable the clergy of this Ecclesiastical Province and their parishes to carry out the directions of the third clause of the Sixteenth Canon of this Provincial Synod, on "Marriage within the Prohibited Degrees," the Secretaries of the House be instructed to have printed in suitable form, and in adequate supply, the Table of Prohibited Degrees, to be placed on sale at the several Diocesan Depositories, or other convenient places. And further, that the whole of the Sixteenth Canon shall be prefixed to the printed Table.

2nd. "That their Lordships of the Upper House be respectfully requested to use their Episcopal authority in securing a universal compliance with the provisions of the said Canon, according to the pledges now required of all the clergy at their ordination or induction, and given by them."—*Lost.*

In the absence of the Rev. J. Langtry, the Rev. O. P. FORD moved, seconded by the Rev. J. J. BOGERT,

"The appointment of a joint committee to prepare and report a Canon dealing with the case of persons who shall contract or shall have contracted marriages within the prohibited degrees," but requested to add the following words: "if they consider it advisable and lawful for this Synod to enact such a Canon."

Permission was granted.

MESSAGE FROM THE HOUSE OF BISHOPS—No. 1.

The METROPOLITAN, on behalf of the House of Bishops, requests a conference with some members of the Lower House on the subject of a message respecting the Amendments to Articles I. and V. of the Constitution.

JOHN FREDERICTON,
Metropolitan.

The above Message having been read by the Prolocutor, it was moved by Mr R. T. WALKEM, and seconded by the Rev. Dr. ROE,

That the Prolocutor name the Committee to confer with the House of Bishops on the subject of the message respecting Articles I. and V. of the Constitution. — *Carried.*

The PROLOCUTOR named as the members of the Conference Mr. Strachan Bethune, Q.C., and Mr R. T. Walkem, Q.C.

MESSAGE TO THE HOUSE OF BISHOPS—No. 5.

The PROLOCUTOR sent a message to the House of Bishops announcing the above appointment.

The discussion was then resumed.

The Rev. M. M. FOTHERGILL at this point requested the suspension of the Rules of Order to ask the permission of the House to print an important amendment on the Metropolitan Question in order that it might come before the House next morning.

The Orders were accordingly suspended, and permission to print the amendment was given.

MESSAGE FROM THE HOUSE OF BISHOPS—No. 2.

The METROPOLITAN begs to inform the Prolocutor that the House of Bishops have confirmed the amendment in Article VII. of the Constitution adopted by the Lower House.

Also that the House of Bishops concur in the amendment to Articles I. and V. of the Constitution, adopted by the Lower House.

JOHN FREDERICTON,

Metropolitan.

The hour of six o'clock having arrived, on the motion of Mr. L. H. DAVIDSON, D.C.L., seconded by Mr. GEO. MACRAE, Q.C., the debate was adjourned.

The PROLOCUTOR then pronounced the Benediction.

THIRD DAY.

MONTREAL, *Friday, September 14th, 1883.*

MORNING SESSION.

After morning service in St. George's Church, the Lower House assembled at 10 a.m.

Prayers were said by the Prolocutor.

READING OF MINUTES.

The minutes of the previous day were read, corrected and approved.

According to the resolution of the previous day, the Rev. Dr. LOBLEY, on behalf of the deputation appointed to wait on the delegation from the North-West, introduced the Rev. O. Fortin, Rector of Holy Trinity, Winnipeg, and Rural Dean of Selkirk, and the Rev. E. S. W. Pentreath, Rector of Christ Church, Winnipeg.

The PROLOCUTOR, in the name of the House, offered a hearty greeting to the delegation from the North-West. He alluded to the rapid development of the Church in the young sister Province, with which he was sure that the House would cordially and practically sympathize. He then invited the Rev. O. Fortin to address the Synod.

Mr. FORTIN delivered a forcible address. He dwelt on the wonderful natural resources of the North-West, capable of supporting one hundred millions of people, and of marvellous fertility. He urged that no subject that would be brought before the House at this Session could be of more practical importance than the claims of the North-West. He hoped the Synod would take a wide and comprehensive interest in the matter, and stated that unless the question of the Church in the North-West could be vigorously taken up, the next census would reveal a considerable falling off in the number of members of the Church. The church members, from the Bishop downwards, were doing their utmost, in a self-reliant spirit, to provide for their own religious wants, but for a time they required assistance from without.

The PROLOCUTOR then requested the Rev. E. S. W. Pentreath to

deliver some message to the Synod. Mr. PENTREATH expressed his regret at the absence of the other members of the delegation, viz., the Bishop of Saskatchewan and the Premier of Manitoba. He spoke in strong terms of the generous aid granted by the Missionary Societies of England, without which it would have been impossible to lay the foundations of the Church of the North-West. He adverted to the need of a definite sum from this Province for missionary purposes; and while he would not diminish their gifts to Algoma, he hoped they would not forget the needs of the great North-West.

The PROLOCUTOR tendered the thanks of the Lower House to the delegation from the North-West, and assured them that their eloquent words would spur them on to increased missionary zeal, and would dispel any errors on the subject which might have existed in the minds of any of the delegates.

The PROLOCUTOR then put to the House the question as to whether the Canon of Mr. Campbell or the routine business should be taken up. The House resolved on the latter course.

The Rev. Canon BRIGSTOCKE then asked that the rules be suspended to admit the following resolution. Permission was granted. It was then moved by the Rev. Canon BRIGSTOCKE, seconded by the Rev. Dr. LOBLEY,

That this House having heard the interesting and powerful addresses of the Rev. O. Fortin and the Rev. E. S. W. Pentreath, members of the delegation from the Provincial Synod of Rupert's Land, expresses its warm sympathy with the arduous and difficult work before the Church in the North-West, and pledges itself to use every endeavour to further its growth and development.—*Carried.*

The PROLOCUTOR then called for the report of the Central Board of Domestic Missions.

The Rev. Canon ELLEGOOD, Chairman of the Central Board of Domestic Missions, read the Report.

REPORT OF THE CENTRAL BOARD OF DOMESTIC MISSIONS.

To the Most Reverend the Metropolitan, and the Members of the Provincial Synod.

The Central Board of Domestic Missions, in presenting their First Triennial Report, desire to call to remembrance the circumstances under which the Board was inaugurated and organized.

The following resolutions were adopted by the Provincial Synod at the session held in 1880.

"That the rapidly growing settlements throughout Manitoba and the Canadian North-West Territories, and the impossibility of meeting their spiritual wants, except through the medium of active missionaries, who must be supported chiefly by contributions from churchmen outside of the field of their labors, make a problem of intense and ever increasing interest to the Church of England in Canada, in order that her ministrations may be supplied to the people of those vast territories.

That the clergy and laity in Provincial Synod assembled, respectfully beg of their Lordships the Bishops to adopt such means as may be deemed best by them to bring this work before the people of their respective dioceses, and to enlist an active interest in it: and pledge themselves to second in every possible way, whatever measures may be adopted with this view.

That a small committee be appointed to convey to the House of Bishops the resolution just passed, and to press the matter upon their Lordships' attention for earnest and immediate action."

The House of Bishops subsequently passed the following resolutions, which were unanimously concurred in by the Lower House.

1. "The Upper House recommend that two boards of Missions be constituted,—(a) a Board of Foreign Missions, (b) a Board of Domestic Missions.

2. That the function of the Board of Foreign Missions be to organize for the collection of funds throughout the Ecclesiastical Province in aid of Missions to the Heathen outside of the Dominion; that the function of the Board of Domestic Missions be to organize for the collection and administration of funds for the support of the Church in the North-West including Algoma, and other parts of the Dominion, where need may be.

3. That there be a Central Board of Foreign, and also a Central Board of Domestic Missions, with corresponding committees in the several dioceses."

The Central Board was accordingly formed, and Corresponding Committees were appointed in the several Dioceses.

Thus duly constituted and brought into union and correspondence with all the Dioceses of the Ecclesiastical Province, the Board promptly entered upon its work, not without earnest hopes and expectations, that by God's blessing upon its proceedings, the objects and designs of its formation might be realized; and a deeper interest awakened in the missionary work of the Church, as well as more active efforts aroused and put forth to send to all scattered over this great country the blessings of the ministrations of the Church.

The Board resolved to hold regular monthly meetings, the first of which took place on October 5th, 1880; at which meeting there was

read and adopted,—An Appeal made by the Board to the Church at large, explaining the formation and functions of the Board, giving detailed information as to the needs of the Church in the North-West and Algoma, and urging the necessity for prompt and energetic action. This Appeal was published in the *Montreal Gazette*—was printed and circulated throughout all the Dioceses, and fifty copies were sent to the Right Rev. the Bishop of Rupert's Land.

A request was also made to the Most Rev. the Metropolitan, asking his Lordship to suggest to all the Bishops of the Province, that a collection be made in every parish for the Domestic Missions of the Church.

The next movement of the Board was to arrange for a great Missionary Meeting to be held in the Queen's Hall. This meeting was held on Tuesday, January 11th, and was addressed by their lordships the Bishops of Rupert's Land and Algoma, who gave the fullest information respecting the condition of their Dioceses, and the measure of assistance they required to support and extend their Missions.

The meeting was most successful, the hall being crowded.

The day following the meeting, a special meeting of the Board was held to confer with the Bishops of Rupert's Land and Algoma. The Bishop of Rupert's Land stated, that to supply the immediate wants of his Diocese he would require at least \$6000 yearly; the Bishop of Algoma stated that he would require \$5000 yearly.

Thus the Board was able to put forth a definite statement that \$11,000 would be required annually for the purposes and work of our Domestic Missions; and that the amount might be raised, the following resolution was passed at a subsequent meeting.

“That the different Dioceses be respectfully asked to obtain subscriptions at once, in aid of the Domestic Missions in the North-West and Algoma, to the following amounts—

Diocese of Montreal	\$2,000
“ Toronto	2,000
“ Huron	2,000
“ Ontario	1,250
“ Niagara	1,250
“ Quebec	1,000
“ Nova Scotia	750
“ Fredericton.....	750

In surveying the whole field of our Domestic Missions, the Dioceses of Saskatchewan and Athabasca were not overlooked; it was, however, felt that the Board could not give any promise of assistance at present; but a resolution was passed to the effect,—that aid would be gladly extended to those Dioceses, when the funds at the disposal of the Board would admit of it.

As one means of keeping up and extending a more general interest

in the work of the Church, a missionary periodical was commenced under the title of "Our North-West Missions," but after some numbers had been issued it was found that, owing to the difficulty of obtaining interesting information and incidents of missionary work, it could not be advantageously carried on.

At the regular meeting held November 8th, 1881, when the Board had been in existence a full year, it was attentively considered what progress had been made. It was then found that instead of the amount required, \$11,000, less than \$4,000 had been sent to the treasurer, and a resolution was passed, regretting that a more general response had not been made to the appeal issued by the Board, and calling the attention of the Bishops of Rupert's Land and Algoma to these facts.

On the occasion of the meeting of the Provincial Synod, in April, 1882, a conference was held between the Central Board and the members of the Corresponding Committees of the various Dioceses—the Right Rev. the Lord Bishop of Nova Scotia presiding. A statement of accounts by the treasurer was read, shewing the total amounts received from the different Dioceses since the formation of the Board. Statements were also made by members of the Corresponding Committees, shewing that considerable sums had been sent direct to the Dioceses of Algoma and Rupert's Land, and that, therefore, the treasurer's statement gave no accurate idea of the amount contributed for Domestic Missions by the Canadian Church. Hence there was good ground for hope, that although the result desired and aimed at by the Board had not been attained in the precise way they expected, yet their appeal had not been altogether in vain.

The following resolution was also passed by the Conference on this subject:—

"That, whereas it is most desirable in the interests of the Church of England in Canada to obtain accurate information of all contributions towards Mission work in the North-West and Algoma from the several Dioceses of this Ecclesiastical Province—It is hereby recommended that each Diocese be requested to furnish yearly to the Central Board of Missions (according to a form to be prepared by the Board) a detailed statement of the Diocesan contributions to Domestic Missions during the financial year, and that the Central Board do publish a general statement on or about the 15th of August in each year."

The important object proposed in the foregoing resolution has not been carried out, so that the Board has been unable to present the information referred to. To supply this deficiency, as far as possible, printed forms were sent by the Secretary, in July, to the several Dioceses, requesting that the information might be given.

Returns have been received from all the Dioceses, and the information obtained is presented in the following tabular statements:—

I. Amounts contributed for Domestic Missions by each Diocese during the three preceding financial years (exclusive of grants to the Episcopal stipend.)

DIocese OF	1881.	1882.	1883.	Total.
Nova Scotia.....	\$377.22	\$383.74	\$220.85	\$981.81
Quebec	1,415.10	1,244.56	2,435.71	5,095.37
Toronto	673.31	1,847.75	2,931.77	5,453.03
Fredericton.....	614.72	951.64	1,854.86	3,421.22
Montreal.....	1,057.97	1,378.49	3,730.03	6,166.49
Huron.....	1,408.07	1,753.61	1,724.91	4,886.59
Ontario.....	934.51	1,235.19	1,863.35	4,033.05
Niagara.....	985.62	1,524.50	1,848.42	4,358.54
Total	\$7,466.52	\$10,319.48	\$16,610.10	\$34,396.10

As a peculiar interest attaches to Algoma, the Missionary Diocese of the Canadian Church, it is gratifying to observe that the contributions have been satisfactory; indeed, during the last year a great measure of earnest liberality has been called forth in this direction.

II. Towards the Mission Fund and for other purposes, exclusive of the Diocesan grants to the Episcopal Stipend and the Indian Homes, there was contributed:—

During the year....	1881.	1882.	1883.	Total.
	\$4,996.98	\$5,515.18	\$13,366.33	\$23,878.49

The amounts given by the several Dioceses are appended in the following statement:—

DIocese OF	1881.	1882.	1883.	Total.
Nova Scotia.....	\$294.02	\$313.16	\$178.84	\$785.02
Quebec	709.22	604.70	2,140.54	3,454.46
Toronto	651.31	809.75	2,516.93	3,977.99
Fredericton.....	214.30	627.59	1,410.85	2,252.74
Montreal.....	923.19	526.32	3,424.73	4,874.24
Huron	562.88	411.16	484.93	1,458.97
Ontario.....	656.44	919.00	1,583.09	3,158.53
Niagara.....	985.62	1,303.50	1,627.42	3,916.54
Total	\$4,996.98	\$5,515.18	\$13,366.33	\$23,878.49

* The total amount given in the return from the Diocese of Huron is \$3,977.57; of which \$1,900 is the grant to the Episcopal Stipend, and \$2,100.98 was contributed to the Sabrevois Missions; objects not included in this statement.

III. The following table gives the comparative amounts contributed during the three years for the Missions in Algoma, other North-West Missions, and the Indian Homes:—

Missions in Algoma.....	\$23,874.49
North-West Missions.....	7,449.62
Indian Homes.....	3,067.99
Total	\$34,396.10

Amounts contributed by the several Dioceses:—

DIocese OF	Algoma.	N.W. Mis'ns	Ind. Homes.	Total.
Nova Scotia.....	\$758.02	\$107.21	\$89.58	\$981.81
Quebec.....	3,454.46	1,319.91	321.00	5,095.37
Toronto.....	3,977.99	1,273.27	201.77	5,453.03
Fredericton.....	2,252.74	139.62	1,028.86	3,421.22
Montreal.....	4,874.24	976.23	316.02	6,166.49
Huron.....	1,458.97	3,075.39	352.23	4,886.59
Ontario.....	3,158.53	115.99	758.53	4,033.05
Niagara.....	3,916.54	442.00	Included before.	4,358.54
Total.....	\$23,878.49	\$7,449.62	\$3,067.99	\$34,396.10

These figures are sufficiently interesting and important to induce the wish that such returns could be obtained with regularity and completeness. Although accurate so far as it goes, the statement can only be taken as an approximation to what has been actually contributed; many contributions having been sent direct both by parishes and individual donors.

The total amount sent to the treasurer of the Board, as appears by his book, during the three years is \$10,480.78; nearly all of which was previous to August 1882.

During the past year the Board has had to regret the loss of the services of their three principal officers, the chairman, the Rev. Dr. Sullivan, on his election to the Bishopric of Algoma; the treasurer, Mr. C. J. Brydges, and the secretary, the Rev. Canon DuMoulin, both of whom have left Montreal.

These vacancies were filled by the election of the Rev. Canon Ellegood as chairman; Mr. F. W. Thomas, as Treasurer, who retained the office but a short time; the Rev. S. Belcher, Secretary of the Diocesan Board consented to act as Secretary-Treasurer until the meeting of the Provincial Synod.

In conclusion, the members of the Board, while expressing their regret that the hopes and expectations awakened by its formation have not been more completely fulfilled, and that its important work

and objects have not been more fully attained and realized,—yet venture to hope that something has been done. The measure of combined action which has been achieved, although slight, has probably called forth increased contributions to the vast and interesting field of our Domestic Mission work; has secured the first step towards accomplishing the very important and desirable object of ascertaining what is raised by the whole Church in this Ecclesiastical Province for missionary purposes, and has perhaps indicated the way by which the Church in the different Dioceses may be brought into a closer bond of union and co-operation for carrying out the grand and blessed purposes of her Divine Lord and Master.

S. BELCHER,

Acting Secretary.

J. ELLEGOOD,

Chairman.

The Report having been read,

It was moved by the Rev. Canon ELLEGOOD, seconded by the Ven. Archdeacon JONES, that the report, as read, be received and printed for general circulation.—*Carried.*

It was then moved by Canon ELLEGOOD, seconded by the Ven. Archdeacon JONES,

That the thanks of the Synod be and are hereby heartily tendered to the Rev. Samuel Belcher for his able, elaborate, and exceedingly interesting report.—*Carried.*

On motion the Rules of Order were suspended to admit of the following motion:—

That the Rev. Hugh Huleatt, Vicar of St. John's, Bethnal Green, England, be permitted to take a seat on the floor of the House.—*Carried.*

The PROLOCUTOR, in conformity with the practice of the Synod, invited the Lord Bishop of Algoma to give an account of Church work in his Diocese.

The BISHOP then addressed the Synod, and assured the House that he had no fear that increased zeal in the interests of the North-West would diminish the sympathy felt in and shown to his own Missionary Diocese by the Church in Canada. As regards Algoma and its needs the Bishop announced that the Report of the condition of his Diocese would be printed and circulated next day. He earnestly hoped that if possible one stigma would be removed from

the Diocese of Algoma, viz., the exclusion of the clergy of that Diocese from the Provincial Synod. He also referred to the exclusion from the Widows' and Orphans' Funds, as well as other Funds, which attached to clergymen otherwise properly qualified, who might desire to leave some other Diocese for the work in the Missionary Diocese of Algoma. He hoped that this difficulty would in some way be removed. In conclusion he returned his thanks to the Bishops, Clergy, and Laity of the Canadian Church for their warm sympathy and practical aid accorded to his Missionary Diocese.

The Rev. Dr. LOBLEY, on behalf the Central Board of Foreign Missions, read the following Report :—

REPORT OF THE CENTRAL BOARD OF FOREIGN MISSIONS.

This Board was appointed at the Tenth Session of the Provincial Synod in 1880.

It immediately organized itself and entered into correspondence with the various Dioceses.

It then issued a circular in which the following points were set forth :—

1st. The importance of circulating information amongst all the members of the Church about Foreign Missionary work, that they may realise that the Church's commission is to the whole world. It was felt that the more such information could be given in the Missions of our Dioceses, the more they would be led to feel the responsibility of receiving missionary money, and the duty of making greater efforts to become self-sustaining; that, the more such information could be given in our own Domestic Missions, the more they would realise that the aid extended to them ought only to be temporary; and that, the more it could be given in our self-sustaining parishes, the more would they realise that all other objects are subordinate, and that Missionary work is the highest form of Christian charity. There are men and women in the Church in Canada who have peculiar gifts which would find their appropriate sphere in Foreign Missions, to the good of the Canadian Church and their own well-being, and the glory of God.

2nd. The Board thought it very desirable to concentrate attention upon some particular portion of the great mission field. They felt that India was entrusted to the British Empire as a base of missionary operation for the heathen world. There our missions are protected. We have free access to the people for schools, for medical missions, for mission stations. In India there are 50 millions of Mahomedans, more than 100 millions of Hindoos, and several millions of Buddhists.

These are the three great religions of the eastern countries. In India we are rapidly advancing in the establishment of a native Church.

3rd. The Board thought that the time had come when the Church in Canada, so far as the dioceses which are self-sustaining are concerned, should enter upon a direct work in connection with the Church authorities in India, from which reports might be received, and that the dioceses receiving aid from the Propagation Society should in the meantime send their contributions to that Society, to be employed in its work in India in missions, from which reports might be sent to the Church here.

4th. The Central Board offered to forward as directed any contribution which might be sent to it from any diocese, parish, or individual, for any special society or work in the foreign mission field.

The circular containing these suggestions was sent to the Corresponding Committees of the several Dioceses; but, whilst in one or two Dioceses the Board has reason to believe that the first suggestion has been acted upon, it has received no information that anything has been done in furtherance of the second and third; and with reference to the fourth suggestion the Board has to report that no contribution has been sent to it from any quarter.

The following contributions to Foreign Missions have, however, been reported to the Board:—

DIocese OF	1881.	1882.	1883.	Total.
Nova Scotia	96.31	101.15	77.73	275.19
Quebec	410.64	295.81	381.36	1087.81
Toronto .....	..	..	..	2056.61
Montreal	358.59	629.33	926.16	1914.08
Huron	63.95	603.86	676.77	1344.58
Fredericton	585.73	644.49	739.04	1959.26
Ontario	19.00	9.00	104.57	132.57
Niagara .....	..	..	..	..
Total	\$1534.22	2283.64	2915.53	8770.10

The Board would take this opportunity of recommending to the various Dioceses the introduction of some such system of disseminating Missionary information as that which has been adopted with the happiest results in the Diocese of Toronto. That system consists in the formation of a Missionary Committee in each congregation to collect monthly subscriptions and to distribute to the subscribers Missionary periodicals.

The Board still feels that the 2nd, 3rd and 4th suggestions mentioned above are of extreme importance, and would urge their consideration

upon the Church at large. It particularly asks for an expression of opinion from the Provincial Synod with reference to the 3rd.

The Board has learnt with satisfaction that in some of the Dioceses collections are made for Missionary work among the Jews; and it desires to commend this object to the earnest attention of all, with the suggestion that all contributions for this work should be reported separately from those for missions to the Heathen.

The efforts which the Board has made to do the work committed to it by the Provincial Synod have resulted in the conviction that it would be of very great advantage to amalgamate this Board with the Board of Domestic Missions, and to employ a paid Secretary to organize and administer the affairs of both.

In conclusion the Board acknowledges with deep thankfulness that, since its appointment, a great impulse has been given to the Foreign Missionary work of the Church in this Province, as is shewn by the fact that the collections in those Dioceses from which reports have been received have been almost doubled since 1881; and it is confident that if the necessary steps were taken to secure something like united and energetic action throughout the Province, still greater and more blessed results will assuredly follow.

All which is respectfully submitted.

R. LINDSAY,
Chairman.

The Report having been read,

It was moved by the Rev. Dr. LOBLEY, seconded by the Very Rev. the DEAN of MONTREAL,

That the Report just read be received and printed for general circulation.—*Carried.*

The Canon of the Rev. W. F. Campbell was the next question in order before the House. Mr. Campbell having expressed his reluctance to enter on so important a question so near the hour of adjournment,

Mr. L. H. DAVIDSON, D.C.L., addressed the House on the subject of Mission Work in general.

The hour of one o'clock having arrived, the House adjourned.

AFTERNOON SESSION.

The House re-assembled for business at 2.30.

On motion the Rules of Order were suspended to admit of the following motion being put:—

Moved by Mr L. H. DAVIDSON, D.C.L., seconded by the Rev. Canon BRIGSTOCKE,

That a committee be appointed by the Prolocutor (and of which he be one) to nominate three clerical and three lay members of this House to attend the approaching Convention of the Protestant Episcopal Church in the United States, in October, as a deputation from this Body, and to report as soon as possible.

The PROLOCUTOR inquired if any Delegate desired to speak on the general question. As there was no response, the PROLOCUTOR called on the Rev. W. F. Campbell to bring before the House his Canon on Missionary Organization, already in possession of the members of the House.

The motion was seconded by Mr. THOS. WHITE, M.P., in the absence of the Rev. John Langtry.

PROPOSED CANON OF THE PROVINCIAL SYNOD.

SECTION I. On the Constitution of the Domestic and Foreign Missionary Society of the Church of England in Canada.

Article 1. This Institution shall be denominated the Domestic and Foreign Missionary Society of the Church of England in Canada.

Article 2. This Society shall be considered as comprehending all persons who are members of this Church.

Article 3. There shall be a Board of Missions of such Society, composed of the Bishops of this Church, and the clerical and lay delegates for the time being of the Provincial Synod, the members of the Board of Managers as hereinafter described, and the Secretaries and Treasurers of the Domestic and Foreign Committees. The Board of Missions thus constituted shall convene on the third day of Session of the Provincial Synod, and shall sit from time to time as the business of the Board shall demand.

Article 4. There shall be a Board of Managers comprising all the Bishops and the Secretaries and Treasurers of the Domestic and Foreign Committees, members *ex-officio*, and one clerical and one lay delegate from each diocese to be appointed by the Board of Missions at each triennial meeting of the Provincial Synod, who shall have

the management of the general missionary work of the church (subject to the provisions hereinafter set forth), and shall remain in office until their successors are appointed, and shall have power to fill any vacancies that shall occur in their number. Four clerical delegates and four lay delegates shall constitute a quorum. This Board of Managers shall, when the Board of Missions is not in session, exercise all the corporate powers of the Domestic and Foreign Missionary Society. The Board of Managers shall report to the Board of Missions on or before the third day of the session of the Provincial Synod.

Article V.—The Board of Managers is authorized to form from its own members a committee for Domestic Missions and a committee for Foreign Missions, and such other committees as it may deem desirable to promote special missionary work, and is also authorized to appoint such officers as shall be needful for carrying on the work.

Article VI.—The Board of Managers is entrusted with power to establish and regulate such missions as are not placed under Episcopal supervision, and to enact all By-laws which it may deem necessary for its own government and for the government of its committees. *Provided, always*, that, in relation to organized missionary dioceses having Bishops, the appropriations shall be made in gross to such dioceses, to be disbursed by the local authorities thereof. The Board shall notify to the several Bishops the gross sum so appropriated, and these Bishops shall regulate the number of mission stations, appoint the missionaries, and assign to them their stipends.

Article VII.—No person shall be appointed a missionary who is not at the time a clergyman of the Church of England in Canada of regular standing; but nothing in this section precludes the Board of Managers from making pecuniary appropriations in aid of missions under the care of other churches in communion with this Church, or from employing laymen or women, members of this church, to do missionary work.

Article VIII.—The Board of Managers is authorized to promote the formation of auxiliary missionary associations, whose contributions as well as those specially appropriated by individuals, shall be received and paid in accordance with the wish of the donors, when expressed in writing. It shall be the duty of the Board of Managers to arrange for public missionary meetings, to be held at the same time and place as the Provincial Synod, and at such other times and places as may be determined upon.

Article IX.—This Constitution may be altered or amended at any time by the Provincial Synod.

SECTION 2. All canons and all action by or under the authority of the Provincial Synod, so far as inconsistent with the provisions of this Constitution, are hereby repealed. *Provided always* that nothing

herein shall in any manner impair or affect any corporate or vested rights whatever.

SECTION 3. This Canon shall take effect immediately.

Mr WHITE urged that the principle of the Canon should be adopted and the details be entrusted to a carefully selected committee.

It was moved in amendment by the Rev. Canon CARMICHAEL, seconded by the Rev. Canon BRIGSTOCKE,

That inasmuch as the Reports of the Central Boards of Foreign and Domestic Missions presented and read to this House to-day conclusively shew that a satisfactory growth of interest and liberality has taken place in the Church in respect of Missionary work since their formation, it be therefore resolved that it is inexpedient *at present* to organize any other scheme for promoting Missionary interest than that which now exists.

It was moved, in amendment to the amendment, by Dr. HEMMING, seconded by the Rev. G. G. BALLARD,

That the principle involved in the Canon on the organization of a Board of Missions as set forth in the proposed Canon introduced by the Rev. W. F. Campbell be approved, but that the proposed Canon be referred to a committee to be named by the Prolocutor, to report during the present session in what manner the said principle can be best carried out in practice.—*Carried on division.*

The PROLOCUTOR then named the committee to select names for the Deputation to the General Convention in the United States as follows:—Rev. Canon Dart, Rev. Dr. Roe, Rev. John Carry, D.D., Rev. Canon Ketchum, Ven. Archdeacon Evans, Very Rev. Dean Boomer, Ven. Archdeacon Lauder, Rev. W. Belt, Mr. W. C. Silver, Mr. J. B. Forsyth, Hon. Judge Benson, Mr. G. R. Parkin, Mr. George Macrae, Mr. Verschoyle Cronyn, Mr. R. T. Walkem, Mr. George Elliott. Very Rev. Dean Boomer to be Chairman, and four to form a quorum.

The hour of six o'clock having arrived the PROLOCUTOR pronounced the Benediction, and the House adjourned.

FOURTH DAY.

MONTREAL, *Saturday, Sept. 15th, 1883.*

MORNING SESSION.

After morning service in St. George's Church the Lower House assembled at 10 a.m., and prayers were said by the Prolocutor.

READING OF MINUTES.

The minutes of the previous day were read and approved.

The PROLOCUTOR named the following Delegates to form the committee on the constitution of a Domestic and Foreign Missionary Society of the Church of England in Canada :—

Rev. J. D. H. Browne, Rev. Dr. Roe, Rev. J. P. Lewis, Rev. Canon Brigstocke, Rev. Canon Carmichael, Rev. W. F. Campbell, Ven. Arch. Jones, Ven. Arch. Dixon, Rev. Chas. Hamilton, Mr. James G. Foster, Dr. E. J. Hemming, Mr. A. H. Campbell, Mr. G. R. Parkin, Mr. Thomas White, M.P. ; Mr. L. H. Davidson, D.C.L. ; Mr. E. B. Reed, Mr. R. T. Walkem, Q.C. ; Mr. J. J. Mason. The Ven. Archdeacon Jones to be chairman, and eight to form a quorum.

PRESENTING MEMORIALS AND PETITIONS.

Mr. H. O'Brien, delegate from the Diocese of Toronto, appeared and took his seat.

It was moved by Mr. A. H. CAMPBELL, seconded by Rev. J. D. CAYLEY,

That the memorial of the Diocese of Toronto, on the duties of churchwardens, be referred to a committee to prepare a canon, if they see fit, detailing these duties, and that in doing so they take into consideration the draft canon received from said Diocese of Toronto, and that the Prolocutor do name one clerical and one lay member from each Diocese as the said committee.—*Carried.*

ON CHURCHWARDENS.

QUALIFICATIONS.

I. No person shall be eligible to the office of Churchwarden unless he be a member of the Church of England, and of the vestry

of the church of which he is a Warden, and be of the full age of twenty-one years. C. T. A. sec. 4.

He must reside, and continue to reside not more than twenty miles from the Church of which he acts as Warden. C. T. A. sec. 3.

APPOINTMENT.

II. At the Annual Vestry Meeting on Easter Monday or Tuesday, one Warden shall be nominated by the Rector or Incumbent, and one Warden shall be elected by the Vestry. In case either the Incumbent or Vestry shall decline or neglect to appoint a Warden, then the vacancy shall be filled by the other party, *i.e.*, by the Vestry or Incumbent, as the case may be. C. T. A. sec. 3.

TERM OF OFFICE.

III. The Churchwardens shall hold office for one year, or until their successors are appointed. Persons nominated or appointed to fill a vacancy, shall hold office until the next annual Vestry Meeting, or until their successors are appointed. C. T. A. sec. 5.

VACANCY.

IV. In case of the death or change of residence to twenty miles or more from said church or resignation [in writing to the Incumbent] of either Warden, a Vestry Meeting shall be called and action taken as in section iii.

POWER AND RIGHTS OF WARDENS.

V. 1. The Churchwardens shall be as a corporation to represent the interests of the said church, and of the members thereof. They may sue and be sued. In conjunction with the Rector or Incumbent they shall make and execute leases, conveyances, or certificates to those who lease sittings, and shall also give deeds to purchasers of freehold of pews. C. T. A. secs. 6, 7.

2. The appointment or dismissal of the clerk of the church, the organist, the vestry clerk, the sexton, and other subordinates, servants of the church, shall rest wholly with the Wardens for the time being, and the salary or wages of such subordinates shall be brought into the general account, to be rendered as hereinafter provided. C. T. A. sec. 13.

3. It shall be in the power of the Incumbent, or of the Wardens of the Parish, to call a Vestry Meeting when he or they shall think

fit; and in any case it shall be their duty so to do upon receiving a written application, signed by at least six members of the Vestry. C. T. A. sec. 10.

LIMITATION.

1. The rent-charges and pew-rents are to be fixed by the Vestry. C. T. A. sec. 12.

2. The Rector or Incumbent holds the keys of the church, belfry, and organ; but the Churchwardens have a right to the use of the keys of the church for the discharge of their duties. The times of the services are to be fixed by the Rector (in Parishes not receiving aid from Mission Fund.) The bells cannot be rung on extraordinary occasions without the joint consent of one of the Wardens and of the Rector.

3. The organ cannot be played without the consent of the Rector or Incumbent.

4. The ordering of the services, including the musical part thereof, is under the control of the minister; also the fixing of the hours of service, the ringing of the bell to summon the parishioners to the same, and such like matters.

5. In the case of any irregularity or novelty contrary to or unauthorized by the Book of Common Prayer, it becomes the duty of the Churchwardens to remonstrate with the minister, and if need be, to present him to the Bishop; but they have no right to take the law into their own hands.

6. No action of one Churchwarden is valid without the consent of the other.

DUTIES OF CHURCHWARDENS.

VI. 1. Churchwardens shall keep accounts, open to inspection, and shall yearly, and every Easter, within fourteen days after other Churchwardens shall be nominated and appointed to succeed them, deliver in to such succeeding Churchwardens a just, true, and perfect account in writing (fairly entered in a book or books to be kept for that purpose, and signed by the Churchwardens), of all sums of money by them received, and of all sums rated or assessed, or otherwise due and not received, and also of all goods, chattels, and other property of such church or parish in their hands as such Churchwardens, and of all moneys paid by such Churchwardens so accounting, and of all other things concerning their said office, and shall also pay and deliver over all sums of money, goods, chattels, and other things which shall be in their hands, unto such succeeding Churchwardens; which said account shall be verified by oath before one or more of Her Majesty's Justices of the Peace, who are hereby authorized to administer the

same; or submitted to an audit by two skilled and reliable persons appointed by the vestry. C. T. A. sec. 8.

2. To see, where there is a parsonage, that the buildings, fences, gates, &c., are kept in good repair by the incumbent, and in case of his continued refusal or neglect, to cause such repairs to be made at his expense; but extensive and materially necessary repairs are to be borne by the parish. C. & B. L. p. 280-1.

3. To see that all the property of the Church is properly preserved, and the various buildings (and organ) fully insured. C. & B. L. p. 281.

4. To keep a book of record containing an abstract of all titles and deeds of the lands of said Church. C. & B. L. p. 281, sec. 6.

TO TAKE CARE OF DOCUMENTS, RECORDS, ETC.

5. That for convenient safe-keeping of a record-book, as well as other documents, papers or records, a sufficiently strong box, with lock and key, shall be provided by the Churchwardens, and kept in the vestry of said church; and shall be at all times, under such ordinary and convenient regulations as may be adopted by the Vestry, open to the inspection and for the information of the parish, as well of any duly authorised officer of the church. C. & B. L. p. 284.

6. To see that all things are provided which are necessary to the decent performance of the Church Services, such as

(a) a decent Communion table, with cover, and a fair linen cloth.

(b) a flagon for the wine to be used at the Holy Communion, and a chalice or cup, or more than one cup, if necessary; also a paten or plate.

(c) a decent basin, or alms dish, and necessary collection plates to receive the offertory.

(d) a decent font, if possible, of stone.

(e) a desk in which to read the service.

(f) a decent pulpit.

(g) a comely and decent surplice, with sleeves.

(h) a Bible of large Volume.

(i) Book of Common Prayer and the Book of Homilies allowed by authority and Book which contains Communion office.

(j) a table of the Ten Commandments, to be set up where the people may best see the same, and other chosen sentences upon the wall.

(k) a table of the degrees of marriage prohibited.

(l) a bell to ring to church, and toll at funerals.

- (m) register-book of christenings, weddings, and burials, with a secure coffer or chest.
- (n) Preacher's book, in which are to be entered the dates and hours of services held, names of officiating ministers, number of person present, number communicating, &c. ; also the names and licenses of all preachers who come to the church from any other place.
- (o) To provide a sufficient quantity of good white bread, and of good wholesome wine, for the number of communicants that shall from time to time receive.
- (p) To see that the church is clean, lighted and warmed, and ventilated for Divine Service, and that the linen be clean, and in decent repair. Canon lxxxii.

7. The Churchwardens, assisted, if necessary, by the Sidesmen, will collect the alms and offerings of the congregation at the offertory. The Churchwardens, or in their absence, their substitutes for the time being, shall immediately after any service at which a collection has been made, proceed to the vestry-room of such church, and there in the presence of the Incumbent, or officiating clergyman, carefully count the collection, and enter the amount of the same with the date, and their initials in the Preacher's book.

8. The sums thus collected are to be employed in such pious and charitable use as the Minister and Wardens shall think fit.

In the case of collections previously announced and taken up for special objects directed by the Synod, or by and with the consent of the Churchwardens, it shall be the duty of the Wardens to see that the amounts are properly transmitted to their proper destination.

9. They are to take care that due reverence and attention be used within the Church during service, and are not to permit loiterers either in the church-yard or porch, but shall cause them either to enter or depart. They are to deal also with all who unlawfully disturb the service, either in or round about the building. Canons xlix-lii.

They are not to allow the Church to be used for feasts, plays, entertainments, or any profane purpose. Canon lxxxviii.

10. It is the duty of the Wardens to see that holders of pews or sittings are secured in the undisturbed possession of their seats; also to receive and welcome strangers, and to provide them, so far as possible, with seats.

11. It is very desirable that the Wardens should at once communicate to the Minister the name and address of any person renting a sitting in the Church, and also observe strangers frequently attending the Church, though not pewholders, and ascertain their names and addresses and communicate the same to the Minister.

12. It is very convenient that one of the Wardens should appear in the vestry a few minutes previous to the service in order to give the Minister the opportunity of communicating with him, and also

that, in the absence of the Rector, he may receive any strange Clergyman and afford him any necessary help or direction.

13. Churchwardens are to act in conference of adjacent parishes to arrange boundaries. C. & B. L. p. 278.

14. To render to the Rural Dean, on 7th April, each year, a detailed account of the Church Property in the Parish. C. & B. L. p. 282.

15. To consult with the Bishop and Lay Representatives, as to the filling of any vacancy in the rectory, incumbency, or mission (if not on the Mission Board pay list). C. & B. L. p. 284.

16. To appear before the Committee on Missions when notified, by the chairman thereof, of the time and place of their meeting; such place shall be within the Mission. C. & B. L. p. 290-1.

ON SIDESMEN.

The duties of Sidesmen are specially to assist the Churchwardens in the performance of their duties, and to discharge such offices as shall be assigned to them by the Vestry, by by-law or otherwise. In particular :—

1. To assist the Churchwardens in receiving and seating strangers in the Church.

2. In taking up the offertory collections.

3. In maintaining order in and about the Church during Divine service.

4. By regular attendance and hearty responding, and in all ways endeavouring to promote the warmth and efficiency of the services of the Church.

5. By seeking out and reporting to the Minister the names of strangers, and of sick and poor, residing in the parish, and of persons habitually neglecting Divine worship.

6. To assist in soliciting and collecting subscriptions and donations for Church objects.

Mr. J. J. MASON read the following memorial from the Lord Bishop of Niagara asking for definite rules upon the subject of ritual.

To the Lower House of the Provincial Synod of Canada in Provincial Synod Assembled.

BRETHREN,

The memorial of the Bishop of Niagara humbly sheweth

That in the summer of A.D. 1881, your memorialist learned with great regret that four of the younger clergymen of his Diocese had been using the Albe and chasuble, that he immediately sent for

the oldest of the four, and asked him if what he had heard was true. To this he replied that it was true. Your memorialist then inquired of him why he did so. To this he replied, that it was a matter of conscience with him; that he had twice solemnly sworn to observe all the Rubrics of the Prayer Book. That he found in them the "Ornaments Rubric" which required him to use those vestments. Your memorialist replied, that he thought that he was mistaken as to his obligation to observe the "Ornaments Rubric"; that he had read in the public prints a decision made by the highest court in England, which set forth that so far from an English clergyman being bound to use said vestments, it was illegal for him to do so, and that he thought that decision should be the guide for clergymen in Canada. To this he demurred, and your memorialist remarked that as he made it a matter of conscience, and that as your memorialist had not mastered the subject, he would not press him to a decision at the time, but would look further into the question and would communicate with him when he had done so. That your memorialist as soon as practicable, borrowed from the Chancellor of his diocese his Reports of the decisions made by the Court of Arches and the Judicial Committee of the Privy Council on cases of extreme Ritual that had been brought before those Courts. Your memorialist designed when first entering on this study, to make himself master of the "Ornaments Rubric" question only; but, he was led on by the beauty of the language and the clearness of the argument used in those decisions to make himself master of nine of them. Feeling that the information he had obtained might be useful to his four brethren and to others, he made a brief epitome of the several decisions.

Having done this, he summoned a council of advice, which he has constituted in his diocese, consisting at that time of the Archdeacon, the four Rural deans, and the six canons, and having read to them said epitome in manuscript, to which he had appended an earnest appeal to his brethren to abstain from the practices shown therein to be "illegal," he asked each one present to give to him the benefit of his individual opinion, whether it was a document that ought to be sent to those brethren. Each one stated that it ought to be sent. It accordingly was sent and a reasonable time given them for their reply. The time given them having elapsed, the Mission Board was called, as three of the clergymen in question were missionaries. A very full meeting of the Board was held, and to them the said document was read.

After full discussion of the question a resolution was unanimously adopted asking that no further steps be taken until they could appeal to the brethren, through the Archdeacon, to submit to your memorialist's godly admonitions, and urging them to send in their submission by a certain date. After the meeting several of the leading members of the Board waited on the clergyman to whom your memorialist first

spoke on the subject, and appealed to him in the kindest but most forcible manner, to promise your memorialist to desist from practices which had been shown to be illegal. The time fixed for their submission having elapsed, and no satisfactory replies having been received, the Mission Board was again summoned. A full meeting obeyed the summons, and at that meeting a vote condemning these brethren was unanimously adopted, and an order made for publishing the above document, and sending a copy to every clergyman in the diocese and to every churchwarden thereof. Your memorialist trusts that some member of your honourable body may have a copy of this document to which reference may be made.

Your memorialist would state that the clergyman above alluded to and another of the four has promised in writing to abstain from all practices shown in the Pastoral to be illegal in England; but only till such time as the Provincial Synod shall have time to take action on the subject.

Your memorialist, therefore, prays your honourable body to take effectual steps to restrain this crying evil by Canon.

1. Proof is given in the Diocese of Niagara that the resolution of the Provincial Synod of 1868, though adopted unanimously, and though the Bishops declared their determination to use every means in their power to prevent the introduction into the Province of those practices condemned in it, has not been sufficient, though very strongly worded, to keep these practices out of the Province. For the above, and for the reasons given below, your memorialist asks the Provincial Synod of the Church for definite laws as to what clergymen may do and may not do in regard to Ritual, and other matters of order for the guidance both of Bishops and Clergy.

2. The want of order and uniformity in the public worship of the Church has been most injurious. It is not many years ago since; in this country, one could find the same service all over the country. It may not have been as full of life as it should have been. But life does not depend upon the introduction of novelties; but upon the officiating clergyman throwing his whole soul into the beautiful service of the Church and instructing his choir and his people to sing suitable hymns, and to make the responses heartily. Now as one goes from church to church different ways of conducting Divine service are found. Our people do not like this and leave us. Another evil is the distrust caused by these changes, and by what people see and hear and read, as to the excesses in ritual that some one or two clergymen indulge in. Our people visit the cities and large towns, where especially these things are to be found. They see what is called by the clergyman officiating at it, "an altar," made to look as much like a Romish altar as it can well be made in an English church, and very different from the plain Lord's table to which they have been accustomed. They see the officiating minister dressed so as to look

as much like a Romish priest as he well can. They see him when passing before the so-called altar, crossing himself, making obeisance, and his choir doing the same. They hear the clergy calling the service when the Holy Communion is administered "the mass," and they hear the same clergymen calling meetings for devotion and prayer "Retreats." All these things they take back to their families and neighbours, and the subject becomes the talk of the whole country side; It is heard of by dissenting preachers and it is made the most of. It is magnified in their religious newspapers, and the secular papers, generally hostile to the Church, spread these things before the people. Is it any wonder that the census returns, for Ontario at least, show a considerable decrease in the number of church people in the Province of Ontario between 1871 and 1881?

An excellent churchman of the Diocese of Niagara, who has been churchwarden and lay delegate for 25 years, wrote to your memorialist to the following effect:—"Do you ask why the large number of church people who come here as such, or have been brought up in the church, have gone over to the Protestant bodies around us; or, why a considerable number of those who used to attend church regularly are living like heathens in the midst of a Christian land, spending the Sunday in sloth and indolence, or in visiting their friends and neighbours? I answer, 'Because they have lost their confidence in our clergy.' They hear and read of what is going on unchecked in some Ritualistic churches; they notice something that they think shows a Romish tendency in their minister, they give up attending church, attend at other places of worship, and some join other bodies, or sink into a state of utter indifference to religion. These things are doing us a terrible wrong. We keep up our staff of missionaries; rather increase it; but they cannot bring back those who have left the church, and cannot arouse the indifferent."

3. When the question of restraining excessive Ritual, came up, the Bishops declared, in the conference they had with the Lower House, that, as to the merits of the case, they were unanimous; but saw grave legal difficulties in the way. They condemned at the time certain practices, because they had been condemned in England, and pronounced these "illegal," and so did subsequently the Lower House; but they asked for delay till those questions should be settled in England, when they said that they could be dealt with much better by the Provincial Synod. "Altar lights" and "vestments" have been since declared "illegal," the latter in 1877, and no attempt has been made to set the decisions aside, and they are now the law of the land. There is, therefore, no reason for further delay on that score.

4. Great objections have been made to the Ecclesiastical Courts in England, because, it is said, that they are secular courts, and that the judges have not been trained in ecclesiastical matters. The

same objections would hold good in commercial, maritime and medical cases, and yet these courts are settling such questions continually. I never heard of any case in which the party against whom the decision had been given resisted the decision except in the case of English clergymen.

5. Your memorialist has heard and read charges made against the judges who have given decisions against Ritualists, that they have given them from interested motives—that their decisions were decisions of expediency instead of justice. Your memorialist would respectfully remind your honourable body, that these were judges who had solemnly sworn to decide every case coming before them according to the best of their judgment and the laws of the land bearing on them, and he would ask if using such language regarding such judges as the late Lord Hatherly, Lords Selborne and Cairns, men not only of the highest judicial learning, but also men of the highest Christian character, Sunday-school teachers during most of their long and busy lives, is not well calculated to undermine the confidence in British justice.

6. Your memorialist has heard the fear expressed that if this Provincial Synod should enact a canon on the subject of excessive Ritual, it would be placing the Church in this Ecclesiastical Province in the same position as the Church in South Africa has been placed by its Provincial Synod. But there is no ground for such a fear. The Provincial Synod of South Africa has enacted canons in direct conflict with the ecclesiastical laws of England, as laid down by English judges: We do not propose to do anything of the kind. In this memorial your memorialist asks the Provincial Synod to make "illegal" practices declared "illegal" in England.

7. There can be no question as to the Provincial Synod possessing the power. It was not seriously questioned in the discussion in 1868. Both the late Hon. J. H. Cameron and the late Dr. Beaven, deeply learned in ecclesiastical law, declared themselves thoroughly convinced that we are a free church. The former derived his conviction from the Acts of the Parliament and said "he had not the slightest doubt that they (the Provincial Synod) had the power either to reject a canon passed by the Mother Church, or to enact a "Canon not in force in England." The latter drew his conviction from the fact, that the Act of Uniformity of Charles the II, chap. XIV. was confined to England, and the town of Berwick-on-Tweed, as expressed in a copy of the Act in the possession of your memorialist. The Provincial Synod has already enacted eighteen canons. By what power has this been done? By any power inherited from the Mother Church? Rather, as seems to your memorialist, by power conferred in the Synod by Acts of the old Provincial Parliament of Canada, 19-20 Vict., chap. 121 and 122., Vict. chap. 129. If these Acts have enabled the Provincial Synod to

enact eighteen canons, they will enable it to enact another such as is, greatly required by the Church.

8. Great expectations have been entertained by the Ritualists from a Royal Commission that has been sitting in England, which has had, it is said, fully eighty sittings to look carefully into the laws ecclesiastical of England and to make any suggestions that might occur to its members for their improvement. That commission was composed of Bishops, clergymen learned in ecclesiastical matters, judges, lawyers and others, and of persons from the various schools of thought in the Church. Providentially the contents of that report have become public, before this session of the Provincial Synod, and they prove that feature of the ecclesiastical courts of England to which so much exception has been taken by the Ritualists, namely the secular character of the courts of final appeal. Great improvements have been recommended in the lower courts; but in the court of final appeal there are to be five lay judges, and no Bishops. They may consult the Bishop just as the House of Lords may consult the judges of the land, but those five judges have to make the final decision.

This hope of obtaining a change in the ecclesiastical courts of England has been taken from the Ritualists, as the recommendations of this commission are said to have been so almost unanimous that that there is no doubt of their forming the basis of the future of the ecclesiastical laws of England.

For the above reasons your memorialist feels constrained to urge most earnestly the Provincial Synod to enact a canon which will, at least, render illegal in this ecclesiastical Province, what has been established as such for more than six years in England, which has produced evils in England which every member of the Synod must deprecate; what thousands in that land would bless God most heartily if they could obtain the power to check, as easily as we have obtained it and which if not checked is sure to grow worse and worse. To you is committed the power. On you rests the responsibility of using that power. A distracted church, the souls of thousands, who are likely to be drawn away from the church of their forefathers and their love, the bright future of that church if it can only regain the confidence of the people; the thousands of those who are likely to be driven to indifference, ungodliness, infidelity, in this ecclesiastical province, if these evil practices are not restrained, call as with the voice of thunder, 'shrink not from the discharge of your duty, but exercise the power God has given you for the good of this church in this ecclesiastical province.'

Trusting that you will be enabled to do this is the earnest prayer of your memorialist,

T. B. NIAGARA.

Bishop-hurst, Hamilton, Diocese of Niagara,

Sept. 11, 1883.

On the Rev. W. BELT raising a point of order, as to whether such a memorial can be received by this House, the Prolocutor ruled that the memorial ought to be received, inasmuch as any Bishop has a perfect right to present a memorial to this House, and that such memorial, having been received, would be printed in the Journal.

REPORTS OF COMMITTEES.

The Rev. Canon CARMICHAEL read the report of the Committee on the Church of England Temperance Society, and gave notice that in due time he would move its adoption.

Report of the Committee on the Church of England Temperance Society.

Your Committee having taken into consideration the memorial from the Central Committee for Toronto of the Church of England Temperance Society, to them referred, begs to report—

1. That whilst recognising the necessity of bringing every moral influence to bear in favour of the temperance movement, and of enlisting the interest of the Church at large fully in its behalf, they are of opinion that the formation of a Provincial Association, such as is asked for in the memorial, is hardly practicable at present. That Diocesan societies ought to be in full operation in each Diocese before such Provincial Organization is feasible.

2. Your Committee would recommend the formation of Parochial and Diocesan Societies throughout this Province.

3. Your Committee do not find themselves in a position to recommend any badge other than that in use in the Church of England Temperance Society in the mother land.

4. Your Committee also considers the appointment of what is known as Temperance Sunday most desirable, but regards this as a matter within the province of the Bishops, and would recommend that request be made to the House of Bishops, now in Session, to appoint such Sunday.

The whole respectfully submitted.

JAMES CARMICHAEL,
Chairman.

Chief-Justice ALLEN read the report of the Committee on the "Constitution and Rules of Order," and moved, seconded by Mr. WHITE, M.P., that the Report in question be received and printed in the order of business for Monday—*Carried.*

Report of Committee on the Constitution and Rules of Order.

The Committee appointed to consider the Constitution of the Synod, and the Order of Proceedings and Rules of Order of the Lower House, and to report whether any, and if so, what alterations are necessary, submit the following report:—

They are of opinion that the following alterations and additions should be made:—

1. To add to the Eighth Article of the Constitution the following words—"who shall continue in office until the next meeting of the Synod."
2. In the First clause of the Permanent Order of Proceedings, to add after the word "Bishops" in the third line, the words "and clergy"; and to strike out the words in the fourth and fifth lines "and the clergy in their gowns, cassocks, bands, and hoods."
3. In the 7th clause of the Permanent Order of Proceedings, to strike out the words "reserving all unfinished business to the next Session."

In the first clause of the Rules of Order of the Lower House, to strike out the words "The clergy shall appear in gowns and bands."

5. That the 10th Rule of Order be rescinded, and the following substituted therefor:—"When a resolution containing several clauses has been moved and seconded, any member may move that the same may be considered clause by clause, in which case the Parliamentary Rules relating to committees of the whole shall apply, with the exception that the provision of the 7th Rule of Order shall be applicable, and that the Prolocutor need not leave the chair."

6. That the 12th Rule of Order be rescinded, and the following substituted therefor:—"When a question is under consideration, no other motion shall be received, except to adjourn; to lay it on the table; to consider it clause by clause; to postpone it to a certain time; to postpone it indefinitely; to refer it to a committee; to amend it; or to divide upon it; and motions for any of these purposes shall have precedence in the order here named. No more than one amendment to a proposed amendment of a question shall be in order, but a substitute to the whole matter may be proposed and received, provided it deals with the subject under consideration."

7. That the following words be added to the 29th Rule of Order:—"Within ten days after they shall have received the same."

8. That the 30th Rule of Order be amended by striking out the word "unfinished" in the second line.

9. That the 32nd Rule of Order be amended by adding thereto the following words:—"With the exception of those relating to the previous question."

Respectfully submitted.

14th Sept., 1883.

JOHN C. ALLEN,
Chairman.

Mr. R. T. WALKEM, Q.C., read the report of the Committee to consider the power of the Provincial Synod to enact a Canon on Vestries, etc., and gave notice that at the proper time he would move its adoption.

Report of Committee on Vestries.

The Committee appointed to consider the question as to the power of this Synod to pass the proposed Canon on Vestries, beg leave to report—

That having considered the question submitted to them they are of opinion that serious doubts exist as to whether the creation of the proposed Canon is within the powers of this Synod, and inasmuch as relief can be obtained by an application to the local Legislature of Ontario, they recommend that the proposed Canon be not passed by this Synod, but that the applicants be recommended to apply to that Legislature for relief.

All which is respectfully submitted.

RICHARD T. WALKEM,
Chairman.

Dated this 14th Sept., 1883.

Chief-Justice ALLEN read the report from the Committee on the Memorial from the Diocese of Niagara with regard to the question of Ritual. The Chief-Justice gave notice that at the proper time he should move the adoption of the above report.

Report of Committee on the Memorial from the Diocese of Niagara.

The Committee to whom was referred the Memorial of the Diocese of Niagara, requesting this Synod to enact a Canon for the promotion of greater uniformity in the public worship of the Church in the Ecclesiastical Province of Canada, report,

That having carefully considered the matter so referred to them, they are of opinion that the question of ritual covers so large a ground, and the means for the promotion of greater uniformity in public worship are surrounded by so many difficulties, that it is, at present, impossible to define in the dogmatic form of a Canon what should be considered legal or illegal in the public and private ministrations of the ritual of the Church; therefore, they are unable to frame such a Canon as is called for by the memorial; but they would recommend that this Synod should urge upon all clergymen having cure of souls

within this Ecclesiastical Province the duty of submitting to the ruling of their Diocesan in all matters connected with the public services of the Church, as to the legality of which doubts are entertained, or controversy shall have arisen.

Respectfully submitted.

14th Sept., 1883.

JOHN C. ALLEN,
Chairman.

NOTICES OF MOTION.

Notices of motion were then given by the Revs. Dr. Mockridge, J. H. Browne, Canon Carmichael, Dr. Carry, Dr. Heneker, Dr. Hemming, and Mr. R. T. Walkem, Q.C.

UNFINISHED BUSINESS.

The discussion on the motion of the Rev. J. Langtry for the appointment of a joint committee to prepare and report a Canon dealing with the case of persons who shall contract or shall have contracted marriages within the prohibited degrees was then resumed.

The following amendment was then proposed by the Ven. Archdeacon BEDFORD JONES, seconded by Rev. W. F. CAMPBELL,

That the motion be amended by omitting the words "the case of" and inserting the following after the words "dealing with" "and directing the conduct of clergymen in this Ecclesiastical Province brought into contact with."

MESSAGE FROM THE UPPER HOUSE—No. 3.

The Metropolitan begs to inform the Prolocutor, that in compliance with the request of the Lower House the Upper House has appointed the Bishop of Ontario and the Bishop of Montreal a Committee to act with a Committee of the Lower House in considering the question of a Canon of Discipline for the Laity.

JOHN FREDERICTON,
Metropolitan.

MESSAGE FROM THE UPPER HOUSE—No. 4.

The METROPOLITAN begs to inform the Prolocutor that the Upper House has agreed to substitute for the words "unless a majority of the House of Bishops consent" in Canon VIII., the following:—

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

2. The acceptance of any such resignation shall be signified in writing by the Metropolitan to the Bishop desiring to resign his See, and to the Secretaries of his Diocesan Synod, such notification to specify the date at which the resignation shall take effect, which shall not be later than three months from the date of the acceptance of such resignation.

JOHN FREDERICTON,
Metropolitan.

MESSAGE FROM THE UPPER HOUSE—No. 5.

The METROPOLITAN begs to inform the Prolocutor that the Upper House has concurred in the amendments made to Canon V., but also calls the attention of the Lower House to the fact that there is a clerical error in line 4, and also in line 8 of the clause "of assessors," and that in the former should be read "Upper House and in the latter "said House," instead of the words "House of Bishops."

JOHN FREDERICTON,
Metropolitan.

The PROLOCUTOR named the following members of the Lower House to act for this House on the Joint Committee with reference to the Canon of Discipline for the Laity:—Rev. Canon Brigstocke, Chairman; Hon. Chief Justice Allen, Rev. F. R. Murray, Mr. Silver, Rev. A. C. Scarth, Mr. James Dunbar, Q.C.; Ven. Arch. Boddy, Judge Benson, the Dean of Montreal, Mr. S. Bethune, Rev. Canon Innes, Mr. Wm. Grey, Dr. Henderson, Rev. J. W. Burke, Rev. Geo. Bull, Mr. Wm. Birkett. A message to that effect was transmitted to the Upper House by the Prolocutor.

MESSAGE TO THE UPPER HOUSE—No. 6.

A message to this effect was transmitted by the Prolocutor.

It was then moved by the Rev. Rural Dean BOGERT, seconded by Rev. T. E. DOWLING,

That when the House adjourn to-day, it adjourn till Monday morning at 10 o'clock.—*Lost*.

The hour of one o'clock having arrived, the House adjourned.

AFTERNOON SESSION.

The House re-assembled for business at 2.30 p. m.

The rules of order were suspended to admit of the following motion being put.

Moved by Judge BENSON, seconded by Dr. HEMMING that the House of Bishops be respectfully requested to communicate to the Lower House any information they may deem proper as to the action (if any) taken by them respecting the Canon on Marriage within the prohibited degrees, or any other information they may consider calculated to aid this House in its deliberations on the subject now before the House.—*Lost*.

MESSAGE FROM THE UPPER HOUSE—No. 6.

The Metropolitan begs to inform the Prolocutor that the following resolution has been passed :—

Resolved, That it is desirable in the interests of the Church in this Province to make provision for the official employment and recognition of Christian women in the work of the Church ; and that the Lower House be requested to concur in the appointment of a Joint Committee to consider the subject of the official recognition of the services of women in the work of the Church ; and also that the Bishops of Nova Scotia, Toronto, and Montreal, and the coadjutor Bishop of Fredericton be members of the said Committee.

JOHN FREDERICTON,
Metropolitan.

It was moved in amendment to the amendment of the Ven. Arch-deacon Jones, by Mr. THOS. WHITE, M.P., seconded by Mr. BUTLER,

That inasmuch as the House has already appointed a committee to deal with the question of discipline, it is inexpedient to appoint another committee to provide for the disciplining of persons guilty of an offence against a particular law of the Church.

By permission, Mr. White withdrew his amendment.

Before Archdeacon Jones' amendment was put, the requisite number, viz.: two clerical Delegates and two lay Delegates, requested that the vote in question should be taken by orders, voting separately. See Rule of Order No. 21.

It was further requested by three delegates that the names of the delegates of each order should be called separately.

The Clerical Secretary then called the names of the Clerical Delegates, as follows :—

For the amendment of the Ven. Archdeacon Jones,

Yes—Rev. Canon Dart, J. Ambrose, F. Partridge, F. R. Murray, J. D. H. Browne, J. A. Kaulbach, D. C. Moore, A. C. Macdonald, Charles Hamilton, J. Foster, Dr. Roe, H. J. Petry, G. H. Parker, Rural Dean Beck, A. J. Broughall, Dr. Carry, J. D. Cayley, A. J. Fidler, O. P. Ford, Canon Neales, Canon Medley, T. E. Dowling, Dr. Ketchum, D. Forsyth, S. J. Hanford, J. M. Davenport, Canon Norman, Canon Davidson, Canon Hincks, W. F. Campbell, G. J. Ballard, W. A. Young, Freeman Harding, Ven. Archdeacon Jones, Rev. J. W. Burke, Ven. Archdeacon Lauder, Rev. A. Spencer, A. C. Nesbitt, E. P. Crawford, Geo. Bull, Ven. Archdeacon Dixon, Rev. Canon Houston, C. L. Ingles, Ven. Archdeacon McMurray, Canon Read, Canon Caswall—46.

No—Rev. Dr. Reid, Ven. Archdeacon Boddy, Rev. G. M. Armstrong, Canon Carmichael, Very Rev. the Dean of Montreal, Rev. Canon Ellegood, Canon Henderson, Rural Dean Lindsay, Ven. Archdeacon Evans, Rev. W. L. Mills, Canon Empson, Very Rev. Dean Boomer, Ven. Archdeacon Ellwood, Reys. Evans Davis, J. B. Richardson, Canon Smith, G. C. Mackenzie, F. W. Kirkpatrick, G. J. Low, Dr. Mockridge, Canon Worrell, J. Gribble—22.

The Lay Secretary then called the list of the Lay Delegates, as follows :—

For the Ven. Archdeacon Jones' amendment,

Yes—Mr. W. C. Silver, E. J. Hodgson, Lt.-Col. Stewart, C. J. Townshend, Dr. Hemming, Colonel Ready, Mr. Walton Smith, G. R. Parkin, H. A. Johnson, Judge Wilkinson, L. H. Davidson, R. T. Walkem, Q.C., S. Macklem.—13.

No—Hon. Judge Savary, Mr. J. G. Foster, W. H. Carter, L. E. Morris, Hon. Judge Benson, Mr. A. H. Campbell, Sheriff Jarvis, H. O'Brien, Hon. Chief-Justice Allen, Mr. C. W. Weldon, Strachan Bethune, Thos. White, Geo. Macrae, James Hutton, Chas. Garth, Thos. Simpson, J. P. Butler, J. C. Baker, Dr. Johnson, E. Baynes Reed, Wm. Grey, R. Fox, H. Crotty, Rob. Martin. W. H. Eakins, Dr. Henderson, Jas. Reynolds, A. J. Matheson, S. Keefer, Geo. Elliott, H. Maclaren—31.

The vote for the amendment was thus lost by a non-concurrence of both orders.

The main motion was then put by orders and was lost on division—

Clergy—Yeas, 35; nays, 29.

Laity—Yeas, 13; nays, 30.

The main motion was thus also lost by a non-concurrence of both orders.

The message from the House of Bishops concerning Episcopal resignations was then taken up, and it was

Moved by Mr. L. H. DAVIDSON, seconded by Mr. HODGSON,

That before concurring in the message from the Upper House on the question of Episcopal resignations, a conference be respectfully requested with the Upper House, through a Committee of this House be appointed by the Prolocutor.—*Carried.*

MESSAGE TO THE UPPER HOUSE—No. 7.

A message conveying the above resolution was transmitted to the Upper House.

The PROLOCUTOR put to the House the following message to the Upper House:—

MESSAGE TO THE UPPER HOUSE—No. 8.

“The Prolocutor begs to inform the President that the clerical errors alluded to in the amendments to Canon 5, sent up by the Lower House to the Upper House, have been corrected, and will so appear in the Journal of the Synod.”

Permission was given to the Prolocutor to substitute the name of

Mr. H. Maclaren for that of Mr. J. J. Mason (absent from the Synod) on the Committee on Missionary Organization.

The PROLOCUTOR named the Committee on the Memorial from the Diocese of Toronto with reference to the duties of Churchwardens, as follows :

Mr. A. H. Campbell (chairman), Rev. John Ambrose, Judge Savary, Rev. F. J. B. Allnatt, Mr. W. H. Carter, Rev. Rural Dean Beck, Mr. J. H. Mason, Rev. Canon Neales, Mr. R. T. Clinch, Rev. Rural Dean Lindsay, Mr. Geo. Macrae, Rev. Canon Hincks, Mr. Henry Crotty, Rev. A. Spencer, Judge Macdonald, Rev. C. L. Ingles, Mr. J. J. Mason.

The message from the House of Bishops concerning the training of Christian women, was then taken up.

Moved by L. H. DAVIDSON, seconded by Canon CARMICHAEL,

That the message of the Upper House as to the employment of the services of Christian women in the work of the Church be concurred in, and that the committee of this House appointed by the Prolocutor.—*Carried.*

The PROLOCUTOR named the following committee to confer with the Upper House concerning the message on Episcopal Resignations :—

Ven. Archdeacon Ellwood (chairman), Rev. W. F. Campbell, Rev. J. B. Richardson, Mr. E. Baynes Reed, Mr. Wm. Grey, Mr. L. H. Davidson, Mr. E. J. Hodgson.

MESSAGE TO THE UPPER HOUSE—No. 9.

A message to the Upper House conveying the above names was transmitted by the Prolocutor.

The hour of 6 o'clock having arrived, the PROLOCUTOR pronounced the Benediction, and the Synod adjourned.

F I F T H D A Y .

MONTREAL, *Monday, Sept. 17th, 1883.*
MORNING SESSION.

After Morning Service in St. George's Church, the Lower House assembled at 10 o'clock. Prayers were said by the Prolocutor.

The minutes of Sept. 15th were read and confirmed.

On motion, the Rules of Order were suspended to admit of the following motion being put,

That the Rev. J. Gilbert Dixon, Rector of St. George's Church, Birmingham, and the Hon. Dr. Crowdy be invited to take seats on the floor of this House.—*Carried.*

The PROLOCUTOR then named the following clerical and lay delegates to represent the Lower House on the Joint Committee with reference to the work of women in the Church:—Rev. Canon Carmichael (chairman), Mr. L. H. Davidson, Rev. Canon Norman, Revs. F. R. Murray, G. H. Parker, Provost Body, J. D. Cayley, Canon DeVeber, Canon Hincks, Canon Pettit, E. P. Crawford, Canon Houston, Mr. J. G. Foster, Col. Ready, Mr. Wm. Grey, Mr. R. T. Walkem, Mr. E. Martin.

MESSAGE TO THE UPPER HOUSE—No. 10.

A message to the above effect was transmitted to the Upper House by the Prolocutor.

On motion, the Rules of Order were suspended to enable the Chairman to submit the Report of the Committee on the Delegation to the General Convention of the Protestant Episcopal Church of the U.S.A., for the consideration of the House.

It was then moved by the Very Rev. Dean BOOMER, seconded by Mr. GEO. ELLIOTT,

That the following Delegates be appointed to attend the approaching General Convention of the Church of the U.S.A.—*Clerical*—The Prolocutor, Rev. Canon Brigstocke, Very Rev. the Dean of Montreal, The Rev. Canon Dumoulin, *Lay*—Chief-Justice Allen, Hon. J. B. Plumb, Chancellor Henderson, Chancellor R. W. Heneker.—*Carried.*

MESSAGE TO THE UPPER HOUSE—No. 11.

A message to the above effect was transmitted to the Upper House.

READING OF REPORTS OF COMMITTEES.

The Rev. Canon CARMICHAEL read the Report of the Committee on arrangements for a Church Congress as follows:—

Your Committee after taking into consideration the original intention of the Diocese of Montreal in referring this subject to the Provincial Synod, namely, that of giving a Provincial character to

future Congresses, the mode of organizing Church Congresses in the mother land and in the United States, and the success of the first Canadian Congress in Hamilton, beg to report

1st. That they consider it unadvisable to hold a General Congress in direct connection with the Provincial Synod and under its control.

2nd. But they would recommend that the committee organised in Ontario increase its influence by adding to it as members the Bishops of the Province, the clergy of the cities in their dioceses, and a lay member from each congregation in said cities, to be nominated on the committee by the Rector of each parish ;

3rd. They would also recommend as a mark of respect to the Diocese of Niagara, which had the boldness to inaugurate, and the credit of carrying out successfully the first Canadian Congress, that the able officers already appointed proceed to form the committee on the foregoing principles, and that the question of the place and time of the next meeting of the "Canadian Congress" be arranged through the secretary of the committee (already appointed) communicating with the clergy and laity of each city, through the Bishops of the Province.

JAS. CARMICHAEL,

Convener.

The Rules of Order were suspended to admit of the following motion being put :—

It was moved by the Rev. Canon CARMICHAEL, seconded by the Rev. Dr. MOCKRIDGE,

That the Report of the committee on a Church Congress be adopted.

MESSAGE FROM THE UPPER HOUSE.—No. 7.

The METROPOLITAN begs to inform the Prolocutor that the Upper House consent to a Conference with the Lower House on the message sent by the Upper House on the subject of Episcopal Resignations, and are ready for the conference.

JOHN FREDERICTON,

Metropolitan.

The committee in consequence proceeded to the Upper House. Canon Carmichael's motion on the Church Congress Report was then considered.

It was moved in amendment by the Rev. G. G. BALLARD, seconded by the Rev. E. P. CRAWFORD,

That in the opinion of this House the Congress movement ought to be kept distinct from any Synodical action. This House, however, desires to express its satisfaction that a Church Congress has already been held within this Ecclesiastical Province, and wishes the movement every prosperity and success.—*Carried.*

MESSAGE TO THE UPPER HOUSE.—No. 12.

A Message to this effect was transmitted by the Prolocutor to the President.

Notices of motion were then given by the Rev. J. R. Campbell, Mr. Silver, Judge Savary, and the Rev. E. P. Crawford.

UNFINISHED BUSINESS

In the absence of the Rev. J. Langtry, the Rev. A. J. BROUGHALL took up the next motion, viz :—

“That every Missionary Diocese within this Ecclesiastical Province shall be entitled to send one clerical and one lay delegate to this Synod for every ten clergymen on the staff of the Diocese,” and, with the permission of the House, moved in its stead, seconded by the Rev. Canon READ, the following :—

That Article 3 of the Constitution be amended by adding the words—“Each Missionary Diocese within this Ecclesiastical Province shall be entitled to send one clerical and one lay delegate to this Synod for every seven clergymen on the staff of the Diocese, to be elected as the Bishop may direct.

On motion the Rules of Order were suspended to admit of the motion being put.

Moved by Mr. L. H. DAVIDSON, seconded by the Rev. J. B. RICHARDSON,

That the message of the Upper House regarding Episcopal Resignations be remitted to the Upper House for their further consideration, according to the request of said house conveyed to this Body through the Committee of Conference.—*Carried.*

It was then moved in amendment to the Rev. A. J. Broughall's motion by the Rev. Canon DAVIDSON, seconded by Mr. BETHUNE,

That the subject of the representation of Missionary Dioceses in this Synod be committed to a special committee to report at the next Session.—*Carried.*

The subject of the Metropolitan See was then taken up.

It was moved by Dr. L. H. DAVIDSON, seconded by the Very Rev. the DEAN of MONTREAL,

That inasmuch as grave doubt exists (1) as to the legality of Canon No. 1, passed by this Synod at its fifth Session and confirmed at its eighth Session, intituled "Canon of the election of the Metropolitan Bishop," and (2) as to the effect of said action upon the agreement existing between this Synod and the Diocese of Montreal in reference to the election of its Bishop and Metropolitan, and provided for in the former Canon No. 1 by the present Canon purporting to have been repealed;

And inasmuch as the Synod of the Diocese of Montreal has always protested against said action of this Synod, and has claimed, and still claims, that the former Canon No. 1 has never been validly or legally repealed, and could not be without joint action of both bodies, and still claims to be the Metropolitan See, and its Bishop "Metropolitan";

And inasmuch as the said Synod of the Diocese of Montreal has by memorial to this Synod at its present session anew set forth its objections and claims, and has prayed such action by this Synod as may conduce to the amicable settlement of this question and to the due recognition of its claims;

And inasmuch as the Canon No. 1 presently existing contravenes as well the principle upon which the appointment of a Metropolitan Bishop was sought, as that adopted by this Synod at its second Session: "That the Metropolitan See ought to be fixed to one city," and impugns the Queen's Letters Patent;

And inasmuch as the present position is one of grave peril to the Church at large, and there appears to be no means of removing the doubts existing as to the legality of the said Canon other than appeal to the legal tribunals of the country; it is expedient to repeal the said Canon No. 1, and until further or different arrangements are made with the Diocese of Montreal, to re-enact in so far as is necessary the former Canon;

Therefore, be it enacted, as follows: Canon No. 1, intituled "Canon of the election of the Metropolitan Bishop," as presently existing, is hereby repealed.

1st. Whenever the See of Montreal becomes vacant it shall, be the duty of the Very Rev. the Dean of Montreal, or in case of his death or absence from the Province, of the Senior Archdeacon of the Diocese of Montreal, to notify the fact of such vacancy immediately to the Senior Bishop of the Church in Canada, who shall thereupon at once summon a Special Meeting of the House of Bishops, to be held in Montreal two months from the date of such notice, for the purpose of nominating two or more persons for the choice of one of them as the Bishop of the Diocese of Montreal.

2nd. That the House of Bishops at said Special meeting shall nominate at least two persons to be presented to the Diocesan Synod of Montreal, in order that such Diocesan Synod may choose one of such persons to be Bishop of the Diocese, and the House of Bishops shall continue such nominations until the Diocesan Synod of Montreal shall make choice of one of such persons as Bishop of Montreal.

The hour of one o'clock having arrived, the House adjourned.

AFTERNOON SESSION.

The House assembled for business at 2.30 p.m.

The discussion on Dr. Davidson's motion on the Metropolitan question was then resumed.

Chief Justice ALLAN moved, seconded by Mr. BAYNES REED the following amendment to Mr. Davidson's resolution respecting the Metropolitan:—

To strike out the whole of proposed motion after the word "that," and substitute the following:—

Whereas, Her Majesty the Queen, in pursuance of an address from the Bishops, Clergy and Laity of the several Dioceses of Quebec, Montreal and Toronto in Synod assembled, in September, 1861, in order that they might have the full benefit of the provisions of an Act of the Parliament of Canada, passed in a session held in the 19th and 20th years of Her Majesty's reign, entitled: *An Act to enable Members of the United Church of England and Ireland in Canada to meet in Synod*," did by Letters Patent, bearing date the 12th day of February, 1862, ordain and declare (among other things) that the Right Rev. Francis Fulford, D.D., then being Lord Bishop of Montreal, and his successors the Bishops thereof for the time being, should be the Metropolitan Bishop in the Province of Canada, subject,

nevertheless, as to the succession to the Metropolitan See, to such rules, regulations, and canons as should and might be made in respect thereof by the Bishops, Clergy, and Laity, members of the United Church of England and Ireland, of the said Province in their General Assemblies under the said Act, and did grant to the said Lord Bishop of Montreal and his successors, full power and authority as Metropolitan of Canada, to perform all functions peculiar and appropriate to the office of Metropolitan, and as such to preside over the General Assemblies until and unless otherwise provided by such General Assembly, and did also will and declare that the several powers and authorities thereby conferred on the said Lord Bishop of Montreal and his successors, were subject to the rules, regulations, and canons that the said General Assembly might from time to time make in respect thereof, under and by virtue of the said recited Act of Parliament :

And whereas the Bishops, Clergy and Laity in Synod assembled under the authority of the said Act, at a Session held in September, A.D., 1871, did make and agree to a canon in respect to the succession to the said Metropolitan See, whereby it was declared (*inter alia*) that from and after the day on which the See of Montreal should next become vacant, the Bishop of Montreal should not by virtue, merely, of his office as such, be the Metropolitan of the Ecclesiastical Province of Canada ; but that the Bishops of the said Province should meet at a certain time and place and elect one of their number to be President of the House of Bishops, and that the Bishop so elected should thereupon, *ipso facto*, be the Metropolitan Bishop ; and that the See of the Bishop so elected shall be the Metropolitan See of the said Province ; and that all rules, regulations, canons, or other provisions of the said Province inconsistent with those provisions should be thereby repealed ; which canon was afterwards, in the Session of the Synod held in September, 1874, duly confirmed, according to provision of the constitution of the Synod :

And whereas, since the confirmation of the said canon, a vacancy has occurred in the See of Montreal, and the Bishop of the Diocese of Fredericton has been elected to be the President of the House of Bishops, under the provisions of the said recited canon, and has thereby become the Metropolitan Bishop of the Province of Canada :

Therefore resolved :—

1. That notwithstanding any canon or resolution previously made or passed by the Synod respecting the succession to the said Metropolitan See, the Synod had the legal right to, and did, abrogate and repeal this same by the above recited canon passed in September, A.D. 1871.

2. That the power to elect a Metropolitan, given by the said last-mentioned canon, is entirely in accordance with the principle of self-government, conceded to the members of the Church of England in Synod, by the above recited Act of Parliament, 19 and 20 Vict., c. 121, and (assuming that the Crown had power to appoint a Metropolitan) is also authorized by the express words of the said Letters Patent.

3. And, therefore, the said last-mentioned canon ought not to be repealed.

The PROLOCUTOR read the following

MESSAGE FROM THE HOUSE OF BISHOPS.—No. 8.

The METROPOLITAN begs to inform the Prolocutor that the Upper House concurs in the message sent up by the Lower House respecting a Church Congress.

JOHN FREDERICTON,
Metropolitan.

Sept. 17th, 1883.

MESSAGE FROM THE HOUSE OF BISHOPS.—No. 9.

The PROLOCUTOR read the following message :—

The Metropolitan begs to inform the Prolocutor that the Most Rev. the Metropolitan, the Right Revs. the Bishop of Ontario, and the Bishop of Algoma have been appointed by the Upper House as part of the Delegation from the Provincial Synod to the next General Convention of the Church in the United States.

JOHN FREDERICTON,
Metropolitan.

Sept. 17th, 1883.

On motion the Rules of Order were suspended to admit of the Ven. Archdeacon Jones's reading of the Report of the Committee appointed to draw up a canon on Missionary Organization, which the Committee unanimously approved.

Before the reading of the Report the PROLOCUTOR announced that the Delegation from the Church of the United States desired to say a few words of farewell to the House.

The Right Rev. the Bishop of Easton and the Rev. Dr. Knight both addressed a few words of brotherly kindness to the House, and expressed the pleasure which they had experienced in being present at the Synod, and at the kindness which they had received. The Rev. Dr. Benedict had been compelled to leave the City of Montreal previously.

The Ven. Archdeacon JONES then read the following Report:—

The Committee to whom was referred the motion relative to the framing of a Canon on the Missionary work of the Church, beg to report that they met and devoted much time and consideration to the construction of a Canon, which has been unanimously approved by the Committee. The Committee, feeling the grave necessity of some immediate action, respectfully beg to recommend to the most favorable consideration of the Synod the result of their work, embodied in the Canon herewith submitted.

T. BEDFORD JONES,
Chairman.

CANON OF THE PROVINCIAL SYNOD

On the Constitution of the Domestic and Foreign Missionary Society of the Church of England in Canada.

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

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

ART. III.—This Society shall be under the control of a GENERAL BOARD OF MISSIONS, consisting of the Bishops of this Ecclesiastical Province, and the Clerical and Lay Delegates for the time being of the Provincial Synod, together with the Board of Management as hereinafter described.

The third day of each triennial session of the Provincial Synod shall be devoted as far as may be necessary to the transaction of all business connected with this Society.

ART. IV.—The Board of Management shall consist of all the Bishops of this Ecclesiastical Province and the Secretary and Treasurer of the Board, members *ex-officio*, together with two clergymen and two laymen from each Diocese, to be appointed by the General Board on the nomination of each Diocesan Synod, which nomination shall be made by such Synod at the meeting next preceding the triennial session of the Provincial Synod, and this Board shall have, as far as possible, the collection and administration of the General Missionary Funds of the Church (subject to the provisions hereinafter set forth), and shall remain in office until their successors are

appointed, and shall have power to fill any vacancies that may occur in their number. Eight members shall constitute a quorum. This Board of Management shall, when the General Board is not in session, exercise all the powers of the General Board, and shall report to the General Board of Missions on or before the third day of such triennial session of the Provincial Synod.

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

ART. VI.—appropriations on behalf of Domestic Missions shall be made in gross to be disbursed by the local authorities of Dioceses to which such appropriations shall have been made.

Appropriations on behalf of Foreign Missions shall be made to the Great Missionary Societies of the Mother Church in England, or in such other manner as the Board of Management may direct, provided that nothing in this Canon shall apply to the contributions specially appropriated, which shall be paid in strict accordance with the wishes of the donors.

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

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

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

T. BEDFORD JONES, LL.D.,
Chairman.

On motion the Rules of Order were suspended to admit of the Report being put to the House as follows :—

Moved by the Ven. Archdeacon JONES, seconded by the Rev. W. F. CAMPBELL,

That the Canon on the Constitution of the Domestic and Foreign Missionary Society of the Church of England in Canada, as reported from the Committee, be and is hereby adopted.

It was moved in amendment by Mr. L. H. DAVIDSON, D.C.L., seconded by the Rev. Canon CARMICHAEL,

That the Report be printed and be taken up as the first matter to-morrow morning, to be followed by the Metropolitan buestion.

Before the amendment was put, it was moved by the Rev. A. C. NESBITT, seconded by the Rev. Canon WHITE,

That when the House adjourns at 6 o'clock it stand adjourned till 8 p.m.—*Lost.*

The amendment was then put and carried.

On enquiry by the Treasurer as to the disposal of the collection at the Missionary Meeting on Friday,

It was moved by the Rev. Canon BRIGSTOCKE, seconded by the Rev. D. C. MOORE,

That the collection at the Public Missionary Meeting in connection with the meeting of the Provincial Synod, held on Friday evening, September 14th, be appropriated to Missions in the North-west.—*Carried.*

The hour of six o'clock having arrived, the Benediction was pronounced by the PROLOCUTOR, and the House adjourned.

SIXTH DAY.

Montreal, September 18th, 1883.

MORNING SESSION.

After Morning Service in St. George's Church, the Lower House assembled at 10 a.m., and was opened with prayer by the PROLOCUTOR.

READING OF MINUTES.

The minutes of the previous day were read, corrected, and confirmed.

READING OF REPORTS.

The Rev. Canon BRIGSTOCKE read the Report of the Committee on the Canon of Discipline for the Laity as follows :—

The Joint Committee appointed to consider the advisability, or otherwise, of a Canon of Discipline for the Laity, beg to report that

in their opinion it is not advisable at this late hour of the Provincial Synod to move in so important a matter as a Canon of Discipline for the Laity.

Respectfully submitted.

J. T. ONTARIO,
Chairman.

On motion, the Rules of Order were suspended to admit of the following motion being put :—

Moved by the Rev. Canon BRIGSTOCKE, seconded by the Rev. F. W. KIRKPATRICK,

That the above Report be received and adopted.—*Carried.*

Mr. A. H. CAMPBELL read the Report on the Duties of Churchwardens, as follows :—

The Committee appointed to consider the memorial of the Synod of the Diocese of Toronto on the subject of churchwardens, beg leave to report that in view of the fact that differences exist in the Legislative enactments regulating the appointment, qualifications, and duties of Churchwardens in the various dioceses of this Ecclesiastical Province, it is found impossible to frame a Canon which shall apply generally, and not conflict with the provisions of existing legislation.

All which is respectfully submitted.

A. H. CAMPBELL,
Chairman.

On motion, the Rules of Order were suspended to admit of the following motion being put.

Moved by Mr. A. H. CAMPBELL, seconded by the Rev. J. W. BURKE,

That the Report of the Committee on the Duties of Churchwardens be received and adopted.—*Carried.*

The TREASURER of the Synod, Mr. Jas. Hutton, moved, seconded by Mr. THOS. WHITE, M.P.,

That the sum of fifty dollars be assessed on each diocese and paid to the Treasurer for the expenses of the Synod.—*Carried.*

The Rev. J. M. DAVENPORT gave notice of motion.

The Report of the Committee on the proposed Canon on a Foreign and Domestic Missionary Society was then taken up clause by clause.

The Ven. Archdeacon JONES read the Canon. (See page 82, 83.)

Article I. was adopted.

Article II. was adopted.

Article III. was adopted.

Article IV. was read and was changed so as to begin "There shall be a Board of Management which shall consist, etc."

It was then moved by the Rev. Canon DAVIDSON, seconded by the Rev. R. LINDSAY,

That these words be appended to Article IV.—"This Board shall meet in the City of Montreal, unless another place of meeting be specially designated by the Board."

It was then moved in amendment by the Rev. Dr. ROE, seconded by the Rev. Canon READ,

That the Board shall meet at such times and places as they shall think fit—*Carried.*

Article IV. as amended was then adopted.

Article V. was adopted.

Article VI. was read, and it was moved by L. H. DAVIDSON, D.C.L., seconded by the Rev. Dr. MOCKRIDGE,

That before the word "appropriations" in Article VI. of the Canon there be inserted these words—"The funds collected in the several dioceses for Mission Work under this Canon shall be sent into the Board and the appropriations therefrom."

On motion, the Rules of Order were suspended to admit of the following motion being put:—

That the Rev. H. J. Baldwin, of the Diocese of Toronto, be invited to take a seat on the floor of the House—*Carried.*

MESSAGE FROM THE UPPER HOUSE.—No. 10.

The PROLOCUTOR read the following Message:—

The Metropolitan begs to inform the Prolocutor that the Upper House has agreed to substitute for the words "unless a majority of the House of Bishops consent" in Canon VIII. the following:—

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

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

3. The acceptance of any such resignation shall be signified in writing by the Metropolitan to the Bishop desiring to resign his See, and to the Secretaries of his Diocesan Synod, such notification to specify the date at which the resignation shall take effect, which shall not be later than three months from the date of the acceptance of such resignation,

Sep. 18th.

JOHN FREDERICTON,
Metropolitan.

On motion, the Rules of Order were suspended to admit of the following motion being put:—

That the Earl of Carnarvon be invited to take a seat on the platform of this House.—*Carried.*

The PROLOCUTOR deputed the Clerical Secretary and Mr. A. H. Campbell to escort the Earl to the platform.

The PROLOCUTOR then requested the Earl to address the House.

The EARL OF CARNARVON, who was formerly Colonial Secretary, then spoke a few words of kindly appreciation of the loyalty of Canadians to the Church and Crown of England, and assured the House of the warm sympathy felt by English Churchmen for the great work of the Church in Canada, and of the other Colonial Churches.

The discussion on the amendment of Dr. Davidson was then resumed.

It was then moved in amendment by the Rev. Canon INNES, seconded by the Ven. Archdeacon LINDSAY,

That the following words be inserted before the word "appropriations" in Article VI. of the Canon:—"The funds collected in the several dioceses for Mission Work under this Canon shall be sent or reported to the Board, and the appropriations on behalf, etc."

The PROLOCUTOR then named the Committee on the admission of Clerical and Lay Delegates from the Diocese of Algoma to the Provincial Synod:—Revs. Canon Davidson (chairman), A. J. Broughall, Dr. Mockridge, Messrs. S. Bethune, L. E. Morris, and E. Martin.

Mr. Hartney, delegate from the Diocese of Ontario, then appeared and took his seat.

The hour of one o'clock having arrived, the House adjourned.

AFTERNOON SESSION.

The House re-assembled for business at 2.30.

The discussion on the Canon on Missionary Organization was resumed.

The Rev. Canon Innes' amendment was then put and was lost on a division.

The PROLOCUTOR then put Dr. Davidson's amendment which was carried on division.

Dr. Davidson's amendment having been adopted, it was proposed to amend Article VI. further.

It was moved by Mr. REYNOLDS, seconded by Dr. HEMMING,

That immediately after clause 6 the following words be added :—
" Nothing in this Canon, however, shall be held in anywise to interfere with, or affect the several Diocesan Mission Funds, or with any existing agreements made by any parish for special Missionary aid."

Moved in amendment to the amendment by the Rev. J. GRIBBLE, seconded by the Rev. A. SPENCER,

That all the words after " Diocesan Fund" be omitted—*Lost*.

Mr. Reynolds' amendment was then put and *carried*.

It was then moved by Mr. WHITE, M.P., seconded by the Hon. J. B. PLUMB,

That the words " nothing in this Canon shall apply to the " in the fifth line of the sixth clause, and the word " which " in the sixth line be omitted—*Carried*.

Article VI. as amended was then adopted.

Article VII. was then adopted.

The Canon, as amended, was then put as a whole, and *carried*.

MESSAGE TO THE UPPER HOUSE.—No. 14.

A message announcing the passing of the above Canon was transmitted by the Prolocutor to the Upper House.

On motion, the Rules of Order were suspended to admit of the following motion being put.

Moved by Mr. G. R. PARKIN, seconded by Mr S, BETHUNE, Q.C.,

That the speeches on the Metropolitan Question be limited to ten minutes.

It was moved in amendment by the Rev. Canon DAVIDSON, seconded by the Rev. Canon ELLEGOOD,

That all the words after "that" be omitted, and the following words inserted—"In the debate of the Metropolitan Question the speeches shall be limited to five minutes; except in the cases of the mover or seconder of the main motion, or of those in amendment, to whom like privilege be accorded as that enjoyed by previous speakers and previous questions—*Lost*.

Mr. Parkin's motion was then put and *lost*.

It was then moved by the Rev. J. B. RICHARDSON, seconded by the Rev. Canon WORRELL,

That when the House adjourns at six o'clock it stand adjourned till eight o'clock this evening—*Carried*.

The PROLOCUTOR then read once more to the House the Message from the Upper House on the subject of Episcopal Resignations, which had been referred back to the Upper House.

It was then moved by Mr. E. BAYNES REED, seconded by Dr. L. H. DAVIDSON,

That this Synod do concur in the proposed alterations and amendments to Canon VIII. of Episcopal Resignations, as sent down from the Upper House—*Carried*.

MESSAGE TO THE HOUSE OF BISHOPS.—No. 15.

The PROLOCUTOR transmitted a Message from the Lower House conveying the concurrence of this House in the above Message.

The discussion of the Metropolitan Question was then resumed.

It was then moved in amendment to the amendment of Chief Justice Allen, by Dr. HEMMING, seconded by the Rev. J. FOSTER,

That all the words after the words "Therefore resolved" be struck out and the following substituted therefor:—

That in consequence of such action of this Provincial Synod under the powers conferred upon it by the said Letters Patent, doubts have arisen in the minds of some with respect to the present force and bear-

ing of the said Letters Patent with respect to the succession to the Metropolitan See; and inasmuch as in the opinion of this Synod the said Letters Patent have now practically become inoperative, and of no effect with respect to such succession by reason of this Synod having availed itself of the powers so conferred upon it by the said Letters Patent; it is expedient and desirable that Her Majesty should be humbly petitioned to be graciously pleased to withdraw said Letters Patent in order to remove all such doubts and difficulties in the future; and that a committee be named by the Prolocutor to draw up such petition and to submit the same to this Synod for adoption.

The hour of six o'clock having arrived, the House adjourned.

— EVENING SESSION.

The House re-assembled for business at eight o'clock.

The discussion on Dr. Hemming's amendment was resumed.

By permission of the House, Dr. Hemming withdrew his amendment to Chief Justice Allen's amendment.

After discussion, the PROLOCUTOR put Chief Justice Allen's amendment which was carried.

It was then moved by the Rev. J. W. BURKE, seconded by the Rev. C. L. INGLES,

That the above resolution be communicated to the Upper House for their information.—*Carried.*

MESSAGE TO THE UPPER HOUSE.—No. 16.

A message announcing the passing of the above Resolution was transmitted by the Prolocutor to the Upper House.

On motion the House adjourned at 11.15 p.m., after the Prolocutor had pronounced the Benediction.

SEVENTH DAY.

Montreal, Wednesday, September 19th.

MORNING SESSION.

After Morning Service in St. George's Church, the Lower House assembled at ten o'clock, and was opened with prayer by the Prolocutor.

READING OF MINUTES.

The Minutes of the previous day were read and approved.
The Rev. Provost Body, of Toronto, appeared and took his seat in the House.

READING REPORTS OF COMMITTEES.

The Rev. Canon CARMICHAEL read the Report of the Joint Committee on the employment of Christian Women.

The Joint Committee appointed to consider the subject of the Employment of Women in the Work of the Church, beg to report

That they have agreed upon the following particulars as the basis of a Canon to be presented to the Synod for consideration at its next Session:—

1. Women may be profitably employed with official recognition either as Deaconesses, or as Members of Sisterhoods, provision being made in either case for efficient supervision by the Bishop in whose Diocese they may be employed.
2. No such organization shall be formed in any Diocese without the sanction of the Bishop in writing under his hand.
3. That a Deaconess should be formally made and set apart for the performance of certain ministrations by the Bishop, and ought not to abandon this office, unless with the written approval of the Bishop in whose Diocese she may be ministering when wishing to resign.
4. No one shall be made a Deaconess under the age of twenty-one years.
5. Testimonials as to character and proof of qualification by examination or otherwise, after a period of probation, shall be required previous to the making of a Deaconess.
6. The House of Bishops shall be requested to prepare a form for the making and setting apart of Deaconesses.
7. No Deaconess shall be appointed to minister in any parish or

mission, or congregation, without the consent of the Incumbent, but this shall not prevent the temporary employment of any Deaconess or Sister for any special or individual case, e.g., attendance on the sick of any particular family.

8. In the case of Sisterhoods, or associations for the purpose of mutual help and encouragement in a life of prayer and works of charity, the rules and regulations must be submitted to and approved by the Bishop of the Diocese in which they are locally instituted in writing under his hand.

The Joint Committee not being able to complete their work request permission to continue their labours, and to make a further report at the next Session.

All of which is respectfully submitted.

On motion, the Rules of Order were suspended to admit of the following being put.

It was moved by the Rev. Canon CARMICHAEL, seconded by Mr. L. H. DAVIDSON,

That this House adopting the principle of the desirability of making arrangement for the better Employment of Christian Women in the work of the Church, receive the Report of the Joint Committee, without binding itself to its provisions, and refer it back to the same Committee to prepare a Canon upon the matters referred to in the said Report and report the same at the next Session—*Carried*.

On motion, the Rules of Order were suspended to admit of the following being put.

Moved by the Rev. Canon BRIGSTOCKE, seconded by the Hon. J. B. PLUMB,

That a small committee be immediately appointed to confer with the Upper House at their earliest convenience on the remaining business, and on the order in which it is to be taken up—*Carried*.

The following were appointed as the members of the Committee in question :—The Very Rev. Dean Boomer, the Hon. J. B. Plumb, Dr. Henderson, and the Rev. Canon Brigstocke. The Rev. Canon Brigstocke to be chairman.

MESSAGE FROM THE UPPER HOUSE.—No. 11.

The METROPOLITAN begs to inform the Prolocutor that the following amendments to the Canon on the Domestic and Foreign Missionary Society have been passed by the Upper House :—

Resolved, that the 2nd clause of Article III. be amended to read "On the third day of each triennial Session of the Provincial Synod the business of the Synod shall be suspended to allow the business connected with this Society to be transacted.

Resolved,—That at the commencement of Article VI. as amended the words "it is recommended that" be inserted, and that the word "shall" after the word "Canon" be struck out.

JOHN FREDERICTON,

Metropolitan.

It was moved by the Rev. W. F. CAMPBELL, seconded by the Ven. Archdeacon JONES,

That this House concurs in the first amendment to the Canon on Missionary Work suggested by the House of Bishops—*Carried*.

It was then moved by the Rev. W. F. CAMPBELL, seconded by the Ven. Archdeacon JONES,

That this House concurs in the second amendment to the Missionary Canon sent down by the Bishops.

It was moved in amendment by Dr. L. H. DAVIDSON, seconded by the Rev. Dr. MOCKRIDGE,

That this House do not now concur in the second amendment proposed by the Upper House, but that a committee be appointed to confer with the said Upper House in regard thereto—*Carried on Division*.

The Rev. W. F. Campbell's motion was therefore lost.

It was moved by the Rev. Dr. ROE, seconded by Dr. HEMMING,

That the Committee of Conference be Mr. L. H. Davidson, D.C.L., the Rev. Dr. Mockridge, the Rev. W. F. Campbell, and Mr. Thomas White, M.P.—*Carried*.

MESSAGE TO THE HOUSE OF BISHOPS.—No. 17.

A Message to the Upper House was transmitted by the Prolocutor respectfully requesting such Conference.

The Rev. R. LINDSAY, R.D., read the Report of the Committee on the Year Book, and gave notice that he would move in due course the adoption of the said Report.

The Committee on the Year Book feel the importance of this publication for the information of the Church, and would recommend

that a committee be appointed to carry out this work without any expense to the Synod, and to consist of the following:—Revs. J. D. H. Browne (chairman), Dr. Carry, J. D. Cayley, W. F. Campbell, Canon Empson, R. Lindsay, Dr. Mockridge, Archdeacon Jones, F. W. Kirkpatrick, M. M. Fothergill, Dr. Lobley, Canon Brigstocke, T. E. Dowling, and Mr. E. Baynes Reed.
All which is most respectfully submitted.

R. LINDSAY.

Chairman.

The Rev. R. LINDSAY at this point obtained permission from the House to modify his Report by omitting the suggested names of the Committee.

On motion, the Rules of Order were suspended to admit of the following being put:—

It was moved by the Rev. R. LINDSAY, R.D., seconded by the Rev. W. F. CAMPBELL,

That the Report of the Committee on the Year Book be adopted.

MESSAGE FROM THE UPPER HOUSE.—No. 12.

The METROPOLITAN begs to inform the Prolocutor that the following Resolution has been passed by the Upper House, and requests the Lower House to take it into consideration:—

That the Lower House be requested to concur with this House in a petition to the "House of Bishops" to prepare and issue a prayer on behalf of those whose occupation is upon the sea.

JOHN FREDERICTON,

Metropolitan.

The Rev. Canon Lindsay's motion was then put and *carried*.

The PROLOCUTOR named the following Committee to act upon the Report of the Rev. R. Lindsay:—The Revs. J. D. H. Browne (chairman), Dr. Carry, J. D. Cayley, W. F. Campbell, Canon Empson, R. Lindsay, R. D., Dr. Mockridge, Ven. Archdeacon Jones, Revs. A. Spencer, F. W. Kirkpatrick, Dr. Lobley, Canon Brigstocke, T. E. Dowling, and Mr. E. Baynes Reed.

It was moved by the Rev. F. R. MURRAY, seconded by the Rev. Canon CARMICHAEL,

That this House concur in the Message sent down from the Upper House respecting a "Prayers for those at sea."—*Carried*.

The Prolocutor was then requested to name the committee with reference to the above.

Notices of motion were handed in by the Revs. J. D. H. Browne, Dr. Mockridge, and two by Mr. George Elliott, the latter of which he asked to stand over till next Session.

The Rules of Order were suspended to admit of the reception of the Report of the Committee of Conference with the Upper House on the remaining business.

The Committee of Conference on unfinished business beg leave to submit the following Report :—

That their Lordships have taken into consideration the request of the Committee and will send a message to the Lower House immediately indicating their wishes in regard thereto.

F. J. BRIGSTOCKE,
Chairman.

MESSAGE FROM THE UPPER HOUSE.—No. 13.

The Metropolitan begs to inform the Prolocutor that the Upper House desires that the business of the Synod be brought to a close this afternoon so as to allow of the Prorogation of the Synod at five o'clock, and that there is no other business which the Upper House desires to be taken up, except the amendment to the Canon on the Domestic and Foreign Missions of the Church of Canada.

JOHN FREDERICTON,
Metropolitan.

It was moved by the Hon. Chief Justice ALLEN, seconded by Dr. HEMMING,

That the Report of the Committee to consider the Constitution and Rules of Order be considered clause by clause—*Carried.*

Clause I. was taken up.

It was moved by Dr. HENDERSON, Q.C., seconded by Rev. Canon CARMICHAEL,

That the first clause be not now adopted, but that the Report of the Committee be made the first order of business for the next Session—*Carried.*

By permission of the House, the Rev. Canon Houston withdrew his motion on the Church Temporalities Act.

That the Canon in amendment of the "Church Temporalities Act" adopted by the Provincial Synod, at its 4th session, in the year 1868, and numbered VI. in the report of said Session be submitted to the Governor-General-in-Council for approval, that it may become the law of the Church in the Ecclesiastical Province of Canada.

Dr. HEMMING then moved, seconded by Ven. Archdeacon JONES,

Whereas doubts have arisen whether this Synod can transact business at any extra or special session other than that mentioned in the notice concerning such special session.

Be it resolved and declared that this Synod has and always has had the right to transact all such other business as may be brought before it, in the same manner as at any ordinary triennial session, should it find it expedient so to do.

That there is no power given to the Metropolitan or Bishops convening this Synod, either by the Constitution or Canons of this Synod, to restrict the action of this Synod, by notice or otherwise, when once lawfully convened.

It was moved in amendment by Mr. FOSTER, seconded by the Rev. Canon DAVIDSON,

That Mr. Hemming's motion be amended as follows:—

That all the words after the word "Synod" which occurs on the fourth line, be struck out, and the following substituted therefor, namely,— "shall not at any extra or special session transact any business, other than that for which such extra or special session is called, unless notice shall be given in calling such extra or special session that the same is called for the transaction of general business."

By permission of the House, the following was read:—

The Committee of Conference with the Upper House upon the amendment proposed by said House to Article VI. of the Canon on the Constitution of the Domestic and Foreign Missionary Society beg to report,

That after Conference had with your committee, at which the desire of both the majority and minority of this House were explained, the Upper House has intimated that after due consideration they see no reason to make any further alteration in the Canon on Domestic and Foreign Missions, such decision leaving the Message on the Canon as originally sent.

L. H. DAVIDSON, D.C.L., Chairman.
THOS. WHITE,
W. F. CAMPBELL.

The hour of one o'clock having arrived, the House adjourned, Mr. Foster being in possession of the floor.

AFTERNOON SESSION.

The House re-assembled for business at 2.30 p.m.

The Rules of Order were suspended to admit of the following change in Dr. Hemming's motion on "Special business of the Synod."

"And that this matter be referred to the Committee on Amendment to the Constitution and Rules of Order, in order to report whether it is advisable, and to what extent, to amend the Constitution in their report.

It was moved in amendment to the amendment by Dr. Henderson, Q.C., seconded by Mr. Hodgson, Q.C.

That the resolution of Dr. Hemming, and the amendment thereto of Mr. Foster, be referred to the committee appointed for the revision of the Constitution and Rules of Order, with liberty to recommend such changes in the Constitution as may be considered desirable to clear up the question of what business may or may not be transacted at special meetings—*Carried*.

It was moved by the Rev. Canon DART, D.C.L., seconded by the Hon. Chief Justice ALLEN,

That clause III. of Constitution, p. 126, Journal of 1880, be amended by substituting eight for twelve as the number of delegates of each order from each diocese.

Moved in amendment by the Rev. G. M. ARMSTRONG, seconded by the Rev. W. F. CAMPBELL,

That the question of reducing the number of delegates from each diocese be referred to the committee already appointed to consider the Constitution of the Synod, and report at the next Session of the Synod—*Carried*.

MESSAGE FROM THE UPPER HOUSE.—No. 14.

The Metropolitan begs to inform the Prolocutor that the Resolution communicated to this House by the Lower House on the subject of the Metropolitan See has been concurred in.

JOHN FREDERICTON,
Metropolitan.

MESSAGE FROM THE UPPER HOUSE.—No. 15.

The Metropolitan begs to inform the Prolocutor that the Upper House is waiting for a reply from the Lower House to their Message respecting Articles 3 and 6 of the Canon on the Domestic and Foreign Missionary Society of the Church of England in Canada.

JOHN FREDERICTON,
Metropolitan.

Dr Davidson's motion resulting from the Committee of Conference with the Upper House was then taken up.

MESSAGE FROM THE UPPER HOUSE.—No. 16.

The Metropolitan begs to inform the Prolocutor that the Upper House concurs in the Resolution passed by the Lower House on the subject of the employment of Christian Women in the work of the Church.

JOHN FREDERICTON,
Metropolitan.

The PROLOCUTOR, in view of the documents before the House, at this point pronounced Dr. Davidson's motion out of order.

It was then moved by the Ven. Archdeacon JONES, seconded by Chancellor HENDERSON,

That this House concurs with the Upper House amending Article VI. of the Canon on the Domestic and Foreign Missions—*Carried.*

Dr. DAVIDSON then moved in amendment to Archdeacon Jones's amendment, which had now become the main motion, seconded by the Rev. J. P. LEWIS,

That the amendment suggested by the House of Bishops be not concurred in, but that instead thereof it be proposed to the Upper House to insert before Article VI. the words "It shall be the duty of the Corresponding Committees to be named in each diocese to receive"; to strike out the word "shall" and to insert the word "to" after the word Canon—*Lost.*

It was moved by the Ven. Archdeacon JONES, seconded by the Hon. Judge WILKINSON,

That the Report of the Committee of Conference with the Upper House be adopted—*Carried.*

MESSAGE TO THE UPPER HOUSE.—No. 18.

The Prolocutor sent a message to the Upper House announcing the passing of the above.

The Rules of Order were suspended to admit of the following motion :—

Moved by the Ven. Archdeacon JONES, seconded by Hon. Judge WILKINSON,

That the Prolocutor name the Board of Management, as directed by the Canon—*Carried.*

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

CLERICAL.

Rev. F. PARTRIDGE
 „ J. H. D. BROWNE
 „ CHAS. HAMILTON
 „ M. M. FOTHERGILL
 „ Canon DUMOULIN
 „ J. D. CAYLEY
 „ Canon BRIGSTOCKE
 „ G. M. ARMSTRONG
 „ Canon CARMICHAEL
 „ „ NORMAN
 „ Canon INNES
 „ W. F. CAMPBELL
 Ven. Archdn. T. BEDFORD JONES
 Rev. F. W. KIRKPATRICK
 Ven. Archdeacon DIXON
 Rev. Dr. MOCKRIDGE

LAY.

Judge SAVARY
 Mr. W. C. SILVER
 Dr. HEMMING
 Mr. W. H. CARTER
 Mr. A. H. CAMPBELL
 Hon. G. W. ALLAN
 Mr. R. T. CLINCH
 „ G. PARKIN
 „ THOS. WHITE
 „ LEO. DAVIDSON
 „ E. BAYNES REED
 „ BENJAMIN CRONYN
 „ R. T. WALKEM
 „ JAMES REYNOLDS
 „ M. McLAREN
 „ J. MASON

Rev. CANON NORMAN, Convener.

By permission of the House, the following motion, moved by the Rev. O. P. Ford, was allowed to stand over till the next Session :—

1. That this House would welcome legislation securing to the members of the Church of England throughout the Dominion the privilege of having their own schools, on the principle of "local option," supported by their own school-rates, and receiving due assistance from public funds when other schools are so assisted ;

under regulations that would secure a degree of efficiency in secular subjects at least equal to that of the other public schools.

2. That the House of Bishops be requested to concur in this resolution, and that the Most Rev. the President and the Rev. the Prolocutor of this House be requested to appoint a committee to ascertain the feeling of the Governments of the different Provinces, obtain other information on the subject, suggest a scheme or course of action, and report at the next regular meeting of this Synod.

3. That copies of this resolution be sent by the secretaries to the Ministers of the different Provinces to whose departments the subject of education belongs.

The Rules of Order, by permission of the House, were suspended to admit of the reading, by the Rev. Canon Davidson, of the Report of the Committee on the Representation of the Missionary Diocese of Algoma in this House.

The committee appointed to take into consideration the subject of the Representation of the Missionary Diocese of Algoma, recommend the incorporation of the following into the Constitution, or in the form of a Canon of this Province.

That two clerical and two lay delegates to be chosen by any Convocation of all the clergy and representatives of the laity, convoked by the authority of the Bishop of Algoma within his diocese, shall be admitted as members of this House.

J. BURROWS DAVIDSON,
Chairman.

It was moved by Rev. Canon DAVIDSON, seconded by Ven. Archdeacon JONES,

That the Report of the Committee be received and referred to the Committee on Constitution and Canons.

The Rules of Order were, by permission of the House, suspended to admit of the following being put :—

Moved by the Hon. Chief Justice ALLEN, seconded by the Rev. Canon BRIGSTOCKE,

That blank copies of such Journals as are out of printed be reprinted.—*Lost*.

MESSAGE FROM THE UPPER HOUSE.—No. 17.

Containing Schedule of Business done during the Session. The PROLOCUTOR read the Schedule.

Moved by Dr. HENDERSON, seconded by the Rev. D. C. MOORE,
That the Metropolitan having announced that he was ready to

prorogue the Synod, all notices of motion not now disposed of be treated as unfinished business.

Moved by Mr. HODGSON, seconded by the Hon. J. B. PLUMB,

That the Secretaries of the Synod be requested to communicate with the Secretaries of the Diocesan Synods of this Province, asking them to furnish each year a printed copy of the Journal of their respective Synods, to be kept by the Secretaries of the Provincial Synod for reference by the members.—*Carried.*

It was moved by the Rev. Canon CARMICHAEL, seconded by the Rev. Canon EMPSON,

Resolved that this Provincial Synod would respectfully request the House of Bishops to appoint a settled Sunday to be set apart for the purpose of laying before the Church in this Province the claims of the Church in the North-west, and to receive the offerings of the Church in Canada for the extension of North-western Missions.—*Carried.*

It was moved by the Rev. J. D. H. BROWNE, seconded by the Rev. R. LINDSAY,

That the Canon on Missions be a Standing Canon of the Synod.—*Carried.*

Dr. Henderson's motion on unfinished business was then put and carried.

The PROLOCUTOR then named the following as a committee to frame a petition to the House of Bishops with reference to a prayer for those whose occupation is on the sea :—Rev. W. L. Mills (chairman), Mr. L. H. Davidson, D.C.L.

VOTES OF THANKS.

It was moved by Dr. HEMMING, seconded by the Very Rev. the DEAN OF MONTREAL,

That the thanks of this House be tendered to the Rev. Charles Hamilton for the able, impartial and courteous manner in which he has presided over the deliberations of this House.—*Carried.*

It was moved by the Rev. J. D. H. BROWNE, seconded by the Rev. J. W. BURKE,

That the very hearty thanks of this Synod be tendered to the

members of the Church in Montreal and its neighbourhood for their kind and generous hospitality to the members of the Synod.

It was moved by the Rev. Dr. KETCHUM, seconded by the Rev. A. C. MACDONALD,

That cordial thanks are due to the *Gazette, Herald, and Witness* for their full and correct reports of the debates, and the copies of the papers gratuitously presented to the Synod. Also to the various Railway and Steamboat Companies for the privileges afforded to members of the Synod.

Moved by Dr. HENDERSON, seconded by Rev. J. H. D. BROWNE,

That the cordial thanks of this House be given to the Hon. Secretaries for their able and efficient discharge of the duties of their office.—*Carried.*

Moved by Mr. L. E. MORRIS, seconded by the Ven. Archdeacon JONES,

That the thanks of this House are due and be tendered to James Hutton, Esq., Hon. Treasurer of the Synod, for his valuable services.—*Carried.*

Moved by the Hon. J. B. PLUMB, seconded by Dean BOOMER,

That the thanks of this Synod be tendered to the Rector and Churchwardens of St. George's Church for the services of the Church, for the use of the School-house, and to the ladies who have decorated the room in which we are assembled with a profusion of beautiful flowers.—*Carried.*

Moved by the Rev. JOHN AMBROSE, seconded by the Rev. Canon NEALES,

That the thanks of the Provincial Synod be tendered to the Very Reverend Dean of Montreal, and also to the Choir of the Cathedral, for the very attractive and edifying services held in the Cathedral on the opening of the Synod.—*Carried.*

MESSAGE FROM THE UPPER HOUSE.—No. 18.

The Metropolitan begs to inform the Prolocutor that the Upper House has concurred in the appointment made by the Lower House of members to form the Board of Management of the Domestic and Foreign Missionary Society.

JOHN FREDERICTON,
Metropolitan.

September 19th, 1883.

The Minutes of the day were then read and approved.

PROROGATION OF THE SYNOD.

The Prolocutor then proceeded to the Upper House to announce that this House had finished all business before it.

His Lordship the Metropolitan, attended by the other Bishops, then entered the Hall, and was received by the Lower House standing.

The President then promulgated the business done during the Session and declared the Synod prorogued.

The Doxology was then sung, and the Metropolitan pronounced the Benediction.

CHARLES HAMILTON,
Prolocutor.

R. W. Norman, Hon. Clerical Secy.,
Alexander Johnson, Hon. Lay Secy.

UPPER HOUSE.

Montreal, September 12th, 1883.

The House of Bishops met in the School-house of St. George's Church.

PRESENT:—

The Most Reverend the Lord Bishop of Fredericton, Metropolitan, President.

The Right Reverend the Lord Bishop of Nova Scotia.

The Right Reverend the Lord Bishop of Ontario.

The Right Reverend the Lord Bishop of Montreal.

The Right Reverend the Lord Bishop of Toronto.

The Right Reverend the Coadjutor Bishop of Fredericton.

The proceedings of the Upper House are not open to the public, but the results, as on previous occasions, will appear in the Messages transmitted to the Lower House, and in the Closing Address, which was as follows:—

THE METROPOLITAN'S CLOSING ADDRESS.

RIGHT REVEREND, REVEREND BRETHERN, AND BRETHERN OF THE LAITY,—I beg to announce to you the following list of measures passed by the Synod during the present Session:—

1. The confirmation of the amendment of Article VII. of the Constitution.
2. The adoption of an amendment of Articles I. and V. of the Constitution.
3. The adoption of an amendment of Canon VIII.
4. The confirmation of an amendment of Canon V.
5. The appointment of a Joint Committee on the employment of Women in the work of the Church, to prepare a Canon on the same.
6. The adoption of a Canon on the Constitution of the Domestic and Foreign Missionary Society of the Church of England in Canada.

7. The adoption of a resolution concerning the appointment of a Delegation to the General Convention of the Protestant Episcopal Church of the United States.

8. The adoption of a resolution relating to the office of Metropolitan.

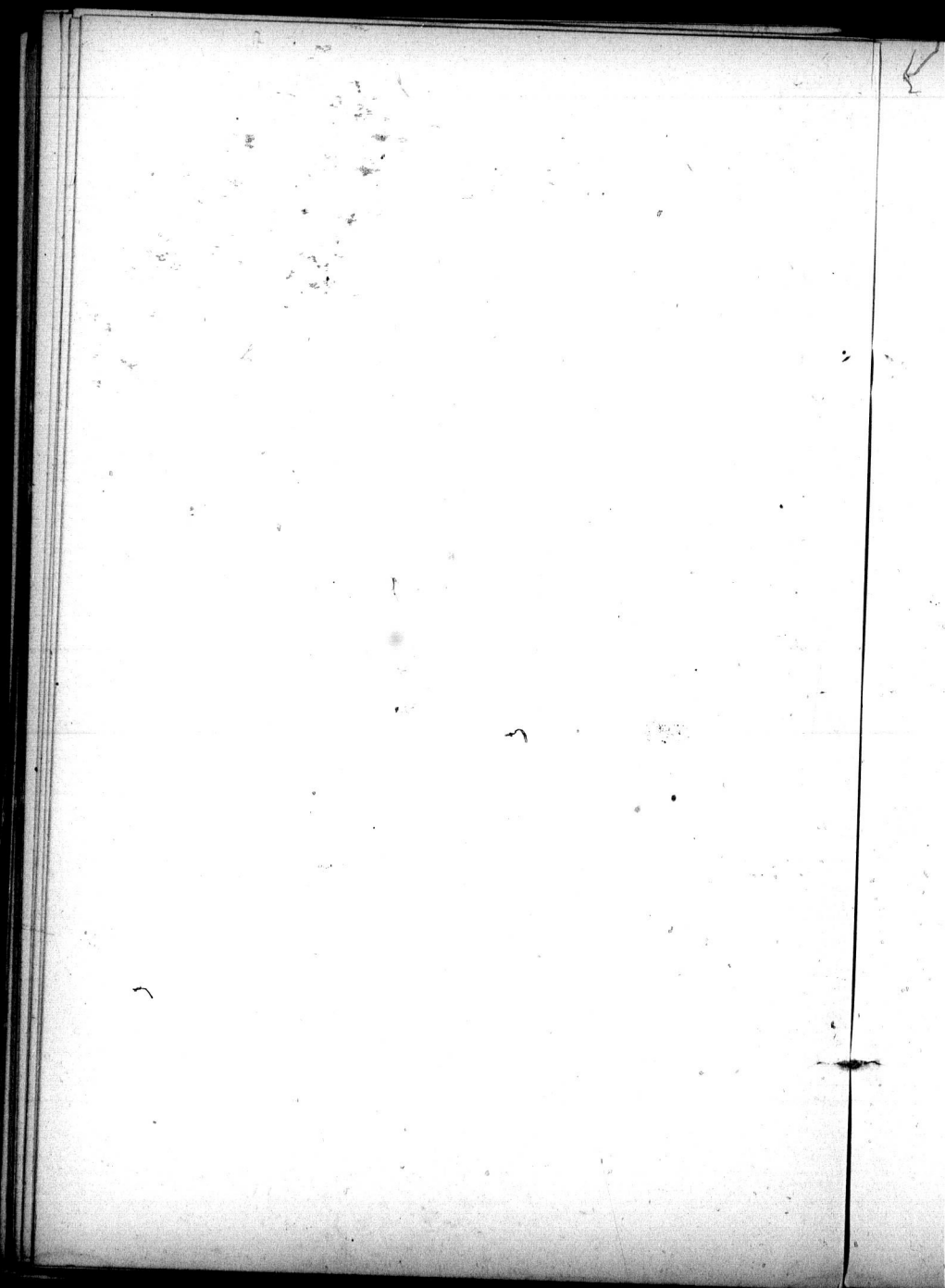
Whilst I may venture to congratulate you on the kind and forbearing temper which has been manifested by the members of the Synod towards each other, I venture to suggest for your consideration during the recess the desirableness of expediting the business which comes before the Synod by appointing some rules for regulating the length of time during which speakers shall address the House, except at the unanimous wish of the aforesaid body. Such a plan has long been adopted by our brethren in the United States, with very good practical results.

I have now to declare that this Synod is prorogued.

JOHN FREDERICTON,

September 19th, 1883.

Metropolitan.



APPENDIX.

REPORT

OF THE

MISSIONARY BISHOP OF ALGOMA.

To the Most Reverend The Metropolitan of Canada.

MY LORD:—

I beg leave to submit the Report enjoined upon me by the XIth Canon of the Provincial Synod.

In doing so, my first and most bounden duty is that of gratefully acknowledging "the good hand of my God upon me," in preserving me from hurt or accident in all my wanderings, through upwards of 11,000 miles of travel, both by land and water. For the divine care which has so wonderfully kept me, and in unbroken health, I offer up my "sacrifice of praise and thanksgiving."

Here also, on the very threshold of my report, I would pay my tribute of respect to the memory of my revered predecessor, the first Missionary Bishop of Algoma, whose name, wherever known, is held in honored, affectionate remembrance, while the virtues of his personal character, added to the unflagging faith, and patient, unwearied perseverance with which he fulfilled his high official trust, in the face, too, of the most formidable difficulties and discouragements, constitute a priceless legacy for the Diocese over which he presided, and in whose service he laid down his life.

The Report now submitted embraces only, of course, the period elapsed since my own consecration, or little more than one-third of the time ordinarily brought under review. With this explanation I append the record of my

OFFICIAL ACTS.

Sermons, 166; Addresses to Sunday Schools, Missionary meetings, etc., 62; Baptised, 35; Confirmed, 161, for the Bishop of Ontario, 2; Administrations of the Holy Communion, 57; Consecrations, Churches, 3; Cemeteries, 2; Ordinations, to the Diaconate, 2; to the Priesthood, 3; Clergy received, 2; Left the Diocese, 3.

The gentlemen ordained to the Diaconate are: Mr. F. C. Berry and Mr. F. Frost; deacons advanced to the priesthood: Revs. A. S. O. Sweet, H. Beer and R. Renison. Clergy received: Rev. G. B. Cooke, (from the Diocese of Niagara) to the Mission of Sault Ste. Marie, and Rev. C. A. French (from the Diocese of London, England,) to the Mission of Huntsville.

The clergy who have removed from the Diocese are the Revs. R. Hill, H. Heaton, and C. R. Clerk.

CLERGY, &c.

Including the Bishop, there are now sixteen (16) missionaries actively at work in the Diocese, of whom two are deacons. This force is supplemented by two Catechists, receiving, each, a small salary, and by a band of faithful volunteer Lay readers, to whose self-denying labors we owe it, that the Church of England still holds her ground in many remote and widely scattered settlements. Over and above these agencies, I have been fortunate enough to secure the services of a number of students, connected with various Theological Colleges, who have been in every case assigned fields of labor, during the long vacation, under the direction of some neighboring clergyman. The introduction of this new agency is of course a tentative movement, but, with all its attendant difficulties, the fact that it enables the Church of England to occupy ground, even for a few months in the year, which must otherwise, so far as she is concerned, lie wholly waste and uncultivated, is, of itself, enough to vindicate the experiment as a step in the right direction.

The distribution of the clergy is as follows:—

DISTRICT.	CLERGY.	RESIDENCE.	STAT'NS
Lake Superior.	Rev. J. K. McMorine, M.A.	Port Arthur.	4
"	" R. Renison, A.B.	Negwenenang.	2
Algoma.	" G. B. Cooke, B.A.	Sault Ste. Marie.	4
"	" E. F. Wilson.	Indian Homes.	
"	" "	Garden River.	3
"	" H. Beer.	Hilton, S. Joseph's I	6
" [Isd.	" F. C. Berry.	Bruce Mines.	8
" Manitoulin	" W. M. Tooke, B.A.	Gore Bay.	10
"	" F. Frost.	Sheguiandah.	3
" "	" J. S. Cole, B.A.	Manitowaning.	4
Parry Sound.	" R. Mesley.	Farry Sound.	6
Muskoka.	" A. W. H. Chowne.	Rosseau.	6
"	" W. Crompton.	Aspdin.	13
"	" A. S. O. Sweet.	Ilfracombe.	6
"	" C. A. French.	Huntsville.	5
"		Port Sydney.	4
"		Bracebridge.	9
"	" Thos. Llwyd.	Gravenhurst.	8

The Catechists are :—Mr. J. J. H. Pitcher, at Port Carling, with outstations at Brackenrig, Port Sandfield, and Gregory. and Mr. Magnan (Trin. Coll.) at Gravenhurst, assisting the Rev. T. Llwyd in his extensive mission.

The students acting as Lay-readers are as follows : Mr. Dewdney (Wycl. Coll.), Messrs. Davis and Armstrong (Hur Coll.) and Messrs. Snowdon, Harris, Gurney, Plant (Trin. Coll.) I am fondly cherishing the hope that more than one of these students, after ordination, will become permanently connected with the Diocese.

Vacant Missions :—Port Sydney, and Bracebridge. New Missions needing clergymen : (1.) Port Carling, (2.) Burke's Falls, (3.) Maganettawan, (4.) Algoma Mills.

The above statement, while indicating how much territory is actually occupied by the Church of England in this vast Diocese, shows also, by comparison with the map, how much remains to be occupied, and suggests some reflections not altogether creditable to her, as a Missionary Church, responsible to Christ for obedience to the command to "preach the Gospel to every creature." According to it *two important Missions* are *vacant*, in the very heart of Muskoka, while *four other fields*, "white unto the harvest" anxiously await the advent of the labourer! But whence are the six clergy, thus sorely needed, to come? For weeks a standing notice of our needs has appeared in the Church papers, but not a solitary response has been given. Meanwhile these poor sheep in the wilderness are left untended. My hands are tied. I cannot create the supply, and the Church in Canada seems unable to furnish it. I am forced, therefore, to the conclusion that the only solution of the problem lies in an appeal to the Church in the mother country, and hence I have determined (D. V.) to visit England for this and other Diocesan purposes early in the coming winter, encouraged to this venture of faith by the kind letters received from the Archbishop of Canterbury, the Bishops of London, Manchester, Dover, &c., and the late Metropolitan of Canada.

The gravity, however, of this question forbids its dismissal thus summarily. The startling fact confronts us, that where at least six clergymen were needed for Algoma, during the past year, the Canadian Church has given her—one! "Is there not a cause," somewhere? The solution of the mystery lies mainly here, that clergymen in Algoma, or contemplating removal to it, are required to submit to disabilities and deprivations, which involve a grievous injustice, calling for speedy redress.

(1.) Algoma is *the only Diocese in the Ecclesiastical Province in which no provision is made for the Widows and Orphans of deceased clergymen.*

(2.) A clergyman removing to Algoma from any other Canadian Diocese, thereby forfeits the claim previously acquired in that Diocese, upon this Fund.

(3.) The very same injustice exists with regard to the superannuation and Commutation Funds, in so far as they may be available elsewhere.

(4.) The clergy of Algoma are excluded from the privilege of representation in the Lower House of the Provincial Synod. Over and above these disabilities, easily removable, in part at least, by special legislation, there are yet others, inherent in the essential being of a Missionary Diocese, which operate in the same direction, such as (5.) the scantiness of the stipends paid, (6) the almost total isolation of the clergy, each from the other, and (7) the absence of all room for promotion, and the consequent loss of the stimulus to be derived, in all other Dioceses, from the expectation of the larger field, and more liberal income, that will one day be the reward of faithfulness. "All these things are against us." But "these things ought not so to be," and therefore, for no personal ends, but solely because they militate very seriously against the growth of the Church's Missionary Diocese, we ask for them the Church's grave and favorable consideration. Meanwhile Algoma herself is doing what in her lies for the removal of the first-named difficulty. The germ of a "Widows' and Orphans' Fund" has grown out of offertories, and voluntary subscriptions received both in Canada, and from England. The Synods of Quebec and Huron, in response to the Bishop's appeal, have adopted Resolutions ordering offertories annually in each congregation in their respective Dioceses, for three years, in aid of this Fund. In Montreal the Committee charged with the care of this Fund have passed a Resolution "that the name of the Bishop of Algoma be retained on the list of subscribers, and that should any other clergyman entitled to a claim on this Fund leave this Diocese for Algoma, his case shall be laid before the Committee, and decided on its merits." For all these evidences of sympathy we are deeply grateful.

OUR INDIAN WORK.

Our work of evangelization among the aboriginal race proceeds steadily, and exhibits all the evidences of permanent success which can be reasonably expected. If no new ground has been broken, the cultivation of the area already occupied has been brought, we think, to a greater degree of efficiency. The difficulties attendant on this branch of our work can only be appreciated by those familiar with its practical details, such as (1) the well-known instability of the Indian character; (2)

their migratory habits, which interfere very seriously with the continuity of the influences brought to bear upon them; (3) the mischievous effects of the white man's bad example, which these children of Nature are only too quick to observe and imitate; (4) the demoralization caused by "Firewater," which, for the havoc it makes of the poor Indian, may well be called "the accursed thing;" (5) the difficulty of finding teachers, not of their own race, qualified to tell them the wonderful works of God in their own tongue. Despite these drawbacks, our Indian Missions exhibit evidences of growth sufficient to rebuke our faithlessness, and to silence the cavils of those who deny the possibility of the red man's permanent social and religious elevation.

(1.) *Shequiandah*. This Mission is progressing under the care of its faithful friend and superintendent, Mr. F. Frost, who has recently been ordained to the "permanent diaconate." During the past year Mr. Frost, with the willing co-operation of a few families of whites, has built, and paid for, a very commodious church, in which he holds service for the whites. He also ministers to a second congregation of Indians at Sucker Creek, and another, of whites, at Little Current. No less than twenty (20) candidates for confirmation were presented by Mr. Frost during the Bishop's recent visit to this Mission.

(2.) *Nequenenang, Lake Neepigon*.—Owing to the removal of Rev. Mr. Renison to Garden River last autumn, this Mission was left without clerical supervision during the winter. A native Catechist was placed there temporarily, but results were not satisfactory. The Mission has also been affected by the proximity of the C. P. R. works, which drew the older Indians away from their homes and gardens, and more or less unsettled them. Mr. Renison will resume his charge of this remote Indian outpost during the coming winter.

(3.) *Garden River*.—This old, and well-established Mission, thanks, under God, to Mr. Renison's having spent the winter here, has grown and prospered, not so much numerically, (for this there was little room,) as socially and spiritually. Regular services in Indian—weekly prayer meetings—a Bible Class for young men—unceasing pastoral visitation from house to house—bedside ministrations to the sick, blind, and aged—conversations, Bible in hand, by the wayside—all these agencies have been utilized, and with undoubted results for good. Meanwhile the material progress of the Church has not been lagging behind the spiritual. Already the new Church, for which funds were so generously contributed in response to the Bishop's appeal, is drawing towards completion, the Indians themselves having contributed sixty (60) days of free and volunteer labor, while the Mission

House has been removed to a better site, enlarged, and made more comfortable otherwise for the Missionary and his family.

(4.) *Our Indian Homes.*—These invaluable institutions still continue their blessed work of educating and Christianizing the rising generation of Ojebways. Founded in a spirit of faith, hope and charity—carrying out a sound system of education, and in the past, “approved of God” by many signs and tokens, the friends of these two “Homes” may still rally round them with unshaken confidence. Their history, like that of the Christian Church itself, has been marked by not a few fluctuations, but their record has been one of permanent and undoubted usefulness.

Only a person deeply interested and directly engaged in the work, as the Rev. E. F. Wilson is, can understand the force of the difficulties to be encountered. (1) The ineradicable scepticism of Indian parents as to the disinterestedness of our intentions with regard to their children; (2) the tendency of the children to rebel against the necessary restraints imposed on their liberty, and to take refuge in flight; (3) the reluctance of parents to leave their children in the “Home” for a period sufficiently long for the formation of permanent habits of industry, and fixed principles of right; (4) the constitutional unhealthiness of Indian children, terminating, as it has, in a few cases, in death, while residents of the “Home,” so creating an almost insuperable prejudice in the minds of a people as passionately fond of their children as they are naturally timid and superstitious; (5) the all but impossibility of obtaining helpers for subordinate positions, such as teacher, housekeeper or servant, who regard the question of the evangelization of the Indian from any higher standpoint than the financial.

Against this formidable array of obstacles Mr. Wilson has not only struggled, but struggled successfully, till now these two institutions, over which he has watched with all the jealous vigilance of a mother watching for her first-born child, stand on a basis of acknowledged success, as two centres for the diffusion of Gospel light and blessing among the children of a people who have been long “sitting in darkness and the shadow of death.” During the past year sundry improvements have been made in the Shingwauk Home, which will largely increase the comfort of the occupants. The most notable event, however, to be recorded in this connection is the completion and consecration of the “Bishop Fauquier Memorial Chapel,” a beautiful, and truly ecclesiastical structure, designed, in even its minutest details, by the Rev. Mr. Wilson, and erected by means of funds sent mainly from England, in response to his earnest appeals for some tangible, enduring, and useful memorial of the life and labors of the

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late revered Bishop of this diocese. Long may it stand, as a hallowed centre for the diffusion of Gospel light among hundreds, yet unborn, of the Indian tribes he loved so well. The Chapel was formally opened and consecrated on Wednesday, August 29th, the Bishop preaching, and the Revs. Dr. O'Meara, of Port Hope, A. Stewart, R. D., of Orillia, J. S. Cole, G. B. Cooke, H. Boer, R. Renison, and F. Frost (of the Diocese of Algoma), and P. T. Rowe (of Michigan), being present, and taking part in the services. A Missionary meeting was held in the evening, at which addresses were delivered by the Bishop and several of the visiting clergy.

FINANCES.

1. *Diocesan.*—This Diocese has been, is, and will be, for all coming time, very largely, a Missionary Diocese, supported, that is, in great part, by funds coming from extraneous sources. Two or three centres may, possibly, in time, rise to the dignity of self-support. Elsewhere local resources must be liberally supplemented from year to year. To develop these will be my constant effort. At present, the amount contributed in many places is not commensurate with the ability of the congregations, while the method is eminently unsatisfactory. A new system will probably be introduced before long, abolishing all purely personal monetary transactions between clergyman and people, and holding the latter directly responsible to the Bishop for the faithful discharge of their financial obligations. There are difficulties in the successful working of such a scheme, but time and patience will surmount them.

2. *Canadian.*—The Treasurer's statement, appended below, will show the present condition of our Mission and other Funds, with reference to the amounts contributed by the several Dioceses. It indicates a decided increase in the interest taken by Canadian Churchmen in our Missionary Diocese. Were our funds no more than equal to the demands on them, I would feel most devoutly thankful. That our "cup runs over" is owing largely to the fact that our clerical force is far from adequate to our needs. The accessions to our missionary staff, expected as the result of my visit to England, will strain our powers to the utmost. I would, therefore, express the hope that no Diocese will relax by even one dollar, in its efforts on behalf of Algoma.

A legacy of \$4,000 (to be paid within five (5) years), was recently bequeathed to our Mission Fund. Would that Churchmen would more frequently remember Algoma in their last wills and testaments!

3. *English Societies.*—The Diocese of Algoma still lies under weightiest obligations to the noble English Societies that have

hitherto aided her so materially in her missionary operations. Indeed it seems as though they but needed to hear the simple story of our necessities, so prompt are they in responding to our appeals to the full measure of their ability. From two of them I am thankful to be able to report liberal grants for specific objects.

(1). The "Colonial and Continental Church Society," still continues its annual grant of £285.

(2). The "Society for the Propagation of the Gospel" has manifested even more than its usual interest in our Missionary Diocese during the past year, having voted (a) £1000 towards Endowment, on condition of £4000 being raised for the same purpose by 1887, (b) an increase of £200 (over and above the £450 hitherto granted) for the benefit of four (4) new Missions in Muskoka, and (c) the sum of £100 in aid of the Bishop's "Steam Yacht Fund."

(3). The "Society for Promoting Christian Knowledge," has followed closely in the footsteps of the Sister Society by also voting (a) £1000 towards our "Endowment Fund," (b) £75 for studentships, and (c) sundry sums for the completion of Churches in needy places. We are also greatly indebted to the "S.P.C.K." for frequent and liberal grants of Prayer and Service Books, Bibles, &c., for use in our Churches, and of tracts and other publications for general distribution. I hope to meet the Committees of these several Societies during my approaching visit to England, and for myself, as well as for the Clergy and Laity of the Diocese, make grateful acknowledgment of the ever-deepening obligations under which their sympathy has laid us.

ENDOWMENT FUND.

This Fund, like that for the "Widows and Orphans," is slowly and painfully struggling into existence. Until it rests on a sufficiently broad foundation, the several Dioceses will need to carry the burden of the maintenance of the Bishop of Algoma. The very promptness with which they have all discharged their voluntarily assumed and largely increased obligations during the past year, (not a dollar being due on the stipend account), makes me the more desirous to relieve them as quickly as possible of this heavy responsibility. I shall, therefore, make this Fund a special subject of appeal while in England. The liberality of the two great Societies (named above) will aid me very materially.

STEAM YACHT FUND.

Funds sufficient for the purchase of a small steam vessel for the Bishop's use have been contributed, but not expended as yet,

great caution being required in such a case, to ensure a wise and safe investment. Meanwhile a second summer in the diocese has only confirmed the opinion previously expressed, as to the absolute necessity of some such independent means of transit. My recent tour among the islands, and along the north shore of Lake Huron, involved a journey of upwards of six hundred (600) miles *in an open sail boat*, none other than "The Missionary," recently presented to the Rev. E. F. Wilson, by the Sunday School of St. James' Cathedral, Toronto. This mode of travel is attended with great difficulties in the fulfilment of definite appointments, and in stormy weather with not a little danger. The annual maintenance of the Yacht will cost about \$800. This has yet to be provided.

WOMAN'S WORK.

Under this head is embraced only the work done for Algoma by Christian women through organized agencies. Individual manifestations of interest and sympathy have been "for numbers, numberless." In England and Canada alike, directly through the Bishop, and indirectly, through the clergy, for specific objects in various missions, an unceasing current of kindnesses has flowed into the Diocese from "women, which have labored with us in the Gospel, whose names are in the book of life."

Of associated effort, the "Church Women's Mission Aid Society," of Toronto, has been for Algoma an overflowing fountain of blessing. To it we owe an ever accumulating debt of gratitude for its increasing remembrance of our needs. A "Secret Society," in the sense of doing good silently, its praise is in many, if not all of our churches, for its generous, and judicious distribution of free will offerings of books, illustrated papers, clothing, Communion linen, and other church furniture, by which the scanty resources of needy individuals and feeble, struggling congregations have been liberally supplemented. In numerous instances, also, the children in our Sunday schools, and their teachers as well, have been encouraged and gladdened, at the happy Christmas season, by most welcome consignments, expressive of "peace and good will."

Engaged in the same work, only of more recent origin, the "Twenty Minutes Society" next demands the assurance of my grateful appreciation of their loving assistance. Branches of this Society (so named from the fact of their members pledging themselves to devote that time daily, in their own homes, to benevolent work for the Church), have been established in Ottawa, Toronto, &c., and are already bearing the fruit of a very substantial sympathy with our work. May such agencies multiply till

even the feeblest congregation in Canada can boast its little band of Christian women associated together in the fellowship of the Church, as "believers" in Christian "work."

In this connection I desire to make grateful mention of benefactions from the Ladies' Missionary Association of St. John's Church, Port Hope; the "Ladies' Aid," and "Young Ladies Missionary Association," of St. George's Church, Montreal; the "Ladies' Missionary Union," of St. Michael's, Quebec, and other kindred organizations.

In concluding this report, I would once more express my great thankfulness for the multiplied mercies which have followed me, and my household, during the past year, and for the numberless services rendered to our Missionary Diocese. To the English Societies, who have upheld my hands by sharing the weight of our financial burden; to the hosts of friends beyond the sea, whose loving remembrances of our needs have so fitly illustrated the Church's unity and brotherhood; to the Clergy and Laity of the several organized Dioceses in Canada, who have so nobly redeemed the pledges given to Algoma's second Missionary Bishop; to the teachers and pupils in our Sunday Schools, whose gifts, oftentimes the fruit of a stern, yet loving, self-denial, have enabled us to rescue so many children from the ignorance and degradation of the wigwam; to these, and any others who have given us, in any form, their sympathy and substantial co-operation, I tender, for myself, and in the name of my revered predecessor, who "being dead, yet speaketh," the assurance of my deepest and most heartfelt gratitude. "The Lord deal kindly with you, as ye have dealt with the dead, and with me."

All which is respectfully submitted.

E. ALGOMA.

P.S.—I cannot allow the appended Financial Statement to go forth without a grateful acknowledgement of the valuable services rendered by the Honorary Treasurer, and Mr. J. H. Mayne Campbell, to myself personally, and to the Diocese at large, in their management of the accounts during the past year. Thanks to their liberal, and entirely gratuitous expenditure of time and labour on the task, the books are in perfect order, and a clear and, I trust, satisfactory balance sheet is presented for the whole period elapsed since the last Provincial Synod.

E. A.

DIOCESE OF ALGOMA.

COMMISSARIES.

TREASURERS.

Quebec	Rev. M. M. Fothergill, M.A.	R. P. Campbell, Esq.
Montreal	“ Canon Norman, D.C.L.	Rev. S. Belcher.
Toronto	“ J. D. Cayley, M.A.	A. H. Campbell, Esq.
Huron	“ Canon Innes, M.A.	E. B. Reed, Esq.
Ontario	“ F. W. Kirkpatrick, M.A.	J. Muckleston, Esq.
Niagara	“ Canon Curran, M.A.	J. J. Mason, M.A.
Nova Scotia	“	Rev. J. D. H. Brown.
Fredericton	“ Canon Brigstocke, M.A.	W. M. Jarvis, Esq.

REPORT OF THE HONORARY TREASURER.

With regard to the accounts of the Diocese for the period between 1st September, 1880, and 30th June, 1882, no exact statement can be made. The system on which the accounts were kept, and the long period which elapsed between the date when the last entry was made, in September, 1881, and that on which Mr. Wilson (acting as Commissary) took charge, rendered it very difficult, as well as laborious, to make up a statement, and it was found impossible to trace the origin of a considerable amount paid into the Bank from time to time. It is, therefore, possible that some of the amounts credited to the various Dioceses may not be quite correct, and that a portion of their contributions is included under the head of general collections, but the Treasurer has no doubt that all the monies contributed have been duly applied to the objects for which they were subscribed. It is to be noted that the contributions towards the income of the late Bishop, by the different Dioceses, did not pass through the books, and are consequently not included in the amounts given in the subjoined statement. It is true, discrepancies occur, arising perhaps from the books not having been closed in 1880, and no balance sheet taken out between March, 1880, and March, 1881, but the differences appear to be trifling; and it is believed that no good purpose would be served by any farther effort at discovering where they lie, whilst it is satisfactory to know, that the final result is in favor of the Diocese.

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 STATEMENT of RECEIPTS and EXPENDITURE, DIOCESE OF ALGOMA, 1st Sept., 1880, to 30th June, 1882.

APPENDIX TO JOURNAL OF PROVINCIAL SYNOD. [Twelfth

Dioocese of Huron.....	\$ 138 33	Salaries, &c., paid.....	\$16,119 63
" Niagara.....	668 37	Shingwauk Home.....	675 00
" Toronto.....	1,524 28	Grants to Churches, per S. P. C. K.....	1,168 34
" Ontario.....	1,092 30	" ".....	572 17
" Montreal.....	1,976 92	Charges.....	594 95
" Quebec.....	493 37	Neepigon Mission.....	478 22
" Fredericton.....	288 13		
" Nova Scotia.....	446 41	Balance transferred.....	19,608 31
Colonial and Continental Church Society.....	6,628 11	Bank of Montreal.....	2,293 85
Society for Promoting Christian Knowledge.....	2,826 26	Canada Permanent Loan Co.....	3,585 87
Society for Propagating the Gospel in Foreign Parts.....	1,388 78	Rev. E. F. Wilson's (Commis'sy) cheque.....	1,329 75
Diocesan Collections in Algoma.....	4139 82		
General Collections.....	480 57		
Neepigon Fund.....	3,900 78		
	536 25		
	19,900 57		
Cash in Bank and Canada Permanent Loan Society, 1880.....	6,871 15		
Difference in Account.....	46 06		
	\$26,817 78		\$26,817 78

The following are the Receipts and Expenditure of Funds on account of the Diocese during the year ending 30th June, 1883.

<p>There was paid over by the Executors, and the Commissary of the late Bishop Fenwick, the sum of \$7,208.47, out of which was paid, for obligations incurred prior to the 1st July, 1882, the sum of \$890.83.</p>	<p>There has been expended on Salaries and Outfit of Missionaries and Lay-readers, and in general expenses.....</p>
\$15,313 84	\$7,835 35
\$15,313 84	7,448 49
	\$15,313 84

INCLUDING BALANCES AT CREDIT, THERE HAS BEEN RECEIVED FOR AND EXPENDED ON SPECIAL OBJECTS.

<i>Receipts.</i>	<i>Expenditure.</i>
<p>Church Building account.....</p> <p>Special Church Building, per S.P.C.K.....</p> <p>Missionary Reserve Fund.....</p> <p>Episcopal Endowment Fund.....</p> <p>Widows' and Orphans' Fund.....</p> <p>Steam Yacht Fund.....</p> <p>Garden River Church.....</p> <p>Sundry Special Objects.....</p> <p>Neepigon Mission Fund.....</p>	<p>Church Building account—Sundry Grants to Churches.....</p> <p>Missionary Reserve Fund—Special Grants.....</p> <p>Sundry Special Objects—Contributions expended as specified by Donors.....</p> <p>Neepigon Mission Fund—Salary of Missionary, Catechist and expenses.....</p>
\$1,236 07	\$474 31
349 67	45 75
1,838 51	3,526 26
2,510 63	951 12
1,066 20	
3,720 31	
1,124 22	
3,707 62	
2,993 95	
\$18,647 18	\$4,997 44

The Episcopal Stipend (\$4,000) has been provided by the eight older dioceses. The following statement shows the various sources from which the receipts are derived.

		General.	Stipend	TOTAL.
Quebec,	Diocese of.....	\$2,476 24	\$ 300	\$2,776 24
Montreal,	"	4,025 70	500	4,525 70
Toronto,	"	3,441 59	1,000	4,441 59
Huron,	"	1,670 64	700	2,370 64
Ontario,	"	1,424 46	400	1,824 46
Niagara,	"	2,387 85	500	2,887 85
Nova Scotia,	"	499 25	300	799 25
Fredericton,	"	1,536 04	300	1,836 04
Algoma,	"	289 97	.....	289 97
		\$17,751 74	\$4,000	21,851 74

ENGLISH SOCIETIES.

Society for the Propagation of the Gospel in Foreign Parts.	\$ 3,227 47
Colonial and Continental Church Society.....	1,379 06
From friends in England.....	3,064 17
Sundry Contributors.....	1,229 11
Bishop Fauquier's Executors and Commissary.....	7,209 47
	<u>\$37,861 02</u>

A. H. CAMPBELL,
Hon. Treasurer.

TORONTO, 1st July, 1883.

FORMS OF CONSECRATION OF A CHURCH
OR CHAPEL.

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

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

CONSECRATION OF A CHURCH OR CHAPEL.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Dearly beloved in the Lord, Forasmuch as devout and holy men, as well under the Law as under the Gospel, moved either by the secret inspiration of the blessed Spirit, or by express command of God, or by their own reason and sense of order and decency, have erected houses for the public worship of God, and have separated them from all profane and common uses, in order to fill men's minds with greater reverence for his glorious Majesty, and affect their hearts with more devotion and humility in his service; which pious works our heavenly Father hath vouchsafed to approve and accept; Let us not doubt but that he will also graciously approve this our godly purpose of setting apart this place in solemn manner to religious worship, and let us faithfully and devoutly beg his blessing on this our undertaking, and say,

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

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

After this the Bishop shall say,

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

Church, may ever remain in the number of thy faithful and elect children. *Amen.*

Grant, O Lord, that they who in this place shall in their own persons renew the promises and vows made by their sureties for them at their baptism, and thereupon shall be Confirmed by the Bishop, may continue thine forever; and being preserved in the unity of thy Church, may daily increase in thy Holy Spirit more and more, until they come to thine everlasting kingdom. *Amen.*

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

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

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

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

Grant, O Lord, that whosoever shall confess their sins, and offer up their prayers and praises unto thy divine Majesty in this place, may be kept from all worldly and wandering thoughts, and may draw near unto thee with such steadfastness of faith, and with such seriousness, sincerity and devout affection of

mind, that they may be graciously accepted in thy sight. O Lord, pardon their sins, compassionate their infirmities, enlighten and sanctify them by thy Holy Spirit, and enable them so to serve and worship thee here below, that finally they may be received into thy presence, to praise and glorify thee for evermore. *Amen.*

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

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

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

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

Proper Psalms: 84, 122, 132.

Proper Lessons:

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

The Second.—Heb. ch. x., v. 19 to 26.

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

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

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

Blessed be thy Name, O Lord, that it hath pleased thee to put into the heart of thy *Servants* to erect this house to thy honour and worship. Bless, O Lord, *them, their families, and their substance*, and accept the work of *their hands*; remember *them* concerning this; wipe not out this kindness that *they have* shewed for the House of God, and the offices thereof; and grant that all who shall enjoy the benefit of this pious work may shew forth their thankfulness by making a right use of the same to the glory of thy blessed Name, through Jesus Christ our Lord. *Amen.*

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

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

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

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

But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;

And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit.

◦THE GOSPEL.—St. John ch. ii, v. 13.

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

The Sermon.

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

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

O God the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from Godly union and concord; that as there is but one Body, and one Spirit, and one Hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may hence-

forth be all of one heart, and of one soul, united in one holy bond of Truth and Peace, of Faith and Charity, and may with one mind and mouth glorify thee; through Jesus Christ our Lord. *Amen.*

SCHEDULE A.

In the name of God. *Amen.*

WHEREAS a Church has been erected at
within our Diocese and jurisdiction, upon a piece of land (*description of the land and title to be here inserted*); and whereas the said building is now completed and furnished with all things requisite for the due performance of public worship, and is free from all legal liability for debt, and is now ready for consecration; and whereas a Petition has been presented to us by the Incumbent, the Wardens and others (*to be here described as the case may be*), praying that we would be pleased to consecrate the said building;

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

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

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

ORDER FOR THE CONSECRATION OF CHURCH-YARDS
OR CEMETERIES.1. — CONSECRATION OF A CHURCH-YARD, TOGETHER WITH
A CHURCH.

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

O God, who has taught us in thy holy Word that there is a difference between the spirit of a beast, that goeth downward to the earth, and the spirit of a man, which ascendeth up to God who gave it: And likewise by the example of thy holy servants in all ages, hast taught us to assign peculiar places, where the bodies of thy saints may rest in peace, and be preserved from all indignities, whilst their souls are kept in the hands of their faithful Redeemer; Accept, we beseech thee, this charitable work of ours in separating this portion of ground to that good purpose; and give us grace, that by the frequent instances of mortality which we behold, we may seriously consider how frail and uncertain our own condition is, and may so number our days as to apply our hearts unto wisdom; That in the midst of life, thinking upon death, and daily preparing ourselves for the judgment that is to follow, we may have our part in the resurrection to eternal life, with him who died for our sins and rose again for our justification, and now liveth and reigneth with Thee and the Holy Ghost, one God, world without end. *Amen.*

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

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

Benediction.

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

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

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

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

Then the Bishop, Clergy and Laity, in due order, shall walk round the portion of ground which is to be Consecrated, saying or singing Psalms xxiii. xxxix. xc. ciii. or any of them. Returning to the Church Porch or other convenient spot, the Bishop shall say :

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

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

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

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

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

O Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord; Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those un-

speakable joys, which thou hast prepared for them that unfeignedly love thee; through Jesus Christ our Lord.—*Amen.*

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

Benediction.

SCHEDULE B.

In the name of God. *Amen.*

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

Now, therefore, we (*as in Schedule A down to the words "common uses"*)—and do dedicate the same to Almighty God for the burial of the dead, according to the rites and ceremonies of the Church of England, that the bodies of the faithful may therein rest in peace and hope of the resurrection to eternal life, through Jesus Christ our Lord.

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

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

All things being ready, the Priest, or Bishop (if present) shall say:
In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Except the Lord build the house their labour is in vain that build it.

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

Answer. Who hath made heaven and earth.

Priest. O Lord hear our prayer.

Answer. And let our cry come unto thee,

Priest. Blessed be the name of the Lord.

Answer. From this time forth for evermore.

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

Our Father, &c.

Bishop, or Priest.

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

Then the Person who lays the Stone shall say :

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

Bishop, or Priest.

Here let true faith, the fear of God, and brotherly love, ever remain; this place is dedicated to prayer, and to the praise of our most holy Saviour Jesus Christ, who ever liveth and reigneth with the Father and the Holy Ghost, one God, world without end. *Amen.*

Here a Hymn may be sung.

Let us pray.

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

O Lord, who wisely orderest all things, both in heaven and earth; to thy merciful protection we commend the workmen employed in this building. Let thy fatherly hand ever be over

them; keep them from all evil, accident, hurt or hindrance, and from all unfaithful, profane, or unholy words or deeds; that the work now begun, may by thy blessing on their labour, be brought to a happy end; through Jesus Christ our Lord. *Amen.*

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

Address.

Hymn.

Benediction.

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

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

“Brethren, we are here assembled together to induct the Reverend [A. B.] as Rector (or Incumbent) of this Parish (or Mission); he having been already instituted by the Bishop to the cure of souls.”

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

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

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

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

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

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

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

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

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

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

PROPER PSALMS :—122, 132, 133.

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

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

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

O Holy Jesus, who has purchased to thyself a universal Church, and hast promised to be with thy Ministers to the end of the world, be graciously pleased to bless the ministry of thy servant who is now appointed to offer the sacrifices of prayer and praise, to thee, and to administer thy Holy Sacraments in this thy House. Grant that he may be clothed with righteousness, and that thy Word, spoken by his mouth, may have such success that it may never be spoken in vain; and may the words

of his mouth and the meditations of his heart be always acceptable in thy sight, O Lord our strength and our Redeemer. *Amen.*

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

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

EPISTLE FOR THE DAY:—1 Thess., ch. 2, to end of v. 13.

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

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

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

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

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

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

LEGISLATURE OF THE PROVINCE OF CANADA.

19-20 Vict., Chap. 141.

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

Proclaimed May 28th, 1857.

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

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

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

22 Vict., Chap. 139.

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

Assented to August 16th, 1858.

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

I. For all the purposes of the aforesaid Act, the Laity shall

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

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

DECLARATION.

We, the Bishops of the United Church of England and Ireland within the Province of Canada, together with the Delegates from the Clergy and Laity of the Diocesan Synods now assembled in the first Provincial Synod under Royal and constitutional authority, and intending, under God's blessing and guidance, to consider and determine upon such matters as shall appear necessary for the welfare of the Church in this Province, desire to express our most humble and hearty thanks to Almighty God, that it has pleased

Him in His Providence to set over us a Metropolitan, and thus to enable us, as in the ancient days, to assemble as one body, under the direction of His Holy Spirit, whose aid we now invoke, and in the name of His only begotten Son, for the consolidation and advancement of His Kingdom in this Province.

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

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

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

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

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

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

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

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

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

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

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

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

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

CONSTITUTION OF THE PROVINCIAL SYNOD.

1. The Provincial Synod shall consist of the Bishops of the United Church of England and Ireland, having Sees within the Province of Canada, or executing by due authority the Episcopate as assistant or Missionary Bishops therein, and of Delegates chosen from the Clergy and from the Laity.

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

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

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

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

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

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

8. The Lower House shall be presided over by their Prolocutor, to be chosen *viva voce* on motion of any member of the House.

9. Each House shall appoint a Secretary or Secretaries, who shall keep regular accounts of all proceedings in their own House, shall preserve memorials or other documents under the direction of the President and Prolocutor, shall attest all Public Acts of the Synod, and deliver over all records and documents to their successors. The printed Journal of each Session, certified by the signatures of the Prolocutor and the two secretaries of the Lower House, to a statement attached to one or more copies declaring the number of pages in the said Journal and the number of words corrected, with the words so corrected shall be held to be the true and authentic Record of the Proceedings of each Session.

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

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

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

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

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

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

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

17. It shall be competent to the Lower House to request a Joint Committee or Conference on any special object, beyond those submitted to it by the Upper House, or to propose for discussion any specific measure; to which request an answer shall

be given; but it shall be at the option of the Upper House to accede to their request or not.

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

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

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

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

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

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

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

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

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

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

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

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

PERMANENT ORDER OF PROCEEDINGS, AS ADOPTED
BY BOTH HOUSES.

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

2. At an appointed hour after Divine service the members of the Synod shall re-assemble at the place of deliberation, where,

after the President has taken his seat, he shall inform the Lower House with regard to their place of meeting, and direct them to elect their Prolocutor.

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

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

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

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

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

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

ORDER OF PROCEEDINGS OF THE LOWER HOUSE.

1. After Prayer, the Clerical and Lay Secretaries shall call the roll of their respective orders.

2. The election of the new Secretaries shall be made by the Clergy and Laity respectively. A Treasurer and two Auditors

shall also be appointed, all of whom shall hold their offices until their successors shall be appointed.

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

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

RULES OF ORDER.

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

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

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

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

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

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

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

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

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

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

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

12. When a question is under debate, no motion shall be received by the Chair, unless to amend it or postpone it, or to lay it on the table, or for adjournment, or for the previous question, and no more than one amendment to a proposed amendment of a question shall be in order.

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

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

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

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

17. When amendments are made to any motion, the amend-

ment and the original motion shall be put in order the reverse of that in which they were brought forward.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

32. In any unprovided case resort shall be had to the Rules of Order of the House of Commons in Canada for guidance.

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

CANON I.

CANON OF THE ELECTION OF THE METROPOLITAN BISHOP.

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

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

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

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

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

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

CANON II.

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

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

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

CANON III.

ON THE POWERS OF THE METROPOLITAN.

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

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

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

CANON IV.

ON THE TRIAL OF A BISHOP.

OFFENCES FOR WHICH A BISHOP MAY BE TRIED.

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

(1.) Crime or immorality.

(2.) Advisedly holding and teaching, whether publicly or privately, any doctrine contrary to that held by the Canadian branch of the Church of England.

(3.) Wilful violation of the constitutions or canons of the Provincial Synod.

(4.) Wilful violation of the constitution or canons of his Synod.

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

ACTION ON RUMORS.

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

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

CHARGES, TO WHOM TO BE DELIVERED.

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

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

BOARD OF INQUIRY, HOW CONSTITUTED.

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

NOTICE TO MEMBERS.

VIII. The Metropolitan or Senior Bishop, as the case may be, shall on receipt of such charges give notice thereof to said Board, and direct them severally to attend at the time and place designated by him, and to organize the Board, and it shall be the duty of each member so notified to attend. The place of meeting must be within the Diocese of the accused.

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

IX. The sittings of the Board shall be private.

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

PRESENTMENT.

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

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

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

LIMITATIONS OF TIME.

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

TRIAL.

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

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

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

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

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

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

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

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

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

XXIII. The sentence of the Court, if the accused be found guilty, shall be either admonition, suspension for a definite period, deposition or removal from office in the said Church, and in the

case of deposition or removal from office, with a cessation of all rights to the temporalities of the see.

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

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

CANON V.

COURT OF APPEAL OF THE METROPOLITAN.

HOW CONSTITUTED.

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

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

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

OF ASSESSORS.

There shall be three Assessors, laymen, communicants of the Church of England in good standing, and Judges of some Court of Law in the Dominion, or else barristers of at least ten years' standing at the bar of any of the Provinces. At each regular session of the Provincial Synod, the Upper House shall send down the names of three persons (qualified as aforesaid) to the

Lower House; if any or all of them be not accepted, the Upper House shall send down another name or other names, as may be required. Should this second nomination not be accepted, the Upper House alone shall appoint, provided that the said House may not appoint any person whose name has been rejected by the Lower House.

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

The Assessors or a majority of them shall determine all questions of evidence and procedure, and the Assessors shall advise the Court upon such other questions before the Court, as the majority of the Court may in writing submit for their consideration.

All decisions and advice of the Assessors shall be in writing and shall be published together with the decisions of the Court.

WHEN APPEAL SHALL LIE.

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

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

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

PROCEEDINGS OF THE COURT.

The Court of Appeal may sit in any Diocese, at such times and places as the Court shall, from time to time, order and direct.

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

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

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

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

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

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

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

CANON VI.

OF MINISTERING IN PARISHES.

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

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

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

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

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

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

CANON VII.

OF LETTERS TESTIMONIAL.

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

CANON VIII.

OF EPISCOPAL RESIGNATIONS.

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

CANON IX.

OF THE SUBDIVISION OF DIOCESES.

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

CANON X.

OF THE OFFICIATING OF STRANGE CLERGYMEN IN
A DIOCESE.

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

CANON XI.

OF MISSIONARY BISHOPS.

1. The Provincial Synod may elect a suitable Priest to be a Missionary Bishop over a district not within any organized

Diocese or over a District which includes within the new Territory a part or parts of one or more existing Dioceses, and when the House of Bishops shall be satisfied that adequate provision has been made for the support of a Missionary Bishop, the Metropolitan or presiding Bishop may convene the Provincial Synod for the purpose of electing such Missionary Bishop, by the joint action of the Upper and Lower House, which election shall be conducted in the following manner:—The House of Bishops shall present to the Lower House one or more names for election by ballot, and if none of these names shall be accepted by the Lower House further names shall be presented by the Upper House until it shall signify that it has no other name to present. All names presented to the Lower House shall be before it for election until an election shall have been made. A majority of votes, Clerical and Lay, shall be necessary to an election.

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

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

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

5. In the event of a vacancy occurring in any Missionary Diocese, the Provincial Synod shall be summoned, within six months, to elect another Missionary Bishop; provided the regular meeting of the Provincial Synod shall not take place within twelve months after such vacancy, in which case the election

shall be postponed until such regular meeting, and in the mean time, the duties of the late Bishop shall devolve, so far as they can be discharged by him, on a Commissary, whom it shall be the duty of every Missionary Bishop to appoint on his consecration, and from time to time, as the office shall become vacant.

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

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

CANON XII.

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

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

Be it, therefore, enacted, as follows:—

USE OF SHORTENED FORM OF MORNING AND EVENING PRAYER.

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

The permission hereby granted to use the shortened form of Morning and Evening Prayer specified in the Schedule of this Canon, is hereby extended to Sundays and Holy Days, when the

Clergyman shall deem it desirable, either from the peculiar condition of his congregation or from the laborious nature of his ministrations. Such liberty, however, shall not be used without the written sanction and approval of the Bishop.

SPECIAL SERVICE FOR SPECIAL OCCASIONS.

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

ADDITIONAL SERVICE ON SUNDAYS AND HOLY-DAYS.

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

SEPARATION OF SERVICES.

Whereas doubts have arisen as to whether the following forms of service, that is to say: the Order for Morning Prayer, the Litany, and the Order for the Administration of the Lord's Supper or Holy Communion, may be used as separate services, and it is expedient to remove such doubts; Be it, therefore, enacted and declared, that any of such forms of service may be used together,

or in varying order as separate services, or that the Litany may be said after the third Collect in the Order for Evening Prayer, either in lieu of or in addition to the use of the Litany in the Order for Morning Prayer, and any of the said forms of service may be used with or without the preaching of a sermon or lecture, or the reading of a homily.

PREACHING A SERMON WITHOUT PREVIOUS SERVICE.

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

SCHEDULE.

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

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

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

“When the wicked man,” &c.

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

“ Almighty and Most Merciful Father,” &c.

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

“ Almighty God, the Father,” &c.

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

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

“ Our Father which art in Heaven,” &c.

Then likewise he shall say :

“ O Lord, open Thou our lips,” &c.

Here all Standing up, the Priest shall say :

“ Glory be to the Father,” &c.

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

“ Glory be to the Father,” &c.

Then shall be read distinctly, with an audible voice, either the First Lesson taken out of the Old Testament as is appointed in the Calendar, or the Second Lesson taken out of the New Testament, except there be a Proper Lesson assigned for that day, in which case the Proper Lesson shall be read, and if there are two Proper Lessons, each shall be read in its proper place ; he that readeth so Standing and turning himself as he may best be heard by all such as are present.

Note—That before every Lesson the Minister shall say :

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

After every Lesson.

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

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

Either the Hymn called “ Te Deum Laudamus,”

“ We praise Thee, O God,” &c. ;

Or this Canticle,

Benedicite, omnia opera,

“ O all ye works of the Lord,” &c. ;

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

Benedictus, St. Luke 1, v. 68.

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

Or this Psalm,

Jubilate Deo,

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

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

“ The Lord be with you.”

Answer.—“ And with Thy spirit.”

Minister.—“ Let us pray.”

Then the Priest shall say :

“ O Lord, shew Thy mercy upon us,” &c.

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

The second Collect, for Peace :

“ O Lord, who art the author of Peace,” &c.

The third Collect, for Grace :

“ O Lord, our heavenly Father,” &c.

Here may follow an Anthem or Hymn :

Then these two prayers following :

A Prayer of Saint Chrysostom.

"Almighty God, who hast given us grace," &c.

2 Corinthians, xiii. :

"The grace of our Lord Jesus Christ," &c.

Here endeth the Shortened Order of Morning Prayer.

THE SHORTENED ORDER FOR EVENING PRAYER DAILY THROUGH-
OUT THE YEAR, EXCEPT ON SUNDAY, CHRISTMAS DAY,
CIRCUMCISION, EPIPHANY, ASH WEDNESDAY, GOOD
FRIDAY AND ASCENSION DAY.

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

"When the wicked man," &c.

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

"Almighty and most merciful Father," &c.

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

"Almighty God, the Father," &c.

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

"Our Father, which art in heaven," &c.

Then likewise he shall say :

"O Lord, open Thou our lips." &c.

Here all standing up, the Priest shall say :

"Glory be to the Father," &c.

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

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

Magnificat. St. Luke 1;

“ My soul doth magnify the Lord,” &c.

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

Cantate Domino, Psalm xcviij ;

“ O Sing unto the Lord a new song,” &c.

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

“ Lord now lettest thou Thy servant.” &c.

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

Deus misereatur. Psalm lxxvii ;

“ God be merciful unto us and bless us,” &c.

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

“ I believe in God the Father Almighty,” &c.

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

“ The Lord be with you.”

Answer.—“ And with thy Spirit.”

Minister.—“ Let us pray.”

Then the Priest, Standing up shall say,

“ O Lord, show thy mercy upon us,” &c.

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

The second Collect at Evening Prayer :

“ O God, from whom all holy desires,” &c.

The third Collect, for aid against all perils :

“ Lighten our darkness,” &c.

Here may follow an Anthem or Hymn.

A prayer of St. Chrysostom.

"Almighty God, who hast given us grace," &c.

2 Corinthians, xiii.

"The grace of our Lord Jesus Christ," &c.

Here endeth the Shortened Order of Evening Prayer.

CANON XIII.

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

No alteration or addition shall be made in the Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church, the Articles of Religion, or the Form and Manner of making, ordaining and consecrating Bishops, Priests and Deacons, or the Version of the Scriptures authorized to be read in Churches, unless the same shall be enacted at one session of the Provincial Synod and confirmed at another session of the same; provided that the confirmation be approved by two-thirds of the House of Bishops and two-thirds of each order of the Lower House.

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

CANON XIV.

OF THE OATHS AND SUBSCRIPTION OF THE CLERGY.

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

1. The "Declaration of Assent" so called:

"I, (A. B.,) do solemnly make the following declaration: I

assent to the Thirty-nine Articles of Religion and to the Book of Common Prayer, and of the ordering of Bishops, Priests and Deacons; I believe the doctrine of the Church of England as therein set forth to be agreeable to the Word of God, and in Public Prayers and administration of the Sacraments I will use the Form in the said Book prescribed, and none other, except so far as shall be ordered by lawful authority."

2. The declaration of Submission to the Canons of the Provincial and Diocesan Synods as required by Canon II of the Canons of this Ecclesiastical Province in the following terms:

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

3. The Oath of Allegiance:

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

4. The Oath of Canonical Obedience:

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

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

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

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

CANON XV.

OF THE CONSECRATION OF BISHOP.

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

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

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

Signed, on behalf of the Synod,

.....Chairman.
Secretary or
Secretaries.

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

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

5. On the receipt of such objection in writing by the Metropolitan, or in case the Metropolitan himself object to such consecration, he shall summon the House of Bishops to meet within one month, to consider such objection, giving not less than fourteen days' notice of the time and place of meeting; it shall be the duty of every Bishop so summoned to attend unless he be excused for reasonable cause to be approved by the Metropolitan;

and the Metropolitan shall send by post a true copy of such objection to the person so elected, at least twenty-one days previous to the meeting referred to in this section, and shall also notify him of the time and place of meeting.

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

7. Thereupon, if the majority of the Bishops of the Ecclesiastical Province determine that the objection is canonical and has been sustained, the Synod of the Diocese aforesaid shall proceed to the election of another person to fill the office of Bishop.

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

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

10. No Bishop who shall have made any Canonical objection as aforesaid, or who shall have voted in favour of such objection, shall be required to take part in such consecration, and if the Metropolitan shall have made such objection, the Senior Bishop of the Ecclesiastical Province, not having so objected or so voted,

shall perform the duties of the Metropolitan referred to in section 8 of this Canon.

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

1. That the person elected is not fully thirty years of age.
2. That he is not a Priest in Holy Orders of the Church of England, or of some Branch of the Church in full communion therewith.
3. That he is deficient in learning.
4. That he has either directly or indirectly secured, or attempted to secure, the office by improper means.
5. That he is guilty of any other crime or immorality.
6. That he teaches or holds, or has within five years previous to the date of his election, taught or held anything contrary to the doctrine and discipline of the Church of England.

12. The Bishop elect shall, previous to his consecration, or if already a Bishop, previous to his installation, subscribe a declaration of submission to the Canons of the Provincial Synod in the form prescribed by Canon II.

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

14. In all cases when the Bishop elected has been duly consecrated, or a certificate has been furnished by the Metropolitan, as before provided, the said Metropolitan shall, either by himself

or by some person duly commissioned to act on his behalf, formally instal the said Bishop elect, inducting him into the actual possession of his See.

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

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

CANON XVI.

ON MARRIAGE WITHIN THE PROHIBITED DEGREES.

Whereas the following Resolution was adopted by the Provincial Synod:

“No clergyman of this Ecclesiastical Province shall knowingly solemnize a marriage forbidden by the 99th Canon of the year 1603 A.D., which is as follows: ‘No person shall marry within the Degrees prohibited by the laws of God, and expressed in a Table set forth by authority in the year of our Lord God 1563’”;

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

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

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

CANON XVII.

OF LAY-READERS.

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

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

We, _____ by Divine permission, Bishop of _____ do by these presents grant unto you, our well beloved in Christ, _____ in whose good morals and sound doctrine we do confide, our Licence and Authority to perform the duties of Lay Reader and Catechist, in the Parish or Mission of _____, under the guidance and direction of the Reverend _____ the Minister in charge. This Licence to continue during our pleasure, or until the said Reverend _____ shall signify to us and to you in writing under his hand that he no longer desires to avail himself of your services, when it shall cease and determine.

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

CANON XVIII.

OF THE DIACONATE.

A Deacon need not surrender his worldly calling or business, (said calling being approved by the Bishop,) unless he be a candidate for the office of a Priest, and he shall not be admitted to the Priesthood till he shall have passed a satisfactory exami-

nation in Latin and Greek, and have further complied with such other requirements as the Bishop of each Diocese may impose.

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

CANON XIX.

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

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

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

ART. III.—The Society shall be under the control of a GENERAL BOARD OF MISSIONS, consisting of the Bishops of this Ecclesiastical Province, and the Clerical and Lay Delegates for the time being of the Provincial Synod, together with the Board of Management as hereinafter described.

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

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

exercise all the powers of the General Board, and shall report to the General Board of Missions on or before the third day of such triennial session of the Provincial Synod. The Board shall meet at such times and places as they shall think fit.

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

ART. VI.—It is recommended that the funds collected in the several Dioceses for Mission work under this Canon be sent in to the Board, and the appropriations therefrom on behalf of Domestic Missions shall be made in gross to be disbursed by the local authorities of Dioceses to which such appropriations shall have been made.

Appropriations on behalf of Foreign Missions shall be made to the Great Missionary Societies of the Mother Church in England, or in such other manner as the Board of Management may direct, provided that contributions specially appropriated shall be paid in strict accordance with the wishes of the donors. Nothing in this Canon, however, shall be held in any wise to interfere with or affect the several Diocesan Mission Funds or with any other existing agreements made by any Parish for special-missionary aid.

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

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

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

OFFICE-BEARERS.

President of the Upper House.

THE MOST REV. THE METROPOLITAN OF CANADA.

Residence, Fredericton.

Secretary of the House of Bishops.

THE REV. JOHN PEARSON.

Residence, Trinity Square, Toronto.

Prolocutor of Lower House.

THE REV. CHARLES HAMILTON, M.A.

Residence, Quebec.

Hon Clerical Secretary of Lower House.

THE REV. R. W. NORMAN, M.A., D.C.L.

Residence, Montreal.

Hon. Lay Secretary of Lower House.

ALEX. JOHNSON, M.A., LL.D.

Residence, Montreal.

Hon. Treasurer of the Provincial Synod.

MR. JAMES HUTTON.

Residence, Montreal.

Auditors.

MR. VERSCHOYLE ORNYN.

MR. A. H. CAMPBELL.

COMMITTEES.

BOARD OF INQUIRY.

(See Canon 4, Section 7.)

The Rev. Canon Brigstoakes,	The Rev. F. Partridge,
“ “ Charles Hamilton,	“ Mr. Strachan Bethune, Q.C.
Dr. James A. Henderson,	The Hon. Edward Blake,
The Ven. Archdeacon McMurray,	Mr. Verschoyle Cronyn,
	The Rev. Canon Dumoulin.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

President.—The Most Rev. The Metropolitan.*Vice-Presidents:*

The Right Rev.	The Lord Bishop of Nova Scotia.
“ “	The Lord Bishop of Ontario.
“ “	The Lord Bishop of Quebec.
“ “	The Lord Bishop of Niagara.
“ “	The Lord Bishop of Montreal.
“ “	The Lord Bishop of Toronto.
“ “	The Lord Bishop of Huron.
“ “	The Lord Bishop of Algoma.

General Secretary.—The Rev. W. F. Campbell, Toronto.*General Treasurer.*—Thomas White, Esq., M.P., Montreal.

BOARD OF MANAGEMENT.

Clerical.

The Rev. Canon Norman,	Rev. F. Partridge,	Rev. Charles Hamilton,
“ M. M. Fothergill,	“ Canon Dumoulin,	“ J. D. Cayley,
“ Canon Brigstoakes,	“ G. M. Armstrong,	“ Canon Carmichael,
“ Canon Innes,	“ Rev. W. F. Campbell,	Ven. Archdeacon Jones,
“ F. W. Kirkpatrick,	Ven. Archdeacon Dixon,	Rev. Dr. Mockridge.

Lady.

The Hon. Judge Savary,	Mr. W. C. Silver,	Dr. Homming,
Mr. W. H. Carter,	“ A. H. Campbell,	The Hon. G. W. Allan,
“ R. T. Clinch,	“ G. R. Parkin,	Mr. Thomas White, M.P.
“ L. H. Davidson,	“ E. Baynes Røed,	“ Benjamin Cronyn,
“ R. T. Walkem,	“ James Reynolds,	“ H. McLaren,
	“ J. J. Mason.	

ON IMMIGRATION,

(See pages 47, 55 and 56 Journal of 1880.)

Rev. R. Lindsay, Chairman,
 " J. D. H. Browne,
 " Canon Houston,
 " J. D. Cayley,
 " G. J. Low,
 " Canon Medley,
 " W. F. Campbell,
 " J. W. Burke,

Mr. W. C. Silver,
 " L. Morris,
 " Sheriff Jarvis,
 " R. T. Clinch,
 " George Macrae, Q.C.
 " E. Baynes Reed,
 " James Shannon,
 Hon. J. B. Plumb.

ON CONSTITUTION.

(See page 64, Journal of 1880.)

Hon. Chief Justice Allen, Chairman.
 Dr. E. J. Hemming,
 Hon. Judge Benson,
 Mr. Adam Brown,

Rev. Dr. Roe.
 " Canon Medley,
 Ven. Archdeacon Elwood.
 Rev. J. J. Bogert.

JOINT COMMITTEE ON DUTIES OF DEANS, ARCHDEACONS, ETC.

(See page 79, Journal of 1880.)

The Most Rev. the Bishop of FREDERICTON, Chairman.
 The Lord Bishop of ONTARIO.

Rev. J. LANGTRY, Chairman, Committee of Lower House.

Rev. Canon Dart,
 " J. W. Burke,
 " F. Partridge,

Dr. E. J. Hemming,
 Dr. Henderson,
 Mr. Adam Brown.

Mr. S. Bethune, Q.C.

JOINT COMMITTEE ON THE WORK OF CHRISTIAN WOMEN IN THE CHURCH.

The Right Rev. the Lord Bishop of Nova Scotia,
 " " " The Lord Bishop of Toronto,
 " " " The Lord Bishop of Montreal,
 " " " The Coadjutor Bishop of Fredericton.

Rev. Canon Carmichael, Chairman,
 Mr. L. H. Davidson,
 Rev. G. H. Parker,
 " J. D. Cayley,
 " Canon Hincks,
 " E. P. Crawford,
 Col. Ready,
 Mr. Wm. Grey,
 " E. Martin.

Rev. Canon Norman,
 " F. R. Murray,
 " Provost Body,
 " Canon De Veber,
 " " Pettit,
 " " Houston,
 Mr. James G. Foster,
 " R. T. Walkem.

COMMITTEE ON THE YEAR BOOK, p. 94.

The Rev. J. D. H. Browne, (chairman),	The Rev. Ven. Archdeacon Jones,
“ Dr. Carry,	“ A. Spencer,
“ J. D. Cayley,	“ F. W. Kirkpatrick,
“ W. F. Campbell,	“ Dr. Lobley,
“ Canon Empson,	“ Canon Brigstocke,
“ R. Lindsay, R.D.,	“ T. E. Dowling,
“ Dr. Mockridge,	M. E. Baynes Reed,

and the Secretaries of the Synod.

JOINT COMMITTEE TO PREPARE A CANON OF DISCIPLINE FOR THE LAITY.

The Lord Bishop of Ontario,	The Lord Bishop of Montreal,
The Rev. Canon Brigstocke,	Hon. Chief Justice Allen.
“ F. R. Murray,	Mr. W. C. Silver,
“ A. C. Scarth,	“ Jas. Dunbar, Q.C.,
“ Ven. Archdeacon Boddy,	Hon. Judge Benson,
Very Rev. The Dean of Montreal,	Mr. S. Bethune, Q.C.,
The “ Canon Innes,	“ William Grey,
Dr. Henderson,	The Rev. J. W. Burke,
The Rev. Geo. Bull,	Mr. William Birkett.

COMMITTEE TO DRAW UP PETITION TO HOUSE OF BISHOPS TO FRAME A PRAYER FOR THOSE WHOSE OCCUPATION IS ON THE SEA.

The Rev. W. L. Mills,	Dr. L. H. Davidson.
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MISSIONARY DIOCESE OF ALGOMA.

The Missionary Diocese of Algoma was formed in the year 1873, when, on the 28th of October, the Ven. F. D. Fauquier, Archdeacon of Brant, was consecrated the First Missionary Bishop. The Diocese extends over a tract of 800 miles in extent, embracing the North shore of Lake Superior and the country about the Georgian Bay and the Muskoka Lakes. Being a purely Missionary Diocese, it is dependent almost entirely on extraneous aid for the support of its Missions.

Bishop.—The Right Rev. Edward Sullivan, D.D., D.C.L., consecrated 1882.—
See House, Sault Ste. Marie.

Rev. J. K. McMorins, M.A.....	Port Arthur
“ R. Renison, A.B.....	Negwenenang
“ G. B. Cooke, B.A.....	Sault Ste. Marie
“ E. F. Wilson.....	Indian Homes
“ H. Beer.....	Hilton, St. Joseph Island
“ F. C. Berry.....	Bruce Mines

Rev. W. M. Tooke, B.A.	Gore Bay
" F. Frost	Sheguiandah
" J. S. Cole, B.A.	Manitowanning
" R. Mosley	Parry Sound
" A. W. H. Chowne	Rosseau
" W. Crompton	Aspdin
" A. S. O. Sweet	Ilfracombe
" C. A. French	Huntsville
" Thos. Lloyd	Gravenhurst

*Commissaries.**Treasurers.*

Quebec—The Rev. M. M. Fothergill	R. P. Campbell, Esq
Montreal—The Rev. Canon Norman, D.C.L.	Rev. S. Belcher
Toronto—The Rev. J. D. Cayley, M.A.	A. H. Campbell, Esq
Huron—The Rev. Canon Innes, M.A.	E. B. Reed, Esq
Ontario—The Rev. F. W. Kirkpatrick, M.A.	J. Muckleston, Esq
Niagara—The Rev. Canon Curran, M.A.	J. J. Mason, Esq
Nova Scotia	Rev. D. T. H. Browne
Fredericton—The Rev. Canon Brigstocke	W. M. Jarvis, Esq

LISTS OF THE CLERGY, 1883.

The following Lists of the Clergy have been received from the Secretaries of the several Diocesan Synods:—

DIOCESE OF NOVA SCOTIA.

The Right Reverend HIBBERT BINNEY, D.D., Lord Bishop of Nova Scotia.
The Venerable Edwin Gilpin, D.D., Archdeacon of Nova Scotia.

Canons.

Rev. G. Townshend, A.M. Amherst
 " T. Maynard, D.D. Windsor
 Ven. Edwin Gilpin, D.D. Halifax
 Rev. J. Dart, D.C.L. Pres. King's College, Windsor

Rural Deans.

Rev. T. H. White, D.D. Shelburne
 " H. L. Owen, A.B. Lunenburg
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" G. J. R. Salter, M.A.	" Adam Townley, D.D.

Chaplains.

Ven. E. L. Elwood, A.M.	Rev. Canon Darnell, (Examining.)
Rev. J. B. Richardson, M.A. (Exam)	" " Smith.
" John Gemley.	

Alphabetical List.

NAME.	P. O. ADDRESS.
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Armstrong: D., D.D.....	Moortown

NAME.	P. O. ADDRESS.
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Banwell, H.	Kingsville
Barefoot, I.	Point Edward
Batstone, C. J.	Watafaceburgh
Beaumont, J. W., D.D.	Berlin
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Boomer, Michael, D.D., Dean	London
Brown, Alfred, B.A.	London
Brown, F. D.	Clarksburg
Campbell, W. F., Missionary Agent	London
Carrie, James	Dungannon
Caswell, D. J.	Paris
Chance, James	Tyroconnel
Channer, C. H. I., M.A.	Meaford
Chase, H. P.	Munceytown
Cooper, R. O.	Chatham
Cooper, R. S., B.D., Rural Dean, Bruce	Invermay
Craig, William	Clinton
Curran, J. P.	South Zorra
Darnell, H. F., D.D., Canon	London
Daunt, W., M.A.	Aylmer
Davis, Evans, M.A.	London
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Dillon, M. M.	Port Dover
Dixon, U. F.	Bothwell
Downie, J.	Morpeth
Edelstein, S.	Fairmount
Edmonds, J., (loc. tens.)	Mitchell
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English, E. M., M.A.	Goderich
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Fisher, A.	Tilsonburg
Fisher, T.	Gorrie
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Gairdner, R. H.	Comber
Gemley, John	Simcoe
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Hale, John	Paisley

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Johnstone, R. W.	Sandwich
Jones, E. Stewart	Port Rowan
Jones, P. Owen	Eastwood
Kennedy, J., M.A.	Adelaide
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Mackenzie, G. C., Rural Dean, Brant	Brantford
Magahy, T. W.	Lucan
Marsh, J. W., M.A., Archdeacon	London
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Martin, N. H.	Chatham
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Moorhouse, J. H.	Bervie
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McCosh, R.	Bayfield
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Richardson, J. B., M.A.	London
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Sage, G. B., B.A.	London
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Scott, W. E.	Norwich
Seaborn, W. M.	Thamesford

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Smith, Arthur.....	Leamington
Softley, E., B.D.....	Napier
Starr, R. H., M.A.....	Kincardine
Steele, H. D.....	Bélmont
Stout, W.....	Wiarton
Strong, J. L.....	Port Stanley
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Taylor, W. J.....	Wardsville
Thomas, H. A.....	Parkhill
Turnbull, M.....	Shelburne
Turquand, E. L.....	Walkerville
Uniacke, R. J., B.A.....	Chesley
Ward, Jas.....	Markdale
Watson, Thos.....	Hanover
Wilson, R.....	Birr
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Rogers, R. V., M.A.....	Kingston

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Bally, W. B.....	Duart
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Salter, T. G. R., M.A., Canon.....	Brantford
Sanders, T. E.....	Aylmer
Tibbetts, W., M.D.....	Simcoe
Townley, Adam, D.D., Canon.....	Paris

Retired.

Wood, W.....	Port Rowan
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DEAN.

The Very Reverend James Lyster, LL.D.

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" Jemmett, G., M.A., Rector.....	Richmond
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" O'Loughlin, A. J.	North Gower
" Osborne, John	Milford
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" Pettit, C. B., M. A., Rector, Canon, Rural Dean	Cornwall
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" Poole, S. G.	Woodlands
" Porter, T. G.	Bath
" Prime, Frederick	Moulinette
" Read, Wm. Ashley	Oxford Mills
" Roberts, Wm.	Amherst Island
" Sorsen, John R., B. A.	Tamworth
" Sibbald, E. W.	Belleville
" Simpson, J. H., (Superannuated)	Ottawa
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" Stephenson, F. L., B. A.	Almonte
" Stephenson, R. L., M. A., Rector	Perth
" Tane, F. R., Rector, Canon	Bath
" Tighe, Stearne, B. A., Rector	Lansdowne
" Weatherdone, J. W., B. A.	Fitzroy Harbour
" White, G. W., B. A., Canon	Iroquois
" Wilson, H., D.D.	Kingston
" Wright, Wm.	Newboro'

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" Dawson, A. (Superannuated)	Plevna
" Lee, Lawrence	Billing's Bridge

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" Radcliffe, C. E. S., B.C.L.	Maberly
" Worrell, C. L., B.A.	Brockville

PERMANENT DIACONATE.

" Bate, Thomas.....	Griffith
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CLERGY OF THE DIOCESE OF NIAGARA, 1883.

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The Right Rev. THOMAS BROCK FULLER, D.D., D.C.L.

Rev. Arnold, R., A.B., Rector.....	Fort Erie
" Belt, Alfred J., B.A.....	Arthur
" Belt, Wm., M.A., Canon, Rector.....	Burlington
" Bevan, Wm.....	Harriston
" Bonny, A.....	Palermo
" Booth, O. J.....	St. Catharine's
" Bouthbee, A.....	Cayuga
" Bull, George A., M.A., Rural Dean.....	Hamilton
" Bull, George B.....	Acton
" Carmichael, Hartley, M.A.....	Hamilton
" Caswall, R. C., M.A., Canon.....	Georgetown
" Clark, W. R., B.A.....	Ancaster
" Cordner, Robert.....	Port Colborne
" Curran, W.B., M.A., Canon.....	Hamilton
" Des Brisay, L.....	Hamilton
" Dixon, Alexander, B.A., Canon, Rector.....	Guelph
" Fennell, Joseph.....	St. Catharine's
" Fessenden, E. J., B.A., Rector.....	Chippawa
" Fletcher, J. H.....	Palmerston
" Forneret, Geo., M.A.....	Dundas
" Francis, J.....	Waterdown
" Gardiner, Robinson.....	Welland
" Geddes, J. G., D.C.L., Dean, Rector.....	Hamilton
" Geoghegan, T.....	Bullock's Corners
" Grahame, W. E., Rector.....	Thorold
" Gribble, John, Rector.....	Port Dalhousie
" Henderson, A., B.A.....	Orangeville
" Holland, Henry, B.A., Rural Dean, Rector.....	St. Catharine's
" Houston, Stewart, M.A., Canon.....	Niagara Falls
" Howitt, F. E.....	St. Catharine's
" Ingles, C. L., M.A., Rector.....	Drummondville
" Irving, E. A.....	Guelph
" Johnstone, Gabriel, B.D.....	Jarvis

NAME.	P. O. ADDRESS.
Rev. Jones, A. C.....	Fonthill
" Lee, C. R., M.A.....	Thorold
" Lindsay, John.....	St. Catharine's
" Locke, R. S. M.A.,.....	Norval
" Mackenzie, W. J.....	Milton
" MacNab, A. W.....	St. Catharine's
" Massey, William, M.A.....	Hamilton
" McMurray, Wm., D.D., D.C.L. Archdeacon.....	Rector, Niagara
" Mellish, H. F.....	Caledonia
" Mockridge, C. H., D.D., Hon. Cler. Secretary.....	Hamilton
" Moore, R. J., B.A.....	St. Catharine's
" Morton, James.....	Fergus
" Motherwell, Thomas.....	Lowville
" Mouldsdale, T. H. P.....	Mount Forest
" Osler, F. L., M.A., Canon, Rector.....	Dundas
" Pigott, W. J.....	Acton
" Piper, F. O.....	Hillsburg
" Read, T. Bolton, D.D., Canon, Rector.....	Grimsby
" Seaman, J.....	Nanticoke
" Smith, Percy W.....	Dunnville
" Smith, Thomas.....	Tapleystown
" Spencer, P. L., Rural Dean.....	Elora
" Sutherland, R. G., M.A.....	Hamilton
" Webb, R. T. W.....	Luther
" Westmacott, A. G. E.....	Moorfield
" Worrell, J. B., M.A., Canon.....	Oakville

BUSINESS STANDING OVER FOR THIRTEENTH SESSION.

- Report of Committee on Constitution and Rules of Order.
- Confirmation of Amendments in Articles 1 and 5 of the Constitution.
- Confirmation of certain Amendments in Canon VIII.
- Motion of Rev. O. P. Ford relative to Church Schools. See page 99.
- Motion of Mr. W. C. Silver, "That the Upper House be requested to appoint a Committee to act with a Committee of this House to be appointed by the Prolocutor, on the relative rights and duties of Bishops, Rectors and Churchwardens in this Ecclesiastical Province, to report at next regular session of this Synod."
- Report of Committee on representation of Missionary Diocese of Algoma.— Referred to Committee on Constitution and Rules of Order.
- Dr. Hemming's motion on special meeting of the Provincial Synod.—Referred to above Committee.
- Motion of Rev. Canon Dart on reducing number of Delegates to the Provincial Synod.—Referred to above Committee.

- Motion by the Rev. J. D. H. Bröwne connected with the Memorial from the Diocese of Niagara.
- Motion of Mr. George Elliott referring to said Memorial.
- Motion of Mr. George Elliott asking concurrence of Upper House in framing a Canon on Ritual.
- Motion of Rev. J. M. Davenport on Missionary Brotherhoods.
- Motion of Mr. R. T. Walkem, Q. C., for appointment of Committee to consider proposed Canons.
- Motion of the Rev. J. D. H. Browne, for appointment of joint Committee to enquire into the work of the Church among the French population.
- Motion of the Rev. D. C. Moore, for a Committee to frame a Canon with regard to the appointment to Cures and Parishes.
- Motion of the Rev. Canon Caswell, for the use of occasional Prayers recommended by the Diocese of Niagara.
- Motion of the Rev. Canon Brigstocke, that the House of Bishops be respectfully requested to change the day of Intercession for Missions.
- Motion of the Rev. Dr. Carry, that the use of other than fermented wine in the Holy Communion be condemned.
- Motion of Mr. G. R. Parkin, that it is desirable that the sittings in all Churches in this Province be free and unappropriated.
- Motion of the Rev. J. Roy Campbell, that rule of order 21, providing for votes by orders, be rescinded.
- Motion of the Hon. Judge Savary, that a Committee be appointed to consider and report what measures will, in their opinion, be necessary to secure for the Provincial and Diocesan Synods, more independent power of legislation for themselves, on matters respecting which the aid of the civil legislature has now so often to be invoked to give legal effect to the wishes and decisions of such Synods.
- Motion of the Rev. Canon Worrell, that the 4th section of the constitution be amended by striking out the word "third" in the second line, and substituting the word "seventh."
- Further notices of motion by Revs. Dr. Carry and Dr. Mockridge, will appear in due course on the agenda paper of the next Session.

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