

J. A. Knabach

JOURNAL

OF THE

SIXTEENTH SESSION

OF THE

Diocesan Synod of Nova Scotia.

1882.

To Which is Prefixed the Constitution, Rules, Regulations, &c.,
of the Synod,

REVISED SUBSEQUENTLY TO THE SIXTEENTH SESSION.

HALIFAX, N. S.

GEO. W. BAILLIE & CO., PRINTERS, 161 HOLLIS ST.

1882.

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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 (or Diocese), *here* (or, *now about to be*) assembled in Thy name. Save *us* (or *them*) from all ignorance, error, pride and prejudice; and of Thy great mercy, vouchsafe, so to direct, govern, and sanctify *us* (or *them*) in *our* (or *their*) important work, by Thy Holy Spirit, that, through Thy blessing on *our* (or *their*) 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.

The same prayer (*Mutatis mutandis*) to be used previous to and during the Sessions of the Diocesan Synod of Nova Scotia.

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Diocesan Synod of Nova Scotia.

Original DECLARATION OF PRINCIPLES. *22nd Feb 1854*

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

We desire that the Church in this colony may continue, as it has been, an integral portion of the United Church of England and Ireland.

We recognize the true Canon of Holy Scriptures, as received by that 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 the true and faithful declaration of the doctrines contained in Holy Scriptures; 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 Church Government, and to transmit them to our posterity.

We uphold the ancient doctrine of our Church, that the Queen is rightly possessed of the Chief government or supremacy over all persons within her dominions, in all causes, whether ecclesiastical or civil; and we desire that such supremacy may continue unimpaired.

It is our earnest wish and determination to confine our deliberations and actions to matters of discipline, to the temporalities of the Church, and to such regulations of order as may tend to her efficiency and extension.

CONSTITUTION ~~AND REGULATIONS~~ OF SYNOD.

1st. Periodical meetings shall be held, composed of the Bishop, Clergy and Laity of this Diocese; and their assembly, constituted as hereafter provided, shall be called "The Diocesan Synod of Nova Scotia."

2nd. Every Clergyman in the Diocese, duly licensed by the Bishop, shall have a seat in the Synod, Presbyters alone having the right of voting. The Laity shall appear by their Representatives.

3rd. An election of Representatives shall take place at the Easter meeting held in each Parish or Ecclesiastical District next before each ordinary meeting of the Synod, and on the same day in each District, which may be entitled to elect Representatives under Rule 9th. Within 30 days after election the chairman shall send the names of the Delegates to the Registrar. The Parishes shall have the liberty of choosing their Representatives from any part of the Diocese.

The following Resolution was adopted at the Eighth Session:—

"That attention be directed to the difficulty which has arisen in some cases in consequence of the election of the same person by two or more Parishes, and that the chairman of every meeting at which a non-resident may be elected should take care to communicate the election immediately to the person so elected, with a request that he will state without delay whether he can undertake to perform the duties of the office to which he has been appointed."

4th. In any Parish or Mission where, in consequence of a vacancy in the incumbency, or the absence of the Minister, no Easter meeting has been held, it shall be lawful for the ~~late~~ Church Wardens, or three members of the ~~late~~ Vestry, to summon a meeting, giving due notice of the same, for the purpose of electing delegates for the next Session of the Diocesan Synod.

5th. At the regular election of Synodical Representatives PROVISIONAL Representatives may be elected.

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6th. The Representatives of the Laity must be at least twenty-one years of age, having been communicants for the twelve months preceding the election; and every adult male parishioner may vote for the Parish or District of which he is a member upon subscribing the following declaration (if required by the chairman or any parishioner present): "I do declare that I am a member of the ~~United~~ Church of England ~~and Ireland~~, and belong to no other religious denomination."

7th. Each Representative shall receive from his Minister a certificate that he is qualified as above, and from the chairman of the meeting at which he is elected a certificate of his election, and shall continue in office until his successor be appointed.

NOTE.—At the second session, the Synod resolved that the words "his Minister," in the above clause shall mean the Minister from whom he receives the Holy Communion or any Clergyman of the Church of England who can certify that he is a communicant.

8th. If a vacancy should occur in the number of Representatives, the Minister shall proceed to appoint a new election, with as little delay as possible after due notice; and in case there be no Minister, then the Church Wardens or three members of the vestry, or if there be no wardens or vestry, then any five parishioners may summon a meeting to fill up the vacancy.

9th. Each parish or district within a parish that may have been placed under the charge of a clergyman other than the Rector may send two Representatives.

10th. Each Parish represented in this Synod shall be assessed for the purposes of this Synod; the assessment shall be due from each Parish as soon as the amount assessed is announced to the Rector thereof, and no Representative shall be allowed to take his seat, as long as the dues of his parish or district shall be one year or upwards in arrears.

11th. The quorum required to constitute a session of the Synod shall consist of not less than one-fourth of the whole number of qualified Presbyters in the Diocese, and of the Lay Representatives whose election shall have been certified to the Registrar of the Diocese ; but no vote of the Synod shall be taken unless in the presence of at least three-fourths of those forming the quorum, with the Bishop or his commissary presiding.

12th. The vote of each order shall be taken separately, such vote being determined by the majority of the members present and voting in each order. And no act or resolution of the Diocesan Synod shall be valid which shall not have received the concurrent assent of the Bishop, the Clergy and the Laity.

NOTE.—At the second session the Synod resolved, that all the members of the Synod present be required to vote on every question.

13th. The Clergy being under the obligation implied in their subscription to the Thirty Nine Articles, it is not competent for the Diocesan Synod to make alterations in those formularies, or in the method of interpretation laid down in the Declaration prefixed to the Thirty-Nine Articles, or in the Book of Common Prayer of the United Church of England and Ireland, or finally in the authorized version of the Holy Scriptures. With these exceptions, the Diocesan Synod may deliberate and decide by a majority of votes taken as specified in Rule 12, on all matters affecting the interests of the Church in the Diocese.

14th. There shall be two Secretaries, one chosen by the Clergy, the other by the Laity, who shall keep regular minutes of all proceedings of the Synod.

15th. The ordinary meetings of the Synod shall be biennial, but the Bishop (or in his absence the Archdeacon) shall have power to summon additional meetings at his discretion.

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16th. Any proposition for an alteration of the constitutions, ~~regulations, rules of order,~~ or canons, shall be introduced in writing, and considered at the meeting at which it was proposed, and if approved by a majority shall lie over to the next meeting of the Synod, and if then again approved by majorities consisting of not less than two-thirds of both Clergy and Lay Representatives,* and by the Bishop, it shall be adopted. But no vote in confirmation of an alteration in the Constitution, regulations, rules of order, or canons of the Synod shall be taken, except at an ordinary meeting of the Synod.

17th. Members of the Church may be present at meetings of the Synod, on the understanding that they must be subject to the directions of the chairman; and they must be required by him to withdraw upon the application of any three members of the Synod.

18th. The Bishop is recommended by the Synod to adopt the following Declaration, suggested by the Lambeth Conference;

Declaration to be made (in addition to any declaration required by the rules of the Province or Diocese as to doctrine and worship) by persons to be admitted to Holy Orders, and by Clergymen to be admitted to the cure of souls, or to any other office or trust in the Church:

"I, A. B., do declare that I consent to be bound by all the rules and regulations which have heretofore been made, or which may from time to time be made by the Synod of the Diocese of _____ and the Provincial Synod of _____ or either of them [and in consideration of being appointed

I hereby undertake immediately after final judgment to resign the said appointment, together with all the rights and emoluments appertaining thereto, if sentence requiring such resignation should at any time be passed upon me, after due examination had, by the tribunal appointed by the Synods of the

*With reference to Rule 16, the following Resolution was adopted at the Thirteenth Session:—"That such rule shall be held to mean two-thirds of the Clergy and the Laity present and voting."

aforesaid Province and Diocese for the trial of a clergyman ; saving all rights of appeal.]”

[The part in brackets to be omitted when there is no appointment to a cure of souls, or office, or trust.]

19th. Every Parish or Mission in the Diocese is expected to make at least an annual offering both to its Home and Foreign Missions ; and not later than on the second day of each Session of this Synod, at such hour as the Bishop or chairman shall see fit, the Secretary shall read out the names of all Parishes and Missions, with the amount (if any) paid by them into the respective Treasurer’s hands.

20th. The following regulations shall be observed in the election of Delegates to the Provincial Synod :

If more than the required number of Delegates has been nominated, then the Clergy shall ballot for the Clerical Delegates and the Laity for the Lay Delegates. The required number of candidates having the highest number of votes shall then be put—the Clerical Delegates to the Laity and *vice versa*; and each House must accept or reject the election of the other as a whole.

The Substitutes shall be elected in the same way, after the declaration of the names of the Delegates elect.

ORDER OF PROCEEDINGS.

1st. The business of every day shall be preceded by special prayer for the Divine guidance and blessing, according to a form authorized by the Bishop.

2nd. After this prayer the Clerical Secretary shall call over the roll of the Clergy, to be furnished by the Bishop, and the Lay Secretary shall call over the list of Parishes and Districts entitled to send Representatives, when the names of the Clergy and Laity present shall be marked by their respective Secretaries.

3rd. Upon the first day of each Session the certificates of the Lay Representatives shall be examined by one of the Secretaries and a committee of two, to be

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appointed for that purpose, and when found correct the names shall be recorded in the register, and the result of the investigation shall be announced to the Synod. The election of new Secretaries shall then be made by the Clergy and Laity respectively, which officers shall hold their offices until their successors shall be appointed.

NOTE.—At the fifth session of the Synod it was resolved to appoint a permanent Lay Secretary, who need not be a member of the Synod.

4th. After this the order of business shall be as follows :

Reading, correcting and approving the minutes of the previous meeting.

Appointing Committees.

Presenting, reading, and referring memorials and petitions.

Presenting reports on Committees.

Giving notices of motions.

Taking up unfinished business.

Considerations of motions.

5th. All notices of motion given by a Presbyter or a Representative of the laity for proceeding at a subsequent meeting shall be read over at such meeting, and may be taken up by any member present at such meeting, in the same manner as if he had himself given the notice.

6th. Before the final adjournment of the session, the minutes of the last day shall be read and approved.

RULES FOR THE PRESERVATION OF ORDER.

1st. When the Bishop or other person presiding has taken the chair, no member shall continue standing.

2nd. When any member is about to speak for the information of the Synod, he shall rise and address himself to the Chair.

3rd. No motion or amendment shall be considered as before the Synod (excepting such as may be pro-

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posed by the Bishop or committees) unless seconded and reduced to writing. Every member giving notice of a motion may at the same time announce the name of the person by whom it shall be seconded.

4th. No member shall speak more than twice on the same question without asking and receiving permission from the Chair.*

5th. When a question is under consideration no other motion shall be received unless to adjourn, to lay it on the table, to postpone it to a certain time, to postpone it indefinitely, to commit it, to amend it, or to divide it; and motions for any of these purposes shall have precedence in the order here named.

6th. Motions to adjourn or to lay on the table shall be decided without debate.

7th. When a motion has been read to the Synod by the Secretary, it cannot be withdrawn by the mover without the consent of the Synod.

8th. Each member shall have the right to require at any period of the debate, that a question in discussion be read for his information.

9th. A member called to order whilst speaking shall sit down unless permitted to explain.

10th. All questions of order shall be decided by the Chair.

11th. All amendments to a motion shall be considered in the order in which they are moved.

12th. When a proposed amendment is under consideration no amendment to such amendment shall be

*The following resolution has been adopted at each of the late sessions :—“No member of the Synod shall occupy the time of the house for more than ten minutes in any one address, except the mover and seconder of a motion, who shall be allowed twenty minutes.

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in order; yet a substitute for the whole matter may be proposed and received, provided it deals directly with the subject in hand.

13th. All amendments to any question shall be decided on before the question or motion on which they rise is proposed for decision.

14th. A resolution proposed for confirmation cannot be amended, but must be accepted or rejected as a whole.

15th. Whilst any question is being put from the chair the members shall continue in their seats and shall not hold any private discourse; and when a motion is so put no member shall retire until such motion is disposed of.

16th. In voting, those who vote in the affirmative shall first rise, and then those who vote in the negative.

17th. A question being once determined shall not again be drawn into discussion in the same Session without the special sanction of the Bishop.

18th. No protest or dissent shall be entered on the minutes of the proceedings; but, when required by any one member, the number of affirmative and negative votes shall be recorded.

19th. When the Synod is about to rise every member shall keep his seat until the Bishop or other person presiding has left the chair.

20th. Unless called upon by any member of the Synod to do so, it shall not be the duty of the Chairman of the House to ascertain the number of Clergy or Lay Representatives present.

RULES REGARDING COMMITTEES

1st. The names of members of Committees shall be proposed by any member of the Synod, and if no more

than the number of members of such Committee be proposed, then that shall be such Committee, but if a greater number, then a ballot shall be taken for such Committee.

2nd. The reports of Committees shall be in writing, signed by the chairman, and shall be received in course.

3rd. The chairman of the Committee, or some member deputed by him, shall explain to the Synod the bearing of any portion of the report, if requested by any member of the Synod.

4th. All reports of Committees recommending any action or expression of opinion shall be accompanied by a resolution for the action of the Synod thereon.

5th. It shall be imperative for all Committees appointed at any Session of the Synod to report at its next Session, and not later, unless by consent of the Synod a longer time to do so be granted.

6th. In case any lay member of a Committee is not re-elected his successor shall take his place in the Committee.

7th. Any Committee appointed by the Synod shall be considered a standing Committee until discharged by the usual vote.

EXECUTIVE COMMITTEE.

WHEREAS, by the Act of the Provincial Legislature (26 Vic., Cap. 77), this Synod was incorporated with full powers to receive and hold real and personal estate, and to let, sell, convey, or otherwise dispose of and manage the same or any part thereof:

I. The powers thus granted shall be exercised by a Committee consisting of the Bishop, nine Clerical and nine Lay members of this Synod, to be called "The Executive Committee."

II. At each ordinary meeting of the Synod the Clerical and Lay member of the Committee whose names respectively shall stand at the head of the list shall go out of office, and also the Clerical and Lay member whose attendance shall have been least frequent at the meetings of the Committee; but all such members shall be eligible for re-election. If any vacancy shall occur between the Sessions of the Synod it shall be filled up by the Clerical or Lay members, as the case may be, such nomination to be subject to the approval of the Synod.

III. The Executive Committee may, at their discretion, accept on behalf of the Synod real and personal estate, to be at the disposal of the Synod, or to be held in trust for any religious or charitable object, and may affix the corporate seal of the Synod to any document which they may be required to execute with respect to such property.

IV. The Executive Committee shall be also the Business Committee of the Synod.

V. The said Committee shall publish in any Church paper that may be established in the Diocese, at least three months before each meeting of the Synod, the business to be proposed by them.

ACT OF INCORPORATION.

(Passed April 29, 1863.)

WHEREAS, it is deemed just and expedient to incorporate the Diocesan Synod of the United Church of England and Ireland of this Province, for the purpose of enabling them to hold, acquire, and manage real and personal estate for religious purposes,—

Be it therefore enacted by the Governor, Council, and Assembly, as follows :

I. The Synod, consisting of the Bishop, Clergy, and

Representatives of the Laity of the United Church of England and Ireland in this Province shall be a body politic and corporate by the name of "the Diocesan Synod of Nova Scotia," and by that name may take, receive, and hold real and personal estate; and may let sell, convey, or otherwise dispose of and manage the same or any part thereof.

II. Nothing in this Act contained shall extend to abridge or affect in any way the rights or privileges of any person or persons not being members of the said Synod, nor of any corporations, nor shall extend in any manner to confer any spiritual jurisdiction or ecclesiastical rights whatsoever upon the said Synod or their successors.

An Act declaratory of the Act to Incorporate the Diocesan Synod of Nova Scotia.

(Passed the 7th day of May, A. D., 1874.)

SECTION I.—Nothing in Chapter 77 of Acts of 1863 to interfere with property of Churches in Diocese of Nova Scotia.

Be it declared and enacted by the Governor, Council, and Assembly as follows:

I. Nothing in Chapter 77 of the Acts of 1863, entitled "An Act to Incorporate the Diocesan Synod of Nova Scotia," shall be construed to interfere with, alter or circumscribe in any way the property, whether real or personal, which may now, or which may hereafter belong to the several respective Parishes, Church Corporations or Church Congregations in the Diocese of Nova Scotia, or other rights secured to such Parishes, Corporations or Congregations, or any of them, by any Act of the Legislature of this Province, or otherwise howsoever.

**An Act to Amend the Act to Incorporate the Diocesan Synod
of Nova Scotia.**

Be it declared and enacted by the Governor, Council and Assembly as follows:

I. Notwithstanding anything contained in the Act to incorporate the Diocesan Synod of Nova Scotia, the Clergy and Laity of the Church of England in the Province of Prince Edward Island (who before the passing of such Act of Incorporation were represented in the Synod of the Diocese of Nova Scotia) may, so long as they continue to be under the jurisdiction of the Bishop of Nova Scotia, be admitted as members of such incorporated Synod, and may enjoy and exercise the same rights and privileges therein as the Clergy and Laity of the Church of England in this Province.

II. So much of Chapter 77 of the Acts of 1863, entitled, "An Act to Incorporate the Diocesan Synod of Nova Scotia," or of any other existing enactment as is inconsistent with this Act, is repealed.

**An Act to Amend Chapter 25 of the Revised Statutes, 4th Series,
of the Church of England.**

(Passed the 4th day of April, A. D. 1876.)

Be it enacted by the Governor, Council, and Assembly, as follows:—

1. No person shall officiate as a Minister of the Church of England within the Province of Nova Scotia but such as shall be duly licensed or instituted to the cure of souls by the Bishop of the Diocese, having previously subscribed to such declarations of assent and conformity to the doctrines and discipline of the Church of England as may be enjoined in England at the time of making such subscription, except so far as they, or any of them, may be contrary to or inconsistent with any Canons or Regulations of the

Provincial or Diocesan Synods. And no license or institution shall be refused without the reasons therefor being duly signified in writing and delivered to the applicant within three months from the date of application for such license or letters of institution.

2. The Parishes already established shall remain as heretofore, and when any church shall be erected for Divine Service according to the rites of the Church of England the Bishop of the Diocese may allot a district which shall be the parish of such Church. The Bishop may also divide and sub-divide any parish now established, or hereafter to be established; but no parish shall be divided or sub-divided unless on the application of a majority of the parishioners present at any public meeting of the parish called for the consideration of such a measure.

3. When any rectory shall be vacant a meeting of the parishioners shall be summoned either by the Church Wardens or by any five parishioners, either by notice given in the church (or churches if there be more than one) during the time of Divine Service or, if there be no public service in the parish, then by notice affixed to the door or doors of the church or churches, such notice to be given in any case not less than fifteen nor more than twenty days before the day of meeting: at which meeting a clergyman in full orders of the Church of England, or of any branch of the Church of England, may be elected rector by a majority of the parishioners then present. A copy of the resolution containing the name of the person elected shall be forthwith forwarded to the Bishop, attested by the signature of the chairman and two other parishioners; and the clergyman so elected, when he shall have obtained the Bishop's Letters of Institution, shall be inducted by the Bishop into the said parish. If no election is made within twelve months after the occurrence of a vacancy, the Bishop shall be at liberty to appoint a rector.

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and the parishioners of every parish, shall meet annually on Monday in Easter week, notice of the hour and place of meeting having been first given by the rector or officiating clergyman, at which meeting two Church Wardens and twelve Vestrymen shall be chosen by the parishioners. And the rector, with the Church Wardens and Vestry so elected, in all matters connected with the church, and persons usually attending its services and ordinances within their respective Parishes shall have the like powers as they have heretofore exercised in this Province. In the absence of the Rector, or Clergyman officiating as Rector, or as a duly licensed Curate, the parishioners may at any meeting elect their own chairman. Where there are two or more churches in one parish, the congregation of each church, other than the Parish Church, may meet together annually to appoint two Chapel Wardens, who, subject to the control of the Rector, Wardens and Vestry, shall have the charge of said church or chapel; and the exercise of this right shall not interfere with the right of the parishioners included in the said congregation, or congregations, to take part in the Easter meeting for the election of Church Wardens and Vestrymen, for the whole Parish.

5. If in consequence of a vacancy, or for any other reason, no Easter meeting shall be held in any parish, the Church Wardens and Vestry of the previous year shall continue in office, provided that any Warden or Vestryman may resign his office, by a notice in writing sent to the Bishop, or to his Commissary administering the Diocese, who upon receipt of any such resignation, shall communicate the same to the Parochial authorities. In case of the refusal to act of any person elected to the office of Church Warden, or Vestryman, or of any vacancy or vacancies in either of the said offices (by death or resignation), the vacancy or vacancies may be filled at a meeting held at any time of the year, as heretofore provided, after due notice. Either at the Easter meeting, or, if so ordered by the Easter meeting, at a meeting of the vestry held

not later than three weeks after the parish meeting, or adjourned parish meeting, the outgoing Wardens shall present their accounts, and shall transfer to the newly elected Wardens the books and all documents, monies or other property belonging to the parish which shall be in their possession.

6. The Rector, Church Wardens and Vestry of each parish, shall together be a body politic and corporate, with the style of "The Rector, Wardens and Vestry of the Parish of _____," with power to sue and be sued, to receive grants of real and personal estate for the use of the church and all parish purposes, to improve the same and receive the rents thereof for the like use, and with the approval of the Bishop to sell and convey such real and personal property, and to have a common seal, make bye-laws and regulations consistent with the laws of the Province, for the management of the temporalities of their church, and the due and orderly conducting of their affairs. Provided, nevertheless, that if, at any time, the parish be without a rector, the same rights and privileges shall be vested in the Wardens and Vestry until the appointment of a rector, except so far as relates to the permanent alienation of any property.

7. If at any time the Bishop has reason to believe, in consequence of information received, that the property of any parish is not rightly administered, he may institute legal proceedings against the corporation, or any officers, of the said Parish, through whose default or neglect any loss may have been occasioned.

8. The following persons shall be entitled to vote at all meetings of Parishioners of any Parish of the Church of England :

(1) Men of full age who have been communicants in the said Parish for not less than six months previous to the day of meeting.

(2) All men of full age, who are members of the Church of England, and have habitually attended the

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services thereof within the Parish for which they claim to vote for at least three months, being pew holders or otherwise contributors towards the funds for the maintenance of the ministrations of the said Church within the said Parish, and who are not more than six months in arrears, in respect to such contributions. Provided always, that any person before voting may be required by the chairman of the meeting, or any Parishioner present, to sign a declaration that he is qualified as aforesaid.

9. The Rector, or Clergyman officiating as such, and the Church Wardens and Vestry, may meet for the transaction of business as often as occasion may require at the instance of the Rector, or of the Church Wardens, or on the requisition of the majority of the Vestry made to the Rector or Church Wardens, a majority of the whole number of members of the Corporation being a quorum for the transaction of business; and the Rector, or Clergyman officiating as such, Church Wardens, Vestry and Parishioners may assemble for all business connected with the Parish, as often as it may be considered necessary, either at the instance or upon the application of the Rector, or Clergyman officiating as such, or the Church Wardens, or the Parishioners, provided that ten at least of the latter sign a requisition to that effect, notice of such meeting and of the business to be transacted thereat having been given during Divine Service in the Parish Church on some Sunday, at least three days previously, by the minister of the Parish, who shall give the required notice whenever called upon as aforesaid, provided that such notice shall be placed in his hands in writing at least twenty-four hours before the time of giving notice.

10. No conveyance by lease or otherwise of any parsonage held by a Minister of the Church of England shall be valid for a longer period than his own incumbency, and no such conveyance of any property belonging to any Parish or held by any Rector in virtue of

his office shall be valid for a longer period than as aforesaid, unless with the concurrence of the Church Wardens and Vestry expressed in writing under their common seal, and in no case for a longer period than twenty-one years; but with the concurrence of the Bishop, the Rector and the Church Wardens and Vestry, full and absolute sale and conveyance may be made of any glebe land or other real estate belonging to the Parish, if the same be thought for the interests thereof.

11. No person shall be elected a Church Warden or Vestryman who is not qualified to vote at a Church meeting under clause eight.

12. The Lord Bishop of Nova Scotia may grant a license to officiate as a Clergyman of the Church of England in this Province to any person who shall have been admitted to the order of priest or deacon by any Bishop of the Protestant Episcopal Church in the United States of America, anything in the Act of the Imperial Parliament of the 26th year of his late Majesty King George III., cap. 84, to the contrary notwithstanding.

13. Cap. 25 of 4th Series of the Revised Statutes is hereby repealed.

An Act to constitute the Bishop of Nova Scotia a corporation sole.

Passed the 4th day of April, A. D., 1876.

WHEREAS, The Bishop of Nova Scotia has been constituted a corporation sole by Royal Letters patent, and has in that capacity received, held and conveyed real estate :

Be it declared and enacted by the Governor, Council and Assembly as follows :

1. The present Bishop of Nova Scotia is, and he and his successors in office duly elected or acknowledged

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by the Synod of the Diocese of Nova Scotia, shall be a corporation sole, with perpetual succession, retaining the name of the Lord Bishop of Nova Scotia, as heretofore used, and all real estate conveyed to, or vested in the Bishop of Nova Scotia, whether in trust or otherwise, shall be vested in the said corporation sole, subject to all existing trusts.

2. Nothing within this Act contained shall extend in any manner to confer any spiritual jurisdiction or ecclesiastical rights whatsoever upon the said Episcopal corporation hereby continued or created.

CHURCH ACT.

(Passed in 1876, and amended 1879.)

Be it enacted by the Governor, Council, and Assembly, as follows :

1. No person shall officiate as a Minister of the Church of England within the Province of Nova Scotia, but such as shall be duly licensed or instituted to the cure of souls by the Bishop of the Diocese, having previously subscribed to such declarations of assent and conformity to the doctrines and discipline of the Church of England, as may be enjoined in England at the time of making such subscriptions, except so far as they, or any of them, may be contrary to, or inconsistent with, any Canons or Regulations of the Provincial or Diocesan Synods. And no license or institution shall be refused without the reasons therefore being duly signified in writing, and delivered to the applicant within three months from the date of application for such license or letters of institution.

2. The Parishes already established shall remain as heretofore, and when any church shall be erected for divine service, according to the rites of the Church of England, the Bishop of the Diocese may allot a district

which shall be the parish of such Church. The Bishop may also divide and sub-divide any parish now established, or hereafter to be established; but no parish shall be divided or sub-divided unless on the application of a majority of the parishioners present at any public meeting of the parish, called for the consideration of such a measure.

3. When any rectory shall be vacant, a meeting of the parishioners shall be summoned either by the Church Wardens or by any five parishioners, either by notice given in the church, or churches if there be more than one, during the time of divine service; or if there be no public service in the parish, then by notice affixed to the door or doors of the church or churches, such notice to be given in any case not less than fifteen nor more than thirty days before the day of meeting, at which meeting a clergyman in full orders of the Church of England, or of any branch of the Church of England, may be elected rector by a majority of the parishioners then present. A copy of the resolution containing the name of the person elected, shall be forthwith forwarded to the Bishop, attested by the signature of the chairman and two other parishioners; and the clergyman so elected, when he shall have obtained the Bishop's Letters of Institution, shall be inducted by the Bishop into the said parish. If no election be made within twelve months after the occurrence of a vacancy, the Bishop shall be at liberty to appoint a rector.

4. The Rector or Clergyman officiating as Rector, and the parishioners of every parish, shall meet annually on Monday in Easter week, notice of the hour and place of meeting having been first given by the Rector or officiating Clergyman, at which meeting two Church Wardens and twelve Vestrymen shall be chosen by the parishioners, and any parish business may be transacted. The Rector, with the Church Wardens and Vestry so elected, in all matters connected with the church, and persons usually attending

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its services and ordinances within their respective parishes shall have the like powers as they have heretofore exercised in this Province. In the absence of the Rector, or Clergyman officiating as Rector or as a duly licensed Curate, the parishioners may at any meeting elect their own chairman. Where there are two or more churches in one parish, the congregation of each church, other than the Parish Church, may meet together annually to appoint two Chapel Wardens, who, subject to the control of the Rector, Wardens and Vestry, shall have the charge of said church or chapel; and the exercise of this right shall not interfere with the right of the parishioners included in the said congregation, or congregations, to take part in the Easter meeting for the election of Church Wardens and Vestrymen for the whole Parish.

5. If in consequence of a vacancy, or for any other reason, no Easter meeting shall be held in any parish, the Church Wardens and Vestry of the previous year shall continue in office, provided that any Warden or Vestryman may resign his office, by a notice in writing sent to the Bishop, or to his Commissary administering the Diocese, who, upon receipt of any such resignation, shall communicate the same to the Parochial authorities. In case of the refusal to act of any person elected to the office of Church Warden, or Vestryman, or of any vacancy or of vacancies in either of the said offices (by death or resignation), the vacancy or vacancies may be filled at a meeting held at any time of the year, as hereafter provided, after due notice. Either at the Easter meeting, or, if so ordered by the Easter meeting, at a meeting of the vestry held not later than three weeks after the parish meeting, or adjourned parish meeting, the outgoing Wardens shall present their accounts, and shall transfer to the newly elected Wardens the books and all documents, monies or other property belonging to the parish, which shall be in their possession.

6. The Rector, Church Wardens and Vestry of each

parish, shall together be a body politic and corporate, with the style of "The Rector, Wardens and Vestry of the Parish of ——," with power to sue and be sued, to receive grants of real and personal estate for the use of the church and all parish purposes, to improve the same and receive the rents thereof for the like use, and with the approval of the Bishop to sell and convey such real and personal property, and to have a common seal, and to make bye-laws and regulations consistent with the laws of the Province, for the management of the temporalities of their Church, and the due and orderly conducting of their affairs. Provided, nevertheless, that if, at any time, the parish be without a rector, the same rights and privileges shall be vested in the Wardens and Vestry until the appointment of a rector, except so far as relates to the permanent alienation of any property. All the real and personal property belonging to any parochial corporation, shall hereafter be and become vested in the Rector, Wardens and Vestry of that parish in their corporate capacity, subject to any existing rights or trusts therein.

7. The outgoing Wardens of each parish shall prepare and submit to the annual meeting of parishioners a return of the property of the parochial corporation, whether real or personal, and of all moneys that may have been invested by or on behalf of the corporation whether real or personal, and of all moneys that may have been invested by or on behalf of the corporation during such year, and a schedule of the securities and the rate of interest upon which such investments have been made, which return the incoming Wardens shall within three weeks forward to the Registrar of the Diocese. And if at any time the Bishop has reason to believe, in consequence of information received, that the property of any Parish is not rightly administered, he may institute legal proceedings against the corporation, or any officers, of the said Parish, through whose default or neglect any loss may have been occasioned.

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8. The following persons shall be entitled to vote at all meetings of Parishioners of any Parish of the Church of England :

(1.) Men of full age who are, and who have been for not less than six months, communicants in the said Parish.

(2.) Men of full age, who are members of the Church of England, habitually attending the services thereof, within the parish for which they claim to vote, except when temporarily hindered by absence from their ordinary residence or any other unavoidable impediment, such attendance having commenced not less than three months previous to the day of meeting, being pew-holders, or otherwise contributors towards the funds for the maintenance of the ministrations of the said Church of England, in any Church or Chapel, subject to the control of the corporation of the said parish, and who are not more than six months in arrears in respect to such contributions.

Provided always that any person, before voting, may be required by the chairman of the meeting, or any parishioner present, to sign the following declaration :—“I do declare that I am a Member of the Church of England, and belong to no other religious denomination, and am qualified, as required by clause 2, “section 8, of the Church Act.” And also, when not voting as a communicant, to produce a receipt or certificate from the Church or Chapel Wardens, or one of them, or the Vestry Clerk, showing that he is such pewholder or contributor, and that he is not more than six months in arrears, as aforesaid.

The parishioners may, from time to time, at any regular annual parish meeting, define what contributions shall be deemed necessary to qualify a person not a pewholder to vote at any subsequent meeting, and the mode and time of payment of such contribution, provided that such definition of qualification shall not take effect at any meeting held within six months.

9. The Rector, or Clergyman officiating as such, and

the Church Wardens and Vestry, may meet for the transaction of business as often as occasion may require at the instance of the Rector, or of the Church Wardens, or on the requisition of the majority of the Vestry made to the Rector or Church Wardens, a majority of the whole number of members of the Corporation being a quorum for the transaction of business; and the Rector, or Clergyman, officiating as such, Church Wardens, Vestry and Parishioners may assemble for all business connected with the Parish, as often as it may be considered necessary, either at the instance or upon the application of the Rector, or Clergyman officiating as such, or the Church Wardens, or the Parishioners, provided that ten at least of the latter sign a requisition to that effect, notice of such meeting and of the business to be transacted thereat having been given during Divine Service in the Parish Church on some Sunday, at least three days previously, by the minister of the Parish, who shall give the required notice whenever called upon as aforesaid, provided that such notice shall be placed in his hands in writing at least twenty-four hours before the time of giving notice.

10. All engagements for the salary of a minister, or for the temporary performance of Divine ministrations shall be made by the Church Wardens and Vestry, and any subscription towards the payment of such salary, or other engagement, may be sued for and collected by said Church Wardens.

11. No conveyance by lease or otherwise of any parsonage held by a Minister of the Church of England shall be valid for a longer period than his own incumbency, and no such conveyance of any property belonging to any Parish or held by any Rector in virtue of his office shall be valid for a longer period than as aforesaid, unless with the concurrence of the Church Wardens and Vestry expressed in writing under their common seal, and in no case for a longer period than twenty-one years; but with the concurrence of the

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Bishop, the Rector and the Church Wardens and Vestry, full and absolute sale and conveyance may be made of any glebe land or other real estate belonging to the Parish, if the same be thought for the interests thereof.

12. No person shall be elected a Church Warden or Vestryman who is not qualified to vote at a Church meeting under Clause eight.

13. The Lord Bishop of Nova Scotia may grant a license to officiate as a Clergyman of the Church of England in this Province to any person who shall have been admitted to the order of priest or deacon by any Bishop of the Protestant Episcopal Church, in the United States of America, anything in the Act of the Imperial Parliament of the 26th year of his late Majesty King George III., cap. 84, to the contrary notwithstanding.

14. Cap. 25 of 4th Series of the Revised Statutes is hereby repealed.

CANON I.

REGULATIONS FOR THE DISCIPLINE OF THE CLERGY.

PREAMBLE.

WHEREAS, it is expedient to define the mode in which the power of the Bishop shall be exercised:—We, the Bishop, Clergy, and Representatives of the Laity of the Diocese of Nova Scotia, have agreed upon the following Rules, to be observed, in order to secure a fair and impartial tribunal for the trial of any Clergyman who may hereafter be charged with any offence rendering him liable to any Ecclesiastical sentence.

I.—In every case of any Clerk in Holy Orders who may be charged with any offence against the laws ecclesiastical, or con-

cerning whom there may exist scandal or evil report, the Bishop shall, upon the application of seven male communicants of the Parish in which the accused resided, or may, if he shall think fit, of his own mere motion, issue a Commission under his hand and seal to five Presbyters of not less than seven years' standing, and the Commissioners so appointed, or any three of them, shall inquire into the truth of the charges alleged against the party accused, as set forth in their commission, notice of the time and place of such inquiry having been given to the party accused and to the party, if any, upon whose application or complaint the commission may have been issued not less than thirty days before the time appointed for the commencement of the inquiry.

And in the course of such inquiry the Commissioners shall receive all such evidence as may be tendered to them, whether for or against the party accused, and said evidence shall be taken down by them in writing.

And the said Commissioners, or any three of them, shall report in writing within 30 days from the day of the date of the hearing, unless they, or any three of them, shall by a memorandum in writing extend such time, whether in the opinion of the majority of those present there be or be not sufficient *prima facie* ground for instituting further proceedings; which report shall be accompanied by a copy of the evidence on which it is founded.

II.—And in all cases when the Commissioners, or any three of them, shall have reported that there is *prima facie* ground for further proceedings, the Bishop, with the written consent of the party accused, may pronounce judgment without further proceedings.

III.—If the Commissioners, or any three of them, shall report that there is *prima facie* ground for further proceedings, and the party accused shall not consent to have judgment pronounced as aforesaid, then, but not otherwise, three Clerks in Holy Orders, or three Clerks and three Laymen, shall be nominated as hereafter provided to sit with the Bishop or his Commissary, specially appointed for this purpose, to hear the cause.

IV.—In every case where *prima facie* ground for further proceedings has been found, and in which, from the nature of the offence charged, the charge not being one of error in Doctrine only, it shall appear to the Bishop that great scandal is likely to arise from the Clergyman accused continuing to perform the services of the Church while such charge is under investigation, the Bishop shall cause a notice to be served on the accused at the same time with the service of the copy of the charge, or at any

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V.—At each regular meeting of the Synod a Board of Discipline, consisting of 13 Presbyters of not less than ten years' standing, and of 13 Lay members of the Synod, shall be appointed.

VI.—The Clerical Secretary of the Synod, or if he should be absent from the Province or be the person accused, the Lay Secretary of the Synod, shall be the Registrar of the Court hereinafter provided.

VII.—If the Bishop shall determine to institute proceedings his intention shall be made known by notice in writing to the person accused within three calendar months from the date of the Commissioners' report.

At a time and place to be fixed by the Registrar of the Court, fifteen days' notice of which shall be given in writing to the complainants and accused, they shall attend personally or by agents before the Registrar, and shall alternately, the accused commencing, strike out one name from a list of the members of the Board of Discipline, to be provided by the Registrar for that purpose, until the number be reduced, when the charge is one of error in Doctrine, to three Presbyters, and in all other cases to three Presbyters and three Laymen, who shall be the assessors for the trial of the accused.

In case either of the parties shall refuse or neglect to attend at the time and place appointed, or to strike off the names as above provided, or if the complainants cannot agree among themselves upon the name or names to be struck off by them, the Registrar shall act on behalf of the party so refusing or neglecting, or not agreeing, and strike off the requisite number of names.

If the Commission has been issued by the Bishop on his own motion, the Registrar shall alternately, with the accused or his agents strike off the names as above provided.

If both complainants and accused refuse or neglect to attend at the time and place appointed for striking off the names, the Bishop shall select three Presbyters and three Laymen, as may be required, from the Board of Discipline, as assessors for the trial of the accused.

In case the assessors are selected by the parties or by one of the parties and the Registrar as above provided, the Registrar shall at once forward their names to the Bishop, and he shall also notify him in case neither party shall attend before him at the time and place appointed.

After the assessors have been selected or appointed, the Bishop shall fix the time and place for the trial, and the Registrar shall give the complainants and accused twenty-one days notice thereof in writing.

VIII.—At the trial there shall be at least two of the Clerical and one of the Lay Assessors, or in questions of doctrine the three Clergy present, with the Bishop or his Commissary; and course of proceedings shall be in all respects, as far as possible in conformity with the ordinary practice of Courts of Justice. And if, after full investigation and examination, the truth of the charges shall be proved to the satisfaction of the Bishop or his Commissary and a majority of the assessors (or in questions of doctrine of a majority of the Clerical Assessors), sentence shall be pronounced by the Bishop.

IX.—If the Bishop himself be promoter of the suit, then the Court shall consist of Assessors appointed as before directed, and of some Bishop of the Province whom the Metropolitan shall be requested to appoint for that purpose. Should the Bishop of Nova Scotia be Metropolitan, then the request shall be made to the Senior Bishop. In case of no appointment by the Metropolitan or Senior Bishop as the case may be, the Senior Clerical member of the Board of Discipline shall act as Bishop's Commissary in the suit.

X.—If the party accused shall not appear on the day appointed for trial, after having received the notice thereof, the cause may nevertheless be heard and determined, as if he were present, unless there shall appear to be sufficient cause for deferring proceedings to a future day.

XI.—Advocates shall be allowed on both sides, at the pleasure of the parties, provided they are clergymen of the Church of England or Laymen who declare themselves to be members of the said Church, and to belong to no other Communion.

XII.—In case at any time when the services of the Board of Disciples are required, there should be vacancies therein in consequence of death, absence or other cause, or if the person accused shall be a member of the Board, the Executive committee shall at once fill up all such vacancies, so that in all cases there may be 13 Presbyters and 13 Lay members available for the purpose hereinafter mentioned.

XIII.—The following sentence may be pronounced and punishments imposed upon offending clergymen: Admonition, sus-

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pension from the exercise of his office, deprivation or removal from his office in the Church, otherwise called deposition, and degradation from the Ministry.

XIV.—Admonition shall be in private. When the penalty of suspension is inflicted the sentence shall specify on what terms or at what time the suspension shall cease. During his suspension the clergyman shall not exercise the function of his ministry in his own congregation or elsewhere, on pain of deprivation and deposition; and during such suspension the Bishop may appoint another clergyman to supply the place of the suspended clergyman, and may apply a part or the whole of the emoluments or income of the Parish, Mission or Cure to the payment of such substitute. When the sentence of suspension is pronounced, the Bishop shall cause such notice of it to be given to the clergy and laity of the diocese as he shall think sufficient.

XV.—When the sentence of deprivation or removal from his office is pronounced, the connection between the minister so deprived or removed, and his parish or congregation, shall be *ipso facto* severed, and all offices, rents, issues, profits and emoluments which he may hold by virtue of such office or ministry from which he has been deprived or removed, shall wholly cease and determine.

XVI.—Whenever a clergyman is so deposed or degraded from the holy ministry, the Bishop who pronounces the sentence shall, without delay, cause such sentence to be publicly read to the several congregations of the Diocese by the respective ministers thereof, and shall also give notice to all the Bishops of this Province.

XVII.—All proceedings under these regulations must be commenced within one year from the date of the alleged offence; but when proceedings are brought in respect to an offence for which a judgment or conviction has been obtained from a civil or a criminal tribunal, the suit under this Canon may be commenced at any time within six months after such judgment or conviction.

XVIII.—An appeal from this Court shall be to the "Court of Appeal of the Metropolitan," under Canon 5 of the Provincial Synod.

XIX.—If the Bishop shall be of opinion that the charge alleged in the memorial is frivolous and vexatious, or that the matters alleged show no cause or offence for which the party is amenable under this Canon, he shall state his decision in

writing, with his reasons therefor, and endorse the same upon or attach it to one copy of said memorial, and file the same on record with the Secretary of the Synod, and shall also cause the other copy of the said memorial, with a copy of his decision endorsed thereon, to be returned to the complainant.

XX.—No clergyman inhibited under the fourth clause shall be deprived during continuance of such inhibitions of any of the emoluments of his office.

XXI.—The complaining party shall deposit \$100 with the Registrar of the Court to meet expenses to abide the result of the trial.

XXII.—The Synod shall meet the expenses if the Bishop finds it necessary to institute proceedings.

XXIII.—Every notice or citation under this Canon shall be served upon the person or persons to whom it shall be addressed, either personally or by leaving a copy thereof at his usual or last known place of residence.

CANON II.

ELECTION OF A BISHOP.

When the See is vacant, the Archdeacon of Nova Scotia, or in case of his absence or incapacity the senior Presbyter of the Diocese, being a member of the Synod, shall, within a fortnight after the occurrence of such vacancy, summon a meeting of the Synod, to be held in not less than thirty days, to elect a successor to the See : at which meeting the said Archdeacon, or in his absence the Archdeacon of Prince Edward Island, or in the absence of both, the senior Presbyter present shall preside* ; and it shall be the duty of such Archdeacon or Presbyter to forward as early as possible the name of the Bishop elect to the proper authorities. And at such meeting of the Synod no other business shall be transacted.

In the election of a Bishop the Clergy and Laity shall vote separately by ballot. A majority of votes in each order shall determine the choice, provided that two-thirds of the Clergy entitled to vote are present, and two-thirds of all the Lay Representatives, otherwise two-thirds of the votes of each order shall be necessary to determine the choice.

*Seniority to be counted from date of Priest's Order.

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RURAL DEANERIES.

Deanery of Lunenburg—(Rev. H. L. Owen, B. A., R. D.)—
St. Margaret's Bay, Hubbard's Cove, Chester, New Ross, Bland-
ford, Mahone Bay, Lunenburg, Bridgewater, New Dublin.

Deanery of Shelburne—(Rev. T. H. White, D. D., R. D.)—
Port Medway, Liverpool, Shelburne, Barrington, Tusket, Yar-
mouth.

Deanery of Annapolis—(Rev. P. J. Filleul, B. A., R. D.)—
Weymouth, Digby, Clements, Annapolis, Granville, Bridge-
town, Wilmot.

Deanery of Avon—(Rev. Canon Maynard, D. D., R. D.)—
Kentville, Cornwallis, Windsor, Falmouth, Newport, Rawdon.

Deanery of Amherst—(Rev. G. Townshend, M. A., R. D.)—
Maitland, Truro, Stewiacke, Londonderry, Parrsboro', Amherst,
Pictou, River John, Pugwash, Wallace, Albion Mines.

Deanery of St. George—(Rev. H. Hamilton, R. D.)—Antigo-
nish, Guysborough, Manchester, Melford, Country Harbour, St.
Mary's River, Arichat.

Deanery of Tangier—(Rev. R. Jamieson, R. D.)—Beaver
Harbour, Ship Harbour, Three Fathom Harbour, Dartmouth,
Sackville.

Deanery of Sydney—(Rev. C. Croucher, B. A., R. D.)—
Cape Breton (with the exception of Arichat.)

When a vacancy shall occur, either by removal* or
death the Senior Clergyman in such Deanery shall call
the clergy together, and at that meeting they shall
elect one of their number to be nominated to the
Bishop for the office of Rural Dean. If they shall fail
to do this, the Bishop may make an appointment, and

*At the Twelfth Session it was resolved, "That in the absence of a Rural
Dean from the Diocese for more than six months, the office be considered
vacant."

the Bishop may attach new districts to what existing Deanery he may choose.

It shall be the office of the Rural Dean to hold meetings of the Clergy of his Deanery, at least once in six months, for mutual edification.

The powers of the Rural Deans were defined to be—making enquiries in each Parish according to a list of questions to be drawn up by the Executive Committee; and sending a report of the same to the Bishop; and such other duties as he may be requested by the Missionary in charge of each Cure to perform.

The appointment of the Rural Dean is to last so long as the Dean thus appointed shall continue to hold the same Cure of Souls.

No Parish or district shall be transferred from one Rural Deanery to another without the written consent of the two Chapters interested.

ADDENDA.

The Church Wardens of each Parish or District are requested to make a return (according to a prepared form) to each Session of this Synod.

The clergyman of each Parish is required to keep a register of the number of the adherents of the Church of England in their several Parishes specifying the names and number of (Church families) Baptisms, Confirmations, Communicants, &c., &c., in a book with printed headings according to a form to be prepared by the Executive Committee, said book to be kept among the permanent records of the Parish.

It was Resolved,—"That it is out of the power of this Synod to alter any of the 'Formularies' mentioned in Art. 13 of the Constitution and Regulation of the Synod."

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Also, (at the 7th Session), "That the alteration of the 36th Canon, adopted by the Church of England, be accepted and adopted by this Synod."

"That the 29th Canon lately passed by the Convocation of Canterbury be not adopted by this Synod."

The following recommendations from the Lambeth Conference were adopted :

That, as a general rule, in conformity with Church order all missionaries and chaplains residing or engaged in the exercise of ministerial duty within the diocese or district of a Colonial or Missionary Bishop should be licensed by, and be subject to the authority of the said Bishop.

That every clergyman removing from one Colonial or Missionary Diocese or District into another Diocese, ought to carry with him letters testimonial from the Colonial or Missionary Bishop whose Diocese or District he is leaving.

That no persons admitted to holy orders by the Bishop of any Diocese in England or Ireland, who shall afterwards have been serving under the jurisdiction of any Scottish, Colonial, or Foreign Bishop, should be received into any of the Home Dioceses, without producing letters dimissory or commendatory from the Scottish, Colonial, or Foreign Bishop in whose Diocese he has been serving.

Also, the following form of letters Dimissory :

To the Right Rev. the Bishop, and Reverend the Clergy, and to the faithful in Christ of the Diocese of A.

We, B, by Divine permission Bishop of C, send greeting in the Lord.

We commend to your brotherly kindness, by these our letters, D E, Priest [or Deacon] of our own Diocese, beseeching you to receive him in the Lord, as a brother, sound in the faith, of a well-ordered and religious life, and worthy of all Christian fellowship, and to tender him any assistance of which he may stand in need ; and so we bid you farewell in Christ our Lord.

Witness our hand,

A, BISHOP.

B, SECRETARY.

It was Resolved,—"That no letters Dimissory should be refused without the cause thereof being signified in writing, and delivered to the applicant."

The following Canons and Rule of Order of the Provincial Synod of Canada are published for the information of the Clergy and Laity :

CANON II.

ON SUBMISSION OF CLERGY TO THE CANONS OF THE PROVINCIAL AND DIOCESAN SYNOD.

No Bishop within this Province shall hereafter grant his license 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.

3. Upon a memorial signed by two-thirds of the Clerical and Lay Members of any Diocesan Synod, certified to be such by the Clerical and Lay Secretaries of such Diocesan Synod, requesting the Metropolitan Bishop to exercise visitatorial power in such Diocese, the said Metropolitan Bishop shall have full power and authority to visit such Diocese, and the Bishop thereof, and during such visitation to inhibit the exercise of all or of such part or 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 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,

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with two or more assessors to be, from time to time, nominated by the said House of Bishops, shall be the Court of Appeal from the judgment of any Diocesan 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 in the Diocesan Court.

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

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 a 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 license.

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

3. No clergyman shall officiate in any Mission or Parish, either as a substitute for the Incumbent or as his assistant, for more than one month, without the written license 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 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 X.

OF 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, or Mission Chapel, shall be proceeded against by the Bishop for a breach of Canonical obedience.

RULE OF ORDER—No. 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 Synod, or unless the same has been left over as unfinished business, and printed in the Journal of the previous Session.

JOURNAL
OF THE
SIXTEENTH SESSION.

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" J. J. RITCHIE.	" G. READING.
" J. A. KAULBACH.	" J. N. RITCHIE.
" CANON MAYNARD.	" W. C. SILVER.
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MR. W. GOSSIP.	

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MR. W.
" J. T.
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REV. DE
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REV. D.
" DR
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 " T. A. BROWN, | REV. J. D. H. BROWNE, Sec'y.

MR. S. I.
 " W.
 " J.

MR. W.
 " W.

MR. TH

REV. J.

Committee upon Superannuation Fund.

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" W. C. SILVER.		" C. J. WYLDE.
" J. T. WOOD.		" R. J. WILSON.

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REV. J. D. H. BROWNE,		SECRETARY OF THE BOARD.

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MR. THOS. BROWN.		MR. W. H. WISWELL.
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Secretaries to the Synod.

REV. J. D. H. BROWNE.		MR. R. J. WILSON.
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Treasurer.

THE VEN THE ARCHDEACON.

Horton	Rev. J. O. Ruggles	Thos. Tuzo, John C. Jones.
Hubbard's Cove	" H. Stamer	No return.
LaHave	" A. Jordan	P. C. Hill, Peter Lynch.
Liverpool	" *Dr. E. E. B. Nichols	Jno. G. Pyke, Frank G. Forbes.
Lockeport	" C. E. Churchward	Chas. F. Fraser. [Sutherland.
Londonderry	" V. E. Harris	*Dr. J. W. Macdonald, Dr. Neil
Lunenburg	" H. L. Owen	*C. Edwin Kaulbach, Hy. S. Jost.
Louisburg	" T. F. Draper	No return.
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Maitland	" A. D. Jamieson	Hon. A. W. Cochran, *J. Hennigar.
Manchester	" H. Hamilton	Wm. Gossip.
Melford		No return.
Milton, P. E. I.		No return.
Newport		Jas. F. Cochran, Nelson Woolaver.
New Ross	" W. H. Groser	Arthur B. Wiswell, *J. H. Kiddy.
New London, P.E.I.		No return.
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Petite Riviere	" J. S. Smith	*John Teel, John Y. Payzant.
Pictou	" J. Edgcombe	*Chas. E. Tanner, Jas. E. Curren.
Port Medway	" J. R. S. Parkinson	No return.
Pugwash	" R. F. Brine	*J. E. Warner, *Chas. Kinney, Sr.
Port Hill, P.E.I.	" T. B. Reagh	No return.
Rawdon	" W. J. Ancient	*John B. Bond, Henry A. Smith.
River John	" J. L. Downing	*Wm. Morrell, C. B. Bullock.
Shelburne	" Dr. White	*N. W. White, *Israel K. Bruce.
Sackville	" Wm. Ellis	James Grove, *Chas. Fenerty.
Seaforth	" J. A. Richey	*Martin Gaetz, *A. Robinson.
Ship Harbor	" R. Jamieson	*Chas. M. Dean, *R. J. Stevens.
Sherbrooke	" *R. Johnston	Jas. F. Tracey, *Jas. C. Marshall.
Stewiacke	" J. C. Cox	*Wm. Blake, James Miller.
St. Margaret's Bay.	" Phillip Brown	*Edward Grono, W. M. Brown.
St. Mary's		No return.
Summerside, P.E.I.	" Theophilus Richey	*Albert A. McLennan.
Sydney, C.B.	" David Smith	T. C. Hill, *Edward Murphy.
Sydney Mines		*R. H. Brown, *Jno. Vooght.
Tangier	" D. A. McLeod	J. Crossland, *Major Handley.
Truro	" J. A. Kaulbach	*Jas. Odell, C. E., G. Reading.
Tusket	" Henry Sterns	J. Godfrey Smith, A. P. Silver.
Wallace		
Walton	" Henry How	
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Windsor Forks	" Canon Dart, D. C. L.	*E. Brown, W. H. Wiswell.
Yarmouth	" *J. T. T. Moody	*J. Wentw. Moody, T. C. Moody.

Rev. *Henry deBlois	.....	Annapolis.
" John Partridge	.....	"
" *L. W. Hill (retired)	.....	Antigonish
" H. L. Almon	.....	Halifax
" *G. E. W. Morris (retired)	.....	"
" W. H. Sampson	.....	"
" J. Padfield	.....	Bishop's Chapel, Halifax.
" *A. J. Townend	.....	Chaplain Forces, "
" Riddall-Morrison	.....	"
" J. D. H. Browne	.....	Clerical Secretary, "
" *G. D. Harris	.....	Lunenburg.
" *D. S. Sutherland	.....	Mahone Bay.
" *Joseph Forsythe	.....	Truro.

46 JOURNAL OF THE SIXTEENTH SESSION OF THE

- Rev. Wm. Welsh Shelburne.
- " J. Lowry Ship Harbor.
- " Dr. Uliucke Sydney, C. B.
- " C. E. Willets College School, Windsor.
- " W. E. Wilson Kings College, Windsor.
- " G. J. Peters Wolfville.
- " Richmond Shreve Yarmouth.
- " R. D. Bambrick

PRINCE EDWARD ISLAND.

- " *H. Dyer Cascumpec.
- " *L. C. Jenkins, D. C. L.,
(retired) Charlottetown.
- " Alfred Osborne Charlottetown.
- " *W. B. King Charlottetown.
- " *R. T. Dobie Port Hill.

* Those marked with an asterisk were *not* present at the Session of the Synod of 1882.

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SIXTEENTH SESSION

OF THE

Diocesan Synod of Nova Scotia.

FIRST DAY.

TUESDAY, July 4th, 1882.

The Sixteenth Session of Synod met on the day appointed by the Lord Bishop, July 4th, 1882, at the Cathedral Church of St. Luke, Halifax.

Prayers were said at 10 a. m. and the Holy Communion celebrated, the Bishop being Celebrant, assisted by the Ven. Archdeacon Gilpin, and Canons Townshend and Maynard.

The Synod assembled for business at 2.30 p. m. Prayers by the Lord Bishop.

The acting Clerical and the Lay Secretary called the rolls of the Clergy and Lay Delegates, when 67 of the Clergy and 50 of the Laity were found to be present.

Rev. Dr. White moved, and Rev. Canon Townshend seconded—

“That the Rev. John D. H. Browne be Clerical Secretary.”
Carried.

The Lay Secretary with Treasurer and Messrs. T. C. Moody, H. J. Cundall and E. J. Hodgson were appointed a Committee on Credentials.

His Lordship then read his Address to the Synod, as follows:—

Rev. Brethren, and Brethren of the Laity :

As this year is intermediate between the Visitation years, and there will be no *Charge*, properly so-called, I purpose speaking to you at greater length than I should otherwise, for we are in a very critical condition with respect to the means of carrying on our work, whether we look to the maintenance of the clergy, or to the training of our youth and the preparation of candidates for Holy Orders. This is the representative legislative body of the Church, and unless you can rise to the occasion, unless there is enough warmth and earnestness among the members of this Synod to quicken and stimulate the whole body, I fear that our prospects are gloomy in the extreme.

We miss some familiar faces in our Synod, and notably one who always took a very lively interest in our proceedings, to whom we were much indebted for his hearty welcome and careful arrangements for our convenience,—the late Rector of this Parish. When we last saw him here, probably no member of the Synod was regarded as less likely to be taken away before another session than John Abbott. He was active, energetic, full of life and vigor, and without apparent cause he suddenly failed, and was removed from the scene of his labors. On the same day one of the senior clergy, the Rev. W. Godfrey, Rector of Clements, died still more suddenly, and to these must be added Dr. Henry Almon and Walter Gray.

We have lost eight of our brethren by removals, and I fear that, unless some more adequate provision shall be made, this number will be increased. The Rector of St. George's having resigned, another vacancy was made in the city churches, and these two parishes have been filled by the election of men from the neighboring Dioceses of Newfoundland and Fredericton. Nine have been added to our number by ordination, so that the actual decrease is only three, but this is much to be lamented, at a time when we ought to be increasing our numbers and supplying places hitherto unoccupied.

I have admitted to the Holy Order of Priests nine, and I have ordained ten Deacons. With reference to the latter, I have to inform you that, in conformity with the wish of the Synod, I have adopted a form of notice of candidates intending to present

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themselves to be sent to each member of the Executive Committee, and, moreover, that I have required divinity students entering King's College, as far as possible, to take up a course of study in arts instead of merely entering for divinity; but you are aware that the rule cannot be rigidly applied, and that there are some men, of excellent qualifications in other respects, whose early education has not been such as would fit them to be students of arts.

I have confirmed throughout the Diocese 1,231 (521 males and 710 females), and the number would have been much larger if I had taken my usual tour through the Western part of the Diocese in the spring, but I have deferred it, at the general request of the clergy, until the fall of this year.

There are two matters of pressing importance demanding your most earnest consideration, and requiring some definite action at this Session.

1st. The education of our sons.

2nd. The mode of supporting our ministers.

The first of these may be considered under two heads—the provision to be made for all who desire a liberal education, and the special preparation of candidates for Holy Orders. We had the honor of being pioneers on the path of learning, and for this new country our University is comparatively ancient, and one might have supposed, simply having regard to the ordinary feelings of men, that every Churchman would take a personal interest in its prosperity, and would spare no pains in order that its prestige may be preserved unimpaired. But unhappily the apathy and indifference of Churchmen are painfully contrasted with the action of the supporters of other more modern and less distinguished colleges, and having shared with others the withdrawal of public grants we appear to stand alone in the inability to dispense with them. The pleas for individual inaction are numerous, as they commonly are when an appeal is made to the purse, but none of them would have much effect if a right feeling prevailed. Some may think that the University is not as efficient as it might be; then they should endeavour to increase its power and usefulness. There may be objections to details of management, but the objectors have the remedy in their own hands. The governing body is elected by a popular constituency and a legitimate influence may be brought to bear upon them as upon representatives in political questions. Doubtless the supporters of the other colleges are not all perfectly satisfied, but they lay aside their private prejudices and wishes and combine for the common good. Some are influenced by a desire for consolidation, an object of which I will not now discuss the merits, but if

we were to agree to any such scheme, we should desire to come into the confederation on fair and equal terms, which could not be conceded to us if we were far behind the others in our standing and equipment. I have not yet seen or heard of any feasible plan which would be compatible with the recognition of religion as an essential element of a complete education. I say feasible, because, although the suggestion of Theological Halls connected with a Central University might be good, if there were no colleges already in existence, it is evident that the existing buildings cannot possibly be abandoned, and such proposed halls substituted for them. And this I believe to be practically the insuperable obstacle to any Central University, that it must be a godless institution, and I am thankful that at present the religious principles of all denominations are so pronounced, that the opposition to a mere secular system for the higher education of youth is not likely to be overcome. Practically, we find that Roman Catholics, Baptists and Methodists are bent upon maintaining and improving their several institutions, and we shall be degraded in the sight of all men if, having received a good inheritance, we fail to preserve it.

Let us calmly consider our actual position. We have not, and are not likely to have, a central teaching University, for several years at all events, but our young men must be educated, and we must either educate them ourselves or send them to one of the other denominational colleges. If we do not maintain our University in an efficient state, we have virtually to make a humble representation to one or more of the other colleges, that we are too mean, too deficient in public spirit and in love for our own, to maintain an efficient college, and we therefore humbly hope that they will receive and educate our sons for us, (granting us the benefit of *their* endowments, which cost *us* nothing), in the institutions which they are not only preserving, but also improving by liberal contributions. Is this a position creditable to the members of the Church of England, after all the advantages that it has enjoyed in this Province? If we were really so poverty-stricken that we could not help ourselves, there would be no cause for shame. There is nothing discreditable in honest poverty, and we need not then hesitate to accept benefits from others more happily circumstanced; but I cannot believe that we have in any way suffered so exceptionally, as to be reduced to the very low estate, which would alone justify us in appealing as paupers for the charitable assistance of our neighbors. If you are of this same opinion, it is your duty to act upon it, for the alternative of dispensing with a University education for our sons is not to be regarded as possible. If you admit

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that you cannot honestly and creditably ask others to educate them for you, your own University must be maintained, and you have to provide the means. I say *you*, because I am addressing you as representatives of the Church of England in Nova Scotia and P. E. Island. We may have a right to expect aid from the neighboring Province, and as Mount Allison is supported by the Methodists so should Windsor be by the Church of England in the three Provinces. But *you* are in the first place responsible. Windsor is pre-eminently Nova Scotian, and upon you must rest the shame if it be not maintained. All who have been in any way, directly or indirectly, accessory to the withdrawal of the Government grants, should feel themselves especially bound to do their utmost, even though at the cost of considerable inconvenience, towards the maintenance of the University by private contributions. I will not now occupy your time with a discussion of the propriety of such grants. You are all aware that I have very decided opinions upon this subject, holding that it is the bounden duty of the State to recognize, by material aid, the importance of the religious element in the training of youth, this being practicable in the case of the colleges, although unhappily impracticable in the common schools of the country. And this principle would have been maintained for the benefit of the Province, had there not been a party in the Legislative Council strong enough to counteract the action of the House of Assembly. However, the fact must now be accepted, with all its consequences, that we must henceforth walk without external aid, and I am anxious to convince you of what is very evident to myself, that unless the members of the Church of England in Nova Scotia shake off their lethargy, and one and all make a determined, combined effort, in striking contrast to the course adopted during the year that has elapsed since the withdrawal of the grant, the University of Windsor will be little more than a shadowy form without life or substance. I made an earnest appeal for contributions to enable us to continue for a year, that we might make a final appeal to the Legislature and prepare for our future, but the response was sadly feeble, and the consequence is that the Treasurer will not have money enough in hand at the close of this, the last, quarter of the academical year, for the payment of the President and Professors and other claims upon our funds. This is a humiliating position, but is there any hope of improvement? We cannot expend our principal to pay current expenses, and, unless we are immediately placed in such a position, that we may be justified in assuming that an endowment will be provided within a reasonable time, we shall be compelled to reduce our expenses,

within the limits of our means, by dispensing with the services of some of our present efficient and highly esteemed staff.

And even this painful and discreditable course cannot be adopted without a fruitless expenditure, for we shall in such a case have to compensate, out of our capital, those who are thus deprived, without any fault of their own, of the appointments which they expected to be permanent. We the Board of Governors have done what we could. I have issued public appeals, I have made application in person or by letter to many persons, and have urged the clergy to support and assist those who have been appointed to canvass the Province. But the results have been painfully insignificant upon the whole, although a few have responded liberally; and we have now, *as a last resource*, to look to *you*, trusting that the combined wisdom of this Synod may be able to devise some more effective agency than we have hitherto employed, and that, after a full discussion and exposition of the affairs of the College, you will go forth throughout the Province determined to use your influence to rescue it from the impending ruin.

I have spoken of the claims of the University, with reference to the general course of studies pursued there, and its importance for all who desire to complete a liberal education. But there is still another point of view, from which it is to be regarded. It is evident that we can no longer look to the old world for a supply of clergy, and we must, therefore, provide for ourselves. It has been a principle with us, that we must have a well educated clergy, and we ought rather to raise than to lower the standard, which, however, must be lowered unless we maintain our University in an efficient state. It may drag on a miserable existence, with the same small staff that it had for many years, a President and one Professor, and upon this stem, by aid of the funds applicable solely to theological instruction, a Divinity School may be engrafted, and thus we may secure a partial education for the clergy, but they will lack the preparatory training of a good Arts Course. Moreover, as few others would probably attend, after a reduction in the number of our professors, the College would degenerate practically into a theological seminary, wherein the clergy would be trained apart from other students. This would be disastrous to them and to the whole community, which must suffer, when the teachers are ignorant and unqualified, or trained to walk in a narrow path with limited views and sympathies.

The subject of the preparation of candidates for the ministry leads to that of the maintenance of the ordained. Unfortunately for us, the withdrawal of grants to the universities from the Provincial Treasury has been accompanied by the withdrawal, of

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a large portion of the aid received from England towards the support of the clergy. We received this year from the S. P. G. £700 sterling, or nearly \$3,500 less than in 1881, and from £350 granted to P. E. I. Island, £100 is withdrawn, and the loss is practically even more serious than it appears to be as represented by the figures, for we are not at liberty to make the most of what is left, by a redistribution equalizing the loss of different Missions, since the grants are appropriated to specified Missionaries, and the withdrawal is total from other clergy and places not included in the favored list.

Now, I may observe, we are experiencing the value of our endowment fund, which, although not as useful as it might have been with more elastic regulations, is doing good service, although it can only afford partial relief, the younger clergy only receiving from it \$90 annually. At our last session, I spoke particularly of the responsibility devolving upon you, as having absorbed the agency which had for many years done good service in the Province, the D. C. S., and again I would remind you that the two Boards of Home and Foreign Missions are simply committees, through whom your work is done, and that to *you* is committed the high privilege and responsibility of providing for the poor and destitute the means of grace, the ministrations of God's holy word and sacraments. This is no merely voluntary obligation, with which you are at liberty to deal according to your own pleasure. You are the legislative and executive body of the Church of England, and as such you are bound, in the sight of God and man, to secure to those who cannot provide for themselves Christian privileges. Your committee, the Board of Missions, is hampered by a heavy debt, incurred in carrying on the work for which the church has failed to provide sufficient funds, and has been obliged to deduct ten per cent. from all its grants, and therefore, of course, is unable to give even the smallest help to the Missions deprived of their accustomed aid from the S. P. G. Will you not then find a way to place increased funds at its disposal? Will you fold your arms and allow your poorer brethren to suffer? It is vain to pretend that our branch of the church in this Province, or in P. E. Island, is doing its best to the utmost of its ability, according to our number and our means, even when we merely compare ourselves with our neighbors. And if we estimate our obligations absolutely according to the measure of our duty, and not only relatively, the result is still less satisfactory. Let us not hide the truth from ourselves. It is better to confess it, although with shame. We are generally far behind the several denominations around us in zeal for our Church, in readiness to

labor and contribute of our substance for her advancement. Individually and collectively we seem to be deficient in enthusiasm and determination at all costs to further the interests of the body to which we profess to be attached. We appear too frequently to be content with a lazy reliance upon the excellency of our system, and the probability that somehow or other all will be right in the end, forgetting that, since it is so excellent, we are each the more bound to propagate it and to extend its blessings to others, and that the future condition of this Diocese must depend upon our own personal action.

We cannot but admit that the withdrawal of grants by the S. P. G., which has so long nourished us, is reasonable, and that the subscribers to its funds may justly complain that Missions, which have been receiving such aid for two or three generations, have not yet become self-supporting, either literally, or with the help of their own diocesan organizations, so as not to be dependent upon external resources. I fear indeed that we are less capable than we ought to have been of providing for ourselves, because for many years we received such lavish supplies, that we did not like others acquire the habit of giving and depending upon ourselves.

Unless the information that I have received throughout the Diocese is very erroneous, we have still much to learn before we understand our duty in this respect, before men, living comfortably and luxuriously, cease to offer to God the contemptible sums, which are now deemed sufficient for the support of the Church and her institutions. A thriving farmer or merchant will fancy that he does liberally when he enters his name in the subscription list for Church purposes for \$5, being well able to give \$50, and if you talk to him of his obligation to give to God *one-tenth part* of all that he receives, he will look upon you as actually insane. A glance at the lists of the subscriptions to the Board of Home Missions reveals a sad state of things, for it is the *one* authorized agency through which we are called to help one another, and contributions for one's own parish or church have in them something of self, whereas enlarged Christian benevolence should be equally occupied with the wants and welfare of others. There is room for many other voluntary organizations, such as the Colonial Church Society, and the Church Women's Missionary Association, which are doing good service, and we are thankful for aid from any source, but to *this* Board all are bound to contribute, as the channel through which the whole Church in this Diocese, irrespective of party feelings or party preferences, is to aid its more destitute members.

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closely connected with us, are yet within the Diocese ; but we are required to proceed beyond these limits. And I have to call your attention to the action of the Provincial Synod, at its last Session, which requires your acceptance and co-operation. Two Central Boards were constituted, one of Domestic Missions, for the collection and administration of funds for the support of the Church in the North-West and Algoma ; the other of Foreign Missions, for aid to Missions to the heathen outside of the Dominion ; and it is expected that Corresponding Committees will be elected in each Diocese to co-operate with the Central Boards. You will observe that the designations of these Boards are likely to cause some confusion, since our Board of Foreign Missions includes the District of Algoma, which is part of the field of their Board of Domestic Missions. Having received a formal request to nominate Committees, in accordance with the resolutions of the Provincial Synod, under which the Central Boards were organized immediately after the last Session in 1880, I nominated a few members of our Board of Foreign Missions to act provisionally, with both of those Boards, but I stated that nothing could be settled definitely until this Session of the Diocesan Synod, when I hope that you will carefully consider what ought to be done. When the question comes before us, I will discuss it with you more fully, and perhaps we may do so with advantage in connection with the report of our Board of Foreign Missions. I cannot doubt, after the crowded and enthusiastic Missionary Meeting last night, and the pledges of the two Rectors who addressed us, that you will be prepared to make such efforts for the furtherance of missionary work as have never been made before. Algoma has already attracted our attention, and we have year by year given some aid, the late lamented Bishop having visited several of our Parishes, and awakened an interest in his work.

You are aware that, in conformity with the Canon of Missionary Bishops, the Metropolitan summoned a special Session at the end of April, and that we were able to secure the services of one of our most talented and most popular Priests, Dr. Sullivan, Rector of St. George's, Montreal. His nomination was unanimous, on the part of the Bishops, and his election was declared to be the unanimous act of the Clergy and Laity of the Lower House. The acceptance of the appointment by Dr. Sullivan speaks more in his favor than words can express. It is easy to *talk* of self-devotion and following the guidance of God's Providence. It is easy to ask "Lord what wilt thou have me to do?" but it is commonly still easier to evade the force of the answer, when contrary to our own inclinations ; and I fear that

few of us would have been ready to make the sacrifice which he is making, in accepting this call, in compliance with the wish of the Church expressed by its authorized representatives. I will not go into details; but whether we regard the character of his position as the highly esteemed Pastor of an intelligent and refined congregation, or with reference to the advantages of society for himself and his family, or to the actual income enjoyed, in every respect he submits to a loss more or less, and his noble example should convince the gainsayers that the principles which we profess are practical, that, although there may too frequently be a barren profession, the effect of our holy religion is still to induce men to deny themselves for Christ's sake, to seek the welfare of their fellow creatures rather than their own profit or pleasure.

And with this example before us, I need hardly urge you to take care, that there shall be no failure in the performance of the easy duty that we are called upon to perform on *his* behalf. The Synod undertook to secure a minimum income of \$4,000, apportioned between the eight Dioceses, so that we are only called upon for the very small contribution of \$300 annually. I have no doubt that you will cheerfully undertake to contribute this small sum, and I have to request you to arrange so that it shall be paid regularly. We have been contributing through our Board of Foreign Missions \$200 annually to the Bishop's income, and \$200 towards the maintenance of Missionaries, and I hope that you will undertake materially to increase your contributions, so that the new Missionary Bishop may not be harassed by the anxieties and uncertainty under which his predecessor succumbed.

This special Session practically proved that these Maritime Provinces are not on an equality with the others; for while there was a full attendance of both clerical and lay representatives from Montreal and Huron, and a full clerical attendance from Quebec, Ontario and Niagara, there were only eight clergy and no laymen from Fredericton, while this Diocese was represented by three clerical and one lay member. At your last Session you adopted a petition, praying for a reduction in the number of representatives for each Diocese from 24 to 16, but this was vehemently opposed by the neighbouring Diocese of Fredericton, and was consequently rejected; and I cannot recommend you to renew your application, although the present number (three times as large as the representation in the General Convention of the Church in the United States) seems to me uselessly large, and necessarily involving the more distant Dioceses in needless expense and inconvenience.

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legislation respecting the marriage law, and to petition against proposed changes, and the Provincial Synod did the same, and moreover definitely adopted as one of the laws of this Ecclesiastical Province, Canon XVI, the 59th Canon of the Church of England, enforcing the table of prohibited degrees, and forbidding all the clergy to solemnize any marriage within the degrees prohibited by that table. The agitators for a change have unhappily prevailed upon the Dominion Parliament, to repeal the civil laws prohibiting marriage between a man and his deceased wife's sister, but this does not in any respect affect the Law of the Church; and the House of Bishops, assembled at Montreal, since the passing of that Act, adopted a resolution, to remind the clergy that such legislation does not profess to affect the law of the Church, and that Canon XVI of the Synod remains in full force. That we are thus in perfect harmony with the Bishops of the English Dioceses is proved by the gratifying fact, that lately a similar Bill was rejected in the House of Lords, (by 137 to 128) when all the Bishops present (1 Archbishop and 16 Bishops) voted, and the Bishop of Peterboro made a powerful and convincing speech, against it. But it is deeply to be regretted that on such a subject the three Royal Princes, the Prince of Wales, and the Dukes of Edinburgh and Albany, in violation of the ordinary etiquette, which prevents the interference of the Royal Family in the debates or votes, in any case where there is much difference of opinion, voted in favor of the Bill, great efforts being made to induce noble Lords to support it. Speaking generally, I am persuaded that the interests of religion would be advanced by the removal of the Bishops from the political arena, but there are a few cases in which their presence in the House of Lords has been beneficial, and this is one of them. A similar Bill will probably pass sooner or later, but it will be a great comfort to know that the Bishops have faithfully done their part in opposing this violation of the Divine Law, as interpreted alike by the Presbyterians, by the Roman Catholics, and by ourselves.

A Canon was adopted by the Provincial Synod, to which I desire to direct your attention, since it provides a mode of supplying our present deficiency of men, which has not yet been used among us. I refer to the provision for the ordination, as Deacons, of men engaged in secular occupations, who are willing to devote a portion of their time to ministering in the congregations, for the benefit of their neighbors. If a Priest in charge of a large scattered Parish could obtain the aid in this way of a few devoted residents, especially Schoolmasters or Doctors, he might arrange for services on every Lord's Day, in places where *he* can only be personally present once or twice in each month.

I am ready to act upon it, when suitable men are nominated to me, but of course much care should be taken in the selection of Candidates, so that the Church may not be injured rather than benefitted by the ordination of unworthy or unqualified men.

You may, perhaps, expect me to say something about the Revised Version of the New Testament published last year, the fruit of eleven years' labour of many able and learned men in England and the United States ; but I will not attempt to criticise it in detail, since time would fail. It may suffice to observe, that few persons are found to approve of the course adopted by the Committee, who have far exceeded their instructions, in adopting practically a new Greek text varying so much from that hitherto received, that the version in many places differs materially from the Authorized, without any sufficient reason for the change. It would have been much more satisfactory, if such a revision of the Greek text were contemplated, to have it prepared independently, with a careful examination of manuscripts, and published with explanations of the reasons for the adoption of variations. Then after being submitted to criticism, the text so revised might have been handed to the translators, and we should have received the result with much more confidence than we now feel, when we are left to conjecture and to discover from other sources the reasons for the adoption of any peculiar readings. You have probably read in the *London Quarterly* the startling criticisms of Dean Burgon upon Hort & Westcott's edition of the Greek text, which the revisors appear to have too frequently followed, and if he had been more moderate, and, I may say, more modest, in his denunciations, he would have been more convincing. However, it is now generally admitted, even by the supporters of the Revision Committee, that their work can never take the place of the present Authorized Version ; and the best mode of utilising it will be to insert in the margins of our present Bibles some of the emendations, on which nearly all scholars are agreed. The removal or alteration of familiar passages or expressions must be painful to every one to whom the language of our version is familiar ; but when there is a certainty, or even a decided probability, that we have thus restored to us the original text, we cheerfully submit, as our one desire should be to obtain, as nearly as possible, the original words of the inspired writers ; but when a change is made, merely for the sake of a more literal rendering, without any difference of meaning, we have a right to object, and unfortunately very many of the too numerous changes have been made without any sufficient reason. On the other hand, many passages have been cleared up, and Church doctrine has been supported, by a more accurate rendering of the tenses, and by

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careful attention to the use of the Greek Article, and by a more consistent rendering of the same Greek words in different passages, and by marking the distinction where the same English word has been used to represent two or more Greek words. Even where it would have been better to leave the translation unchanged, the change made in the Revised Version will sometimes help to a right understanding, and the labour of the Committee is not altogether lost, but it is much less useful than it would have been if they had acted strictly in conformity with the instructions given to them by the Convocation of Canterbury.

In the Session of 1878, a form was ordered to be issued for a uniform registration of the members of the Church in each Parish or Mission, but it has not been very generally adopted. And there is a much more serious omission; for while the above mentioned register, passed on from one Incumbent to another, would be very useful, it is not *essential*; but the other omission may be attended with very serious evils, I mean neglect of the registering of baptisms, marriages and burials. It is almost incredible that any one of mature age can be so stupid as not to be aware of the extreme importance of accurate registers, or so negligent as not to give due attention to them. But I have learned, to my astonishment and deep regret, that in some Missions there has been an unpardonable and utterly inexcusable neglect in this respect. I have discovered a total absence of all registrations, and in other cases a neglect of one or more of the three heads, extending over several years, and only brought to light by a change in the Mission, when the new Incumbent has in despair reported to me the sad and culpable negligence of his predecessor. Some of the clergy again have made their entries in note books or on scraps of paper, and have not transferred them to any safer or more regular document. I am told as an excuse sometimes that the Parish has not cared to provide proper books, but even in that case the clergymen can make a paper book for himself, obtaining a quire of foolscap paper. This may be a last resort in an extreme case, but I cannot believe that the people, in any of our Missions, are so exceedingly stolid, that they will not think it worth while to expend a few dollars upon proper books, if their Pastor explains to them the importance of these entries, with reference to questions of property and proof of descent, that may arise in the future, when one missing link in the chain of evidence may cause serious injury. You who are in charge of Parishes are not expected to carry your registers with you to distant parts, indeed they should be always locked up in a secure place in the Church, or in the Parsonage; but whenever you have performed any rites of the Church, having made a note of

all particulars at the time, you should immediately on your return make full and proper entries in your books. If in any Parish suitable folio books are not provided, do not let your Wardens rest until you have what is needful for the performance of your own duty and the security of your people. For small Missions, where the number of entries is few, it will not be necessary to provide expensive books, any strong book, divided into three parts, and carefully ruled will suffice. Only let there be a record of a permanent character, that may be handed on from one Incumbent to another, and may be preserved through all generations.

Of the business prepared for your consideration, in the report of the Executive Committee, I will not now speak, as it will come before us in due order. We are to try, according to the resolution of last Session, evening meetings, leaving the morning of each day for Committee work which will, I hope, be thus more perfectly done than under our old system; but it is an experiment, and if found not to be beneficial can be changed again at another Session. For myself, I have no choice, my time being at the disposal of the Synod during its Session. I only regret that I shall be deprived of the pleasure of the general gathering at my house, for social intercourse, of the members of the Synod on the Thursday evening, which afforded an opportunity for becoming personally acquainted with one another, to members of the Church who are commonly separated by long distances.

I have now only to express my hope that you will diligently apply yourselves to the consideration of the important matters that will engage your attention, and that this Session will be characterized, as I am truly thankful that our Synod has hitherto been by brotherly good will, and abstinence from all asperity of language, even where there may be serious differences of opinion, and that all will combine in endeavouring to provide for the needs and difficulties of the Diocese at the present alarming crisis. I do not know that I can conclude with any better suggestion than that of Dr. Sullivan, now Bishop of Algona, at the late Toronto Synod, which I heartily endorse:—

“It occurred to him that it would be a good thing if some one would stand up and move this:—‘Resolved, That whereas diversities of religious opinion are an absolute necessity, inevitable owing to the peculiar circumstances—perversity if you like—of the human mind, and the imperfections of human speech, and the many-sidedness of religious truth; therefore be it resolved, that we shall always cling less tenaciously to our peculiar modes of thought in obedience to and within the limitations prescribed by the laws of the Church; resolved further, that while holding

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Moved by Rev. D. C. Moore, seconded by Rev. Canon Maynard—

"That the Minutes of Proceedings of last Synod, as printed, be accepted as read." Carried.

Rev. F. R. Murray moved, and Rev. Jno. Manning seconded—

"That sessions at night do not extend later than 10.30, unless specially ordered." Carried.

Secretary read Report of Executive Committee, naming business to come before Sixteenth Session.

Report of Board of Home Missions was read; also Report of Widows' and Orphans' Committee.

The following notices of motion were given :--

By Rev. Canon Townshend—

"Respecting the contributions to the B. H. M.; the limited number of subscribers compared with the professed adherents of the Church of England in the Diocese."

By Rev. J. D. H. Browne—

"With reference to place of meeting."

Also by the same—

"That on one evening of the Session, to be named by the Chairman, the Synod do constitute itself a Committee of the Whole on the State of the Church, to discuss the present condition and wants of the Parishes, and to deliberate on the best means for promoting the material and spiritual interests of the Church throughout the Diocese."

By Rev. F. Partridge—

"For the appointment of a Committee of the Synod on Sunday Schools."

Also by the same—

"For the appointment of a Committee of the Synod on better organization of our Parishes."

The Report of the Church Endowment Committee was read.

The Committee on Credentials presented their Report, which elicited much discussion.

It was moved by Rev. P. J. Filleul, and seconded by Mr. J. Cundall—

"That the list of assessments of the various Parishes be read for the information of the Synod." Carried.

Six o'clock having arrived, Synod adjourned.

Synod re-assembled for business in evening session at 7.30 p. m.

Scale of assessments was read by Secretary, and discussion arose on the same.

On motion of Mr. W. Sanderson, seconded by Mr. H. J. Cundall—

"The Report of the Committee on Credentials was adopted."

Resolutions passed at last Session, and now for confirmation, were taken up.

Amendment of, and addition to, Regulations of Synod No. 10—

"That all the words after "Rector thereof" be omitted, and that the following be substituted for them: "And that previous to each regular Session of the Synod, the assessment be paid to the Treasurer of the Synod, and also that no Representative shall be allowed to take his seat until all dues, including any arrears, are paid," was *lost* by a majority of both orders.

Mr. E. J. Hodgson moved, and Mr. W. Sanderson seconded, the following:

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That the Committee appointed to report upon credentials be directed to prepare a report (to be submitted to the Synod) suggesting a more efficient classification of Parishes, Delegates, and members entitled to take their seats. Carried.

An amendment to a resolution passed for confirmation and now before Synod for confirmation having been made, the Bishop ruled, and declared it to be henceforth a standing rule of the Synod, that a resolution proposed for confirmation cannot be amended, but must be accepted or rejected as a whole.

Rev. J. Padfield gave notice of following motion :

That in rule 10 after words "Rector thereof," and before the words "and no representative thereof," the following be inserted—"and shall be forwarded to the Registrar within 30 days after the election of the representatives."

Resolution passed for confirmation in the following words :

"That at the time of making the assessment for the Synod immediately preceding the Session of the Provincial Synod, a sum equal to one-half as much as is now assessed by the Synod for its own purposes shall, in addition to that amount, be assessed by the Executive Committee, in order to ensure a sufficient representation from this Diocese at the Provincial Synod,"—was *lost* by a majority of the votes of both orders.

Rev. Geo. W. Hodgson gave notice of motion as follows :

"To omit from rule 16 of Constitution the words 'regulations, rules of order.'"

Resolution passed for confirmation :

"Amendment to the Regulations for the Discipline of the Clergy : 'If the Bishop himself be promoter of this suit then the Court shall consist of Assessors appointed as before directed, and of some Bishop of the Province whom the Metropolitan shall be requested to appoint for that purpose. Should the Bishop of Nova Scotia be Metropolitan, then the request shall be made to the Senior Bishop. In case of no appointment by the Metropolitan or Senior Bishop, as the case may be, the Senior Clerical member of the Board of Discipline shall act as Bishop's Commissary in the suit.'"

The above to come in as a new clause, to be No. 9, was carried by a majority of the votes of both orders.

The Bishop announced that the nomination for Delegates to Provincial Synod would take place to-morrow at 3 p. m., and the election at 9 p. m.

The following were elected to fill vacancies :

On Board of Foreign Missions—Rev. F. R. Murray in place of the late Rev. John Abbott, and Hon. A. G. Jones in place of Dr. Cowie.

On Temperance Committee—Rev. Canon Dart and Rev. F. R. Murray in the place of Revs. A. Osborne and R. Wyllie, and Mr. Thomas Brown in place of Mr. Wm. Hutchison.

On Committee on Appointment to Parishes—Rev. F. R. Murray in the place of late Rev. John Abbott.

Notice of motion by Rev. V. E. Harris :

“That in every church in the Diocese an address be given annually upon the position and claims of King's College, and that at the same time contributions be solicited for the maintenance of a Professor of Divinity.”

To fill vacancies on Church Endowment Committee:

Messrs. J. Y. Payzant, and J. Johnston Hunt, in place of Messrs. J. B. Snow and Commissary-General Graham, deceased.

Mr. E. J. Hodgson gave notice of motion as follows :—

“That the Representatives to this Synod from each Parish shall be communicants in the Parishes they represent.”

To fill vacancies on Executive Committee :—

Archdeacon Gilpin, re-elected ; Mr. Wm. Gossip, re-elected ; Rev. F. R. Murray, in place of late Rev. John Abbott ; Rev. F. Partridge, in place of Rev. W. H. Snyder ; Mr. J. G. Foster, re-elected.

The Rev. Geo. W. Hodgson moved :—

“That the rules of order be suspended in order that a Committee of five Clergymen and five Laymen be appointed to

consider the steps should be taken for the College.”

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consider the relations of King's College to the Synod, and what steps should be taken for the advancement of the interests of the College." Carried.

The following were elected the Committee:—

Revs. Geo. W. Hodgson, Canon Dart, Dr. Hill, D. C. Moore and F. R. Murray; Mr. J. Norman Ritchie, Mr. W. C. Silver, Mr. C. F. Fraser, Mr. J. A. Shaw and Mr. H. J. Cundall.

Rev. D. C. Moore moved:—

"That a Committee of three Clergymen and three Laymen be appointed to consider that portion of the Bishop's address which refers to the support of the Clergy." Carried.

Revs. D. C. Moore, Dr. Hill, Ven. Archdeacon Gilpin; and Mr. W. H. Wiswell, Mr. J. J. Hunt, and Mr. J. T. Wylde were elected.

It being 10.30 o'clock, Synod adjourned.

SECOND DAY.

WEDNESDAY, July 5th, 1882.

Synod met at 2.30 p. m. Prayers by the Lord Bishop.

The roll of the Clergy was called by the Clerical Secretary, 65 being present. The Lay Secretary called the roll of the Laity, 53 of that order were present.

The Minutes of the previous day were read, corrected and adopted.

Rev. Geo. W. Hodgson presented the Report of the Special Committee on King's College, and moved that it be made the order of the day for to-morrow evening. Carried.

Rev. F. J. H. Axford presented the Report of the Committee on Temperance, as follows:—

REPORT OF THE SYNOD COMMITTEE OF THE
CHURCH OF ENGLAND TEMPERANCE SOCIETY.

Your Committee beg leave to report that the Society's work of counter-attractions in Halifax by means of Coffee Barrows and Coffee Rooms has been maintained and is self-sustaining, and notice that this work is extending itself in an unlooked for manner—namely, in rendering *Tea* and *Coffee* a necessary public provision in houses where formerly intoxicating stimulants alone, as drinks, were exposed for sale.

Your Committee are also pleased to state that a Juvenile Branch of the Society has been established in the Parish of St. Luke, Halifax, with a numerous membership, and it is anticipated that the Rector will, before long, form an Adult Branch.

When contemplating the immense work the Church is doing, and the assistance gained through this handmaid of Temperance, both in England and the United States, they regret that a more general interest in the cause of the Church of England Temperance Society is not manifested by both the Clergy and Laity throughout this Diocese.

And your Committee would further recommend the following resolutions passed at a meeting held this morning :

First. "The Synod again *urges* upon the Clergy the advisability of forming Parochial Branches of the Church of England Temperance Society, and further recommends the Clergy and members of the Church to co-operate, as far as possible, with local Temperance organizations throughout the Diocese."

Second. "The Synod recommends the preaching of a Temperance sermon in each Church in the Diocese on the First Sunday in Lent in every year."

Third. "The Synod recommends that a Temperance mass meeting be held in Halifax, under the auspices of the Synod, if possible, in Synod week."

(Signed) FREDK. J. H. AXFORD,
Chairman.

Rev. Canon Dart gave notice of change of motion relative to admission to the ministry :—

"*Resolved*, That the names of the Priests and Deacons be printed separately in the Clergy lists, and that in each Journal of this Synod the names of the Deacons ordained since the last Session be inserted, together with the names of the Clergy who signed their testimonials."

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"*Resolved*, That it is desirable that the subject of the safeguards against the admission of unfit persons into the Ministry be introduced into the Provincial Synod, with a view to the adoption of uniform regulations throughout the Ecclesiastical Province."

Notices of motion were also given—

By Rev. J. J. Ritchie—

With reference to the decease of Rev. W. M. Godfrey.

By Rev. J. Padfield—

"That in Clause 15 of the Constitution and Regulations of Synod the word *annual* be substituted for the word *biennial*."

Also by the same—

With reference to the Synod assuming the direct administration of the Funds at present administered by the Board of Home Missions.

By the Lord Bishop—

"With reference to the addition of a member from P. E. Island to the Finance Sub-Committee, and to the time of making assessments for Synod expenses."

By Dr. Crane—

"That amount of assessments and names of substitute Representatives to Synod be printed in Report."

By Rev. G. W. Hodgson—

Alteration of Rule 2 of Order of Proceedings, so that roll shall be called only at opening Session."

By Rev. Dr. Hill—

"That a Committee be appointed to frame some regulations relative to the admission of Candidates for the Ministry."

By Rev. D. C. Moore—

"With regard to the late Rev. John Abbott."

By Rev. Dr. Bowman—

"That the names of Rev. H. P. Almon and W. S. Gray be included in memorial notice."

The hour appointed for the purpose having arrived, the nomination of delegates to Provincial Synod was proceeded with.

The Secretary read the Report of the Board of Foreign Missions. The recommendations made therein were adopted seriatim.

Rev. J. J. Ritchie's notice of motion as follows :

"That the election of Representatives to the Provincial Synod be made by a vote of the whole House for each individual member, and not by Orders as at present,"—was taken up and discussed.

Rev. J. W. Manning seconded its adoption. On the vote being taken the motion was lost by a very large majority of both orders.

Hon. N. W. White's notice of motion with reference to the affairs of King's College, in the absence of the mover, and the Governors of the College having adopted Mr. White's suggestions, was withdrawn.

Ven. Archdeacon Read's notice of motion relative to a Bishop for P. E. Island was withdrawn.

Rev. Canon Dart's notice of motion relative to admission to the Ministry was withdrawn.

Rev. Dr. Nichol's notice of motion relative to conferring Holy Orders was, in Dr. Nichol's absence, taken up by Rev. Dr. Hill, who moved as a substitute for it and Canon Dart's motion above, the following :

"That a Committee be appointed to frame some regulations relative to Candidates for the Ministry."

This was seconded by Mr. W. C. Silver, and carried. The following were elected the Committee :

Revs. Dr. Hill, Canon Dart, G. W. Hodgson, J. J. Ritchie and Dr. Nichols; and of the Laity, Hon. A. M. Cochran, Mr. W. Gossip, Mr. W. C. Silver, Mr. H. J. Cundall and Mr. E. J. Hodgson.

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The Secretary read the list of Parishes, with their respective contributions to the Board of Home Missions for the past year.

The following Amendment to the Constitution, passed at the 14th Session, and standing over for confirmation, was, on motion of Rev. G. W. Hodgson, seconded by Rev. F. J. H. Axford, adopted:—

“Advocates shall be allowed on both sides, at the pleasure of the parties, provided they are clergymen of the Church of England, or Laymen who declare themselves to be members of the said Church, and to belong to no other Communion.”

Six o'clock, and Synod adjourned.

Synod resumed business at 7.30 p. m.

Rev. Canon Townshend moved the resolution of which he had previously given notice, as follows:—

“*Whereas*, The late Census of the Province returns 60,000 members or adherents of the Church of England;

“*And Whereas*, The list of the contributors to the Funds of the B. H. M. shows only from 3,000 to 4,000 subscribers;

“*Resolved*, That a Committee be appointed to examine into the causes of this apparent indifference to the interests of the Church so extensively prevalent among its professed members, with the view of devising some plan by which a juster proportion of them may be enlisted in the work of the Church.”

The motion being seconded by Mr. W. C. Silver, after an interesting discussion, was carried, and the following Committee elected:—

Revs. Canon Townshend, F. R. Murray, Dr. White and D. C. Moore; and of the Laity—Lieut.-Col. Stewart, Hon. A. M. Cochran, Mr. W. H. Wiswell and Mr. S. H. Shreve.

Rev. J. D. H. Browne introduced the motion of which he had given notice on a previous day, as follows:—

“The ordinary place of meeting shall be the City of Halifax, but it shall be in the power of the Synod, by a two-thirds vote of the members present at any regular meeting, to appoint a place other than Halifax for its next session.”

Mr. W. Sanderson seconded the motion. The words "by a two-thirds vote of the members present" having been struck out, the motion was carried unanimously.

Rev. J. D. H. Browne, by permission of the Chair, deferred the consideration of his motion relative to the Synod on one evening of each Session constituting itself a Committee of the Whole on the state of the Church.

Rev. G. W. Hodgson gave notice of motion as follows:—

"That if any Parish invite within the next year the Synod to hold its next regular Session in their Parish, the Executive Committee have power to accept such invitation on behalf of the Synod."

Nine o'clock, the time appointed for the purpose, having arrived, the ballots were taken for Delegates to Provincial Synod.

Revs. J. Padfield and V. E. Harris were appointed Scrutineers on the part of the Clergy, and Dr. Crane and Mr. A. P. Silver on the part of the Laity.

Pending the count of the Scrutineers, the Synod proceeded to other business.

Rev. F. Partridge brought forward the motion of which he had given notice, as follows:—

"That a Committee of this Synod be appointed to consider the condition of our Sunday Schools, and to take such steps as they may deem advisable for improving them."

The motion having been seconded by the Rev. John Ambrose, was discussed at length, and carried by a large majority of the votes of both orders. The following were elected the Committee:—

Of the Clergy—Revs. F. Partridge, Dr. Hill, G. W. Hodgson, John Ambrose and J. Manning; and of the Laity—Hon. A. M. Cochran, Mr. J. Godfrey Smith, Mr. W. H. Wiswell, Mr. S. H. Shreve and Mr. A. P. Silver.

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Mr. E. J. Hodgson presented the Report of Committee on Credentials.

Rev. F. Partridge's motion, of which previous notice had been given, as follows:—

"That a Committee of this Synod be appointed to take into consideration the better organization of our Parishes"—was taken up and discussed.

It was moved by Rev. E. H. Ball, and seconded by Mr. H. J. Cundall—

"That the debate be adjourned." Carried.

The Bishop announced that at 3 o'clock to-morrow the nomination and election of Substitute Delegates to Provincial Synod would take place.

The result of the Ballot for the Delegates to Provincial Synod was then announced.

The following were declared elected:—

CLERGY.

1 Rev. Canon Dart,	7 Rev. F. R. Murray,
2 " Dr. Nicho's,	8 " Dr Hill,
3 " G. W. Hodgson,	9 " J. D. H. Browne,
4 " Canon Maynard,	10 " J. A. Kaulbach,
5 " John Ambrose,	11 " D. C. Moore,
6 " F. Partridge,	12 " Canon Townshend.

LAITY.

1 Mr. W. C. Silver,	7 Mr. T. C. Moody,
2 " C. B. Bullock,	8 Hon. A. G. Jones,
3 Hon. W. B. Vail,	9 " Judge Savary,
4 " A. M. Cochran,	10 Mr. J. J. Hunt,
5 Mr. E. J. Hodgson,	11 Hon. P. C. Hill,
6 Lieut.-Col. Stewart,	
12 Tie between Hon. C. J. Townshend and Mr. J. T. Wylde.	

The hour having arrived, the Synod adjourned.



THIRD DAY.

THURSDAY, July 6th, 1882.

Synod met at 2.30 p. m. Prayers by the Lord Bishop.

The Clerical Secretary called the roll of the Clergy, and 66 were present. The Lay Secretary called the roll of the Laity, and 45 were present.

Three o'clock having arrived, the time appointed, nominations were received for Substitute Delegates to Provincial Synod.

A ballot was taken to decide the twelfth place on the list of regular Lay Delegates to Provincial Synod, there having been a tie in the vote of the previous evening. Mr. Jno. T. Wylde was declared elected.

The ballot was then taken for six Clerical and six Lay Substitute Delegates to Provincial Synod.

Pending the announcement of the result of the election, other business was proceeded with.

Mr. W. C. Silver moved, and Mr. J. T. Wylde seconded, the following:—

“That during the remainder of this Sixteenth Session in all debates the mover and seconder shall be allowed twenty minutes each, and all other speakers ten minutes each.” Carried.

Rev. Dr. Hill reported from Committee on Candidates for Holy Orders, and moved—

“That it be made the order of the day for this evening immediately after King’s College question.” Carried.

Rev. D. C. Moore, from Committee on Support of Clergy, verbally reported progress, and asked to be allowed to report in full to-morrow afternoon.

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His Lordship the Bishop made a stirring appeal to the Synod on the subject.

Permission granted.

Rev. D. C. Moore, from Committee on Appointment to Parishes, submitted the following exhaustive Report, which was ordered to be printed in full in the Proceedings of the Synod.

REPORT TO THE DIOCESAN SYNOD OF NOVA SCOTIA, 1882, OF THE COMMITTEE ON "APPOINTMENT TO PARISHES."

Your Committee come before you deprived of the assistance of one of its members, who ever took a deep interest in the subject given them for consideration, and they feel that they have with them the sympathy of the whole Synod when they express their sincere and deep grief at the loss of the late Rector of this Cathedral Church, the lamented John Abbott.

Fully sensible of the grave importance of the subject which they were appointed to consider, your Committee have given all possible attention to their work. They have sought and obtained information from England, Scotland and Ireland, from New Zealand and from the United States, and from each and every of the Dioceses connected with ours in this ecclesiastical Province.

In England, as is well known, presentation to parishes or Church patronage is in very various hands. The Crown, the Lord Chancellor, the Archbishops and Bishops, Deans and Chapters, Universities, Colleges, Trustees and private individuals. Advowsons and next presentations are sold in open market, and only very few parishioners, as such, possess the right to appoint their own clergymen; of a large proportion of this small number we are informed.

1st. At St. John's, Deritend, on the occasion of a vacancy, the election was conducted much as a political election in old times; cabs were engaged to carry voters, flags and placards were freely used, public houses were filled, and all the et cetera to be expected surely followed.

2nd. At S. Saviour's, Southwark, that historic Church wherein lie the remains of Holy Bishop Andrews, and within whose precincts Rogers, Hooper and Saunders were condemned by Gardiner to the stake, so disgusted were the parishioners at the miserable conduct of the late election that they have parted

with their rights and applied the price, £7000, to the restoration of the noble Fabric.

3rd. At Bilston, Staffordshire, the inhabitant voters felt the horror of these elections so strongly that they too sold the advowson, to apply the money to the restoration of their Church.

4th. At Rivington, near Bolton le Moors, it required a vast deal of management to quell disturbance, and procure anything like a quiet election.

5th. Alvaston and Boulton, Lichfield Diocese, both served by the same clergyman, the joint population about 1000, there are frequent dilemmas; one parish is in the gift of the parishioners, the other of the land owners.

With regard to Episcopal patronage in England, it is very significant that the devoted Bishop of Lichfield has appointed out of his general chapter a Board of Patronage, to assist him in making appointments to parishes in his gift. The first Board are the Dean (ex officio), Archdeacons Isles, Stamer and Prebendary Scott. The source of our information adds: "If other Bishops would do the like it might save them from making mistakes, or if mistakes were made, relieve them of responsibility for them."

From an able article on the sale of College Livings, your Committee quote the following: "The best form of Church patronage would seem to be some kind of Patronage Board in each Diocese, consisting of the Bishop, Archdeacon and a certain number of other members, partly clerical, partly lay, elected by the Diocesan Conference. In such a Board the hard-working clergy of a Diocese, without connections and without any particular brilliancy, would have good security that they would in time receive promotion. It would at least be a most valuable experiment to try the working of such Boards, and this disposal of college patronage, which is likely soon to come, might be an opportunity of establishing them; and if they worked well, we cannot doubt that many private patrons would give livings over into their hands. Moreover, if disestablishment were soon to come (since the possession of patronage by these Boards would be the result of private subscriptions or gifts recently made) compensation would in all probability be obtained which would be helpful, to whatever extent it reached, as a source of re-endowment."

Mr. Stanhope's proposed bill provided for Diocesan Patronage Boards of the Bishop and four other persons, two Proctors in Convocation for the clergy of the Diocese, and two resident laymen, nominated by the Bishop and Proctors aforesaid.

From Scotland your Committee learn that "hardly two

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constitutions (i. e. deeds which regulate the internal affairs of each *constituted* congregation) are alike. When the Church has been built by the 'Laird' on his own estate and where he is mainly responsible for the stipend, (for we have not any endowments worth speaking of) the Laird is probably the patron. In other places, especially in the towns, the patronage is vested in Trustees or Managers, or Vestry or Male Communicants. In fact the whole thing is a matter of confusion, worse confounded; very often in *practice* the patrons apply to the Bishop to recommend a man, and *his* recommendation will generally be acquiesced in. Probably, in most cases the Bishop is either a Trustee or a member of the Vestry, *ex officio*. In the parish of——— the Bishop nominates, but the Vestry have a veto.

In Ireland the 4th chapter of the Constitution of the Church on appointment to Cures is very full of detail. There is a Committee of Patronage in each Diocese, one lay and two clerical members, with the Bishop. Then the Vestry of each parish elects three persons as Parochial *nominators*. On a vacancy in an Incumbency these two bodies form a Board of Nomination, presided over by the Bishop, *ex officio*, with an independent and a casting vote. This Board returns the name of the person nominated to the Bishop. If the Bishop be absent and the votes even, the Bishop decides.

In New Zealand—"The trust of selecting a clergyman and nominating him to the Bishop is vested in nominators chosen by the Diocesan Synod and the Vestry of the Parish respectively. The number of nominators for each body, and the time and manner of election, shall be determined by the Diocesan Synod." The similarity of the systems in Ireland and New Zealand is at once apparent, and it is believed that the former branch of the Church founded its plan upon that of the latter.

In the United States of America the system of calling and election by the whole congregation prevails almost universally, and the Bishop has no place in the matter beyond the influence he may individually possess. More than one prelate complains that he is the last person likely to be consulted, and speaks of the great evils arising from this cause. Writing of a Parish "vacant" for months, one Bishop this very year says: "It is not the good people of the Parish who are at fault; it is the unchurchliness of modern thoughts and ways and the unclericalness of the Clergy, who go about hunting for cures and make irresponsible nominations to Parishes with which they have no concern. It is getting to be so great an evil that it will sometime cure itself. Meanwhile, I content myself with the feeling that I am not responsible for

the harm and loss of needless vacancies, since responsibility is only co-ordinate with authority."

The Dioceses in our own Ecclesiastical Province at present act thus :—

1.—*Nova Scotia*.—Here a Rector is elected "by a majority of the Parishioners present" at a meeting duly called, and "when he shall have obtained the Bishop's letters of institution, shall be inducted by the Bishop into the said Parish." If no election is made within 12 months, the Bishop shall be at liberty to appoint a Rector.

2.—*Quebec*.—The Rector is appointed "by the Bishop with the concurrence of the congregation or congregations," such concurrence to be given by a Board of Concurrence elected at special meetings of the congregations.

3.—*Toronto*.—The Bishop appoints after consultation with the Churchwardens and Lay Delegates of the vacant Parish.

4.—*Fredericton*.—The Rector is elected by a two-third vote of the male parishioners present, at a meeting duly called, and unless there is some lawful impediment, the Bishop is required to issue his mandate to institute.

5.—*Montreal*.—On the Bishop giving notice of vacancy, the Vestry meet and choose two or more clergymen, from whose names the Bishop shall select one. If no nominations are made within three weeks, the Bishop has the absolute right.

6.—*Huron*.—The Bishop appoints after conferring with a committee of the parishioners, one member to every twenty-five registered votes in the congregation.

7.—*Ontario*.—The presentation to all Rectories is vested in the present Bishop absolutely during his Incumbency.

8.—*Niagara*.—The Bishop appoints after consultation with the Church Wardens and Lay delegates.

9.—*Algoma*.—Has no Rectories as yet, but the Bishop has thus far made all appointments to Cures.

Your Committee are in possession of the opinions of several of the Bishops and others with whom they have corresponded and from what they have been able to learn, and from what they know of our own Diocese, they beg leave to present to the Synod their opinion that it is advisable to adopt some method whereby the Bishop shall be empowered (when he considers it needful in the interests of the vacant parish) to decline to induct the nominee of the parishioners until a consultation has been had between the Bishop and the parishioners, through a committee of the latter, appointed for that purpose.

And this your Committee suggest in the earnest hope that the suggestion, if carried out, will improve the relationships between

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pastors and people and avoid many well-known evils, moreover bringing our practice as a Diocese into closer agreements with that of the Primitive Church and the leadings of Holy Scriptures, all of which is respectfully submitted.

DAVID C. MOORE,
Chairman

Rev. F. R. Murray, for Canon Townshend, reported from Committee on the Means of Increasing the Contributions to the Board of Home Missions as follows :

REPORT OF THE COMMITTEE ON THE MEANS OF
INCREASING THE CONTRIBUTIONS TO THE
BOARD OF HOME MISSIONS.

The Committee beg to report as follows :

1st. They recommend that in each Parish in the Diocese the Local Committees be revived.

2nd. That with the aid of the Clergyman's Register of Parishioners, a list of all the men, women and children, who are members of the Church of England be obtained ; that the Parish be divided into sections, and enumerators and collectors be appointed in each, who shall report to the Secretary of the Local Committee.

3rd. That the Secretary of the Local Committee shall transmit the names and amounts received to the Secretary of the Board of Home Missions.

4th. The Local Secretary shall also keep a record of all the names, whether subscribers or non-subscribers.

5th. That if this plan be adopted by the Synod, it shall be immediately put in operation.

6th. That there be printed forms provided, embodying the wants and requirements of the various funds in connection with the Board of Home Missions.

Rev. F. Partridge asked leave to alter the terms of his motion of a previous day on Better Organization of our Parishes. Granted.

Rev. Canon Dart asked and obtained leave to move the following :

"That in the judgment of this Synod it is advisable to limit the number of representatives to Provincial Synod from 12 to 8, and that a petition setting forth the views of this Synod be prepared and sent to Secretary of Provincial Synod previous to next Session of that Body." Carried.

Rev. F. Partridge's altered motion as follows—

"That a Committee be appointed to gather information with regard to the best methods of parochial organizations for Church work, which information shall be at the service of any of the clergy who may desire it,"—

was seconded by Rev. A. C. Macdonald and discussed by the mover and a number of the Clergy and Laity.

His Lordship addressed the Synod upon the subject. After further discussion the motion passed, and the following Committee was elected:

Revs. F. Partridge, Dr. Nichols, J. Ambrose, Canon Maynard, and Mr. W. H. Wiswell, Hon. A. M. Cochran, Mr. J. G. Smith, Mr. S. H. Shreve, Mr. W. C. Silver.

The Bishop announced the substitute Delegates elected to Provincial Synod as follows:

CLERGY.

Rev. Dr. Bowman,	|	Rev. J. Padfield,
" R. Shreve,	|	" J. R. S. Parkinson,
" A. D. Jamison,	|	" A. C. McDonald.

LAITY.

Mr. J. Y. Payzant,	|	Hon. C. J. Townshend,
" Thomas Ritchie,	|	Mr. C. S. Harrington,
" J. A. Shaw,	|	" J. G. Foster.

Mr. E. J. Hodgson as Chairman of Committee on Credentials moved the adoption of the Report in a series of six resolutions:—

No. 1.—"That the Chairman at the meeting in each Parish for the election of Delegates to the Synod shall, upon the election of such delegates, forthwith transmit to the Lay Secretary the certificate of election, and also the certificate of qualification." Carried.

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No. 2.—“That the Treasurer and the Lay and Clerical Secretaries be a Standing Committee on Credentials, whose duty it shall be to examine such certificates, and also ascertain what Parishes, if any, have not paid the assessment for which they have been respectively liable, and report thereon to the Bishop on the day before the day of meeting of the Synod, and the Bishop shall, immediately upon the opening of the Synod, lay such report upon the table.” Carried.

No. 3.—“If any objection be made to such report on behalf of any persons claiming seats in the Synod as lay delegates, the same shall be referred to a Special Committee on Credentials of seven members, of which the Standing Committee on Credentials shall be *ex officio* members, together with four lay members, whose right to a seat in the Synod is unquestioned.” Carried.

No. 4.—“All objections to the Report of the Standing Committee on Credentials must be made within one hour after the meeting of the Synod, and not afterwards, and shall be in writing.”
Lost.

No. 5.—“No delegate, whose right to a seat in the Synod is questioned, shall be a member of, or vote for members of, the Special Committee on Credentials.” Carried.

No. 6.—“In case the certificates of election and qualification have not been transmitted as herein before provided, the Synod may for good and sufficient cause permit any delegate at any time to take his seat who produces sufficient proof of election and qualification.” Carried.

The Report as a whole was adopted as follows:—

REPORT OF COMMITTEE ON CREDENTIALS.

The Committee appointed to report upon Credentials having considered the matters referred to them by the Synod, beg leave to report—

That it would tend materially to expedite the work of the Committee on Credentials if the following suggestions were adopted:—

1. That the Chairman at the meeting in each Parish for the election of Delegates to the Synod shall, upon the election of such delegates, forthwith transmit to the Lay Secretary the certificate of election and also the certificate of qualification:

2. That the Treasurer and the Lay and Clerical Secretaries be a Standing Committee on Credentials, whose duty it shall be to examine such certificates, and also ascertain what Parishes, if any, have not paid the assessment for which they have been respectively liable, and report thereon to the Bishop on the day before the day of the meeting of the Synod, and the Bishop shall, immediately upon the opening of the Synod, lay such report upon the table.

3. If any objection be made to such report on behalf of any persons claiming seats in the Synod as lay delegates, the same shall be referred to a Special Committee on Credentials of seven members, of which the Standing Committee on Credentials shall be *ex officio* members, together with four lay members, whose right to a seat in the Synod is unquestioned.

4. No delegate, whose right to a seat in the Synod is questioned, shall be a member of or vote for members of the Special Committee on Credentials.

5. In case the certificates of election and qualification have not been transmitted as herein before provided, the Synod may for good and sufficient cause permit any delegate at any time to take his seat who produces sufficient proof of election and qualification.

EDWARD J. HODGSON.
EDWIN GILPIN, *Treas.*
R. J. WILSON, *Lay Sec.*
THOS. C. MOODY.
H. J. CUNDALL.

His Lordship the Bishop moved his resolutions on Synod Assessment, of which he had previously given notice, as follows:—

“Resolved, That a Representative of P. E. Island be added to the Finance Sub-Committee, which is hereby authorized to act as the Assessment Committee of the Synod.

“That ——— be appointed as such Representative.

“That the Assessment be made early in each year in which a regular meeting of the Synod is to be held, and communicated to the Rector or officiating minister of each Parish not less than four weeks before Easter.

“That the amount assessed shall be due and should be remitted to the Treasurer of Synod immediately after the Easter meeting, and that no representative shall be allowed to take his

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seat at the ensuing Session of the Synod until the sum so assessed shall have been paid, together with any arrears that may become due after the confirmation of this resolution."

Mr. Silver seconded and supported the resolutions, and they were carried by a large majority of both orders.

Mr. D. Palmer, Mr. H. J. Cundall and Dr. Fitzgerald were severally nominated as P. E. I. members of the Finance Sub-Committee.

Rev. J. Padfield's notice of motion with reference to assessment was withdrawn.

Six o'clock having arrived, the Synod adjourned.

Synod resumed business at 7.30 p. m.

Mr. W. C. Silver moved :

"That the Assessment Roll shall be subject to the supervision of the Executive Committee." Carried.

Rev. G. W. Hodgson's motion, of which notice had been given, for alteration of No. 16, Rules and Regulations of Synod, by omitting in two places the words "Regulations, Rules of Order," was discussed and adopted.

Rev. Geo. W. Hodgson, from the Committee on King's College, moved :

"That the Report be received and discussed clause by clause."

This was seconded by Rev. Dr. Hill. Both mover and seconder ably and at length supported the resolution. Carried.

The clauses were taken up and discussed *seriatim*, and carried.

On motion of Rev Canon Dart, seconded by Rev. Dr. Hill, the report as a whole passed

REPORT OF COMMITTEE ON KING'S COLLEGE
WINDSOR.

Your Committee beg leave to Report that, as a result of their deliberations on this most important subject, they would humbly and earnestly submit the following recommendations.

1st. That the offer of the Alumni that the Synod shall elect two Governors in addition to the present number be accepted.

2nd. That two Members shall be elected as Governors at the present Synod—one for four years, and the other for two ; and that at each succeeding regular Session of the Synod the vacancy be filled by electing a Governor for four years. In all cases the outgoing Governor may be re-elected, if then a Member of the Synod.

3rd. That, inasmuch as the Alumni have reduced the amount of their Annual Subscription to \$2 per annum, and of the Life Commutation to \$25, and that Membership of the Alumni confers the right of electing the greater part of the Board of Governors, the Clergy be requested to send, within three months, to the Secretary of the Alumni the names of such persons—male or female—in their Parishes as would probably become Members of the Alumni, and that the Secretary immediately make application to such persons.

4th. That every opportunity be given to persons to contribute to the support or establishment of any particular Chair in the University, and that such contributions be scrupulously confined to the purpose specified by the contributors.

5th. That the Synod appoint a deputation to canvass the Diocese for Subscriptions towards the proposed Endowment Fund for the College.

6th. That the Synod recommend that once a year a Sermon be preached in each Parish, in which the claims of the College shall be brought before the people, and a collection be taken for the Fund of the College.

All of which is respectfully submitted, etc.

GEO. W. HODGSON, *Chairman.*

Rev. Geo. W. Hodgson moved, seconded by Col. Stewart :—

"That the Committee be allowed to make a further report to-morrow." Carried.

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Rev. W. Ellis gave notice of motion as follows:—

Resolved, That a Committee be appointed to inquire into and report upon the condition of any Parish property in this Diocese when requested to do so by any person or persons legally interested in such property in order to prevent misappropriation, loss or waste of the land."

Rev. Dr. Hill, as Chairman, moved the adoption of the Report of the Committee to frame Regulations relative to the admission of Candidates for the Ministry. The Report was considered clause by clause:—

CANON 3.—OF DIVINITY STUDENTS.

1. "No person shall be admitted as a Divinity Student until he shall have presented to the Bishop a medical certificate as to his health, also testimonials of good moral character and of general fitness, signed by the Rector or Clergyman of the Parish in which he resides and by three communicants of said Parish, approved by the Rector or Clergyman in charge." Passed.

2. "No candidate shall be allowed to remain on the list of Divinity Students or to continue to receive a Divinity Scholarship unless the report to be made to the Bishop annually by the President of the College and the Professor of Divinity on his progress in his studies and his general deportment be a favourable one; but in the case of an unfavourable report being made an appeal shall be allowed to the Visitor of the College." Passed.

Clause 3 was added as follows:—

3. "Every Divinity Student shall be expected to pass a Matriculation Examination and to take a full Arts course, except in cases where an Examination is specially allowed by the Visitor."

The consideration of Canon 4 was postponed until to-morrow.

Synod adjourned.



FOURTH DAY.

FRIDAY, July 7th, 1882.

Synod re-assembled at 2.30 p. m. Prayers by the Lord Bishop.

The Clerical Secretary called the roll of the clergy, when 46 were present. The Lay Secretary called the roll of the Lay Delegates, and 28 were present.

The Rev. Geo. W. Hodgson asked leave to withdraw his name from Committee on Better Organization of Parishes. Leave was granted. Rev. D. C. Moore was elected in his place.

Synod proceeded to fill up vacancies in Committees.

The outgoing members of the Board of Home Missions were re-elected *en bloc*.

The Clerical members of the Board of Discipline were re-elected with Rev. F. R. Murray in place of the late Rev. Jno. Abbott.

The Laity re-elected the old Lay members of the Board with Mr. H. S. Jost, Mr. J. A. Shaw, and Mr. C. S. Harrington in the place of Mr. John Harris, Mr. J. W. Smith, and Mr. W. H. Moody.

Rev. D. C. Moore reported from Committee on Support of the Clergy as follows :—

REPORT OF THE COMMITTEE ON THE SUPPORT OF THE CLERGY.

Your Committee feel that the time remaining to them is all too short to enable them to make a thoroughly satisfactory Report, but if it be the pleasure of the Synod to continue your Committee during the interval between this and the next Session, it is hoped that information from this and other Dioceses can be obtained which will tend materially to improve the pecun-

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iary position of our Clergy. Meantime, we make the following suggestions :—

1. That Rural Deans having been appointed, their office may be utilized in the way of making them centres of collecting organizations within their respective Deaneries, and that as such they Report to the Synod.

2. Another valuable source of aid to certain Clergy and Missionaries would arise from the setting free for their assistance the sums now contributed by the Church Endowment Fund to older and more highly favoured Parishes.

Your Committee cannot but think that in the case of some of the more wealthy Parishes, the Incumbents should at an early day, under the improved circumstances of the country, be rendered unable to make the declaration required by the Committee of the Church Endowment Fund, that the income of said Incumbents does not amount to \$1000.

3. The block sum, in consequence of the great reduction of S. P. G. grant, can no longer be dealt with by us as a means of increasing the incomes of the Clergy in general.

4. Your Committee would suggest, with reference to the subject given into their charge, the same system of division of Parishes into sections for collecting purposes which has already been recommended by the Committee of which Canon Townsend was Chairman.

5. Your Committee would earnestly recommend the adoption of the envelope system of offertory where not already in use, having been found very effective where it has been tried.

6. Some few bequests have lately been made to the Church Endowment Fund and Board of Home Missions, and your Committee are thus led to suggest to the Clergy that when called upon to visit the sick they should so perform the duty laid upon them in the Visitation Service of the Church, with regard to guiding the sick parishioner in the disposal of his earthly property, that Church objects may not be overlooked.

7. The Church Womans' Missionary Association of Halifax is one source from which part of the incomes of some of the Clergy is derived, your Committee would suggest that branches of this excellent Society should be established in other Parishes, and that the Clergy should order their surplices, stoles, &c., from

these Associations, and thereby aid their own cause, rather than obtain such robes from other sources.

All of which is respectfully submitted.

DAVID C. MOORE, *Chairman.*

Rev. Rural Dean Filleul moved and Rev. F. J. H. Axford seconded that the Report be received and printed. Carried.

Committee asked to be continued. Carried.

The result of the ballot for a member of the Finance Sub-Committee for P. E. Island was announced. Mr. Cundall was declared elected.

Rev. G. W. Hodgson gave notice of motion as follows:—

To substitute for clause 16 of Constitution and Regulations the following clauses:

(a) Any proposition for an alteration of the Constitution of the Synod shall be introduced in writing and considered at the meeting at which it is proposed, and if approved by a majority shall lie over to the next meeting of the Synod, and if then again approved by majorities consisting of not less than two-thirds of both Clergy and Lay Representatives present and voting, and by the Bishop, it shall be adopted.

(b) In the enactment, alteration or repeal of a Canon the same order shall be observed, except that a majority of Clergy and Lay Representatives present and voting, and the Bishop, shall be sufficient for confirmation.

(c) No vote in confirmation of an alteration in the Constitution, or any alteration of the Canons shall be taken, except at an ordinary meeting of the Synod.

(d) Any proposition standing over for Confirmation which shall not have been brought before the Synod for two consecutive regular sessions shall lapse.

Mr. E. J. Hodgson asked leave to allow notice of motion with reference to delegates from a Parish being both communicants of the Parish they represent, to stand over till next session. Granted.

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On motion of Mr. W. C. Silver :

"The resolution on Discipline of the Clergy, and that on the election of a Bishop, were declared Canons."

On motion of Rev. G. W. Hodgson :

"The Executive Committee were given general power to consider any correction which may be deemed necessary in Constitution and Rules of Order, and submit the same to the Synod,"
Carried.

Rev. J. J. Ritchie moved the resolution with reference to the late Rev. W. M. Godfrey, of which notice had previously been given, as follows :

"*Resolved*, That this Synod desires to place on record its strong expression of sorrow at the death of the Rev. W. M. Godfrey, Rector of St. Clements, who was very suddenly taken away in the midst of an arduous ministry, extending over forty years;

"*And it is further resolved*, That a copy of this resolution be forwarded to Mrs. Godfrey and his family."

The mover and the seconder, Rev. Rural Dean Filleul, spoke in very feeling terms of the departed, as did also his Lordship the Bishop.

The resolution was unanimously adopted.

Rev. D. C. Moore's motion with reference to the late Rev. John Abbott, of which notice had previously been given, was seconded by the Rev. J. A. Kaulbach, and, after having been spoken to by several members, was unanimously adopted, as follows :—

"It having pleased our Heavenly Father in His inscrutable wisdom to remove from us, in the prime of life and vigorous manhood, our beloved brother the Rev. John Abbott, late Rector of this Cathedral Church, this Synod desires to record its deep sense of its loss, and that the more fully on account of the hearty welcome and careful reception always here afforded us by our warm-hearted and zealous friend and brother. And while recording our own grief and sense of loss, we desire to present to his widow and children our heartfelt sympathy in theirs, into the depth of which, however, none less near and dear to the

departed than themselves can possibly enter ; and that the Secretary forward a copy of the above to Mrs. Abbott."

Rev. Dr. Bowman moved the resolution of which he had given notice with reference to the late Rev. H. P. Almon, D.C.L., and Rev. W. S. Gray. Rev. Canon Maynard seconded the motion and, with the mover, spoke feelingly of the departed. The resolution was unanimously adopted, as follows :—

"That the Bishop, Clergy and Lay Representatives of the Diocese of Nova Scotia, in Synod assembled, hereby express their deep regret at the loss which has been sustained by the Church by the removal by death of our beloved brethren in Christ, Revds. Henry P. Almon and Walter S. Gray, and tender to their bereaved families and sorrowing friends their heartfelt sympathy in the affliction which it has pleased our Heavenly Father in His wisdom to lay upon them. And further, that a copy of this resolution be transmitted to their respective widows."

The consideration of the Report of the Committee to frame Regulations relative to the admission of candidates into the Ministry was resumed.

The Chairman, Rev. Dr. Hill, moved Clause 1 of Canon 4 as follows :—

1. "In addition to the testimonial hitherto required for Holy Orders, Candidates for the Diaconate shall produce to the Bishop testimonials of their acquirements and moral character from the Head of the College where they have received their education, and also a declaration from the majority of the Executive Committee of the Synod that they are satisfied either from personal knowledge or after enquiry made as to their moral character." Carried.

Clause 2 amended so as to make seven members the minimum when an appeal is made to Executive Committee, passed as follows :—

2. If a majority of the Executive Committee do not report favourably to any Candidate, he shall have the right to appear before the Executive Committee and state his own case ; and if after such hearing a majority of the Committee then present report favourably, the Candidate may forthwith be recommended

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3. The *Si Quis* shall be read on three successive Sundays in the Church of the Parish where the Candidate resides, and if the Bishop sees fit, in some other Church, and shall be posted in a conspicuous place in such Church or Churches.

4. At each meeting of the Synod, the Bishop shall lay upon the table the names of all persons ordained by him since the last preceding session of the Synod ; and the names of those persons who have signed the testimonials of each candidate ordained Deacon shall also be stated.

On motion of Rev. Dr. Hill, seconded by Rev. G. W. Hodgson, Canons 3 and 4, as amended, were adopted as a whole, as follows :—

CANON 3.—OF DIVINITY STUDENTS.

1. No person shall be admitted as a Divinity Student until he shall have presented to the Bishop a medical certificate as to his health, also testimonials of good moral character and of general fitness, signed by the Rector or Clergyman of the Parish in which he resides and by three communicants of said Parish, approved by the Rector or Clergyman in charge.

2. No candidate shall be allowed to remain on the list of Divinity Students or to continue to receive a Divinity Scholarship unless the report to be made to the Bishop annually by the President of the College and the Professor of Divinity on his progress in his studies and his general deportment be a favourable one ; but in the case of an unfavourable report being made an appeal shall be allowed to the Visitor of the College.

3. Every Divinity Student shall be expected to pass a Matriculation Examination and to take a full Arts course, except in cases where an Examination is specially allowed by the Visitor.

CANON 4.—OF ADMISSION OF CANDIDATES INTO THE MINISTRY.

1. In addition to the testimonial hitherto required for Holy Orders, Candidates for the Diaconate shall produce to the Bishop testimonials of their acquirements and moral character from the Head of the College where they have received their education,

and also a declaration from the majority of the Executive Committee of the Synod that they are satisfied either from personal knowledge or after enquiry made as to their moral character.

2. If a majority of the Executive Committee do not report favourably to any Candidate, he shall have the right to appear before the Executive Committee and state his own case; and if after such hearing a majority of the Committee then present report favourably, the Candidate may forthwith be recommended for admission to Holy Orders; for the purposes of such hearing seven shall be a quorum of the Executive Committee.

3. The *Si Quis* shall be read on three successive Sundays in the Church of the Parish where the Candidate resides, and if the Bishop sees fit, in some other Church, and shall be posted in a conspicuous place in such Church or Churches.

4. At each meeting of the Synod, the Bishop shall lay upon the table the names of all persons ordained by him since the last preceding session of the Synod; and the names of those persons who have signed the testimonials of each candidate ordained Deacon shall also be stated.

Rev. Geo. W. Hodgson, from Committee on King's College, moved the election of Mr. J. Norman Ritchie, Q. C., and Lt.-Col. C. J. Stewart for Synod Governors of the College, the first for a term of four years, and the second for a term of two years, agreeably to Report of Committee previously adopted. Carried.

The Board of Home Missions presented an amended Quebec Scheme, which was read clause by clause, and adopted as a whole.

The Secretary presented a recommendation from Board of Home Missions, as follows:

"That the latter part of clause 6, of Widows' and Orphans' Rules and Regulations in these words—'It being understood that any Parish or congregation contributing to the Fund more than \$5, then the excess be counted towards payment of the premium of the minister or ministers for that year' be struck out." Carried.

A further recommendation from Board of Home Missions as follows:

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That every clergyman holding a certificate shall, at least once a year, make a collection on behalf of the Fund, was adopted."

Dr. Crane moved the following resolution, of which he had previously given notice:

"That it shall be the duty of the Secretary or Officer entrusted with the publishing of the Journals of Synod to have the respective valuations for payment by each Parish, with the names of the substitute representatives printed in the Journals in line with the names of the Parish and Lay representatives; and, that this shall be done as soon as all necessary information shall have been obtained; and also, that, at least five copies of said Journal shall be sent to each clergyman in the Diocese not less than thirty days before each session of Synod." Carried.

It was moved by Col. Poyntz, seconded by the Rev. D. C. Moore—

"That the thanks of this Synod be given to His Lordship the Bishop for his very able and impartial conduct in the Chair at this Sixteenth Session."

The question having been put to the House, it was carried unanimously by a rising vote of both Orders.

His Lordship the Bishop returned thanks for the vote passed by the Synod.

On motion of Col. Poyntz, it was Resolved—

"That the hearty thanks of the Synod be tendered to the Church People of Halifax and Dartmouth for their generous hospitality to the Clergy attending the Synod:

That the thanks of the Synod be also given to the Rector and Wardens of St. Luke's Church for the use thereof:

"To the Lady Organist and Choir of St. Luke's for their musical services at the opening of the Session:

"To the Clerical Secretary and Lay Substitute of the Synod for the satisfactory fulfilment of their duties:

"To all who have contributed to the convenience and comfort of the delegates attending the Session:

"To the Press for the full and accurate reports of the Proceedings of the Synod:

"To the W. & A., Intercolonial, Western Extension and Halifax & Cape Breton Railways, and to the Steamships and Stage Coaches for having granted reduced fares."

It was also Resolved—

"That the Journal of the Synod be printed as usual under the direction of the Executive Committee."

After some remarks from his Lordship the Bishop congratulating the members and the Church throughout the Diocese on the happy termination of a very important meeting of Synod, the Doxology was sung, the Episcopal Benediction pronounced and his Lordship declared the 16th Session closed and the Synod adjourned *sine die*.

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By Rev. J.

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APPENDIX.

BUSINESS FOR NEXT SESSION.

PASSED FOR CONFIRMATION.

By Rev. J. D. H. Browne—

With reference to place of meeting :

“The ordinary place of meeting shall be the City of Halifax, but it shall be in the power of the Synod, by a two-thirds vote of the members present at any regular meeting, to appoint a place other than Halifax for its next session.”

By Rev. Dr. Hill—

CANON III. — OF DIVINITY STUDENTS.

1. No person shall be admitted as a Divinity Student until he shall have presented to the Bishop a medical certificate as to his health, also testimonials of good moral character and of general fitness, signed by the Rector or Clergyman of the Parish in which he resides and by three communicants of said Parish, approved by the Rector or Clergyman in charge.

2. No candidate shall be allowed to remain on the list of Divinity Students or to continue to receive a Divinity Scholarship unless the report to be made to the Bishop annually by the President of the College and the Professor of Divinity on his progress in his studies and his general deportment be a favourable one ; but in the case of an unfavourable report being

made an appeal shall be allowed to the Visitor of the College.

3. Every Divinity Student shall be expected to pass a Matriculation Examination and to take a full Arts course, except in cases where an Examination is specially allowed by the Visitor.

CANON IV.—OF ADMISSION OF CANDIDATES INTO THE MINISTRY.

1. In addition to the testimonial hitherto required for Holy Orders. Candidates for the D'aconate shall produce to the Bishop testimonials of their acquirements and moral character from the Head of the College where they received their education, and also a declaration from the majority of the Executive Committee of the Synod that they are satisfied either from personal knowledge or after enquiry made as to their moral character.

2. If a majority of the Executive Committee do not report favourably of any candidate, he shall have the right to appear before the Executive Committee and state his own case; and if after such hearing a majority of the Committee then present report favourably, the Candidate may forthwith be recommended for admission to Holy Orders; for the purposes of such hearing seven shall be a quorum of the Executive Committee.

3. The *Si Quis* shall be read on three successive Sundays in the Church of the Parish where the Candidate resides, and if the Bishop sees fit, in some other Church, and shall be posted in a conspicuous place in such Church or Churches.

4. At each meeting of the Synod, the Bishop shall lay upon the table the names of all persons ordained by him since the last preceding session of the Synod; and the names of those persons who have signed the testimonials of each candidate ordained Deacon shall also be stated.

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4. At each meeting of the Synod, the Bishop shall lay upon the table the names of all persons ordained by him since the last preceding session of the Synod; and the names of those persons who have signed the testimonials of each candidate ordained Deacon shall also be stated.

MOTIONS DEFERRED.

By Rev. J. D. H. Browne—

“That on one evening of the Session, to be named by the Chairman, the Synod do constitute itself a Committee of the whole on the state of the Church, to discuss the present condition and wants of the Parishes, and to deliberate on the best means for promoting the material and spiritual interests of the Church throughout the Diocese.”

By Rev. J. Padfield—

“That in clause 15 of the Constitution and Regulations of Synod the word annual be substituted for the word biennial.”

By Rev. J. Padfield—

“*Whereas*, This Synod is the Executive Body of the Church in this Diocese, and is responsible for the carrying on of the work of the Church in all its branches;

“*And whereas*, The management of the funds of the Church is at present virtually in the hands of a few;

“*Therefore resolve*’, That this Synod itself assume the direct administration of the funds at present administered by the Board of Home Missions, and that the Executive Committee of the Synod be a Standing Committee for such administration as may be necessary between the Sessions of Synod; but that

all action of this Committee, whether in the making or reducing of grants, be confirmed at the next Session of Synod."

By Rev. G. W. Hodgson—

"Alteration of 2 of Order of Proceedings so that roll shall be called only at Opening Session."

By Rev. G. W. Hodgson—

"That the Representatives to this Synod from each Parish shall be communicants in the Parish they represent."

By Rev. G. W. Hodgson—

"That if any Parish invite within the next year the Synod to hold its next regular Session in their Parish, the Executive Committee have power to accept such invitation on behalf of the Synod."

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In Memoriam.

REV. HENRY P. ALMON,

Rector of Newport,

DIED NOVEMBER 24th, 1880.

REV. WALTER S. GRAY,

Missionary at Rosette,

DIED JANUARY 8th, 1881.

REV. WILLIAM S. GODFREY,

Rector of Clements,

DIED OCTOBER 3rd, 1881.

REV. JOHN ABBOTT,

Rector of St. Luke's, Halifax,

DIED OCTOBER 3rd, 1882.