

MINUTES
OF
THE ELEVENTH SESSION

OF THE
Synod of the Diocese of Huron,

HELD IN LONDON,

ON WEDNESDAY, THURSDAY AND FRIDAY,
JUNE 17th, 18th and 19th, 1868.

LONDON, ONT.,

PRINTED FOR THE SYNOD OF THE DIOCESE OF HURON, AT THE PROTOTYPE
PRINTING HOUSE, DUNDAS AND NORTH STREETS.

1868.

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PRINTING HOUSE, 25, SOUTH BROADWAY

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A PRAYER,

Appointed by the Bishop to be used in all the Churches in the Diocese of Huron, before the meeting of the Diocesan Synod, and also during the Sessions of the Synod.

ALMIGHTY and Everlasting God, who 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 Diocese, now (*about to be*) assembled in Thy name. Vouchsafe of Thy great mercy so to direct, govern and sanctify them in their important work, by Thy Holy Spirit, that, through thy blessing on their deliberations, the Gospel of Christ may be faithfully preached and obeyed, and the order and discipline of thy Church maintained and handed down unimpaired to those who shall come after us. Grant this, we beseech Thee, through the merits and mediation of Jesus Christ our Saviour.—AMEN.

REV. J.

V. REV.
VEN. AR.
REV. CA.
REV. ST.
REV. J. W.
REV. J. S.

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V. REV. D.
REV. CAN.
REV. ST.
REV. F. D.
REV. J. G.
REV. J. W.

REV. M. P.
REV. CAN.
S. IRICE, J.

Delegates to Provincial Synod.

REV. J. W. MARSH, M. A.
 VEN. C. C. BROUGH, A. M.
 VERY REV. I. HELLMUTH, D. D.
 REV. M. BOOMER, L. L. D.
 VEN. F. W. SANDYS, D. D.
 REV. E. L. ELWOOD, A. M.
 REV. W. BETTRIDGE, B. D.
 REV. H. CAULFEILD.
 REV. ST. G. CAULFEILD.
 REV. A. NELLES.
 REV. S. DuBOURDIEU.
 REV. J. SMYTHE, M. A.

SUBSTITUTES.

REV. F. D. FAUQUIER.
 REV. G. J. R. SALTER, M. A.
 REV. A. TOWNLEY, D. D.
 REV. A. S. FALLS, A. B.
 REV. E. E. NEWMAN.

JOHN BEARD.
 COL. FITZGERALD.
 COL. WILSON.
 S. PRICE.
 THOMAS W. WALSH.
 A. LEFROY.
 G. F. RYLAND.
 COL. SHANLY.
 F. W. THOMAS.
 CROWELL WILLSON.
 W. R. DAVIS.
 W. GREY.

SUBSTITUTES.

J. B. STRATHY.
 M. JACKSON.
 F. TALFOURD.
 W. J. IMLACH.



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 Caulfeild,
 Cooper, F.

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Chase, H.
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DuBourdi
 Davis, W.

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Daunt, W.

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Duane, D.

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MEMBERS OF THE SYNOD.

The Lord Bishop.

THE RIGHT REVEREND BENJAMIN CRONYN, D. D.

Secretaries.

CLERICAL.
REV. J. WALKER MARSH, M.A.

LAY.
JOHN BEARD, ESQ.

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"	Christ Church, Corunna	John Cowen
"	St. Mary's, Froomfield	Captain J. Warwick
Appleby, T. H., M. A.	St. George's, Clarks'b'g	A Ellis, C Willson, M P
Brough, C. C., A. M., A'n	St. John's, London Tp.	J. Beard, W: Grey, J.
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Hansom, T., Asst.	"	James Blain
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"	St. George's, Thorndalè	John Taylor
"	Grace Church, Nissouri	J. Richardson
"	Christ Ch., Lakeside	Daniel Martin
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"	Christ Ch., Westminster	T S Shortt, M Harrison
Clotworthy, W	All Saint's, Mt. Pleasant	S. Buchan, W. R. Davis
"	St. Mary's, Cainsville	A. Proudfoot
Curran, J. P	St. James's, St. Mary's	R. Fenton
Caulfeild, H.	Trinity Ch., Mitchell	Henry Vansittart
Cooper, R. S.	St. Paul's, Southampt'n	Samuel Frizelle
"	Christ Ch., Invernay	John Cowan
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DesBarres, T. C., M. A.	St. John's, Eastwood	George Robson
"	East Oxford	G. F. Ryland
"	Innerkip	Lionel G. Shipley
DuBourdieu, S	St. Paul's, Clinton	Dean Swift
Davis, W.	St. George's, London T	Richard Herdsman
"	Trinity, London Tp	Dr. R. H. Dee
"	Carlise	
Daunt, W.	St. Paul's, Dungannon	
"	Christ Ch., St. Helen's	
Duane, D. W.	Trinity Ch., Onondaga	
"	St. Paul's, Tuscarora	

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Deacon, D.	St. John's, Port Rowan	W. H. Stevenson.
"	Emmanuel Ch, Houg'n	Dr. Phelan
"	Pleasant Hill	{ C Widder, A Lefroy,
Elwood, E.L. A.M., R.D.	St. George's, Goderich	{ S. Pollock.
Elliott, F. G.	St. John's, Sandwich..	J. Kelly, S. Edge
Evans, W. R., B.A.	Trinity Ch., Durham..	Mr. Fensom
"	Christ Ch., Allan Park	Joseph Thwaites
Fauquier, F. D.	Christ Church, Zorra..	Stephen Caistor
"	Trinity Church, Zorra..	Major Radcliff
Falls, A. S., A. B.	St. Anne's, Adelaide..	Richard Moyle
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"	St. John's, Aughrim ..	James Covernton
Grasett, E., M. A.	Trinity Church, Simcoe	Dr. Nash
"	St. John's, Woodhouse	P. J. Alison
Gibson, J. C., B. A.	St. Mary's, Warwick ..	William Whitcraft
"	St. Paul's, Wisbeach..	F. W. Thomas
"	St. James's, Brooke ..	J. B. Strathy
Green, W.	Wallaceburg	Lt. Col. Fitzgerald, R.A
Hellmuth, L. D.D. D } Low, G. J., Curate.. } Starr, R.H., M. A. " }	St. Paul's Cathedral, London	Horatio S. Hughes
Hughes, T.	Christ Church, Dresden	W. Paisey
"	St. James', Dawn Mills	H. Crot'y, W H Eakins
Hurst, J.	All Saints, Windsor...	George Snider
"	Irish Settlement	E. J. Hutchison
Hutchinson, J.	St. Paul's, Kirkton ...	Robert Wilson
"	Trinity, Prospect Hill.	T. Bradley
Hincks, J. P.	St. James's, Ingersoll .	J. W. Gamble
"	Trinity Ch., Beachville	John Fennell
Harris, S.	Epiphany, Waterford .	W. McCleary, E. Penton
"	Fredericksburg	Joseph Luke
Hill, R., B. A.	Christ Ch., Artemesia.	Thomas Pearce
Harding, F.	Trinity Church, Aylmer	Michael Fox
Hodgkin, T. I., M. D. .	Ch. Messiah, Kincardine	James Preston
"	St. John's, Bervie	Henry Puddicombe..
"	St. Luke's, Pine River	Charles Davey Brown.
Halpin, H., A. M.	St. John's Chapel, H.	
Jamieson, A.	Walpole Is. [College	
Jessop, H. B., M. A. .	St. John's Evan., Berlin	
Johnson, C. C.	St. Thomas', Seaforth	
Jones, W. H., M. A. .	St. John's, Tilsonburg	
Kennedy, J., M. A. .	St. Peter's, Tyrconnell	
Keys, G.	Christ Church, Exeter	
"	St. Patrick's, Biddulph	
Mack, F.	Christ Ch Amherstburg	
Marsh, J. W., M. A. .	Sec. of Church Society	
Mulholland, A H R R D	St George's, Owen Sound	
Mulholland, J.G., A.M.	Christ Church, Vittoria	
Mellish, H. F.	St. James', Wilnot...	
"	Christ Ch., Haysville..	

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Usher, J
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Wilson, F
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Revell, H

CLERGYMEN.	CONGREGATIONS.	LAY REPRESENTATIVES.
Mellish, H. F.	Plattsville	Arthur Tew
Miller, A. E.	Listowell	W. T. Waugh
"	Shipley	W. Hemsworth
"	Town Plot, Howich	W. Spense
"	Leechville	Dr. A. Worthington
Murphy, W.	Wingham	Robert Sadler
"	St. John's, Kiploss	
"	Lucknow	
Nelles, A.	St. Paul's, Kaneyengeh	Isaac Barefoot
Elliott, A.	St. John's, Tuscarora	Gehazi Carpenter
Roberts, R. J., A. B.		
Newman, E. E.	Christ Ch., Delaware	Mr. Jell, Mr. Hutty
"	Trinity Ch., Lambeth	Francis Mewburn
Padfield, J.	Trinity Ch., Burford	Russel O. Gage
"	St. John's Ch., Burford	
"	St. Paul's, Northfield	
Patterson, E., B. A.	St. James's, Stratford	R. Smith, S. S. Fuller
Patterson, R. S.	St. John's Ev., Strathroy	J. B. Winslow
"	St. Catherine's, Katesv.	R. Bentley
Peake, E.	Trinity Ch., Norwich	L. F. Bungey
"	St. John's, Otterville	R. Watson
"	St. Charles's, Dereham	Job James
Rally, W. B., M. A.	St. George's, N. Ham'g	
"	Shakespeare	
Salter, G. J. R., M. A., R. D.	St. George's, Sarnia	Dr. Pentland
Sandys, F. W., D. D., A. n	Christ Ch., Chatham	F. Talfourd
Smythe, J., M. A.	Christ Church, London	Philip Andrew
Bayly, B., A. B., Asst	"	Col Shanly, T. Thompson
Sanders, T. E.	Holy Trinity, Lucan	T. Atkinson, W. Armitage
"	St. James's, Biddulph	W. Howard, W. Ryan
Schulte, J., D. D.	Trinity, Port Burwell	Leonidas Burwell
"	St. Luke's, Vienna	John Crawford
Softley, E.	St. Thomas, Walkerton	R. Rivers
"	St. James', Hanover	D. Stevenson
Smith, J. W. P.	St. George's, Belmont	Thomas Nugent
"	St. Peter's, Dorchester S	H. LeLievre
"	Christ Ch, Harrietsville	W. Johnston
Sweatman, A., M. A.	Hellmuth College	
Townley, A., D. D.	St. James', Paris	J. A. Penton, F. H. Haycock
Tibbets, W., M. D.	St. Paul's, Port Dover	Thomas Waters
Usher, J. C.	Grace Ch., Brantford	W. Imlach, J. Smith
Wood, W.	St. William's	
"	Rowan Mills	
Wright, J. T.	St. James', Wardsville	M. G. Munroe
"	Christ Church, Newbury	
"	Grace Church, Bothwell	Joseph Swallowell
Watson, T.	Christ Church, Meaford	James Geddes
Wilson, R. J., R. D.	Trinity Ch., Howard	
	VACANT CONGREGATIONS.	
Revell, H., A. M.	Christ Ch., Pt. Stanley	S. Price

CLERGYMEN.	CONGREGATIONS.	LAY REPRESENTATIVES.
ON LEAVE.	St. Mary's, McGillivray	
Kellogg, S. B.	Ch. Ascension, Paisley	
	Wyoming	
	Oil Springs	
WITHOUT CHARGE.	Petrolia	Dr. Oliver
Brookman, W.	St. George's, Hillsboro'	
	Christ Church, Forrest	
	Widder	
	Christ Ch., Colchester.	William Duff
	St. John's, Kingsville	Dr. W. Drake
	Trinity Ch., Gosfield..	William Forster
	Trinity Ch., Blenheim.	
	Christ Church, Raleigh	
	St. George's, W. Tilbury	
	St. John's, Mersea....	
	St. John's, Holmsville.	
	St. Peter's, Summerhill	Robert Baker
	St. John's, Sullivan...	
	St. Mark's, Holland ..	
	Trinity Ch., Bayfield..	W. W. Connor
	St. James', Goderich Tp	John Middleton
	St. Luke's, Stanley ...	
	Grace Ch., Millbank ..	John McKee
	St. Mary's, Crosshill ..	John Airth

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PROCEEDINGS

OF

The Synod of the Diocese of Huron.

ELEVENTH SESSION.

The Synod met in London on June 17th, 1868.

Divine Service was held in the Cathedral at half past nine, a. m. The sermon was preached by the Very Rev. Dean Hellmuth, after which the Lord's Supper was administered to the Clergy and Lay Representatives.

The Synod met in the new Synod Hall immediately after service. The Bishop in the chair.

In order to expedite business, it was proposed that the roll of the laity should be called first, and thus allow the committee to examine the certificates while the roll of the Clergy was being called.

Moved by the Rev. John Gunne, and seconded by the Rev. F. D. Fauquier,

That Rule III. for the order of proceedings be suspended, so far as to enable the Lay Secretary to call over the names of the representatives before the roll of the Clergy is called over by the Clerical Secretary.

The roll of the laity was then called over by the Lay Secretary, and 68 answered to their names.

The Bishop named Rev. D. Armstrong and Rev. H. Bartlett as the committee, with the Secretaries, to examine the certificates of the Lay Representatives.

The roll of the Clergy was then called by the Clerical Secretary, and 57 answered to their names.

The Synod adjourned at one o'clock, p. m., to three o'clock, p. m.

Three o'clock, p. m.

The Synod resumed, the Bishop in the chair.

Moved by Dean Hellmuth, seconded by F. W. Thomas, Esq.,

That the rule requiring notice of motion to be given be suspended, in order to allow the proposing of a resolution by Dean Hellmuth. Carried.

Moved by Dean Hellmuth, seconded by Archdeacon Brough,

That the Lord Bishop having kindly complied with the request of the Synod last year, to attend the Pan-Anglican meeting of the Archbishops and Bishops at Lambeth, this Synod embraces this their first opportunity of offering to his Lordship a hearty welcome back, and desires to acknowledge the gracious Providence of God in restoring him in health and safety to his Diocese; and they would further express their thanks to His Lordship for his faithful discharge of the important mission confided to him. Carried.

Moved by Dean Hellmuth, seconded by Dr. Boomer,

That the Very Rev. Dean Grasett take a seat in this Synod. Carried.

Moved by Rev Canon Bettridge, seconded by Rev. Dr. Townley,

That the thanks of this Diocese are due to the Very Rev. Dean Hellmuth, for the able and very courteous manner in which, as Commissary, he administered the affairs of this Diocese during His Lordship's absence. Carried.

The Bishop then addressed the Synod as follows:—

The first feeling to which I would give expression, my Reverend Brethren and Brethren, is that of devout thankfulness to Almighty God for his great and undeserved goodness, in thus permitting us to come together in peace and safety, on this the eleventh session of the Synod of our Diocese. During the past year, death, which has on former occasions made inroads upon the number of the clergy, has not been busy amongst us. Five clergymen have removed to other dioceses, but all who assembled last June are still spared in the land of the living, and are serving their Lord in various spheres of labour.

It is to me, also, a great cause of thankfulness, that we meet in a suitable building, which, in the course of the past year, has been happily completed, and which will serve the joint purpose of accommodating the Synod and Church Society of the Diocese, and providing for the congregation of the Cathedral a suitable place in which Sunday School may be held, and where other institutions intended for the spiritual benefit of the parishioners may be conducted.

Specially should I feel deeply thankful to our Heavenly Father, for the protection which I have experienced while travelling by land and by water, in the performance of the duty entrusted to me at the meeting of the Synod last June. I sailed from Quebec on the 31st August, 1867, in company with four Canadian and one American Bishop, and I arrived in London on the 11th September, a few days before the preliminary meeting held by the Archbishop of Canterbury, to prepare resolutions, &c., for the conference at Lambeth.

On my way to Quebec, I called on the late Bishop of Toronto, to take leave of him, and ask his blessing and an interest in his prayers, and in a long interview I enjoyed much spiritual communion with His Lordship. On my leaving he invoked a blessing upon me, and upon the meeting which was to take place, and said that "were it not for his great deafness, he would accompany me to the meeting of Bishops at Lambeth."

It will be remembered by many now present that I undertook the duty of attending the conference convened by the Archbishop of Canterbury with much diffidence and hesitation. The reasons which caused

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me to hesitate were: first, I did not think that any good could be effected by a meeting such as was invited by the Archbishop. Having neither ecclesiastical nor civil status, and not invested with authority "to make declarations or lay down definitions on points of doctrine," such a body, I thought, could not effectually deal with the evils which for some time have had existence in the Church, and which, it is thought by many, threaten its existence as a national establishment. I feared that Ritualism and Rationalism could not be made subjects of discussion in a body composed of men holding such different views, and who were not likely to agree upon a uniform mode of action upon those vital subjects. These opinions were entertained by several of the Bishops, and we find that from the Province of York only one Bishop was present at Lambeth; and there were others who for similar reasons did not attend. So far as these two crying evils I have mentioned, which are rapidly increasing, are concerned, the Church has gained nothing by the Lambeth conference.

Having undertaken, at the earnest request of the Synod, to attend the meeting of the Bishops, I resolved to give my most diligent attention, not only to the meetings of the Conference, but to all the business which might grow out of it—such as the meetings of committees and sub-committees; and this I was enabled to do, for I not only attended the several committee meetings, but I was present at the adjourned and final meeting of the conference, which took place on the 10th of December, 1867.

I will now proceed to give a brief summary of the proceedings, for the information and satisfaction of the Synod.

The business was commenced by a preliminary meeting, convened and presided over by the Archbishop of Canterbury. The object of this meeting was to prepare business for the Conference, and to agree upon the resolutions which should be presented to it. Strenuous efforts were made at this meeting to have the subjects of Ritualism and Rationalism formally discussed, but in vain. In the resolutions which had been prepared and published by the Archbishop, the word *Protestant* twice occurred. An attempt was made to leave the word out of the resolutions altogether; but after a good deal of discussion it was allowed to remain, and it was decided that the resolutions should be brought before the Conference in the form in which they had been published by the Archbishop, with the understanding that it was open to any member to propose such amendments to them as he might think fit.

This meeting took place on the 17th of September, and it was agreed that reporters should be employed, and that all the proceedings and discussions which should take place at the Conference should be published. It was, however, decided at the Conference that the report furnished by the short-hand writers should not be made public, but should be deposited in the library at Lambeth, subject to the inspection of the Bishops who were members of the Conference.

Between the "preliminary meeting," and the 24th, the day on which the Conference commenced its sittings, several meetings of Bishops and other members of the Church took place. At these the resolutions which had been published by the Archbishop, and agreed upon at the "preliminary meeting" were discussed, and amendments agreed upon to be proposed at the Conference. I attended one of these meetings, which took place at Canon Wordsworth's, in Dean's Yard, Westminster, and another which was held at the office of the Rev. H. Venn, Church

Missionary House, Salisbury Square. At both these meetings a most earnest desire was manifested that the proceedings of the Conference, and the resolutions which should be passed at it, should be of such a character as would commend themselves to the sound Protestant feeling of the members of the Church throughout the country.

The Conference met at Lambeth on the 24th, and continued its sessions on the 25th, 26th and 27th. Several attempts were made to bring forward the rationalistic errors which have recently been introduced, and to obtain an opinion on them from the Conference, but in vain. Much time was occupied in discussing the subject of Bishop Colenso, introduced by the Bishop of Capetown, who was desirous that the decision of his court, deposing the Bishop of Natal, should be affirmed by the Conference. But while all present agreed in denouncing the errors of Bishop Colenso, and in expressing their admiration of the bold stand which the Bishop of Capetown had taken against them, still it was thought that a body such as the Conference, having no authority to pass judgment or to pronounce any sentence on Bishop Colenso, would be acting contrary to law were they to recognise as valid the steps which had been taken, and the sentence of deposition which had been pronounced against him. It was at last decided that the members of the Conference should individually express their entire condemnation of the errors contained in the works of Bishop Colenso, and a strong paper to this effect was prepared and signed by the members of the Conference.

Several committees were appointed to meet and consider subjects having reference to the state of the Colonial Churches, and to the missionary dioceses in Africa and elsewhere. In the interval which elapsed between the adjournment of the Conference and the meeting of these committees, I was invited by the Colonial and Continental Church Society to go to Paris and to preach in the two English Churches in that city, in which that Society had maintained additional services during the great exhibition. I went to Paris on the 4th of October, and preached on Sunday, the 6th, and returned to England on Wednesday, the 9th. During my short stay in Paris I visited the exhibition, and was beyond measure surprised to find that the circulation of God's Holy Word, and of religious publications of various kinds, was carried on most extensively with the knowledge and full sanction of the Emperor. At the time of my visit, six millions and a-half of Bibles, Testaments, portions of the Scriptures and religious publications, had been circulated amongst soldiers and people from all parts of France and the continent of Europe. We may hope that the seed thus extensively sown will, by God's blessing upon it, bring forth fruit in its season.

On Sunday, the 13th, I attended divine service at St. Alban's, Holborn, as I was desirous to see how the services were conducted which were then making so much noise in England. I shall only here say, of what I witnessed, that I left the Church humiliated and grieved beyond measure that such proceedings should be tolerated in a Church still claiming to be under the government of the Church of England; and I was more than ever convinced of the necessity of guarding against the introduction into our worship even of the smallest things savouring of those superstitious observances which can hardly be distinguished from the ceremonial of the Church of Rome.

On the 14th October I had my first interview with the Secretary of the Society for Propagating the Gospel, and learned that the reduction in the grant of that Society to the Diocese of Huron had been agreed

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upon, but he advised me to attend the meeting of the Society on the 31st of the month. I attended this meeting, and, after a long discussion, it was decided to refer the question of the reduction to a sub-committee, to be convened for the purpose of recommending to the Society what should be done under the circumstances. This sub-committee met, and recommended that the grant should only be reduced £200 per annum, instead of £400, if the funds of the Society would allow it. But when the application committee of the Society met, on the 13th December, it was decided that the funds would not allow this recommendation to be adopted, and that our grant must be reduced to £800 per annum.

This will render it necessary for us to make a strenuous effort to supply the amount of which we have thus been deprived, and I would suggest that a general appeal should be made throughout the Diocese, and the members of the Church should be made aware that, by the reduction of the grant, the assistance heretofore given by the Society to ten missionaries has been withdrawn. Before I left England I had a conversation with the Secretary of the Society, and he informed me that all the grants to the Colonial Dioceses must be reduced, as the funds of the Society would not be sufficient to enable them to meet the heavy demands made upon them for carrying on the missions to the heathen in India, and at the same time to continue the assistance heretofore given to the Colonies.

I was present and presided at the meeting of the Society for Propagation of the Gospel in Foreign Parts, when resolutions, expressive of the high respect and veneration entertained by the Society for the late much-esteemed Bishop of Toronto were proposed, and it afforded me a melancholy pleasure, when putting the resolution to the meeting, to give expression to the feelings of esteem and regard which I had long entertained for his Lordship.

I made application to the Church Missionary Society to appoint the Rev. Edward Wilson missionary to the Indians in the Diocese, and I am happy to say that my application has been granted, and Mr. Wilson will, I hope, arrive in Canada in the course of the next month, to prosecute his labors amongst the Aborigines still remaining amongst us.

Mr. Wilson was a student in Huron College until last July, when he went to England, and was ordained on the 22nd December by the Bishop of London, at the Chapel Royal, Whitehall. He is well fitted for the work to which he has been appointed, and I trust a rich blessing will rest on his labours.

Before I left Canada, Dr. Wickes had resigned the position of Principal and Divinity Professor in Huron College, and I lost no time, on my arrival in England, in setting on foot enquiries about a suitable person to succeed him. This I found no easy task. After several disappointments, I at length succeeded in obtaining the services of a gentleman who was considered by the Rev. Alfred Peache, and by the Board of English Trustees, as entirely fitted for the position: "The Rev. Isaac Brock, M. A., Queen's College, Oxon. 1st Class Mathematics and Physics, Minister of the Chapel of Ease to St. Mary's, Islington; formerly Missionary Irish Church Missions, Connemara; Clerical Secretary of Islington Protestant Institute; Minister of Jews' Episcopal Chapel, Bethnal Green," sixteen years in the ministry, at length consented to accept the appointment; and he and his family are to sail from England on the 5th of next month. I cannot sufficiently express my thankfulness at being thus-enabled, after so many disappointments, to obtain the

services of one so eminently fitted to fill the responsible position of head of our College. I trust that the Lord's blessing will rest upon his efforts, and that under him Huron College will continue to prosper as it has in time past.

A few days before I left England, I was present at a meeting held in St. John's Hall, Highbury, where many of the friends of Huron College were assembled, to say farewell to me and to Mr. Brock, on our leaving England. St. John's Hall, Highbury, is a Theological College, which has been founded and endowed by the Rev. A. Peache. Huron College is affiliated with it, and is under the same Board of Trustees in England, of which the Earl of Shaftesbury is Chairman. His Lordship was present on the occasion to which I refer, and I shall never forget the kind and encouraging words addressed to the meeting by His Lordship, by Bishop Anderson, and by other members of the Council then present. Earnest prayer was offered for a blessing upon the Colleges which have been founded for the same purpose—the encouragement of the sound Protestant and Evangelical principles of the United Church of England and Ireland.

In my address to the Synod last June, I suggested the expediency of making an effort to endow some scholarships in Huron College, by which pious young men, who were not able to afford the expense of their education, might be assisted while passing through the College. I resolved while in England to make an appeal to our friends for this object, and though I have not effected all that I desired, because of the many appeals which were daily being made upon the liberality of the people, for various objects, still I am thankful that I have so far succeeded as to have now five scholarships endowed in the College, and I entertain the hope that I shall yet obtain more assistance towards this most necessary and desirable object.

It will be expected that, after eight months' residence in England, I should say something concerning the state of the Church at home. All are aware of the resolutions which have passed in the House of Commons, avowing the expediency of disendowing and disestablishing the Church of Ireland. It is now threatened to do the same with the property of the established Church of Ireland as was formerly done with the property of the Church in this country, namely, to take it away from the sacred purpose to which it was devoted, and to apply it to secular uses. A strenuous opposition will yet be made to the passing of the law, but I fear all opposition will prove vain, and that the deep crime of Church spoliation will be added to the many national sins of which England has been guilty.

Let us, my brethren, be found earnest in prayer, that whatever may happen to the outward and visible framework of the Church in Ireland, may be overruled to the good of that spiritual temple which is founded upon Christ, the head corner-stone, and against which the gates of hell shall not prevail.

The Church in England is internally torn by parties which threaten its destruction. Ritualism and Broad Church Humanism contend for the mastery, loudly proclaiming that they are the true Church of England, and that all who do not agree with them are traitors who remain within the pale of the Church, while they do not in reality belong to it. By both these parties the true character of the Church is denied or overlooked, and the articles of the Church, which are our standard of doctrine, and to which we have all unreservedly given our assent and con-

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sent, are lightly spoken of; nay, some have had the audacity to say of the 39 articles of religion, that they are the "40 stripes, save one, which were inflicted upon the Church at the Reformation."

In those articles we have the true character of the Church presented to us. In the first 8 we have the great fundamental verities of the Christian faith, which have been revealed in God's Word, plainly set forth: The Unity of the Godhead, the Trinity of Divine Persons, the incarnation and atonement of Christ, the Personality of the Holy Ghost, the authority and sufficiency of Holy Scripture as the only rule of faith and practice, the agreement of the old and new Testaments in setting forth that "everlasting life is offered to mankind by Christ, who is the only mediator between God and man, being God and man," and the 3 creeds are pronounced to contain the Catholic faith, as "they may be proved by most certain warrants of Holy Scripture." In virtue of the confession contained in these articles, our Church may be truly styled a Scriptural, Orthodox and Apostolic branch of the Universal Church of Christ. These great Scriptural verities form the basis of all sound Evangelical Theology, and are therefore most properly put in the foreground of our Articles of Faith.

We have then 10 articles which contain those doctrines which have been with great propriety called Evangelical. There has been some difference of opinion as to the true meaning of the word Evangelical. To every real Churchman the answer to this question is contained in these 10 articles: First, we have the doctrine of original sin defined to be "the fault and corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone, (or, as is more strongly expressed in the Latin article, as far as possible gone) from original righteousness." Next we have man's moral helplessness plainly taught in the 10th article: "The condition of man after the fall of Adam is such, that he cannot turn and prepare himself by his own natural strength and good works to faith and calling upon God," and the need of the preventing grace of God by Christ to incline us to good, and of the constant working of that grace in us to enable us to perform the same.

We then have the "article of a standing or falling Church," salvation by grace through faith, and not in any degree by the merit of human works, the wholesome truth that we are justified before God only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works and deservings; and all merit is denied to works done before the grace of Christ and the inspiration of His Spirit, and such are pronounced to have in them the nature of sin. The blasphemous doctrine of supererogation, that man can make God his debtor, is denounced and condemned. The fruits of a living faith are declared, though imperfect, to be acceptable through Christ and well pleasing to God; and lastly, the sovereignty of God's grace, "who hath mercy on whom he will have mercy," is clearly set forth, and the distinction in the Church recognised between "Godly persons and such as feel in themselves the working of the Spirit of Christ," and "curious and carnal persons, lacking the spirit of God"—and all these Evangelical doctrines are placed upon their proper basis by the solemn declaration contained in the 18th article, that "Holy Scripture doth set out unto us only the name of Jesus Christ, whereby men must be saved." These 10 articles contain the creed of every true Evangelical Churchman, and whoever does not hold the truths contained in them in the strict sense of the words in which

they are expressed, cannot fairly lay claim to be recognised as Evangelical, and his title to be regarded as a Churchman at all stands on a very doubtful foundation.

The next 14 articles constitute our Church, in the strictest sense, a Protestant Church. Nearly every one of them protests against some errors in doctrine or practice of the Church of Rome; and we must regard those who have subscribed these articles, and who remain in our Church, and are ashamed of the name Protestant, as traitors in our camp, and as faithless to their vows and engagements as Ministers of the Church of England.

In these articles we solemnly protest against the doctrines of the infallibility of the Church, the supremacy of the Bishop of Rome, the existence of a Purgatory, the power of the priest to pardon sin, the worshipping and adoration as well of images as of reliques, the invocation of saints, as repugnant to the Word of God; we also protest against the practice of having public prayer in the Church or ministering the sacraments in a tongue not understood by the people, as plainly repugnant to the Word of God; we also protest against the addition of five sacraments which has been made to the two ordained by Christ, and the unscriptural and superstitious use which has been made of them; we also protest most solemnly against the doctrine of transubstantiation, as "repugnant to the plain words of Scripture," and as having "given occasion to many superstitions," and we declare our belief that "the means whereby the body of Christ is received and eaten in the Supper is faith;" we also declare that "the wicked, and such as be void of a lively faith," are "*in no wise*, partakers of Christ," and that "the cup is not to be denied to the lay people," but "both the parts of the Lord's Sacrament ought to be administered to all Christian men alike;" and we also protest against the daily sacrifice said to be offered by the priest when he celebrated the mass, as a "blasphemous fable and dangerous deceit;" and lastly, we declare, in opposition to the doctrine of the Church of Rome, that "Bishops, Priests and Deacons are not commanded by God's law either to vow the estate of single life, or to abstain from marriage."

It would ill become us to set aside these plain and pointed protests against the leading errors of the Church of Rome, by paltry and dishonest evasions of their plain meaning; and we can have no fellowship in spirit with those who are guilty of so unrighteous a proceeding.

The last six articles imply and maintain the principle of national religion. This principle is now by many denied, and it is to be feared that, when it is trampled under foot, in the disestablishment of the Church in Ireland, the enemies of all establishments may use this as a powerful weapon against the Church of England, and that ere long she may be deprived of that which had constituted her glory and her strength—her Reformed, Protestant Church by law established.

The view which we should take of the Church, as established by our Lord, is that of an institution ordained by him to bear witness to his truth amongst men, to the end that sinners believing upon him, through the Word of His inspired servants, should obtain the pardon of their sins, and everlasting life.

We are not to regard it, as some in the present day do, as an intellectual arena, where men may display their powers of reasoning on the highest and holiest topics. Neither are we to regard it as a mere benevolent society, for doing good to the bodies of our fellow-men—nor as a

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literary club, for the free handling of sacred things; but as intended to be the pillar and ground of those truths which God has revealed for man's guidance, and which the Church is ever to set forth, because God has revealed them.

I subjoin the Pastoral which has been issued since the meeting of Synod, and I would earnestly urge upon all, both Clergy and Laity, to be strenuous in their efforts to promote the object proposed in the Pastoral, as much of our future success in spreading the knowledge of the Gospel in the Diocese will depend on the response which shall be made to this appeal.

And now, my Reverend Brethren and Brethren, I commend you to God, and earnestly pray that He, from whom all good things do come, may, by His Spirit, impart to you the will to do in His name such things as tend to promote His glory, and may also grant unto you strength and power to perform the same.

To the Clergy, Churchwardens, Lay Delegates and Members of the United Church of England and Ireland in the Diocese of Huron.

REVEREND BRETHREN AND BRETHREN,—

I felt deeply thankful to the giver of all our mercies, that he had graciously spared me to meet the Synod at its eleventh anniversary, and to find that the affairs of the Diocese had been so ably conducted to the entire satisfaction of all concerned, by the Very Rev. Dean Hellmuth, my commissary, during my absence.

It grieved me to have to communicate to the Synod the result of my efforts in behalf of the Diocese with the "Society for Propagating the Gospel in Foreign Parts." The grant of that Society for the support of missionaries in the poorer parts of the country had amounted to £1200 sterling per annum; but now, in consequence of the state of the Society's funds, and the many calls upon them from all parts of the British dominions, it has been under the necessity of making large reductions in their grants to the Colonial dioceses, and from the 1st January of the current year the grant to the Diocese of Huron has been reduced to £800 sterling per annum; and thereby I am deprived of the power of supplementing the salaries of ten missionaries now laboring in the Diocese. It is to be feared that a further reduction may become necessary at some future time.

When this communication was made to the Synod, an earnest desire was expressed by all the members to adopt some measure to meet the loss thus sustained. An influential layman suggested that the Synod should at once undertake the necessary work of raising a Sustentation Fund, and that the members of the Synod then present should commence by contributing as the Lord had prospered them, and thus set an example to their brethren throughout the Diocese.

This suggestion met with unanimous approval, and I am thankful to say that the sum of \$6660.00, payable in five annual instalments, without interest, was subscribed on the spot. Thus a commencement has been made, and I trust the good work may be carried on in the same spirit of cheerful liberality.

A committee has been appointed, consisting of the Bishop, Dean Hellmuth, Archdeacons Brough and Sandys, Revs. F. D. Fauquier and J. W. Marsh, and Messrs. F. W. Thomas, J. Beard and V. Cronyn, to arrange a plan for carrying out this object, by dividing the Diocese into

districts, and appointing clergymen and laymen to visit each district, and make, as far as possible, personal application to every member of the Church therein.

I desire that it may be distinctly understood that this special appeal is in no way to interfere with the annual contributions to the funds of the Church Society, which are all required for the support of the regular work in the Diocese.

This work will be vigorously prosecuted without delay, and I would urge upon all the members of the Church in the Diocese to contribute to the utmost of their ability, either by donations in money, or by spreading their contributions over a period of say five years, as may be most convenient to the donors.

There are several vacant missions now in the diocese, and waste places yet unoccupied, which it will not be in my power to supply unless additional funds are provided for that purpose.

It will ever be a happy reflection to those who have learned to value for themselves the free salvation which is proclaimed in the Gospel of our Lord and Saviour Jesus Christ, that they have been allowed of God to take part in providing for the permanent preaching of the Gospel amongst their fellow-men.

With earnest prayer that the Spirit of Truth may guide you into all Truth, and commending this object to your Christian sympathy and liberality,

I am, your faithful servant and Brother in Christ,
 BENJ. HURON.

London, June 24, 1868.

The following is a list of the names of those who have already subscribed to this Sustentation Fund :—

The Bishop of Huron.....	\$ 500	Rev. R. S. Cooper.....	\$50
Very Rev. I. Hellmuth.....	1000	Rev. W. Daunt.....	50
F. W. Thomas.....	1000	Thomas Dawes.....	50
Rev. M. Boomer.....	250	Rev. S. DuBourdieu.....	50
John Beard.....	200	Very Rev. Dean Grasett.....	50
Charles Widder.....	150	W. Grey.....	50
Ven. C. C. Brough.....	100	Rev. J. Gunne.....	50
Rev. W. Davis.....	100	Rev. H. Halpin.....	50
Rev. F. D. Fauquier.....	100	F. H. Haycock.....	50
Lt.-Col. Fitzgerald.....	100	Rev. J. P. Hincks.....	50
Minchin Jackson.....	100	H. C. Hogg.....	50
Rev. J. W. Marsh.....	100	Rev. T. Hughes.....	50
Rev. A. Nelles.....	100	Rev. A. Jamieson.....	50
Ven. F. W. Sandys.....	100	Rev. W. H. Jones.....	50
Rev. A. Townley.....	100	George Kains.....	50
Rev. J. C. Usher.....	100	Rev. G. Keys.....	50
Philip Andrew.....	50	Rev. G. J. Low.....	50
Rev. D. Armstrong.....	50	Rev. W. Murphy.....	50
Rev. S. Belcher.....	50	Rev. E. E. Newman.....	50
Rev. W. Brookman.....	50	Rev. J. Padfield.....	50
C. D. and F. D. Brown.....	50	Rev. J. Smythe.....	50
Rev. St. G. Caulfeild.....	50	Rev. R. H. Starr.....	50
Rev. H. Caulfeild.....	50	T. W. Walsh.....	50
Rev. W. Clotworthy.....	50	C. Willson, M. P.....	50

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Addington Park, Croydon, Aug. 2, 1867.

REV. SIR,—I have duly received the petition from the Synod of the Diocese of Huron, to the Archbishops and Bishops of the United Church of England and Ireland, who will be assembled at Lambeth in September; and I will take care that it shall be laid before the Conference.

I am, Rev. Sir,

Your faithful and obedient servant,
C. T. CANTUAR.

A letter was laid before the Synod from the Clerical Secretary of the Synod of the Diocese of Toronto, enclosing resolutions passed by the Toronto Synod with reference to the Irish Church, and asking the concurrence of the Synod in said resolutions.

A report was laid before the Synod from Rev. A. H. R. Mulholland, Rural Dean of the County of Grey, showing the number and state of repair of the Churches in his Deanery.

A letter was read from Rev. R. V. Rogers, stating that he had forwarded copies of an address from the committee of the Kingston Sabbath Reformation Society, for circulation among the Clergy.

The Committee appointed to examine the certificates of the Lay Representatives presented the following report:

The committee appointed to examine the certificates of Lay Delegates, numbering sixty-eight, beg to report that all submitted have been found correct.

DAVID ARMSTRONG,
HENRY BARTLETT,
SAMUEL PRICE,
J. WALKER MARSH.

A list of those congregations from which the Synod assessment had not been received was read.

Moved by F. W. Thomas, seconded by Dr. Towndley,

That the question respecting the non-payment of assessment be referred to the Finance Committee.

REPORTS OF COMMITTEES.

Archdeacon Brough brought up the report of the Committee on Canons, and gave notice that he would move that the report be received and adopted.

REPORT OF COMMITTEE ON CANONS.

The Committee on Canons beg to lay before the Synod the proposed alterations in the Canons, which were submitted at the last Session, and also some additions, together with some necessary forms. They would suggest that a Committee be continued to report additions and alterations, as may from time to time appear necessary.

April 23, 1868.

CHAS. C. BROUGH, CHAIRMAN.

I.—ELECTION OF BISHOP.

The Bishop of the Diocese shall be elected in a manner laid down in the constitution of the Synod.

II.—CERTIFICATE OF ELECTION.

The Bishop elect shall receive from the Chairman and Secretaries of

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Synod a certificate of his election by the Clergy and Lay Representatives, in accordance with the rule of the Diocese.

Such Bishop elect shall resign all the preferment which he holds in the Church previous to the consecration; except in the case of the Coadjutor, who shall resign all such preferment previous to his taking full charge of the Diocese.

III.—DIOCESAN COUNCIL.

There shall be a Diocesan Council, consisting of the Dean, and Archdeacon or Archdeacons, and of five Clergymen of not less than ten years' standing, elected by the Synod by ballot, to act as a council of advice to the Bishop. They shall be summoned on the requisition of the Bishop, whenever he shall wish for their advice.

IV.—COADJUTOR BISHOP.

When the Bishop is unable, by reason of age or other permanent cause of infirmity, to discharge his Episcopal duties, one Coadjutor Bishop may be elected by and for the Diocese. The Coadjutor Bishop shall in all cases succeed the Bishop in case of surviving him. The Coadjutor Bishop shall perform such Episcopal duties, and exercise such Episcopal authority in the Diocese, as the Bishop shall assign him; and in case of the Bishop's inability to assign such duties, the Coadjutor Bishop shall, during such inability, perform all the duties and exercise all the authority which appertain to the office of Bishop. If any difference shall arise between the Bishop and his Coadjutor respectively regarding the same, the matter shall be decided by the house of bishops of the Province.

V.—CANDIDATES FOR ORDERS.

Candidates for the Holy Orders of Deacon or Priest shall be required to take a Degree in Arts in some University and attend the Theological course in some College in connection with the Church, or, with the approval of the Bishop and the Diocesan Council, have attended the Theological course in some Church College, but these requisites may be dispensed with on the approval of the Bishop and the Diocesan Council.

2.—No person shall be admitted into the Holy Orders of Deacon until he shall have been examined by one or more Presbyters appointed for that purpose by the Bishop. At his examination he shall satisfy the examiners that he is sufficiently acquainted with the New Testament in the original Greek; he must also compose a short treatise in Latin on some article of faith, and a discourse in English on any text of Scripture which the examiners shall prescribe: and he must answer such questions in Theology, Ecclesiastical History, the Formularies and the Canons of the Church, as the said examiners shall think fit to put to him.

3.—Before a candidate's admission to examination, the Bishop must be satisfied of his good life and conversation, by letters testimonial, in the usual form, and by an attestation that the form usually called "Si Quis" has been publicly read in the congregation of which he is a member; and no one, unless in special cases with the consent of the Bishop and Diocesan Council, shall be admitted to Deacon's orders who is over forty years of age.

4.—The names of the Candidates for Holy Orders on the Bishops' list, shall be transmitted to each officiating Clergyman, to be published by him during service at each place where he officiates, at least one

month before the day of Ordination. The notice shall be similar to that called "Si Quis."

5.—No one shall be promoted to the Order of Priest until he shall have passed a second and still more full and complete examination.

VI.—LAY READERS.

Lay Readers may be appointed by the Bishop on the recommendation of any Clergymen who may require assistance in his mission, or who, from illness, may be unable to perform all his duties; and in case of a vacant or new mission, on the recommendation of the Church Wardens of such mission, and approval of the Rural Dean.

VII.—ADMISSION OF STRANGERS TO OFFICIATE.

1.—No Minister shall be permitted to officiate in sacred things, permanently or occasionally, in any congregation of this Church, except he shall have been Episcopally and Canonically ordained, and shall also conform to the doctrine and discipline of the Church in the Diocese.

2.—No Minister shall officiate in this Diocese for any Clergyman, unless he shall have previously satisfied the said Clergyman, or, in case of his absence, the Bishop of the Diocese, that he has been duly ordained, and that his principles and conduct are consistent with the doctrine and discipline of the Church.

3.—No Clergyman shall officiate in any Congregation in this Diocese for more than one month, without a written license under the hand of the Bishop of the Diocese, and no Clergyman who has availed himself of this implied permission shall be allowed to officiate again in the same Church, within a period of three months, unless he obtain the license of the Bishop, provided that Clergymen holding the Bishop's license for temporary duty shall not be considered members of the Diocesan Synod.

4.—Every Clergyman who officiates in any Congregation in the Diocese shall be required to inscribe in a book, which shall be kept in the vestry for that purpose, his name, his present preferment, and the day when he so officiated in the Church.

VIII.—CANDIDATES FOR ORDERS WHO HAVE BEEN MINISTERS OF OTHER DENOMINATIONS.

1.—All persons seeking admission into the Ministry are to be regarded as candidates for Holy Orders.

2.—When a person, who, not having Episcopal ordination, has been acknowledged as a Minister or licentiate among any denomination of Christians, shall desire to be ordained in the Diocese, he shall give notice thereof to the Bishop, which notice shall be accompanied with a written certificate from at least two presbyters of the Church, stating that, from personal knowledge of the party, or satisfactory evidence laid before them, they believe that his desire to leave the denomination to which he has belonged has not arisen from any circumstances unfavorable to his religious faith and moral character, or on account of which it may be inexpedient to admit him to the exercise of the Ministry in this Diocese, and they may also add what they know, or believe on good authority, of the circumstances leading to said desire.

3.—If the Bishop shall think proper to proceed, the party applying to be received as a candidate shall produce the same testimonials of literary qualifications as are required of all other candidates; and also a testimonial from at least six members of the denomination from which

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he came, or six members of the Church, or six persons in part of the denomination from which he came, and in part members of the Church, satisfactory to the Bishop, that the applicant has for three years past lived piously, soberly and honestly; and also a testimonial from at least two presbyters of the Church, that they believe him to be pious, sober and honest, and sincerely attached to the doctrines, discipline and worship of the Church.

4.—Candidates admitted as above may, at the expiration of a period of not less than one year, be ordained, on their passing the examination as other candidates for Deacon's orders; and in the examination special regard shall be had to those points in which the denomination whence they came differs from the Church, with a view of testing their information and soundness in the same; and also to the ascertaining that they are adequately acquainted with the Liturgy and offices of candidates for orders, and provided also, that the provisions of the Canon concerning candidates for orders, as far as the same relates to the age of the person to whom the dispensation may be granted, and the mode and restrictions, in and under which the same may be granted, shall apply to the persons mentioned in this Canon.

5.—When any person not a resident in this Dominion, who has been acknowledged as a Minister among any other denomination of Christians, shall apply for orders in this Diocese, the Bishop shall require of him, in addition to the above qualifications, satisfactory evidence that he has resided at least one year in this Dominion previous to his application.

IX.—OF THE DISCIPLINE OF THE CLERGY.

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

Section II.—There shall be a standing committee of discipline appointed each year at the annual meeting of the Synod, consisting of the Dean and Archdeacons, ex-officio, and of nine Clergymen of at least ten years' standing in Priest's Orders, who shall be elected by the Clergy, and from this committee the Board of Triers, as hereinafter provided, shall be taken.

Section III.—Of offences for which the Clergy may be tried. Every Clergyman shall be liable to trial for any crime, gross immorality, or for any scandalous or disorderly conduct, for teaching or maintaining heretical doctrines contrary to the Liturgy, and Articles of the Church of England, such teaching or maintaining being by way of writing, or printing, or preaching, or teaching, or circulating books containing unsound doctrines; for varying the service from the prescribed form; for holding service in any other Clergyman's Church or Parish without his consent; for irregularity or indecorum in the performance of divine offices; for officiating for other denominations, or for permitting Ministers of other denominations to officiate in any service or public meeting in the Church or Church Buildings under his charge with his sanction; for contumacy or disrespectful conduct towards the Bishop; for the introduction of innovations and novelties in the performance of divine worship; for schism or separating himself from the communion of the Church; for discontinuing the exercise of the Ministry without lawful cause; for exercising any lay profession or occupation inconsistent with

his sacred calling; for living in the habitual disuse of public worship, or of the Holy Communion, or for violation of the constitution or Canons of the Church in Canada or of this Diocese. Provided always, that no proceedings shall be instituted under this Canon unless the same be commenced within six months of the time when the offence complained of was brought to the knowledge of the person or persons making the complaint; provided that no such complaint shall be entertained under this Canon after three years from the term of the alleged commission of the offence. Nevertheless, when proceedings are taken under this Canon, in respect of any matter which has been the subject of inquiry and adjudication in a court of justice, the proceedings under this Canon may be commenced against a clergyman in respect of the same matter, or any matter arising out of the same or connected therewith, within three months of the period when the knowledge thereof shall have reached the Bishop, or the person or persons complaining to him.

Section IV.—1. The trial shall be on a presentment in writing addressed to the Bishop of the Diocese, specifying the offences of which the accused is alleged to be guilty, with reasonable certainty as to time, place and circumstances. Such presentment may be made by six communicants of the Church, or by any three Presbyters of this Diocese entitled to seats in the Synod, or as hereinafter mentioned. 2. Provided always, that whenever the Bishop shall have reason to believe that any Clergyman is under the imputation of having been guilty of any offence or misconduct for which he is liable to be tried, and that the interest of the Church requires an investigation, it shall be his duty to appoint three members of the Committee of Discipline to examine the case, a majority of whom may make such examination, and if there is, in their opinion, sufficient ground for presentment, shall present the Clergyman accordingly. The Bishop shall then nominate five of the said Committee, not being parties to the presentment, one of whom shall be the Dean or an Archdeacon, as a Board of Triers, and cause a list of their names to be served on the accused, who shall, within fourteen days after such service, have a right, if he so desires, to object to any three of them, and notify their names in writing to the Bishop; and upon his objecting to one or more, then the Bishop shall name one or more of the Committee of Discipline, as may be required, and those so selected shall form a Board for the trial of the accused, and shall meet at such time and place as the Bishop shall direct, and shall have power to adjourn from time to time, and from place to place, (but always within this Diocese), as they shall think necessary. 3. A written notice of the time and place of their first meeting shall be served at least fourteen days before such meeting on the accused, and also on one of the persons making the presentment. 4. If a Clergyman presented shall confess the truth of the allegations contained in the presentment, the Bishop shall proceed to pass sentence; and if he shall not confess them before the appointment of a Board for his trial, as before mentioned, he shall be considered as denying them. 5. If a Clergyman presented, after having had due notice, shall not appear before the Board appointed for his trial, the Board may nevertheless proceed as if he were present, unless for good cause they shall see fit to adjourn for another day. 6. When the Board proceeds to the trial, they shall hear such evidence as shall be produced, which evidence shall be reduced to writing, and signed by the witnesses respectively; and they, or any of them, may administer an oath or affirmation to the witnesses, that they will testify

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the truth, the whole truth, and nothing but the truth, concerning the facts charged in the presentment. If, on or during the trial, the accused shall confess the truth of the charges as stated in the presentment, the Board may dispense with hearing further evidence, and may proceed at once to state their opinion to the Bishop as to the sentence that ought to be pronounced. 7. Upon the application of either party to the Board of Triers, and it being made satisfactorily to appear to them that any material witnesses cannot be procured upon the trial, they may appoint a commission to take the testimony of any such witness; and both parties may attend and examine the witness, and the examination shall be reduced to writing and signed by the witness, and shall be in the words of the witness as far as possible, and in the first person, and certified by the commissioner and enclosed under his seal and transmitted to the Board, and shall be received by them as evidence. A witness examined before such commission may be sworn or affirmed in manner aforesaid. 8. The Board having deliberately considered the evidence, shall declare in writing by them, or a majority of them, their decision on the charges contained in the presentment, distinctly stating whether the accused is guilty or not guilty, of such charges respectively, and also stating the sentence which, in their opinion, should be pronounced; and their decision, together with the evidence, shall be delivered to the Bishop, who shall pronounce such Canonical sentence as shall appear to him to be proper, provided the same shall not exceed in severity the sentence recommended by the Board. 9. Before pronouncing any sentence, the Bishop shall summon the accused, and any three or more of the Clergy, to meet him at such time as may in his opinion be most convenient, in the Church, which shall for that purpose be open at the time, to all persons who may choose to attend, and the sentence shall then and there be publicly pronounced by the Bishop. 10. All notices and papers contemplated in this Canon may be served by a summoner or summoners, to be appointed for the purpose by the Bishop, and whose certificate of such service shall be evidence thereof. In case of service by any other person, the facts shall be proved by the affidavit of such person. A written notice or paper delivered to a party, or left at his last place of residence, shall be deemed a sufficient service of such notice or paper. 11. The defendant may have the privilege of appearing by counsel; in case of the exercise of such privilege, and not otherwise; those who present shall have also the like privilege.

Section V.—If, at the time appointed for the first meeting of the Board of Triers, the whole number of five shall not attend, then those who do attend, being not less than three, shall proceed to the trial, and a majority of those attending shall decide all questions. They shall appoint a secretary, who may be one of their own number, whose duty it shall be to keep a record of all the proceedings had before the Board.

Section VI.—Suspension Pendente Lite. In every case in which, from the nature of the offence charged, it shall appear to the Bishop, after due inquiry, 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 time pending the proceedings, inhibiting the accused from performing any services of the Church until the matter shall have been finally decided; and the Bishop may make provision for the

service of the Church during the period of suspension, which suspension shall not exceed three months.

Section VII.—If, on the day fixed for the trial, the accused shall appear, he shall be called upon to plead guilty or not guilty; and if he shall refuse or neglect to plead, the plea of not guilty shall be entered for him, and the trial shall proceed.

Section VIII.—The proceedings upon a trial shall be open to the members of the Church, unless in the unanimous opinion of the Board the circumstances of the case require that the trial should be private.

Section IX.—Every Clergyman whose case shall have been disposed of, and decided adversely to him, and who shall think himself aggrieved by such decision, or who shall make it appear that new evidence, having an important bearing on the case, has been discovered since the trial, of the existence of which he may not have been aware at the time of the trial, may petition the Bishop for a new trial, or a rehearing of the case, either upon objections to be taken to the decision upon the facts, or because the judgment is not sustained by the laws and Canons of the Church, or of the Diocese, or for other cause or causes; or he may apply by petition to the Bishop for an arrest of sentence or judgment, upon causes to be shown; and in either case the Bishop shall, upon receiving such petition, refer the same and the whole subject, together with the evidence and the report made by the Board of Triers, to the whole Committee of Discipline; and the final decision of the case shall be, in so far as this Diocese is concerned, then determined upon.

Section X.—In the event that a rehearing or new trial be granted, the case shall be transmitted to a Board of Triers, who shall proceed to hold a new trial, according to the rules hereinbefore set forth, within one month of the notice of such new trial being given to them by the Bishop; but in no case shall more than one new trial be granted.

Section XI.—The following sentences may be pronounced, and punishments imposed upon offending Clergymen, viz.:—Admonition; suspension from the exercise of his office; withdrawal of license; deprivation or removal from his charge in the church; deposition or degradation from his sacred office.

Section XII.—For the offences set forth in the first column hereafter written, the sentence set forth opposite to the same in the second column, and none others, shall be passed by the Bishop or his commissary, upon every Clergyman found guilty thereof.

FIRST COLUMN.

UPON TRIAL AND CONVICTION.

- 1.—For crime or gross immorality.
- 2.—Scandalous or disorderly conduct; for teaching or maintaining unsound doctrines.
- 3.—For irregularities in the performance of divine offices, or for the introduction of innovations or novelties in the performance of divine worship.
- 4.—For schism, or separating himself from the communion of the Church.
- 5.—For contumacy; for disrespectful and disobedient conduct towards the Bishop.
- 6.—For discontinuing the exercise of the Ministry without sufficient cause, or the leave of the Bishop.

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- 7.—For exercising any lay profession or occupation inconsistent with the performance of the duties of his sacred calling, excepting in cases which are provided for by the Canons of the Diocese, with regard to disabled Clergymen.
- 8.—For living in the habitual disuse of public worship, or of the Holy Communion, or for violation of the constitution or Canons of the Church in Canada, or of this Diocese.
- 9.—Habitually and advisedly maintaining or affirming doctrine contrary or repugnant to the word of God, as set forth in the Formularies and Articles of Religion in the Book of Common Prayer.

SECOND COLUMN.

- 1.—Suspension; withdrawal of license, deprivation or deposition.
- 2.—Admonition; suspension ab officio for not more than one year, nor less than three months; withdrawal of license, deprivation or deposition.
- 3.—Same as No. 2, except deposition.
- 4.—Suspension for one year; withdrawal of license, deprivation or deposition.
- 5.—Admonition; suspension ab officio for not more than one year, nor less than three months.
- 6.—Admonition; suspension or withdrawal of license.
- 7.—Same as No. 6.
- 8.—Admonition; suspension ab officio for not more than one year, nor less than three months; withdrawal of license, deprivation or deposition.
- 9.—Admonition; inhibition from the performance of clerical functions; withdrawal of license, deprivation or deposition.

Section XIII.—When the penalty of suspension is inflicted, the sentence shall specify on what terms, or at what time, the suspension shall cease. During his suspension, the Clergyman shall not exercise the functions of his Ministry in his own congregation or elsewhere, on pain of deprivation or deposition, and during such suspension the Bishop may appoint another Clergyman to supply the place of the suspended Clergyman, and may apply a part of the emoluments or income of the parish mission or cure to the payment of each substitute.

Section XIV.—When the sentence of deprivation or deposition is pronounced, the connection between the Minister so deprived or deposed, and his parish or congregation, shall be *IPSO FACTO* served, and all offices, rents, issues, profits and emoluments which he may have held by virtue of such office or ministry, from which he has been removed, shall wholly cease or determine.

Section XV.—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 in the several congregations of the Diocese by the respective Ministers thereof, and shall also give notice to all the Bishops of this Dominion.

Section XVI.—All the proceedings of the Triers, when approved by the Bishop, as well as the sentence in each case, shall be kept on record, in a book to be provided for that purpose.

Section XVII.—Every notice, citation and requisition to be given or made under the provisions of this Canon, shall be served upon the per-

son or persons to whom the same respectively relates, either personally or by leaving a copy of the same at his usual or last known place of residence.

X.—ON REPAIRS AND DILAPIDATIONS.

Section I.—It shall be the duty of every parish or mission to provide a residence for the Clergyman. When the rectory or parsonage and outhouses are put in possession of a Clergyman in a state of good repair, it shall be the duty of the Clergyman to keep the same in good repair and condition, ordinary wear and tear, accidents by fire and tempest excepted; and if the Clergyman shall suffer said buildings to go out of repair, it shall be the duty of the Rural Dean to request him to remedy the same; and in case he shall decline or neglect to do so, the Rural Dean shall notify the Archdeacon of such neglect on the part of the Clergyman, and if, on representation made to him by the Archdeacon and Rural Dean, the Clergyman shall still neglect to make the necessary repairs, then the Archdeacon and Rural Dean shall report the same to the Diocesan Synod, together with an estimate, by a competent mechanic, of the cost of such necessary repairs.

Section II.—It shall be the duty of the Churchwardens to issue and keep insured the houses and buildings on the premises held by the incumbent, and should any expensive improvements or repairs become necessary, from the lapse of time, such as new roofings, external or internal paintings, new fencing to protect the premises, the expense of these and all similar improvements and repairs shall be borne by the parish, and in no case shall the Clergyman be accountable for any damage or dilapidation that may occur through the negligence or unwillingness of the vestry to carry out such necessary improvements or repairs; but it shall be the duty of the Clergyman, under such circumstances, to report at once to the Rural Dean the condition of the premises and the unwillingness of the vestry to improve and protect the same; and if, on further inquiry, the Rural Dean find that the vestry refuse to take action in the matter, then he shall report the same to the Archdeacon; and if, upon their representation, the vestry still refuse or neglect to make the necessary repairs, then it shall be their duty to report the same to the Synod.

Section III.—The Rural Deans shall make an annual report to the Synod on the state of repair of all churches, parsonages, &c., within their respective deaneries.

Section IV.—That in cases where the Rural Dean himself is an interested party in any church or parsonage, then the Archdeacon shall act in the premises; and in case of the Archdeacon being an interested party, then the Rural Dean shall act.

XI.—ON THE APPOINTMENT OF DIGNITARIES AND OTHER OFFICERS.

There shall be in the Diocese the following Dignitaries and other Officers:—One Dean of the Cathedral, together with such Canons as may be necessary to form the chapter; one or more Archdeacons, and such number of Rural Deans as may be required; and the appointment of these Officers or Dignitaries shall be vested in the Bishop of the Diocese.

XII.—FOR SETTLING BOUNDARIES OF MISSIONS AND PARISHES, AND THE SUB-DIVISION AND UNION OF THE SAME.

That in each Rural Deanery of the Diocese there shall be appointed

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by the Bishop a Committee for the purpose of making a division, and defining the boundaries of each parish and mission therein; that each Rural Dean shall be, ex-officio, chairman of the Committee in his Deanery, and after the passing of this Canon, the Committee in each Rural Deanery shall be convened by the Rural Dean thereof, to settle all the questions for which they are appointed, and report the same to the Bishop. And each Rural Dean shall every year thereafter report any changes which shall be made in such bounds by the said Committee; and the decisions of the several Committees in the powers hereby conferred upon them shall be final upon the approval of the Bishop; and the boundaries so arranged, approved and declared by the Committee, shall be the boundaries of the parishes or cures aforesaid, until the same shall be afterwards changed by the same Committee, with the like approval of the Bishop. Provided always, that if any Clergyman shall be dissatisfied with the boundaries of his mission, as arranged by the Committee, the matter shall be referred to the Archdeacon for his decision thereupon previous to the report being made to the Bishop.

XIII.—OF DIFFERENCES BETWEEN MINISTERS AND THEIR CONGREGATIONS.

In cases of difficulties existing between a Minister and his congregation, which may become injurious to the Church, the Bishop shall, upon the request of the Minister, or a majority of the regular communicants of the congregation, appoint a commission, consisting of five members of the Committee of Discipline, to investigate and report upon the said matters of difficulty; and the Bishop shall decide whether, in his judgment, the report of the Commissioners shall be acted upon.

XIV.—ON PAROCHIAL REGISTERS AND STATISTICAL RETURNS.

In order to gain a full and accurate view of the state of the Diocese, it is hereby ordered that every licensed Clergyman, in addition to the required register of marriages, baptisms and funerals, shall keep a distinct register of services, sermons and confirmations in connection with his Church, also the average attendance of his congregations and of communicants, the number and average attendance of Sunday School scholars and teachers, and the total of all monies paid in the parish or mission for parochial, diocesan or general religious purposes; and that such licensed Clergyman shall forward, within one month after each Easter Vestry, to the Secretary of the Synod, according to a form to be furnished by the Synod, for the Bishop's information, a statistical return containing the above-mentioned subjects; and that such reports shall be entered into a Diocesan Register in tabular form by the Secretary, which shall be printed in the appendix to the minutes to the Synod.

XV.—ON APPOINTMENTS TO VACANT PARISHES OR MISSIONS.

In case of a vacancy in the charge of any parish or mission, the filling up of the same shall vest in the hands of the Bishop, (who, when necessary, shall make such arrangements as may be in accordance with the Mission Fund By-law of the Church Society), but if any Clergyman or candidate for orders shall in any way seek to gain the appointment by soliciting the aid or influence of any parishioner in any movement of an irregular nature, that such conduct, if proven to the Bishop and Diocesan Council, shall be deemed sufficient to prevent such Clergyman or candidate for orders from being appointed by the Bishop to the vacant charge.

XVI.—CANON OF CERTIFICATE OF CHURCH MEMBERSHIP.

In the event of any member of the Church leaving a parish or mission, it shall be the duty of the Clergyman to give him or her a certificate of Church Membership. Forms for this purpose to be furnished by the Synod.

That the following, which was adopted during the Eighth Session of this Synod, be incorporated among the Canons as No.

XVII.

Whenever a Rector discontinues the services of his Curate or Assistant, he shall give three months notice to such Curate or Assistant, and also to the Bishop of the Diocese.

Whenever a Curate or Assistant desires to resign his position in relation to his Rector, he shall give the same notice to his Rector, and to the Bishop of the Diocese.

Whenever a Clergyman desires to resign his charge, he shall give three months notice to the Bishop of the Diocese, and also to his Vestry; provided always that the above rules shall not necessarily interfere with any arrangement approved by the Bishop, and which the above parties may agree upon for a more speedy separation.

Also, that the following be Canon No.

XVIII.

That every Clergyman doing duty within the Diocese shall be licensed by the Bishop to some particular charge within the same, according to the form in the appendix; and no Clergyman shall be considered as duly licensed unless he holds such a license from the Bishop, and is doing parochial duty in the place or Parish to which he is licensed.

APPENDIX.

I.

Certificate of the election of a Bishop to be signed by the Clergymen and Secretaries of the Synod. This is to certify that,
 at the day of in the year of our Lord . . . The Clergy and Lay Representatives of the Diocese of Huron, entitled to vote, did meet together, in accordance with the terms of the Constitution of the Synod and the Canons of the Diocese, for the purpose of electing a Bishop (or Coadjutor Bishop) to superintend the Diocese, now vacant by the demise (or translation, resignation or deprivation) of the Right Reverend the late Bishop, did make choice of, and elect to that sacred office whom they now humbly and respectfully present to the Metropolitan and his Venerable Colleagues for consecration (or collation) as our future Diocesan (alter according to circumstances).

In testimony whereof, these presents are at the place and on the day above mentioned, and in the presence of the Synod, signed by us.

Chairman.
 Clerical Secretary.
 Lay Secretary.

II.

Form of Letters, Testimonials for Holy Orders, to be subscribed by two or more Presbyters, and (if not of this Diocese), countersigned by the Bishop of the Diocese in which the subscribers reside.

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Whereas, our well beloved in Christ hath declared to us his intention of offering himself as a Candidate for the sacred office of a Deacon, (*or Priest*), and for that end hath requested of us letters, testimonial of his learning and good behaviour, we, therefore, whose names are hereunto subscribed, do testify that the said having been personally known to us for the space of three years last past, (*or such shorter period as may have elapsed since the date of the College Testimonial, or that the parties may have known him*), that we have had opportunities of observing his conduct; that during the whole time we verily believe that he hath lived piously, soberly and honestly, and hath diligently applied himself to his studies; nor have we at any time heard anything to the contrary thereof; nor hath he at any time (as far as we know or have heard) maintained or written anything contrary to the doctrine or discipline of the United Church of England and Ireland; and, moreover, we believe him, in our consciences, to be, as to his moral conduct, a person worthy to be admitted to the Sacred Order of Deacons (*or Priests*).

In testimony whereof, we have hereunto subscribed our names this day of _____ in the year of our Lord one thousand eight hundred and _____
To be addressed to the Bishop.

III.—SI QUIS AND CERTIFICATE.

To be read on some Sunday, at least one month before the day of ordination.

Notice is hereby given, that _____ resident (*in this Parish, or name the place of residence*) intends to offer himself as a Candidate for the Holy Office of a Deacon (*or Priest*) at the ensuing ordination of the Bishop of Huron, and if any person knows any just cause or impediment why he ought not to be admitted to the said office of Deacon (*or Priest*) he is hereby requested to declare the same to me, or to signify the same forthwith to the Bishop of Huron.

We do hereby certify that the above notice was publicly read by the undersigned _____ during divine service in _____ on Sunday, the _____ day of _____ and that no impediment was alleged.

Officiating Minister.
Church-Warden.
Church-Warden.

IV.—FORM OF SUBSCRIPTION.

The three Articles contained in the 36th Canon of the Church of England:

I. That the King's Majesty, under God, is the only supreme Governor of this realm, and of all other, his Highness's dominions and countries, as well in all Spiritual or Ecclesiastical things or causes, as Temporal; and that no foreign prince, person, prelate, state or potentate hath, or ought to have, any jurisdiction, power, superiority, pre-eminence or authority, Ecclesiastical or Spiritual, within his Majesty's said realms, dominions and countries.

II. That the Book of Common Prayer, and of Ordering of Bishops, Priests and Deacons, containeth in it nothing contrary to the Word of God, and that it may lawfully so be used; and that he himself will use the form in the said Book prescribed, in public Prayer, and Administration of the Sacraments, and none other.

III. That he alloweth the Book of Articles of Religion agreed upon by the Archbishops and Bishops of both Provinces, and the whole Clergy in the Convocation holden at London in the year of our Lord God one

thousand five hundred sixty and two; and that he acknowledgeth all and every the Articles therein contained, being in number nine and thirty, besides the ratification, to be agreeable to the Word of God.

To these three Articles whosoever will subscribe, he shall, for the avoiding of all ambiguities, subscribe in this order and form of words, setting down both his Christian and Surname, viz.: I, N. N., *do willingly and ex animo subscribe to these three Articles above mentioned, and to all things that are contained in them.*

V.—FORM OF LICENSE.

By Divine permission, Bishop of Huron, To our beloved in Christ, Clerk, Greeting. We do by these presents give and grant unto you, in whose fidelity, morals, learning, sound doctrine and diligence, we do fully coincide, our license and authority to perform the office of _____ in the County of _____ within our Diocese and jurisdiction, in reading the Common Prayers and performing other ecclesiastical duties belonging to the said office, according to the form prescribed in the Book of Common Prayer, made and published by authority of Parliament, and the Canons and constitutions in that behalf lawfully established and promulgated, and not otherwise, or in any other manner. (you having first before us subscribed the articles, taken the oaths, and made and subscribed the declaration, which in this case are required by law to be subscribed, made and taken.)

In witness whereof, we have caused our seal, which we use in this case, to be hereto affixed. Dated the _____ day of _____ in the year of our Lord one thousand eight hundred and sixty-_____ and in the _____ year of our _____

VI.—FORM OF LETTERS DIMISSORY FOR ORDINATION.

Whereas our well-beloved in Christ _____ hath offered himself to us, _____ Bishop of _____ as a candidate for Ordination and admission into the Holy Order of Deacons, (*or Priest*), and hath produced the requisite testimonials, and hath declared his readiness to make the subscriptions required by the Canons of the Church, and hath complied with the Canons of the Diocese with respect to candidates for Ordination; and hath, moreover, been duly examined touching his knowledge of Holy Scripture and general learning, and hath been found sufficiently qualified for the Holy office of a Deacon (*or Priest*); we, the Bishop aforesaid, being prevented by sundry and weighty causes from holding an Ordination at this time, and knowing that our Right Reverend Brother _____ Bishop of _____ is about to hold an Ordination, do, by these presents, grant our letters dimissory, commending the said _____ to our said Right Reverend Brother, and earnestly requesting him to admit the said _____ into the Holy Order of Deacons (*or Priest*) in our stead.

In witness whereof we have subscribed these presents at _____ on this _____ day of _____ in the year of our Lord _____ and in the _____ year of our Consecration.

BUSINESS SENT TO AND ARRANGED BY THE EXECUTIVE COMMITTEE.

1.—AMENDED REPORT OF COMMITTEE ON CANONS.

2.—By REV. E. SOFTLEY,

On vestments of Ministers, the furniture of Churches, and the mode of celebrating Divine Worship.

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VEN. C. C. BROUGH,

To add to the 15th Article of the Constitution of the Synod,
 "Provided always that it shall be competent for such meeting to postpone the election to such further period as to them shall seem expedient."

NOTICES OF MOTION.

1. By Rev. C. C. Johnson,

That this Synod, feeling the importance of a full attendance of the laity at its annual meetings, and in order to ensure most effectually this end, would recommend that the expenses of the lay delegates incurred at such meetings be defrayed by the vestries electing them thereto, respectively; and that a copy of this resolution be forwarded by the Lay Secretary to each congregation in the Diocese.

2. By F. W. Thomas, seconded by Rev. F. D. Fauquier,

That in view of the present position of this Diocese, its spiritual destitution, and the prospect of the withdrawal of a large portion of the funds, even now inadequate for the great work of evangelization, it is expedient that an extraordinary effort be made to supply the necessary want.

Therefore it is resolved, that the Bishop be requested to parcel out the Diocese into convenient districts, and to appoint committees, consisting of one clergyman and one layman, whose duty it shall be, (in conjunction with the resident clergymen) to hold meetings in the same, and, as far as is practicable, apply to every member of the United Church of England and Ireland residing therein, for pecuniary aid towards the formation of a Sustentation Fund, the proceeds of which shall be invested, and the interest applied towards the support of Clergy of the Diocese.

3. By Rev. Dr. Townley,

That this Synod adopt the petition from the Diocese of Toronto on the question of the Irish Church.

UNFINISHED BUSINESS FROM TENTH SESSION.

Notice by Rev. J. Smythe, on election of delegates to Provincial Synod for three years, withdrawn.

Archdeacon Brough agreed to allow the consideration of the report of the Committee on Canons to stand over, until the motions of which notice had been given should be considered.

Moved by S. Price, Esq., seconded by Rev. J. W. Marsh,

RESOLVED,—That Article III. of the Constitution be amended, to read as follows:—"The lay representatives shall be communicants of at least one year's standing, who shall be elected annually, during Easter week, by each duly organised congregation, from among the members thereof, at a meeting legally convened; and for such purpose it shall be the duty of the wardens of each congregation to provide a book in which each member of the congregation, of the full age of twenty-one years, unless he has previously registered his name, shall subscribe his name, on or before the first day of January in each year, to a declaration that he is a member of the United Church of England and Ireland, and does not belong to any other religious denomination. Provided that, to entitle any person to vote at such election, he moreover must

have paid or contributed to the funds of the Church at least \$2 during the previous year; and that it shall be the duty of the clergyman to give public notice during Service on some Sunday in the month of November in each year, that the said book shall be left in a certain place in the parish or mission, for the purpose of receiving the names of such persons as desire to subscribe to the said declaration."

The Synod adjourned at six o'clock, p. m.. to half-past seven, p. m.

Half-past Seven o'clock.

The Synod resumed, the Bishop in the chair.

Moved in amendment by Rev. Dr. Caulfeild, seconded by Rev. Dr. Boomer,

RESOLVED.—That the lay representatives be elected by the members in full communion of the Church, and that the article be amended accordingly.

Moved in amendment to the amendment, by Ven. Arch. Brough, seconded by Mr. Walsh,

RESOLVED.—That the question be postponed for six months.

As some of the representatives in Synod were from congregations whose assessment had not been paid, it was agreed that, previous to the vote being taken on the above, the difficulty be met by allowing a resolution referring to the same to be brought up.

Moved by Rev. J. Gunne, seconded by Rev. H. Caulfeild,

RESOLVED.—That the rule requiring notice of motion to be given be suspended, to enable Mr. Thomas to introduce his motion. Carried.

Moved by F. W. Thomas, Esq., seconded by Archdeacon Brough,

RESOLVED.—That if the clergymen and delegates of those parishes in default give a guarantee to the Secretary that the arrears shall be paid in two months, the delegates shall be entitled to vote. Carried.

Ven. Archdeacon Brough's amendment to the amendment was then put and carried.

The Synod then adjourned at half-past nine o'clock, to enable the committee on assessments to meet and report to-morrow morning.

The Bishop pronounced the benediction.

SECOND DAY.

June 18, 1868.

After service in the Cathedral at nine o'clock, the Synod met in the Synod Hall. The Bishop in the chair.

The special prayer for the Synod was read.

The roll of the clergy was called, and 45 answered to their names.

The roll of the laity was called, and 52 answered to their names.

The Secretaries notes of the business of the previous day were read and declared correct.

The Clerical Secretary stated that the Great Western Railroad, the Grand Trunk Railroad, and the London and Port Stanley Railroad, had generously permitted members of Synod to travel to and from London for one fare, and that he was prepared to give certificates to those who required them, to enable them to take advantage of this privilege.

REPORT OF COMMITTEE.

The committee on the assessment of congregations beg to report

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that the only case of complaint of excessive assessment which was brought before them, was from Trinity Church, London Township, and as it was shown that a great change for the worse, so far as registered voters is concerned, has come over that congregation, the committee suggest that the rate be reduced in that case for the last two years to two dollars a year, instead of five. This has now been paid.

With regard to the case of congregations from which assessments have not been received, but whose lay representatives are at present in Synod, the committee would suggest that they be permitted to take their seats for this session, as the Lay Representatives themselves are not the parties to blame for the omission, but the churchwardens who disburse the funds of the congregation, and whose duty it is to forward the assessment; and that, in order to avoid any future misunderstanding, each representative be informed, by the circular calling the Synod together, that the rule is, that all assessment due must be paid before he can take his seat. But here the committee feel that a great difficulty will be felt in accomplishing this, unless the chairmen of the meetings strictly comply with the rule of the constitution of the Synod, and send in the names of those elected to the Secretaries, and thus enable a complete list of the Lay Representatives to be printed, and not, as at present, a list containing only a portion of the names of the laity; thus, the simple remedy for all our difficulties is, *that the rules which the Synod has adopted should be strictly obeyed.*

M. BOOMER, Chairman.
F. WOLFERSTAN THOMAS,
SAMUEL PRICE,
JOHN BEARD,
J. WALKER MARSH.

Committee Room, June 17, 1868.

Moved by Rev. S. DuBourdieu, seconded by Canon Elwood,

RESOLVED,—That the report now read be received and adopted. Carried.

NOTICE OF MOTION.

By Rev. C. C. Johnson.

That, in view of the late dastardly attempt upon the life of Prince Alfred, an address be presented of our deep sympathy with Her Majesty the Queen, and our detestation of the diabolical act; and that his Lordship the Bishop be respectfully requested to name a committee to draft one in accordance with this resolution.

ELECTION OF DELEGATES TO THE PROVINCIAL SYNOD.

The Bishop named Archdeacon Sandys, Rev. H. Caulfeild, and Messrs. F. W. Thomas and S. Price as scrutineers, with the Secretaries.

The Synod adjourned for fifteen minutes.

On resuming, the roll of the clergy was called, and each one present deposited in the box the list of the names of those for whom he desired to vote.

The roll of the laity was then called, and those present did the same.

The boxes were then set on one side, and the Synod resumed business.

The notice of motion on the printed paper sent by Rev. E. Softley, was then called, but as Mr. Softley was absent it dropped.

Moved by Ven. C. C. Brough, seconded by Rev. J. Smythe,

RESOLVED,—That the following be added to Article 15 of the Constitution, " Provided always, that it shall be competent for such meeting to postpone the election to such further period as to them shall seem expedient. Carried.

Moved by Rev. C. C. Johnson, seconded by Canon Bettridge,

RESOLVED,—That this Synod, feeling the importance of a full attendance of the laity at its annual meetings, and in order to ensure most effectually this end, would recommend that the expenses of the lay delegates incurred at such meetings be defrayed by the vestries electing them thereto respectively; and that a copy of this resolution be forwarded by the Secretaries to each congregation in the Diocese. Carried.

Moved by F. W. Thomas, seconded by Rev. F. D. Fauquier,

RESOLVED.—That in view of the present position of this Diocese, its spiritual destitution, and the prospect of the withdrawal of a large portion of the funds, even now inadequate for the great work of evangelization, it is expedient that an extraordinary effort be made to supply the necessary want.

Therefore it is resolved, that the Bishop be requested to parcel out the Diocese into convenient districts, and to appoint committees, consisting of one clergyman and one layman, whose duty it shall be, (in conjunction with the resident clergymen) to hold meetings in the same; and, as far as is practicable, apply to every member of the United Church of England and Ireland residing therein, for pecuniary aid towards the formation of a Sustentation Fund, the proceeds of which shall be invested, and the interest applied towards the support of the clergy of the Diocese. Carried.

A subscription list was then opened, and a number of the Clergy and Lay Representatives put down their names.

The Synod adjourned at one o'clock until three o'clock.

Three o'clock, p. m.

The Synod resumed.

After further additions made to the subscription list, it was announced that \$6430 had been subscribed.

The scrutineers of the clerical ballot presented the following report:

REPORT OF CLERICAL BALLOT.

We the undersigned beg to report that the following clergymen have obtained the highest number of votes in the ballot for delegates to the Provincial Synod:

Rev. J. W. Marsh, M. A.	52
Ven. C. C. Brough, A. M.	51
Very Rev. I. Hellmuth, D. D.	51
Rev. M. Boomer, L. L. D.	49
Ven. F. W. Sandys, D. D.	49
Rev. E. L. Elwood, A. M.	48
Rev. W. Bettridge, B. D.	47
Rev. H. Caulfeild.	40
Rev. St. G. Caulfeild, L.L.D.	36
Rev. A. Nelles.	31
Rev. S. DuBourdieu.	28
Rev. J. Smythe, M. A.	26

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SUBSTITUTES.

Rev. F. D. Fauquier	23
Rev. G. J. R. Salter, M. A.	19
Rev. A. Townley, D. D.	19
Rev. A. S. Falls, A. B.	17
Rev. E. E. Newman	17

(Signed,)

F. W. SANDYS.
F. WOLFERSTAN THOMAS.
J. WALKER MARSH.

Committee Room, June 18, 1868.

This was put to the Synod by the chair and confirmed.

The scrutineers of the lay ballot then presented the following report:

The committee appointed to examine the votes for lay delegates to the Provincial Synod, beg to report the following gentlemen as having the highest number of votes:

John Beard	56
Col. Fitzgerald	55
Col. Wilson	52
S. Price	48
Thomas W. Walsh	42
A. Lefroy	40
G. F. Ryland	39
Col. Shanly	37
F. W. Thomas	32
Crowell Willson	27
W. R. Davis	26
W. Grey	26

SUBSTITUTES.

J. B. Strathy	26
M. Jackson	24
F. Talfourd	20
W. J. Imlach	20

(Signed,)

H. CAULFIELD,
JOHN BEARD,
S. PRICE.

Committee Room, June 18, 1868.

This was put to the Synod by the chair and confirmed.

ADDRESS TO THE QUEEN IN REFERENCE TO THE IRISH CHURCH.

Moved by Rev. Dr. Townley, seconded by Dean Hellmuth.

To Her Most Gracious Majesty, Victoria, Queen of Great Britain and Ireland, Defender of the Faith, &c., &c.

The petition of the Bishop, Clergy and Laity of the Diocese of Huron, in the Dominion of Canada, in sacred Synod assembled, humbly sheweth,—

That your petitioners beg leave to approach your Majesty with sentiments of profound reverence for your Majesty's office and person.

That your petitioners have heard with deep regret that a measure has been introduced into your Majesty's Parliament, purporting to be the disestablishment of that portion of the United Church of England and Ireland which is situated in Ireland, but the real effect of which

would be to confiscate those properties and endowments which have been from time immemorial solemnly dedicated to sacred purposes, and were unquestionably hers long before she was subjected to the See of Rome, in the twelfth century.

That your petitioners, as members of the United Church of England and Ireland, deprecate in the most solemn but respectful manner the proposed spoliation.

That your petitioners believe that the measure will wholly fail in accomplishing the end proposed, namely, the pacification of Irish discontent, and the propitiation of disloyalty, while on the other hand it will excite the most bitter strifes and animosities, and leave wholly exposed to the aggressions of Rome our Protestant brethren in remote districts and weak parishes.

That your petitioners believe also that—in the words of the leading Roman Catholic organ in Canada—"the destruction of the Irish Protestant Church is the capitulation of the Sebastopol of English influence in Ireland," and they feel that it will tend to place that country under the control of a church that can never be national, as its supreme ruler is a foreign potentate and prince, whose policy is directly antagonistic to those principles which placed your royal house on the throne of these realms.

Neither can they close their eyes to the fact that the assault on the property of the Irish branch of the Church is avowedly, on the part of some of its most strenuous supporters, only the first step towards the secularization of the revenues of the English Church, as well as those of the Presbyterian establishment of Scotland.

Your petitioners therefore pray that the threatened measure may not become law, and that if any legislation be adopted affecting the position and endowments of the Irish Church, it may be in the direction of such improvements in her internal arrangements as may increase her efficiency.

Finally, that all spiritual and temporal blessings may be given by our heavenly Father to your Majesty and your royal house, we, your Majesty's faithful and devoted servants, as in duty bound, will ever pray. Carried.

Moved by Rev. C. C. Johnson, seconded by John Beard, Esq., and

RESOLVED,—That in view of the late dastardly attempt upon the life of Prince Alfred, an address be presented by this Synod, expressive of our deep sympathy with Her Majesty the Queen, and our detestation of the diabolical act; and that his Lordship the Bishop be respectfully requested to name a committee to draft one, in accordance with this resolution. Carried.

The Bishop then named the following committee:—The mover, Canon Bettridge and Archdeacon Sandys.

Moved by Archdeacon Brough, seconded by Rev. J. Gunne,

RESOLVED,—That the canons be received for discussion. Carried.

The discussion on the canons continued until six o'clock, when the Synod adjourned till half past seven o'clock.

Half past Seven o'clock.

The Synod resumed. The Bishop in the chair.

Mr. Gehazi Carpenter, an Indian, who was appointed to represent the Indian congregation of St. John's, Tuscarora, being present, but

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without the usual certificate, and as Rev. R. J. Roberts stated that he was aware that G. Carpenter had been elected a Representative to Synod, it was

Moved by Dean Hellmuth, seconded by Rev. R. J. Roberts,

RESOLVED,—That Gehazi Carpenter be permitted to take his seat at this Synod, as delegate from St. John's Church, Tuscarora. Carried.

The discussion on the canons was continued until eleven o'clock, p. m., when the Synod adjourned.

The Bishop pronounced the benediction.

THIRD DAY.

June 19, 1868.

After divine service in the Cathedral, at nine o'clock, a. m., the Synod met in the Synod Hall. The Bishop in the chair.

The Bishop read the special prayer.

Moved by Rev. D. Armstrong, seconded by Dean Hellmuth,

RESOLVED,—That the order for calling the rolls be suspended. Carried.

The Secretaries notes of the business of the previous day were read and approved.

APPOINTING COMMITTEES.

EXECUTIVE COMMITTEE.—The Bishop re-appointed the Executive Committee.

ASSESSMENT COMMITTEE.—The Bishop named the same committee as last year, with the addition of Archdeacon Sandys and Canon Elwood.

Moved by Dean Hellmuth, seconded by Rev. J. Smythe,

RESOLVED,—That this Synod offers its best thanks to the Great Western Railway, the Grand Trunk Railway, and Port Stanley Railway, for their kindness in permitting the members of this Synod to make the two journeys for one fare. Carried.

Moved by Wm. Grey, seconded by Rev. H. Bartlett, and

RESOLVED,—That the report of the committee of canons be referred back to said committee for further consideration and amendment; and furthermore, that the consideration of said canons be the first matter in the order of business next Synod. Carried.

ADDRESS TO THE QUEEN ON THE ATTEMPT ON PRINCE ALFRED'S LIFE.

Archdeacon Sandys brought up the report of the committee appointed to draw up an address to the Queen, as follows:

We, the Bishop, Clergy and Laity of the Diocese of Huron, Canada, in Synod assembled, beg leave to approach your Majesty with feelings of the profoundest respect and devotion, and to embrace this, the earliest opportunity of offering our heartfelt condolence with your Majesty at the late dastardly attempt on the life of your son H. R. H. the Duke of Edinburgh. We assure your Majesty that but one feeling pervaded this Diocese—that of horror and detestation—on hearing of the attempted murder and injuries inflicted on His Royal Highness. We shall not cease to be thankful to a kind and merciful Providence, for his gracious

interference in averting the hand of the destroyer, and thus sparing to your Majesty, as it would seem to us almost miraculously, the life of a loving and devoted son.

That God in his mercy may continue to watch over your Majesty and your royal house, is the prayer of your Majesty's faithful and dutiful subjects, who, as in duty bound, will ever pray.

Moved by Archdeacon Sandys, seconded by Canon Bettridge, and

RESOLVED,—That the Address to Her Majesty the Queen now read be adopted. Carried.

The Secretaries notes of the business of the third day were read and approved.

The Bishop then addressed a few words to the Synod, expressive of his satisfaction, on the whole, of the manner in which the business of the Synod had been conducted, and then pronounced the benediction, and adjourned the Synod at half-past eleven, a. m.

BUSINESS FOR NEXT SESSION.

REPORT OF THE COMMITTEE ON CANONS.

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APPENDIX.

CONSTITUTION

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SYNOD OF THE DIOCESE OF HURON.

I.—CONSTITUTION OF SYNOD.

1. The Synod shall consist of the Bishop of the Diocese, of the Clergy duly licensed therein, or holding any Diocesan office, and not under ecclesiastical censure, and of Lay Representatives elected as hereinafter provided.
2. Clergymen who have been members of the Synod, but who have become superannuated, or invalided; with the Bishop's consent, shall retain all their privileges as members of the Synod.
3. The Lay Representatives shall be communicants of at least one year's standing, and shall be elected annually, during Easter week, by each duly organised congregation, from among their own number, at a meeting legally convened; and it shall be the duty of the wardens of each congregation to provide a book in which each member of the congregation, of the full age of twenty-one years, shall subscribe his name as being a member of the United Church of England and Ireland, and as belonging to no other religious denomination; and such, and no others, shall be entitled to vote at the election of Lay Representatives.
4. The Incumbent, or his assistant, shall preside at the election; and in their absence a chairman, elected by a majority of those present.
5. The number of Representatives shall be as follows:—For every congregation, *one*; when the registered voters exceed fifty, *two*; and when they exceed one hundred and fifty, *three*; and at each meeting it shall be the duty of the chairman to have the list read over, and the names of all those who have died, or who have become disqualified, shall be erased previous to the election.
6. Each Representative shall receive from the clergyman, or chairman of the meeting, the following certificate:—

DIOCESE OF HURON.

Town (or Township) of _____ Congregation of _____
 number of registered voters, _____ I hereby certify that, at a meeting
 of this congregation, held on _____ day of _____ 18 _____ Mr.
 was duly elected a Representative to the Synod
 for the current year. _____, *Chairman.*

I also certify that the Synod assessment to Easter, _____ has been
 paid by the above congregation _____, *Chairman.*

And each representative shall continue in office until his successor is
 appointed.

7. If a vacancy occur by the death, removal, or resignation of any
 representative, the clergyman shall proceed to hold a new election
 within one month, due notice being given by him during divine service,
 on some Sunday preceding the meeting. Provided that no such elec-
 tion shall take place between the time that the See becomes vacant and
 the election of Bishop, saving and except when a vacancy occurs by
 death, removal or resignation during the above interval, or within one
 month previous to the vacancy of the See.

8. It shall be the duty of the chairman, within six days after every
 election of representatives, to send to the Secretary of the Synod a du-
 plicate of the certificate given by him to the party or parties elected.

9. That the Synod shall meet annually, or oftener, at the option of
 the Bishop.

10. Each clergyman within the Diocese shall send to the Bishop,
 through the Secretary, a list of his present congregations, entitled to
 send representatives to Synod, distinguishing each by a certain name,
 and describing its locality, in order that they may be recorded in a
 book, to be kept for that purpose. Any congregation hereafter estab-
 lished must furnish similar information, and make application to the
 Bishop to be admitted to the privilege of sending representatives to
 Synod.

11. When the Bishop is not present, he shall appoint his deputy to
 preside in his place. A quorum of the Synod shall consist of the
 Bishop, or his deputy, and not less than one-fourth of the whole number
 of both Clergy and Lay Representatives respectively, except in case of
 the Synod assembling for the election of its Bishop, when the quorum
 shall consist of, at least, one-half of the Clergy and Lay Representatives
 respectively.

12. A Clerical and Lay Secretary shall be chosen annually by the
 Synod from among the members thereof, who shall remain in office until
 the next annual meeting of the Synod. Their duty shall be to take
 minutes of the proceedings of the Synod, to preserve its journals and
 records, to attest the public acts of the body, and faithfully to deliver
 into the hands of their successors all books and papers relative to the
 concerns of the Synod, which may be in their possession; and in case
 of a vacancy in the See, to summon the Synod for the election of a
 Bishop.

13. The expenses incurred by the Synod shall be paid by the Treas-
 urer of the Church Society, out of a special fund to be raised by the

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Church Society for that purpose; all accounts to be laid before the Synod, and when passed, to be signed by the President and Secretaries.

14. No act or resolution shall become law without the concurrence of the Bishop, and a majority of the clergy and laity present, provided that, ordinarily, the votes of the whole Synod shall be taken collectively, but that at the desire of the Bishop, or at the request of five clergymen, or of five laymen, the votes of each of the above-named orders shall be taken separately.

15. In case of a vacancy in the See, it shall be the duty of the Secretaries of the Synod, within ten days from their knowledge of such vacancy, to give notice thereof to every Clergyman and Lay Representative; and at the same time to summon a meeting of such Clergymen and Lay Representatives, to be held at London, within six weeks, for the election of a Bishop, and to give at least one month's notice thereof. At such meeting for the election of a Bishop, the Senior Dignitary present shall take the chair, and shall vote whether there be an equality of votes or not. The Clergy and Lay Representatives shall vote separately by ballot, and a majority of the votes of each order present shall determine the choice. Provided always that it shall be competent for such meeting to postpone the election to such further period as to them shall seem expedient.

16. Every proposition for an alteration in the Constitution or rules of the Synod must be sent to the Executive Committee, to be forwarded to the members of the Synod, and no alteration shall take place unless agreed to by majorities of two-thirds of the clergy and laity respectively.

17. Each congregation, through their clergymen and wardens, shall make an annual statistical report to the Bishop, according to a form to be supplied by the Secretary, under the Bishop's direction; which report shall be forwarded to the Bishop within one month after Easter.

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II.—ORDER OF PROCEEDINGS.

1. Each meeting of the Synod shall be preceded by public morning prayer; and on the first day the Holy Communion shall be administered.
2. The business of every day shall be commenced by special prayer for the Divine guidance and blessing, according to a form authorised by the Bishop.
3. After prayer, the Clerical Secretary shall call over the Roll of the Clergy, as furnished by the Bishop, and mark the names of those in attendance; and the Lay Secretary shall then call over the names of the Representatives, and those present shall answer to their names, and hand to the Secretary the certificate of their appointment; which certificate shall then be examined by a committee of two, in conjunction with the Secretaries.
4. The Secretaries shall then be elected by the Synod, and they shall continue in office until their successors are appointed.
5. The Order of Business on each day shall be as follows:—
 - (1) Calling the Rolls.

(2) Reading, correcting and approving the Minutes of the previous meeting.

(3) Appointing Committees.

(4) Presenting, reading and referring memorials and petitions.

(6) Giving notice of Motions.

(7) Taking up unfinished business.

(8) Consideration of Motions.

6. An address from the Bishop shall be in order at any time.

7. The Synod shall meet each day immediately after divine service, and adjourn at one o'clock, p. m.; meet again at three o'clock, p. m., and adjourn at six o'clock, p. m.; meet again at half past seven o'clock, p.m., and adjourn at ten o'clock, p.m., unless otherwise ordered by the Bishop, and every member attending the Synod shall be in his place, and remain during each session of the Synod, and shall not leave until the final adjournment except by permission of the Bishop or Chairman.



III.—RULES FOR THE PRESERVATION OF ORDER.

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

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

3. No motion or amendment shall be considered as before the Synod (excepting such as may be proposed by the Bishop or Committees), unless seconded and reduced to writing; and no motion, except in course, shall be considered till the succeeding day of meeting.

4. (A) No member shall be allowed to speak more than once on the same subject, except by permission of the Chair, save the mover of a resolution or amendment. (B) If two or more gentlemen rise to speak on a motion, the second gentleman rising, or so ruled by the Chair, shall be the next speaker on the floor of the Synod. (C) The mover of a resolution or amendment shall have the privilege of speaking a second time, after every member of the Synod who desires to speak has spoken on such motion or amendment. This shall close the debate.

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

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

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

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

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

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10. All questions of order shall be decided by the Chair.
11. When a proposed amendment is under consideration, a motion to amend the same may be made; but no further amendment to such second amendment shall be in order, until such second amendment shall have been disposed of.
12. All amendments to any question or amendment shall be decided on before the question or motion on which they rise is proposed for decision.
13. Whilst any question is being put from the Chair, the members shall continue in their seats, and shall not hold any private discourse; and when a motion is so put, no member shall retire until such motion is disposed of.
14. In voting, those who vote in the affirmative shall first rise, and then those who vote in the negative, and if required, the Yeas and Nays shall be recorded.
15. A question being once determined, shall not again be drawn into discussion in the same session, without the special sanction of the Chair.
16. When the Synod is about to adjourn, every member shall keep his seat until the Bishop, or other person presiding, has left the Chair.

IV.—RULES REGARDING COMMITTEES.

1. All Committees shall be appointed by the Chair, unless named by the Synod, and the names shall be publicly announced while the Synod is in Session.
2. The Reports of Committees shall be in writing, signed by their Chairman, and shall be received in course, unless a motion be made for their recommittal.
3. 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.
4. All Reports of Committees, recommending any action or expression of opinion, shall be accompanied by a resolution for the action of the Synod thereon.
5. To facilitate the dispatch of business, and to insure a more effectual consideration of all matters to be discussed at a meeting of Synod, there shall be an Executive Committee, nominated and presided over by the Bishop, consisting of twelve members, six chosen from among the Clergy, and six from among the Lay Representatives.
6. It shall be the duty of the Executive Committee to prepare in due form all such matter as the Bishop may desire to have brought before the Synod, and also such other matters as may be forwarded to them, through the Secretary, by any member of the Synod, previous to the first day of May in each year, and to have such portions printed as may appear to them expedient: and a Circular containing a statement of such business to be submitted to the Synod shall be forwarded to each Clergyman and Representative, two weeks before the meeting of the Synod; which business shall stand first in the order of the day.