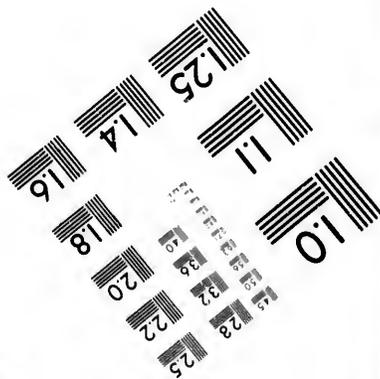
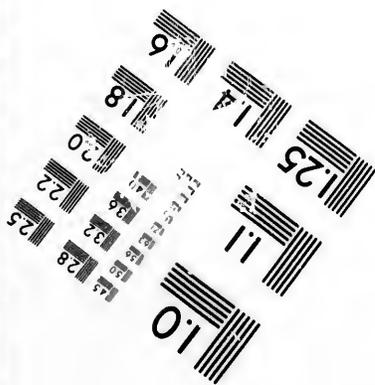
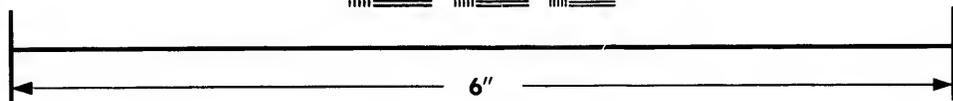
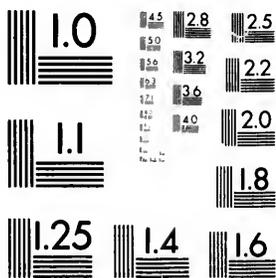


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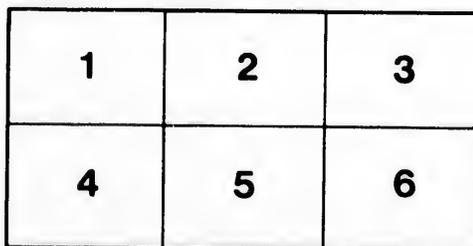
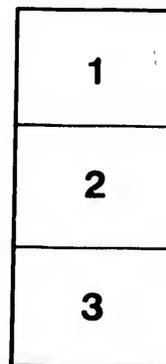
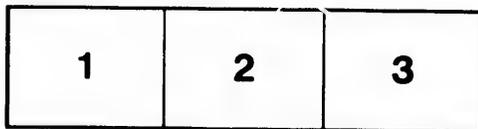
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## Diocesan Synod.

### Address of the Dean of Christ Church to the Congregation.

EDITOR STANDARD,—SIR:—At the request of several members of the congregation I avail myself of your columns to publish the following address to the congregation of Christ Church.

The obvious tendency of the Synod, on the principles proposed, is to establish a system of centralization, highly prejudicial, in my opinion, to life in the church, and one which, I think, every church person throughout the Province should seriously consider before consenting to it in any way.

The whole course of events, from the ritualistic teaching of the Archdeacon at the consecration of the church, down to the covering of the church doors with electioneering placards, without my knowledge or consent, is so illustrative of the danger in which we stand, that I feel it my duty to raise the voice of warning.

For myself, personally, I feel little concern what may be said of me. I may be mad, or false, or anything else. But when any attempt is made to defame my ministry, or intrude upon my office, which I have received in trust for the church, as well as for myself, I shall not hesitate, if I believe the interests of religion require it, to give it to the light of day. I only hope the congregation will bear this disquietude in hope of a greater peace in a brighter day. I have supplied two or three points accidentally omitted in the delivery.

I may observe that I should not have published the Bishop's "judgment" had I not previously used my best endeavors to con-

vince him of what I conceived to be its true character.

Yours faithfully,  
E. CRIDGE.

March 26th, 1874.

DEAR BROTHER,

In addressing you on the subject of the proposed synod I wish to be plain, inasmuch as it is a public question, affecting church people throughout the Province; and the public acts of all concerned are open to discussion.

But I wish also to address you in the spirit of candour and charity, as one who would in all things seek the edification of the church, and the advancement of true religion. And inasmuch as this is purely a pastoral address I do not propose that there should be on the present occasion any discussion or resolutions. And I am sure, as this is, in a sense, a religious meeting, you will also concur in the desire that there should be no demonstration, whether of applause, or otherwise; for although personal questions must unavoidably be touched, it will not, I hope, be in a personal manner.

And here I may offer a word of explanation as to the course I have pursued in reference to the movement so far, and my reasons for not joining in it. My reason is simply this, that neither the congregation nor myself have had a free voice in the matter. We have been expected to move in a channel marked out for us; that channel, unhappily, being one which my own conscience could not approve.

It was right that the Bishop should have set forth his views before the congregations. But, that being done, he should, in my humble judgment, have retired; and left the congregations and ministry free to deliberate on his proposals.

On this ground I protested three several times against the evident unfairness of expecting myself and congregation to be bound by a movement of the nature and ends of which the majority, I am persuaded, are still profoundly ignorant. And I must also observe that this movement, so far as authority is concerned, is only the act of individuals, however highly esteemed, and not of the congregation.

Now I believe that the true business and end of a synod is that of a voluntary union of congregations, who have agreed on their common faith, to combine their strength in spreading abroad the gospel and, in common christian works. And had these been purely the ends of the present movement, I for one would not have opposed it. So far from this being the case it has at the outset been grounded on principles utterly repudiated by a large body in the Church of England.

I must put this matter plainly before you, because I declare to you my conviction that the purity of the reformed faith is in danger from those principles.

Had it not been for the occurrences which took place at the consecration of the church, when, before you all, I protested against ritualism; and had it not been for what has ensued from that protest; I, too, might have been led into the unconscious acceptance of principles, the nature of which I might have discovered when too late.

What has subsequently happened I feel I must now briefly put before you. It is a duty which I owe to my ministry and the cause of truth; to my family; and to you, my beloved brethren. To you, the congregation, because ever since that protest there has been a something, you scarcely have known what, disturbing your quiet if not obstructing your edification; to my ministry, that I may not be supposed to have exercised it unlawfully to my children, that my name may not be a reproach to them when my lips are silent.

I must therefore put a certain letter before you; a letter which, whatever others may have done, I have never communicated, nor spoken of, except to some very few members of the congregation, who have sought of me an explanation; and you will bear me witness, my friends, that, whatever wrong may

have been done to me, I have not gone whispering among you to foment dissensions. What I say, therefore, I say openly.

The letter to which I allude is a judgment passed upon me by the Bishop, for the protest which I uttered on the occasion referred to; and I produce it now in order, first, that this element of disquiet,—so far at least as it is a hidden one,—may be removed from amongst you; and also, because it forcibly illustrates what I wish to say as to the dangerous nature of the principle on which the projected synod is virtually based; the doctrine, I mean, of the apostolical succession; the controversy of ages and of all the churches.

And here I wish you to bear in mind, that I bring this before you as an official act on the Bishop's part, and not as a personal matter; the said letter having been sent by him to the Church Wardens (who did not send it back) and therefore virtually published. What I therefore now say to you is in some sense my defence, as well as pertinent to my general argument.

This is the letter:—

BISHOP'S GLOSS, VICTORIA,  
December 14, 1872.

REV. SIR:—Having offered you, with no good result, several opportunities of expressing regret at your conduct on the 5th of December, a regret which should be expressed to your Bishop, who was unhappily present an eye and ear witness of the sad scene; to your brother minister whom you openly insulted in the House of God, and to the congregation whom you disturbed and distressed, it now remains for me to discharge a most painful duty, the more painful considering your position as Dean of the Cathedral and as senior clergyman of the diocese; from whom might be expected at least an example of self-control, propriety and order.

On the 5th of December, at the evening service of the Day of Consecration of Christ Church, immediately after the sermon by the Archdeacon of Vancouver, instead of proceeding with the service, you stood up, and in irritating and chiding language you denounced your brother clergyman by name, and amongst other words declared that he had violated the law of the church, the law of the land, and the law of God in the Scriptures.

Being evidently under excitement, your manner and language caused unseemly disturbance in the congregation. There were vehement expressions such as are only heard in secular buildings and in drinking saloons, stamping of feet, clapping of hands, and

other uncreated and regulated amidst the chaos to the Bishop and the clergy.

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other unseemly noises. Much distress was created amongst all the properly disposed and regular members of the congregation, in the midst of which several persons hastily left the church. The deepest pain was caused to the Bishop of Oregon, myself, the clergy, and the congregation generally.

To the enemy of religion and to the careless and profane, an occasion has been given to blaspheme and ridicule the sacred cause of God, and a stumbling block has been placed in the way of the weak.

You have committed the grave offence, which is described both in the ecclesiastical law, and in the statute law of the empire by the term of *braulng*, an act of disturbance of divine worship punishable in a layman by fine or imprisonment, in a clergyman by suspension.

Moreover you violated the 53rd Canon of the Church of England, which *forbids public opposition* between clergymen, and requires the clergymen offending to be inhibited, "because upon such public dissenting and contradicting, there may give much offence and disquietness unto the people."

No provocation is allowed to justify a violation of these laws. If the Archdeacon's sermon had contained error there are means to be adopted by which he could be called to account. If, as was the case, you differed from the view he took of a similar subject, you have abundant opportunities of teaching your congregation what you consider to be right. Your attack upon him in the House of God was the more unjustifiable since he occupied the pulpit at your own suggestion, and he is a member of the Cathedral body.

Considering all these circumstances, considering the public scandal you have caused, the outrage upon order and prosperity in divine worship, and violation of the laws expressly framed to prevent such an unhappy exhibition, I should probably be justified in taking a course much more severe; considering, however, also your long and faithful service in the church, that you were probably unaware of the laws which prohibit such actions, and that this is the first grave offence of any kind in the Diocese which I have been called upon to notice, I take the most lenient course I can adopt, and I inflict upon you only a grave censure.

As your Bishop then I censure you for your conduct on Thursday, the 5th day of December, 1872, and I admonish you to be more careful in future.

Witness my hand this 14th day of December, 1872,  
G. COLUMBIA.

To the Very Reverend Edward Cridge, Rector of Christ Church, Victoria, and Dean of the Cathedral.

Now, my brethren, the best answer I can give to this letter, is to repeat now before you, all that I did say, as word for word I may aver I wrote it down, after delivery, having spoken with full deliberation, its tenor is confirmed by others who also wrote for me their recollections; I am confident you will find in it nothing that will contradict your own.

After a pause, and the preacher had left the pulpit, and before giving out the hymn, I turned myself to the congregation, and said:—

My very dear brethren and friends, it is with feelings of sorrow and humiliation that I feel myself compelled to take an unusual course. Something has been said in your ears this evening, upon which I feel myself impelled by my conscience as your pastor to have the last word. (Subdued applause.)

I do entreat you to remember that this is the house of God. (Perfect quietness to the end.) I have ministered among you on this spot for nineteen years, and this is the first time,—and I humbly pray to God it may be the last,—that I have heard ritualism advocated here. I know I am weak, but I trust I can say in dependence on God's help, that ritualism shall not be introduced among you, as long as I have a voice to raise against it. I have three reasons for this, which I give to you in no controversial spirit,—first, that it is contrary to the scriptures. The temple is referred to in support of ritualism, but it, with all its ceremonies, was according to a pattern from heaven, and is therefore no authority to us. Secondly—it has been declared to be contrary to the law in England. And thirdly, it is not found in this book—the Prayer Book,—which is my only guide for ministering among you. These are the reasons why I cannot give my consent to its introduction in this church.

Now, my friends, it is a well understood principle that when a man's office, or his rights, or his trust, is in danger, he is at liberty to utter a protest. And even should be in the sudden unexpected emergency, somewhat exceed the accustomed restraints of language or conduct, it is pardoned for the urgency of the occasion. The most despotic pope would not forbid this liberty; for he

might be forbidding a defender. If the sermon in question had been an attack on sentiments held by the Bishop, as it was an attack on those held by the minister and his congregation,—the Bishop himself would hardly have failed to thank his defender, and to load him with his best rewards. How much more, when I stood up, as I believed, for my master, and for my church, in defence of the ministry which had been entrusted to me with the most solemn adjurations. Still, had I acted in the manner described, I should have been unworthy of the ministry.

I have the consolation of believing, from numerous testimonies, that the step was approved by the congregation generally,—some of whom even on their dying beds, have referred to it with tears.

But in fact there was no other way open to me of dealing with this offensive discourse. There was no tribunal in the country which could have dealt with the erroneous doctrine which I believed it to contain. I had no hope that the Bishop would rebuke the preacher. He has indeed since intimated that there was nothing in the sermon which went beyond the liberty of opinions in the Church of England, and of which any formal notice could be taken. I may observe, my brethren, in passing, that the preacher on that occasion, was guilty of a great breach of trust in using my pulpit to teach doctrines which he knew were notoriously adverse to my own. The pulpit is under the exclusive control of the minister who, as he must have known, is accountable for the doctrine taught, so far as in him lies.

I say, then, that in this case,—in the case of the letter I have read to you, condemning me for my protest,—the Bishop, relying doubtless, on the irresponsible authority which I am sure he sincerely believes he possesses, combined in his own person the functions of prosecutor, witness and judge; functions which, I venture to say, except in the ecclesiastical law, (if this be law) or in Government over infants or slaves, are never allowed to meet in one person.

I must also observe, that in applying to the Bishop to know what others witnessed against me; at what council, if any, this sentence was decided on; and what record, if any, was made in the archives of the diocese; this information was refused, and I was referred, for redress, to the Archbishop of Canterbury, which means, I believe, a costly lawsuit. I am quite sure if Archdeacon Gillson knew these things, he would write some-

what differently from that which I read from his pen in the STANDARD of to day's date.

Now brethren, I put this case in connection with the synod from a Christ Church point of view.

It has, I believe, been impressed upon you that the synod is to heal this and every other wound of the church.

Now it is not a synod in itself that I object to, but the principles on which the proposed synod is grounded. And seeing in this case the working of these principles and feeling certain from the very nature of the assumption on which they are based, that they will still work, though in another form, the question arises, is it safe to go into such a synod?

Who will suggest a tribunal by which such a case as this could be tried? For I find in the proposed synod no provision made for trying the Bishop himself, whoever may be the incumbent of the office. I wish to speak with all respect. This is a public question. We are constituting, or professing to constitute, the church for our children. And surely we cannot omit from our consideration the chief part of that constitution,—the head. Now, as in the proposed constitution, the Bishop can say "no" to every proposal of the rest of the body, it is plain that no tribunal can try the bishop, except a revolutionary one,—i. e., one which will destroy the prerogative.

It may be supposed that the convention will alter this. The Bishop does not suppose so. He has adopted the resolutions which include,—though they do not express—the veto, as the "understanding" on which the convention meets. See the circular to the "Clergy and Laity." And in looking over the programme set forth, I must express my own feelings that there is apparently little that savors of religion in the movement, but much that resembles an approaching political contest. At least I must say that when elections are directed to be held in any church,—for the registrar of the diocese, it would seem, has kindly arranged that this proceeding shall take place in the sacred edifice itself;—(subject, I believe, to the approval of a committee)—and when the communicants and congregation are called to what may be a party strife, where no sound of discord should be heard, it does a little grate on my ideas of the sanctity and devotion which one would like to see preserved amongst us.

But to revert to the question from the Christ Church point of view. How is the

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Synod to heal the wound which was opened at the consecration, and has been increasing ever since, rendering my ministry a continual protest?

Will it forbid me from protesting against false doctrines, or compel me to admit those which are subversive of my own ministry? The synod might, I am well aware,—if one consented to be bound by it,—be taught to put a rod in any Bishop's hand, by means of an ecclesiastical tribunal, under his immediate guidance, to keep ministers who taught contrary to his will, in a kind of subordination. But what sort of unity is that which would be achieved in this manner?

It is said, indeed, that a synod will not be called upon to give judgment upon doctrines. There is a fallacy here; for one of the objects of a synod is to frame laws of discipline. Whatever tribunal, therefore, the synod erects, will judge doctrines,—whether they are, or are not those of the Church of England. The meaning, of course, is that the synod will concede to the Bishop, probably with such assessors as he may call to him, the power to deal with doctrines.

In this way the organizing meeting,—and but for the circumstance above mentioned, I probably should have been one, and have done as my brethren did, without knowing what I was doing,—have virtually decided, by adoption, doctrine, viz., the doctrine of apostolical succession,—on which alone the veto rests. Now, in reference to this doctrine, which we have so quietly accepted, or at least allowed, let me quote a reply of the present Bishop of Exeter,—Dr. Temple,—to some of the Tractarian body who wished him to declare that this was the doctrine of the Church of England. He declined, saying rather felicitously, that while the church had provided that her "ministers should have that succession,"—i.e., ordination by Bishops in the traditional sense,—"as a matter of fact she had omitted from her articles all mention of that succession as a matter of doctrine."

I must not pass over the evident intention that the synod shall declare the church wardens to be the Bishop's officers. I hope our own church wardens—and I say it with the most sincere appreciation of their valuable and assiduous services—will be able to explain at the approaching annual meeting the grounds in which they have, as it appears to me, acted for some time past rather as the Bishop's agents than of those who appointed them. Such a union, if past, must produce

the most disastrous effects upon the harmony of congregations.

It has been suggested, and I think it not improper to advert to it here, that there is danger, if I give my consent, to a synod, of the Christ Church Trust being affected. I only glance at this, as the land being part of the support of your minister, you are as much interested as myself. And the question has been raised how far it may be consistent with the Bishop's office, as trustee, to pursue a course which may tend to draw the *cestui que trustee*, which is myself, into a proceeding which might endanger his vested rights.

I want you to see how this matter stands in another point of view. I exercise my ministry, and hold what may be called my living, under a trust deed which renders me safe from all molestation as long as I conform to the laws of the Church of England. That trust deed confirmed and conveyed for my benefit first the land which was promised to me by express covenant before I left England and which I entered on some 5 years before the Bishop came to this country. If I offend against these doctrines I must be tried for breach of trust by ordinary course of just law. But if I were to be bound by a synod which shall have authority to decide in any case upon the infringement of these doctrines, I come under a different law; and might one day find that in the estimation of a certain close tribunal, I am judged to have violated these doctrines.

And looking at the synod in its constitution of voting by orders, what hope might I have in a body where a majority of one's brethren, as I believe is now the case, are dependent on the Bishop for removal on any question in which I might have the misfortune of differing from the Bishop. I say it with all respect to such of my brethren and to the Bishop himself. For though I put it as a personal question, I doubt not that some of my reverend brethren, whose positions, like my own, are settled by law, might find themselves in both the above respects in essentially the same altered circumstances as those which I have described.

It may be expected that I should shew my own views with regard to what might be a desirable constitution for a synod.

I must first repeat my sense of the insuperable differences which, to my mind, exist in so reconciling religious differences as to render possible an arrangement for dealing with doctrines which shall be satisfactory to all, when you call to mind (and I speak

this without judging who is right and who is wrong,) that fundamental differences exist between the Bishop and some of the clergy, and between some of the clergy and others. You can see the difficulty; there are but two ways of getting over it, both of which are opposed to all religion and faith; the first is submitting questions of doctrine to the will of a majority among the opponents; or compelling all to teach as the Bishop believes; which, with the most sincere conviction on the Bishop's side that it is the only means of unity, is, I apprehend, one main object of the movement.

How much better for congregations, being lawfully constituted under Church of England principles, rather to pray and trust to a Gracious God to maintain amongst them its pure faith.

But with this reserve and without knowing until the time comes what course I might myself feel it right to adopt, I think that the whole body should deliberate together under the presidency of the Bishop; every question being decided by a majority of clergy and laity with equal votes, the Bishop having when necessary the casting vote. By this method I think all questions,—those of doctrine being as above excepted, might most satisfactorily be dealt with.

I should deem it just: also that questions affecting the internal affairs of congregations should be communicated to all the congregations beforehand with a view to their being determined at a subsequent session, and only congregations to be bound by such decision as consent to it.

For I see no necessity for the iron band of uniformity being so stringently placed on congregations as to destroy their independence and freedom of action on their own internal affairs. And I hope to see our own congregation waking up to a more lively interest in its own affairs.

At the same time I consider that the Prayer Book must as it now is be adopted in its integrity, subject only to such exceptions as are demanded by our own situation outside the national church and for the reasons I have above stated, any cases of violation of

it should be dealt with simply on the grounds of a breach of trust by the ordinary tribunals.

I would make one remark in reference to a statement I have been told has been made, that I have asserted that Bishops are not necessary in the Church of England. Why my brethren, I am by birth and education an Episcopalian, and by choice, an Episcopal minister. I believe the Episcopal office when exercised according to the principles of our church, to be most reverend and beneficial, and its just authority to be most readily and gladly submitted to by all who are under it. But I ask is the Episcopal office, that is as in the Church of England, necessary in the Presbyterian, or other churches? You know that this has been one of my objections to the doctrine of the apostolical succession; which however its consequences may be deprecated by charitable kind hearted men like Archdeacon Gilson does, as we hear it taught, and I fear, see it practised, involve as its logical sequence the conclusion that such bodies are not proper churches at all.

I thank you very much for your kind forbearance in listening to me this evening. I have no doubt omitted points of interest and perhaps of importance; but I hope you will give me credit for a sincere desire and endeavour, however I may come short in the performance, and however I may differ from some whom I respect and love to form all my conduct and sentiments as near as I can according to the will of God.

I would only, in conclusion, ask you to make these matters the subject of your earnest prayers. I will not disguise from you that I view the future with some anxiety, but not without hope. God is light and will guide us if we look to Him. One of our greatest evils is indifference. If we can but have peace—a blessing indeed most to be desired by a christian people—it seems sometimes to matter little what, on a point more or less, is our faith. The chief danger I should apprehend to the congregations should a synod as proposed be carried into effect, is the settling down into a dead level of uniformity, with peace purchased by no little sacrifice of truth. May God avert the danger.

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