

annual, and are held successively at the different parishes contained in the Deanery. When the day and the Clergy have arrived, proceedings are commenced with a full Service in the Parish Church, at which all the members of the Deanery take part, one of the brethren delivers an appropriate discourse, and the Holy Communion is administered. These duties being performed all repair to the home of their brother at the Rectory and do him the honor of dining with him, after which the party retire to the Study or other convenient room, and the Dean Rural, having taken the chair the business of the meeting commences. The interests, prospects, &c. of each parish represented are enquired into, questions of various kinds in connection with clerical duty are raised, discussed, and some decision attained. So the meeting progresses until towards its close the Dean delivers a chapter of good counsel to his junior brethren, encouraging and nerving for more labour any brother that may be depressed. All then once more bend together before the throne, and separate, feeling themselves much profited by their social and spiritual intercourse, and return to their several Missions for six months more of arduous toil, cheered with the prospect of a similar re-union, at the expiration of that period.

The good results of such meetings are incalculable; first, in their happy influence upon isolated country Clergymen, who hereby enjoy an opportunity of frequent meetings with a room-full of their brethren, for mutual intercourse, and mutual instruction in the great work of saving souls; and secondly, in their beneficial effects upon the parish or Mission where from time to time the meeting is held. In a retired place such a gathering of Clergy and a full Service in which they should all take part, would constitute for many of our people quite a high day—and would tend to give tone and dignity to Church influence in that place.

Such meetings would train the Clergy to think more of the wants and difficulties of their work, and the best manner of meeting them, and would by no means prove a bad preparation for the deliberations of the Annual Synod.

Yours faithfully,

A COUNTRY CLERGYMAN.

OCTOBER, 1865.

Messrs. Editors.—When I penned my former communication, which appeared in your September number, I was well aware that it was of such a nature as to call forth some expression of opinion from one or more of those of my brethren, with whom I very sincerely differ in regard to Synodical action in this Diocese. But I honestly confess that I was not prepared for the replies which have been inserted in your issue for the present month. In my humble opinion the subject of our discussion is of too grave and weighty a character to be treated otherwise than solemnly and reverentially. Sentences implying personalities and latent irony should have no place here. We are treading on the borders of holy ground.

The communications of your two correspondents "S. M. C." and "a Protestant Churchman" are certainly such productions as may be termed *répliques* to my letter; but they utterly fail to reach the character of *answers*. In what respects my letter was "most damaging", the former has certainly failed to show. I decline to receive his opinion as a conclusive proof.

That the responsibility attending the origin and progress of the unfortunate Synod rests with our Bishop is a most certain fact, as his circular of August 1864, now before me, already proves beyond contradiction. And I am sure that His Lordship would be the last man in his diocese to shirk this responsibility. To call, therefore, the avowal of an undoubted fact "a sling," is simply a misuse of terms. I wish from my heart that the scene in the Council Chamber in March, 1863, had not occurred, although in some respects it has done good; for it has already proved that there is a power in our midst capable of controlling and limiting the Episcopal will, and of assigning to Protestant Episcopacy its true position, in a protestant country.

I do not very clearly understand what is meant, by the clergy being "under the tyranny of a clique in their several parishes, and of being at the mercy of ten or twenty popes." But I well know that the law of this Province gives corporate powers and authority to every parochial organization amongst us, composed of churchwardens and