

clergy and laity of the English Church fully acknowledge us as part of their own body.

7. *Would a Synod, if established here, tend to Separate us from the Mother Country?* Clearly not. It has not had this effect in any of the numerous colonies which have Synods; and so far from contemplating another form of government, and another Prayer-book, our first duty would be to affirm our adhesion to the mother Church and to the general body of doctrine in our Prayer-book. *And of what use is it supposed a Synod would be to us?* It would do for us what the assemblies of other Christians do for them. It would connect us with the various branches of our communion in all parts of the world, which almost all have Synods. It would supply that bond which the English law has declared does not exist; it would help our people to depend on themselves, and to see that they have both rights and duties; it would give them all a point of union; it would supply what the Society, however useful, cannot do; it would bring people of different views together, and enable them to see how far they agree; it would tend to repress anarchy, and, if conducted in a right and temperate spirit, would promote charity, which is the bond we want; it would trample on no rights, nor hinder any useful course of action.

8. *Have other Dioceses adopted Synods, or is there any party organization which should lead us to be afraid of them?* All the dioceses of New Zealand, Australia and Tasmania have Synods, and so has every diocese in Canada. Newfoundland is peculiarly situated from the want of roads. But we stand almost alone in having no Synod. The Bishop of Melbourne thus records his judgment of the use of a Synod in his diocese:

"First, the Church," he said, "has now a legal government, and an adequate provision for the management of all its affairs, and for the due enforcement of ecclesiastical authority.

"Secondly, the laity, from having a voice in the management of its affairs, have become more interested in the well-being and progress of the Church, and more awake to their own responsibility in connection with it. They have also acquired greater confidence in its administration, and are less liable to suspicion and misconception.

"Thirdly, the clergy have learnt to pay more attention to the opinions and feelings of the laity, and have been taught by practice to discuss with them, and with one another, all questions that are brought before the Assembly, calmly and dispassionately. They have also lost much of that jealousy and fear of interference with by the laity, which," said the Bishop, "I believe to be very injurious to the Church.

"Fourthly, the clergy and the laity, by the new relation into which they have been brought towards each other, exercise a much greater mutual influence, which is to be the benefit of both.

"Fifthly, the parochial clergy, by having a voice in the management of the affairs of the Church in the diocese, acquire a greater interest in its well-being and extension. They are likewise more disposed to act in combination with one another, and upon a uniform system under regular ecclesiastical authority; and they appear less disposed to form themselves into different sections and parties.

"Sixthly, by the annual meeting of this Assembly, and by the public discussions which are carried on in it, and are always fully reported in the daily papers, the Church has acquired a status and an influence in the colony which it would not otherwise have possessed.

"Seventhly, by means of the Assembly the attention of the whole Church can from time to time be directed to any want which needs to be supplied, any work