

You may possibly accuse me of violating my own principles just enunciated, but here I must say that the arguments adduced by one Anti-Synod in your September number, could hardly be interpreted as flowing from the Spirit. They certainly do not rise like a compact and well-lit building resting upon a solid basis, but rather do they remind one of singular appearances, of which all your readers have been spectators, when on foggy mornings the tops of surrounding buildings appear to be floating in the air and *resting upon nothing*. It is true Anti-Synod may reply 'This is only in appearance.' But, Messrs. Editors, so intensely obscure and foggy are his reasonings, and so very extraordinary his conclusions, that one is almost forced to the rather uncharitable conclusion, that the opposers of Synodical action constitute in this Diocese a minority, who being determined to rule with despotic sway the consciences of all others, refuse to meet their brethren in the Ministry upon a common platform, where the right of all shall be equal. I hope I am sure for the cause of sound truth, for the sake of our Zion, for the sake of that brotherly love which ought to cement us, and for the sake of our suffering flocks, who are much more apt to be interested in the disputes of their pastors, than in their personal applications of Scriptural Truth. I hope this is not the case.

As the Ministers of Christ, we are supposed to be united together for the accomplishment of one great object, the spiritual health and growth of those who under Christ are committed to our pastoral care. Now, no man who really has at heart the work before him, can be very long engaged in Missionary labor, before numberless questions arise,—sometimes questions of Expediency,—sometimes questions of Discipline,—and sometimes questions which arise from the want of some precise rule for the government of a Clergyman's conduct under certain circumstances. At such times the heart of the isolated Minister longs for the Society of his Bishop and brethren, that kneeling together at the throne of grace they may lay their common wants before the great Shepherd, and, under the inspiring influence of the spirit, which on such occasions is never withheld, devise and agree upon a united course of procedure, most calculated to promote the glory of God, and the salvation of the souls of men. Such meetings would strengthen the ties of brotherhood among the clergy and produce *Uniformity of conduct and administration* in their respective parishes. And believe me, Messrs. Editors, this *Uniformity* is much wanted. During my own short experience I have been frequently requested to do things, or to pursue some course of action, not in accordance with the regulations of the Church, and in defence of the claim made upon me, have been assured that one Clergyman did this, and another Clergyman did not do that—a very unsatisfactory state of things as all friends of order and consistency will admit.

Much has been said upon the veto power retained by the Bishop. The Bishop, as the chief pastor ought certainly to possess this power and authority; and it should be thought sufficient by the most cautious and uncompromising of the opposing party that the Bishop cannot singly and alone press upon the Diocese, any measure which does not accord with the conscientious convictions of the majority of his Clergy assembled in Synod.

The different denominations of Christians by whom we are surrounded hold meetings of a similar character, and the unity of sentiment which they inspire in their case, is a fact which all may learn by a little observation. The Preachers of the Methodist Society meet each other every year in the Annual Conference, and in addition to this, the preachers belonging to the several Districts, meet each other twice each year, once at what is called the Financial District meeting, and again at the regular and annual District Meeting. This brings the Preachers frequently into each other's society, and tends to blend their sympathies, give to their conduct a unity of manner and design, and at the same time affords a pleasing and healthy relaxation, after six or twelve months spent in the retirement and amidst the discouragements of their fields of labor.

Now, Messrs. Editors, we might with the greatest ease possess the same machinery in a much higher tone of efficiency, and characterized by results quite as happy. Rural Deaneries and a Synod would supply the whole. In the Diocese of New Brunswick Rural Deaneries have been established, and they work most admirably. Eight or ten or more parishes are united in a Deanery, the meetings of which are semi-