

Endowment Fund had so far failed that instead of Twenty Thousand Pounds being paid in (without which amount it was not to go into operation) less than Fifteen Thousand Pounds had been collected. And for the purpose of obtaining the amount that was deficient it was resolved to refer the Executive Committee to a former resolution, by which it was authorized to engage one or two Agents to travel the Country for the purpose of obtaining Subscriptions. Upon discussion it was stated that we could not obtain a *proper person* for the purpose under Three Hundred Pounds a year. Thus it is at the discretion of the Executive Committee to spend the large sum of Six Hundred Pounds in a year for a purpose on account of which *possibly* the Agents may not collect enough to replace that sum.

There were present at this meeting less than two dozen members, about one half of them being Clergymen, who *pledged themselves to pay part of their own stipends*. Those present were I believe all residents of Halifax or its immediate vicinity, and those nearly all of the same principles which made it useless to raise any debate on the subjects before them, but it strongly proved to me (if proof had been wanting) from that circumstance and the smallness of the attendance that they were not the body that should have the entire control of our Church, and that it is a disgrace to us to permit so small a minority to dictate to a large majority by being allowed to hold the purse strings, and thus make the Synod (the only proper power in the Church being the legitimate authority in it) *a mere cypher*.

I look upon it as an absurdity to allow the Funds of the Church to be managed by those who are bitterly opposed to the Synod itself. Is it not the fact that about a dozen men are endeavouring to obtain the complete control of the Church? Is it not apparent that this is the cause of the majority who are in the Country being dissatisfied, and is the reason of their backwardness in supporting the Endowment Fund and the Diocesan Society itself? I am perfectly convinced that if the Endowment Fund was transferred from the management of the Diocesan Church Society (a private Society) to that of a Committee of the Synod (the Representatives of the whole Church) it would soon be in a very different position. I would relieve the Bishop from an incubus that must now weigh heavily upon him, and give the Synod that freedom of action, which will enable it to exercise its proper functions and place the Church on a firm and flourishing basis. The Establishment of a Synod is supported by a large majority of the Church, and if that majority thought it eligible at the time of its formation, how much more necessary is it now, since the decision of the Privy Council and the Law Officers of the Crown that the Queen's Letters Patent are not of any force—and the Bishop is deprived of all authority but that given him by the Synod, and the Church without any legal Government. The sooner the Synod is called together the better to form a Constitution for our Church; we must look for the future Governance of the Church. It would be useless to wait on the deliberations of the Privy Council, for if (as is the case) our Church is not the Established Church, and the Queen has not the power to delegate any power to our Bishop, neither can the Privy Council have any power to control us. We have therefore only to look to ourselves for the management of our Church—the Synod alone is competent to this, and can alone give the necessary power to the Bishop. If he has not the necessary power Episcopacy is a farce. Far be it from me to undervalue the services of the Diocesan Church Society; in the former position of the Church its services have been great, and will be held in record, but the circumstances and position of the Church are so altered that the functions of the Society must now merge in the Synod which should meet annually, and continue its sittings for longer periods than it has hitherto done, until the Church is completely organized.

A CHURCHMAN.