

power, and not accept the whole or any part without the consideration which it deserved. But a careful comparison of the Lambeth Resolutions with our report of proceedings of Synod will show how fully we are in accord with our brethren of the whole Anglican communion.

Nova Scotians, when their prejudices are not aroused, are noted for sound, quiet, practical common sense. Knowing this, we have felt, from the first day in which a Diocesan Synod was proposed in this Province, that Provincial and General Councils would assuredly and ultimately follow. Once grant that a deliberative assembly is necessary, and the safety of the individual, as well as the security of the faith, demand courts of further reference and final appeal. Unity of faith can only be preserved by united counsel and action among all who hold such faith. God works by means, and special miracles are not to be expected by the timid or the apathetic. The Church of Nova Scotia, with her mother in England and her sisters in other parts of the world, is now looking to the formation of Courts of Reference and Final Appeal, in which the faithful and not the unbelieving or indifferent, shall have the guardianship of the faith once delivered to the saints. There is now abroad among us a spirit of love and unity. The end of isolation is at hand. A barrier against infidelity, latitudinarianism and superstition is being erected, which shall not be easily overcome or pulled down. The enemy cometh in like a flood, but the Spirit of the Lord is raising up a standard against him.

Among the general results obtained by this session of Synod, we may well be thankful for a very evident enlargement of confidence in Synodical action, which it has been the means of producing amongst us. Clergymen, each the acknowledged head of ecclesiastical arrangements in his own parish, are sometimes morbidly pugnacious against outside interference, even though it may seem to be likely to come from a Bishop or a Synod of the Church. But our laity, trained by ourselves to honour and obey those who are put in authority over them, have not—as a rule—these morbid fears. Accustomed to expect fair play on a fair field, they cannot see the necessity of suspecting the faithful Bishops, priesthood and laity of their own Church, or shrinking from conference with them,—least of all, in the hour of common danger. Thus it happened that whilst patiently conceding more than two-thirds of the time to the speakers on the clerical side of the house, they, in the little time which was allowed them, set a valuable example, in their speeches, of catholicity of sentiment and conciseness and lucidity of argument.

We must confess to having entertained certain misgivings, on first ascertaining that the debates and other business of the Synod were to be conducted in the Cathedral. We felt a fear that in the excitement of debate the sacredness of God's house might be forgotten. But we are happy to confess that such fears have proved groundless. It is true—the Very Rev. the Dean and the Cathedral authorities took care to screen off the Nave from the Chancel, as the fitness of things demanded, but the solemn and most comforting services of each day's early communion surely breathed a peace and charity upon every fresh morning—a message from the meek and lowly One of patience and mutual forbearance which—more than any other outward thing reminded men of the sacredness of the House and the duties of its occupants.

The daily Choral Service would, no doubt, to many unaccustomed ears sound a little strangely at first. It is the style of service used in the English Cathedrals twice daily, and was designed to be thus used by Archbishop Cranmer, under whose direction the Book of Common Prayer was pointed for singing, according to Mar-