

summed up as (1) guards against Heterodoxy, (2) Intercommunion of the Churches, (3) right Ecclesiastical discipline, and (4) the extension of Missionary work; but there is something so peculiarly embarrassing in the present aspect of many of the Colonial Churches, that the exigency of the times absolutely demands, that since the ties which once bound the Churches abroad to the Church at home, have been cut; since no legal identity any longer exists between us and the United Church of England and Ireland; since the power of appeal is gone, we must fall back upon those original principles which, when worked out in faith, are equal to any emergency, and depend upon that spiritual basis of Communion which will be stronger than Letters Patent, which is, and I pray may ever be, dearer to us than the mere accident of legal recognition, and which can only be brought to a successful issue by the meeting in Council of all the scattered Branches of our Communion after the example of the Holy Apostles and the Universal Church. And here I would draw your attention to a passage in the Report of the Committee of Convocation which illustrates in a remarkable manner how the timidity felt in so many quarters in England regarding the admission of the Lay element into Church assemblies is being somewhat modified. The Committee of course had to deal with the difficulty of the admission of a representation in an Anglican Council, in which the Lay element shall find a place, because the English Church at home can send no such representatives from her Synods. The Committee are not deterred by the gravity of the difficulty from recommending "that the true way of dealing with it is to take the Established and Non-Established Churches as they are found to be; to exercise upon all hands a generous confidence, and to throw no difficulties in the way of assembling a Council in the form it would naturally take of a representation from each Church in the form in which it may seem good to each Church to send it." This language is both significant and generous, and it is only by the whole Church in all quarters of the world becoming animated by the same spirit, that we can maintain that intimate connection with the Parent Church (which it was intended to perpetuate by other means) and by the spiritual acts which are inherent in our Office draw as closely as possible the bonds which will forever unite us to the Church of our Fathers.

It may strike some of you, my Brethren, that I am needlessly emphatic in the expression of our desire to continue in the most intimate union possible with the United Church of England and Ireland, and that I am only asserting a truism which no Canadian Churchman doubts; but I regret to say that there is a necessity for plain utterance of the facts of our case, because in some influential quarters in England our attachment to the Church at home is suspected. There is a floating, vague impression that the severance of the ties which linked us together was, if not of our own doing, yet at least tacitly approved by us. And yet what is the foundation for this suspicion, this unkind taunt at a Church which has found the *State* a poor shield in the day of trouble, and yet is loyal as ever in the desire to continue one with the *Church* at home? Were we parties to the secularization of our property which was assented to by the Crown? Was it with our consent that the union of Church and State was dissolved? Has not every link between the Church here and at home been snapped in the Judicial Committee of Her Majesty's Privy Council? Whence then this cruel suspicion of the sincerity of our desire to be one with the Church at home? We have incurred censure because when our property was taken