

even in England: and I think we ought not to be too hasty in coming to a decision upon so important a matter.

II. An address was agreed to by both houses of our Synod, at our last meeting, which was to be presented to "the General Convention" of the Episcopal Church in the United States. That address has been forwarded to the proper authorities for presentation at the Convention, now about to assemble; and I feel sure that I only speak the sentiments of all here present, and of all our brethren in Canada, when I say how deeply we are grieved at witnessing the unity of their body, so sadly rended and disturbed, in consequence of the fearful and destructive contest now raging in that country; and how sincerely we desire to bear them in our hearts before the Throne of Grace, when we pray "That it may please God to give to all nations unity, peace and concord."

III. Another resolution was passed at our last meeting, to the effect that the Upper House would through their Metropolitan, open a communication with the Bishops of the other Dioceses in British North America, inviting their several Dioceses, to take such action as may be requisite in order to effect their union, in one ecclesiastical organization, with the Diocese of this Province.

Having communicated with these Bishops accordingly, I have received replies which do not lead to any expectation that such an union can be effected. The Bishop of Newfoundland, is the only one who had an opportunity of bringing the subject before his clergy generally. He writes as follows—

"St. John's, N. F., 15th July, 1862.

"My Lord—At a General Visitation of the Clergy of this Diocese, which I held on St. John the Baptist's Day, in this city, I laid before them (all who attended the visitation being present) the resolution adopted by the Lower House of the Convocation of your Province, which you did us the honour to send us, inviting this Diocese with those of Fredericton, Nova Scotia and Rupert's Land, to take such action as may be requisite in order to effect an union in one ecclesiastical organization with the Diocese of your Province.

"After due consideration it was resolved by the Clergy unanimously that, acknowledging the importance to the welfare and influence of the church, of as close an union as possible of all its members within the British dominions in North America, and not insensible of the advantages which this Diocese might derive from being united with the larger Diocese of Canada, our local position and other circumstances render such an organization at present impossible.

"The Clergy, however, feel grateful to the Lower House for the proposal, and to your Lordship for so kindly submitting it for our consideration.

"And I would request your Lordship, in my own name and that of all my clergy, to thank the Convocation for the proposal.

"I have the honor to be,

"My Lord,

"Your Lordship's faithful

"Brother and Servant,

ED. NEWBOLDLAND.

"The Most Reverend Lord Bishop of Montreal, Metropolitan, &c., &c."

The other Bishops did not think that it would be practicable to form such a junction; but the Bishop of Nova Scotia hoped to bring the matter before his Synod, now soon about to assemble.

It was, as being prompted by a laudable desire for more close and intimate union between the several portions of the United Church of England and Ireland, on this side the Atlantic, that we

were led to the adoption of this resolution; but I fear that, acting as we do, under the special provisions of an act passed by the Canadian Parliament; there must be some considerable difficulties in arranging for the complete united action of different Provinces; and it may, as a general rule, be found necessary to make the limits of ecclesiastical jurisdiction coterminous with the civil powers of the country. And indeed before we can look for any advance towards such a result, there must be a careful adjustment of our own position, and the relations in which we stand to each other and to this representative council of our whole body. But whatever may be the difficulties in the way of such a complete union with our brethren in all the other dioceses of British North America, we must all feel the importance, in some way or other, of providing for the recognition and connection of the numerous branches of our Communion, now spreading widely over every quarter of the world. I alluded very particularly to this in my address to you last year; and though there may be many and great difficulties in arriving at any satisfactory provision for this want, yet the thoughtful discussion of it must be for good; and the great and effectual progress which has been made of late in the matter of the active working of Diocesan and Provincial Synods in so many of the Colonies, and of the Convocation in England, may lead us to hope for future further results. In England the difficulties caused by the independent action of the two houses of Convocation, Canterbury and York, has become matter for serious discussion—and plans proposed for bringing them into more direct co-operation, as representing at once the whole body of the Church in England. The late Venerable Primate of Ireland, in a letter addressed to one of his Suffragans, not long before his death, pleaded most earnestly for "a National Synod of the United Church," instead of separate Provincial Convocations, as the proper place for forming any new rules, in which the whole church, and not merely one Province, is interested; "Separate Provincial Convocations," he said, "if assembled simultaneously, would be ignorant of what was passing in each other's meetings,—or if assembled consecutively, would, in a great degree, be subordinate to the one which met first,—and, in either case, would be without sufficient opportunity of mutual conference and explanation. In fact, the free exercise of legislative power by separate Provincial Convocations, in reference to matters not strictly provincial, would expose the church to the risk of disunion." And very recently two of the Colonial Bishops, of Capetown and Tasmania, have ably discussed the same important question at the late most interesting Church Congress held at Oxford. The Bishop of Capetown expressed himself as follows:

"These debates are doing immense service to the church; both in the colonies and at home men's minds are becoming habituated to the idea of Synodal action; and as Synods are brought into operation, we find the great inconvenience of having no central body; that inconvenience is felt in the province of York, as well as in the sister Church of Ireland. The Irish Church is asking to be represented in some central body which shall legislate for the whole of the united church; and the province of York has, if I recollect right, appointed a committee to communicate with the province of Canterbury, to see how their separate action can in any way be brought into some kind of united action. For my part, I hope that Provincial Synods will always fulfil their proper action; I should be sorry to see them crushed in any way; but everything points to the fact that if the Church in Ireland and England, and in our whole vast empire, is to be cemented together in

one, it must be by some Patriarchal, Imperial, or National Synod; and I believe that, to be absolutely necessary to the safety of the Churches in our colonial possessions."

He was followed by the Right Hon. Joseph Napier, a lawyer of the first eminence in Ireland, who said: "I know that the Church in Ireland is yearning after that which has been so well referred to by the Bishop of Capetown. We feel that if provision be not soon made for giving utterance to the mind of the United Church, there is danger of separation and division."

We have indeed a wide and unbounded field open before us; may that Almighty Spirit, who has been sent by the Father and the Son, to carry on to completion the work of the publication of the gospel, as a witness for God upon earth and for the salvation of sinners, be now and ever with us to bless and guide all our deliberations; and enable us to build up the church and proclaim the truth amongst our own people; that we may be fitted to be made instruments in handing it down pure and undefiled to those that shall come after us.

His Lordship then retired with the other prelates, to the House of Bishops, the Very Rev. the Dean of Montreal presiding over the Lower House for the time being.

The DEAN said, since we had the advantage of the ability and experience of Rev. Dr. Beaven at our meetings last year, I am sure we cannot do better than re-elect him as Prolocutor.—Carried unanimously.

REV. DR. BEAVEN then said he felt greatly honoured at the last meeting when it was proposed to place him in the chair to preside over the proceedings. Of course he felt still more grateful and honoured by their proposing to place him a second time in that position after trial on a former occasion. He could only say, that as he endeavoured to guide himself by the principles of justice and impartiality in discharging the duties on a former occasion, so he would wish to do in taking the chair again. But before doing so he wished to draw the attention of the Synod to a subject brought up on a previous occasion. Some objection was taken to the Prolocutor speaking in the Synod, and not fully understanding what the nature of the objection was, he had thought it better to abstain altogether from speaking till the close of that session. Since that time he had understood from various persons of what kind the objection was. He found it was not intended to take objection to the Prolocutor speaking altogether, but it was thought he had on some occasions assumed to give the decision of the house, or speak with a certain authority on matters. He could only say that that was never his feeling; that if ever that was done it was purely accidental; and that nothing could be further from his mind than to take advantage of his position to attempt to dictate from the chair. He would not, however, be willing to resign the privilege of speaking during the Synod, and would not desire to accept the position offered now without the liberty of expressing himself on questions before the house. If any person were desirous of discussing this question he should like it to be discussed before taking the chair.

HON. J. H. CAVENOX said his own idea was then and still is that it would not be advisable to prevent the Prolocutor absolutely from speaking on questions before the Synod; but that after every body had expressed himself the Prolocutor should have the privilege of speaking. This, he believed, would obviate the difficulty which would undoubtedly arise if in the course of a discussion the Prolocutor should express his opinions and some gentleman rise and make observations in reply and thus excite an interminable debate that