

internal affairs—as a liberty which other Christians have of self government, of which they are deprived. Every one who considers the constitution of the Church of England with attention, will find how inconsistent this Synodical action is with its *freedom*, and with its permanence as a national establishment; with its principles remaining fixed as a standard of truth; with the just balance of power in its several members.

And in this Province there would be a general appeal to the Legislature from the people against any statutes to promote the views of this party, if they were known. But the subject has been represented under unreal colors, and the Legislatures of other Provinces have been successfully urged to legalize their proceedings. The establishment of these Colonial Synods by law has been the grand object of the Puseyite party for many years. The Bishops of Toronto, Cape Town, and others, were in England adding their influence to that of the whole party there, soliciting the Archbishop, and trying to get an act of Parliament to empower them to meet in Synod, each in his own diocese, to legislate for the Church of his own Province; and they found means to get a bill to that effect through the upper house, but the Commons threw it out, after the reading of Sir James Stephens' letter: he was a Colonial Secretary, and intimately acquainted with the state of the Church in the Colonies, and has died within the last year.

The objections urged in that letter were, that the measure was uncalled for; would certainly destroy the unity of the Church; was likely to produce divisions in every diocese; to lessen personal freedom in both clergy and people; to prevent the Church from being a good support to government, and the government from being the proper check to the introduction of false doctrine and to ecclesiastical tyranny; to destroy the confidence of the people in the clergy and Bishops; to give the people a corrupt clergy, and to render the Church inef-