

man race in every quarter of the globe. This is due to their depth, their caution, and evangelical fuiness.

The Synod Bill of the Bishop of Nova Scotia, which has been rejected in our Council, through the influence of *Episcopalian* members of the Upper Branch, has elicited much discussion. We should think that there was no need for a bill, unless it was intended to make all the spiritual decisions of the Synod, civil law—a matter of some moment to the members of the Church of England, but of none to other bodies. Though we cannot understand how English law, with reference to the Church of England, should govern the Church in this Province in spiritual matters, except so long as the people please; yet we suspect that Bishop Binney, a zealous man, feels that the Church is hampered for good by her present position. He probably thinks, there would be more life and energy if Synods were held. He would like the Synods, but he would not like the natural consequence, namely, that they should govern the Church. He wants them to be energetic, but then only as he wishes, and hence he reserves his veto. The opponents do not object so much to the synods as the veto. The bishop, no doubt, thinks that in a synod without a veto, he would be no bishop, and the others think that in a synod with the episcopal veto, there would be no synod, or only the name of it. As to the want of synodical action, the bishop is certainly a better judge than any of his opposers, as it would be an uncharitable, as well as improbable supposition that a bishop would rather share his power than keep it all to himself; but as to the danger of synodical action, hampered with the veto, the opposers of the measure are probably more correct judges than he. The proper solution of this question

is what neither of the parties will see, though some of the Legislative Councillors came very near to it, when their principal objection to synodical action lies in the veto. This solution is, that right synodical action is incompatible with the episcopate, except by reducing the latter to a moderatorship; and as the bishop admits, ecclesiastical efficiency is impossible without synods, hence that Presbyterianism, out and out, is the only alternative. We cannot expect the bishop to see this, and, whether the people see it or not, they are consistent enough, when they maintain that if prelacy be the right form of government for a Church, the Church of England in this Province has all it requires. We believe the people, however, would forego their scruples, were they not afraid of High Church innovations. This is unfortunate, as doctrinal and ritual views are quite a distinct question from synodical action; though in the Church of England, they are combined as the distinctive features of one party. The cry of the Independents in England for Presbyterian action, on the other extreme, combined with this movement among Episcopalians over the world, tend to make us very well pleased with ourselves. Let us, however, remember that organization without life, however perfect it may be, is like the body when the spirit has departed, powerless, and hastening its corruption.

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A. FRASER, Downie, Secretary.