

ted their readiness to unite and accept the constitution, provided that the third article was so amended as to authorize the Bishops, when sitting in a separate house, to originate any measure and to negative the acts of the other house. This change was adopted with a slight modification, and, in the words of Hoffman, from whose Treatise on the Law of the Church we have chiefly taken the above narration, "Thus was accomplished the great work of the union of our churches. Through the ordeal of long investigation, of thoughtful and wise councils, of admirable steadfastness in all matters essential, of laudable concessions in all matters subordinate, the constitution was established. The fabric of the government of the Protestant Episcopal Church was founded upon the Apostolic rock, and built up of the living stones of the English Church."

We may derive a lesson of practical wisdom from this narrative. It is that time and patience are needed for every great and good work. It was in May 1784 that the first step towards union was taken; it was not until October 1789 that the Constitution of the Church of the United States was finally adopted. Let us be equally patient, equally persevering. Let us take at once steps for securing a union of all the Canadian dioceses; but let us not be discouraged, if difficulties and obstacles have slowly to be removed and gradually overcome. It would, we think, be unwise for a single diocese to form a constitution; that should be the work of a National Synod. Our Diocesan Synod should content itself with framing such rules and regulations as may be necessary for the subdivision of the diocese, and be satisfied to leave for a time a large amount of power in the hands of its well-tryed Bishop; and should invite the diocesan Synods of Quebec and Montreal, and of such new-dioceses as may in the meantime be formed, to co-operate with us in forming a general Constitution for the whole Church of Canada. Each diocesan Synod might elect a certain number of delegates, say ten clergymen and ten laymen, to act as representatives; and there would be at once a house of at least four Bishops, more than the United States possessed when their constitution was adopted. We should then obtain a National Synod, composed, we may assume, of eighty of the ablest and most experienced men in the

country, and aided by the wisdom and learning of four bishops, to whom the work of drawing up a constitution for the church could be entrusted with far more safety, than to our diocesan Synods as they are constituted. A year might well be given for the accomplishment of this work, and the Diocesan Synods might then be assembled for the purpose of accepting and ratifying the constitution submitted to them.

Subsequently the National Synod might meet once in two-years, at the chief city in each diocese in rotation; while the diocesan Synods, which would have authority in all matters not belonging to the general government of the Church, could meet each year. By some such course alone shall we be able to secure the prosperity and fair harmony of the church in Canada. Without a National Synod there can be no National Church; we shall not be a healthy and compacted body, but mere weak and dislocated members. The danger is great and imminent, and should be averted by timely action. Already a clergyman of the proposed Western Diocese has not scrupled to declare, that the Synod of that Diocese will adopt the Constitution agreed to at Toronto if they like it, and will frame a new one if they do not. Far be from us such pride of isolation and arrogance of judgment? Let us realize the fact that we are members of the One Holy Catholic Church, and not of a newly reared fabric, to be raised or pulled down according to our own will and our own fancies.

Miscellany.

BISHOP WILSON.—"It was not to be expected that a man like Bishop Wilson could visit England without creating that impression which the moral influence of a good name always more or less produces. On being introduced at Court, where he appeared in his usual simple dress, having a small black cap on his head, with flowing silvery hair, and his shoes fastened with leathern thongs instead of buckles, George the Second was so struck with his venerable appearance, that the king rose to meet him, and, taking him by the hand, said, 'My lord, I beg your prayers.' Wherever he went, the people knelt before him, and implored his blessing.

"How beautiful your presence, how benign,
 Servants of God! who not a thought will share
 With the vain world, who, outwardly as bare
 As winter trees, yield no fallacious sign
 That the firm soul is clothed with fruit divine!