

which the Bishop had so ably advanced. Another person who previously had been somewhat luke-warm in the cause, was converted there and then by the arguments of his lordship, into an out-and-out Synod man; and has frequently and openly declared since, that the effect of that memorable "exhibition" remains in a sure conviction of the ancient and constitutional claims of Church Synods, and of the wisdom and necessity of our Clergy being under the control of one Bishop in Council, rather than under the tyranny of a clique in their several parishes, and of being at the mercy of ten or twenty popes. The opinion was also widely expressed in the Council Chamber, and has been often repeated out of doors, that by his conduct on this trying occasion, our Bishop raised himself fifty per cent. in the estimation of those of other denominations who were present and heard him. I myself heard the Chief Justice, no mean judge, declare that the Bishop at this time developed new qualities of a high order, even those of 'a statesman and an orator.' So much for the ingloriousness of that failure of which Anti-Synod is so proud—and which would have been no failure at all had the voices of the vast majority of the lower house been ratified by the consent of three Churchmen in the upper.

Having had his sling at the Bishop 'Anti-Synod' next appeals to our sympathies and our fears. He claims for his party a forbearing and defensive attitude; he complains of unkind and disrespectful treatment; he threatens schism, a division of the Diocese, a setting up in Nova Scotia of another Bishop.

When I read his weak and foolish words, I could not help thinking of that which occurred in the Diocese a few years ago; and of contrasting the conduct of our Anti-Synodites then and now. Those who now sympathize with Anti-Synod were then engaged in carrying out a pet project of their own, of making one of the most remarkable innovations in the established order of things, of depriving the Diocese, contrary to old usage, contrary to Nova Scotia's previous thought, contrary to the expressed wishes of many of our oldest and most worthy Clergymen, of depriving the Diocese of the Bishop's veto, or legitimate control over the money affairs of the Church, and did they then exhibit any remarkable consideration of the feelings and wishes of others? Did they give up their project when they found that there was a respectable minority opposed to them? Nay! it was then thought strange, wicked, and unchristian conduct on the part of any of our Clergy to refuse to yield to the views of the majority; it was then declared publicly, alas! that that speech should ever have been made, that unless our Clergy would yield, they would have to come submissively to the doors of those who favoured the Anti-Veto scheme and beg for a piece of bread that they might continue in the priest's office. Now, however, the tables being somewhat turned, the sympathies of the Diocese being with the Bishop in his endeavor to establish a Synod contrary to their wish, now the Anti-Synodites can complain of the injustice of expecting a minority to yield to the majority, now they can threaten secession unless their wishes are attended to!

And we, Churchmen of Nova Scotia are brought per force to this conclusion:—that our friends the Anti-Synodites are determined that nothing shall be carried out in our Diocese but what they in their superior wisdom design and suggest; that nothing shall be established in our Church but what they approve; that in a word they are resolved upon being the lords over God's heritage, and, small party as they are, upon making us their humble slaves. I trust, however, (unkind, unjust, and wicked, as it may be so to hope) I trust, however, that we shall not meekly consent to be thus the slaves of a clique, the mere machines of a favoured few.—I trust that we shall not weakly give up our most cherished convictions, our best designs for the good of the Church, at the will or threat of those amongst us who oppose themselves—and whose only claim to our respect is that they have a little more influence in certain circles, or a little more money than ourselves. I trust that the spirit of England's Church and England's people will burn too strongly in us to allow these things to be; that spirit has ever given utterance to these two principles, "Let the ancient customs prevail; let the voice of the majority prevail;" and, please God, I trust those principles will be carried out in the firm establishment of our Synod. As Churchmen and Synod-men we have only to be true to our cause and so it will be. Our past weakness has been to have paid too much deference to our opponents, and to have yielded