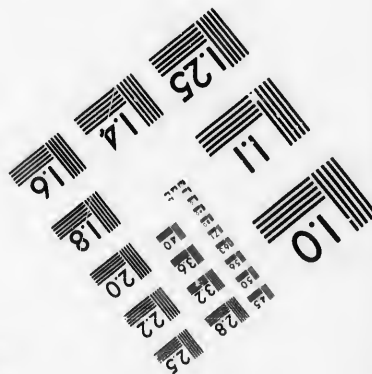
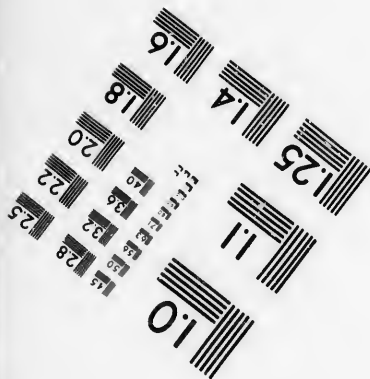
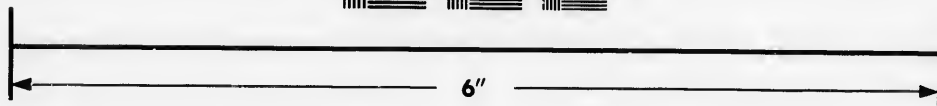
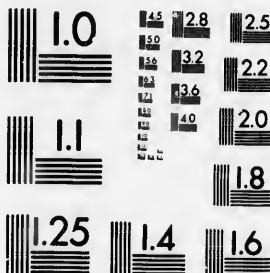


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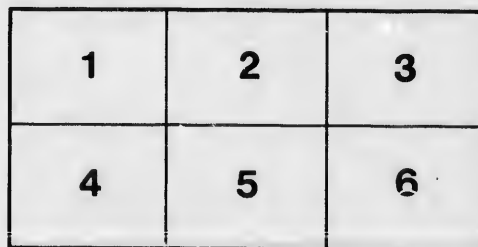
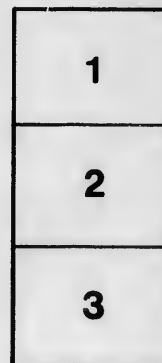
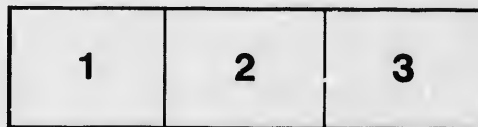
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THE SYNOD
OF THE
EPISCOPAL CHURCH IN NOVA-SCOTIA.

TO HIS EXCELLENCY THE RIGHT HONORABLE THE
EARL OF MULGRAVE.

WITH the deepest feelings of respect and duty I dedicate this pamphlet to your Excellency, not to attract observation to myself, nor that I believe it to contain any merit in itself; but because the subject is a matter of vital importance, and one in which, as the representative of Her Majesty, I trust your Excellency will take a decided stand, and with the firmness and fidelity worthy of the royal authority represented by your Excellency in this Province, hold fast that which is good. And that you may ever use the sword entrusted to you by our Sovereign the Queen for the maintenance of the true religion established among us; and for the long life and happiness of your Excellency, in concert with the whole Church, your humble servant will ever pray.

To all the members of the Provincial Parliament of Nova Scotia, in their Legislative capacity assembled, the following pages are addressed.

From the consideration that national enactments, with regard to the religion of a country, are more important than those respecting any other department of govern-

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ment,—and in this Province, although the Church of England enjoys no emoluments from government, the existing laws are sufficient to preserve its principles unchanged, to prevent the introduction of heresy, to keep uncontrolled the just authority of its several orders, to manage the funds which any of its friends may think proper to endow it, and there is no interference with any of its rights. But to empower the Synod to legislate for it, would be to put the members of the Church under an usurped authority, and one which may be exercised very much to their injury.

The power of discipline, and management of Church funds, claimed by that body, cannot be granted them without very considerably abridging our *freedom*, (a right which we have done nothing to forfeit),—nor without making the creeds, liturgy, and articles of our Church liable to such a change as will render them no longer a standard of truth nor a rallying point to orthodox Christians. And, therefore, it would be the greatest injury to the whole community to grant them such powers, but more especially to the members of the Church of England. All other denominations enjoy the right of governing their own societies as they please—but no power over them except such as they yield to voluntarily, and no law to enforce obedience. We, members of the Church of England, only desire to remain as we were, and to have no new power created over us, to alter those formularies which we consider in accordance with Scripture,—nor to enforce obedience to any discipline but that to which we engaged ourselves when we became members of the Church of England,—and that obedience to the laws of God and of our country which are equally binding on all the subjects of the realm. The Church, with legislative power lodged in the Synod, would become at best a *difficult subject*; with no powers but those which it has enjoyed since its introduction into this Province it must be the best auxiliary to good government.

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To all Churchmen this pamphlet is addressed, in the hope that some more abler hand will take it up and do justice to the subject, because it is one of vital importance to every man of the present day, and your decision upon it will be felt by many succeeding generations. Shall the Church establishment in this country remain fixed as it was given to us at the reformation; or shall it be given into the hands of a cunningly made up assembly to alter according to their own pleasure, and according to the will of their successors in office? Shall a Churchman remain at liberty to exercise his faith and direct his practice according to his own conscience? or shall he be subject to a discipline Ecclesiastical, exercised by he knows not whom, and to what extent he knows not; and transmit this galling yoke to his children after him? a bondage from which we were happily delivered at the Reformation. And will not all Churchmen unite to preserve the Church of the Reformation, and the liberty which is your birth-right; and especially when no reasonable motive can be assigned for its resignation, and no probable advantage can be expected from the sacrifice.

And as the moving party disdains not to employ agents of our sex in their *Protestant nunneries* in writing their Puseyistic novels, in painting their decorations, in giving their ritual observances the countenance of the fashionable, and in bestowing time and fortune to raise money to facilitate their plans—it cannot be foreign to our duty to exercise a strong, faithful conservative influence in keeping unchanged our excellent Church, and in preserving the purity of the faith once delivered to the saints, which God has entrusted, in some degree, to every one that is called a *Christian*; in taking care that our knowledge shall be drawn from the Scriptures,—that it shall be real and practical.

To be far-seeing, in order to avoid evil and danger, is a *woman's talent*, and the apostolic direction, "Prove all things, hold fast that which is good," is addressed to

us as well as to our fathers and brothers; and the influence which every woman may exert at home in strengthening the principles, and in animating the virtue of those engaged in more active life, is not small. And it is the interest of the wives of the clergy, above all others, to maintain an entirely Protestant position—neither to countenance any innovation in practice, nor error in doctrine; but to be zealous for the truth, and to do all things with charity.

This tract is intended to lead Nova Scotians to consider the state of the Church, and to use their power for its preservation in this Province before it is too late. The Church of England in its Articles, its Creed, and its Liturgy, and in the writings of its principal divines, holds up a standard of Scriptural truth to the nation which has promoted principles that have been the foundation of our national glory, honor and happiness. This Church, established by power of Crown and Parliament, at the Reformation, has been, ever since that period, the object of attack from the whole Papal power. And the cause of quarrel is evident: the Church of Rome is in direct antagonism to Scripture. The Church of England teaches that the Scriptures are the only divine revelation in the world, that all her members should diligently study those sacred writings, and hold all their doctrines from them alone, and all its clergy promise faithfully to teach them to the people. The Church of Rome holds that the unity of the Church consists in submission to a visible and earthly power consisting of priests, bishops, &c., acknowledging the Pope as head. The Church of England holds that the unity of the Church consists in obedience, love and devotion, to the one only invisible, immortal, and omnipotent Head of the Church, who has bought it with His Own blood. To refuse the authority of the Romish hierarchy they hold to be heresy, of which

they accuse us; and we own ourselves, with gratitude to God, freed from the power of ecclesiastical tyranny, and only subject to the law of God, as revealed to us in His Holy Word.

Thus the Church of England has been, for many years, one of the strongest bulwarks of Protestantism, and by force or guile Romanism has ever tried to destroy, to over-reach, or to corrupt it; but that enemy never struck a blow more dangerous to the cause of Protestantism, under any of its disguises, than it does this day in the Tractarian heresy, which was introduced at Oxford perhaps forty years since, it may be more, by Dr. Loyd, the then Professor of Divinity in that University. From

St. John *Church Witness* of 18th of July, 1855, and October 9th and 16th of the same year, I learn the following particulars from the confessions of a Mr. Oxley in the July number, and of a Mr. Oxley in the October number. These gentlemen were pupils of Dr. Loyd; they speak of his fascinating manners and of his wonderful influence with the students; of his having great intercourse with the French ecclesiastics. They say that, at that time, there was one Romish book-seller in Oxford, and presently there was such a call from the students for Romish Missals and Breviaries, that he could hardly supply them. This Dr. Loyd was afterwards made Bishop of Oxford, and labored hard for the Romish emancipation, and died soon after. But the principles that were then formed in Oxford came out in the pupils of Dr. Loyd: the Newmans, Wilberforce, Archdeacon Dennison, Dr. Pusey, and all the Puseyite party—and these are the men who gave rise to this movement in the Church. Thus its Romish origin can be traced, and much more clearly, and with more decided proofs, by persons more intimately acquainted with the subject. I have seen an extract from a historian of the measures of the Vatican, in which the writer says that fifty years ago you would make no more impression on a

clergyman of the Church of England than on a rock ; but by inserting our emissaries about the Universities and leading the young men from the study of the Scriptures to such works as Bingley's Antiquities, &c., &c., we have had a *wonderful influence* over them.

These Romanizing Oxonians wrote the Tracts for the Times, and these have been the men who have gone over to Rome, or, with more injury to us, remained in the Church to *corrupt its principles* and *unsettle its constitution*. Their doctrines are all intended to raise the Church into a power independent of the Government, and really antagonistic to it, as well as to Scripture.

1st. The Apostolic succession. 2nd. The sacramentarian doctrines, representing Baptism as the new birth, and the Lord's Supper as a saving ordinance, and, with a view of its being a sacrifice, nearly allied to Transubstantiation. 3d. The holiness and dignity of Priestly Orders. 4th. Denying to unordained men the right of judging for themselves on religious subjects. 5th. Representing that part of our Christian duty which consists in maintaining the clergy and building churches and keeping them in order, as giving to God. 6th. Making religion to consist in the sentimental, the beautiful, in music and ceremonials, instead of the pure and upright heart which God requires, and the firm, faithful, unshrinking obedience to all His commandments which, by the influence of the Holy Spirit, He enables all those who seek Him, to perform. 7th. Representing the Apostolic succession as so essential to the nature of the Church that there can be no salvation without it—then auricular confession and priestly absolution.

These contain errors more subversive of the Christian faith than appear at first sight, and a foundation on which to build a hierarchy almost equal to that of Rome. Then they who hold this mighty authority in the clergy teach, too, that the Church ought not to be united with the State, but should exercise a power of *discipline* and

of *establishing doctrine* quite independent of it. I believe it will be allowed by all acquainted with the Scriptures, that no Government can make a Church; but, when God's revealed Word is held as the only foundation of doctrine, when Creeds, Liturgy and Articles carefully and faithfully framed in accordance with that Word, are established by Government, to be used in all churches and subscribed to by all the clergy; when the Sovereign's Coronation Oath obliges him to maintain the Church as by law established, and the laws of the land are in accordance with the same, while every man is allowed to worship God according to his own conscience: Such an establishment must be as it has always proved, — a great national benefit. And this establishment does not need altering with the times, because man must ever stand in the same relation to his God, and God's Word is unchangeable, and the Author of divine revelation is the same yesterday, to-day, and forever.

But the Romish inventors of this subtle scheme laid to sap the foundation of the Christian faith, to corrupt and overturn the National Church, and to substitute a priestly tyranny in its form, are Jesuitical emissaries of the Church of Rome, employed by the same power that parcelled out Great Britain into Papal bishoprics. That aggression called forth a burst of public indignation, but no public measures to check the progress of such an enemy. And, no doubt, they have many concealed agents in the Church of England, under either Puseyistical or Low-Church guise, as may best serve their turn, to promote changes in the Church government, to throw all into confusion both at home and in the colonies, as may best serve their purpose. And let not Dissenters look on and laugh at our fall, for the same enemy will enter their gates as soon as they have done their work with us, if they are not there already. All Christendom should unite with one heart to preserve this noble branch of Christ's Church unbroken.

The ambitious aims of these Tractarians is to make their own party in the Church of England, which they distinguish by the name of the Anglican Church, as dominant as the Church of Rome. With this view they aim at separating the Church from the secular Government, which *preserves* its freedom, and making the acts of their Synods and of the Convocation the only law of the Church, and, by the way of consolidating their power, to unite the Anglican Church with the Church of Rome and with the Greek Church. This last design of theirs I heard from the late Bishop of Nova Scotia, after the Conference of the Colonial Bishops in Halifax, when they met there to consolidate their plan for carrying out the Synodical action of the Church in the colonies, or rather for carrying into effect in their dioceses the views of the Tractarian party in England. When the clergyman to whom the Bishop communicated these things, said, in surprise, "Why, how is that possible, my lord?" the Bishop replied, "We are to adopt part of their ceremonial, and they to receive part of our doctrine." This I say on the word of a lady and a Christian. But our late Bishop professed not to enter into their views. And it is well-known that one part of their plan is to mediævalize the masses; that is, to render people ignorant and dependent on the priests, as they were in the dark ages. The plan of breaking up the Church Service into separate parts, of shortening and of intoning it, of gabbling off the confession in one voice, chanting, and dwelling so much on exquisite instrumental music—are all to keep people from understanding the Scriptural doctrines of the Church Service, and attending to the Word of God, which is so extensively read in our morning and evening services. And I imagine much of the cry for government education has been raised by this party, with a view to lessen the education of the people, and to get it more under their influence; for the natural effect of this education by tax must be to render it less honorable, and

therefore less sought for, to increase government patronage, to bring up young people without religious principles, and therefore readily to adopt every error, to equalize the children of the idle with those of the industrious, that the tax upon the industrious man may render him unable to educate his own children in the principles which he approves, and force him to use his substance in educating his neighbor's children in those principles which he abhors, laying the axe to the root of freedom—and all plans that lessen freedom attack virtue—but above all, priestly tyranny.

In the Church of England. Without Synod or Convocation except called by royal authority, there is no room for tyranny, no temptation to oppression; and Henry VIII. showed himself an able man in procuring that Act of Parliament, which made no act of Synod or Convocation legal unless called by royal authority. That act broke the tyrannical power of the clergy and opened the way for the Reformation.

The Church of Rome, by acting upon the ambition of the worldly-minded clergy, and opening this prospect of an ecclesiastical empire to them, aims at the division and overthrow of the Church, no doubt; and their agents are so artfully thrown in, under different disguises, that it is impossible to distinguish them. Then, at such a time, and with such an enemy within, to change the political constitution of the Church: to empower self-constituted Synods under Bishops sent out to the colonies by the Romanizing party, on purpose to carry out their designs—is nothing less than sacrificing the people and clergy of the Church of England in the Province, to a set of conspirators.

The people are imposed upon because they are ignorant of the machinations of this party, and feel confidence in their bishops and clergy. The clergy do not meet this enemy with the open rebuke and burst of honest indignation which we should naturally expect,

because they have been for many years artfully tampered with by leaders of this party, and some have been led by the books which have been sent them, or by some agent of the party, to adopt a part of their views; because the leading men of the society from whom they receive their salaries, are ambitious of carrying out these schemes; because the bishops are urging them forward, and they do not know how to resist their authority with any hope of success; and the cry of unity and apostolical authority, have had their influence upon them.

Then it becomes the part of every lay member of the Church to resist all innovation, and to unite in supporting the clergy, and in holding up their hands against it. If we do not wish the enemy to come in like a flood every man must do his duty.

Then, too, consider the poor clergymen exposed to the *discipline* of this ruling faction, by means of this Synod. Think how trying, how uncomfortable their position. And with the active, ambitious, artful, unscrupulous agency of this Puseyistic party mingled with the clergy, and concealing their principles only to introduce them more effectually—the Church is truly in danger. But let not her members desert her standard, nor her fellow Protestants stand aloof and look indifferently at her fall, for the same enemy has invaded their churches in times past, and will pounce upon them with redoubled power, if the straight-forward faithful barrier of the Church of England is rendered incapable of doing its part in the nation.

And it is to prevent this serious and firm resistance of the people to this usurping and unscriptural power, that there is so much pains taken to keep them ignorant on the subject: that their doctrines are so stealthily introduced, under the disguise of innocently appearing symbols, different arrangements in the form of churches, &c.: that this extensive scheme of church government and tyranny is represented as necessary to settle their

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-

ficient to the great work for which it was designed :
 Objections which have never been satisfactorily answered :
 and there has never been one good reason publicly given
 for the change.

When, through the influence of a Mr. Cameron, a bill framed by the Bishop of Toronto was passed in Canada, empowering the Bishops of those Provinces to meet in Synod and legislate for the Church, the Governor General refused his sanction and referred it to the home government. The crown lawyers gave it as their opinion that such a statute would infringe the prerogatives of the crown. But Mr. Labouchiere advised the Bishops then again to try their own Legislature, and they have since obtained the royal sanction to a bill which passed the Canadian Parliament, empowering them to meet and legislate for the Church, only not to contravene any existing law, nor to enforce taxes ; but this bill passed their House of Assembly without the consent or knowledge of the great body of the Church people.

And in this Province the subject has never been fairly laid before the public mind ; and those who have not considered it, nor observed the working of this moving party, would scarcely know where to turn for information.

Now we call upon the gentlemen, not clergy, to give the Church people in this Province information respecting the political situation of the Church in Nova Scotia.

The danger of making changes in the government at the suggestion of such an enemy as the Church of Rome, is apparent, when it is entirely uncalled for by the state of the Church at present, and not likely to be required for its future benefit ; when the Church is arranged so as to require no Synod ; when all history bears testimony to the wickedness and corruption to which such Synods have been made subservient ; when priestly power has

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been the ruling motive, from the time when the chief priests moved the people to call for the crucifixion of the Lord of Glory, till the establishment of image worship by a council in the seventh century, and the condemnation of Huss by the Council of Constance to the confirmation of all the unscriptural tenets of the Church of Rome by the Council of Trent. And what has been done within the last three years by the Synods of Toronto and Quebec, promise no favorable result. In the second Synod of Toronto they assumed power to consider all the Articles of the Church to be adopted or not. They adopted the Article for the Queen's supremacy, and laid all the others over to the next session for further consideration. This was assuming a power not granted them by the act. They then proceeded to alter the constitution of their Synod, which had been given out to stand as a security against the introduction of innovations.

And in the Diocese of Quebec the double dealing of some of the clerical and episcopal part of the Synod, and their prevailing over the laity in the last session, afford us instructive warning.

In this Province great pains were taken to induce the clergy to unite in voting for the Synod. Many misrepresentations were made in the old *Church Times* on the subject, but the greatest pains were taken to conceal its connection with the Tractarian party, as well as the extent of power which it assumed, and the disorganisation of established authority which it involved.

It has been represented to be no more than a Methodist Conference, or a Baptist Association, but the fact is far different. These Synods are meant to include a legislative, a judicial, and an executive power, and to be amenable to no other authority.

Then delegates were called suddenly upon pretence of deciding whether there should be a Synod or not, but really to make every parish commit itself by taking share in the proceedings.

Then the vote must be passed in one day, immediately after the Bishop's speech in its favor. All the clergy, except those who stood in a position to be independent of the Bishop, voted for the Synod; and though there was nothing like a majority of votes, if the action of the parish had been fairly taken, the thing must be passed by a general acclamation. At the first meeting there were only thirty-five delegates; there should have been one hundred. Of those thirty-five, nine voted against the Synod, and of those who voted for it there were some whose constituents were entirely of the other side.

Bear in mind the clergy who stood independent of the Bishop voted against the Synod; and of the laymen, only twenty-six of what should have been one hundred voted for it; and this was represented as an overwhelming majority. But we must certainly believe that those parishes which sent no representatives were against the measure.

For the Synod there were twenty-six votes, against it seventy-four.

And let it be asked, are the clergy in a position to act independently on such a question? Does not their dependence on the society by which they are employed, and their oath of obedience to the Bishop, render them improper persons to vote on a constitutional question of such importance? allowing, as it truly is, that this oath only includes canonical obedience, and that there is no canon for the clergy to meet in Synod and form canons for the Church.

The injury already done in this Province is, that a body is *regularly organised* to agitate for the enlargement of clerical power by law; and though this Synod cannot do much injury without an act of our Provincial Legislature to authorise it, there is great danger that they will get some bill passed through our House of Assembly.

All who know what ecclesiastical courts are, must know that the formation of this will be an egregious usurpation over the freedom of both church people and clergy; and this leads all who think upon the subject to look with a suspicious eye on those who are thus aiming to enthrall them. And yet there is great danger that this active innovating party will represent the establishment of this Synod to the Legislature as the wish of the Church people, and that we shall be thus robbed of the fixed standard of truth which the Church presents against error, and of the freedom necessary to its maintenance, through the apathy of our *intelligent churchmen*, and the ignorance of the masses on such subjects.

I have seen it publicly stated upon episcopal authority that this Synod is now established, if no incendiary arise to injure the proceedings of the united Church.

As affairs are at present, it is necessary for all Church people to unite in maintaining their Church principles; by speaking to the members of the Legislature to admit of no change; by keeping all the monies which they can raise in their respective parishes, instead of throwing them into a general fund, and trusting them to other hands; in resisting steadfastly all innovations in doctrine, ceremony, or church building, however harmless they may appear. For this active moving party, set on by Rome, with agents *unknown* to us, promoting their views everywhere, are all united for our destruction. What has Maturin been but an agent for this party, to break up the credit and influence of the evangelical Church in Halifax? And what influence the clerical strangers who come to us may exert we know not, but we need not fear if we are only faithful, for greater is he that is with us than he which is against us. Yet when this enemy is within our gates, and in high places, we need watch as well as pray against his power.

To know the Puseyites from others is a difficult task, as they conceal themselves (but a warm advocacy of the

Synod is one mark); the affectations of *clerical* dress, of exquisite taste in Church-music, of decorations and forms, of unlimited obedience to ecclesiastical superiority; talking variably, to suit the prejudices of the hearers, instead of a straightforward, manly declaration of the truths of God's Word, whether men will hear, or whether they will forbear; zeal for ornaments, forms and ceremonies in religion, instead of its power in promoting truth, justice, purity, humility and charity; a great regard for the *Church* rather than for the divine Word, and the one Author and Finisher of our salvation therein revealed; considering the Church to consist of the clergy and the buildings; making religion a material instead of a spiritual service of the Father of Spirits; the profession of evangelical sentiments in sermons, and betraying far others as the influential motives: these are some marks of the party, but the foolish habit of following every fashion, and the ridiculous effeminacy which is looked upon as marking the clerical gentleman—give some persons a share in those fooleries who are not really in the conspiracy.

A much greater care should be taken by members of the Church of England who wish to preserve that excellent establishment in its purity and to transmit it to posterity as it has been handed down to us, to acquaint themselves with its doctrines as contained in its articles; how they accord with Scripture, its political position, its resources, and the means of preserving its purity and its unity; after such a consideration no one would wish to remove its fortresses and put it at the mercy of a popular assembly. To preserve the rights of the parish corporations and church wardens, to keep the sums raised annually in support of the Church in their own respective parishes, instead of placing them at the disposal of the moving party; to exert their influence promptly to prevent the Provincial Assembly from authorizing this Synod; and to educate young men of our own Province

uncontaminated with heretical sentiments, for clergy, are means of resisting this conspiracy yet in our power.

When, in the parent country, a similar attempt was made under the unhappy Laud, and his Romanizing doctrines and practices were adopted by his royal master, Charles I., the attempt, together with the dissimulation and the prosecutions with which both aimed to support it, at length aroused the Protestant spirit of the nation; but the Church was thrown down, and did not recover its integrity and purity for many long years. That rebellion was altogether the effect of a Romanizing policy and its consequent tyranny, in Laud and the king. Neither English nor Scots could have been roused to a rebellion without that moving cause: and as much as posterity may blame the severe sentence inflicted on the archbishop and the king, it was the fruit of a deceitful, oppressive, and Romanizing policy in both. And the lesson stands forth with an impressive warning to all favorers of a ritual and material religion, of the present day. The Parliament, on the death of Laud, abolished episcopacy, and though, on the restoration, the bishops again assumed their functions and their dignity, how long the corruptions of the Church showed the effects of making affinity with the heresies of Rome! And should these enemies within our Church at the present day so far prevail as to separate the Church from the state, and corrupt it according to their own views, a revolution in the nation must follow, and who can predict that it shall be a bloodless one?

Without the standard of truth and moral sentiment, which is constantly set forth in the liturgy of the Church, the nation would fast deteriorate in both, and all parties would feel its influence; we should lose our standard in the scale of nations, and the home happiness of our people, and the whole of Christendom would be deeply sensible of its fall. Let not Dissenters boast, for if we fall they will be assailed by the same enemy, and be far

less able to resist. Then we must call upon all parties to lend a helping hand to support the Church, the Nation, and the Throne, against this insidious enemy. In this Province all members of the Provincial Legislature will do their part by rejecting all measures to empower this Synod to enslave the Church or to unsettle any law respecting it, and indeed by throwing out any bill that may be brought concerning the Church. And we all owe it to ourselves to resist every Puseyistical doctrine or practice; and all Church people, and all friends of the national institution, will do well to preserve all parish lands unsold, and to lay up all funds given to support the Church in the parishes. If the glebes were sufficient for the maintenance of the country clergymen, then every rector would occupy the influential and independent position of a country gentleman, which would naturally make him conservative, and give him an interest in the good of the country. But the same sums lodged with the Diocesan Society, or given in aid to the Propagation Society, according to the plan of the bishop's circular of last year, would be but to give the bishop a power of importing or of employing a body of clergy devoted to his will and bent on carrying out his views; this would but perpetuate the already too great power of the bishop of the diocese over the clergy, and reduce them to a position that would hardly be occupied by independent, honorable, high-principled men, such as we have ever expected to find in the clergy of the Church of England. And, with all the livings of the clergy in the hands of the bishop of the diocese, or of commissioners appointed by him, with a power of discipline and of legislation in the Synod presided over by the bishop; the clergy having all taken the oath of obedience to him; the business of the Synod all prepared by the bishop or by a committee of his choosing; the lay delegates having little or no power in the assembly, from their being ignorant of what the business may be till the very day in which it is to be decided; coming

from different parts of the country, not being known to each other or as delegates, if any one of them should see anything objectionable in the thing proposed, he would have no time to consider it, no opportunity to take the mind of the enlightened members of the Church upon it, no opportunity of uniting his lay brethren in opposing it.

Besides that, laymen are unable to cope with the art of worldly-managing ecclesiastics, and such must be the rulers in these Synods. The Synods cannot be considered as just representatives of the Church of Christ, for He declares that His kingdom is not of this world, and those who yield themselves up to ecclesiastical ambition are none of His—hence the propriety of laymen, not clergy, legislating for the Church.

The statesman knows that the prosperity and happiness of the nation depends upon the religion of the people—on the principles of justice, patriotism, benevolence and industry, which it inculcates—and every corruption in its teaching tells upon the nation; hence there is no temptation for a secular government to legislate in any manner for the Church, but with an honest intention for its good; but in an ecclesiastical assembly with legislative authority, the temptation addressed to our Saviour and Head of the Church, comes with double power—"All these things will I give Thee if Thou wilt fall down and worship me," and the nature of all men is the same. It is only by the influence of great faith that the clergyman rises above such *motives* when he *legislates* for his own *order*; how destructive they are to the simplicity and purity of the Gospel, all history bears witness. And, indeed, this desire of power in the Church, if it is considered in its length and breadth, will be found to be the fruitful source of all the divisions which have arisen. A liberal support, an honorable independence for the clergy, it is the duty of the people to provide, and for the benefit of both clergy and people that it should be given; but this ecclesiastical power is not for the Church's advantage, but for its destruction.

Recent changes in the ministry, the popular outcry against this party, and other causes, may be supposed to have broken it; but this is rather to be wished than believed—when the influence of these doctrines has been so widely spread, and when one of their worst measures has been so steadily pushed forward in the colonies, and one so calculated to open the door to false doctrine. If a Jewett and a Powell in the University have succeeded the Puseyistical party, it is only the result of the first heresy, for Tractarianism must arise from unbelief in the Scriptures; and if superstition and ambition bear rule in the Church, infidelity must, of course, follow; then the Synod, if allowed to go into full operation, opens the door for its introduction. Thus the enemy has ever prevailed over the Church; that if the visible Church has ever thus fallen a prey to worldly ambition, whenever power of a secular nature has been given into ecclesiastical hands. But the promise of Christ that the gates of Hell shall not prevail against His Church, has ever been personally ratified by Himself to every true believer at all times and in all ages, and he has never left himself *without a witness*.

The Jews were the true visible Church in the days of our Saviour's visit to men. But his frequent reproofs and his crucifixion, prove how far they had forsaken the Scriptural standard. The Church of Rome at the present day is almost a parallel case, and the authorized conduct of their priests and rulers, made up of cruelty, treachery, and deceit, mark the removal of the Divine presence from their councils, in a voice almost as audible as that heard in the Temple: "*Let us depart hence!*" What, then, can equal the crime of those persons educated in a Church with pure doctrines, who run after the heresies and fooleries of Rome, that they may share in her power over the souls and bodies of their brethren, and disturb the constitution of Church and nation, in order to consolidate a temporal authority for themselves?

John G. Sheehy's MS. H. P. P.
 1847
 General Walker

