

Congress to receive with special indulgence the few observations it is my duty to make, and to consider them as merely supplemental to the great principles which have been so ably set forth. It seems to me that if Diocesan Synods had no authority on which to fall back, there are many and sufficient reasons why they commend themselves, and are called for in the present position of the Church of England. Many circumstances have combined of late years, tending to unnationalize the Church, to weaken its connection with the state, to throw it on its own resources; and the question seems to arise, whether the time has not come when we ought to revert to ancient principles and avail ourselves of those privileges of Church polity which come down to us from Apostolic ages, and which are sanctioned not less by primitive practice than by ecclesiastical authority. I am not one who thinks that the Church will become extinct if severed from the State, nor am I prepared to contend that the Church will be the greatest sufferer of the two, but I feel that if the Church is to hold her own she must be prepared to defend her own, that she must put forth the full energies of her life and power, that she must maintain her own distinctive teachings without fear or hesitation, and that the more she does this, the more she draws around her own members, more especially that portion of the laity which is ever loyal to the Church when the Church is loyal to herself, as well as win the respect, even if she does not command the confidence, of those whose sympathies are with systems which are not hers: and what more legitimate line of action can be taken than the calm and dispassionate discussion of a Diocesan Synod, convened and presided over by the Bishop of the diocese, taking council with those who are responsible for the welfare of its people's souls. As, then, the Church has had recourse to a long succession of Councils, as wise and holy men have come from the regions of Christendom to meet in these Councils, and as they sat in those sacred assemblies, and offering prayer with one voice to heaven resembled the apostolic band on the Day of Pentecost, so let the spiritual fathers and heads of the Church in these days call around them their spiritual sons, and we cannot doubt that the Spirit of Peace and Love will breathe upon them from heaven; that to *pneuma tou Theou katabainon osei peristeran* will brood over them "with silver wings, and her feathers like gold;" and that such deliberations, so guided, so assisted, so blessed, will impart strength and vitality to the Church, will deepen the spiritual life and piety of its members, and will further the honour and glory of Almighty God.

*Mr. Beresford-Hope.*—I suppose the first idea that will occur to your minds will be, "Why want another speaker, after the two most able addresses which we have heard from the Prolocutor of Canterbury and the Prolocutor of York?" (Cheers.) I conceive that I am put forward on the ground that this is a lay question as well as a clerical one. As a layman, therefore, as one mixed up in public life, as one that has to deal with all classes of men, whether they be Churchmen or Dissenters, and whatever their political views may be, I will address a few words to this meeting from a purely lay and political point of view. I claim to deal with the word "Synod" in a most elastic sense. I shall not discuss the organization of Synods from an ecclesiastical or legal point of view; but I shall plead as a layman, as a Churchman, as a member of the Lower House of Parliament, as a churchwarden, as a squire, for the establishment of periodical meetings of the clergy and laity of the diocese. We see that all other religious and political organizations have their meetings for