

tions were called when necessary, and in great emergencies Synods of the Bishops of the whole Church.

This excellent system, however, was gradually encroached upon, and finally extinguished by the growing usurpations of the Bishops of Rome. With the Reformation in England, Diocesan Synods, unhappily, were not revived; and though the Provincial Synods continued, and exercised a great and healthy influence for a considerable period, through the growing Erastianism of later days, their influence dwindled down until they were finally suppressed by the government of the day in the year 1717. With the wonderful revival of primitive Church principles and primitive zeal in the English Church during the last thirty years, there came naturally a longing for the restoration of the primitive system of Church government by Synods.

These had been revived by the American Church, and were working in her efficiently. From that Church they spread into the Colonies of England, and, by a healthy reaction, the mother Church revived her own Provincial Synods of Canterbury and York. From the first, however, the more thoughtful and farseeing felt that something more was necessary if the English Church was to pass safely through the dangers to which she would certainly be exposed, and to effect all the good in the world that was within her power—some means of binding the whole body of Anglican believers into one, some means by which the whole body would bear the strength, resulting in joint consultation and joint action. This conviction became more widely diffused, and the idea, in a manner, popularized by the various alarming decisions of the Privy Council in the Long, Essays and Reviews, and Colenso cases. It now became painfully evident that the Faith was seriously endangered, not from the freedom of the Colonial Churches, but from union of the Church at home with the State. Decisions were given in which articles and points of faith were one by one denied, or doubt thrown upon them, as well as other decisions, in which all the legal and external bonds which bound the Colonial Churches to their mother seemed to be severed; and it came to be more and more felt that the relations of the mother to the daughter Churches was extremely unsatisfactory. Accordingly, when, in 1865, the two Houses of the Provincial Synod of Canada unanimously voted addresses to the Archbishop of Canterbury and the Convocations of Canterbury and York, requesting the Archbishop of Canterbury would summon a Council of the whole English Church, this action was received with universal applause. The Archbishop at once responded, with that wisdom and catholicity of spirit which seems to characterize all his utterances, that "the meeting of such a Synod as the Canadian Church proposed was not foreign to his own feelings, and that he thought it might tend to prevent those inconveniences the possibility of which was apprehended, but that he could not take so grave a step without consulting the rest of the English and Colonial Bishops." The address to the Convocation of Canterbury was last year referred to a committee, who reported to the convocation, which has just closed its session. That report very strongly recommended that