

be adopted: "We the Clerical and Lay delegates appointed by the several dioceses in the Dominion of Canada, for the purpose of forming a General Synod for the Church of England in Canada, now in God's providence here assembled in the city of Toronto, this fourteenth day of September, in the year of our Lord one thousand eight hundred and ninety-three, having taken communion of the 'Scheme for the Consolidation of the Church of England in Canada, as amended and adopted by the Provincial Synod of 'Canada,' at its session September, 1892,' and of the resolutions appended thereto and not contained in the circular hereto annexed and marked A, and identified by the chairman and secretary of this meeting of Bishops and delegates, do hereby declare our acceptance of and assent to the same, in behalf of ourselves and in behalf of our several and respective dioceses, and do hereby order that said circular be recorded at length in the minutes of this meeting and remain permanently of record as the basis upon which the formation of said General Synod has been assented to; and upon the basis so agreed upon and accepted we do now agree to proceed to the due formation of such "*General Synod*," and that this resolution be respectfully communicated to their Lordships, the Metropolitans and Bishops of Canada, now assembled together, with the respectful request of this meeting for their assent thereto as such basis.

It being objected that the credentials of those present must first be examined and reported, Dr. Davidson withdrew his motion for the time, and a committee having been appointed the meeting awaited the report. This having been made, and it appearing that delegates, clerical and lay, were present for all but two dioceses, the roll was called, and thereafter the Rev. Dr. Langtry then asked permission to present the following resolution:

"That the clerical and lay delegates assembled for the purpose of forming a General Synod of the Church of England in Canada respectfully submit that their Lordships, the Bishops, should not have withdrawn from this meeting until the Synod had been duly constituted and it had been determined whether or not the Synod is to be composed of two houses, and that their Lordships be respectfully requested to assemble in a General Meeting with the Clerical and Lay delegates for the purpose of properly constituting and organizing the General Synod, as such constitution and organization cannot be, it is urged with all respect, legal and effective, in the absence of their Lordships."

Rev. Dr. Langtry expressed the opinion that the action of the Bishops was the result of a misapprehension on their part, as the General Synod had not yet been organized.

Canon O'Meara, Winnipeg, objected to the motion. He did not think it behoved the house to cast a vote of censure on the Bishops.

In the discussion that followed it was suggested that the resolution be amended by striking out the reference to the withdrawal of the Bishops, and that there should be introduced in lieu thereof the delegates "respectfully submit it is most desirable that their Lordships the Bishops should be present at this meeting." This was agreed to, and Mr. J. A. Worrell seconding the motion, it was carried unanimously.

The provisional chairman, with the mover and seconder, then conveyed the resolution to the Bishops. After waiting a considerable time for a reply, about 6 p.m. the following reply was received: "The Bishops gladly accept the suggestion for a conference between the Clerical and Lay delegates and themselves, and appoint the hour of 10.30 a.m. to-morrow."

The meeting then adjourned until next morning.

"IN CHRISTO COMINUS."

(For the Church Year.)

In CHRIST His chosen ones are near each other,
Tho' continents and oceans may divide them;
His love makes loved ones all, has power to
guide them
Thro' space and time, with dear names—sister,
brother,
Lover and friend; in gray hairs, father, mother—
To meet around His throne, what'er betide
them.
Thus held by cords of love, with Him beside
them,
No earthly pain their spirit-joy can smother.

So, generous friend, our "tryst" we will be
keeping,
'Mid scenes where everything of joy is omin-
ous.
O'er time and space our spirits will be leaping,
Convoyed by our dear Leader, Christus
Dominus;
And tho' erewhile our voice was dumb with
weeping,
We'll sing with joyful notes, "In Christo
cominus."

—C. S. F.

THE NATIONAL CHURCH.

By the late Most Reverend William Thomson,
Lord Archbishop of York.

[For this paper, so valuable in itself, and doubly valuable at a time when a bold attack is made upon the Church of England in Wales, I am indebted to the kindness of Mrs. Thomson, who has placed it in my hands. Editor *Religious Review of Reviews*.]

It is timely and needful to speak for our National Church in an age of progress, praiseworthy for its yearning after the untried good, but ready, as some think, to take to pieces and refashion a Church which is the growth of ages: while the loud voice, or bated whisper, shape themselves into such words of ill-omen as "Disestablishment" and "Disendowment." Whatever may be our opinions we shall agree that it is high time the position of the Church of England in the presence of the State, should be rightly understood.

There are still some by whom the Church of England is deemed a rich Corporation in the State, endowed with large revenues, originally provided and since guaranteed by the State; who think that her existence depends upon the continuance of the support of the State; that as the revenues are large in the aggregate, the cost to the State must be great, and its removal a relief to the payers of taxes; that as the bargain between Church and State was made by Parliament on one side as supreme, it can be revoked and changed by the same supreme power.

Now except that Parliament is supreme, no other statement of all these is well founded. The Church of England is not a Corporation. She has her own representative Parliament, or Convocation, with limited legislative power; the clergy are an estate of the realm; but a Corporation holding endowment she is not. She has as such, no parsonages, no income. Each Bishop, each Chapter, each Incumbent is a Corporation, and holds property on the same footing as all other property. There is no Statute on the book by which these Corporations were formed, nor were they formed at the same time. There was no such compact as some suppose in the outset; nor could there have been; nor was there at the Reformation, or at any other

time. Alterations as to the duties affecting all the Corporations alike were made; but the various Churches and Church bodies retained their property and their status; nothing has occurred to destroy them, and nothing to restore.

Nor is it true that the Church is a burden to the tax-payers, who compose the state. Nothing whatever comes to the Church from the public purse. No poor man is the poorer by the Church of England to the amount of a farthing. Each parish, chapter, or bishop, subsists upon its own endowment; even the parish created and endowed by private generosity and by the Ecclesiastical Commissioners, has its endowment set apart, from which, and which alone, it is maintained. Church rates were a tax, but they are abolished. Each Church lives upon her own resources, like any other person or corporation in the realm. The poor are not, by her existence, the poorer; nor would they have more by her destruction.

By her destruction, indeed, they would be poorer. They have been cases where a clergyman has given for years one-tenth of his official income to support the school in his parish, and out of the residue has helped the sick and the poor. And apart from actual gifts, it is no small thing that more than 20,000 advocates for the cause of the poor, are scattered over the country to make their wants known. These at the same time remind their people of the claims of those who have settled abroad; of the claims of the heathen—valid, if the Bible is true. In most cases they take care that sanitary laws are observed or at least not flagrantly violated. In a word, to quote Coleridge, "the ministry of religion is also the agent of civilisation in the parish; and at every step he is obliged in order to move the generosity of others, to be himself a giver." As between the Church and the poor the facts are undeniable; the Church has been for years past a fountain of generous succour. She has added nothing to the imposts which press hard upon the poorer sort.

Now the power of Parliament is in a sense unlimited. She can take away property, public or private; she can modify the condition on which property is held. But Parliament represents the will of the nation; and the nation is bound to measure the action of Parliament by the test of right and wrong, and not of mere power. A law may be passed which is legally valid, yet shameful and wrong in itself. There can be nothing of political bearing in examining the question by the light of right and wrong.

The incumbent of a rural parish is a Corporation, with a small endowment; the endowment was given from some private source originally, and on one main condition, that the people should be taught to know God, and that the worship of God should be constantly maintained. That condition is complied with; a Church school is maintained with the same object, partly subsidised by the State, education being a subject which concerns the State; and much else has been done for the good of the people as members of Christ. It is possible to visit this Church and parish with disendowment; and where there is a trust which is not discharged, that extreme penalty of confiscation might be inflicted no doubt. But it is asked, In what respect is the trust not duly discharged? Even enemies admit that there is great activity, some say exuberant activity, in the parish. The incumbent only spends two nights a week at home, perhaps, by reason of meetings and classes; and those two are devoted to preparation and study. The Church is endowed for a special trust; and more than once the mode in which the trust should be discharged has been reviewed by Parliament, or by the Church and Parliament, as when the Prayer Book was last revised in the time of Charles II. But according to the last-expressed will of the nation, in Parliament and Convocation, embodied in the Prayer Book we use to-day, the prescriptions