

Sunday, is in a higher
worthy of the sympathy
ieve with the Bible that
angel and Sabbath Out-
published, I believe, in
led the "Seventh Day
pon the principles of the
e," it consistently main-
the Sabbath Day, and
ed day for worship and
religious obligation bind-
ve Sunday, the first day
gnore the Church and
e how any other view
ted. But the principle
the deduction is wrong.
answer in regard to the
Lord's words, "If he
let him be unto thee
publican," and in re-
duction in St. Paul's
sh custom, neither the
ved in this extract was
approves of daily ser-
s not know that the
memorial, invited her
ilege of daily worship.
gnizant of this fact, he
old his commendation,
very Anglican church,
eir duty, is in a high
n, worthy of the sym-
who believe with the
e life."

us the order for morn-
daily throughout the
people have had to rest
on one day of the week
e daily order for morn-
ted to usurp the place
institution, the Holy
wonder that we, as a
the nature of worship,
urch-destroying course
n the state she is. In
Prayer Book we have
ncerning the Service of
read, "All priests and
he morning and even-
or openly, not being let
ur urgent cause. And
in every parish church
and not being other-
shall say the same in
where he ministereth,
be tolled thereunto a
begin, that the people
ord, and to pray with

obligation to do this.
ne people have a right
God's Word, and pray-
y don't they demand
The rule for the clergy
o not value the priv-
success has been noth-
want of success has
oo strict observance o
Prayer Book. I won
upon the population
ery church was open
said, and the people
at thousands outside
tly impressed. W

might possibly commend ourselves to them as a Christian people diligent in hearing God's Word, and continuing instant in prayer. They, observing our light so shirring, might be led to "glorify God in the day of visitation."

Is it not high time we began, first to learn the rules of our Church, and then to try to live up to them?

EDLER.

THE STORY OF THE CHURCH OF ENGLAND.

Whilst the action of the King involved the entire rejection of Papal power in England and the re-establishment of the supremacy of the Crown over the Church, it must be borne in mind that no ecclesiastical corporations (with the exception of the monasteries), neither archbishopric nor bishopric, neither rectory nor vicarage, were interfered with. The ecclesiastical charters which existed before the Reformation remained untouched by the King's action, and no endowments of any vicarage or rectory were in any degree interfered with. Professor Freeman, as previously mentioned, distinctly says that there was no moment when the State took the Church's property from one religious body and gave it to another, and that what many people believed happened in the reign of Henry VIII. simply never happened at all.* The Reformation, whilst destroying the monastic system, did not uproot the Church; that was never contemplated by Henry or his immediate successors. The Bishops continued to sit in the House of Lords, the same officers performed the same duties in all religious affairs, and only 80 clergy lost their livings for refusing to submit to the new laws which were then passed. The Convocations continued to sit all through these troublous times, and very often they anticipated the action of Parliament in measures affecting the welfare of the Church.

In such portions of the monasteries as were not dismantled, worship was still carried on as before; for instance in the nave of St. Alban's Abbey—which on account of its historic associations was left untouched, and where for ages the parishioners assembled for worship (as they do to-day)—services continued to be conducted as usual. Malmesbury Abbey affords another example of the same kind.

"PILGRIMAGE OF GRACE."

Naturally the foreign orders of monks were much exasperated at Henry's conduct, and they formed themselves into bands, with crosses and banners, and paraded the streets. The agitation, which was known as the "Pilgrimage of Grace," was chiefly confined to Yorkshire and some parts of Lincolnshire. The monks went about stirring up the people, saying they were sent by God to rid this nation of evil counsellors. The agitation received a certain amount of support, and it was deemed advisable to explain matters to the people. This was done by the King's heralds, who proclaimed that the King had done nothing but that which the clergy of Canterbury and York had determined to be conformable to God's holy will and testament. The agitation died, and some of the ringleaders were put to death.

It was hardly to be expected that all the property so rudely taken from the Church should be dissipated amongst the King's favourites, so we find that a portion of it was applied to the creation of five new bishoprics, viz., Gloucester, Chester, Oxford, Peterborough and Bristol. These were the first bishoprics created since the days of Henry I., at which time Carlisle was founded. When the monasteries were suppressed, some of the inmates were offered and accepted positions in the cathedrals. Thus, John Wakeman, who was the last Abbot of Tewkesbury, became the first Bishop of Gloucester Cathedral, while at Peterborough the Abbot was made the first Bishop, the prior the dean, and the monks were made canons and choristers. So that things went on very much as before. Another result of the dissolution of the monasteries was the establishing of schools and colleges; for instance, Trinity College, Cambridge,

* Disestablishment and Disendowment, pp. 21-23.

was largely founded out of the monastic revenues.

THE GENERAL SYNOD.

TUESDAY AFTERNOON.—Continued.—The following message was then received from the upper house:

The president of the upper house begs to inform the Very Rev. the Prolocutor the following amended declaration has been adopted:

"In the name of the Father, and of the Son, and of the Holy Ghost, Amen. We, the bishops, together with the delegates of the clergy and laity of the Church of England in the Dominion of Canada, now assembled in the first general synod, hereby make the following solemn declaration:

"We declare this Church to be and desire it shall continue in full communion with the Church of England throughout the world as an integral portion of the one body of Christ, composed of churches which, united under the one Divine head, and in the fellowship of the one Holy Catholic and Apostolic Church, hold the one faith revealed in Holy Writ, and defined in the creeds as maintained by the undivided primitive Church in the undisputed Ecumenical councils; receive the same canonical scriptures of the Old and New Testaments, as containing all things necessary to salvation; teach the same Word of God; partake of the same divinely ordained sacraments through the ministry of the same apostolic orders, and worship one God and Father, through the same Lord Jesus Christ, by the same Holy and Divine Spirit, who is given to them that believe to guide them into all truth. And we are determined by the help of God to hold and maintain the doctrine and sacraments and discipline of Christ as the Lord hath commanded in His Holy Word, and as the Church of England hath received and set forth the same in the Book of Common Prayer, and administration of the sacraments and other rites and ceremonies of the Church, according to the use of the Church of England; together with the Psalter or Psalms of David, pointed as they are to be sung or said in Churches; and the form or manner of making or ordaining and consecrating of bishops, priests and deacons; and in the 39 articles of religion; and to transmit the same unimpaired to our posterity."

The undermentioned resolution from the synod was also read:

"Resolved that, the lower house concurring, the archbishops and bishops, so soon as they are put in possession of certified copies, shall promulgate and publish in their cathedral churches and synods, the constitution and acts of the general synod so that it may be on record on the journal of each diocesan synod, and that it be an instruction to the committee on the constitution and canons to prepare a canon providing a form for the promulgation of the acts of this general synod."

Mr. Archdale Wilson moved that their lordships the bishops be requested to take into consideration an addition to the solemn declaration of a clause proposed by him acknowledging the supremacy of the Queen.

The resolution was withdrawn at the request of the prolocutor, who said he felt sure the bishops, in considering the solemn declaration, realized that they could not speak of the Church of England without acknowledging the temporal head of the Church, or the Thirty-nine Articles without recognizing her supremacy.

On the motion of Provost Body, seconded by Ven. Archdeacon Jones, and Dr. R. T. Walkem, seconded by Ven. Archdeacon Lauder, the messages from the upper house were concurred in with reference to the solemn declaration, and the resolution connected therewith.

In considering the reserved section 5 of the constitution, a long discussion then took place in regard to the time and place of next meeting. Finally it was resolved, on the motion of Mr. R. Bayley, that the next meeting of the synod should be held on the second Wednesday in September, 1896.

A message from the upper house was then read conveying the following resolution which had been adopted:

"That the lower house concurring, without determining at once at what interval this general synod shall regularly meet, be it resolved that the next meeting be held at Winnipeg in September, 1896."

The seventh message from the upper house was then read. It conveyed the information that the following resolution had been adopted:

"Resolved, the lower house concurring, that the following be adopted and published: We desire hereby to make it known we adopt and set forth as forming a basis for negotiation with any bodies of our separate Christian brethren with a view to union, the following articles agreed upon by the Lambeth Conference, held in London in the year of our Lord 1888, viz.:

† Vide Rev. C. A. Lane's *Illustrated Notes on English Church History* (2 vols., S.P.C.K., price 1s. each.) A valuable and concise book of reference.

"1. The Holy Scriptures of the Old and New Testaments as containing all things necessary to salvation, and as being the rule and ultimate standard of faith.

"2. The Apostles' creed as the baptismal symbol, and the Nicene creed as the sufficient statement of the Christian faith.

"3. The two sacraments ordained by Christ Himself, Baptism and the Supper of the Lord, ministered with unfailing use of Christ's words of institution and of the elements ordained by Him.

"4. The historic episcopate, locally adapted in the methods of its administration to the varying needs of the nations and people called of God into the unity of His Church."

On the motion of Judge McDonald, seconded by Very Rev. Dean Norman, the message was concurred in.

The rules of order were then suspended to permit Dr. Davidson to propose that the rules of procedure, as amended and agreed to, be conveyed to the upper house. The motion was adopted.

The rules of order were suspended to enable Rev. Canon Pentreath to present a report from the committee appointed to consider ways and means for the payment of delegates' expenses. The committee reported the expenses of dioceses as follows:

Columbia \$238, New Westminster \$225; total \$463. Rupert's Land \$426, Calgary \$45 Qu'Appelle \$94, Saskatchewan \$105, Athabasca \$142, Moosonee \$144; total for province of Rupert's Land \$958. Nova Scotia \$176, Fredericton \$105, Quebec \$105, Montreal \$200, Ontario, \$90, Niagara \$21, Huron \$52, Algoma \$9; total for the clerical and lay delegates \$218; expenses of bishops \$598; grand total \$2,779.

The committee found that there are 1,062 clergymen in the Dominion in dioceses having over 10 clergymen, the amount required per head being \$2.56. The number of clergymen and the assessment required for travelling expenses was appended:

Diocese.	Clergymen.	Assessment.
Huron.....	145	\$371
Rupert's Land.....	80	204
New Westminster.....	20	51
Niagara.....	67	171
Fredericton.....	75	192
Toronto.....	178	455
Nova Scotia.....	109	279
Quebec.....	65	166
Algoma.....	20	51
Columbia.....	24	61
Ontario.....	180	381
Qu'Appelle.....	16	40
Montreal.....	108	263
Calgary.....	14	38
Saskatchewan.....	16	40

It was recommended that the diocesan treasurers be requested to send the amounts assessed against their dioceses to the treasurer of the general synod within one month from date, who should at once send to the diocesan treasurers the proportion to which each diocese was entitled.

The report was adopted, subject to correction, and the same committee was authorized to fix a pro rata allowance for the delegates.

The notices of motion were then entered upon, Rev. Dr. Langtry moving:

"That a committee be appointed to report to this session of this synod on the better organization of the missionary and aggressive work of the Church."

In a clear and forcible speech Rev. Dr. Langtry pointed out that for this work the Church needed missionary bishops who would gather the right sort of men around them. They had now created a machinery that would enable the whole Canadian Church as one body to take counsel as to what were the great needs of the Church, and they should set to work to organize the agencies to meet those needs.

Rev. Provost Body, while he thoroughly agreed with the appointment of the committee, pointed out that it was taking up work for dealing with which the provincial synod had already appointed a committee.

The resolution was finally agreed to and was referred to the Committee on Missionary Work.

A message was read from the upper house stating that the bishops had concurred in the order of proceedings submitted to them, but presenting a number of amendments for approval, which were mostly of a verbal character. In the first clause, however, the words "in procession," relating to the manner in which the clergy should proceed to church at the opening of the synod, were struck out, and it was added that the service should take place in the cathedral or other church appointed by the bishop. The amendments were concurred in.

Rev. Dr. Langtry moved, seconded by Rev. Septimus Jones:

"That their lordships be requested to rearrange and enrich the burial service, so as to adapt it for use in our climate under the altered conditions of modern interment."