

in the habit of convening their Clergy, whenever matters of importance occurred, for deliberation." Collier says, "It has been the constant sense of the ancient Councils and Fathers of the Church, that every Bishop has a commission from our Saviour to govern his Diocese, and in order thereunto, to convene his Priests under him."* In our own branch of the Church, in Saxon times, "the Bishop had twice in the year, two general Synods, wherein all the Clergy of his Diocese, of all sorts, were bound to resort."†

In consequence of the suspension of such Synods for a long period, their utility is not understood, and some persons have supposed that they savour of Popery, whereas, in truth, they are directly antagonistic to the Papal system, by which all separate and independent Diocesan action is discountenanced.‡ By the revised Canon Law, prepared by Cranmer and other Reformers, called the "Reformatio Legum," the Bishops were required to hold Diocesan Synods annually, in Lent, as the best expedient to preserve orthodoxy and discipline. In consequence of the death of Edward VI., who was to have ratified these laws, under the authority of an act of Parliament, they were never in force, but they are a sure guide to the opinion and intention of their compilers. It is worthy of notice, too, that Archbishop Tenison, whom no one could suspect of any partiality for Romish institutions, alleged, as one of the reasons for his legacy of £1000 towards the establishment of two Colonial Dioceses, a desire that Synods might be held.

* Collier Eccles. Hist. ii. p. 20, Ed. 1852.

† Burns Eccles. Law, ii. p. 31.

‡ That the Bishop of every Diocese had here, as in all other Christian countries, power to convene the Clergy of his Diocese, and in a common Synod, or Council, with them, to transact such affairs as specially related to the order and government of the Churches under his jurisdiction, is not to be questioned. *Ib.* p. 17.

§ Hoffman, in his treatise on the Laws of the Church in the United States, says, "The Diocesan Synods fell into disuse, when the Provincial Councils were abandoned, and we cannot but be struck with the restitution, in our own Church, of that primitive order and system, which the usurpations of the Popes broke down in the Latin, and its connection with the state has impaired in the English Church. P. 139.

In the Synods, as they are now restored, the laity have a voice, but I presume that the propriety of this addition to the original constitution is generally admitted.

The
favor o
have th
ference
Church
while d
Synods
has assu
an Esta
the Col

But i
heretof
now be
this obj
adapt o
Clergy
from the
to provi
may righ
of the a
that rule
to be gu
Synods
force in
stead be

The j
case of
Synodica
of Engl
blished
religious
the memb
munion
their bod
or by imp
settles th
any furt
sons pres