

such questions as we have suggested to haphazard resolutions and ill-considered remarks. A plan somewhat like that adopted in the Church Congresses would seem the most feasible, viz., that members of the Synod who had been most successful in one or other of the departments of the Church's work, should be invited to present their thoughts and experience to the Synod, in a speech or by a paper as they might prefer, and then after discussion, resolutions, binding the Synod to practical action, might be adopted or not, as the majority might determine. This arrangement would transform the Synod into something of the character of a Church Congress. And, if very much of the spirit or character of the Church Congress could be imparted to our Synods, it would not be a loss, but a very great gain. Then everybody knows that the business of the Synod might be transacted in one half the time that is given to it now. And it is probable that if men felt that there were more important and more interesting matters demanding their attention, they would be more likely to refrain from those iterations of what had been quite as well said by others, as well as from those technical objections and points of order, which now consume so much of our time.

But even if our Synods were, on this plan, to occupy two weeks instead of two or three days, and if the clergy were obliged to leave their parishes for a Sunday, and appoint some Godly layman to say Morning and Evening Prayer in their absence, still we contend it would be not a loss, but a great gain to the Church at large. Men would in the few days thus spent together, learn from the experience of others what it would have taken them a lifetime to find out for themselves, or what perhaps, to the great loss of the Church, they never do find out at all.

This plan might also deprive us of a good deal of the bewildering legal and parliamentary talk to which we are treated every Synod. We are however persuaded that among the laity there are ten men who would be qualified, from their own experience or reading, to contribute something to the edification of the Synod in connection with one or other of the practical works of the Church, to one there is now, who feels himself qualified to take part in the discussion of the legal and financial questions that occupy most of our time under the present system.

And perhaps full and free discussion, from time to time, of those doctrinal questions about which we differ, or think we differ, might also be a great gain. That is, if they could be carried on, on the plan devised by Dr. Dollinger at the Bonn Conference, with the desire and for the purpose not of victory, but of ascertaining how far we agree, or can agree with one another. Some of what we think our worst differences are to a large extent verbal, and if men would agree to state their convictions in their own language instead of in the technical language in which they have been in the habit of stating them, they would be surprised to find how far they agree with one another on many points on which they

now seem to differ very widely. We must not disguise the fact that our differences on some most vital questions are radical, and that they are every day becoming more so. But even so. The open discussion of these questions—the deliberate and dispassionate statement of our convictions, and the grounds upon which they are based, on the one side or the other, would at all events tend to produce a more tolerant charity among us, and would ultimately lead to the triumph, not perhaps of any party, but of the truth, for the truth is mighty and will prevail. And surely those who are so confident that they alone know the truth, ought not to shrink from setting the reasons upon which their faith is based before their less enlightened brethren, who prove that they are at least honest men, by expressing convictions that expose them to the odium of the great majority of their fellow-countrymen. There is one thing certain, and that is, that any patching up of our present differences that stops short of an agreement in the truth, will be sure to break out in a worse sore after awhile. And so we plead for a reconsideration of the objects, and mode of conducting our Synod work in the future.

GOOD OUT OF EVIL.

NOTHING more clearly shews the truth of those well-known lines of Cowper,

"Behind a frowning Providence
God hides a smiling face,"

than the history of foreign missions. How often have the sword and other calamitous agencies opened the way for missionary operations? This was notably the case in China, a country than which none was more rigidly opposed to anything of the kind. Before the first Chinese war, there were scarcely any Non-Roman missionaries in the country, but after the treaty of Nankin, in 1843, which threw open five ports to foreign commerce, the various foreign missionary societies began to take advantage of this liberty of access to send forth labourers into the harvest there to be gathered in. The appalling famine which now disolates the province Shansi, in northern China, gives indications that it will not pass away without producing good results. A Chinese paper states that owing to the kindness displayed by Christians and Christian missionaries towards the famishing multitudes, a more favourable disposition towards the Christian religion is growing up. The Rev. T. Richard, of Chefoo, reports an accession of over 400 enquirers led to him under God from this cause alone. The late extraordinary awakening in Southern India whereby 10,000 natives applied to Bishop Caldwell for Christian instruction and baptism, is the outcome partly of the terrible famine which afflicted the Tinnevely district, and the noble display of Christian beneficence on the part of the English people who sent relief to the suffering millions. And what of the bloody war just concluded between Russia and Turkey? Will God bring good out of that great evil? Assuredly he will. One of the stipulations of the Treaty of Berlin is that "Religious equality in the eye of the law" is

to be granted throughout the Turkish Dominions. And England is to see that Turkey really carries out her stipulations. The Christian Religion will henceforth have free scope in all the vast territory over which the Sultan has sway. May we see a grand religious awakening in this portion of the Globe also! May the ancient Church there, which has for so many ages been bound by the spirit of slumber, arouse herself to make ready, before the end come, a people prepared for the Lord! Once more may we see how the sword of the flesh has "prevented" the sword of the Spirit, and how it is always true that

"Behind a frowning Providence
God hides a smiling face."

THE PAN-ANGLICAN SYNOD AND THE SO-CALLED EVANGELICAL OR PURITAN PARTY.

THE English and Irish Evangelicals seem to have viewed the great Lambeth Synod with feelings only of fear and distrust. One of the English Evangelistic organs, *The Rock*, in commenting on the action of the "Church Missionary Society," which, at its last meeting in June 5th, passed a resolution designed to render their missionaries practically independent of Episcopal control, says, "We need not say that this important decision of the C. M. S. is clearly intended to forestall—and, therefore, as we trust, prevent—any injurious movements on the part of the Pan-Anglican Conference, which—as will be seen from its programme—intends to discuss the question next week." In Ireland, the Evangelical organ, *The Irish Church Advocate*, repeatedly admonished the Irish Bishops to have nothing to do with the Pan-Anglican Synod. One of its latest utterances on the subject is as follows: "We must repeat our former hope that no Irish Bishop will appear in the Synod, for this would be to sacrifice the independence of the Irish Church and to invite Anglican dominion to be set over us."

We are happy to say that the Irish Bishops, evidently not suffering from the nightmare which disturbed the rest of the *Church Advocate*, have in goodly numbers attended the Synod, and taken part in its proceedings. But the above quotations furnish painful evidence of the lack of Catholic sympathies and ideas which now prevail among the Evangelical party. They show how this party fails to appreciate its community of life and interest with the whole Church. On the contrary, its sentiments are thoroughly sectarian, and its highest ambition would seem to be to achieve liberty to live and move and have its being within the Church as an independent automatic sect: in other words, to be in the Church, and yet not of the Church.

THE NECESSITY OF SACRAMENTS UNTO THE PARTICIPATION OF CHRIST.

HOOKEE ECCLES. POL. BOOK V, CHAP. LVII.

IT greatly offendeth, that some, when they labour to shew the use of the holy Sacraments, assign unto them no end but only to teach the mind, by other