

CHURCH INTELLIGENCE.

The Lambeth Synod, and its Declaration of Faith, are now, as a leading English paper observes, matters of history; they are, moreover, facts which cannot fail to influence, not only the Church of England—which is now passing through a very important crisis in her history—but the whole of the widespread Anglican Communion, which appears now to be everywhere starting into renewed life and vigour. We note with great pleasure that the Declaration of the Bishops has been translated, not only into Latin but also into Modern Greek, in order to be circulated among the Churches of the East; and we believe that its due publication will have considerable effect in drawing these Churches nearer and closer to us. Although in every point we may not fully sympathize with the doctrines or the ritual of those Churches, yet we cannot fail to have a deep interest in the branches of the Church Catholic, whose humblest members read the new Testament in the Original Greek, and who still use Liturgies which date from almost Apostolic time. So very little is known about these Churches, that very few members of the Western Communions fully realize the existence of a branch of the Church, far outnumbering our own communion, and preserving with Eastern immobility, customs and traditions of the Apostles and their immediate successors. We have inherited the contest between Patriarch and Pope; we have continued to add the "*Filioque*" to the Nicene Creed, and therefore two of the those great branches of the Church have, without actual dissension, long stood aloof from one another. At this time there is especial cause for seeking to know more about the Churches of the East; the Church of England is passing through an eventful period, and her future no one can predict; the strain now put upon her connection with the State may lead to a formal severance, and severance may be followed by confiscation; the clergy and many of her other members, in the sufferings which such a rupture would inevitably bring with it, must take their stand upon their spiritual authority alone, and would naturally look beyond their Island Home and their Island Church for sympathy and support. This severance of Church and State is being now seriously discussed by men of sound judgment and high position; we can no longer look upon it as a matter, the consideration of which may be indefinitely postponed: the Church cannot any longer submit to the suppression of her Convocations and to the stifling of her voice, and accordingly her members have openly in Convocation raised a protest against the oppression of the State, and the uniform determination on the part of the Civil Government to deny to her constitutional rights. (*) Successive Governments have dealt with the Convocations of the Church exactly in the same spirit as Charles I dealt with his parliaments; Convocation which is at least as old as parliament itself, has been fettered with every encumbrance that could be devised; it has been sedulously

(*) See the Christian Remembrances for October, 1867.