

things which alike in many precepts, and by His consistent example He Himself forbade them to regard as their domain.

The *resume* of the work of the Conference which has been given to the public must satisfy all that it was an eminently practical assembly, and that it has reduced many practical matters to system and order which were previously "at loose ends." In short, one sees unquestionable *growth*; there is a genuine development of unity for definite and legitimate purposes, and great principles are brought into view in such wise that legislation in all parts of this great communion must necessarily be harmonized by it, or at least guarded against conflicting and mischievous results.

And just here I see something so legitimate, indicating the growth of synodical unity, that a word may be given to it. In the history of councils, even of some which aimed to be considered Ecumenical, we find a reference to the *subsequent action* of the churches represented, as that without which their labors could not be accepted as of any canonical force or significance. From the very first, a universal reception and ratification of synodical action was the test of its Catholicity; such reception being entirely free and uninfluenced by any supreme authority connected with any one See or portion of the Church. What, then, does it really signify, in the present condition of the churches which were represented at Lambeth by their chief pastors, that these met for "Conference," and not for legislation? Even had they legislated, their action must have gone forth, awaiting ratification by all the churches, before it could have had any force of law. And how is it now? Without the form of statutes and ordinances many results of this Conference will go down to hundreds of dioceses and missions, and will grow into local canons and constitutions during the next decade; or possibly, after reviewal and experiment, will be modified or rejected. Thus there will be growth and ripening, and the laws of widely separated churches will be harmonized, and there must follow a very striking illustration of the apostle's language: "From whom (Christ) the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, *maketh increase of the body, unto the edifying of itself, in love.*"

It will be seen that the little which has been reported and sent forth to the churches on "the best mode of maintaining union," represents a great amount of thought and much reference to underlying Catholic laws. The discussion of those fundamental principles in such a Conference, and the final unanimity of a hundred diocesan and missionary Bishops in proclaiming them, imply a great advance in practical Catholicity. The entire schedule, then, stands out in the same way as evidence of much deliberation and of general consent with reference to matters, some of them very difficult and delicate, all of which are now occupying the minds of those who frame the local laws of the churches, and who are thus greatly aided, as well as

guided in their responsible task. The utterances of the Conference on the vexed questions of "Ritual and Confession" are, like ancient Catholic decisions, very brief and very temperate; but how much they imply as the unanimous voice and testimony of these experienced chief pastors of so many churches, and how forcibly they bear witness to the moderation of their debates, and to the guidance of the Holy Spirit and their conclusions! To any reflecting mind it cannot but be evident that the work done at Lambeth has been real work, and that if much has been left undone which was eagerly desired, it is because a Providential Power has been felt in the Conference, permitting it to go "thus far, and no further," and impressing all with the conviction that "the strengthening of things that remain" is better than efforts to grasp the unattainable, and that above all things, fervent charity and the promotion of true Christian unity and concord are to be sought as the great conditions on which God may be humbly looked to, to accomplish what is wanting.

And surely it is not easy to over-estimate the gain which has been insured by the successful gathering and dissolving of this second Lambeth Conference! Had any "root of bitterness," springing up, troubled us and led to disastrous issues, the enemy would have triumphed indeed. As it is, the popular mind is educated to accept this new order of things as a reality, and to acknowledge the immense growth, in every element of power, of Anglo-Catholic Christendom. It is felt that this great communion is in harmony with the universal activities of humanity; that it bears witness to unchanging truth, but enlarges and enfranchises intellect, delights in the spread of knowledge, and stimulates the spread of invention and discovery. It is seen that the English-speaking race has one normal type of Christianity, at once new and old, which has no rival, and can have none, in the respect it inspires and the deference it must command among all Christians of the same speech and of kindred nationalities. And it is seen, moreover, that the able minds of other races and of other languages are daily more and more impressed with the forms in which this Anglican Catholicity is reproducing the Catholicity of the first and purest ages. When the great doors of St. Paul's Cathedral were thrown open, and that long file of successors of the Apostles passed up the nave, singing "The Church's One foundation," it must have struck every heart that there was here something suggestive of *yet more to come*; something for which Andrewes and his great contemporaries supplicated not in vain, though the answer has been long delayed; and something which of itself annihilates the theory of mere essayists and politicians, that this Church is a local society, which acts of Parliament can essentially modify or overpower.

The Prelates who there knelt together to receive the blessed Sacrament of the Body and Blood of their Master, Christ, have separated, and are already seeking again their fields of labor far and wide, through all the

world. But they know one another; their confidence in each other is enlarged; they love one another, and feel every one his brother's wants and difficulties as never before; they respect one another, and feel the immense influence and power they possess in the unity of their Episcopate. And if it be a spirit like this which is required by the fundamental precept of brotherly love, we may venture to believe that the Lambeth Conference has secured a blessing from Him who has taught us "how good and how pleasant it is for brethren to dwell together in unity." The next Lambeth Conference may be convened in very different circumstances, and for more definite action; and then it will be seen that in making His servants to act and think together, and to look "every one on the things of others," as well as his own. God has been preparing the Church for all possible contingencies, and perhaps to restore the visible unity of the whole Church of Christ."

This noble address by an evangelical Bishop has no apple of discord to mar the harmonious feeling manifested by all the Bishops assembled at the Conference, and is an admirable contrast to the efforts of some whose only object in the Church and in the world appears to be to stir up strife.

MISS WHATELY AND THE "HIGH CHURCH PARTY."

MISS Whately, in a recent publication called "Christian Life and Christian Progress," undertakes to explain the distinction between the doctrines held by the two great divisions of the Anglican Church; and to vindicate for the school to which she belongs its exclusive right to the title of "Evangelical." The authoress up to a certain point is correct enough in her delineations of the respective doctrines of the two schools, but soon falls into the usual misapprehensions of Low Churchmen regarding the teaching of those whom they call High Churchmen. Thus, Miss Whately says, that the language of the latter towards "baptised persons is not 'believe, repent and be converted,' but 'go on in the right way in which you were placed as an infant; improve your lives, make use of the Holy Ghost bestowed on you at Baptism.'" Now one-half of this sentence is a gross misstatement of the fact. It is true that they whose teaching she speaks of bid baptized persons go on in the right way and make use of the Holy Ghost bestowed on you in Holy Baptism, but it is *not* true, but outrageously untrue, that they do not urge sinning members to "believe, repent and be converted." Nay, none more fully than "High Churchmen" preach the necessity of "repentance from dead works," of conversion, of a new life lived by the faith of Jesus Christ. No wonder after Miss Whately has made the charge she does against the teaching of the opposite school, she should conclude that those who do preach repentance and faith, who "set forth that which is peculiar to the Gospel as the prominent feature of their teaching," alone deserve the name of "Evangelicals." We may add that it is