

Church News.

ENGLAND.—The action of certain parties in England, with reference to the Pan-Anglican Conference, shows clearly how distasteful Church Councils are to such as would desire to be "a law unto themselves," and thereby proves not less clearly—in view of the neology and infidelity of our day—that the finger of God is in this universal desire for revived Synodical action in the Church. Among the most earnest and satirical depravers of the Pan-Anglican Synod, were the sympathisers with Colenso.

The liberal Dean Stanley, on being asked to allow Westminster Abbey—of which he is the guardian—to be used for the concluding services of the Pan-Anglican Conference, refused, whereupon the Rector of Lambeth offered the venerable Parish Church of St. Mary's, adjoining Lambeth Palace, for the purpose. Dean Stanley's refusal, however, was keenly felt by the Americans as a thing which would give deep offence to a very large number of people in their country. It was the one place which all Americans visit,—which they love intensely,—and when the heads of their Church were thus all assembled in England, on a most solemn occasion, it was naturally expected that Westminster Abbey would have opened her venerable portals to receive them as a Body. But no. There is a kind of Charity which can tolerate everything but strict orthodoxy. Dean Stanley, however, offered the use of the Abbey to the Bishops, provided they would come to it *not* as the Pan-Anglican Synod. He professed a strong desire to show kindness to the Americans. He could not make up his mind to have them with the Pan-Anglican impress upon them, and they would not come without it. Even in this matter the thorough unity which characterised this remarkable gathering clearly manifested itself. Dean Stanley—by his letter to the *Guardian* on the subject of his refusal—shows that he feels uncomfortable. The fact is, the unity of the Church is a power which some people are only beginning to understand.

The late Church Congress at Wolverhampton [at which, by the way, our Bishop was present] was a very successful affair. The opening sermon was preached by the Dean of Norwich, from Rom. iii. 28, and St. James ii. 24 : (the apparently contradictory statements of these two inspired men on the subject of Justification.) From these he endeavoured to show that the Church of England, in her two great parties, represented, as did St. Paul and St. James, two opposite but not contradictory sides of Divine truth. He showed that a sharp antagonism was now going on between those rival parties, which, if persisted in, would probably lead to the expulsion of one or the other from the Church, which would thereby lose her just balance and be injured in her catholic character. He therefore strongly urged mutual forbearance and united effort in the extension of Christ's Kingdom. Synods, Convocations, Conferences and Congresses, tended largely to a good mutual understanding, and the consequent increase of charity and brotherly emulation in good works.

The Rev. H. B. Tristram, the celebrated naturalist, read a most able and interesting paper, remarkable for its close reasoning and sober, religious tone, on the subject of Genesis and Geology. It is a pity that more of our clergy do not qualify themselves thus to grapple with the sceptic on his own ground and vanquish him with his own weapons.

On Lord Lyttleton's suggestion that the Church should have power to reconsider the phraseology of the Athanasian Creed and the Baptismal Service, in order to propitiate Dissenters, the great majority in the Congress showed, in a very