

ing a summary of what a man ought to know and believe, to his soul's health. Fanaticism is forever inventing hair-splitting distinctions, and excommunicating all such as will not run in her narrow groove, or hate what she hates. Superstition is constantly adding to the faith once delivered to the Saints such fond inventions as undermine that faith, and lead to Infidelity—the daughter of that Puritanism which would starve the charitable, and that Ultramontaniam which would burn the enquiring. The former of these in New England, and the latter in Italy, have shown most effectually how unsuited their systems are to the spiritual and social needs of man,—how sure to produce violent re-action. True Catholic wisdom exhibits itself in the Resolutions and Pastoral Letter of the Pan-Anglican Synod. And indeed—although certain extremists ventured from the first to assert that divine wisdom could not be expected to guide its deliberations, we now find them admitting that they did not expect it to go to their extremes. Though dissatisfied they are not disappointed, and we trust may be brought to see that Catholic truth is intended to do the greatest good to the greatest number, and is therefore the truest charity.

This great and most successful gathering is another long stride towards a return to primitive practice by which heresies and other evils were repressed—"not by conflict, but by counsel." It is now seen that "not in the separateness of individual opinion; but in the unity of counsel is to be found the afflatus of the Divine Spirit," and that those who attend such a gathering do not gain a mere enthusiasm, but "each gathers fresh strength to serve God better in his vocation." It is perceived that "heresies in the Church arise in little communities from the sway of particular minds, and the force of particular circumstances, and just as men cannot get the light of heaven unless its prismatic rays are mingled by God in the common composition of light, so they cannot keep the truth of the Holy Catholic Church long untainted unless they blend good men of different habits of thought, and get their united decisions upon the evils with which the Church may be beset."

This has been our experience on this side of the Atlantic also, and every meeting of our various Synods but extends our unity, and expands our charity. The finger of God is in the matter, and His Church, guided by His wisdom in her Synods and Councils, will shake off all false doctrine, heresy, and schism, and be brought forth to serve her Lord in the beauty of holiness.

## INTRODUCTION TO THE RESOLUTIONS OF THE PAN-ANGLICAN SYNOD.

"We, Bishops of Christ's holy Catholic Church, in visible communion with the United Church of England and Ireland, professing the faith delivered to us in Holy Scripture, maintained by the primitive Church and by the Fathers of the English Reformation, now assembled, by the good providence of God, at the Archiepiscopal Palace of Lambeth, under the presidency of the Primate of all England, desire—*First*, to give hearty thanks to Almighty God for having thus brought us together for common counsels and united worship; *Secondly*, we desire to express the deep sorrow with which we view the divided condition of the flock of Christ throughout the world, ardently longing for the fulfilment of the prayer of the Lord, 'That all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in us, that the world may believe that Thou hast sent Me;' and, *Lastly*, we do here solemnly record our conviction that unity will be most effectually promoted by