

possible, and 'at any price.' But this decision of the Pan-Anglican Conference, boldly asserting the inherent right of the Church to clear herself of evils of any kind, and especially of false teachers, will go far to re-adjust that union which protects the Church whilst it sanctifies the State. Far-sighted men among the Rationalists, and political Dissenters foresaw this immense stride towards discipline and true liberty in the Church, and hence the otherwise unaccountable animosity and opposition to the Synod on the part of such papers as the London Times, the Pall Mall Gazette, and their various echoes.

By this Synod the canonical Scriptures are declared to be "the sure word of God," and "our Lord Jesus Christ to be very God and very man, ever to be worshipped and adored." Although these eternal truths are invulnerable, and require no man's guarantee to their existence, yet at this time in the face of Essayists and Reviewers, and Dr. Coleuso, with his new hymn book, from which the name of Jesus as God is excluded,—these explicit declarations of the Synod are invaluable. Snerer as they will, worldly men are forced to see that those seventy-six Bishops—not meeting in fetters like a conclave of Romish Prelates, under the infallible rule of a Pope—but free men, coming as they did from almost all parts of the world, represent a vast amount of Church feeling "among the most vigorous races of the earth," and would carry back to their various and distant centres of sympathy and influence an immense force of religious opinion and unity of purpose. Pens and not bayonets rule the world in our day, and no wonder the freethinker who had been mistaking the silence of the Church for indifference or weakness, now views with instinctive dread a hitherto unsuspected power in the Bride of Christ, before which he like all of his sort in all ages, must fall. If this power could have been scattered by clamour, or weakened by ridicule, or put down by the strong arm of the law, as some with their threats of præmunire were disposed to attempt, an undefined danger would have been warded off. But, like a long Atlantic wave, this power gained strength and volume as it drew nigher,—heedless of all opposition, it rolled silently and majestically on, and now that it has fettered we behold the Ark of God safely riding on the deep waters of eternal truth, whilst the strand is strewn with the *disjecta membra* of many a frail contrivance in which men proudly but vainly trusted.

The Pastoral Letter which this Conference has sent to all the Churches in our Communion, reads like an Apostolic Epistle. It bears the impress of our English Chrysostom, the Bishop of Oxford, (who indeed suggested it,) whilst the language reminds us of the utterances of some of the older American Bishops. But mild and dignified as is its language, it conveys no uncertain meaning, but deals with the infidelity and superstition of the day, with that vigour and wisdom which were to be expected from successors of the primitive Apostles. In his opening address, the Archbishop of Canterbury said:—"Some may be of opinion that subjects have been omitted (from the Programme) which ought to have found a place in our deliberations; that we should have assembled with the view of defining the limits of theological truth; but it has been deemed far better on the first occasion of our meeting in such form, rather to do too little, than attempt too much, and instead of dealing with propositions which can lead to no efficient result to confine ourselves to matters admitting of a practical and beneficial solution."

Here we see the true Catholic spirit which deals with men—not as if their minds were all cast in one mould, but as so far differing in their habits of thought that perfect unity in externals, or perfect definitions of theological niceties, can never be attained in this imperfect state of existence. For this reason, three Creeds contain all that the pure Catholic Church presents to mankind as compris-