

prayer on our behalf, and I trust that you will comply with this invitation, not merely as a form, but rather with the feeling that you are all as members of the one body, personally interested in the results of this conference

The Archbishop speaks of considering "many practical questions, the settlement of which would tend to the advancement of the Kingdom of our Lord and Master Jesus Christ." If we do not care about its advancement, we cannot be his faithful subjects; we must rather be of those who call him Lord, Lord, and do not the things which *He* saith.

These are days of intense energy and activity, events follow each other with marvellous rapidity, and when at the moment there may be nothing more than the little cloud like a man's hand, there may arise almost immediately a terrific storm. We cannot presume to affirm that any anticipated occurrence must still be very far distant because we do not as yet discern any tokens of its approach. The stone cut out without hands may as yet be far from filling the whole earth, and nevertheless in a very brief space that which has been foretold concerning it may be accomplished. We are to pray for the day when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." And while we pray we must labour; we are to examine the nature of the impediments, and of the methods by which they may most probably be overcome. We are to consider how to use to the best advantage the instruments within our reach, and the facilities offered in God's providence, by the peculiar character of the age in which we live. This is an enquiring age, and the Church ought to be prepared to satisfy the thirst for knowledge, to show that there can be no opposition between true science and religion, and to furnish satisfactory solutions of the difficulties by which honest minds may be perplexed; but it is also her duty to teach dogmatically upon certain subjects, and as a witness and keeper of Holy writ, to guard against any tampering with our standard, or any depreciation of its authority. On the other hand her mode of worship ought to be such as to satisfy the wants of man and nature as far as practicable in all respects, and room ought to be afforded to those who desire to dedicate to God the highest achievements of the most cultivated talents, since we cannot believe that He who of old was pleased to inspire artificers with wisdom and skill for the construction of the Tabernacle, and to sanction the magnificence of the temple, can approve of the reservation of all that is beautiful for our own dwellings while we are scrupulously economical and sparing of any superfluities in the buildings dedicated to Him, and the ornaments thereof. But, on this side also, some check is required, and individuals should not be left to indulge their own taste, and to introduce rites and ceremonies and modes of worship at their own pleasure. In short, generally, the church is bound to exercise discipline, and to purge itself from those who *will* persist in maintaining heresies, or in practices for which she affords no sanction. In this respect our Church at present appears to be deficient, and in order that she may perform her duty aright, some means must be devised for the restoration and exercise of her proper functions. It is a scandal and cause of reproach at the present moment that some of those who are still permitted to officiate, deny the inspiration of the Scriptures, and impugn the tradition which has been handed down from the first, while others are bent upon assimilating us to that Church whose corruptions and innovations upon the primitive systems rendered necessary the reformation and restoration of the original type. To the faithful members of the Church, this state of things is the cause of anxious fear and perplexity, and I presume that it will be seriously considered by the assembled Bishops, with a view to the removal of the scandal, and the security of the flocks over which the Holy Ghost hath made us overseers.