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"Ad profectum sacrosanctæ mûnis ecclesiæ."

THE PAN-ANGLICAN SYNOD.

THE Pan-Anglican Synod has been held, and as we predicted, with delightful present results and the prospect of still better effects in the future. Seventy-six Bishops, viz: 28 English and Irish, 6 Scotch, 24 Colonial, 19 American, and 4 retired Prelates attended the Conference, which occupied in its sittings four days instead of three, as at first arranged,—and left some important matters at the end to be settled by committees. Two expert short-hand writers were in attendance, to take an exact report of the discussions, but this seems to have been done more for the purpose of future reference than present publicity, as the meetings were held within closed doors, and the newspaper fraternity—who with few exceptions had done all they could to discourage and throw discredit on the project—were deservedly prevented from keeping up a running fire of annoying criticism as the business proceeded. There was a silent gravity about the Conference which well represented the majesty of Christ's Church, whose weapons are not carnal, and whose strength is to sit still. The gates of Lambeth Palace closed on that long procession of venerable men, and the world with its ambition, dictation and censoriousness was left outside.

The Programme which, in our last number, we laid before our readers, was—as we expected—found to be quite elastic enough to admit the discussion of one of the gravest questions now before the Church. The Synod confirmed in every point the decision of the Convocation of Canterbury, on the Colenso case, and fifty of the Bishops signed a paper to the effect, that it is expedient to elect a godly man, sound in faith, to take the Bishopric of that obstinate unbeliever, and that the Church will recognise such election as valid, and such a man as the true Bishop of the now widowed see. The Archbishop of Canterbury also subscribes towards the new Bishop's salary. This is a most important decision, seeing that it not only shuts the mouth of heresy, but asserts the right of the Church to exchange false teachers for true—the Letters Patent of the Civil Government to the contrary notwithstanding. A separation of the Church from the State would be injurious to both in many respects. It would completely unsettle all the religious endowments of England, and would thereby not only curtail the work of the Church at home, but would greatly restrict her funds and embarrass her operations in heathen lands. But it would in the end prove disastrous to the State, producing even at the outset nothing short of a revolution. Some earnest and zealous Churchmen, however, had become so disheartened by certain State-made Bishops, and lately by State interference in behalf of Colenso, another of its nominees, that freedom from State control seemed to them an absolute necessity—to be obtained as soon as