

to the full, and used as a foundation on which to build the structure of Christian truth. They have been most obstinate in opposing the Christian faith, but there seem now to be openings for reaching their consciences. It is easier for them to join us than it was. In some lands the intolerance, which was their great bulwark, is showing indications of giving way. In India the Christian and Mohammedan meet on equal terms, and a Mohammedan can become a Christian without danger to his life. It seems as if the time for approaching them had come, and that the call to approach them was made especially on ourselves. To this end it is necessary that we should have the services of men especially trained for the purpose. Such men will, as it seems, be most effective if working from strong centres, such as are to be found in Delhi, Lucknow, and Hyderabad (Deccan). To find such men and urge them to the work, to provide for their thorough training in proper colleges, and to send them forth, never singly, but, if possible, in large groups, appears to be the best means of dealing with the whole Mohammedan body.

The remaining religions of the world require a varied treatment in accordance with the circumstances of each particular case. It is often said that we ought to aim at developing Native Churches as speedily as possible. But it is necessary to move with caution in this matter. It is of real importance to impress the converts from the first with a sense that the Church is their own and not a foreign Church, and for that purpose to give them some share in the local management and the financial support of the body which they have joined. But before it is justifiable to give them independent action, it is necessary to wait until they have acquired that sense of duty which is needed to keep them in the right way. They must have learned to realize the high moral standard of

the Gospel in their ordinary lives, and they must have learned to fulfil the universal duty of maintaining their own ministry. Nothing ought to be laid on them but what is of the essence of the faith or belongs to the due order of the Catholic Church, but they should be perpetually impressed with the necessity of holding the Catholic faith in its integrity, and maintaining their unity with the Catholic body. That unity should be sought first in the unity of the diocese, and when members of the Church move from diocese to diocese they should be supplied with letters of commendation to persons who will interest themselves in the spiritual welfare of such travellers.

The work of Foreign Missions may occasionally bring about apparent collision between different churches within our communion.

In all such cases pains should be taken to prevent, as far as possible, the unseemliness of two Bishops exercising their jurisdiction in the same place, and the Synods concerned ought, in our judgment, to make canons or pass resolutions to secure this object. Where there has been already an infringement of the rule, the Bishops must make all the endeavours they can to adjust the matter for the time. In all cases we are of opinion that if any new Foreign Missionary jurisdiction be contemplated, notification be sent to all Metropolitans and presiding Bishops before any practical steps are taken.

We think it our duty to declare that in the Foreign Mission field, where signal spiritual blessings have attended the labours of missionaries not connected with our communion, a special obligation has arisen, to avoid as far as possible, without compromise of principle, whatever tends to prevent the due growth and manifestation of that "unity of the spirit" which should ever mark the Church of Christ.

In conclusion we commend to the