

be seen from the above figures that the Episcopal establishment in the United States is of a very slender nature, and does not hold out much attraction in the shape of "filthy lucre;" and yet the American Bishops are, as a rule, men of mark, and able administrators of their respective dioceses.

A WISE.—The Dean of Windsor sends to the *Times* an extract from the private journal of the late Archbishop of Canterbury, which deserves reproduction.

Brussels, August 23, 1861.—How little hope there is of Romanism reforming itself. . . . I wish, indeed, we Protestants could have its outward helps to religion in use among us—short services on week days well attended; Churches used as houses of prayer by the poor. And, why should we not? Our friends who revived daily services some twenty years ago, committed a mistake—unless, perhaps, they could not do otherwise with the then feeling of the Bishops—when they established the long daily service at in convenient hours. What we want are short litanies and hymns and expositions to catch people as they go to and from their work. How good it would be if we could have the outward appearance and outward helps of religion which Romish countries afford, and a pure, reasonable "Gospel" service, and real religious life promoted by them. Well, there is good hope for these things in England, and I may, perhaps, God willing, do somewhat to stir the clergy in such matters.

LESSONS FROM THE LAMBETH CONFERENCE.

(From the *Ecclesiastical Gazette*.)

This third Lambeth Conference of the Bishops of the Anglican Communion is an epoch in the history of the Church, and cannot fail to leave behind it results most important and far-reaching. The principles it has placed on record in some of the resolutions which the Bishops have passed, are valuable, and cannot fail to clear the atmosphere of the haze with which certain points of Church action have been hitherto surrounded in some minds. We trust they will be universally read, marked, learned, and inwardly digested by Irish Churchmen especially; for to none will they prove more helpful in determining certain important questions, and the lines they should invariably go upon. It gives ourselves great satisfaction to read these resolutions, and to find that the assembled Bishops of the Anglican Church have embodied in them the very principles which we have invariably maintained in this paper, under all circumstances and against heavy odds. They are fundamental principles of the Church, and we shall continue to maintain them. They are principles which involve not only the well-being, but the very existence of the Church Catholic and Apostolic, and we must maintain them as a dear and most valuable heritage for our children.

Many earnest and good men both in England and in Scotland, and elsewhere, lamenting the evils that come of our divided Protestantism, have been longing for reunion. And here in Ireland, too, and especially in the city of Dublin, Churchmen and Dissenters meet annually, in the so-called Christian Union Buildings, and some among us are so weak as to think this is either reunion, or is calculated to heal schism. We have always maintained it could only have the opposite effect, by endorsing schism. If reunion is to be effected we must state clearly to Dissenters the lines we intend to maintain as essential. These principles are the following, as laid down in Resolution 11 of the Lambeth Conference, and they are the essential points

we ourselves must insist on in every overture for reunion. The Bishops say in this 11th Resolution:—In the opinion of this Conference the following articles supply a basis on which approach may be, with God's blessing, made towards home reunion—viz: (a) The Holy Scripture of Old and New Testament; (b) The Apostles' Creed, as the Baptismal symbol, and the Nicene Creed as the sufficient statement of Christian Faith; (c) The two Sacraments ordained by Christ Himself, ministered with un-failing use of Christ's words of institution, and of the elements ordained by Him; (d) The Historic Episcopate."

The Archbishop of Dublin and the majority of the other Irish bishops attended the Conference, and gave their adhesion to this resolution. As the Archbishop sometimes attends the annual meeting of Protestant Dissenters in the Christian Union Buildings, Dublin, we should be glad if he will approach this assembly with an overture for reunion on the basis of the four points in Resolution 11 of the Lambeth Conference, and see what comes of it. We fear very little. For an eminent Nonconformist minister at the last Convention said that it was Federation, i. e. an independent conglomerate of sects without corporate unity, which he stood up for. Surely this should open the eyes of Churchmen, and show them how foolish it is to think such meetings can further the object they have at heart. We are not alone in this opinion of ours. The Bishop of Cork has more than once said the same. We repeat what we have always maintained in these columns, that all attempts at reunion at the expense of the essential principles of that Catholic faith which we have in the good providence of God inherited, would be too dearly bought, and we are now confirmed in this opinion by the resolution which the entire Bishops of the Conference have placed on record, and among them are our own Bishops.

In every overture to Presbyterians, Baptists, Wesleyans, or other non-Episcopal denominations we make for reunion, our bishops cannot consistently contravene this important resolution, but must insist on its four points being accepted as the basis of corporate union. That the basis to be accepted is now authoritative and clear to all, is in itself a great advantage to all. It will show Dissenters what they are expected to accept. It will show our own people that the reunion we desire is *profectus est fidei, non permutatio*—"an increase in the faithful, not a change in the faith" (Vincentius). It will show all that we are determined to maintain intact the organic and fundamental principles of the Church.

But if the principles laid down by the Lambeth Bishops in Resolution 11 are valuable safeguards that the organic features of the Church shall be preserved in all overtures for union by parties now outside her communion, not less valuable is the principle laid down in Resolution 10, in preserving to her own members, in their fulness and integrity, the blessings which they now enjoy in the corporate unity which exists in the Anglican communion all over the world. This organic unity is so valuable that it ought to be safeguarded with the most jealous care. It is a point in which every branch of the Anglican Church has an equal and an immediate interest. In every church there are restless men given to change, ready to sacrifice any principle however fundamental, or ancient, or generally received by the other branches of the Church, without the least consideration, for some whim of their own. The perils which our own Church encountered from such men as these, in the wild proposals they recommended during the Revision of our Prayer Book, will not soon be forgotten. Single handed, and with little if any countenance from those in the Church who could have given us valuable aid, this Paper opposed and exposed the attempts of these men. It is rather late in the day, but even so, it gives us extreme satisfaction

to find the principles which we then maintained now endorsed and recommended by the Irish and other Bishops at the Lambeth Conference. It is almost a score of years since; but what a change! Primate Beresford and Archbishop Trench are gone to their rest, and men like the late Charles King-Irwin; but what a smile of satisfaction would come over their faces if they were alive, to read Resolution 10 of the Lambeth Conference, endorsed with the signatures of ten Irish Bishops. But we have still preserved to us Canon Smith and the Provost of Trinity College, and a few others who have a large share in stemming the destructive flood, and these will read this resolution with great satisfaction, and see in its provisions a useful safeguard of a common heritage, and a much needed barrier against the attempts of those who would filch it away. We cannot help thinking that there must have been some searchings of heart when some of our Bishops put their signature to the following resolution:

"That inasmuch as the Book of Common Prayer is not the possession of one diocese or province, but of all, and that a Revision in one portion of the Anglican Communion must, therefore, be extensively felt, this Conference is of opinion that no particular portion of the Church should undertake revision without seriously considering the possible effects of such action on other branches of the Church."

The above is a valuable practical enunciation of a fundamental principle that should never be lost sight of. It is the cement of cohesion and a safeguard of unity. As knit together all over the world in one communion and fellowship, we are members corporate of a great Church—a Church which claims to be both Catholic and Apostolic, and therefore under no limits of time or place; and so we must be very careful that neither of these leads us to take local, partial views of what we deem at the moment our own interests regardless of the other branches of the Church. The resolution smites at its source a counter principle, whose tendency is straight towards congregationalism, and schism, and the chaos of all cohesion. Never was there a more complete justification of the wisdom of those faithful men, who, regardless alike of the popular breeze, or the storm of obloquy which was excited against them, did their duty in maintaining the principle of Resolution 10, in the revision of the Irish Prayer Book. One hundred and forty-five Bishops, from all parts of the world, have set their seal to it that they were right, and among these—*mirabile dictu!*—some of the very men who have been deemed worthy of the mitre for having opposed them.

THE TRUE "FINANCIAL METHOD."

The crippled financial condition of the religious boards and charitable societies is a natural result of the lack of system in securing the contributions of the individual member of the various denominations of Christian workers. Giving will not become systematic of itself. It must be made systematic; and this implies order and method. Too many congregations have absolutely no method at all. And others adopt such methods as gnaw at the very heart, and kill every principle of true benevolence. Any plan which parades names and amounts, and seeks to induce people to contribute *because* it will be blazed abroad, or prompt one to contribute an amount, equal or greater, than that given by another, that they may *appear* more generous in the eyes of the world, is false and ruinous in its effects. There is no objection to publicity, if publicity is not made the motive power in obtaining the contribution. When Christ said, "Let not thy left hand know what thy right hand doeth," he did not mean that our giving was to be kept a secret, "he meant that the right should not steal around to the left, and shaking it furtively, whisper behind