

simplicity. A certain liberty of treatment must be extended to the cases of native and growing Churches, on which it would be unreasonable to impose, as conditions of communion, the whole of the Thirty-nine Articles, coloured as they are in language and form by the peculiar circumstances under which they were originally drawn up. On the other hand, it would be impossible for us to share with them in the matter of Holy Orders as in complete intercommunion, without satisfactory evidence that they hold substantially the same form of doctrine as ourselves. It ought not to be difficult, much less impossible, to formulate articles in accordance with our own standards of doctrine and worship, the acceptance of which should be required of all ordained in such churches.

We close this letter rendering our humble and hearty thanks to Almighty God for His great goodness towards us. We have been permitted to meet together in larger numbers than heretofore. Contributions of knowledge and experience have been poured into the common stock from all parts of the earth. We have realized, more fully than it was possible to realize before, the extent, the power, and the influence of the great Anglican Communion. We have felt its capacities, its opportunities, its privileges. In our common deliberations we have tested its essential oneness amid all varieties of condition and development. Wherever there was diversity of opinion among us there was also harmony of spirit and unity of aim; and we shall return to our several dioceses refreshed, strengthened, and inspired, by the memories which we shall carry away.

But the sense of thanksgiving is closely linked with the obligation of duty. This fuller realization of our privileges as members of the Anglican Communion carries with it a heightened sense of our responsibilities which do not end with our own people or with the Mission-field alone, but extend to all the Churches of God. The opportunities of an exceptional position call us to an exceptional work. It is our earnest prayer that all—Clergy and Laity alike—may take God's manifest purpose to heart, and strive in their several stations to work it out in all its fullness.

With these parting words we commend the results at which we have arrived in this Conference to your careful consideration, praying that the Holy Spirit may direct your thoughts and lead you to all truth, and that our counsels may redound through your action to the glory of God and the increase of Christ's kingdom.

Signed, on behalf of the Conference,

EDW. CANTUAR.

C. J. GLOUCESTER and BRISTOL, Episcopal Secretary.

RANDALL T. DAVIDSON, Dean of Windsor, General Secretary.

B. F. SMITH, Archdeacon of Maidstone, Assistant Secretary.

The following are the resolutions adopted by the Conference:—

1. That this Conference, without pledging itself to all the statements and opinions embodied in the report of the Committee on Intemperance, commends the report to the consideration of the Church.

2. That the Bishops assembled in this Conference declare that the use of unfermented juice of the grape, or any liquid other than true wine, diluted or undiluted, as the element in the administration of the Cup in Holy Communion, is unwarranted by the example of our Lord, and is an unauthorized departure from the custom of the Catholic Church.

3. That this Conference earnestly commends to all those into whose hands it may come the report on the subject of purity, as expressing the mind of the Conference on this great subject.

4. a. That inasmuch as our Lord's words ex-

pressly forbid divorce, except in the case of fornication or adultery, the Christian Church cannot recognise divorce in any other than the excepted case, or give any sanction to the marriage of any person who has been divorced contrary to this law during the life of the other party.

b. That under no circumstances ought the guilty party in the case of a divorce for fornication or adultery to be regarded during the lifetime of the innocent party as a fit recipient of the blessing of the Church on marriage.

c. That recognizing the fact that there always has been a difference of opinion in the Church on the question whether our Lord meant to forbid marriage to the innocent party in a divorce for adultery, the Conference recommends that the clergy should not be instructed to refuse the Sacraments or other privileges of the Church to those who under civil sanction are thus married.

5. a. That it is the opinion of this Conference that persons living in polygamy be not admitted to Baptism; but that they be accepted as candidates, and kept under Christian instruction until such time as they shall be in a position to accept the law of Christ. (Carried by 83 votes to 21.)

b. That the wives of polygamists may, in the opinion of this Conference, be admitted in some cases to Baptism; but that it must be left to the local authorities of the Church to decide under what circumstances they may be baptised. (Carried by 54 votes to 34.)

6. a. That the principle of the religious observance of one day in seven, embodied in the Fourth Commandment, is of Divine obligation.

b. That from the time of our Lord's Resurrection the first day of the week was observed by Christians as a day of worship and rest, and, under the name of "The Lord's Day," gradually succeeded as the great weekly festival of the Christian Church to the sacred position of the Sabbath.

c. That the observance of the Lord's Day as a day of rest, of worship, and of religious teaching, has been a priceless blessing in all Christian lands in which it has been maintained.

d. That the growing laxity in its observance threatens a great change in its sacred and beneficent character.

e. That especially the increasing practice on the part of some of the wealthy and leisurely classes of making Sunday a day of secular amusement, is most strongly to be deprecated.

f. That the most careful regard should be had to the danger of any encroachment upon the rest which on this day is the right of servants as well as their masters, and of the working classes as well as their employers.

7. That this Conference receives the report drawn up by the committee on the subject of Socialism, and submits it to the consideration of the Churches of the Anglican communion.

8. That this Conference receives the report drawn up by the committee on the subject of emigration, and commends the suggestions embodied in it to the consideration of the churches of the Anglican Communion.

9. a. That this Conference receives the report drawn up by the committee on the subject of the mutual relation of dioceses and branches of the Anglican Communion, and submits it to the consideration of the Church, as containing suggestions of much practical importance.

b. That the Archbishop of Canterbury be requested to give his attention to the appendix attached to the report, with a view to action in the direction indicated, if, upon consideration, his Grace should think such action desirable.

10. 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 seri-

ously considering the possible effect of such action on other branches of the Church.

11. That, in the opinion of this Conference, the following articles supply a basis on which approach may be, by God's blessings made towards home reunion:—

a. The Holy Scriptures of the Old and New Testaments, as "containing all things necessary to salvation," and as being the rule and ultimate standard of faith.

b. The Apostles' Creed, as the baptismal symbol, and the Nicene Creed, as the sufficient statement of the Christian faith.

c. The two Sacraments ordained by Christ Himself—Baptism and the Supper of the Lord—ministered with unfailing use of Christ's words of Institution and of the elements ordained by Him.

d. The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.

12. That this Conference earnestly requests the constituted authorities of the various branches of our communion, acting, so far as may be, in concert with one another, to make it known that they hold themselves in readiness to enter into brotherly conference (such as that which has already been proposed by the Church in the United States of America) with the representatives of other Christian communions in the English-speaking races, in order to consider what steps can be taken either towards corporate reunion, or towards such relations as may prepare the way for fuller organic unity hereafter.

13. That this Conference recommends, as of great importance in tending to bring about reunion, the dissemination of information respecting the standards of doctrine, and the formulas in use in the Anglican Church; and recommends that information be disseminated, on the other hand, respecting the authoritative standards of doctrine, worship, and government adopted by the other bodies of Christians into which the English-speaking races are divided.

14. That in the opinion of this Conference earnest efforts should be made to establish more friendly relations between the Scandinavian and Anglican Churches; and that approaches on the part of the Swedish Church, with a view to the mutual explanation of differences, be most gladly welcomed, in order to the ultimate establishment, if possible, of intercommunion on sound principles of ecclesiastical polity.

15. a. That this Conference recognises with thankfulness the dignified and independent position of the Old Catholic Church of Holland, and looks to more frequent brotherly intercourse to remove many of the barriers which at present separate us.

(b) That we regard it as a duty to promote friendly relations with the Old Catholic Community in Germany, and with the "Christian Catholic Church" in Switzerland, not only out of sympathy with them, but also in thankfulness to God who has strengthened them to suffer for the truth under great discouragements, difficulties, and temptations; and that we offer them the privileges recommended by the committee under the conditions specified in its report.

(c) That the sacrifices made by the Old Catholics in Austria deserve our sympathy, and that we hope when their organisation is sufficiently tried and complete, a more formal relation may be found possible.

(d) That with regard to the reformers in Italy, France, Spain, and Portugal struggling to free themselves from the burden of unlawful terms of communion, we trust that they may be enabled to adopt such sound forms of doctrine and discipline, and to secure such Catholic organisation as will permit us to give them a fuller recognition.

(e) That without desiring to interfere with the rights of Bishops of the Catholic Church to interpose in cases of extreme necessity, we de-