

schools, and of endowments for Bishories and the like, though we are bound to contemplate its withdrawal in course of time, yet must be maintained for the present if we do not wish the work already done to be undone for want of funds. The colonists are our own kin, and we cannot leave them to drift away from the Church of their fathers. And the demands on us will inevitably increase. God is opening to us every day new gates of access to the heathen world, and we must enter those gates, and yet what we are already doing will still need to be done if we are to be true to the call which the Lord is making.

Again, it is our duty, and must continue for some time to be our duty, to do what we can for the Christian care of emigrants on their way, as well as to supply them with letters of commendation addressed to those who will take an interest in their spiritual welfare. And, finally, it is an imperative duty to give all possible assistance to the Bishops and Clergy of the colonies in their endeavours to protect the native races from the introduction among them of demoralizing influences, especially the mischief of the trade in intoxicating liquors and noxious drugs.

Our duties to the colonies in all spiritual matters are undeniably heavy. But the great task of evangelising the human race is largely put upon us, and we cannot shrink from bearing the burden.

We pass from what is internal concerning the Anglican Communion to what is external.

THE UNITY OF THE CHURCH.

On the unity of the Church our committee has not been able to propose any resolutions which would bind us to immediate further action. A committee has been appointed to open correspondence with a view to establish a clearer understanding and closer relations with the Churches of the

East. The Archbishop of Canterbury has been requested to appoint committees to look into the position of the *Unitas Fratrum* and the Scandinavian Church, with both of which we desire to cultivate the most friendly possible relations. We recommend also that every opportunity be taken to emphasize the Divine purpose of visible unity amongst Christians as a fact of revelation. We recommend that committees of Bishops be appointed everywhere to watch for and originate opportunities of united prayer and mutual conference between representatives of different Christian bodies, and to give counsel where counsel may be asked—these committees to report to the next Lambeth Conference what has been accomplished in this matter.

Above all we urge the duty of special intercession for the unity of the Church in accordance with the Lord's Own Prayer, as recorded in the Gospel of St. John.

REFORMATION MOVEMENTS OUTSIDE OUR COMMUNION.

We recognize with warm sympathy the endeavours that are being made to escape from the usurped authority of the See of Rome, as we ourselves regained our freedom three centuries ago. We are well aware that such movements may sometimes end in quitting not merely the Roman obedience, but the Catholic Church itself, and surrendering the doctrine of the Sacraments, or even some of the great verities of the creeds. But we must not anticipate that men will do wrong until they have begun to do so, and we feel some confidence in expressing our warm desire for friendly relations with the whole Catholic Community in Germany, with the Christian Catholic Church in Switzerland, and with the Old Catholics in Austria; our attitude of hopeful interest in the endeavour to form an autonomous Church in Mexico, and in the work now being done in Brazil; and our sympathy with the brave and