

dren's papers to distribute monthly among them, all of which we are sadly in need of. Another Sunday School among the whites and half-breeds of Sugar Island is being opened in connection with our regular service there, and for that we require help.

#### SASKATCHEWAN.

The Rev. W. B. Curran begs to acknowledge the receipt of \$4 from Dr. John McKelcan, Hamilton, towards the Mission Fund of the Diocese

### British News.

#### ADDRESS OF THE PRIMATE,

(ARCHBISHOP LONGLEY) AT THE LAMBETH CONFERENCE, OR PAN-ANGELICAN SYNOD, IN THE YEAR 1867.

The following is the opening address delivered in the presence of seventy-six Bishops by the Archbishop of Canterbury:—

MOST REVEREND AND RIGHT REVEREND BRETHREN,—In opening the proceedings of the first Conference that has ever taken place of the Bishops of the Reformed Church in visible communion with the united Church of England and Ireland, my prevailing feeling is one of profound gratitude to our Heavenly Father for having thus far prospered the efforts which have been made to promote this solemn assembling of ourselves together. Many have been the anxious thoughts and great the heartsearchings which have attended the preparations for this remarkable manifestation of life and energy in the several branches of our communion. Many also have been the prayers and fervent, I trust, will continue to be the prayers offered up by us, severally and collectively, that He will prosper our deliberations to the advancement of His glory and the good of His Church. Having met together, as I truly believe we have done, in a spirit of love to Christ and to all those who love Him, with an earnest desire to strengthen the bonds which unite the several branches of our Reformed Church, to encourage each other in our endeavors to maintain the faith once delivered to the saints, and to advance the kingdom of Christ upon earth, I will not doubt that a blessing from above will rest upon our labors, and that the guidance of the Holy Spirit, whose aid we have invoked, will direct, sanctify and govern our counsels.

The origin of the Conference has already been stated in the circular of invitation which I addressed to you all. It was at the instance of the Metropolitan and the Bishops of the Church of Canada, supported by the unanimous request of a very large meeting of Archbishops and Bishops of the Home and Colonial Church—a request confirmed by addresses from both the Houses of Convocation of my Province of Canterbury—that I resolved upon convening it. Further encouragement to venture upon this unprecedented step was afforded when the petition from the Canadian Church was first discussed, a plain intimation being given by a distinguished member of the Protestant Episcopal Church in the United States of America, that it would be regarded as a very graceful act, and would be hailed with general satisfaction in that Church, if the invitation to the Conference were extended to our Episcopal brethren in those States.

Fully conscious, however, of all the difficulties which must surround the attempt to organize and superintend an assembly of so novel a character, I might have well hesitated to incur so great a risk. But to have refused to yield to wishes thus fully and forcibly expressed, to have shrunk from undertaking the consequent responsibility, would have been unworthy of the position in which, by God's Providence, I am placed. In faith and prayer has the task been undertaken; and I humbly trust it will please God to prosper our work to a successful conclusion. The result, indeed, has thus far more than justified the expectations raised. We rejoice to find that so many of our brethren from distant parts of the globe have been moved to respond to the call; and we welcome with feelings of cordial affection and genuine sympathy the presence of so large a proportion of the American Episcopate. From very

many also, who, owing to various circumstances, have been prevented from joining us, I have received letters expressing the profound satisfaction and thankfulness with which they regard the opportunities afforded by this gathering for conferring together upon topics of mutual interest; for discussing the peculiar difficulties and perplexities in which our widely scattered Colonial Churches are involved, and the evils to which they are exposed; for cementing yet more firmly the bonds of Christian communion between Churches acknowledging One Lord, one faith, one baptism, connected not only by the ties of kindred, but by common formularies; and for meeting, through their representatives, from the most distant regions of the earth, to offer up united prayers and praise to the Most High in the mother tongue common to us all, and to partake together of the Holy Communion of the Body and Blood of our Saviour Christ.

It has never been contemplated that we should assume the functions of a general Synod of all the Churches in full communion with the Church of England, and to take upon ourselves to enact canons that should be binding upon those here represented. We merely propose to discuss matters of practical interest, and pronounce what we deem expedient in resolutions which may serve as safe guides to future action. Thus it will be seen that our first essay is rather tentative and experimental, in a matter in which we have no distinct precedent to direct us.

The subjects which will be brought under your consideration have already been laid before you in the prospectus of arrangements for our proceedings. They may be briefly comprised under the following heads:—(1) The best way of promoting the Reunion of Christendom. (2) The notification of the establishment of new Sees. (3) Letters commendatory from clergymen and laymen passing to distant dioceses. (4) Subordination in our Colonial Church to Metropolitans. (5) Discipline to be exercised by Metropolitans. (6) Court of the Metropolitan. (7) Questions of Appeal. (8) Conditions of union with the Church at Home. (9) Notification of proposed Missionary Bishoprics. (10) Subordination of Missionaries. In the selection of topics regard has been chiefly had to those which bear on practical difficulties seeming to require solution. It has been found impossible to meet all views and embrace every recommendation that has been suggested. Some may be of opinion that subjects have been omitted which ought to have found a place in our deliberations; that we should have been assembled with the view of defining the limits of Theological truth: but it has been deemed far better on the first occasion of our meeting in such form, rather to do too little than attempt too much, and instead of dealing with propositions which can lead to no efficient result, to confine ourselves to matters admitting of a practical and beneficial solution.

The unexpected position in which our Colonial Churches have recently found themselves placed has naturally created a great feeling of uneasiness in the minds of many. I am fully persuaded that the idea of any essential separation from the Mother Church is universally repudiated by them; they all cling to her with the strongest filial affection, while they are bound to her doctrines and form of worship, by cogent motives of interest. At the same time I have good reason to believe that there are various shades of opinion as to the best mode in which the connection between the daughter churches and their Common Mother can be maintained; and I trust the interchange of thought between those chiefly interested in these important questions will lead to some profitable conclusions. I may also state my belief that legislation on the subject of the Colonial Churches has been postponed until the view taken by this Conference shall have been declared. These matters have been regarded under various aspects in the voluminous correspondence which I have had with many of my colonial brethren; they will all, no doubt, be fully developed in the course of our discussion by those who represent these several opinions. I trust that, under a deep sense of the solemnity of the occasion on which we are assembled, our discussions will be characterized by mutual forbearance, if sentiments at variance with our own should be advanced; so that by the

comparison rather than the conflict of opinions, we may be drawn nearer to each other in brotherly harmony and concord. With the arrangement that certain subjects shall, after a brief consideration, be referred to committees, I believe that the various topics for consideration may be profitably discussed.

Doubtless there is much in these latter days, even as we have all been taught to expect, which is dark and dispiriting to the mind that has not been exercised to discern the meaning of such signs. The enemy is on every side, plying his insidious arts to sap the foundation of belief, to hinder the cause of God's church, and prevent the Word of God from doing its work in the conversion of the souls of sinful men. No effort is spared to disparage the authority of those who witness for the truth and uphold the dogmatic teaching for which the Apostolic writings are at once the model and the warrant. Though it be not our purpose to enter upon theological discussion, yet our very presence here is a witness to our resolution to maintain the faith, which we hold in common as our priceless heritage, set forth in our liturgy and other formularies; and this our united celebration of offices common to our respective Churches in each quarter of the globe is a claim, in the face of the world, for the independence of separate Churches, as well as a protest against the assumption by any Bishop of the Church Catholic of dominion over his fellows in the Episcopate.

Not one of us, I am persuaded, can fail to respond to that earnest desire for unity which is expressed in the introduction to our resolution. It is but the echo of the petition which the Saviour of the world offered in behalf of His Church, when He prayed the Father that those who believe in Him might all be one in the Father and the Son. And while we deplore the divided state of Christendom, and mourn over the obstacles which at present exist to our all being joined together in the Unity of the Spirit and in the bond of peace, this very feeling should be our most powerful motive, to urge our petitions at the throne of grace, that it may please God, in His own good time, to remove such hindrances as at present render that union impracticable.

And now may our Almighty Father shed abroad upon us the Spirit of Wisdom, peace, and love, and inspire us with such counsels as may most tend to edification; so that, being knit together more closely in the bonds of brotherly affection and Christian communion, and animated with a more fervent zeal for the Saviour's honor and the salvation of souls, we may do our endeavour to prepare His Church for the coming of Him whom we lovingly adore, and Whose Advent in power and glory we ardently look to and long for.

#### PASTORAL LETTER FROM THE BISHOPS ASSEMBLED AT THE LAMBETH CONFERENCE, 1878.

To the Faithful in Christ Jesus, greeting.

"We, Archbishops, Bishops, Metropolitan, and other Bishops of the Holy Catholic Church, in full communion with the Church of England, one hundred in number, all exercising superintendence over dioceses, or lawfully commissioned to exercise Episcopal functions therein, assembled, many of us from the most distant parts of the earth, at Lambeth Palace, in the year of our Lord 1878, under the presidency of the most reverend Archbishop of Canterbury, by Divine Providence, Archbishop of Canterbury, Primate of England, after receiving, in the private chapel of the said palace, the blessed Sacrament of the Lord's Body and Blood, and after having united in prayer for the guidance of the Holy Spirit, have taken into consideration various definite questions submitted to us affecting the condition of the Church in divers parts of the world.

"We have made these questions the subject of serious deliberation for many days, and we now commend to the faithful the conclusions which have been adopted."

These conclusions are embodied in a series of reports, which were formerly adopted by the Conference, from which we extract the main features:

#### On the Best Mode of Maintaining Union.

In considering the best mode of maintaining union among the various Churches of our com-