

principle of Churchmanship, and let the Church Catechism and the Prayer-book form part of the programme of the Sunday School lesson table once at least every month. But suppose the clergy fail to do this, who is to move in the matter? Clearly the Bishops. The parochial clergy are appointed and authorized by the Bishops to present the Church's views of Christian faith and duty to the people. The Bishops are responsible for taking the necessary means of insuring that their teaching is full and faithful. It is true that Episcopal, like parental authority and discipline, have in these days come to be so lax and easy that we parochial clergy hardly realize that we have superior church officers over us to whom we are responsible; nevertheless it would surely not be too great a stretch of Episcopal authority, or too offensive a violation of the parochial priest's practical independence, if the Bishops were to inquire annually of their clergy whether they adopted any means, and if so what, of helping their people to understand 'the Reasons why they are Churchmen.'

H. H. M., in *Church Bells*.

RESOLUTIONS.

The following are the resolutions formally adopted by the Conference of Bishops at Lambeth.

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 expressly 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, recognising the fact that there 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 88 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 31.]
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 observances 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. 8. That this Conference receives the reports drawn up by the committees on the subject of Socialism, and Emigration and submits them 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 seriously considering the possible effect of such action on other branches of the Churches.
11. That, in the opinion of this Conference, the following articles supply a basis on which approach may be, by God's blessing, 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 unfeeling 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 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 re-union, 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 re-union, the dissemination of information respecting the standards of doctrine and the formularies in use in the Anglican Church; and recommends that information be disseminated, on the other hand respecting the authoritative standards of doctrines 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 deprecate any action that does not regard primitive and established principles of jurisdiction and the interests of the whole Anglican Communion. [Resolutions (a) (b) (c) (d) (e) were carried *nomine contradicente*.]

16. That having regard to the fact that the question of the relation of the Anglican Church to the *Unitas Fratrum*, or Moravians, was remitted by the last Lambeth Conference to a committee, which has hitherto presented no report on the subject, the Archbishop of Canterbury be requested to appoint a Committee of Bishops, who shall be empowered to confer with learned theologians and with the heads of the *Unitas Fratrum*, and shall report to his Grace before the end of the current year, and that his Grace be requested to take such action on their report as he shall deem right.

17. That this Conference, rejoicing in the friendly communications which have passed between Archbishops of Canterbury and other Anglican Bishops, and the Patriarchs of Constantinople and other Eastern Patriarchs and Bishops, desires to express its hope that the barriers to fuller communion may be in course of time removed by further intercourse and extended enlightenment. The Conference commends this subject to the devout prayers of the faithful, and recommends that the counsels and efforts of our fellow-Christians should be directed to the encouragement of internal reformation in the Eastern Churches, rather than to the drawing away from them of individual members of their communion.

18. That the Archbishop of Canterbury be requested to take counsel with such persons as he may see fit to consult, with a view to ascertaining whether it is desirable to revise the English version of the Nicene Creed or of the *Quicumque Vult*. [Carried by 57 votes to 20.]

19. That, as regards newly-constituted Churches, especially in non-Christian lands, it should be a condition of the recognition of them as in complete intercommunion with us, and especially of their receiving from us episcopal succession, that we should first receive from them satisfactory evidence that they hold substantially the same doctrine as our own, and that their clergy subscribe Articles in accordance with the express statements of our own standards of doctrine and worship; but that they should not necessarily be bound to accept in their entirety the Thirty-nine Articles of Religion.

THE LEAKAGE FROM THE ROMISH CHURCH IN ENGLAND.

There is much fluttering in English Roman Catholic dovecots over what they call the "leakage." There are at present less than a million and a half Roman Catholics in Great Britain. In 1841 the Roman Catholics numbered eight hundred thousand. Consequently their increase since that time has not by any