

forced by constant reference to the sanctions, and to the illustrations of doctrine and discipline belonging to them, to be found in the same Holy Scripture. It would be possible, to a greater extent than is now done, to make sermons in church combine doctrinal and moral efficiency, and, by illustrating the rationale of Divine service, lead on the congregations to the perception of the definite relations between worship, faith, and work—the lessons of the Prayer-Book, the Catechism, and the Creeds.

It is not, however, with reference to the young alone, or to the recognized members of their own flock, that the Clergy have need to look carefully to the security of definiteness in teaching the faith.

The study of Holy Scripture is a great part of the mental discipline of the Christian, and the Bible itself is the main instrument in all teaching of religion. Unhappily, in the present day there is a widespread system of propagandism hostile to the reception of the Bible as a treasury of Divine knowledge; and throughout society, in all its ranks, misgivings, doubts, hostile criticisms, and sceptical estimates of doctrinal truths as based on Revelation, are very common.

The doubts which arise from the misapprehension of the due relations between science and Revelation may be, and ought to be, treated with respect and a sympathetic patience; and, where minds have been disquieted by scientific discovery or assertion, great care should be taken not to extinguish the elements of faith, but rather to direct the thinker to the realization of the fact that such discoveries elucidate the action of laws which, rightly conceived, tend to the higher appreciation of the glorious work of the Creator, upheld by the word of His power.

The dangers arising from the hostile or sceptical temper and attitude are increased by the difficulty of determining how far our teaching and the popular acceptance of it can be harmonised with a due consideration for the views on Inspiration, and especially on the character of the discipline of the Old Testament dispensation, which, although they have never received definite sanction in the Church, have been long and widely prevalent.

We must recommend to the Clergy cautious and industrious treatment of these points of controversy, and most earnestly press upon them the importance of taking, as the central thought of their teaching, our Lord Jesus Christ, as the sacrifice for our sins, as the healer of our sinfulness, the source of all our spiritual life, and the revelation to our conscience of the law and motive of all moral virtue. To Him and to His work all the teachings of the Old Testament converged, and from Him all the teachings of the New Testament flow in spirit, in force, and in form. The work of the Church is the application and extension of the blessings of the Incarnation, and her teaching the development of its doctrinal issues as contained in the Creeds of the Church.

*Mutual Relations.*—Our discussion on the mutual relations of dioceses and branches of our Communion has brought out some points which we desire to commend to your consideration. It appears necessary to draw attention to the principles laid down in the Conference of 1873, and to urge that within our Communion the duly certified action of each Church or Province should be respected by the other Churches and their members; that no Bishop or clergyman should exercise his functions within any regularly constituted diocese without the consent of the Bishop of that diocese; and that no Bishop should authorise the action of any clergyman coming from another diocese without proper Letters Testimonial. The neglect of these rules has led to some grievous scandals. The Bishops, on their part, are prepared to do their best to guard against such mischiefs, by adding private advice to the formal document in use, but the Clergy must re-

solve to exercise great caution in signing such testimonials; and those who require them must check all tendency to over sensitiveness, when they find themselves subjected to inquiries as to character and identification, which however unnecessary they may deem them in their own case, are certainly indispensable for securing such measure of safety as we require.

This caution applies with special force to the Clergy ordained for Colonial work. We must heartily recognize the principle that those who have given the best years of their life to work abroad are entitled to great consideration when the time comes at which they want such rest or change of employment as may be found at home. But to lay down any general rules on this point is impossible.

One matter has been laid before us in a more formal way—the possibility of constituting a Council or Councils of reference to advise upon, or even to decide, questions laid before them by the authorities of the Provinces of the Colonial Church. As to this, we would counsel patient consideration and consultation of such character as may eventually supersede the necessity for creating an authority which might, whether as a council of advice or in a function more closely resembling that of a court, place us in circumstances prejudicial alike to order and to liberty of action.

*Home Reunion.*—After anxious discussion we have resolved to content ourselves with laying down certain articles as a basis on which approach may be, by God's blessing, made towards home reunion. These articles, four in number, will be found in the appended resolutions.

The attitude of the Anglican Communion towards the religious bodies now separated from it by unhappy divisions would appear to be this:—We hold ourselves in readiness to enter into brotherly conference with any of those who may desire intercommunion with us in a more or less perfect form. We lay down conditions on which such intercommunion is, in our opinion, and according to our conviction, possible. For, however we may long to embrace those now alienated from us, so that the ideal of the One flock under the One Shepherd may be realized, we must not be unfaithful stewards of the great deposit intrusted to us. We cannot desert our position either as to faith or discipline. That concord would, in our judgment, be neither true nor desirable which should be produced by such surrender.

But we gladly and thankfully recognise the real religious work which is carried on by Christian bodies not of our Communion. We cannot close our eyes to the visible blessing which has been vouchsafed to their labours for Christ's sake. Let us not be misunderstood on this point. We are not insensible to the strong ties, the rooted convictions, which attach them to their present position. These we respect, as we wish that on our side our own principles and feelings may be respected. Competent observers, indeed, assert that not in England only, but in all parts of the Christian world, there is a real yearning for unity—that men's hearts are moved more than heretofore towards Christian fellowship. The Conference has shown in its discussions as well as its resolutions that it is deeply penetrated with this feeling. May the spirit of love move on the troubled waters of religious differences.

*Relation to the Scandinavian Church.*—Among the nations with whom English-speaking peoples are brought directly in contact are the Scandinavian races, who form an important element of the population in many of our dioceses. The attitude, therefore, which the Anglican Communion should take towards the Scandinavian Churches could not be a matter of indifference to this Conference. We have recommended that fuller knowledge should be sought and friendly intercourse interchanged until such times as matters may be ripe for a

closer alliance without any sacrifice of principles which we hold to be essential.

*To the Catholics and others.*—Nor, again, is it possible for members of the Anglican Communion to withhold their sympathies from those Continental movements towards reformation which, under the greatest difficulties, have proceeded mainly on the same lines as our own, retaining Episcopacy as an Apostolic ordinance. Though we believe that the time has not come for any direct alliance with any of these and, though we deprecate any precipitancy of action which would transgress primitive and established principles of jurisdiction, we believe that advances may be made without sacrifice of these, and we entertain the hope that the time may come when a more formal alliance with some at least of these bodies will be possible.

*To the Eastern Churches.*—The Conference has expressed its earnest desire to confirm and to improve the friendly relations which now exist between the Churches of the East and the Anglican Communion. These Churches have well earned the sympathy of Christendom, for through long ages of persecution they have kept alive in many a dark place the light of the Gospel. If that light is here and there feeble or dim, there is all the more reason that we, as we have opportunity, should tend and cherish it; and we need not fear that our offices of brotherly charity, if offered in a right spirit, will not be accepted. We reflect with thankfulness that there exists no bars, such as are presented to communion with the Latins by the formulated sanction of the infallibility of the Church residing in the person of the Supreme Pontiff, by the doctrine of the Immaculate Conception, and other dogmas imposed by the decrees of Papal Councils. The Church of Rome has always treated her Eastern sister wrongfully. She intrudes her Bishops into the ancient dioceses, and keeps up a system of active proselytism. The Eastern Church is reasonably outraged by these proceedings, wholly contrary as they are to Catholic principles; and it behoves us of the Anglican Communion to take care that we do not offend in like manner.

Individuals craving fuller light and stronger spiritual life may, by remaining in the Church of their baptism, become centres of enlightenment to their own people.

But though all schemes of proselytizing are to be avoided, it is only right that our real claims and position as a historical Church should be set before a people who are very distrustful of novelty, especially in religion, and who appreciate the history of Catholic antiquity. Help should be given towards the education of the clergy, and, in more destitute communities, extended to schools for general instruction.

*Authoritative Standards.*—The authoritative standards of doctrine and worship claim your careful attention in connection with these subjects. It is of the utmost importance that our faith and practice should be represented, both to the ancient Churches and to the native and growing Churches in the Mission field, in a manner which shall neither give cause for offence nor restrict due liberty, nor present any stumbling blocks in the way of complete communion.

In conformity with the practice of the former Conferences, we declare that we are united under our Divine Head in the fellowship of the One Catholic and Apostolic Church, holding the One faith revealed in Holy Writ, defined in the Creeds, maintained by the primitive Church, and affirmed by the undisputed Ecumenical Councils; as standards of doctrine and worship alike we recognise the Prayer Book with its Catechism, the Ordinal, and the Thirty-nine Articles—the special heritage of the Church of England and, to a greater or less extent, received by all the Churches of our Communion. We desire that these standards should be set before the foreign Churches in their purity and