

The Bishop of Ely (Dr. Harold Browne), as President, stated, at a recent meeting of the Society, that—

"The object was not to proselytise a certain number of individuals, to bring persons from Romanism to Protestantism, but to induce whole nations to reform themselves—a work the blessings of which would extend to future ages. But in addition to the Southern States of Europe, the Society extended its labours throughout the whole Continent. If there were Churches in Communion with Rome, there were others which had the blessing of the Gospel, but which had not the perfect constitution of the English Church. The Churches of Sweden, Denmark, and Iceland had to some extent the same blessings that the Church of England possessed. They were reformed Churches, and they had an Episcopacy, so that there were no countries so nearly united in a bond of union with her as these Scandinavian Churches. The publications of the Society had been circulated more or less in Scandinavia, and he believed had excited considerable interest, not only among the people, but also among their Bishops. The Church of England seemed to offer a bond of union to all Churches. By her Scriptural faith she was in direct union with all evangelical Churches, and with her apostolical constitution she had a bond of sympathy with the unreformed Churches."

While at the same meeting the Bishop of Oxford, on moving the following Resolution,—

That the intercommunion of national Churches reformed on the primitive model offers the best hope of the unity of Christendom;—

Said:—

"That in endeavouring to carry out the object expressed in the resolution, which all must desire to see carried out, they must not disguise the great difficulties in its way. It was not, of course, to be obtained by the sacrifice of any one truth which God had given to any branch of His Church; and it was not to be sought for by seeming to acquiesce in superstition or in errors in order to win people from them. Of course those who were zealous for the truth which had been given to us at home would be naturally suspicious of any overtures between us and those who held errors, or allowed of practices which seemed to be inconsistent with that truth, and we could not blame them for that godly jealousy. . . . The work would be best done by endeavouring not to interfere with other national Churches in their nationality and independence, but to communicate with them in loving offices, and in imparting to them and in receiving from them the truth. The Church of England herself had much to learn, and much to gain, and to suppose that they were altogether right, and others were altogether wrong, was the