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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi. 24.
"Earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

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ENCYCLICAL LETTER FROM THE LAMBETH CONFERENCE.

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, 145 in number, all having superintendence over dioceses or lawfully commissioned to exercise Episcopal functions therein, assembled from divers parts of the earth, at Lambeth Palace, in the year of our Lord, 1888, under the presidency of the Most Reverend Edward, by Divine Providence Archbishop of Canterbury, Primate of all England and Metropolitan, after receiving in the Chapel of the said palace the Blessed Sacrament of the Lord's Body and Blood, and uniting in prayer for the guidance of the Holy Spirit, have taken into consideration various questions which have been submitted to us affecting the welfare of God's people and the condition of the Church in divers parts of the world.

We have made these matters the subject of careful and serious deliberation during the month past, both in general conference and in committees specially appointed to consider the several questions; and we now commend to the faithful the conclusions at which we have arrived.

We have appended to this letter two sets of documents, the one containing the formal resolutions of the Conference, and the other the reports of the several committees. We desire you to bear in mind that the Conference is responsible for the first alone. The reports of committees can only be taken to represent the mind of the Conference in so far as they are reaffirmed or directly adopted in the resolutions; but we have thought good to print these reports, believing that they will offer fruitful matter of consideration.

In the first place we desire to speak of the moral and practical questions which have engaged the attention of the Conference: and in the forefront we would place the duty of the Church in the promotion of Temperance and Purity.

Temperance.—Noble and self-denying efforts have been made for many years, within and without the Church, for the suppression of intemperance, and it is our earnest hope that these efforts will be increased manifold. The evil effects of this sin on the life of the Church and the nation can scarcely be exaggerated. But we are constrained to utter a caution against a false principle which threatens to creep in and vitiate much useful work. Highly valuable as we believe total abstinence to be as a means to an end, we desire to discountenance the language which condemns the use of wine as wrong in itself, independently of its effects on ourselves or on others, and we have expressed our disapproval of a reported practice (which seems to be due to some extent to the tacit assumption of this principle) of substituting some other liquid in the celebration of Holy Communion.

Purity.—On the other hand, Christian society is only now awakening to a sense of its active duty in the matter of purity; and we therefore desire to avail ourselves of an occasion which has brought together representatives of the Anglican Communion from distant parts of the world, to proclaim a crusade against that sin which is before all others a defilement of the Body of Christ, and a desecration of the temple of the Holy Spirit. We recall the earnest language of the report—we believe that nothing short of general action by all Christian people will avail to arrest the evil; we call upon you to rally round the standard of a high and pure morality; and we appeal to all whom our voice may reach to assist us in raising the tone of public opinion and in stamping out ignoble and corrupt traditions which are not only a dishonour to the name of our Master, Christ, but degrading to the dignity of a being created in the image of God.

Sanctity of Marriage.—In vital connection with the promotion of purity is the maintenance of the sanctity of Marriage, which is the centre of social morality. This is seriously compromised by facilities of divorce, which have been increased in recent years by legislation in some countries. We have therefore held it our duty to reaffirm emphatically the precept of Christ relating thereto, and to offer some advice which may guide the Clergy of our Communion in their attitude towards any infringement of the Master's rule.

Polygamy.—The sanctity of Marriage as a Christian obligation implies the faithful union of one man with one woman until the union is severed by death. The polygamous alliances of heathen races are allowed on all hands to be condemned by the law of Christ; but they present many difficult practical problems which have been solved in various ways in the past. We have carefully considered this question in the different lights thrown upon it from various parts of the mission field. While we have refrained from offering advice on minor points, leaving these to be settled by the local authorities of the Church, we have laid down some broad lines on which alone we consider that the missionary may safely act. Our first care has been to maintain and protect the Christian conception of marriage, believing that any immediate and rapid successes which might otherwise have been secured in the mission field would be dearly purchased by any lowering or confusion of this idea.

Observance of the Lord's Day.—The due observance of Sunday as a day of rest, of worship, and of religious teaching has a direct bearing on the moral well-being of the Christian community. We have observed of late a growing laxity which threatens to impair its sacred character. We strongly deprecate this tendency. We call upon the leisurely classes not selfishly to withdraw from others the opportunities of rest and of religion. We call upon master and employer jealously to guard the privileges of the servant and the workman. In "the Lord's Day" we have a priceless heritage. Whoever misuses it incurs a terrible responsibility.

Socialism.—Intimately connected with these moral questions is the attitude of the Christian

Church towards the social problems of the day. Excessive inequality in the distribution of this world's goods—vast accumulation and desperate poverty side by side; these suggest many anxious considerations to any thoughtful person, who is penetrated with the mind of Christ. No more important problems can well occupy the attention—whether of Clergy or Laity—than such as are connected with what is popularly called Socialism. To study schemes proposed for redressing the social balance, to welcome the good which may be found in the aims or operations of any, and to devise methods, whether by legislation or by social combinations, or in any other way, for a peaceful solution of the problems without violence or injustice, is one of the noblest pursuits which can engage the thoughts of those who strive to follow in the footsteps of Christ. Suggestions are offered in the report which may assist in solving this problem.

Care of Emigrants.—One class of persons more especially had a claim upon the consideration and sympathy of the Conference. In our emigrants we have a social link which binds the Churches of the British Islands to the Church of the United States, and to the Churches in the colonies. No more pertinent question, therefore, could have been suggested for our deliberations than our duty towards this large body of our fellow Christians. It is especially incumbent upon the Church to follow them with the eye of sympathy at every point in their passage from their old home to their new, to exercise a watchful care over them, and to protect them from the dangers, moral and spiritual, which beset their path. We have endeavoured to offer some suggestions by following which this end may be attained.

Definite Teaching of the Faith.—Recognising thus the primary importance of maintaining the moral precepts and discipline of the Gospel in all the relations of life and society, we proceed to the consideration of the means, within the reach and contemplation of the Churches, for inculcating the definite truths of the faith which are the basis of such moral teaching.

We cannot escape the conviction that this department of work requires great attention and much improvement. The religious teaching of the young is sadly deficient in depth and reality, especially in the matter of doctrine. This deficiency is not confined to any class of society, and the task of remedying the default is one which the Laity must be prepared to share with the Clergy. On parents it lies as a Divine charge. Godfathers and godmothers should be urged to fulfil the duty which they have undertaken for the children whose sponsors they have been, and to see that they are not left uninstructed or inadequately prepared for confirmation. The use of public catechising and regular preparation of candidates for confirmation is capable of much development. The work done in Sunday-schools requires, as we believe, more constant supervision and more sustained interest than, in a great many cases, it receives from the Clergy. The instruction of Sunday-school teachers, and of the pupil-teachers in elementary schools, ought to be regarded as an indispensable part of the pastoral work of a parish priest; and the moral and practical lessons from the Bible ought to be en-