

## PUBLISHERS' NOTICE.

The Western Churchman is published on the first of every month. Communications for insertion and copy for advertisements should be in the office not later than the 24th of the month.

Correspondence is invited on subjects bearing on the interests of the Church of England in Manitoba and the West. Annual subscription \$1.50 (if paid in advance, \$1). Single copies 10c. each.

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The fourth Lambeth Conference is now a thing of the past. For four weeks the Archbishops and Bishops met almost daily, and had under deliberation many important questions affecting the welfare, progress, and consolidation of that portion of the Holy Catholic Church which is in full communion with the Church of England. The limited space at our disposal has prevented us giving anything like a full account of the proceedings of the Conference; we have had to content ourselves with simply noticing the most important facts connected therewith.

Before dispersing to their respective fields of labor, the prelates issued an encyclical letter, as on former occasions. This we print in full on another page.

With regard to some of the very important points at issue, we venture, with all respect, to say that we think too little has been said; many questions, however, have received the attention they deserve. On the whole, there can be no doubt but that much good will result from the careful labors of the Conference.

The question of Temperance, while it occupied a good deal of the time of the Conference, is dismissed in the Encyclical with but a few short sentences. Surely in an important body like this,—the most important consultative body in the great Anglican Communion,—there should have been a more definite finding; something authoritative should have been set forth for the guidance of those who are struggling so manfully with this giant evil that in every part of the Church is working such incalculable harm. Let us hope that, when the full report of the Conference is published, some more detailed scheme for the inculcation of the truest temperance will be forthcoming. One remark in the letter must commend itself to all Church workers, and that is that this work, if it is to be permanently successful, must be taken up "in a religious spirit as part of Christian devotion to the Lord." We cannot help feeling that this aspect of the case has been too often lost sight of by temperance workers, who, in many cases, have dealt with the question more as a mere social one, than as an important detail

of the baptismal vow. The same observation applies to the question of Purity. Until young people become impregnated with the idea, (and this can only be effected by persistent teaching of Church doctrine), that Intemperance and Impurity are not mere weaknesses, but sins against God, against our neighbors, and against our own better natures, true temperance and true purity will not prevail as they should.

In spite of the fact that many think the marriage bond is every year becoming a less solemn and less important factor in social life, the consideration of the difficulties arising therefrom was not carried out as many would have wished. Still, it was not altogether overlooked, and the warning in the letter will, we trust, eventuate in good results, and be an incentive to individual Bishops to act with firmness and fearlessness when disorders arising from the slighting of Holy Matrimony are threatened in their Dioceses.

The question of Christian Socialism, the relationship of man to man, was ably discussed, and many valuable hints given, both in the letter and in the report of the Committee on this absorbing subject.

The relations between the Mother Church and the Churches in the Colonies occupied a good deal of time; and, in the Encyclical this question receives considerable attention. At the same time, many will feel that the matter of Colonial Orders stands much as it did, while that of the duty of the Mother Church to her Colonial daughters might have been much more strongly accentuated.

The other subjects touched upon in the letter are all of vital import, and, now that they have been broached, will doubtless receive attention and careful thought at the hands of those most competent to deal with them.

Even if there are no other good results from the Lambeth Conference, a great deal will be gained from the inauguration of a central consultative body for the whole Church, the formation of which has been wisely left in the capable hands of the Archbishop of Canterbury.

With these few desultory remarks, arising from our first reading of this important document, we commend the Encyclical to the careful study of our readers.

### The Lambeth Encyclical Letter.

The following Encyclical letter from the Archbishops and Bishops assembled in conference at Lambeth lately appeared in a small volume issued by the Society for the propagation of Christian Knowledge, which contains also the resolutions adopted by the Conference—sixty-three in number, and perhaps of more importance than the letter itself:

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, 194 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