

Lambeth Conference, 1897.

The following are the official arrangements as to the order of proceedings at the approaching Lambeth Conference, subject to any modification which may be found necessary:—

Wednesday, June 30—Bishops' Devotional Day.

Thursday, July 1—Service in Westminster Abbey.

Friday, July 2—Visit to the landing place of St. Augustine in the Isle of Thanet, &c.

Saturday, July 3—Canterbury Cathedral [and St. Augustine's College.]

N. B.—The sessions of the Conference will be held in the Great Hall of the Church House.

The speakers invited have not yet in all cases signified their willingness to speak.

Monday, July 5.

9 a. m.—Celebration of Holy Communion in Westminster Abbey.

11 a. m.—1:30 p. m.—First session of Conference. President's opening address. Discussion of subject: "The Organization of the Anglican Communion." (a) A central consultative body; (b) A tribunal of reference; (c) The relation of Primates and Metropolitans in the colonies and elsewhere to the See of Canterbury; (d) The position and functions of the Lambeth Conference.

2:30 p. m.—5 p. m.—Discussion of the same subject continued.

Invited Speakers—Bishop of Brechin (c), Bishop of Capetown (b), Bishop of Jamaica (a), Bishop of Long Island (c), Bishop of Manchester (d), Bishop of Pennsylvania (d), Bishop of Salisbury (b), Bishop of Tasmania (a).

Tuesday, July 6.

10:30 a. m.—Prayers.

11 a. m.—1:30 p. m.—Discussion of subject: "The Relation of Religious Communities within the Church of the Episcopate."

Invited Speakers—Bishop of Bloemfontein, Bishop of Fond du Lac, Bishop of Oxford, Bishop of Wakefield.

2:30 p. m.—Discussion of subject: "Critical Study of Holy Scripture."

Invited Speakers—Bishop of Adelaide, Bishop of Durham, Bishop of Michigan.

Wednesday, July 7.

10:30 a. m.—Prayers.

11 a. m.—1:30 p. m.—Discussion of subject: "Foreign Missions." (a) The duty of the Church to the followers of (i) Ethnic Religions; (ii) Judaism; (iii) Islam; (b) Development of Native Churches. (c) Relation of Missionary Bishops and Clergy to Missionary Societies.

Invited Speakers—Bishop of Arkansas (a iii), Bishop of Colombo (a i), Bishop of Newcastle (c), Bishop of South Tokyo (b), Bishop of Stepney (a ii).

2:30 p. m.—5 p. m.—Discussion of subject: "Reformation Movements on the Continent of Europe and Elsewhere."

Invited Speakers—Bishop of Albany, Archbishop of Dublin, Bishop of Gibraltar.

Thursday, July 9.

10:30 a. m.—Prayers.

11 a. m.—1:30 p. m.—Discussion of subject: "Church Unity in its relation—(a) to the Churches of the East; (b) to the Latin Communion; (c) to the other Christian Bodies."

Invited Speakers—Archbishop of Armagh (c), Bishop in Jerusalem (a), Bishop of London (b), Bishop of Pittsburgh (c).

2:30 p. m.—5 p. m.—Discussion of subject: "International Arbitration."

Invited Speakers—Bishop of Calcutta, Bishop of New Jersey, Bishop of New York, Bishop of Ripon.

Friday, July 9.

10:30 a. m.—Prayers.

11 a. m.—1:30 p. m.—Discussion of subject: "The Office of the Church with Respect to Industrial Problems" (a) The Unemployed; (b) Industrial Co-Operation.

Invited Speakers—Bishop of Central New York (b), Bishop of Christ Church, New Zealand (b), Bishop of Hereford (a).

2:30 p. m.—5 p. m.—Discussion of subject: "The Book of Common Prayer." (a) Additional Services; (b) Local Adaptation.

Invited Speakers—Bishop of Cork, Bishop of Edinburgh, Bishop of Ely, Bishop of Springfield.

Saturday, July 10.

10:30 a. m.—Prayers.

11 a. m.—1:30 p. m.—Discussion of subject: "Duties of the Church to the Colonies."

Invited Speakers—Bishop of Norwich, Archbishop of Rupert's Land, Bishop of Sydney.

2:30 p. m.—5 p. m.—Discussion of subject: "Degrees in Divinity."

Invited Speaker—Bishop of Goulburn.

Monday, July 12, to Saturday, July 24—Meetings of the various committees appointed during the first week's sessions.

Monday, July 26, to Saturday, July 31—Sessions of Conference to receive and consider the reports of the various committees.

Monday, August 2—Concluding service in St. Paul's Cathedral.

The Catholic Church.

"Oh, no, she doesn't go to our church. She's a Catholic."

That was the remark we overheard lately, made to a person who regularly goes to church, and says in the Creed, "I believe in . . . the Holy Catholic Church."

Did you ever think what an advantage is conceded to Romanists by speaking to them as Catholics?

The Catholic Church is the Church of the Ages. It is the Church founded by Christ Himself, with which He promises He will be to the end of the world. All history for eighteen centuries largely consists of the history of the Catholic Church. Romanists claim that they only comprise this venerable Catholic Church. Are we prepared to admit that claim? Why then we had better turn Romanists at once! Do not we belong to the Church of Ignatius, of Athanasius, of Gregory, of Thomas a'Beckett? Yet all these constantly avow themselves Catholics.

What then is the Catholic Church? The Catholic Church is the "Bride of Christ," the creation of God, intended to bring fallen men into union with Christ, by making them His members, the children of God, and heirs of the Kingdom of Heaven. The birth in which these children are born to God and His Church is called Holy Baptism.

The Catholic Church is the whole company of all baptized people of all ages, living and dead. Whoever has been baptized with water in the Name of the Father, and of the Son, and of the Holy Ghost is a member of the Catholic Church, even though he may neglect his Church duties and associate himself with religious bodies outside of the Catholic Church.

The Catholic Church includes these Apostolic Churches of every land which have "continued steadfast in the Apostles' doctrine and fellowship, and in the breaking of bread, and the prayers"

The Catholic Church includes in her fellowship all those baptized persons of past ages, who have fallen asleep and who rest in God's blest waiting-room, and whom collectively she terms the Church Expectant.

The Catholic Church includes angels and arch-angels, and all the company of heaven, who praise God day and night.

The Catholic Church includes, and springs from her own Head, Jesus Christ, the Prince of the Catholic Church.

See, then, what it is to be a Catholic, and to be numbered with that innumerable host of living and dead.

Remember, then, not to designate as the "Catholic Church" that alien communion which has no right to place its altars in opposition to those of the American and English Catholic Churches, and which refuses to allow that you, who are baptized, and who worship in that branch of the Catholic Church which belongs to the country, may call yourself a Catholic at all.

When you mean a Roman Catholic, say so.