

never have any doubt for which of the two modes of determining national quarrels it ought to strive.

We pass from moral questions to ecclesiastical, and first to those which may be called internal.

THE ORGANIZATION OF THE ANGLICAN COMMUNION.

Every meeting of the Lambeth Conference deepens the feeling of the unity which originally made the Conference possible, and now gives increasing value to its deliberations. There are differences of opinion amongst us, but the sense of belonging to one body, subject to one Master, striving toward one great aim, grows stronger as the meetings are repeated. In order to maintain and still further develop this unity of feeling we desire first to secure steady and rapid intercourse between all the branches of the Anglican Communion, for it is certain that through mutual knowledge is the only sure basis of all real unity of life. As one step towards this we propose to form a central consultative body for supplying information and advice. This body must win its way to general recognition by the services which it may be able to render to the working of the Church. It can have no other than a moral authority, which will be developed out of its action. We have left the formation of it to the Archbishop of Canterbury, who already finds himself called on to do very much of what is proposed to be done by this council. Beyond this point we have not thought it wise to go. But we desire to encourage the natural and spontaneous formation of provinces, so that no Bishop may be left to act absolutely alone, and we think it desirable that, in accordance with the ancient custom of the Western Church, the metropolitans of these provinces should be known as Archbishops, recommending, however, that such titles should not be assumed without previous communication to the other Bishops of the Communion, with a view to general

recognition. We think it would be well for the further consolidation of all provincial action that every Bishop at his consecration should take the oath of canonical obedience to his own metropolitan, and that every Bishop, consecrated in England under the Queen's mandate for service abroad, should make a solemn declaration that he will pay all due honour and deference to the Archbishop of Canterbury, and will respect and maintain the spiritual rights and privileges of the Church of England and of all Churches in communion with her.

RELIGIOUS COMMUNITIES.

On the subject of religious communities we do not consider it to be yet possible to give advice which can be treated as final. We believe that such communities are capable of rendering great services to the Church, and have indeed already done so. But we think more regulation is needed if they are to be worked in thorough harmony with the general work of the Church as a whole. What form such regulation should take requires much further consideration. Meanwhile we express our strong sense of the care that ought to be taken in making sure that no one undertakes the obligations of community life without having, as far as human judgment can ascertain it, a real vocation from God. Whether God means a particular person to live in this particular way is the preliminary question to be determined by the person who asks to be admitted into a community, and by the authority of the community that admits that person. We have requested the committee to continue its labors, and we commend the report to the attention of the Church.

THE CRITICAL STUDY OF THE BIBLE.

We pass on to the consideration of the standards of all our teaching, the Bible and the Book of Common Prayer. The critical study of the Bible by competent scholars is essential to the