

danger to his life. It seems as if the time for approaching them had come, and that the call to approach them was made especially on ourselves. To this end it is necessary that we should have the services of men specially trained for the purpose. Such men will, as it seems, be most effective if working from strong centres, such as are to be found in Delhi, Lucknow, and Haiderabad (Deccan). To find such men and urge them to the work; to provide for their thorough training in proper colleges, and to send them forth, never singly, but, if possible, in large groups, appears to be the best means of dealing with the whole Mahomedan body.

The remaining religions of the world require a varied treatment in accordance with the circumstances of each particular case. It is often said that we ought to aim at developing native churches as speedily as possible. But it is necessary to move with caution in this matter. It is of real importance to impress the converts from the first with a sense that the Church is their own and not a foreign Church and for that purpose to give them some share in the local management and the financial support of the body which they have joined. But before it is justifiable to give them independent action it is necessary to wait until they have acquired that sense of duty which is needed to keep them in the right way. They must have learned to realize the high moral standard of the Gospel in their ordinary lives, and they must have learned to fulfil the universal duty of maintaining their own ministry. Nothing ought to be laid on them but what is of the essence of the faith or belongs to the order of the Catholic Church, but they should be perpetually impressed with the necessity of holding the Catholic faith in its integrity and maintaining their unity with the Catholic body. That unity should be sought first in the unity of the diocese, and when members of the Church move from diocese to diocese they should be supplied with letters of commendation to persons who will interest themselves in the spiritual welfare of such travellers.

The work of foreign missions may occasionally bring about apparent collision between different churches within our communion.

In all such cases pains should be taken to prevent as far as possible, the unseemliness of two bishops exercising their jurisdiction in the same place, and the synods concerned ought, in our judgment, to make canons or pass resolutions to secure this object. Where there has been already an infringement of the rule, the bishops must make all the endeavors they can to adjust the matter for the time. In all cases we are of opinion that if any new foreign missionary jurisdiction be contemplated, notification be sent to all metropolitans and presiding bishops before any practical steps are taken.

We think it our duty to declare that in the foreign mission field, where signal spiritual blessings have attended the labors of missionaries not connected with our communion, a special obligation has arisen to avoid, as far as possible without compromise of principle, whatever tends to prevent the due growth and manifestations of that "unity of the spirit" which should ever mark the Church of Christ.

In conclusion, we commend to the consideration of all our churches the suggestions contained in the report of the committee on foreign missions as to the relation of missionary bishops and clergy to missionary societies.

THE DUTY OF THE CHURCH TO THE COLONIES.

 THE Pastoral Letter of the Archbishops and Bishops assembled in the Lambeth Conference clearly recognizes, we are glad to note, the need for continued assistance on the part of the Home Church and Societies to at least *some* of the Colonies. The Encyclical says:

"We have just spoken of one of the duties which the Church owes to the colonies, that of aiding in establishing colleges and scholarships for the instruction of colonial students in theology, but there are others of no small importance. It is a duty of the colonies to encourage the freest and fullest communication of spiritual life between the churchmen at home and the churchmen abroad, and especially between the clergy. Clergymen well fitted for colonial service are not always well fitted for home service, and clergymen well fitted for home service are not always well fitted for colonial. And this must to a certain extent, put a restraint on free exchange of clergy between the two services. But subject to this necessary caution, it is good for the Church that men should go from the one service to the other, and under proper regulations this ought not to be difficult.

To this claim of the colonies must be added the claim on behalf of some of them for continued and, if possible, increased pecuniary aid. Many of the colonial churches cannot yet stand alone. The provision of colleges and schools and of endowments for bishoprics and the like, though we are bound to contemplate its withdrawal in course of time, yet must be maintained for the present, if we do not wish the work already done to be undone for want of funds. The colonists are our own kin, and we cannot leave them to drift away from the Church of their fathers. And the demands on us will inevitably increase. God is opening to us every day new gates of access to the heathen world and we must enter those gates, and yet what we are already doing will still need to be