

ilateral does not include the special method of confirmation practised by those Churches that require the laying on of a Bishop's hands before a baptized person can be admitted to full membership. That Quadrilateral contains only four points:—

(1) The Holy Scriptures of the Old and New Testaments, as containing all things necessary to salvation, and as being the rule and ultimate standard of faith;

(2) The Apostles' and Nicene Creeds, as the statement of the Christian Faith;

(3) The two Sacraments—Baptism and the Lord's Supper—ministered with un failing use of Christ's words of institution and of the elements ordained by him;

(4) The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.

To the plain wayfaring Christian, the militant Bishop of Zanzibar strangely misses the fulness of "the glorious Gospel of the blessed God," with its sweeping "whosoever," which is so beautifully paraphrased in the catholic invitation to the Communion given in the Book of Common Prayer. What a mechanical and even materialistic view he takes of the Grace of God, in holding, as his own words show, that the only *sure* channel of that grace, so far as it is offered in the Lord's Supper, is through the laying on of a Bishop's hands in the rite of Confirmation!

The Archbishop of Canterbury wisely decided that a "trial for heresy and schism [such as was suggested by the Bishop of Zanzibar] would, under the circumstances, be wholly out of place." The whole matter was referred to the Consultative Committee of Archbishops already mentioned (of which the Primate himself is a member). That Committee was requested by the Archbishop to give him the benefit of its advice upon two questions that are of vital interest to all English-speaking Protestants:—

(1) Whether the proposed scheme of Federation suggested by the Kikuyu Conference contravenes the principles of the Anglican Church.