

LIST OF BISHOPS ATTENDING THE LAMBETH CONFERENCE OF 1920.

In the arrangement of the following list of Bishops attending the Conference, the general order followed is that of the date of Consecration. In the case of Primates and Metropolitans the order followed, speaking generally, is regulated by the priority of the formation of the Province. The Bishops of London, Durham, Winchester, and Meath have an ancient priority which has been recognised in the list.

- 1 ARCHBISHOP OF CANTERBURY (MOST REV. R. T. DAVIDSON, D.D.) 1903. April 25th, 1891.
- 2 ARCHBISHOP OF YORK (MOST REV. C. G. LANG, D.D.) 1909. May 1st, 1901.
- 3 ARCHBISHOP OF ARMAGH (MOST REV. C. F. D'ARCY, D.D.) 1920. February 24th, 1903.
- 4 BISHOP OF CALCUTTA, METROPOLITAN OF INDIA (MOST REV. F. WESTCOTT, D.D.) 1919. November 30th, 1905.
- 5 ARCHBISHOP OF SYDNEY (MOST REV. J. C. WRIGHT, D.D.) 1910. August 24th, 1909.
- 6 ARCHBISHOP OF CAPETOWN (MOST REV. W. M. CARTER, D.D.) 1909. September 29th, 1891.
- 7 ARCHBISHOP OF RUPERT'S LAND (MOST REV. S. P. MATHESON, D.D.) 1905. November 15th, 1903.
- 8 ARCHBISHOP OF THE WEST INDIES AND BISHOP OF GUIANA (MOST REV. E. A. PARRY, D.D.) 1917. December 28th, 1900.
- 9 ARCHBISHOP OF MELBOURNE (MOST REV. H. LOWTHER CLARKE, D.D.) 1905. November 1st, 1902.
- 10 ARCHBISHOP OF NOVA SCOTIA (MOST REV. C. L. WORRELL, D.D.) 1915. October 18th, 1904.
- 11 ARCHBISHOP OF BRISBANE (MOST REV. ST. C. G. A. DONALDSON, D.D.) 1905. October 28th, 1904.
- 12 ARCHBISHOP OF ALGOMA (MOST REV. G. THORNELOE, D.D.) 1915. January 6th, 1897.
- 13 BISHOP OF BRECHIN, PRIMUS OF THE SCOTTISH EPISCOPAL CHURCH (MOST REV. W. J. F. ROBBERDS, D.D.) 1908. January 6th, 1904.
- 14 ARCHBISHOP OF WALES (MOST REV. A. G. EDWARDS, D.D.) 1920. March 25th, 1889.
- 15 BISHOP OF TENNESSEE (RIGHT REV. T. F. GAILOR, D.D.) July 25th, 1893.
- 16 BISHOP OF LONDON (RIGHT REV. A. F. WINNINGTON-INGRAM, D.D.) November 30th, 1897.
- 17 BISHOP OF DURHAM (RIGHT REV. H. HENSLEY HENSON, D.D.) February 2nd, 1918.

- 18 BISHOP OF WINCHESTER (RIGHT REV. E. S. TALBOT, D.D.)
October 18th, 1895.
- 19 BISHOP OF MEATH, PREMIER BISHOP OF IRELAND (MOST REV. B. J. PLUNKET, D.D.)
May 13th, 1913.
- 20 ASSISTANT BISHOP OF BATH AND WELLS (RIGHT REV. W. H. STIRLING, D.D.)
December 21st, 1869.
- 21 ASSISTANT BISHOP FOR TONGA (RIGHT REV. A. WILLIS, D.D.)
February 2nd, 1872.
- 22 BISHOP R. S. COPLESTON, D.D.
December 28th, 1875.
- 23 BISHOP OF BATH AND WELLS (RIGHT REV. G. W. KENNION, D.D.)
November 30th, 1882.
- 24 ASSISTANT BISHOP OF WINCHESTER (RIGHT REV. E. G. INGHAM, D.D.)
February 24th, 1883.
- 25 BISHOP OF BETHLEHEM (RIGHT REV. E. TALBOT, D.D.)
May 27th, 1887.
- 26 BISHOP OF SOUTHERN OHIO (RIGHT REV. BOYD VINCENT, D.D.)
January 25th, 1889.
- 27 BISHOP H. H. MONTGOMERY, D.D.
May 1st, 1889.
- 28 BISHOP OF BEVERLEY (RIGHT REV. R. J. CROSTHWAITE, D.D.)
June 11th, 1889.
- 29 BISHOP OF OHIO (RIGHT REV. W. A. LEONARD, D.D.)
October 12th, 1889.
- 30 ASSISTANT BISHOP OF ST. ALBANS (RIGHT REV. E. N. HODGES, D.D.)
April 25th, 1890.
- 31 BISHOP OF CHRISTCHURCH (RIGHT REV. C. JULIUS, D.D.)
May 1st, 1890.
- 32 BISHOP OF WAKEFIELD (RIGHT REV. G. R. EDEN, D.D.)
October 18th, 1890.
- 33 BISHOP OF COVENTRY (RIGHT REV. H. W. YEATMAN-BIGGS, D.D.)
September 29th, 1891.
- 34 BISHOP OF TEXAS (RIGHT REV. G. H. KINSOLVING, D.D.)
October 12th, 1892.
- 35 BISHOP OF WILLESDEN (RIGHT REV. W. W. PERRIN, D.D.)
March 25th, 1893.
- 36 BISHOP (MISSIONARY) OF TOKYO (RIGHT REV. J. MCKIM, D.D.)
June 14th, 1893.
- 37 ASSISTANT BISHOP OF LAGOS (RIGHT REV. I. OLUWOLE, D.D.)
June 29th, 1893.
- 38 BISHOP OF SASKATCHEWAN (RIGHT REV. J. A. NEWNHAM, D.D.)
August 6th, 1893.
- 39 ASSISTANT BISHOP OF BIRMINGHAM (RIGHT REV. A. HAMILTON BAYNES, D.D.)
September 29th, 1893.
- 40 BISHOP OF MASSACHUSETTS (RIGHT REV. W. LAWRENCE, D.D.)
October 5th, 1893.
- 41 BISHOP OF NORTH CAROLINA (RIGHT REV. J. B. CHESHIRE, D.D.)
October 15th, 1893.
- 42 BISHOP OF VERMONT (RIGHT REV. A. C. A. HALL, D.D.)
February 2nd, 1894.
- 43 BISHOP OF BUNBURY (RIGHT REV. C. WILSON, D.D.)
June 11th, 1894.
- 44 BISHOP OF MANCHESTER (RIGHT REV. E. A. KNOX, D.D.)
December 28th, 1894.
- 45 BISHOP G. F. BROWNE, D.D.
April 21st, 1895.

- 46 BISHOP OF ROCHESTER (RIGHT REV. J. R. HARMER, D.D.)
May 23rd, 1895.
- 47 BISHOP OF RIVERINA (RIGHT REV. E. A. ANDERSON, D.D.)
June 29th, 1895.
- 48 BISHOP OF WESTERN CHINA (RIGHT REV. W. W. CASSELS, D.D.)
October 18th, 1895.
- 49 BISHOP G. MOTT WILLIAMS, D.D.
May 1st, 1896.
- 50 BISHOP OF GRANTHAM (RIGHT REV. J. E. HINE, D.D.)
June 29th, 1896.
- 51 BISHOP OF CREDITON (RIGHT REV. R. E. TREFUSIS, D.D.)
February 24th, 1897.
- 52 BISHOP OF ST. DAVID'S (RIGHT REV. J. OWEN, D.D.)
May 1st, 1897.
- 53 BISHOP OF CONNECTICUT (RIGHT REV. C. B. BREWSTER, D.D.)
October 28th, 1897.
- 54 BISHOP OF SOUTHAMPTON (RIGHT REV. J. MACARTHUR, D.D.)
September 29th, 1898.
- 55 BISHOP (MISSIONARY) OF ASHEVILLE (RIGHT REV. J. M. HORNER, D.D.)
December 28th, 1898.
- 56 BISHOP (MISSIONARY) OF SOUTHERN BRAZIL (RIGHT REV. L. L. KINSOLVING, D.D.)
January 6th, 1899.
- 57 BISHOP OF SACRAMENTO (RIGHT REV. W. H. MORELAND, D.D.)
January 25th, 1899.
- 58 BISHOP OF BANGOR (RIGHT REV. W. H. WILLIAMS, D.D.)
February 2nd, 1899.
- 59 BISHOP OF OSAKA (RIGHT REV. H. J. FOSS, D.D.)
February 2nd, 1899.
- 60 BISHOP OF MADRAS (RIGHT REV. H. WHITEHEAD, D.D.)
June 29th, 1899.
- 61 BISHOP G. L. KING, D.D.
June 29th, 1899.
- 62 BISHOP OF WEST VIRGINIA (RIGHT REV. W. L. GRAVATT, D.D.)
November 10th, 1899.
- 63 BISHOP OF WEST MISSOURI (RIGHT REV. S. C. PARTRIDGE, D.D.)
February 2nd, 1900.
- 64 BISHOP OF LIVERPOOL (RIGHT REV. F. J. CHAVASSE, D.D.)
April 25th, 1900.
- 65 BISHOP OF WILLOCHRA (RIGHT REV. G. WHITE, D.D.)
August 24th, 1900.
- 66 BISHOP OF SALISBURY (RIGHT REV. F. E. RIDGEWAY, D.D.)
February 17th, 1901.
- 67 BISHOP OF NATAL (RIGHT REV. F. S. BAINES, D.D.)
August 4th, 1901.
- 68 BISHOP OF JARROW (RIGHT REV. J. N. QUIRK, D.D.)
October 18th, 1901.
- 69 BISHOP OF SOUTHWELL (RIGHT REV. E. HOSKYN, D.D.)
October 18th, 1901.
- 70 BISHOP OF ST. JOHN'S, KAFFRARIA (RIGHT REV. J. W. WILLIAMS, D.D.)
November 30th, 1901.
- 71 BISHOP (MISSIONARY) OF SOUTHERN FLORIDA (RIGHT REV. C. MANN, D.D.)
December 4th, 1901.
- 72 BISHOP OF WESTERN NEW YORK (RIGHT REV. C. H. BRENT, D.D.)
December 19th, 1901.
- 73 BISHOP (MISSIONARY) OF OLYMPIA (RIGHT REV. F. W. KRATOR, D.D.)
January 8th, 1902.

- 74 BISHOP OF LONG ISLAND (RIGHT REV. F. BURGESS, D.D.)
January 15th, 1902.
- 75 BISHOP OF NORTH-WEST AUSTRALIA (RIGHT REV. G. TROWER, D.D.)
January 25th, 1902.
- 76 BISHOP IN ARGENTINA (RIGHT REV. E. F. EVERY, D.D.)
July 14th, 1902.
- 77 BISHOP OF NAGPUR (RIGHT REV. E. CHATTERTON, D.D.)
March 25th, 1903.
- 78 BISHOP OF ZULULAND (RIGHT REV. W. L. VYVYAN, D.D.)
May 21st, 1903.
- 79 BISHOP OF THETFORD (RIGHT REV. J. P. A. BOWERS, D.D.)
June 29th, 1903.
- 80 BISHOP OF COLOMBO (RIGHT REV. E. A. COPLESTON, D.D.)
August 30th, 1903.
- 81 BISHOP OF SHANTUNG (RIGHT REV. G. D. ILIFF, D.D.)
October 28th, 1903.
- 82 BISHOP OF NEWARK (RIGHT REV. E. S. LINES, D.D.)
November 18th, 1903.
- 83 BISHOP OF CROYDON (RIGHT REV. H. H. PEREIRA, D.D.)
January 25th, 1904.
- 84 BISHOP OF GLASGOW (RIGHT REV. A. E. CAMPBELL, D.D.)
February 24th, 1904.
- 85 BISHOP E. W. OSBORNE, D.D.
October 23rd, 1904.
- 86 BISHOP (MISSIONARY) OF HANKOW (RIGHT REV. L. H. ROOTS, D.D.)
November 14th, 1904.
- 87 BISHOP OF MORAY, ROSS, AND CAITHNESS (RIGHT REV. A. J. MACLEAN, D.D.)
December 21st, 1904.
- 88 BISHOP OF HURON (RIGHT REV. D. WILLIAMS, D.D.)
January 6th, 1905.
- 89 BISHOP IN SOUTH TOKYO (RIGHT REV. C. H. BOUTFLOWER, D.D.)
January 25th, 1905.
- 90 BISHOP OF HARRISBURG (RIGHT REV. J. H. DARLINGTON, D.D.)
April 26th, 1905.
- 91 BISHOP OF GLOUCESTER (RIGHT REV. E. C. S. GIBSON, D.D.)
June 1st, 1905.
- 92 BISHOP OF LLANDAFF (RIGHT REV. J. P. HUGHES, D.D.)
June 1st, 1905.
- 93 BISHOP OF ST. HELENA (RIGHT REV. W. A. HOLBECH, D.D.)
- 94 BISHOP OF ELY (RIGHT REV. F. H. CHASE, D.D.) [June 24th, 1905
October 18th, 1905.
- 95 ASSISTANT BISHOP OF SALISBURY (RIGHT REV. A. E. JOSCELYNE, D.D.)
October 18th, 1905.
- 96 COADJUTOR BISHOP OF MISSOURI (RIGHT REV. F. F. JOHNSON, D.D.)
November 2nd, 1905.
- 97 BISHOP OF KNARESBOROUGH (RIGHT REV. L. F. M. B. SMITH, D.D.)
December 27th, 1905.
- 98 BISHOP OF ADELAIDE (RIGHT REV. A. NUTTER THOMAS, D.D.)
February 2nd, 1906.
- 99 ASSISTANT BISHOP OF ELY (RIGHT REV. H. M. E. PRICE, D.D.)
February 2nd, 1906.
- 100 BISHOP OF MICHIGAN (RIGHT REV. C. D. WILLIAMS, D.D.)
February 7th, 1906.
- 101 BISHOP OF WESTERN MICHIGAN (RIGHT REV. J. N. MCCORMICK, D.D.)
February 14th, 1906.

- 102 BISHOP OF MILWAUKEE (RIGHT REV. W. W. WEBB, D.D.)
February 24th, 1906.
- 103 BISHOP OF CHESTER (RIGHT REV. H. L. PAGET, D.D.)
April 25th, 1906.
- 104 BISHOP OF BRISTOL (RIGHT REV. G. NICKSON, D.D.)
June 29th, 1906.
- 105 BISHOP OF FREDERICTON (RIGHT REV. J. A. RICHARDSON, D.D.)
November 30th, 1906.
- 106 BISHOP OF ARGYLL AND THE ISLES (RIGHT REV. K. MACKENZIE, D.D.)
January 25th, 1907.
- 107 BISHOP OF SOUTH CAROLINA (RIGHT REV. W. A. GUERRY, D.D.)
September 15th, 1907.
- 108 BISHOP IN CHEKIANG (RIGHT REV. H. J. MOLONY, D.D.)
January 25th, 1908.
- 109 BISHOP OF CLOGHER (RIGHT REV. M. DAY, D.D.)
January 25th, 1908.
- 110 BISHOP OF ST. ANDREWS, DUNKELD, AND DUNBLANE (RIGHT REV. C. E. PLUMB, D.D.)
March 25th, 1908.
- 111 BISHOP OF BOMBAY (RIGHT REV. E. J. PALMER, D.D.)
May 28th, 1908.
- 112 BISHOP IN POLYNESIA (RIGHT REV. T. C. TWITCHELL, D.D.)
May 28th, 1908.
- 113 BISHOP IN KHARTOUM (RIGHT REV. LI. H. GWYNNE, D.D.)
October 11th, 1908.
- 114 BISHOP OF ZANZIBAR (RIGHT REV. F. WESTON, D.D.)
October 11th, 1908.
- 115 BISHOP OF MONTREAL (RIGHT REV. J. C. FARTHING, D.D.)
January 6th, 1909.
- 116 BISHOP OF WASHINGTON (RIGHT REV. A. HARDING, D.D.)
January 25th, 1909.
- 117 BISHOP OF COLCHESTER (RIGHT REV. R. H. WHITCOMBE, D.D.)
February 2nd, 1909.
- 118 BISHOP OF ROCKHAMPTON (RIGHT REV. G. D. HALFORD, D.D.)
February 2nd, 1909.
- 119 BISHOP OF GUILDFORD (RIGHT REV. J. H. G. RANDOLPH, D.D.)
February 21st, 1909.
- 120 BISHOP OF TORONTO (RIGHT REV. J. F. SWEENEY, D.D.)
March 25th, 1909.
- 121 BISHOP (MISSIONARY) OF WYOMING (RIGHT REV. N. S. THOMAS, D.D.)
May 6th, 1909.
- 122 BISHOP OF MOOSONEE (RIGHT REV. J. G. ANDERSON, D.D.)
May 16th, 1909.
- 123 BISHOP OF MAINE (RIGHT REV. B. BREWSTER, D.D.)
June 17th, 1909.
- 124 BISHOP OF ST. ALBANS (RIGHT REV. M. B. FURSE, D.D.)
June 29th, 1909.
- 125 BISHOP OF BURNLEY (RIGHT REV. H. HENN, D.D.)
July 11th, 1909.
- 126 BISHOP OF SHEFFIELD (RIGHT REV. L. H. BURROWS, D.D.)
July 11th, 1909.
- 127 BISHOP OF SINGAPORE (RIGHT REV. C. J. FERGUSON-DAVIE, D.D.)
August 24th, 1909.
- 128 BISHOP OF BARROW (RIGHT REV. C. WEST WATSON, D.D.)
September 21st, 1909.

- 129 BISHOP OF WHALLEY (RIGHT REV. A. G. RAWSTORNE, D.D.)
September 21st, 1909.
- 130 BISHOP OF MARYLAND (RIGHT REV. J. G. MURRAY, D.D.)
September 29th, 1909.
- 131 BISHOP OF DERBY (RIGHT REV. C. T. ABRAHAM, D.D.)
November 30th, 1909.
- 132 BISHOP OF HONAN (RIGHT REV. W. C. WHITE, D.D.)
November 30th, 1909.
- 133 BISHOP IN KWANGSI AND HUNAN (RIGHT REV. W. BANISTER, D.D.)
November 30th, 1909.
- 134 BISHOP IN KYUSHU, SOUTH JAPAN (RIGHT REV. A. LEA, D.D.)
November 30th, 1909.
- 135 BISHOP OF AUCKLAND (RIGHT REV. A. W. AVERILL, D.D.)
January 16th, 1910.
- 136 BISHOP OF RANGOON (RIGHT REV. R. S. FYFFE, D.D.)
January 16th, 1910.
- 137 BISHOP OF NEW GUINEA (RIGHT REV. G. SHARP, D.D.)
April 25th, 1910.
- 138 BISHOP OF NORWICH (RIGHT REV. B. POLLOCK, D.D.)
April 25th, 1910.
- 139 BISHOP OF LICHFIELD (RIGHT REV. J. A. KEMPTHORNE, D.D.)
May 16th, 1910.
- 140 BISHOP OF EDINBURGH (RIGHT REV. G. H. S. WALPOLE, D.D.)
June 24th, 1910.
- 141 BISHOP OF NYASALAND (RIGHT REV. T. C. FISHER, D.D.)
June 24th, 1910.
- 142 BISHOP OF SIERRA LEONE (RIGHT REV. J. WALMSLEY, D.D.)
June 24th, 1910.
- 143 BISHOP OF NEW WESTMINSTER (RIGHT REV. A. U. DE PENCILER, D.D.)
July 25th, 1910.
- 144 BISHOP OF LUCKNOW (RIGHT REV. G. H. WESTCOTT, D.D.)
November 6th, 1910.
- 145 BISHOP (MISSIONARY) OF WESTERN NEBRASKA (RIGHT REV. G. A. BEECHER, D.D.)
November 30th, 1910.
- 146 BISHOP (MISSIONARY) OF NORTH TEXAS (RIGHT REV. E. A. TEMPLE, D.D.)
December 15th, 1910.
- 147 ASSISTANT BISHOP OF BLOEMFONTEIN (RIGHT REV. F. R. T. BALFOUR, M.A.)
January 1st, 1911.
- 148 BISHOP OF SOUTHERN RHODESIA (RIGHT REV. F. H. BEAVEN, D.D.)
January 1st, 1911.
- 149 BISHOP OF RHODE ISLAND (RIGHT REV. J. D. PERRY, D.D.)
January 6th, 1911.
- 150 BISHOP OF ANTIGUA (RIGHT REV. E. HUTSON, D.D.)
January 15th, 1911.
- 151 BISHOP (MISSIONARY) OF ARIZONA (RIGHT REV. J. W. ATWOOD, D.D.)
January 18th, 1911.
- 152 BISHOP (MISSIONARY) OF OKLAHOMA (RIGHT REV. T. P. THURSTON, D.D.)
January 25th, 1911.
- 153 BISHOP OF NEW YORK (RIGHT REV. C. S. BURCH, D.D.)
February 24th, 1911.
- 154 ASSISTANT BISHOP OF LLANDAFF (RIGHT REV. O. T. L. CROSSLEY, D.D.)
April 25th, 1911.
- 155 BISHOP OF OXFORD (RIGHT REV. H. M. BURGE, D.D.)
May 25th, 1911.

- 156 BISHOP IN COREA (RIGHT REV. M. N. TROLLOPE, D.D.)
July 25th, 1911.
- 157 BISHOP OF GIBRALTAR (RIGHT REV. H. J. C. KNIGHT, D.D.)
July 25th, 1911.
- 158 BISHOP OF TAUNTON (RIGHT REV. C. F. DE SALIS, D.D.)
July 25th, 1911.
- 159 BISHOP OF GRAFTON (RIGHT REV. C. H. DRUITT, D.D.)
August 6th, 1911.
- 160 BISHOP OF GEORGE (RIGHT REV. H. B. SIDWELL, D.D.)
September 29th, 1911.
- 161 BISHOP OF WESTERN MASSACHUSETTS (RIGHT REV. T. F. DAVIES, D.D.)
October 18th, 1911.
- 162 BISHOP OF BIRMINGHAM (RIGHT REV. H. R. WAKEFIELD, D.D.)
October 28th, 1911.
- 163 BISHOP OF PENNSYLVANIA (RIGHT REV. P. M. RHINELANDER, D.D.)
October 28th, 1911.
- 164 SUFFRAGAN BISHOP OF PENNSYLVANIA (RIGHT REV. T. J. GARLAND, D.D.)
October 28th, 1911.
- 165 BISHOP OF KENSINGTON (RIGHT REV. J. P. MAUD, D.D.)
December 28th, 1911.
- 166 BISHOP OF UGANDA (RIGHT REV. J. J. WILLIS, D.D.)
January 25th, 1912.
- 167 BISHOP OF OTTAWA (RIGHT REV. J. C. ROPER, D.D.)
February 24th, 1912.
- 168 BISHOP OF SODOR AND MAN (RIGHT REV. J. D. THOMPSON, D.D.)
March 25th, 1912.
- 169 BISHOP OF CORK, CLOYNE, AND ROSS (RIGHT REV. C. B. DOWSE, D.D.)
June 11th, 1912.
- 170 BISHOP OF KIMBERLEY AND KURUMAN (RIGHT REV. W. GORE-BROWNE, M.A.)
June 29th, 1912.
- 171 BISHOP OF CHICHESTER (RIGHT REV. W. O. BURROWS, D.D.)
July 25th, 1912.
- 172 BISHOP OF ATHABASCA (RIGHT REV. E. F. ROBINS, D.D.)
November 24th, 1912.
- 173 BISHOP OF DORNAKAL (RIGHT REV. V. S. AZARIAH, D.D.)
December 29th, 1912.
- 174 BISHOP OF ACCRA (RIGHT REV. M. S. O'RORKE, D.D.)
January 25th, 1913.
- 175 ASSISTANT BISHOP OF NATAL (RIGHT REV. F. ROACH, D.D.)
January 25th, 1913.
- 176 BISHOP OF NORTH QUEENSLAND (RIGHT REV. J. O. FREETHAM, D.D.)
April 25th, 1913.
- 177 BISHOP OF LEICESTER (RIGHT REV. N. McL. LANG, D.D.)
May 1st, 1913.
- 178 BISHOP OF ONTARIO (RIGHT REV. E. J. BIDWELL, D.D.)
June 24th, 1913.
- 179 BISHOP OF MACKENZIE RIVER (RIGHT REV. J. R. LUCAS, D.D.)
August 31st, 1913.
- 180 BISHOP OF HULL (RIGHT REV. F. GURDON, D.D.)
September 29th, 1913.
- 181 BISHOP OF RICHMOND (RIGHT REV. F. C. KILNER, D.D.)
September 29th, 1913.
- 182 BISHOP OF JAMAICA (RIGHT REV. G. F. C. DE CARTERET, D.D.)
October 18th, 1913.

- 183 BISHOP OF BUCKINGHAM (RIGHT REV. E. D. SHAW, D.D.)
January 1st, 1914.
- 184 BISHOP IN NORTH CHINA (RIGHT REV. F. L. NORRIS, D.D.)
January 1st, 1914.
- 185 COADJUTOR BISHOP OF OHIO (RIGHT REV. F. DU MOULIN, D.D.)
January 8th, 1914.
- 186 BISHOP (MISSIONARY) OF NEW MEXICO (RIGHT REV. F. B. HOWDEN, D.D.)
January 14th, 1914.
- 187 BISHOP OF WAIAPU (RIGHT REV. W. W. SEDGWICK, D.D.)
February 22nd, 1914.
- 188 BISHOP OF CHELMSFORD (RIGHT REV. J. E. WATTS-DITCHFIELD, D.D.)
February 24th, 1914.
- 189 BISHOP OF ST. EDMUNDSBURY AND IPSWICH (RIGHT REV. H. B. HODGSON, D.D.)
February 24th, 1914.
- 190 BISHOP OF EDMONTON (RIGHT REV. H. A. GRAY, D.D.)
March 25th, 1914.
- 191 BISHOP OF NORTHERN RHODESIA (RIGHT REV. A. J. W. MAY, D.D.)
April 25th, 1914.
- 192 BISHOP OF NEWCASTLE, N.S.W. (RIGHT REV. R. STEPHEN, D.D.)
September 13th, 1914.
- 193 BISHOP IN JERUSALEM (RIGHT REV. R. MACINNES, D.D.)
October 28th, 1914.
- 194 BISHOP OF VIRGINIA (RIGHT REV. W. C. BROWN, D.D.)
October 28th, 1914.
- 195 BISHOP OF KINGSTON-ON-THAMES (RIGHT REV. S. M. TAYLOR, D.D.)
January 6th, 1915.
- 196 BISHOP IN ASSAM (RIGHT REV. H. PAKENHAM-WALSH, D.D.)
January 10th, 1915.
- 197 BISHOP OF NEW JERSEY (RIGHT REV. P. MATTHEWS, D.D.)
January 25th, 1915.
- 198 BISHOP OF QUEBEC (RIGHT REV. L. W. WILLIAMS, D.D.)
January 25th, 1915.
- 199 BISHOP OF KOOTENAY (RIGHT REV. A. J. DOULL, D.D.)
February 24th, 1915.
- 200 BISHOP OF GOULBURN (RIGHT REV. L. B. RADFORD, D.D.)
August 24th, 1915.
- 201 BISHOP OF CARPENTARIA (RIGHT REV. H. NEWTON, D.D.)
September 21st, 1915.
- 202 BISHOP OF STAFFORD (RIGHT REV. L. P. CRAWFORD, D.D.)
September 29th, 1915.
- 203 BISHOP OF SWANSEA (RIGHT REV. E. L. BEVAN, D.D.)
September 30th, 1915.
- 204 COADJUTOR BISHOP OF NEWARK (RIGHT REV. W. R. STEARLY, D.D.)
October 21st, 1915.
- 205 BISHOP OF GRAHAMSTOWN (RIGHT REV. F. R. PHELPS, D.D.)
October 31st, 1915.
- 206 BISHOP IN TINNEVELLY AND MADURA (RIGHT REV. E. H. M. WALLER, D.D.)
November 28th, 1915.
- 207 BISHOP OF KILMORE, ELPHIN, AND ARDAGH (RIGHT REV. W. R. MOORE, D.D.)
November 30th, 1915.
- 208 BISHOP OF NEWCASTLE (RIGHT REV. H. L. WILD, D.D.)
November 30th, 1915.
- 209 BISHOP OF OSSORY, FERNS, AND LEIGHLIN (RIGHT REV. J. A. F. GREGG, D.D.)
December 28th, 1915.

- 210 BISHOP OF DOVER (RIGHT REV. H. E. BILBROUGH, D.D.)
February 24th, 1916.
- 211 BISHOP OF DERRY AND RAPHOE (RIGHT REV. J. I. PEACOCKE, D.D.)
April 25th, 1916.
- 212 BISHOP OF PETERBOROUGH (RIGHT REV. F. T. WOODS, D.D.)
September 21st, 1916.
- 213 BISHOP OF KANSAS (RIGHT REV. J. WISE, D.D.)
October 28th, 1916.
- 214 BISHOP OF COLUMBIA (RIGHT REV. C. DE V. SCHOFIELD, D.D.)
November 30th, 1916.
- 215 BISHOP (MISSIONARY) OF SOUTH DAKOTA (RIGHT REV. H. L. BURLESON, D.D.)
December 14th, 1916.
- 216 BISHOP OF EXETER (RIGHT REV. THE LORD WILLIAM CECIL, D.D.)
December 28th, 1916.
- 217 BISHOP OF BALLARAT (RIGHT REV. M. H. MAXWELL-GUMBLETON, D.D.)
January 1st, 1917.
- 218 BISHOP OF ABERDEEN AND ORKNEY (RIGHT REV. F. L. DEANE, D.D.)
May 1st, 1917.
- 219 COADJUTOR BISHOP OF CAPE TOWN (RIGHT REV. J. O. NASH, D.D.)
May 17th, 1917.
- 220 BISHOP OF BARBADOS (RIGHT REV. A. P. BERKELEY, D.D.)
August 12th, 1917.
- 221 BISHOP OF HONDURAS (BRITISH) (RIGHT REV. E. A. DUNN, D.D.)
August 12th, 1917.
- 222 BISHOP OF ATLANTA (RIGHT REV. H. J. MIKELL, D.D.)
November 1st, 1917.
- 223 BISHOP OF GIPPSLAND (RIGHT REV. G. H. CRANSWICK, D.D.)
November 1st, 1917.
- 224 SUFFRAGAN BISHOP OF SOUTH DAKOTA (RIGHT REV. W. P. REMINGTON, D.D.)
January 10th, 1918.
- 225 BISHOP OF WOOLWICH (RIGHT REV. W. W. HOUGH, D.D.)
February 2nd, 1918.
- 226 BISHOP OF NEWFOUNDLAND (RIGHT REV. W. C. WHITE, D.D.)
March 10th, 1918.
- 227 BISHOP OF MOMBASA (RIGHT REV. R. S. HEYWOOD, M.A.)
April 21st, 1918.
- 228 BISHOP IN FUKIEN (RIGHT REV. J. HIND, D.D.)
October 18th, 1918.
- 229 BISHOP OF WARRINGTON (RIGHT REV. M. LINTON SMITH, D.D.)
November 1st, 1918.
- 230 BISHOP OF WORCESTER (RIGHT REV. E. H. PEARCE, LITT.D.)
February 24th, 1919.
- 231 BISHOP OF CASHEL (RIGHT REV. R. MILLER, D.D.)
June 11th, 1919.
- 232 BISHOP OF THE FALKLAND ISLES (RIGHT REV. N. S. DE JERSEY, D.D.)
June 24th, 1919.
- 233 BISHOP OF NASSAU (RIGHT REV. R. G. SHEDDEN, D.D.)
June 24th, 1919.
- 234 BISHOP OF BARKING (RIGHT REV. J. T. INSKIP, D.D.)
June 24th, 1919.
- 235 BISHOP OF TASMANIA (RIGHT REV. R. S. HAY, D.D.)
August 24th, 1919.
- 236 BISHOP OF NEBRASKA (RIGHT REV. E. V. SHAYLER, D.D.)
September 11th, 1919.

- 237 BISHOP OF TRURO (RIGHT REV. F. S. G. WARMAN, D.D.)
October 18th, 1919.
- 238 BISHOP OF SOUTHWARK (RIGHT REV. C. F. GARBETT, D.D.)
October 18th, 1919.
- 239 BISHOP OF STEPNEY (RIGHT REV. H. MOSLEY, D.D.)
October 18th, 1919.
- 240 BISHOP OF LAGOS (RIGHT REV. F. MELVILLE JONES, D.D.)
October 18th, 1919.
- 241 BISHOP IN PERSIA (RIGHT REV. J. H. LINTON, D.D.)
October 18th, 1919.
- 242 BISHOP OF DOWN (RIGHT REV. C. T. P. GRIERSON, D.D.)
October 28th, 1919.
- 243 BISHOP OF KALGOORLIE (RIGHT REV. W. E. ELSEY, M.A.)
November 9th, 1919.
- 244 BISHOP OF LINCOLN (RIGHT REV. W. S. SWAYNE, D.D.)
January 6th, 1920.
- 245 BISHOP OF BENDIGO (RIGHT REV. D. BAKER, D.D.)
February 2nd, 1920.
- 246 BISHOP OF BRADFORD (RIGHT REV. A. W. T. PEROWNE, D.D.)
February 2nd, 1920.
- 247 BISHOP OF TUAM (RIGHT REV. A. E. ROSS, D.D.)
February 24th, 1920.
- 248 BISHOP OF PRETORIA (RIGHT REV. N. S. TALBOT, D.D.)
June 24th, 1920.
- 249 BISHOP OF VICTORIA, HONGKONG (RIGHT REV. C. R. DUPPUY, M.A.)
June 24th, 1920.
- 250 BISHOP OF LEWES (RIGHT REV. H. K. SOUTHWELL, M.A.)
June 24th, 1920.
- 251 ASSISTANT BISHOP OF WESTERN EQUATORIAL AFRICA (RIGHT REV. A. W. HOWELLS, M.A.)
June 24th, 1920.
- 252 BISHOP OF KAMPALA (RIGHT REV. H. GRESFORD JONES, D.D.)
June 24th, 1920.

LIST OF BISHOPS ATTENDING THE LAMBETH CONFERENCE OF 1920, ARRANGED ACCORDING TO PROVINCES.

- ARCHBISHOP OF CANTERBURY (MOST REV. R. T. DAVIDSON, D.D.).
BISHOP OF DOVER (RT. REV. H. E. BILBROUGH, D.D.).
BISHOP OF CROYDON (RT. REV. H. H. PEREIRA, D.D.).
BISHOP OF LONDON (RT. REV. A. F. WINNINGTON-INGRAM, D.D.).
BISHOP OF STEPNEY (RT. REV. H. MOSLEY, D.D.).
BISHOP OF KENSINGTON (RT. REV. J. P. MAUD, D.D.).
BISHOP OF WILLESDEN (RT. REV. W. W. PERRIN, D.D.).
BISHOP OF WINCHESTER (RT. REV. E. S. TALBOT, D.D.).
BISHOP OF SOUTHAMPTON (RT. REV. J. MACARTHUR, D.D.).
BISHOP OF GUILDFORD (RT. REV. J. H. G. RANDOLPH, D.D.).
ASSISTANT BISHOP OF WINCHESTER (RT. REV. E. G. INGHAM, D.D.).
BISHOP OF BATH AND WELLS (RT. REV. G. W. KENNION, D.D.).
BISHOP OF TAUNTON (RT. REV. C. F. DE SALIS, D.D.).
ASSISTANT BISHOP OF BATH AND WELLS (RT. REV. W. H. STIRLING, D.D.).
BISHOP OF BIRMINGHAM (RT. REV. H. R. WAKEFIELD, D.D.).
ASSISTANT BISHOP OF BIRMINGHAM (RT. REV. A. HAMILTON BAYNES, D.D.).
BISHOP OF BRISTOL (RT. REV. G. NICKSON, D.D.).
BISHOP OF CHELMSFORD (RT. REV. J. E. WATTS-DITCHFIELD, D.D.).
BISHOP OF BARKING (RT. REV. J. T. INSKIP, D.D.).
BISHOP OF COLCHESTER (RT. REV. R. H. WHITCOMBE, D.D.).
BISHOP OF CHICHESTER (RT. REV. W. O. BURROWS, D.D.).
BISHOP OF LEWES (RT. REV. H. K. SOUTHWELL, M.A.).
BISHOP OF COVENTRY (RT. REV. H. W. YEATMAN-BIGGS, D.D.).
BISHOP OF ELY (RT. REV. F. H. CHASE, D.D.).
ASSISTANT BISHOP OF ELY (RT. REV. H. M. E. PRICE, D.D.).
BISHOP OF EXETER (RT. REV. LORD WILLIAM CECIL, D.D.).
BISHOP OF CREDITON (RT. REV. R. E. TREFUSIS, D.D.).
BISHOP OF GLOUCESTER (RT. REV. E. C. S. GIBSON, D.D.).
BISHOP OF LICHFIELD (RT. REV. J. A. KEMPTHORNE, D.D.).
BISHOP OF STAFFORD (RT. REV. L. P. CRAWFURD, D.D.).
BISHOP OF LINCOLN (RT. REV. W. S. SWAYNE, D.D.).
BISHOP OF GRANTHAM (RT. REV. J. E. HINE, D.D.).
BISHOP OF NORWICH (RT. REV. B. POLLOCK, D.D.).
BISHOP OF THETFORD (RT. REV. J. P. A. BOWERS, D.D.).
BISHOP OF OXFORD (RT. REV. H. M. BURGE, D.D.).
BISHOP OF BUCKINGHAM (RT. REV. E. D. SHAW, D.D.).
BISHOP OF PETERBOROUGH (RT. REV. F. T. WOODS, D.D.).
BISHOP OF LEICESTER (RT. REV. N. MCL. LANG, D.D.).
BISHOP OF ROCHESTER (RT. REV. J. R. HARMER, D.D.).
BISHOP OF ST. ALBANS (RT. REV. M. B. FURSE, D.D.).
ASSISTANT BISHOP OF ST. ALBANS (RT. REV. E. N. HODGES, D.D.).

BISHOP OF ST. EDMUNDSBURY AND IPSWICH (RT. REV. H. B. HODGSON, D.D.).
 BISHOP OF SALISBURY (RT. REV. F. E. RIDGEWAY, D.D.).
 ASSISTANT BISHOP OF SALISBURY (RT. REV. A. E. JOSCELYNE, D.D.).
 BISHOP OF SOUTHWARK (RT. REV. C. F. GARRETT, D.D.).
 BISHOP OF KINGSTON-ON-THAMES (RT. REV. S. M. TAYLOR, D.D.).
 BISHOP OF WOOLWICH (RT. REV. W. W. HOUGH, D.D.).
 BISHOP OF SOUTHWELL (RT. REV. E. HOSKYN, D.D.).
 BISHOP OF DERBY (RT. REV. C. T. ABRAHAM, D.D.).
 BISHOP OF TRURO (RT. REV. F. S. G. WARMAN, D.D.).
 BISHOP OF WORCESTER (RT. REV. E. H. PEARCE, LITT.D.).
 RT. REV. G. F. BROWNE, D.D.
 RT. REV. R. S. COPLESTON, D.D.
 RT. REV. G. L. KING, D.D.
 RT. REV. H. H. MONTGOMERY, D.D.

ARCHBISHOP OF YORK (MOST REV. C. G. LANG, D.D.).
 BISHOP OF BEVERLEY (RT. REV. R. J. CROSTHWAITE, D.D.).
 BISHOP OF HULL (RT. REV. F. GURDON, D.D.).
 BISHOP OF DURHAM (RT. REV. H. HENSLEY HENSON, D.D.).
 BISHOP OF JARROW (RT. REV. J. N. QUIRK, D.D.).
 BISHOP OF BRADFORD (RT. REV. A. W. T. PEROWNE, D.D.).
 [BISHOP OF CARLISLE]
 BISHOP OF BARROW (RT. REV. C. WEST WATSON, D.D.).
 BISHOP OF CHESTER (RT. REV. H. L. PAGET, D.D.).
 BISHOP OF LIVERPOOL (RT. REV. F. J. CHAVASSE, D.D.).
 BISHOP OF WARRINGTON (RT. REV. M. LINTON SMITH, D.D.).
 BISHOP OF MANCHESTER (RT. REV. E. A. KNOX, D.D.).
 BISHOP OF BURNLEY (RT. REV. H. HENN, D.D.).
 BISHOP OF WHALLEY (RT. REV. A. G. RAWSTORNE, D.D.).
 BISHOP OF NEWCASTLE (RT. REV. H. L. WILD, D.D.).
 [BISHOP OF RIPON]
 BISHOP OF KNARESBOROUGH (RT. REV. L. F. M. B. SMITH, D.D.).
 BISHOP OF RICHMOND (RT. REV. F. C. KILNER, D.D.).
 BISHOP OF SHEFFIELD (RT. REV. L. H. BURROWS, D.D.).
 BISHOP OF SODOR AND MAN (RT. REV. J. DENTON THOMPSON, D.D.).
 BISHOP OF WAKEFIELD (RT. REV. G. R. EDEN, D.D.).

ARCHBISHOP OF ARMAGH (MOST REV. C. F. D'ARCY, D.D.).
 BISHOP OF MEATH (MOST REV. B. J. PLUNKET, D.D.).
 BISHOP OF CLOGHER (RT. REV. M. DAY, D.D.).
 BISHOP OF DERRY AND RAPHOE (RT. REV. J. I. PEACOCKE, D.D.).
 BISHOP OF DOWN, CONNOR AND DROMORE (RT. REV. C. T. P. GRIERSON, D.D.).
 BISHOP OF KILMORE, ELPHIN AND ARDAGH (RT. REV. W. R. MOORE, D.D.).
 BISHOP OF TUAM, KILLALA AND ACHONRY (RT. REV. A. E. ROSS, D.D.).

BISHOP OF CASHEL, EMLY, WATERFORD AND LISMORE (RT. REV. R. MILLER, D.D.).

BISHOP OF CORK, CLOYNE AND ROSS (RT. REV. C. B. DOWSE, D.D.).
 BISHOP OF OSSORY, FERNS AND LEIGHLIN (RT. REV. J. A. F. GREGG, D.D.).

ARCHBISHOP OF WALES (MOST REV. E. G. EDWARDS, D.D.).
 BISHOP OF BANGOR (RT. REV. W. H. WILLIAMS, D.D.).
 BISHOP OF LLANDAFF (RT. REV. J. P. HUGHES, D.D.).
 ASSISTANT BISHOP OF LLANDAFF (RT. REV. O. T. L. CROSSLEY, D.D.).
 BISHOP OF ST. DAVIDS (RT. REV. J. OWEN, D.D.).
 BISHOP OF SWANSEA (RT. REV. E. L. BEVAN, D.D.).

BISHOP OF BRECHIN, *Primus* (MOST REV. W. J. F. ROBBERDS, D.D.).
 BISHOP OF ABERDEEN (RT. REV. F. L. DEANE, D.D.).
 BISHOP OF ARGYLL (RT. REV. K. MACKENZIE, D.D.).
 BISHOP OF EDINBURGH (RT. REV. G. H. S. WALPOLE, D.D.).
 BISHOP OF GLASGOW AND GALLOWAY (RT. REV. A. E. CAMPBELL, D.D.).
 BISHOP OF MORAY, ROSS, AND CAITHNESS (RT. REV. A. J. MACLEAN, D.D.).
 BISHOP OF ST. ANDREWS, DUNKELD, AND DUNBLANE (RT. REV. C. E. PLUMB, D.D.).

BISHOP OF CALCUTTA, *Metropolitan* (MOST REV. F. WESTCOTT, D.D.).
 BISHOP IN ASSAM (RT. REV. H. PAKENHAM-WALSH, D.D.).
 BISHOP OF BOMBAY (RT. REV. E. J. PALMER, D.D.).
 BISHOP OF COLOMBO (RT. REV. E. A. COPLESTON, D.D.).
 BISHOP OF DORNAKAI (RT. REV. V. S. AZARIAH, D.D.).
 BISHOP OF LUCKNOW (RT. REV. G. H. WESTCOTT, D.D.).
 BISHOP OF MADRAS (RT. REV. H. WHITEHEAD, D.D.).
 BISHOP OF NAGPUR (RT. REV. E. CHATTERTON, D.D.).
 BISHOP OF RANGOON (RT. REV. R. S. FYFFE, D.D.).
 BISHOP IN TINNEVELLY AND MADURA (RT. REV. E. H. M. WALLER, D.D.).

ARCHBISHOP OF CAPETOWN, *Metropolitan* (MOST REV. W. M. CARTER, D.D.).
 COADJUTOR BISHOP OF CAPETOWN (RT. REV. J. O. NASH, D.D.).
 [BISHOP OF BLOEMFONTEIN.]
 ASSISTANT BISHOP OF BLOEMFONTEIN (RT. REV. F. R. T. BALFOUR, M.A.).
 BISHOP OF GEORGE (RT. REV. H. B. SIDWELL, D.D.).
 BISHOP OF GRAHAMSTOWN (RT. REV. F. R. PHELPS, D.D.).
 BISHOP OF KIMBERLEY AND KURUMAN (RT. REV. W. GORE-BROWNE, M.A.).
 BISHOP OF NATAL (RT. REV. F. S. BAINES, D.D.).
 ASSISTANT BISHOP OF NATAL (RT. REV. F. ROACH, D.D.).
 BISHOP OF PRETORIA (RT. REV. N. S. TALBOT, D.D.).
 BISHOP OF SOUTHERN RHODESIA (RT. REV. F. H. BEAVEN, D.D.).
 BISHOP OF ST. HELENA (RT. REV. W. A. HOLBECH, D.D.).
 BISHOP OF ST. JOHN'S, KAFFRARIA (RT. REV. J. W. WILLIAMS, D.D.).
 BISHOP OF ZULULAND (RT. REV. W. L. VYVYAN, D.D.).

ARCHBISHOP OF RUPERT'S LAND, *Primate and Metropolitan* (Most Rev. S. P. MATHESON, D.D.).
 BISHOP OF ATHABASCA (Rt. Rev. E. F. ROBINS, D.D.).
 BISHOP OF EDMONTON (Rt. Rev. H. A. GRAY, D.D.).
 BISHOP OF HONAN (Rt. Rev. W. C. WHITE, D.D.).
 BISHOP OF MACKENZIE RIVER (Rt. Rev. J. R. LUCAS, D.D.).
 BISHOP OF MOOSENEE (Rt. Rev. J. G. ANDERSON, D.D.).
 BISHOP OF SASKATCHEWAN (Rt. Rev. J. A. NEWMHAM, D.D.).

ARCHBISHOP OF NOVA SCOTIA, *Metropolitan* (Most Rev. C. L. WORRELL, D.D.).
 BISHOP OF FREDERICTON (Rt. Rev. J. A. RICHARDSON, D.D.).
 BISHOP OF MONTREAL (Rt. Rev. J. C. FARTHING, D.D.).
 BISHOP OF QUEBEC (Rt. Rev. L. W. WILLIAMS, D.D.).

ARCHBISHOP OF ALGOMA, *Metropolitan* (Most Rev. G. THORNELOE, D.D.).
 BISHOP OF HURON (Rt. Rev. D. WILLIAMS, D.D.).
 BISHOP OF ONTARIO (Rt. Rev. E. J. BIDWELL, D.D.).
 BISHOP OF OTTAWA (Rt. Rev. J. C. ROPER, D.D.).
 BISHOP OF TORONTO (Rt. Rev. J. F. SWEENEY, D.D.).

BISHOP OF COLUMBIA (Rt. Rev. C. DE V. SCHOFIELD, D.D.).
 BISHOP OF KOOTENAY (Rt. Rev. A. J. DOULL, D.D.).
 BISHOP OF NEW WESTMINSTER (Rt. Rev. A. U. DE PENCIER, D.D.).

ARCHBISHOP OF THE WEST INDIES AND BISHOP OF GUIANA, *Metropolitan* (Most Rev. E. A. PARRY, D.D.).
 BISHOP OF ANTIGUA (Rt. Rev. E. HUTSON, D.D.).
 BISHOP OF BARBADOS (Rt. Rev. A. P. BERKELEY, D.D.).
 BISHOP OF HONDURAS, BRITISH (Rt. Rev. E. A. DUNN, D.D.).
 BISHOP OF JAMAICA (Rt. Rev. G. F. C. DE CARTERET, D.D.).
 BISHOP OF NASSAU (Rt. Rev. R. G. SHEDDEN, D.D.).

ARCHBISHOP OF SYDNEY, *Primate and Metropolitan* (Most Rev. J. C. WRIGHT, D.D.).
 BISHOP OF ADELAIDE (Rt. Rev. A. N. THOMAS, D.D.).
 BISHOP OF GOULBURN (Rt. Rev. L. B. RADFORD, D.D.).
 BISHOP OF GRAFTON (Rt. Rev. C. H. DRUITT, D.D.).
 BISHOP OF NEWCASTLE (Rt. Rev. R. STEPHEN, D.D.).
 BISHOP OF NORTH-WEST AUSTRALIA (Rt. Rev. G. TROWER, D.D.).
 BISHOP OF RIVERINA (Rt. Rev. E. A. ANDERSON, D.D.).
 BISHOP OF TASMANIA (Rt. Rev. R. S. HAY, D.D.).
 BISHOP OF WILLOCHRA (Rt. Rev. G. WHITE, D.D.).

ARCHBISHOP OF MELBOURNE, *Metropolitan* (Most Rev. H. LOWTHER CLARKE, D.D.).
 BISHOP OF BALLARAT (Rt. Rev. M. H. MAXWELL-GUMBLETON, D.D.).
 BISHOP OF BENDIGO (Rt. Rev. D. BAKER, D.D.).
 BISHOP OF GIPPSLAND (Rt. Rev. G. H. CRANSWICK, D.D.).

ARCHBISHOP OF BRISBANE, *Metropolitan* (Most Rev. St. C. G. A. DONALDSON, D.D.).
 BISHOP OF CARPENTARIA (Rt. Rev. H. NEWTON, D.D.).
 BISHOP OF NEW GUINEA (Rt. Rev. G. SHARP, D.D.).
 BISHOP OF NORTH QUEENSLAND (Rt. Rev. J. O. FEETHAM, D.D.).
 BISHOP OF ROCKHAMPTON (Rt. Rev. G. D. HALFORD, D.D.).

BISHOP OF BUNBURY (Rt. Rev. C. WILSON, D.D.).
 BISHOP OF KALGOORLIE (Rt. Rev. W. E. ELSEY, M.A.).

BISHOP OF AUCKLAND (Rt. Rev. A. W. AVERILL, D.D.).
 BISHOP OF CHRISTCHURCH (Rt. Rev. C. JULIUS, D.D.).
 BISHOP OF WAIAPU (Rt. Rev. W. W. SEDGWICK, D.D.).

BISHOP OF ACCRA (Rt. Rev. M. S. O'RORKE, D.D.).
 BISHOP IN ARGENTINA (Rt. Rev. E. F. EVERY, D.D.).
 BISHOP IN CHEKIANG (Rt. Rev. H. J. MOLONY, D.D.).
 BISHOP IN COREA (Rt. Rev. M. N. TROLLOPE, D.D.).
 BISHOP OF THE FALKLAND ISLES (Rt. Rev. N. S. DE JERSEY, D.D.).
 BISHOP IN FUKIEN (Rt. Rev. J. HIND, D.D.).
 BISHOP OF GIBRALTAR (Rt. Rev. H. J. C. KNIGHT, D.D.).
 BISHOP IN JERUSALEM (Rt. Rev. R. MACINNES, D.D.).
 BISHOP IN KHARTOUM (Rt. Rev. LL. H. GWYNNE, D.D.).
 BISHOP IN KWANGSI AND HUNAN (Rt. Rev. W. BANISTER, D.D.).
 BISHOP IN KYUSHU (Rt. Rev. A. LEA, D.D.).
 BISHOP OF LAGOS (Rt. Rev. F. MELVILLE JONES, D.D.).
 ASSISTANT BISHOP OF LAGOS (Rt. Rev. I. OLUWOLE, D.D.).
 BISHOP OF MOMBASA (Rt. Rev. R. S. HEYWOOD, M.A.).
 BISHOP OF NEWFOUNDLAND (Rt. Rev. W. C. WHITE, D.D.).
 BISHOP IN NORTH CHINA (Rt. Rev. F. L. NORRIS, D.D.).
 BISHOP OF NORTHERN RHODESIA (Rt. Rev. A. J. W. MAY, D.D.).
 BISHOP OF NYASALAND (Rt. Rev. T. C. FISHER, D.D.).
 BISHOP OF OSAKA (Rt. Rev. H. J. FOSS, D.D.).
 BISHOP IN PERSIA (Rt. Rev. J. H. LINTON, D.D.).
 BISHOP IN POLYNESIA (Rt. Rev. T. C. TWITCHELL, D.D.).
 ASSISTANT BISHOP FOR TONGA (Rt. Rev. A. WILLIS, D.D.).
 BISHOP IN SHANTUNG (Rt. Rev. G. D. ILIFF, D.D.).
 BISHOP OF SIERRA LEONE (Rt. Rev. J. WALMSLEY, D.D.).
 BISHOP OF SINGAPORE (Rt. Rev. C. J. FERGUSON-DAVIE, D.D.).
 BISHOP IN SOUTH TOKYO (Rt. Rev. C. H. BOUTFLOWER, D.D.).
 BISHOP OF UGANDA (Rt. Rev. J. J. WILLIS, D.D.).
 BISHOP OF KAMPALA (Rt. Rev. H. GRESFORD JONES, D.D.).
 BISHOP OF VICTORIA, HONGKONG (Rt. Rev. C. R. DUPPUY, M.A.).
 BISHOP IN WESTERN CHINA (Rt. Rev. W. W. CASSELS, D.D.).
 ASSISTANT BISHOP OF WESTERN EQUATORIAL AFRICA (Rt. Rev. A. W. HOWELLS, M.A.).
 BISHOP OF ZANZIBAR (Rt. Rev. F. WESTON, D.D.).

BISHOP OF TENNESSEE, *acting-President Bishop* (Rt. Rev. T. F. GAILOR, D.D.).
 BISHOP OF ARIZONA (Rt. Rev. J. W. ATWOOD, D.D.).
 BISHOP OF ASHEVILLE (Rt. Rev. J. M. HORNER, D.D.).

BISHOP OF ATLANTA (RT. REV. H. J. MIKELL, D.D.).
 BISHOP OF BETHLEHEM (RT. REV. E. TALBOT, D.D.).
 BISHOP OF CONNECTICUT (RT. REV. C. B. BREWSTER, D.D.).
 BISHOP OF HANKOW (RT. REV. L. H. ROOTS, D.D.).
 BISHOP OF HARRISBURG (RT. REV. J. H. DARLINGTON, D.D.).
 BISHOP OF KANSAS (RT. REV. J. WISE, D.D.).
 BISHOP OF LONG ISLAND (RT. REV. F. BURGESS, D.D.).
 BISHOP OF MAINE (RT. REV. B. BREWSTER, D.D.).
 BISHOP OF MARYLAND (RT. REV. J. G. MURRAY, D.D.).
 BISHOP OF MASSACHUSETTS (RT. REV. W. LAWRENCE, D.D.).
 BISHOP OF MICHIGAN (RT. REV. C. D. WILLIAMS, D.D.).
 BISHOP OF MILWAUKEE (RT. REV. W. W. WEBB, D.D.).
 BISHOP COADJUTOR OF MISSOURI (RT. REV. F. F. JOHNSON, D.D.).
 BISHOP OF NEBRASKA (RT. REV. E. V. SHAYLER, D.D.).
 BISHOP OF NEWARK (RT. REV. E. S. LINES, D.D.).
 COADJUTOR BISHOP OF NEWARK (RT. REV. W. R. STEARLY, D.D.).
 BISHOP OF NEW JERSEY (RT. REV. P. MATTHEWS, D.D.).
 BISHOP OF NEW MEXICO (RT. REV. F. B. HOWDEN, D.D.).
 BISHOP OF NEW YORK (RT. REV. C. S. BURCH, D.D.).
 BISHOP OF NORTH CAROLINA (RT. REV. J. B. CHESHIRE, D.D.).
 BISHOP OF NORTH TEXAS (RT. REV. E. A. TEMPLE, D.D.).
 BISHOP OF OHIO (RT. REV. W. A. LEONARD, D.D.).
 COADJUTOR BISHOP OF OHIO (RT. REV. F. DU MOULIN, D.D.).
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ENCYCLICAL LETTER.

[NOTE.—If it is desired to read this Encyclical Letter in the public services of the Church, it may be found convenient to divide it into two portions. For this purpose, the break should be made at page 17, after the words "love to men."]

LETTER

TO THE FAITHFUL IN CHRIST JESUS,

We, Archbishops and Bishops of the Holy Catholic Church in full communion with the Church of England, two hundred and fifty-two in number, assembled from divers parts of the earth at Lambeth, under the presidency of the Archbishop of Canterbury, in the year of our Lord 1920, within two years of the ending of the Great War, give you greeting in the name of our Lord and Saviour, Jesus Christ.

We who speak are bearers of the sacred commission of the Ministry given by our Lord through His Apostles to the Church. In His Name we desire to set forth before you the outcome of the grave deliberations to which, after solemn prayer and Eucharist, we have for five weeks devoted ourselves day by day. We take this opportunity of thanking from our hearts all those, both far and near, who have prayed God to give us His Spirit's present aid. We hope that the results of our work may bring encouragement and help to this great circle of intercessors, even in remote parts of the earth. Our deliberations were preceded by careful inquiry upon many sides into the matters about which we speak. In this Letter we propose to give a connected view of these matters, in the hope that it will make our Resolutions more intelligible, and lead some to study them, together with the Reports of our Committees on which they are based.

We find that one idea runs through all our work in this Conference, binding it together into a true unity. It is an idea prevalent and potent throughout the world to-day. It is the idea of Fellowship.

The minds and the hearts of men already go out to this idea. Men never prized the universal fellowship of mankind as they did when the Great War had for the time destroyed it. For four terrible years the loss of international fellowship emphasized its value. But the war which broke one fellowship created others. Nations became associated in alliances, which they cemented with their blood. In every national army, comradeship, novel and intense, united men of different classes and most various traditions. Thousands gained quite a new impression of what human nature might be, when they experienced the fellowship of man with man in danger and death.

Comradeship ennobled war. To-day men are asking, Can it not ennoble peace?

But the power of fellowship was prominent even before the war. Through trade-unions and other societies it had changed the face of industrial life. It bound together workers in science, education, and social reform. It gave its character to our recreations. In these and many other phenomena of the times, there is the same motive taking different forms, the desire for fuller and freer life, and there is the same conviction that it is to be gained by effort in fellowship.

To a world that craves for fellowship we present our message. The secret of life is fellowship. So men feel, and it is true. But fellowship with God is the indispensable condition of human fellowship. The secret of life is the double fellowship, fellowship with God and with men.

This cardinal truth was emphasized by our Lord in words which can never grow old, when He said: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the great and first commandment." It can never yield the primacy to the second, which is like unto it: "Thou shalt love thy neighbour as thyself." For that primacy belongs to the order of creation. God made man in His own image, and God is love.

Men to-day are tempted to despair of the world and to blame its design. But this at least we can say: the life of men upon earth was designed to give opportunities for love and nothing has defeated that design. Those things which most perplex us, suffering and sin, have been the occasion of the most conspicuous triumphs of love. This design is the clue to the labyrinth of life. We lose our way in the maze whenever we let go this clue.

Men lost the clue and they are always losing it, for they will not keep God in their knowledge, nor love in their hearts. It is ours to recall men to God and to His revealed purposes and His acts which reveal them. It is ours to bid them pause in the hurry and stress of life, in the midst of its trivialities and its tragedy, and contemplate anew the ways of God. He made men for love, that they might love Him and love one another. They rejected His purpose, but He did not abandon it. He chose a nation, and made it in a special sense His own, that within it love of God and men might be cultivated, and that thus it might enlighten the world. Into that nation He sent forth His Son, both to reconcile the world to Himself and to reconcile men one to another. And His Son formed a new and greater Israel, which we call the Church, to carry on His own mission of reconciling men to God and men to men. The foundation and ground of all fellowship is the undeflected will of God, renewing again and again its patient effort to possess, without

destroying, the wills of men. And so He has called into being a fellowship of men, His Church, and sent His Holy Spirit to abide therein, that by the prevailing attraction of that one Spirit, He, the one God and Father of all, may win over the whole human family to that fellowship in Himself, by which alone it can attain to the fulness of life.

This then is the object of the Church. In the prosecution of this object it must take account of every fellowship that exists among men, must seek to deepen and purify it, and, above all, to attach it to God. But in order to accomplish its object, the Church must itself be a pattern of fellowship. It is only by shewing the value and power of fellowship in itself that it can win the world to fellowship. The weakness of the Church in the world of to-day is not surprising when we consider how the bands of its own fellowship are loosened and broken.

The truth of this had been slowly working into the consciousness of Christians before the war. But the war and its horrors, waged as it was between so-called Christian Reunion of nations, drove home the truth with the shock of a sudden awakening. Men in all Communion began to think of the reunion of Christendom, not as a laudable ambition or a beautiful dream, but as an imperative necessity. Proposals and counter-proposals were made, some old, some new. Mutual recognition, organic union, federation, absorption, submission—these phrases indicate the variety of the programmes put forward. Some definite proposals came from the Mission Field, where the urgency of the work of evangelization and the birth of national Churches alike demand a new fellowship. Again, in the shadow of suffering and in the light of sympathy, the ancient Churches of the East drew nearer to our own than ever before. An official delegation from the Oecumenical Patriarchate came to London, at the time of our Conference, to confer with our Committee on the points which still need mutual explanation between our two Churches. The preparations for the World Conference on Faith and Order had not only drawn attention in all parts of the world to Christian unity, but had led to discussions in many quarters which brought to light unsuspected agreement between the leaders of different Communion. The great wind was blowing over the whole earth.

Such were the conditions of the time at which our Conference met. All realized that the subject of reunion was our most important subject. The Bishops brought with them, into the Conference, very various preconceptions. Different traditions, different estimates of history, different experiences in the present, different opinions on current proposals, seemed almost to preclude the hope of reaching any common mind. The subject of Reunion was entrusted to the largest Committee ever appointed in a

Lambeth Conference. As their work proceeded, the members of it felt that they were being drawn by a Power greater than themselves to a general agreement. Their conclusions were accepted by the Conference under the same sense of a compelling influence. The decision of the Conference was reached with a unanimity all but complete. It is embodied in our Appeal to all Christian people.

In this Appeal we urge them to try a new approach to reunion ; to adopt a new point of view ; to look up to the reality as it is in God. The unity which we seek exists. It is in God, Who is the perfection of unity, the one Father, the one Lord, the one Spirit, Who gives life to the one Body. Again, the one Body exists. It needs not to be made, nor to be remade, but to become organic and visible. Once more, the fellowship of the members of the one Body exists. It is the work of God, not of man. We have only to discover it, and to set free its activities.

Thus our appeal is in idea and in method a new appeal. If it be prospered, it will change the spirit and direction of our efforts. Terms of reunion must no longer be judged by the success with which they meet the claims and preserve the positions of two or more uniting Communion, but by their correspondence to the common ideal of the Church as God would have it to be. Again, in the past, negotiations for reunion have often started with the attempt to define the measure of uniformity which is essential. The impression has been given that nothing else matters. Now we see that those elements of truth about which differences have arisen are essential to the fulness of the witness of the whole Church. We have no need to belittle what is distinctive in our own interpretation of Christian life : we believe that it is something precious which we hold in trust for the common good. We desire that others should share in our heritage and our blessings, as we wish to share in theirs. It is not by reducing the different groups of Christians to uniformity, but by rightly using their diversity, that the Church can become all things to all men. So long as there is vital connexion with the Head, there is positive value in the differentiation of the members. But we are convinced that this ideal cannot be fulfilled if these groups are content to remain in separation from one another or to be joined together only in some vague federation. Their value for the fulness of Christian life, truth, and witness can only be realised if they are united in the fellowship of one visible society whose members are bound together by the ties of a common faith, common sacraments, and a common ministry. It is towards this ideal of a united and truly Catholic Church that we must all set our minds.

This truer conception of the Church and of the Divine purpose disclosed in its history must regulate our aspirations as well as our endeavours. We cannot suppose, indeed, that we have found

a way to solve all difficulties in a moment. The vision must become clear to the general body of Christian men and women, and this will take time. We must all direct our gaze towards it. We must help one another to see what steps lead towards its fulfilment, and what steps lead the other way. The vision points the road to reunion. That road may not be short, but, we believe, it will be sure.

The more our minds are filled with the hopes of seeing the universal fellowship in full and free activity, the more zealous ought we to be to improve and strengthen in every way the fellowship of our own Church. This is one of the most direct and obvious methods of preparing for reunion.

In our Resolutions we call upon each Church of our Communion to develop its constitutional self-government and to give more and better opportunities for service to all its members. The wider and deeper, the more complete and the more effective is the life of any one Church, the more points of contact will it find with others. We would also communicate to the Churches of our Communion an impression which has forced itself upon us on many occasions in our discussions. Because our Church has spread over the world, and still more because we desire to enter into the world-wide fellowship of a reunited universal Church, we must begin now to clear ourselves of local, sectional, and temporary prepossessions, and cultivate a sense of what is universal and genuinely Catholic, in truth and in life. Our Conferences give us the opportunity of comparing the experience which we have gained in matters of organization, and of bringing together and recording the results for the information of the whole Communion. In this connexion we may mention that at the present meeting we adopted a series of somewhat technical resolutions dealing with the formation of new Provinces and the constitution of the Central Consultative Body. The subject of the Provinces, though important, we will pass over here. The Central Consultative Body acts, in a certain limited way, for the Lambeth Conference in the intervals between its meetings. It is thus one of the links which bind together our fellowship. The characteristics of that fellowship are well worth attention when the reunion of the world-wide Church is in men's thoughts. The fact that the Anglican Communion has become world-wide forces upon it some of the problems which must always beset the unity of the Catholic Church itself. Perhaps, as we ourselves are dealing with these problems, the way will appear in which the future reunited Church must deal with them.

For half a century the Lambeth Conference has more and more served to focus the experience and counsels of our Communion.

But it does not claim to exercise any powers of control or command. It stands for the far more spiritual and more Christian principle of loyalty to the fellowship. The Churches represented in it are indeed independent, but independent with the Christian freedom which recognizes the restraints of truth and of love. They are not free to deny the truth. They are not free to ignore the fellowship. And the objects of our Conferences are to attain an ever deeper apprehension of the truth, and to guard the fellowship with ever increasing appreciation of its value. If the Conference is to attain such objects, it must be because it is itself a fellowship in the Spirit.

The duty of preserving and strengthening the fellowship of the Church belongs specially to a smaller fellowship within it, the fellowship of the ordained ministry. The three Orders of Bishops, Priests, and Deacons have always been assisted in their ministry by many others who at different times and in different places have had different names and positions. In a wider and more general sense these all belong to the ministry of the Church; for the special kinds of service which they have to do distinguish them from the main body of Christians, who are commanded in general terms "by love to serve one another." Thus the great fellowship is throughout cemented by service, which is love in action.

There has been much discussion of late about the admission of women to share in the ministry of the Church, both in the wider and in the narrower sense of those words; and the Church must frankly acknowledge that it has under-valued and neglected the gifts of women and has too thanklessly used their work. We have thought well to give in a series of Resolutions what we think to be the general mind of our branch of the Catholic Church at this time about this subject. We feel bound to respect the customs of the Church, not as an iron law, but as results and records of the Spirit's guidance. In such customs there is much which obviously was dictated by reasonable regard to contemporary social conventions. As these differ from age to age and country to country, the use which the Church makes of the service of women will also differ. But this use will be further determined by a more important consideration. It is the peculiar gifts and the special excellences of women which the Church will most wish to use. Its wisdom will be shewn, not in disregarding, but in taking advantage of, the differences between women and men. These considerations seem to have guided the primitive Church to create the Order of Deaconesses. We have recorded our approval of the revival of that Order, and we have attempted to indicate the duties and functions which in our judgement belong to it. We also recognize that God has granted to some

The Ministry of Women.

women special gifts of spiritual insight and powers of prophetic teaching. We have tried to shew how these gifts can be exercised to the greatest benefit of the Church. The arrangements which we have suggested are not applicable to all countries alike. Yet everywhere the attempt must be made to make room for the Spirit to work, according to the wisdom which He will give, so that the fellowship of the Ministry may be strengthened by the co-operation of women and the fellowship of the Church be enriched by their spiritual gifts.

There is much that the fellowship of the Church lacks for its completeness of life. As a fellowship with God and in God, it has infinite resources of power on which to draw. But the tendency to say "the old is good" is particularly strong in the Church. Religious people are apt to feel the goodness of the old so much that they are slow to prove whether there are yet powers of God on which they have never drawn. They are almost equally slow to believe that they might themselves receive the blessings which were given to faith in its primitive freshness. As a result of this, sometimes men and women form fellowships that they may do outside the Church what they ought to have had opportunity to do, and to do better, within it.

One of our committees has dealt with the Christian Faith in relation to Spiritualism, Christian Science, and Theosophy. We commend its Report to all who are interested in these movements. In it the teachings which are connected with them are tested in the light of Christian truth. Tried by the doctrines of the Incarnation and the Cross, they are clearly shewn to involve serious error. It is also shewn that adherents of these movements are drawn into practices and cults which injure their spiritual life, and endanger their loyalty to Christ and to the fellowship of His Church. On the other hand, it must not be forgotten that these movements are very largely symptoms and results of reaction against materialistic views of life. We cannot but sympathize with persons who seek a refuge from the pressure of materialism. It is the part of the Church to afford such a refuge, and, if it fails to do so, there is something wrong with its own life.

There is much in Christian Science which ought to be found within the Church, where it would be supplemented by truths which in Christian Science are neglected. For instance, Church people receive, and must always receive, with all thankfulness, as from God, the help which medical skill and devotion can give. But on the other hand they ought to take more account of the recent growth of knowledge about the power of spirit and mind over body. More than this, they ought to display an intenser faith in their Lord Himself as the source of all healing, bodily

and spiritual, and to have bolder expectations of His willingness to respond to their prayers with gracious revelations of His power. They ought to offer far more numerous examples of that repose upon God which is the health of the soul, and secures, in ways which pass understanding, the health of the body. For all these things are the rightful heritage of those who abide in the Divine fellowship.

Religion has promises which we have not fully claimed, not only of the life which now is, but also of the life which is to come. Our fellowship with one another, not less than our fellowship with God, triumphs over death. We who belong to the Church's lesser fellowship in this world are not separated from, but are one with, those who belong to the Church's higher fellowship in the other world. This is, in part, what we mean by the Communion or Fellowship of Saints. The distance between our temporary and our permanent home, between earth and heaven, is not great. Christ and His Apostles made this clear, and the Christian experience of centuries has confirmed it. Belief in this reality and the nearness of the other world has been deepened by the war. The bereaved heart of mankind with earnest, if not always wise, endeavour is straining to bridge the space that lies between. It is in this endeavour that many distracted souls turn to spiritualism for help, not realizing that the Church has abundant treasures of comfort, and assurance of the world beyond this, with which to bring to the sorrowing the solace which is the right and the heritage of Christians. It is for the commissioned teachers of the Church so to present the Communion of Saints as to make it a satisfying force in the life of mourners. Whatever new triumphs of faith remain to be achieved and whatever new voices of comfort are waiting or utterance, the bond of love, rightly understood, will continue to be strong enough to carry the bereaved through the days of mourning and the discipline of separation till the day breaks and the shadows flee. Here, as in all fellowship, there are silences and limitations which cannot be wholly done away while earth lasts. But through them and beyond them fellowship abides.

Fellowship in this life, whether with God or with one another, is but the preliminary stage in an eternal progress. While the spiritualist seeks light upon the future life through communication with the departed, the theosophist seeks the clue to his own destiny in the mysteries of his own being. Here again the Christian faith gives us all that we need for life and work. That faith bids us look onward from glory to glory, in the ever closer union of the spirit of man with the Christ who is God and was made man, and not merely in the evolution of a Christ within, who is but the higher self of man. Here again fellowship is the path and the goal. The hidden man of the

heart, who is now being fashioned by the one Spirit after the likeness of the one Christ, is no lonely seeker after truth, no disciple of an esoteric brotherhood, but a citizen of a spiritual kingdom in which all sorts and conditions of men in every race and nation are being trained to feel the power of God and to fulfil the purpose of God for the whole world.

We have spoken of the Church and of those things which it lacks. If it is to be a perfect fellowship, as it ought to be, it must recover them, especially unity and power. We would end this section of our Letter by pleading earnestly with Church people to use the only means by which the Church can regain those great gifts. The first is prayer. Pray without ceasing, without wavering, faithfully, instantly, fervently. Prayer is the source of all our strength. The second is to obey the Lord's command, and more earnestly and more devoutly to partake of the Sacrament of His Body and Blood. In it offer yourselves with your souls and bodies, to be a reasonable, holy, and lively sacrifice in union with His Sacrifice. In it learn from Him the way of fellowship, with God and with man, and receive in Him the power to share His love to His Father and His love to men.

From the fellowship of the Church, what it ought to be and what it ought to contain, we now pass to other fellowships which exist among men by the will of God. For these fellowships too there is only one inspiration, and that is the Spirit of God. The Church, in which it has pleased God to dwell by His Spirit, ought therefore to have a message for all these fellowships.

The fellowship between man and woman in marriage was the earliest which God gave to the human race. "From the beginning of the creation," as our Lord reminded us, God made them male and female. What our Lord adds about marriage is not given as new legislation, but as a declaration of God's original purpose. The man and his wife are no longer twain, but one flesh: and those whom God has joined together, man is not to put asunder. This revelation about God's purpose gives the keynote to all that the Church has to teach about marriage. Because it can found its teaching upon the will and act of God in making the union, the Church can go on to teach how God will complete it. He will work, as those who wait for Him well know, the miracle by which the two lives become one, yet so that each life becomes greater and better than it could have been alone. But marriage is not ordained only to give opportunity for the development of those two lives in unity. It has essentially the aim of bringing other lives into the world. Its indissolubility should secure to the children the continued care and love of both their parents, so long as they live. The State's obvious interest in the children should lead it to preserve

Marriage
and the
Family.

the strictness of marriage law. On the other hand it is the purpose of God for themselves and for their children that Christian parents should regard. On the fellowship begun in their union and widened into the fellowship of their home, they will build up their nation according to the purpose of God; and not only the nation but also the Church; for He, after Whom the carpenter's household will ever be called the Holy Family, wills to build every generation of His Church on holy families.

We cannot forget how He Who was the centre of the Holy Family became afterwards the succourer and saviour of some of those who had strayed furthest away from the sanctities of home. He raises up in His Church from age to age compassionate spirits, who by His aid follow the example of His winning compassion. Our Committee has touched upon this part of the Church's work, and urged the great need that is now felt for more helpers in it. We note with interest how the spirit of fellowship is stirring here also, and how it is now agreed that the love and brightness of comradeship should surround those unhappy ones as they retrace their steps to a truer life.

The relation of men one to another in industry or trade is another fellowship which God intended to exist and created to be good. Yet to-day we are confronted with a world-wide upheaval and embittered antagonism in social relations, the course of which none can foresee. **Industry and Commerce.** We seem to be involved in an internecine conflict between capital and labour in which each aims at an exclusive supremacy. Any such supremacy would be inconsistent with the Christian ideal of fellowship. And the Church insists that, in its essential nature, industry is not a conflict, but a fellowship. Again, every trade or profession ought to be producing something which men want and ought to want; and so far each is doing service to the community. But in industrial life all such service depends on combined effort. It is rendered in co-operation. The message of Christianity in this matter is to make men see that here they can and must "in love serve one another." To all concerned, employer and employed, director and workman, investor of money and investor of brain or muscle—to all alike the Church must say: "Put first your service to the community and your fellowship in that service. Do your work heartily, keenly, carefully as to God, because you are benefiting His children. Have good will, and expect others to have it. Rearrange your mutual relations, as men co-operating in fellowship, not competing in suspicion and hostility." These are fundamental principles. Beyond them lies the whole region of practical application. In the technical side of economics, which is a science for experts,

the Church has no authority. But whenever in the working out of economic or of political theory moral issues are directly involved, the Church has a duty to see that the requirements of righteousness are faced and fairly met. The Church will, for instance, maintain that fellowship is endangered if all who serve do not share equitably in the results of labour. For this is part of Christian justice. The Church will fearlessly claim that the human character of every worker is more sacred than his work; that his worth as a child of God and member of the fellowship must not be forgotten, or imperilled by any form of industrial slavery. For this belongs to the spirit of Christian liberty. In all such things the Church will, under the guidance of the Holy Spirit, proclaim its message of brotherhood and mutual service, founded on the Divine purpose for men, and will aid the community in giving active expression to it. But our hope throughout is in the Spirit of God. In no other way, as we believe, can society recover itself than by recovering the plan of God for its well-being, and by reliance on His inspiration for realizing that plan. Such are the principles and thoughts which underlie our Resolutions on Industrial and Social Problems.

We pass on to the relation between nations. We cannot believe that the effect of the coming of the Kingdom of God upon earth will be to abolish nations. Holy Scripture emphasizes the value of national life and indicates its permanence. **International Relations.** The sense of nationality seems to be a natural instinct. The love which Christ pours into the hearts that are His, makes men cease to hate each other because they belong to different nations. Within redeemed humanity nations will not cease to exist, but nationality itself will be redeemed. We need not despair of this consummation because of any wrongs which have been done in the name of nationality, however recent and however appalling.

Thus the purpose of God for the nations, as we conceive it, is that they should form a fellowship, as of a brotherhood or a family. They are intended, as nations, by love to serve one another. They are intended to develop distinctive gifts and characters, and to contribute them to the common good. There is no place in this ideal for jealousy or hatred, for ruthless competition, and for the ambition to conquer and to enslave. Nor does the imposition of peace upon the world by fear of the strong arm bring this ideal much nearer. For this ideal is essentially an ideal of freedom, the freedom of brothers in a family, wherein the immature and the weak have carefully secured to them the chance to grow and to grow strong.

We commend to all Christian people the principles which underlie the League of Nations, the most promising and the most systematic attempt to advance towards the ideal of the family

of nations which has ever been projected. It has deeply stirred the hopes of those who long for peace on earth and increase of fellowship. But if any such League is to have success it will need the enthusiastic and intelligent support of millions of men and women. It is not enough that Governments should agree to it, or statesmen work for it. The hearts and minds of the people in all countries must be behind it. In all nations a great change is needed, and is needed now. War-weariness cannot unite and is not uniting us. Neither the sufferings of some countries nor the ambitions of others are making much impression on a paralysed world. The world needs to recover feeling, but the feeling must be right and true. Before either peace or freedom can be established in security and joy, the fires of brother-love must leap up in the hearts of the nations. This great change requires a miracle, but it is a change that can be wrought by the one Spirit of fellowship, which is the Spirit of God. We must subject our wills and open our hearts to His influence, that He may work that miracle in the world.

It will be naturally and rightly said that the great ideal of the brotherhood of nations involves for its full realization the thorough permeation of the nations with Christ's Spirit. The conversion of the nations is the only real hope for the world.

Missionary Problems.

It is a curious coincidence that all the most prominent problems in the Mission Field to-day are in some way connected with nationality. The Report of our Committee traverses the whole ground. We would here indicate only the salient points.

"These that have turned the world upside down are come hither also." Many others besides the men of Thessalonica have recognized that Christianity is a revolutionary force. It cannot be otherwise. The preaching of the Kingdom of God is always, as it was at the first, also the preaching of a change of mind. It is certain to make people see that "the manner of life handed down from their fathers" is in some, or perhaps many, respects "vain." Whether missionaries emphasize this, or leave it to be inferred, they are sure to incur suspicion and arouse resentment. But to-day they are coming to see that some of this suspicion and resentment is due to their own faulty conception of their object.

They have been content to make disciples out of all the nations. They have not remembered that their Master in fact commanded them to make all the nations His disciples. In other words they have not taken due account of the value of nationality. The aim of missions is not only to make Christians, but to make Christian nations. The principle has consequences, both negative and positive, which are daily becoming clearer. No community

of Christians has a right to attempt to produce a replica of itself in a foreign country which it evangelizes. Neither forms of worship, nor methods of thought, nor social institutions belonging to one race ought to be imposed on another. Nor will evangelism or pastorate for longer than necessary be retained in foreign hands.

Foreign missionaries should set before themselves one ideal, and one only: to plant the Catholic Church in every land. They must remember that the Catholic Church needs the fulness of the nations. They must long to see national life putting on Christ, and national thought interpreting His truth. The more they have valued their own nationality, the more they should respect the nationality of others. They do not go out to obliterate other men's nationality, but to bring it near to Christ Who can exalt and complete it. They do not go out to propagate their national Church, but to add another national Church to the Church Catholic. They carry with them warnings and lessons from the history of national Churches. They will be on their guard against that sectarian spirit which is the danger of national isolation. No foreigner can forecast, still less invent, the lines of national development in religion. The foreign missionary therefore must give his strength to making known Christ in the fulness of His Person, His work, and His revelation of the Father, together with the great inheritance of Catholic tradition and the glory of the fellowship of the Catholic Church. He must leave to the converts the task of finding out their national response to the revelation of God in Christ, and their national way of walking in the fellowship of the Saints by the help of the One Spirit. Thus will the glory of the nations be brought into the Holy City.

But not only does the Church need every nation to be evangelized. It needs also the help of every nation in evangelization. It has been a consequence of the late war that missionaries of certain nations are forbidden to work in the greater part of the world. As Christians, we cannot acquiesce in this prohibition, except as a temporary measure. The command of Christ is obligatory on those nations, as on our own. Nor can the missionary cause afford to lose their assistance. But if this claim, which we thus advance in the Name of Christ, is to command the attention of statesmen, the standard of missionary single-mindedness must be kept very high. No one can be a politician as well as a missionary, without endangering the credit of Christian Missions as a whole. If missions are not to be at the mercy of measures of political expediency, missionaries must be plainly seen to have no object or motive, no thought beyond the spreading of the Kingdom of God.

We have devoted so much space to the relation of nations and the national spirit to missions, because that is the out-

standing problem of the Mission Field to-day. But we would not be misunderstood. Each of us belongs by his birth to some one of the many nations of the world. But every Christian belongs by his second birth to one holy nation, which is God's own possession. When loyalty to his own nation comes into conflict with loyalty to that holy nation of which Christ is King, a Christian can have no doubt which loyalty must give way. "He that loveth father and mother more than me," said Jesus Christ, "is not worthy of me." National loyalty has often led men into exclusiveness, jealousy and hatred, which are far from Christ's purpose. No selfishness in the world has been so persistent or so ruthless as national selfishness. It is to save men from such wickedness that Jesus Christ binds them together into one holy nation. In the fellowship of this great unity nationality finds its redemption: while national characteristics are preserved for noble use and mutual benefit. But the love of God encompasses all and reconciles both men and nations in the brotherhood of redeemed humanity.

To a world full of trouble and perplexity, of fear and despair, of disconnected effort and aimless exertion, we present what we have been permitted to see of the purpose of God.

Conclusion. It is enough to guide us. But, if it often seems that the message of religion is too general and its application to details too difficult, then it is our duty to recall to ourselves that we have to do, not with a theory, but with a Person. God is working His purpose out. If in simplicity we give ourselves to Him, He will work with us beyond our understanding: and we shall have contributed to the fellowship of man, because we have been working in fellowship with God.

Signed on behalf of the Conference,
RANDALL CANTUAR:

THEODORE PETRIBURG:
H. H. MONTGOMERY (Bishop) } *Secretaries.*
G. K. A. BELL, *Assistant Secretary.*

August 7th, 1920.

NOTE.

It may be well to make clear the manner of our deliberations. The subjects proposed for consideration were first brought before us in Sessions of the whole Conference, lasting for six full days, from Monday, July 5th to Saturday, July 10th. Having been there set forth in outline,

they were then referred to large and carefully chosen Committees; and the Reports of these Committees, with the Resolutions which they had prepared, were subsequently laid before the Conference, meeting again to consider them in full session from Monday, July 26th, to Saturday, August 7th. By this procedure we have been able to secure both the detailed study which is the especial task of a Committee (a study greatly aided by the essays, Reports and papers which had been prepared for us), and that weight of judgement which belongs to the decisions of an assembly gathered from all parts of the world and bringing to the process of deliberation the manifold experience and knowledge acquired under widely different conditions in widely sundered fields of labour.

The judgement of the Conference is expressed in the Resolutions, eighty in number, appended to this Letter. These, and these alone, are affirmed by the Conference. The Reports, which are also printed herewith, have been received by the Conference; and the Conference has directed that they should be published; but the responsibility for the statements and opinions which they contain rests with the several Committees by whom they were prepared.

RESOLUTIONS* FORMALLY ADOPTED BY THE
CONFERENCE OF 1920.

CHRISTIANITY AND INTERNATIONAL RELATIONS.

1. We rejoice that in these times of peril God is giving to His Church a fresh vision of His purpose to establish a Kingdom in which all the nations of the earth shall be united as one family in righteousness and peace. We hold that this can only come through the acceptance of the sovereignty of our Lord Jesus Christ and of His teaching, and through the application of the principles of brotherhood, justice, and unselfishness, to individuals and nations alike.

2. The Conference calls upon the citizens of all nations to promote in every way the resumption of the efforts, interrupted by the War, to increase international comity and goodwill, and to secure expression for these by an increased recognition of international law and custom.

3. The Conference, heartily endorsing the views of its Committee as to the essentially Christian basis of the League of Nations, is of opinion that steps should immediately be taken, whether by co-operation or concurrent action, whereby the whole Church of Christ may be enabled with one voice to urge the principles of the League of Nations upon the peoples of the world.

4. We hold that the peace of the world, no less than Christian principle, demands the admission of Germany and other nations into the League of Nations at the earliest moment which the conditions render possible.

5. The Conference commends the Report of its Committee on International Relations to the careful consideration of the Churches of the Anglican Communion, both in their Assemblies and in other ways, and urges upon all Church members the importance of supporting the League of Nations Union.

* In these Resolutions as printed in the first edition of the Report there were two mistakes: (a) the proviso in the first paragraph of Resolution 12 was accidentally omitted; (b) the word "relieving" in Resolution 62 was accidentally printed as "removing."

6. It is the duty of all supporters of the League of Nations to set their face against injustice to the indigenous or native races, and particularly in regard to such matters as the tenure of land, forced labour, and the trade in intoxicating liquors, and also the morphia traffic in China, and other abuses.

7. The Conference records its protest against the colour-prejudice among the different races of the world, which not only hinders intercourse, but gravely imperils the peace of the future.

8. The Conference, believing that nations no less than individuals are members one of another, expresses its grave concern at the evidence as to the disease and distress from which the populations in large tracts of Europe and Asia are suffering. It therefore calls upon all Christian men and women to support by every means in their power the action which is being taken, both by Governments and by voluntary associations, for the relief of this suffering.

REUNION OF CHRISTENDOM.

9. The Conference adopts and sends forth the following Appeal to all Christian people:

AN APPEAL TO ALL CHRISTIAN PEOPLE

FROM THE BISHOPS ASSEMBLED IN THE LAMBETH CONFERENCE OF 1920.

WE, Archbishops, Bishops Metropolitan, and other Bishops of the Holy Catholic Church in full communion with the Church of England, in Conference assembled, realizing the responsibility which rests upon us at this time, and sensible of the sympathy and the prayers of many, both within and without our own Communion, make this appeal to all Christian people.

We acknowledge all those who believe in our Lord Jesus Christ, and have been baptized into the name of the Holy Trinity, as sharing with us membership in the universal Church of Christ which is His Body. We believe that the Holy Spirit has called us in a very solemn and special manner to associate ourselves in penitence and prayer with all those who deplore the divisions of Christian people, and are inspired by the vision and hope of a visible unity of the whole Church.

I. We believe that God wills fellowship. By God's own act this fellowship was made in and through Jesus Christ, and its life is in His Spirit. We believe that it is God's purpose to manifest this fellowship, so far as this world is concerned, in an outward, visible, and united society, holding one faith, having its own recognized officers, using God-given means of grace, and inspiring all its members to the world-wide service of the Kingdom of God. This is what we mean by the Catholic Church.

II. This united fellowship is not visible in the world to-day. On the one hand there are other ancient episcopal Communion in East and West, to whom ours is bound by many ties of common faith and tradition. On the other hand there are the great non-episcopal Communion, standing for rich elements of truth, liberty and life which might otherwise have been obscured or neglected. With them we are closely linked by many affinities, racial, historical and spiritual. We cherish the earnest hope that all these Communion, and our own, may be led by the Spirit into the unity of the Faith and of the knowledge of the Son of God. But in fact we are all organized in different groups, each one keeping to itself gifts that rightly belong to the whole fellowship, and tending to live its own life apart from the rest.

III. The causes of division lie deep in the past, and are by no means simple or wholly blameworthy. Yet none can doubt that self-will, ambition, and lack of charity among Christians have been principal factors in the mingled process, and that these, together with blindness to the sin of disunion, are still mainly responsible for the breaches of Christendom. We acknowledge this condition of broken fellowship to be contrary to God's will, and we desire frankly to confess our share in the guilt of thus crippling the Body of Christ and hindering the activity of His Spirit.

IV. The times call us to a new outlook and new measures. The Faith cannot be adequately apprehended and the battle of the Kingdom cannot be worthily fought while the body is divided, and is thus unable to grow up into the fulness of the life of Christ. The time has come, we believe, for all the separated groups of Christians to agree in forgetting the things which are behind and reaching out towards the goal of a reunited Catholic Church. The removal of the barriers which have arisen between them will only be brought about by a new comradeship of those whose faces are definitely set this way.

The vision which rises before us is that of a Church, genuinely Catholic, loyal to all Truth, and gathering into its fellowship all "who profess and call themselves Christians," within whose visible unity all the treasures of faith and order, bequeathed as a heritage by the past to the present, shall be

possessed in common, and made serviceable to the whole Body of Christ. Within this unity Christian Communions now separated from one another would retain much that has long been distinctive in their methods of worship and service. It is through a rich diversity of life and devotion that the unity of the whole fellowship will be fulfilled.

V. This means an adventure of goodwill and still more of faith, for nothing less is required than a new discovery of the creative resources of God. To this adventure we are convinced that God is now calling all the members of His Church.

VI. We believe that the visible unity of the Church will be found to involve the whole-hearted acceptance of:—

The Holy Scriptures, as the record of God's revelation of Himself to man, and as being the rule and ultimate standard of faith; and the Creed commonly called Nicene, as the sufficient statement of the Christian faith, and either it or the Apostles' Creed as the Baptismal confession of belief:

The divinely instituted sacraments of Baptism and the Holy Communion, as expressing for all the corporate life of the whole fellowship in and with Christ:

A ministry acknowledged by every part of the Church as possessing not only the inward call of the Spirit, but also the commission of Christ and the authority of the whole body.

VII. May we not reasonably claim that the Episcopate is the one means of providing such a ministry? It is not that we call in question for a moment the spiritual reality of the ministries of those Communions which do not possess the Episcopate. On the contrary we thankfully acknowledge that these ministries have been manifestly blessed and owned by the Holy Spirit as effective means of grace. But we submit that considerations alike of history and of present experience justify the claim which we make on behalf of the Episcopate. Moreover, we would urge that it is now and will prove to be in the future the best instrument for maintaining the unity and continuity of the Church. But we greatly desire that the office of a Bishop should be everywhere exercised in a representative and constitutional manner, and more truly express all that ought to be involved for the life of the Christian Family in the title of Father-in-God. Nay more, we eagerly look forward to the day when through its acceptance in a united Church we may all share in that grace which is pledged to the members of the whole body in the apostolic rite of the laying-on of hands, and in the joy and fellowship of a Eucharist in which as one Family we may together, without any doubtfulness of mind, offer to the one Lord our worship and service.

VIII. We believe that for all, the truly equitable approach to union is by the way of mutual deference to one another's

consciences. To this end, we who send forth this appeal would say that if the authorities of other Communions should so desire, we are persuaded that, terms of union having been otherwise satisfactorily adjusted, Bishops and clergy of our Communion would willingly accept from these authorities a form of commission or recognition which would commend our ministry to their congregations, as having its place in the one family life. It is not in our power to know how far this suggestion may be acceptable to those to whom we offer it. We can only say that we offer it in all sincerity as a token of our longing that all ministries of grace, theirs and ours, shall be available for the service of our Lord in a united Church.

It is our hope that the same motive would lead ministers who have not received it to accept a commission through episcopal ordination, as obtaining for them a ministry throughout the whole fellowship.

In so acting no one of us could possibly be taken to repudiate his past ministry. God forbid that any man should repudiate a past experience rich in spiritual blessings for himself and others. Nor would any of us be dishonouring the Holy Spirit of God, Whose call led us all to our several ministries, and Whose power enabled us to perform them. We shall be publicly and formally seeking additional recognition of a new call to wider service in a reunited Church, and imploring for ourselves God's grace and strength to fulfil the same.

IX. The spiritual leadership of the Catholic Church in days to come, for which the world is manifestly waiting, depends upon the readiness with which each group is prepared to make sacrifices for the sake of a common fellowship, a common ministry, and a common service to the world.

We place this ideal first and foremost before ourselves and our own people. We call upon them to make the effort to meet the demands of a new age with a new outlook. To all other Christian people whom our words may reach we make the same appeal. We do not ask that any one Communion should consent to be absorbed in another. We do ask that all should unite in a new and great endeavour to recover and to manifest to the world the unity of the Body of Christ for which He prayed.

10. The Conference recommends to the authorities of the Churches of the Anglican Communion that they should, in such ways and at such times as they think best, formally invite the authorities of other Churches within their areas to confer with them concerning the possibility of taking definite steps to co-operate in a common endeavour, on the lines set forth in the above Appeal, to restore the unity of the Church of Christ.

11. The Conference recognizes that the task of effecting union with other Christian Communions must be undertaken by the various national, regional, or provincial authorities of the Churches within the Anglican Communion, and confidently commits to them the carrying out of this task on lines that are in general harmony with the principles underlying its Appeal and Resolutions.

12. The Conference approves the following statements as representing the counsel which it is prepared to give to the Bishops, Clergy and other members of our own Communion on various subjects which bear upon the problems of reunion, provided that such counsel is not to be regarded as calling in question any Canons or official declarations of any Synod or House of Bishops of a national, regional, or provincial Church which has already dealt with these matters.

(A) In view of prospects and projects of reunion—

(i) A Bishop is justified in giving occasional authorization to ministers, not episcopally ordained, who in his judgement are working towards an ideal of union such as is described in our Appeal, to preach in churches within his Diocese, and to clergy of the Diocese to preach in the churches of such ministers:

(ii) The Bishops of the Anglican Communion will not question the action of any Bishop who, in the few years between the initiation and the completion of a definite scheme of union, shall countenance the irregularity of admitting to Communion the baptized but unconfirmed Communicants of the non-episcopal congregations concerned in the scheme:

(iii) The Conference gives its general approval to the suggestions contained in the report of the Sub-Committee on Reunion with Non-Episcopal Churches in reference to the status and work of ministers who may remain after union without episcopal ordination (see pages 142 and 143.)

(B) Believing, however, that certain lines of action might imperil both the attainment of its ideal and the unity of its own Communion, the Conference declares that—

(i) It cannot approve of general schemes of intercommunion or exchange of pulpits:

(ii) In accordance with the principle of Church order set forth in the Preface to the Ordinal attached to the Book of Common Prayer, it cannot approve the celebration in Anglican churches of the Holy Communion for members of the Anglican Church by ministers who have not been episcopally ordained; and that it should be regarded as the general rule of the Church that Anglican communicants should receive Holy Communion only at the hands of ministers of their own Church, or of Churches in communion therewith.

(C) In view of doubts and varieties of practice which have caused difficulties in the past, the Conference declares that—

(i) Nothing in these Resolutions is intended to indicate that the rule of Confirmation as conditioning admission to the Holy Communion must necessarily apply to the case of baptized persons who seek Communion under conditions which in the Bishop's judgement justify their admission thereto.

(ii) In cases in which it is impossible for the Bishop's judgement to be obtained beforehand the priest should remember that he has no canonical authority to refuse Communion to any baptized person kneeling before the Lord's Table (unless he be excommunicate by name, or, in the canonical sense of the term, a cause of scandal to the faithful); and that, if a question may properly be raised as to the future admission of any such person to Holy Communion, either because he has not been confirmed or for other reasons, the priest should refer the matter to the Bishop for counsel or direction.

13. The Conference recommends that, wherever it has not already been done, Councils representing all Christian Communions should be formed within such areas as may be deemed most convenient, as centres of united effort to promote the physical, moral, and social welfare of the people, and the extension of the rule of Christ among all nations and over every region of human life.

14. It is important to the cause of reunion that every branch of the Anglican Communion should develop the constitutional government of the Church and should make a fuller use of the capacities of its members for service.

15. The Conference urges on every branch of the Anglican Communion that it should prepare its members for taking their part in the universal fellowship of the re-united Church, by setting before them the loyalty which they owe to the universal Church, and the charity and understanding which are required of the members of so inclusive a society.

16. We desire to express our profound thankfulness for the important movements towards unity which, during the last twelve years, have taken place in many parts of the world, and for the earnest desire for reunion which has been manifested both in our own Communion and among the Churches now separated from us. In particular, the Conference has heard with sympathetic and hopeful interest of the preliminary meeting of the proposed

World Conference on Faith and Order about to be held at Geneva, and earnestly prays that its deliberations may tend towards the reunion of the Christian Church.

17. We desire to express our deep sympathy with the Church of Russia in the terrible persecution which it has in many places suffered. We earnestly trust that in the providence of God its difficulties may speedily be removed, and that it may be enabled in renewed life and strength so to carry on its work unhindered as to further, in the life of the Russian people, whatsoever things are true and just, whatsoever things are lovely and of good report.

18. The Conference heartily thanks the Œcumenical Patriarchate for the mission of the Metropolitan of Demotica and others to confer with its members on questions concerning the relations between the Anglican and Eastern Churches, and expresses its grateful appreciation of the great help given to its Committee by the Delegation.

19. The Conference welcomes the appointment by the Archbishop of Canterbury of an "Eastern Churches' Committee" on a permanent basis, in pursuance of Resolution 6x of the Conference of 1908; and looks forward hopefully to the work of that Committee, in conjunction with similar Committees appointed in Constantinople and Athens, as helping greatly to forward the cause of reunion with the Orthodox Church.

20. The Conference expresses its heartfelt sympathy with the Armenian, Assyrian, and Syrian Jacobite Christians in the persecutions which they have been called upon to endure, deploring with indignation the terrible massacres that have taken place among them both before and during the Great War; and earnestly prays that in the rearrangement of the political affairs of the East they may be granted a righteous government and freedom from oppression for the future.

21. The Conference has received with satisfaction its Committee's report of the investigations that have been made during the last twelve years with regard to the present doctrinal position of the Separated Churches of the East; and, without expressing an opinion as to the past, believes that these investigations have gone far towards shewing that any errors as to the Incarnation of our Lord which may at some period of their history have been attributed to them, have at any rate now passed away.

22. The Conference repeats the proposal made by the Conference of 1908 that, when any of the Separated Churches of the East desire closer relations with us, and wish for the establishment of occasional intercommunion, and give satisfactory assurances as to their faith, such relations should at once be established.

23. The Conference respectfully requests the Archbishop of Canterbury to take advantage of any opportunity that may arise to enter into friendly relations with these Churches, and to inform the authorities of the Orthodox Eastern Church of any steps that may be taken in the direction of intercommunion with them. Similar action should be taken with regard to informing the Metropolitans of our own Communion.

24. The Conference welcomes the Report of the Commission appointed after the last Conference entitled, "The Church of England and the Church of Sweden," and, accepting the conclusions there maintained on the succession of the Bishops of the Church of Sweden and the conception of the priesthood set forth in its standards, recommends that members of that Church, qualified to receive the Sacrament in their own Church, should be admitted to Holy Communion in ours. It also recommends that on suitable occasions permission should be given to Swedish ecclesiastics to give addresses in our churches.

If the authorities of any Province of the Anglican Communion find local irregularities in the order or practice of the Church of Sweden outside that country, they may legitimately, within their own region, postpone any such action as is recommended in this Resolution until they are satisfied that these irregularities have been removed.

25. We recommend further that in the event of an invitation being extended to an Anglican Bishop or Bishops to take part in the consecration of a Swedish Bishop, the invitation should, if possible, be accepted, subject to the approval of the Metropolitan. We also recommend that, in the first instance, as an evident token of the restoration of closer relations between the two Churches, if possible more than one of our Bishops should take part in the Consecration.

26. The Conference thanks the Old Catholic Bishops for their explanation, in response to the letter of the Archbishop of Canterbury, of their action in consecrating the Rev. A. H. Mathew to the Episcopate in 1908, and repeats the desire expressed at previous Conferences to maintain and strengthen the friendly relations which exist between the Churches of the Anglican Communion and the ancient Church of Holland and

the Old Catholic Churches, especially in Germany, Switzerland and Austria.

27. We regret that on a review of all the facts we are unable to regard the so-called Old Catholic Church in Great Britain (under the late Bishop Mathew and his successors), and its extensions overseas, as a properly constituted Church, or to recognize the orders of its ministers, and we recommend that, in the event of any of its ministers desiring to join our communion, who are in other respects duly qualified, they should be ordained *sub conditione* in accordance with the provisions suggested in the Report of our Committee.

28. The Conference recommends that the same course be followed, as occasion may require, in the case of persons claiming to have received consecration or ordination from any "episcopi vagantes," whose claims we are unable to recognize.

29. The Conference, while welcoming the Report of the Committee appointed by the Conference of 1908 on the *Unitas Fratrum* or Moravians, regrets that it is unable to recommend any such action being taken as is suggested in resolutions 70-72 of that Conference so long as the *Unitas* retains its practice of the administration of Confirmation and the celebration of Holy Communion by deacons, but hopes that, in the event of the *Unitas* changing its rules in these matters, negotiations with individual Provinces of the *Unitas* may be resumed, and believes that in this case there would be good prospect of such negotiations being brought to a satisfactory conclusion.

30. We recommend with a view to this end that the Archbishop of Canterbury be respectfully requested to reappoint with additional members the Committee appointed at the last Conference; and we hope that, in the event of all the remaining difficulties being removed to his satisfaction, with the concurrence of the Central Consultative Body of the Lambeth Conference, the action suggested in the Resolutions of the Conference of 1908 may take place without further delay.

31. The Conference regrets that it is unable to recommend the acceptance of the proposals of the "Southern Synod" of the "Reformed Episcopal Church" in England for reunion with the Church of England, and, while unable to advise the acceptance of other proposals for corporate union with the Reformed Episcopal Church, recommends that, if applications for admission

into the English Church are made by individual ministers of that Communion, such applications should be sympathetically received, and the ministers, if in all respects equal to the standard and requirements of the Church of England, be ordained *sub conditione*.

MISSIONARY PROBLEMS.

32. The Conference declares its conviction that the present critical position of the world calls, as perhaps never before, for the presentation of Jesus Christ and His redemption to every race and individual; and, in view of the urgent need for workers in many dioceses overseas, earnestly appeals to men, both clerical and lay, and to women, to dedicate themselves to the service of the Church in those dioceses.

33. The normal method of missions is that in which the whole Church, within any area, acts as a missionary body expressly organized for that function, and the principle which underlies this method is capable of universal application. While we humbly thank God for the work of the Missionary Societies, we consider that these Societies, where they exist, should not stand outside the one organization, but should be elements in it, co-ordinated, whether by a central advisory council or otherwise, under the supreme Synodical Authority, but retaining severally such degrees of independence as the conditions of their efficiency demand.

34. The Conference thankfully recognizes the practical steps which Missionary Societies and Boards have taken towards the realization of the ultimate aim of all Mission work, namely, the establishment of self-governing, self-supporting, and self-extending Churches, from which outside control has been withdrawn at the earliest moment, so as to allow the free expression of their national character.

It would urge further that the call for such action is in the present day more insistent than ever before, and believes that, generally speaking, the Societies and Boards can best achieve their purpose by making their work centre from the first in the Church rather than in the mission organization, and in particular—

(1) By the establishment of Councils which shall be fully representative of the congregations, and have real responsibilities of government;

(2) By substituting for committees and councils representative chiefly of the mission and its subscribers, Diocesan Boards and Committees, and in general associating all their work with the Diocesan organization ;

(3) By entrusting to these local bodies a real share in the financial control and general direction of the work of the Mission ;

(4) By giving the widest freedom to indigenous workers to develop the work in their own countries on lines in accordance with their national character.

35. The territorial Episcopate has been the normal development in the Catholic Church, but we recognize that difference of race and language sometimes requires that provision should be made in a Province for freedom of development of races side by side ; the solution in each case must be left with the Province, but we are clear that the ideal of the one Church should never be obscured.

36. While maintaining the authority of the Book of Common Prayer as the Anglican standard of doctrine and practice, we consider that liturgical uniformity should not be regarded as a necessity throughout the Churches of the Anglican Communion. The conditions of the Church in many parts of the Mission Field render inapplicable the retention of that Book as the one fixed liturgical model.

37. Although the inherent right of a Diocesan Bishop to put forth or sanction liturgical forms is subject to such limitations as may be imposed by higher synodical authority, it is desirable that such authority should not be too rigidly exercised so long as those features are retained which are essential to the safeguarding of the unity of the Anglican Communion.

38. The Conference recommends the appointment of a Committee of students of liturgical questions which would be ready to advise any Diocese or Province on the Form and Matter of services proposed for adoption, and requests the Archbishop of Canterbury to take such steps as he deems best to give early effect to this Resolution.

39. It is of very real importance that the Marriage Law of the Church should be understood and administered as far as possible consistently, in all parts of the Anglican Communion, and the Conference commends to the consideration of the Church the suggestions of the Committee on Missionary Problems dealing with this subject which have been made after consultation with experts, and are contained in their Report.

40. Whereas from time to time restrictions on Missionary Freedom have been imposed by Governments, we desire to reaffirm the duty which rests upon every Christian man and woman, of propagating the Faith of Christ, and to claim that any restrictions should be of a strictly temporary nature only, so that freedom of opportunity to fulfil this spiritual obligation may be afforded to Christians of all nationalities.

41. On the subject of the relation of Governments and Government officials to Christianity and other Faiths, the Conference gives its approval to the words used in paragraphs 2 and 3 on page 92 in the Report on Missionary Problems, and commends them to the careful consideration of all concerned.

42. We gratefully acknowledge the valuable work done by British and American Missionary Conferences in safeguarding missionary interests, and believe that such Conferences, both National and International, while claiming no coercive power, have a great part to play in fostering international understanding and goodwill, co-ordinating work, formulating common policies, and serving as a practical medium of communication between Missions and Governments in matters of general Missionary concern.

DEVELOPMENT OF PROVINCES.

43. Whereas it is undesirable that Dioceses should remain indefinitely in isolation or attached only to a distant Province, the gradual creation of new Provinces should be encouraged, and each newly founded Diocese should as soon as possible find its place as a constituent member in some neighbouring Province. The fact that Dioceses proposing to form a Province owe their origin to missions of different branches of the Anglican Communion need be no bar to such action.

(a) In the opinion of the Conference four is the minimum number of Dioceses suitable to form a Province. No number should be considered too great to form a Province, so long as the Bishops and other representatives of the Diocese are able conveniently to meet for mutual consultation and for the transaction of provincial business.

(b) In the initiation of any Province in the future, the organization which the Conference deems essential to provincial life is a House or College of Bishops to which the Metropolitans or the Presiding Bishops concerned have conveyed their authority for the consecration of Bishops. It is desirable that when a

new Province is formed the Bishops of the constituent Dioceses should transfer their allegiance to the Metropolitan of the Province or other authority constitutionally appointed to receive it, and thereafter all Bishops consecrated for the service of the Province should take the oath of canonical obedience to the Metropolitan or make a declaration of conformity to other authority before mentioned.

(c) In newly established Provinces arrangements should be made whereby the Province should have some distinct voice in the election of its Metropolitan.

(d) As to the *sedes* of the Metropolitan customs vary and the decision must depend on local circumstances.

(e) Until a Missionary Diocese becomes largely self-supporting and is self-governed by a Synod the appointment of its Bishop should rest with the Province to which it is attached, after consultation with the Diocese and in such a way as the Province may decide.

(f) A newly constituted Synod of Bishops shall proceed as soon as possible to associate with itself in some official way the clergy and laity of the Province, provided that in the case of Provinces including Missionary Dioceses this procedure shall be subordinate to local circumstances. It is understood that each national and regional Church will determine its own constitutional and canonical enactments.

CONSULTATIVE BODY.

44. In order to prevent misapprehension the Conference declares that the Consultative Body, created by the Lambeth Conference of 1897 and consolidated by the Conference of 1908, is a purely advisory Body. It is of the nature of a continuation Committee of the whole Conference and neither possesses nor claims any executive or administrative power. It is framed so as to represent all branches of the Anglican Communion and it offers advice only when advice is asked for.

(a) The existing Consultative Body shall be reconstructed on the following plan of representation:—It shall consist of the Archbishop of Canterbury (*ex-officio*) and of representative Bishops appointed as follows: Province of Canterbury 1, Province of York 1, Province of Wales 1, the Church of Ireland 1, the Episcopal Church in Scotland 1, the Protestant Episcopal Church in the United States of America 4, the Church of England in Canada 1, the Church of England in the Dioceses of Australia and Tasmania 1, the Church of the Province of New Zealand 1, the Church of the Province of the West Indies 1, the Church of

the Province of South Africa 1, the Church of the Province of India and Ceylon 1, the Churches in China and Japan and the Diocese of Corea 1, the Missionary and other extra-provincial Bishops under the jurisdiction of the Archbishop of Canterbury 1. Total 18.

(b) The Churches that appoint Representatives shall be free to fix the method of appointment, whether by the House of Bishops or by Synod or Convention. A representative Bishop shall be appointed for a definite term not exceeding six years, and need not be a member of the body which appoints him. Any vacancy by death, resignation, or other cause, during the term of office shall be filled by the Church in the representation of which the vacancy occurs.

(c) For the purpose of appointing the Bishop who is to represent the body of missionary and other extra-provincial Bishops under the jurisdiction of the Archbishop of Canterbury, each of those Bishops shall be requested by the Archbishop of Canterbury to nominate a Bishop to him. The list of Bishops so nominated shall be then sent to all the Bishops entitled to vote, and each of them shall, if he thinks fit to vote, send to the Archbishop the name of the one in that list for whom he votes. The largest number of votes shall carry the election.

(d) The Central Consultative Body shall be prepared to consider questions referred to it by any Bishop, but shall, before considering as well as in considering them, have careful regard to any limitations upon such references as may be imposed by the regulations of Provinces or of national or regional Churches.

(e) The Consultative Body shall not at any meeting come to a decision on any subject not named in the notice summoning the meeting.

45. The Consultative Body is asked to take into its consideration the provisions of the Colonial Clergy Act with a view to their modification.

THE POSITION OF WOMEN IN THE COUNCILS AND MINISTRATIONS OF THE CHURCH.

46. Women should be admitted to those Councils of the Church to which laymen are admitted, and on equal terms. Diocesan, Provincial, or National Synods may decide when or how this principle is to be brought into effect.

47. The time has come when, in the interests of the Church at large, and in particular of the development of the Ministry of

Women, the Diaconate of Women should be restored formally and canonically, and should be recognized throughout the Anglican Communion.

48. The Order of Deaconesses is for women the one and only Order of the Ministry which has the stamp of Apostolic approval, and is for women the only Order of the Ministry which we can recommend that our Branch of the Catholic Church should recognize and use.

49. The office of a Deaconess is primarily a ministry of succour, bodily and spiritual, especially to women, and should follow the lines of the primitive rather than of the modern Diaconate of men. It should be understood that the Deaconess dedicates herself to a lifelong service, but that no vow or implied promise of celibacy should be required as necessary for admission to the Order. Nevertheless, Deaconesses who desire to do so may legitimately pledge themselves either as members of a Community, or as individuals, to a celibate life.

50. In every branch of the Anglican Communion there should be adopted a Form and Manner of Making of Deaconesses such as might fitly find a place in the Book of Common Prayer, containing in all cases provision for:—

- (a) Prayer by the Bishop and the laying on of his hands;
- (b) A formula giving authority to execute the Office of a Deaconess in the Church of God;
- (c) The delivery of the New Testament by the Bishop to each candidate.

51. The Forms for the Making and Ordering of Deaconesses should be of the same general character, and as far as possible similar in their most significant parts, though varying in less important details in accordance with local needs.

52. The following functions may be entrusted to the Deaconess, in addition to the ordinary duties which would naturally fall to her:—

- (a) To prepare candidates for Baptism and Confirmation;
- (b) To assist at the administration of Holy Baptism; and to be the ministrant in cases of necessity in virtue of her office;
- (c) To pray with and to give counsel to such women as desire help in difficulties and perplexities.
- (d) With the approval of the Bishop and of the Parish Priest, and under such conditions as shall from time to time be laid down by the Bishop: (i) in Church to read Morning and Evening

Prayer and the Litany, except such portions as are assigned to the Priest only; (ii) in Church also to lead in prayer and, under licence of the Bishop, to instruct and exhort the Congregation.

[*Note*.—Clause *d* (ii) was carried by 117 votes to 81.]

53. Opportunity should be given to women as to men (duly qualified and approved by the Bishop) to speak in consecrated or unconsecrated buildings, and to lead in prayer, at other than the regular and appointed services of the Church. Such diocesan arrangements, both for men and for women, should wherever possible be subject to Provincial control and co-ordination.

54. The Conference recommends that careful inquiry should be made in the several branches of the Anglican Communion as to the position and recognition of women workers in the Church, the conditions of their employment, and the remuneration of those who receive salaries.

SPIRITUALISM, CHRISTIAN SCIENCE, THEOSOPHY.

55. We reaffirm our conviction that the revelation of God in Christ Jesus is the supreme and sufficient message given to all mankind, whereby we may attain to eternal life. We recognize that modern movements of thought connected with Spiritualism, Christian Science, and Theosophy join with the Christian Church in protesting against a materialistic view of the universe and at some points emphasize partially neglected aspects of truth. At the same time, we feel bound to call attention to the fact that both in the underlying philosophy and in cults and practices which have arisen out of these movements, the teaching given or implied either ignores or explains away or contradicts the unique and central fact of human history, namely, the Incarnation of our Lord and Saviour Jesus Christ.

56. We recognize that new phenomena of consciousness have been presented to us, which claim, and at the hands of competent psychologists have received, careful investigation, and, as far as possible, the application of scientific method. But such scientific researches have confessedly not reached an advanced stage, and we are supported by the best psychologists in warning our people against accepting as final theories which further knowledge may disprove, and still more against the indiscriminate and undisciplined exercise of psychic powers, and the habit of recourse to *séances*, "seers," and mediums.

Spiritualism.

57. The Conference, while prepared to expect and welcome new light from psychical research upon the powers and processes of the spirit of man, urges strongly that a larger place should be given in the teaching of the Church to the explanation of the true grounds of Christian belief in eternal life, and in immortality, and of the true content of belief in the Communion of Saints as involving real fellowship with the departed through the love of God in Christ Jesus.

58. The Conference, while recognizing that the results of investigation have encouraged many people to find a spiritual meaning and purpose in human life and led them to believe in survival after death, sees grave dangers in the tendency to make a religion of spiritualism. The practice of spiritualism as a cult involves the subordination of the intelligence and the will to unknown forces or personalities and, to that extent, an abdication of the self-control to which God has called us. It tends to divert attention from the approach to God through the one Mediator, Jesus Christ, under the guidance of the Holy Spirit; to ignore the discipline of faith as the path of spiritual training; and to depreciate the divinely ordained channels of grace and truth revealed and given through Jesus Christ our Lord.

Christian Science.

59. The Conference finds that while Christian Science fixes attention on the supremacy of spirit, yet in the teaching given there is a direct tendency (a) to pantheistic doctrine, and at the same time (b) to a false antithesis between spirit and matter, and (c) to the denial of the reality of sin, and (d) to the denial of the reality of disease and suffering. Such teaching, therefore, cannot be reconciled with the fundamental truths of the Christian Faith and the teaching of Scripture on atonement, penitence, forgiveness, and fellowship in the sufferings of Christ.

60. The Conference reminds the Church that intimate communion with God has been the privilege and joy of the Saints in every age. This communion, realised in union with Christ through the Holy Spirit, influences the whole personality of man, physical and spiritual, enabling him to share his Lord's triumph over sin, disease and death.

61. We therefore urge upon the clergy of the Anglican Communion the duty of a more thorough study of the many-sided enterprise of prayer in order that they may become more efficient teachers and trainers of their people in this work, so

that through the daily practice of prayer and meditation the corporate faith of the Church may be renewed, and the fruit of the Spirit may be more manifest in the daily lives of professing Christians, and the power of Christ to heal may be released.

62. We declare our thankfulness for the devoted labours of those engaged in scientific research and for the progress made in medicine, surgery, nursing, hygiene and sanitation. Believing that all these means of healing and preventing disease and relieving suffering are gifts that come from God, we acknowledge our duty to use them faithfully for the welfare of mankind.

63. For the general guidance of the Church the Conference requests the Archbishop of Canterbury to appoint a Committee to consider and report as early as possible upon the use with prayer of the laying on of hands, of the unction of the sick and other spiritual means of healing, the findings of such a Committee to be reported forthwith to the authorities of the national, provincial, and regional Churches of the Anglican Communion.

Theosophy.

64. The Conference, while recognizing that the three publicly stated objects of the Theosophical Society (see Report, p. 126) do not in themselves appear to be inconsistent with loyal membership of the Church, desires to express its conviction that there are cardinal elements in the positive teaching current in theosophical circles and literature which are irreconcilable with the Christian faith as to the Person and mission of Christ and with the missionary claim and duty of the Christian religion as the message of God to all mankind. The Conference warns Christian people, who may be induced to make a study of theosophy by the seemingly Christian elements contained in it, to be on their guard against the ultimate bearing of theosophical teaching, and urges them to examine strictly the character and credentials of the teachers upon whose authority they are encouraged or compelled to rely.

65. The Conference, believing that the attraction of Theosophy for some Christian people lies largely in its presentation of Christian faith as a quest for knowledge, recommends that in the current teaching of the Church due regard should be given to the mystical elements of faith and life which underlie the historic belief of Christendom, and on the other hand urges all thinking people to safeguard their Christian position by a fuller study of the Bible, Creed, and Sacraments in the light of sound Christian scholarship and philosophy.

PROBLEMS OF MARRIAGE AND SEXUAL MORALITY.

66. Recognizing that to live a pure and chaste life before and after marriage is, for both sexes, the unchangeable Christian standard, attainable and attained through the help of the Holy Spirit by men and women in every age, the Conference desires to proclaim the universal obligation of this standard, and its vital importance as an essential condition of human happiness.

67. The Conference affirms as our Lord's principle and standard of marriage a life-long and indissoluble union, for better for worse, of one man with one woman, to the exclusion of all others on either side, and calls on all Christian people to maintain and bear witness to this standard.

Nevertheless, the Conference admits the right of a national or regional Church within our Communion to deal with cases which fall within the exception mentioned in the record of our Lord's words in St. Matthew's Gospel, under provisions which such Church may lay down.

The Conference, while fully recognizing the extreme difficulty of governments in framing marriage laws for citizens many of whom do not accept the Christian standard, expresses its firm belief that in every country the Church should be free to bear witness to that standard through its powers of administration and discipline exercised in relation to its own members.

68. The Conference, while declining to lay down rules which will meet the needs of every abnormal case, regards with grave concern the spread in modern society of theories and practices hostile to the family. We utter an emphatic warning against the use of unnatural means for the avoidance of conception, together with the grave dangers—physical, moral, and religious—thereby incurred, and against the evils with which the extension of such use threatens the race. In opposition to the teaching which, under the name of science and religion, encourages married people in the deliberate cultivation of sexual union as an end in itself, we steadfastly uphold what must always be regarded as the governing considerations of Christian marriage. One is the primary purpose for which marriage exists, namely the continuation of the race through the gift and heritage of children; the other is the paramount importance in married life of deliberate and thoughtful self-control.

We desire solemnly to commend what we have said to Christian people and to all who will hear.

69. The Conference, moved by responsible statements from many nations as to the prevalence of venereal diseases, bringing suffering, paralysis, insanity, or death to many thousands of the innocent as well as the guilty, supports all efforts which are consistent with high moral standards to check the causes of the diseases and to treat and, if possible, cure the victims. We impress upon the clergy and members of the Church the duty of joining with physicians and public authorities in meeting this scourge, and urge the clergy to guide those who turn to them for advice with knowledge, sympathy, and directness. The Conference must condemn the distribution or use, before exposure to infection, of so-called prophylactics, since these cannot but be regarded as an invitation to vice.

70. The Conference urges the importance of enlisting the help of all high-principled men and women, whatever be their religious beliefs, in co-operation with or, if necessary, in bringing pressure to bear upon, authorities both national and local, for removing such incentives to vice as indecent literature, suggestive plays and films, the open or secret sale of contraceptives, and the continued existence of brothels.

71. With regard to the education of the young in matters of sex, the Conference presses upon parents that the duty of giving right teaching on these subjects rests primarily with them, and that it is the duty of all persons giving such instruction to prepare themselves for this responsible task. Boys and girls should be guarded against the danger of acquiring knowledge of sexual subjects from wrong persons and in wrong ways.

72. Bearing in remembrance the example of our Lord, and the prominent place that He gave in His ministry to protecting the weak and raising the fallen, the Conference deplores the common apathy of Church people in regard to Preventive and Rescue Work, and urges on Bishops, Clergy, and all Christian people the duty of taking a more active share in this essential part of the Church's life.

SOCIAL AND INDUSTRIAL QUESTIONS.

73. We desire to emphasize our conviction that the pursuit of mere self-interest, whether individual or corporate, will never bring healing to the wounds of Society. This conviction is at once exemplified and reinforced by what has happened in and since the War. Nor is this less true when that self-interest is

equipped with every advantage of science and education. Our only hope lies in reverent allegiance to the Person of Christ, whose Law is the Law of Love, in acceptance of His principles, and reliance on His power.

74. An outstanding and pressing duty of the Church is to convince its members of the necessity of nothing less than a fundamental change in the spirit and working of our economic life. This change can only be effected by accepting as the basis of industrial relations the principle of co-operation in service for the common good in place of unrestricted competition for private or sectional advantage. All Christian people ought to take an active part in bringing about this change, by which alone we can hope to remove class dissensions and resolve industrial discords.

75. The Church cannot in its corporate capacity be an advocate or partisan, "a judge or a divider," in political or class disputes where moral issues are not at stake; nevertheless even in matters of economic and political controversy the Church is bound to give its positive and active corporate witness to the Christian principles of justice, brotherhood, and the equal and infinite value of every human personality.

76. In obedience to Christ's teaching as to covetousness and self-seeking, the Conference calls upon all members of His Church to be foremost both by personal action and sacrifice in maintaining the superiority of the claims of human life to those of property. To this end it would emphasize the duty which is laid upon all Christians of setting human values above dividends and profits in their conduct of business, of avoiding extravagance and waste, and of upholding a high standard of honour and thoroughness in work. In a word, they must set an example in subordinating the claim for rights to the call of duty.

77. Members of the Church are bound to take an active part, by public action and by personal service, in removing those abuses which depress and impoverish human life. In company with other citizens and organizations they should work for reform, and particularly for such measures as will secure the better care of children, including real opportunity for an adequate education; protection of the workers against unemployment; and the provision of healthy homes.

78. The Church is bound to use its influence to remove inhuman or oppressive conditions of labour in all parts of the world,

especially among the weaker races, and to give its full support to those clauses in the League of Nations Covenant which aim at raising by international agreement the status of industrial workers in all countries.

79. The Conference notes with deep interest the prohibition by the will of the people of the sale and manufacture of intoxicating drinks in the Republic of the United States of America, and of their sale in most of the Provinces of Canada, and commends this action to the earnest and sympathetic attention of the Christian Church throughout the world. The Conference urges members of the Church in other countries—

(1) To support such legislation as will lead to a speedy reduction in the use of intoxicants;

(2) To recognize the duty of combating the evil of intemperance by personal example and willing self-sacrifice.

80. If the Church is to witness without reproach for justice and brotherhood in the world, it must shew itself serious and insistent in reforming abuses within its own organization, and in promoting brotherhood among its own members. Further, if Christian witness is to be fully effective it must be borne by nothing short of the whole body of Christian people.