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THE
CHURCHMAN

JANUARY, 1894.

ART. I.—“FAITH AND CRITICISM.”—*Concluded.*

TO pass from the essay of Mr. Thomas on “Prayer” to that of Mr. F. H. Stead on “The Kingdom and the Church,” is like passing from the calm and peaceful shade of some cathedral cloister into the noise and the crowd and the bluster of some busy market-place or turbulent public meeting. The change of atmosphere may, no doubt, be partly accounted for by the fact that Mr. Stead is described as “late editor of the *Independent*.”¹ Fresh from the editorial chair, the writer naturally indulges in the kind of language which the Americans have taught us to describe as “high-falutin.” We are introduced to such expressions as “objectify,” “sociological ideal,” “social articulation of the kingdom,” “revelatory value of the social evolution of the kingdom,” “unification of an enfranchised humanity.” The Church is defined as “the kingdom in its phase of corporate self-consciousness and corporate self-actualization”; and in still more mysterious, though briefer, terms, as “the intuition of Incarnation.” Our Lord is spoken of as “*the* Christ,” as if universal usage had not made that word almost as much a personal name as “Jesus.” St. John is “the seer of Patmos”—a mode of speaking which recalls an anecdote told of Charles Simeon. A young divinity student was reading a sermon of his own composition for the great man’s criticisms. He spoke of “the son of Amram.” “The son of Amram!” exclaimed Simeon, “who was the son of Amram?” “Well, sir,” was the reply, “I meant Moses.” “Then, sir, if you *meant* Moses, why didn’t you *say* Moses?”

The ostensible purpose of the essay we are now considering is to distinguish between the *kingdom* of Christ and the *Church* of Christ. The writer regards “the central significance with which the Christian religion invests the idea of the

¹ This description appears to be omitted in the second edition.

kingdom of God" as "one of the chief theological discoveries of the present age"; though it is by no means clear from the essay itself what precisely is the point which the older theology so entirely failed to "discover." The kingdom of God is defined as "the fellowship of souls divine and human, of which the law and the life alike are love, wherein the Fatherhood of God and the brotherhood of man, as both are embodied and revealed in Jesus the Christ, are recognised and realized." The definition of the Church has been already quoted. With regard to the members of the Church, Mr. Stead says: "The sole and sufficient condition of membership in the Church is a person's credible confession of his life-purpose to follow the Christ at all risks and at all costs. This ensures for him the ecclesiastical franchise. All thus enfranchised in a given village or town or neighbourhood would together constitute the communal unit of the Church Catholic—the village, town, or district Church"—and so on through the various grades of the "county or civic Church," the national Church," and the "race Church," up to Mr. Stead's highest ideal, the "Œcumenical Church."

So far as we can understand, all existing churches, or Christian bodies, are invited to give up their ministries, sacraments, creeds and confessions, in order to federate themselves into a body of which the most definite note is "corporate self-actualization"—whatever that may mean. But this is not all. The various "denominations" having thus agreed to efface their distinctive peculiarities, and to merge themselves in the new collective body—whether kingdom or church, for the distinction may for practical purposes be ignored—must further combine to act in concert for one great end—the establishment of Democracy as the universal form of government. "Democratic Sympathies of the Kingdom," is the title of one of the sections of the essay. "The general drift of our Lord's teaching," says Mr. Stead, "makes it not hard to explain how it happens that in lands where Christianity is purest and strongest, the State tends to become a complete democracy. . . . To maintain that the kingdom regards all forms of rule, autocratic, oligarchic, democratic, with indifference, or with a neutrality equally benevolent, is to ignore the teachings of Revelation, as well as the facts of subsequent Christian experience." . . . The principle of "federated democracies" is, we may conclude, not distantly akin to the principle whereby the kingdom will ultimately unify mankind." Thus constituted, and with these objects in view, the Church, or the Churches, might engage in many undertakings which have generally been regarded as outside the scope and sphere of ecclesiastical bodies, as such: they might, for

example, "unite to 'run' a model factory—as great landlords run a model farm—and practically demonstrate how labour and capital ought to be employed": or they might "conduct a Christian daily newspaper, which in capital, enterprise, world-wide interest, and brains, should surpass the *Daily Chronicle*, and in circulation the *Daily Telegraph*."

Towards the attainment of these ends, Mr. Stead considers that some steps have already been taken, and that in this movement Congregationalists have been the foremost. "Within the denomination, co-operative union is growing; and in movements that aim at bringing other British Churches into closer association, Congregationalists have taken a leading part. The first Free Church Congress (held in 1892) contained a majority of Congregationalists: and the wider Reunion Conferences at Grindelwald owed much to modern representatives of the Elizabethan separatists. . . . First among the Œcumenical assemblies of Christendom, the International Congregational Council of 1891 adopted the formula of Free Fraternal Federation as the key to Christian union." (The alliteration, suggesting the "three F.'s" as a new symbol, is due to Mr. Stead himself, the resolution which he quotes not containing the word "free.")

For any practical purpose, we of the Church of England may regard Mr. Stead's Churches, whether "District," "Civic," "Racial" or "Œcumenical," as castles in the air. Even if we were agreed that to promote the adoption of democracy as the universal form of government, or to "run" factories or newspapers, are the chief ends for which, as an organized Christian body, we exist, yet we scarcely find in Mr. Stead's "Free Federations," or in his descriptions whether of Church or kingdom, anything to compensate us for such an entire abandonment of Church order and definite Christian teaching as an adherence to his scheme would imply. Our internal differences, for example, on the nature of the Christian Sacraments are sufficiently marked; but it is not easy to see how agreement would be promoted, if for the words of the Prayer-Book, or the statements of accredited Anglican divines, were to be substituted such vague phrases as Mr. Stead's "In the two sacraments the life and activity of the Church as the self-realized life and activity of the kingdom are symbolically summed up and displayed. Baptism is the sacrament of evangelism. The Eucharist is the sacrament of edification. And both are acts of confession and communion," etc. Moreover, it cannot be entirely kept out of sight, that in all schemes of comprehension emanating from such quarters, the largest body of Christians in the world, the Church of Rome, is entirely ignored. Mr. Stead, indeed, makes a passing reference to Leo XIII.; but the

possible relation of the present or any other Pope to such a scheme of reunion as Mr. Stead sketches is never so much as alluded to.

In this respect, however, this essay does not differ from many other Protestant schemes of comprehension. What gives it its individual mark or flavour is the strong democratic or socialistic element which pervades it. The elevation of human life, the improvement of the general moral tone, the mitigation or removal of present evils, not so much by the spiritual and moral progress of the *individual*, as by the collective action of the whole democratic society—this is the special note of such writers as Mr. Stead. To them, the sentiment which Dr. Johnson introduced into Goldsmith's "Traveller"—

How small, of all that human hearts endure,
The part which laws or kings can cause or cure !
Still to ourselves in every place confined,
Our own felicity we make or find

—is specially distasteful. Such phrases as "sociological ideal," "ideal commonwealth," "social organism," "social evolution," "federated democracies," "economic development," "actualization of the kingdom," "corporate self-consciousness," and similar expressions, are the keynotes or watchwords of this essay; while "organize," "organism," "organization," occur so frequently, and in so many connections, that without them it could hardly have been written. It is instructive to contrast with all this the marked *individualism* which characterizes nearly all the words employed in the New Testament to describe the various conditions of the human soul with regard to God and the spiritual life—faith, love, joy, grace, meekness, holiness, righteousness, truth, peace; forgiveness, edification, salvation, regeneration, everlasting life. A few words only, such as those which Mr. Stead has made use of, Church and kingdom, introduce the idea of social or collective life; and in the use even of these, all mention of the chief purposes for which, in Mr. Stead's view, Churches exist, is conspicuous by its absence. Perhaps there is no part of the New Testament so pervaded with the idea of the *corporate* life of the Church as St. Paul's Epistle to the Ephesians; yet we look in vain through those famous passages for any hint of the "democratic" or "sociological" ideas which are so prominent in such writers as Mr. Stead.

It is instructive, too, to note the very different point of view from which another essayist, Mr. Forsyth, regards the same facts. Speaking of the obstinate unwillingness of many to "take the yoke of Christ," he says: "The last enemy to be destroyed is that all but invincible pride and recalcitrancy in man, which will readily yield to an impersonal *law*, but must

be broken in pieces ere it give way to another *person* as absolute King. This is why social and political progress is so much more rapid and welcome than religious; and it is a fact which removes all parallel between the work of the politician and [that of] the preacher, the socialist and the saint." To Mr. Stead such a contrast or antithesis has no existence; the preacher must needs be a politician, the saint has not the "one thing needful" if he is not also a socialist.

The eighth essay, by Professor Armitage, of the Yorkshire United Independent College, handles the important subject of "Christian Missions," and handles it in a spirit which will commend itself to all readers. There are three points which the Professor desires especially to emphasize. The first is, that the work of foreign missions must spring from and be founded on the sense of personal obedience to Christ, "as His bond-slaves." "It is the deep assurance that the man is but an obedient bond-servant, and that his Master is directing him forward, that [alone] can strengthen the missionary in his assault upon the high places of heathenism. . . . It was in this spirit that the Apostles entered on the work of preaching the Gospel in heathen lands. Paul designates himself a bond-servant of Jesus Christ in the opening words of his Epistle to the Romans, and it is only in the obedience and the confidence of a bond-servant that he bears his Master's message beyond the limits of Jewry, and dares to summon the imperial races of the West to bend their knees at the name of Jesus."

The second point insisted on by Mr. Armitage is, that the preaching of the Person and work of Christ must precede that of theological principles or systems; and the third, that there are no valid arguments from racial differences to show that the Gospel cannot, or ought not, to be made world-wide. "Can ever," he asks, "a wider or deeper gulf be crossed by any creed than was crossed by Christianity, when it was borne from Judæa and planted in the hearts and lives of the men of Athens and Corinth and Rome? May we not say that the prow of Paul's ship, as he sailed from Troas to Neapolis, cut to tatters for ever the argument which men urge against the world-wide spread of Christianity on the ground of racial differences? The voyage was a very short one if measured by leagues, but if measured by other standards, it was one of the longest that any traveller could take; for it carried him out of the East into the West, out of the lands which lived in the past to the lands that were facing the future, from the home of an unchanging tradition into the midst of races eager to enter on an even fuller life. What test, then, could be applied to any religion so severe as that to which Paul was prepared to submit the Gospel of Christ?"

The contention that racial differences do not deserve to be considered as barring the way to the future universal reign of Christ is fully illustrated and enforced by Professor Armitage, from the progress and the results of the modern sciences of comparative ethnology and comparative philology. "The comparative student of race sees to-day all racial boundaries traversed by the missionaries of the Cross, and all theories of the fundamental unlikeness of the various tribes of man rebutted by the demonstration of their unity in Christ."

It may be questioned whether the Professor does not press rather too far the necessity of preaching "the Person and work of Christ," as compared with the presentation of a systematized theology, to the disadvantage of the latter. Indeed, he himself admits that the Nicene Creed, which is nothing if not theological, forms an indispensable basis for the preaching of the Gospel to the heathen, although that symbol dates back only to the fourth century of Christianity. "The great declaration at Nicæa, that Jesus of Nazareth was none other than the Eternal Son of God, is to be intimately associated with the fidelity of the Church to Christ's last command, and the blessing which rested upon it. . . . The decisions of the Council of Nicæa have proved irreversible, just because they recorded that glory of the Lord which was seen by those who had believed His word and obeyed His command." It is not only conceivable, but it has actually occurred, that the preaching of the Gospel may bring us into contact with races which expect and require, rather than are offended by, such a fencing-off of erroneous expositions of our religion as is to be found, not only in the dogmatic statements of the Nicene Creed, but in the far more elaborate, though often negative, definitions of the Athanasian.

It is on record that Bishop Colton of Calcutta, in a Charge published some thirty years ago, has expressed the high value which he set on the longer and later creed, as especially adapted to meet the various forms of error which he met with in India, and which corresponded, *mutatis mutandis*, to the heretical depravations of the truth which it was the object of the early Church to combat. He warns us to "pause before we expunge from the records of our Church an ancient protest against the application of those tendencies" (the four condemned in the Athanasian Creed) "to Christianity, since, whenever the educated classes of India embrace the Gospel, there will be need of watchfulness, lest its simplicity be perverted by the revival of errors which all had their origin in Eastern philosophy."

Limits of space forbid our quoting some valuable passages in which Professor Armitage either examines the difficulties of

foreign missions, or enforces the reassuring conclusion: “Already it may be claimed that in every great nation in the world Christianity is entering on a life which is independent of the missionary, and the outlook justifies a sober belief that the religion of Christ will be the one religion of mankind.” The essay may be commended to all who aid and who pray for the ultimate triumph of the Gospel.

The appropriateness of the last essay in this volume, by Mr. T. Raleigh, is not apparent, since it is noted that the writer is “not a Congregationalist,” and the subject of the essay, “Church and State,” has no obvious relation either to Faith or Criticism. It is a clear statement, by a temperate and cultured Radical, of what may be called “the case for Disestablishment.” Probably those who are responsible for the *exploitation* of the work felt that the “Nonconformist conscience” would not have fully delivered itself unless some pronouncement on this question had been appended to the essays, and that such pronouncement would come with greater force if the writer stood outside the communion to which the rest profess their allegiance.

It is not our purpose to discuss the questions raised by Mr. Raleigh—questions on which it is not only impossible that anything new can be said, but almost impossible that anything can be said in a new way—although it may be remarked that, like many other writers on this subject, he begs the most important part of the question at issue by a single adjective: “The Established Church has the advantage of other Churches in respect of her continued enjoyment of *national* revenues.” We are, however, indebted to him for pointing out that this matter cannot be settled by calling out, “Spoliation!” and “Sacrilege!” If the nation, rightly or wrongly, believes that the endowments of the Church are being so used as to do no good, or more harm than good, then it is not only within the power of the nation, but it is its absolute duty, to take them away from the Church and to devote them to other purposes. The question is, whether they are being so abused or not.

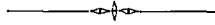
Mr. Raleigh has set himself to combat three or four statements which are commonly made in connection with his subject. On one of these it may be useful to quote his words, in order to contrast them with the very different views which Mr. Stead supports, and which have been already referred to when his essay was under review: “‘*The Church,*’ says another, ‘*is the true embodiment of social democracy.*’ Here, again, is a statement which lends itself easily to mistaken interpretations. The Christian doctrine of brotherhood, the Christian sentiment of equality, have exercised, and must always exercise, a considerable influence on politics; but the Church has no mission to advocate any particular form of government, or course of

policy, or mode of distributing property; she has other and more important matters to attend to. Her warfare is not with injustice or intemperance, or any other of the sins of society, but with sin; with the evil principle in the hearts of men, not with any particular manifestation of it. . . . What, at the most, are we to expect from 'social democracy'? A better distribution of property, better conditions of labour, a happier and more rational life for the masses of our people. So might it be! But the New Testament seems to say that we may gain all that, and yet be as far from righteousness as we were. 'Democracy,' moreover, is a word of many meanings; it brings with it some associations which are non-religious, or even anti-religious, in their character. Why is it that the logical democrats of France have so often declared war against the Christian faith? It is because every Christian teacher begins by telling them that they need a Saviour. They do not see the necessity; they attribute the evil and unhappiness which they see around them to causes outside themselves; if every man had his rights, they hold that humanity would save itself without assistance. If humanity could march into the Church in a body, well; but to come in one by one through the strait gate of repentance—that is a much less attractive kind of gospel to the social democrat."

The task of passing under review this interesting series of essays has on the whole been a pleasing one. If they advance no reasonings which are likely to move us from the position, theological or ecclesiastical, which, as Churchmen, we conceive to be the true ones, they contain, on the other hand, very much which we may admire, and with which we may agree, not only in substance, but even in expression. If they give us no reason to think that the body from whom they emanate are likely to come to ourselves, crying, "Give us of your oil, for our lamps are going out," they show, on the other hand, that in one of the largest bodies of Nonconformist Christians in this country there are ministers and teachers who hold the central doctrines of the faith with an earnestness and a devotion to our common Master which may well be an example to ourselves. If here and there they are too much tinged with the colour of what we must call, for want of any more adequate description, the "political Dissenter," they give, on the other hand, evidence of the existence and the strength, in the body which they represent, of a faith which is deteriorated by no secular entanglements or inferior motives or objects, but maintains steadfastly its adherence both to the Person of our Lord and to at least the chief dogmatic statements of the Church Catholic concerning Him, which, in all sincerity, says with St. Peter, "Lord, to whom shall we go? Thou hast the words of eternal

life. And we believe and are sure that Thou art that Christ, the Son of the living God." And where that is so, there is both evidence of the salt and savour of "vital religion" in the present, and hope for fuller development in the collective and corporate life of the communion represented in the future.

A. COLCHESTER.



ART. II.—ON THE SURVIVAL OF ANCIENT HERESIES IN MODERN ROMANISM.

IT was the greatest misfortune of the Christian Church in its early history that its centres of power and influence were placed in the strongholds of heathenism, and that many of the principles and practices of the ancient idolatry survived even under the Christian Emperors. The apparent successes of Christianity were rather brought about by concessions to the older faith than by conversions to the newer one. The Bishops of Rome were not ashamed to take the heathen title of Pontifex Maximus, and to substitute for the festivals of heathenism celebrations which too nearly resembled them. Saint-worship took the place of the old hero-worship, and, with a sad significance, the Vatican Hill became the centre of the most seductive and far-spread of the worships of heathenism, that of the Mother of the Gods, the Queen of Heaven, whose altars were found at the foot of the Vatican Hill, and whose apostles designed (as the Canon Bianchini tells us) "to overthrow the hierarchy of the Church, and to spread the mysteries of the Mother of the Gods by means of Quindecemvirs through the whole world from the Vatican itself."¹

Can we be surprised that "the Vatican itself" became in later days the centre of a worship too painfully representing the earlier idolatry, and that the *cultus* of the Virgin Mary as the Queen of Heaven made it unnecessary for the propagators of the earlier devotion to continue their work? The remarkable sermon or prayer addressed to the "Mother of the Gods" by the apostate Emperor Julian, was succeeded by the prayers which are now addressed to her who was content to be the "handmaid of the Lord," and whose only word of exhortation to the disciples of her Divine Son was, "Whatsoever He saith unto you, do it." And none of His words were so solemn and emphatic—none so pervaded all His teaching, as these: "Thou shalt worship the Lord thy God, and Him only shalt thou serve" (*illi soli servies*).

But the Church of Rome was not content to interweave in

¹ Praef. in Libr. Pontificalem (ed. Vaticana, 1718, c. 28).

her system many of the relics of the older religion. By a process of assimilation she has absorbed not a few of the principles, as well as the practices, of the heresies which distracted the Church during the early synodical period. She has thus created a kind of composite Christianity which, by the variety it presents to the eye under its different aspects, possesses a charm and a fascination which few who have not traced her later doctrines and practices to their origin are able to resist.

Our object in the following pages will be to exhibit a few of the more obvious instances of the heresies involved in the modern teaching of Rome, and the heretical principles which are very thinly veiled under the clamorous assertion of an exclusive orthodoxy. And first, we will consider the introduction by means of inferior and relative worships (which in practice, at least, are identical with the supreme worship, and even supersede it) of the fundamental error of Arianism—the worship of a created being.

THE ARIANISM OF CREATURE-WORSHIP.

The doctrine of Arius affirmed that our Lord, though the highest of created beings and resembling the Deity, was not one with the Father in being and existence—that though exalted above all created beings, He was nevertheless a creature. Notwithstanding this denial of His Divine nature, they gave Him the fullest measure of worship, an inconsistency by which, according to the irrefragable arguments of Athanasius, they convicted themselves of idolatry.

In the great work of St. Athanasius against the Arians, we find the following passages:

“The Apostle blames the Greeks for worshipping a creature, saying, ‘They worship the creature rather than the creating God.’ But the Arians, who affirm that our Lord was a creature, and worship Him as such, in what respect do they differ from the Greeks? how can it be that the accusation is not addressed to them also, and that they are not rebuked by St. Paul himself?”—(“Con. Arian,” Orat. I.)

“Peter, when Cornelius wished to worship him, forbade him, saying, ‘I also am a man.’ The angel in the Revelation, when John would have worshipped him, prevented him, saying, ‘See thou do it not; I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book; worship God.’ Wherefore, worship belongs to God alone, and this even the angels know, who, although exceeding one another in glory, are created beings, and are not to be worshipped, but are of those who worship the Lord.”—(Orat. III.)

“If the ‘Word’ is made and formed out of things that had a created existence, He is either not true God as being a part of the things created, or if they call Him God in rebuking consciousness of the Scriptures, they must needs confess two Gods—one a created, the other uncreated, and worship two Lords—the one unbegotten, and the other begotten, and therefore a creature. They would, further, have two faiths—one in the true God, the other in one made and fashioned by themselves and called God. It will be necessary for them, being thus blinded, while they are worshipping the uncreated God, to come into collision with the created one, and while they are approaching the created, to turn away from the Creator. For it is not possible to see the one in the other, on account of their natures and workings being strange to and incompatible with each other. Wherefore, while the Arians think thus, they are uniting together many gods. For this is the attempt of those who fall away from the one God. Why, then, do not the Arians, thus teaching and thinking, attach themselves to the Greeks? For if the heathen worship one uncreated and many created beings, and the Arians one created and another uncreated being, there can be no difference between them, since he whom they deem a created being is only one out of the many deities of the heathens.”—(Orat. IV.)

The two first extracts show that exactly the same arguments which are alleged from Scripture and reason against creature-worship of all kinds in the present day, would have been urged against it by Athanasius on the same immovable grounds. They cover the whole question in a few comprehensive sentences.

The third extract is more distinctive and suggestive, and claims a more careful examination.

St. Athanasius (we may observe first) cannot imagine the possibility of any inferior worship. If we worship two objects, he conceives that we must recognise two Gods. He admits no “relative worship” and no intermediate worship. He would have seen in the whole system of inferior worship, which was developed during the Middle Ages, the principle of Arianism extended to the saints and martyrs, and in the most fatal degree to the Virgin Mary, who is, to her imprudent devotees, in every sense a second deity. For he identifies the worship of the Arians of an uncreated and a created being, with the Greek worship of a creative deity supplemented by a Pantheon of inferior and created ones. He shows with great force that there can be no real union or common measure between the two kinds of worship—that the one neutralizes and even destroys the other. If we turn away (he argues) from the Creator to the creature, we are adopting, not a concurrent but

an antagonistic worship. The supposition that creature-worship leads us on to the Creator-worship, and that we see God through the saints, is thus entirely repudiated. Relative worship, according to Athanasius, has no possible defence. The worships are in inevitable collision—and hence he asks: "Why do not the Arians unite themselves with the heathen," whose theory they carry out? What would the great champion of early orthodoxy have said could he have foreseen the worship of the Virgin Mary as the Mother and "Queen of Heaven," and realised the fact that the worship of the "Mother of the Gods," which the Emperor Julian renewed upon the Vatican Hill, would become the fatal dowry of Imperial Heathendom to Imperial Christianity? The "Hyperdulia" assigned to the Virgin, as it rises even above the "dulia" which the Scriptures and the ancient Fathers attribute exclusively to God, introduces the twofold deity of Arianism in the most repulsive form, and we are sadly reminded of the words of our Lord, "No man can serve two masters." Divisions of worship can only represent a divided heart and a divided service, the work of "a double-minded man" who is "unstable in all his ways."

But the Roman advocates are convicted by the express words of their own canonized Vulgate, not to speak of the Septuagint version which has the higher authority of our Lord and His Apostles. For the words of the second commandment, repeated by our Lord in the Temptation, run thus: "Dominum Deum *adorabis* et illi soli *servies*;" where we observe that "adoration" and "service" are used as identical forms, and that the words "illi soli servies" shut out every pretext for "*dulia*" as given to created or inferior beings. Hence, in 1 Samuel vii. 3, we find the word *δουλεύσατε* substituted for the *λατρεύσατε* of the commandment as given in Exodus and Deuteronomy. In the latter book we find the words of the second commandment given in the Vulgate in the form "Dominum Deum timebis *et illi soli servies*" (v. 13). "Dominum Deum tuum timebis *et ei soli servies*" (x. 20). The schoolmen who invented the distinctions of worship which the Roman Church in an evil hour adopted, were as ignorant of the Greek of the Septuagint as they were of the Hebrew original, and it was left for the learned Hebraist, Xanthus Pagninus, the reviver of Hebrew learning under Leo X., to point out the fact that *latricia* and *dulia* represent the single Hebrew word עָבַד *serviit*, and must therefore be equivalent and interchangeable terms. It is used of the worship of God, Exod. iii. 12, ix. 1, and Deut. iv. 19 and viii. 19, in both which latter places it is rendered in the Septuagint by the word *λατρεύσης*.

But the identity of the terms is singularly emphasized by

Theodorit (fl. 457) in his "Questions on Joshua," where he describes the alternative set before the Israelites of worshipping either the gods of the heathen or the Lord God. "Then the people" (he writes), "repudiating the worship, (*λατρείαν*) of the false gods, promised to serve (*δουλεύειν*) the God who had redeemed them." After repeating the reply of Joshua, the people are described as again promising to "serve" (*δουλεύειν*) the Lord. Upon which Joshua rejoins, "Ye are witnesses unto yourselves that ye have chosen to serve (*λατρεύειν*) the Lord."¹ Upon this the learned editor of Theodorit's "Works," Professor Schulze, observes: "*δουλεία* et *λατρεία* idem. nil clarius nil magis promiscuum."

The ancient Church would undoubtedly have pronounced the *dulia* of saint-worship and the *hyper-dulia* of Mariobatus to be a flagrant violation of the second commandment, and to be, according to the clearest sense of that inexorable law, an act of idolatry.

(To be continued.)



ART. III.—THE PROSPECTS OF HOME REUNION.

FIVE years have now elapsed since the last Conference of Anglican bishops was held at Lambeth; and a rather shorter period lies between us and the next Conference, which is announced to be held in 1897. It appears, therefore, an appropriate moment for recalling to mind the business which was transacted in 1888, and observing what practical fruits have resulted from it. This will be of special interest in reference to Home Reunion, which was then first officially taken up by the Church at large, and which at the time formed the subject of ardent aspirations and prayers. The question has certainly not been allowed to slumber in the interval. It has been considered at one Church Congress after another, and on each occasion its paramount importance has been recognised. Moreover, what is of more significance, it has been discussed in joint meetings of Churchmen and Non-conformists who have admitted its expediency, and have frankly interchanged views upon it. First among these in point of time was the Langham Street Conference of a few leading clergymen and laymen of the Church of England and an equal number of prominent Congregationalist ministers, whose deliberations, under the presidency of Earl Nelson, extended over many months, the results of them being pub-

¹ Quæst., in Jos., c. 24.

lished in 1889.¹ More recently have taken place the Conferences at Grindelwald and Lucerne in 1892, and during last summer,—the outcome of the private enterprise of a Wesleyan minister, the Rev. H. A. Lunn, M.D. These gatherings have been in their way encouraging, and far from useless; but they have been altogether unofficial, and, from their very nature, have not effected any practical advance towards the solution of the problem. When we inquire what actual official steps have been taken in the matter, the reply is decidedly disappointing. Formal communications have passed between the authorities of the Church and the Nonconformist bodies, but these communications have been absolutely barren of result. To what is this owing? Is it because the object is intrinsically unattainable? Let us not for a moment be faithless enough to entertain such a thought as that. Have, then, either the Anglican or the Nonconformist demands been unreasonable? Or has the failure been due to some misunderstanding, or to an unwillingness, on one side or the other, to discuss the question at all? It is obvious that, if either of the last two alternatives represents the true view of the case, it is more favourable for the prospects of Reunion than if either side has adopted a position which the other cannot concede to be admissible. Absence of mutual understanding and absence of inclination may be cured, but it is not so easy to recede from a position which has been taken up as essential and final. My own belief is, that the deadlock is, in fact, due in part to want of inclination and in part to misunderstanding or misinterpretation. But, as this view may be disputed, it is desirable to test its accuracy by reference to original documents. I shall endeavour to substantiate it by citing, (1) the Lambeth utterances on Home Reunion; (2) the overtures addressed by the Archbishop of Canterbury to the Nonconformists of this country; and (3) the replies which the four principal Nonconformist bodies, the Congregationalists, Baptists, Wesleyans and Presbyterians made to those overtures.

At the Lambeth Conference of 1888, a committee was appointed to consider "what steps (if any) can be rightly taken on behalf of the Anglican Communion towards the reunion of the various bodies into which the Christianity of the English-speaking races is divided?"

This committee presented to the Conference a Report,² in the first section of which, after reviewing the efforts for Home

¹ See *The Langham Street Conference*. Occasional Paper of the Home Reunion Society, No. 17 (W. Wells Gardner and Co., 1889; price 3d.).

² See "Encyclical Letter from the Bishops, with the Resolutions and Reports of the Lambeth Conference, 1888" (London: Society for Promoting Christian Knowledge, 1888), pp. 81-89.

Reunion which had been already made, they came to the conclusion that they were more than justified in recommending to the Conference that some steps should be taken by it in the direction specified in the resolution constituting the committee. The Report then proceeds as follows :

II. In considering how this could best be done, it appeared to the Committee that the subject divided itself naturally into two parts : first the basis on which the united Church might, in the future, safely rest ; secondly, the conditions under which present negotiations for reunion, in view of existing circumstances, could be carried on.

With regard to the first portion of the subject, they submitted, "as supplying the basis on which approach might be, under God's blessing, made towards Reunion," the now famous four articles, which were afterwards embodied in the 11th resolution of the Conference, and they added :

The Committee believe that upon some such basis as this, with large freedom of variation on secondary points of doctrine, worship, and discipline, and without interference with existing conditions of property and endowment, it might be possible, under God's gracious providence, for a reunited Church, including at least the chief of the Christian communions of our people, to rest.

Then, on the second head, the Report proceeds :

III. But they are aware that the main difficulty of the subject lies in the consideration of what practical steps can be taken towards such reunion under the actual religious conditions of the community at home and abroad ; complicated, moreover, in England and Scotland by legal difficulties. It appears to them, moreover, clear that on this subject the Conference can only express an opinion on general principles, and that definite action must be left to the constituted authorities in each branch of our Communion, acting, as far as possible, in concert.

The committee, therefore, submitted a proposition which, with one or two immaterial verbal alterations, ultimately formed the 12th resolution of the Conference.

In the concluding section of the Report, a suggestion was made which was passed by the Conference as resolution No. 13, and the Conference was requested to commend the subject of Reunion to the special prayers of all Christian people, and to issue a pastoral letter upon it.

This Report, of course, possesses only the authority of the committee who presented it ; but its recommendations were cordially accepted by the Conference. Among the resolutions which the bishops passed on various subjects, are to be found the following on Reunion :

11. That, in the opinion of this Conference, the following articles supply a basis on which approach may be, by God's blessing, made towards Home Reunion :

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

(B) The Apostles' Creed, as the baptismal symbol; and the Nicene Creed, as the sufficient statement of the Christian faith.

(C) The two sacraments ordained by Christ Himself—Baptism and the Supper of the Lord—ministered with unflinching use of Christ's words of institution, and of the elements ordained by Him.

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

12. That this Conference earnestly requests the constituted authorities of the various branches of our Communion, acting, so far as may be, in concert with one another, to make it known that they hold themselves in readiness to enter into brotherly conference (such as that which has already been proposed by the Church in the United States of America) with the representatives of other Christian communions in the English-speaking races, in order to consider what steps can be taken, either towards corporate reunion, or towards such relations as may prepare the way for fuller organic unity hereafter.

13. That this Conference recommends as of great importance, in tending to bring about reunion, the dissemination of information respecting the standards of doctrine and the formularies in use in the Anglican Church; and recommends that information be disseminated, on the other hand, respecting the authoritative standards of doctrine, worship, and government adopted by the other bodies of Christians into which the English-speaking races are divided.

There remains to be cited one more Lambeth utterance on the subject of Reunion, namely that portion of the Encyclical Letter which deals with the subject. Its language is as follows:

After anxious discussion, we have resolved to content ourselves with laying down certain articles as a basis on which approach may be, by God's blessing, made towards Home Reunion. These articles, four in number, will be found in the appended resolutions. The attitude of the Anglican Communion towards the religious bodies now separated from it by unhappy divisions would appear to be this: We hold ourselves in readiness to enter into brotherly conference with any of those who may desire intercommunion with us in a more or less perfect form. We lay down conditions on which such intercommunion is, in our opinion, and according to our conviction, possible. For however we may long to embrace those now alienated from us, so that the ideal of the one flock under the one Shepherd may be realized, we must not be unfaithful stewards of the great deposit entrusted to us. We cannot desert our position either as to faith or discipline. That concord would, in our judgment, be neither true nor desirable which should be produced by such surrender.

But we gladly and thankfully recognise the real religious work which is carried on by Christian bodies not of our communion. We cannot close our eyes to the visible blessing which has been vouchsafed to their labours for Christ's sake. Let us not be misunderstood on this point. We are not insensible to the strong ties, the rooted convictions, which attach them to their present position. These we respect, as we wish that, on our side, our own principles and feelings may be respected.

Competent observers, indeed, assert that not in England only, but in all parts of the Christian world, there is a real yearning for unity—that men's hearts are moved more than heretofore towards Christian fellowship. The Conference has shown in its discussions as well as its resolutions that it is deeply penetrated with this feeling. May the Spirit of Love move on the troubled waters of religious differences!

Such having been the pronouncements of the Lambeth Conference on the subject, let us now see what steps were taken to communicate them officially to the Nonconformists of this country. In accordance with the 12th resolution, the Archbishop of Canterbury, in April, 1889, addressed identical letters to the heads of the leading Nonconformist bodies in England. The following, which was sent to the Chairman of the Congregational Union, will indicate the tenor of all :

Lambeth Palace, S.E., April 10, 1889.

MY DEAR SIR,—I was requested by the Bishops, at their first joint meeting after the Lambeth Conference, to send, with our united respects to yourself as representing the Congregationalists of England, a copy of an Encyclical Letter issued by the Conference. I would ask you kindly to refer to resolution 12, which will be found on page 25, and to the report on Home Reunion at page 81, and I can assure you that the sentiments there expressed were heartfelt on the part of the whole assembly, and the readiness most real and present. We know that under whatever diversities of opinion, a true and loving hope of oneness in Christ Jesus is a living power in the hearts of all His people.—Believe me, dear sir, your most faithful servant,

EDW. CANTUAR.

The Rev. F. J. Falding,
Chairman of the Congregational Union.

This letter was considered, and a reply agreed upon at the following autumnal meeting of the Congregational Union. The reply, which is given at full length in the *Christian World* of October 3, 1889, began by heartily reciprocating the spirit of goodwill and courtesy in which the Archbishop's letter was conceived. With regard, however, to the substance of the letter, it proceeded as follows :

3. We are, we believe, faithful to the prevailing temper of the churches which we represent when, along with the Bishops, we deplore the number of ecclesiastical divisions by which the Christianity of Great Britain is distracted and weakened ; and we hope the time is not distant when, as the result of candid and prayerful conference, those divisions, in spite of any outward differences that may remain, will cease to break the unity of the Spirit.

4. For such conference the Congregational churches are fully prepared ; and we respectfully suggest that an arrangement for meetings, at which members of the Established Church and Nonconformists should unite in the various offices of worship, and in deliberation on practical measures of co-operation in the common service of the Christian Faith, would be a seemly preparation for conference on the larger, though not more important, question of organic union raised by the Encyclical Letter.

5. We do not understand the Bishops to invite to conference the representatives of other Christian communions in the English-speaking races, "but to intimate their readiness to confer with them in order to consider what steps can be taken, either towards corporate reunion or towards such relations as may prepare the way for further organic unity hereafter." The scope of the suggested conference is thus limited to questions touching ecclesiastical incorporation, more or less complete ; and it is further limited by the conditions or basis of conference which the Bishops set forth.

6. This limitation of scope deprives the proposal to confer of much of its interest and importance. The first end at which the several Christian communions of the country, including the Established Church, should, in our judgment, aim, is the casting out of the sectarian spirit from among ourselves, and the open, habitual recognition of one another, despite differences of creed and organization, as equally churches under Christ. This unity in diversity would, we believe, be a nearer approach to the realization of the unity for which the Head of the Church prayed, than would any form of ecclesiastical incorporation which is possible under the present conditions of religious life in England.

7. But the conditions or "basis" which the Bishops indicate present to us as Congregationalists further aspects of difficulty. One of the resolutions adopted at the Lambeth Conference is in these terms :—

[Here follows No. 11 of the Lambeth resolutions, cited above.]

8. We rejoice to recognise in how many of the points specified in the proposed "basis" the churches we represent are at one with the Church represented by your Grace, but regret that the fourth article can only be regarded as an insuperable obstacle in the way of conference. What that article proposes is that the Congregational churches abandon their distinctive testimony, and accept, not union with a sister church, but incorporation into a system against which they have been an historical and continuous protest. There is a sense in which we not only hold the "Historic Episcopate," but maintain that it is fully realized in our midst and by our churches. Our pastors are bishops, and we strenuously affirm and teach that their "episcopate" is at once primitive and historical, *i.e.*, after the form instituted of Christ, observed and enjoined by His Apostles. This office our pastors hold by Divine authority, and through Divine appointment, their institution being of Christ, who acts through the voice and election of the churches, whose one and common Head He is. This view of the episcopate is our historical inheritance, and we construe it as no mere matter of polity or ritual, but as of the essence or nature of the Church, necessary to its complete dependence on Christ, and involving its no less complete independence of the State. This conception of the Church, held as a matter of deep and settled conviction by Congregationalists, and derived as they believe from the New Testament, is the very thing it is here proposed that they surrender as a condition preliminary to a conference on Home Reunion. This is a surrender they cannot make, and ought not to be expected to be able to make; and we therefore feel compelled to decline a conference which would allow such a surrender to seem possible.

* * * * *

The reply of the Baptist Union to the Archbishop's note was determined upon a few days later. It will be found in the *Christian World* of October 10, 1889. The reasons for declining the suggested conference are thus expressed in it:

Mindful of the prayer of our Lord for the unity of His people, we are, we trust, as deeply concerned as your Grace to promote fraternal intercourse, practical co-operation, and also organic union amongst societies of Christians, whenever such fellowship can be secured without impairing the sole and absolute authority of the Lord Jesus Christ over His people, and without a departure from His teaching concerning the doctrine, worship, and government of His Church as contained in the New Testament Scriptures. We have carefully examined the articles on which we are invited to consider the readiness of the Anglican Episcopate to confer with us as to "what steps can be taken either towards corporate

reunion or towards such relations as may prepare the way for fuller organic unity hereafter," which are :—

[Here follow the four Lambeth articles, with a reference to the Encyclical Letter, pp. 88, 24, 25.]

As to the first of these articles (A), we are in full accord with your Grace. The supreme authority of the Holy Scripture in matters of religious faith and duty is a cardinal principle underlying our Church organization and individual life. The other three articles—(B), (C), and (D)—laid down in the Encyclical Letter contain terms so obviously susceptible of two or more interpretations that they do not seem to us to promise a profitable issue to any deliberations founded upon them. For instance, our churches hold that they have "the historic episcopate," as it is laid down in the New Testament, and they do not consider the diocesan episcopate of the Anglican communion to be in accordance with the New Testament law of Church government.

But our chief difficulty as Baptists in approaching the suggested conference arises from the fact that our churches hold and teach—

1. That the Christianity of the New Testament was essentially the introduction of a spiritual, personal, and non-sacerdotal religion.

2. That the New Testament law of baptism requires a profession of faith in the Lord Jesus Christ as a prerequisite to the administration of the rite; or, as it is well expressed in the catechism of the Church of England in answer to the question "What is required of persons to be baptized?" "Repentance whereby they forsake sin, and faith whereby they steadfastly believe the promise of God," and that the administration of baptism to infants, when, by reason of their tender age, they cannot satisfy these conditions, is contrary to the teaching of Holy Scripture and to the practice of the primitive and apostolic Church.

3. That in subjection to the teaching of the Word of God, the internal government of each Christian Church should be conducted by the professed servants of the Saviour, and should be in no way controlled by the sovereign powers of the State. These principles—excepting our views on Christian baptism—we hold, as your Grace is fully aware, in common with other free churches in this country, with whom we are not only united by the ties of brotherhood, but also by a common concern for the salvation and well-being of all men.

They further added that they did not think that the suggested conference would advance the special object of Home Reunion which the Archbishop had in view.

The Wesleyan Methodist Conference did not reply until nearly a year later, when Dr. William F. Moulton, as the President for the time being, sent to the Archbishop a letter dated August 7, 1890, of which the following may be regarded as the two material paragraphs :

The Conference, whilst deploring needless divisions, and still more a schismatical spirit, is of opinion that the true unity of the Church of Christ does not necessarily require the corporate union of the several churches, or their acceptance of any form of polity and government.

And whilst fully recognising the spirit which animated the committee on Home Reunion appointed by the Bishops, the Conference is of opinion that the articles presented as a basis for possible Reunion (especially the fourth, which relates to "the Historic Episcopate") do not, in the absence of fuller information and more exact definition, provide a practical ground for the discussion of the subject.

The Archbishop's letter of April 10, 1889, was also sent to Dr. Oswald Dykes, then Moderator of the Presbyterian Church of England; and the Synod of that body at their meeting in May, 1889, appointed a committee to deal with it. Accordingly, under their direction, Dr. Alexander Macleod, who had in the meantime become Moderator, sent to the Archbishop a reply dated July 29, 1889, which was subsequently approved by the Synod at their next meeting in April, 1890. In that reply Dr. Macleod stated that the Archbishop's letter, with the copy of the Lambeth Encyclical Letter and Resolutions and Reports, had been laid before their Synod. Attention had, he added, been specially called to the 12th resolution, and likewise, in that connection, to the four Articles, which in the opinion of the Lambeth Conference supplied a basis for an approach towards Home Reunion. The reply then proceeded:

I am instructed to assure your Grace that the Synod of the Presbyterian Church of England feels deeply thankful to the Divine Head of the Church for the spirit of Christian brotherhood which has found expression in these important documents. We deplore, as you do, the divided condition of the Church, and, believing it to be (in spite of external divisions) one in its possession of a common life in Christ, we also earnestly desire to see its unity more visibly manifested, either through corporate reunion, or, at the least, through closer and more sympathetic relations. We hold ourselves most ready to enter into conference whenever it shall appear probable that such negotiations would lead to any useful result. Meanwhile, it seems due to the frankness with which the Bishops have approached us, as well as to the sacredness and gravity of the interests involved, that we should state at once how far the articles of the suggested basis appear to us adequate or suitable for their purpose.

The reply went on to say that no possible objection could arise on their part to Articles A and C; that it was not likely that any difficulty would be felt as to the employment of the (so called) "Apostles' Creed" as a baptismal symbol, since such use of it was frequent amongst them, though not enjoined; and that they also unreservedly adhered to the Nicene Creed, though they were scarcely prepared to recognise in those venerable documents "the sufficient statement of the Christian faith." It had pleased God to guide His Church to other doctrinal conclusions, almost equally essential to the Faith, especially the Augustinian doctrines of Grace, and the doctrine of Justification by Faith alone. The reply then proceeded as follows:

It does not appear to us that the modern Church is at liberty to drop silently from her testimony such precious truths which she has been led to define after centuries of discussion, and to fall back upon the creed of A.D. 325, as though during these intervening ages the Holy Spirit had added nothing to the understanding of the Christian Faith. . . . Had it been proposed to negotiate with the "doctrinal Articles" of the Thirty-nine as a basis, we (like our forefathers in earlier times) would have

recognised in them a body of doctrine common to us with our Anglican brethren, on the ground of which we might approach each other with good hope of agreement.

Finally, as respects Article D, I regret to say that it lies open, in our judgment, to two serious objections as a proposed basis for Reunion.

The first is, that the phrase "Historic Episcopate" admits of being variously understood, and would need, therefore, to be more precisely defined. Presbyterians claim to follow that "historic" form of the "episcopate" which appears to them to possess primitive authority—that, namely, which obtained (as is now widely admitted) in the first century, before Presbyter and Bishop had come to be distinguished as two distinct orders. The steps which led from that primitive arrangement to Diocesan Episcopacy, and finally to the Patriarchates of the East, and the usurped supremacy of the See of Rome in the West, were steps so gradual that we are at a loss to know at what point we are to find the exact type of the "episcopate" intended by the epithet "historic," and deemed to be of fundamental consequence.

The other objection which, in our judgment, lies against this article is, that it elevates into the same rank with Holy Scripture the Creeds and the Sacraments, a matter which to us seems secondary. We doubt the wisdom and the propriety of assigning such a fundamental place to any system of church polity or administration. The dispute which at one time was maintained betwixt Prelatist and Presbyterian in England has lost a good deal of its old heat and something of its former importance. Competent scholars in the Anglican Communion concede that the original "episcopate" of the New Testament was not diocesan. We frankly acknowledge, on the other hand, the very early development out of the primitive Council of Presbyter-Bishops of a single Bishop who was *primus inter pares*. Whether the advantages or disadvantages which have resulted to the Church from that development have been the greater, may admit of different opinions; but so long as no exclusive "Divine right" is alleged for Presbytery on the one hand, or for Diocesan Episcopacy on the other, this question of the Church government, it appears to us, may wisely be left open for practical adjustment and compromise in view of the actual needs of the Church of Christ.

Your Grace may be assured that it is with the utmost respect and a sincere desire to further a good understanding between our respective communions, that I have felt called upon to state at this early stage, with so much freedom, our attitude with reference to the "Articles of the Basis." We rejoice to find ourselves in accord with our Episcopal brethren in everything of a positive nature which they deem essential in regard to faith and worship. Our difficulties amount in brief to these two points: (1) That the Basis does not go so far in the definition of doctrine as we could wish; and (2) that it includes one article which calls for fuller explanation on a subject which appears to us to be of secondary, not of primary, importance.

The Lambeth proposals were also submitted to the Countess of Huntingdon's connexion, and their reply expressing a desire for the suggested brotherly conference was laid by the Archbishop before the general body of English Bishops in the spring of 1890. Arrangements were made for holding the desired conference, and it met and considered the question, but, unhappily, failed to arrange terms of union. The other replies were also reported by the Archbishop to the English Bishops, but as these replies were not favourable to the idea of a con-

ference, there appeared to be no further action which could be taken in reference to them. Their tone evidently did not hold out an immediate hope of negotiations for Reunion being carried on with any prospect of success.

In analyzing the replies which have been cited of the four principal Nonconformist bodies, the first point which strikes us is that they all concur in regarding the acceptance of the four Lambeth articles as intended to be a preliminary condition to the proposed brotherly conference. Was this a correct interpretation of the overtures made to them? I cannot think that it was. The Archbishop's letter had made no allusion to the eleventh resolution of the Lambeth Conference which contained the articles. It had simply referred to resolution No. 12, which, as will have been observed, is altogether independent of the preceding one. The letter did, it is true, call attention to the whole report of the committee on Home Reunion, in which the four articles are to be found. But there is not in this Report any more than in the resolutions themselves a syllable to indicate that these articles were to form the basis of the brotherly conference, which was recommended, or that they must be accepted before the conference met. On the contrary, the summary of the Report given above shows that the proposal of the committee, on which the 11th resolution of the Conference and the four articles were founded, and their proposal for brotherly conference which was echoed in the 12th resolution of the Conference, formed, in the view of the committee, two entirely distinct branches of the subject, the first being prospective and future, and the second a matter of immediate concern and interest.¹ It is true that the Bishops at Lambeth, both in their resolutions and in their Encyclical Letter, felt it right to put forth those articles as forming, in their view, a possible basis of Reunion. But it would have been open to any of the Nonconformist bodies to formulate a counter-proposition; and both parties might then have entered into conference to compare their proposals and ascertain how far the two were capable of being blended with one another, or how far either would admit of modification, with a view to a mutual agreement being arrived at.

¹ The note at the foot of the page of the *Christian World* of Oct. 3, 1889, in which the Archbishop's letter is set out, is extremely inaccurate. To the reference in the letter to "the report on Home Reunion at p. 81" is appended in that paper the following note: "In this passage of the Report the following is proposed as the basis of conference" (and then are set out the four articles). It will be observed, however, (1) that the Archbishop's letter refers, not to any particular passage in the Report, but to the whole Report, which begins on p. 81 and extends to p. 89; (2) that the four articles do not come in until pp. 86, 87; and (3) that they are proposed as a basis for an approach towards Reunion, and not as a basis of conference.

Even, however, supposing that this is an erroneous view of the situation, and that no conference was offered or could have been held except upon the basis of the four articles, the reasons given in the replies for declining to enter into conference appear altogether insufficient. Congregationalists advance no objections to the first three articles, but consider the fourth, which mentions the Historic Episcopate, as an insuperable obstacle to conference. And yet in the very next sentence they claim that they themselves, in a sense, hold "the Historic Episcopate," and that it is fully realized in their midst! If so, why oppose a *non-possumus* to the article? Why assume that it must bear a sense which is incapable of explanation or modification to an extent which could be accepted by them? Surely if they hold "the Historic Episcopate" equally with ourselves, nothing could be more desirable than a conference to see if both sides could come to some agreement upon it. The Baptists adopt, if possible, an even more unreasonable position. For they affirm that the last three articles (B, C, and D) "contain terms so obviously susceptible of two or more interpretations that they do not seem to us to promise a profitable issue to any deliberations founded upon them." Surely, however, the fact that the terms of a proposal from one party to another are capable of more than one interpretation furnishes a strong reason why the proposal should not be rejected *in limine*, but should be made the subject of conference and discussion in order to discover what the terms actually do mean. At any rate, if in the present case they were really indefinite and capable of different constructions, neither of the conferring parties would have been compromised by accepting them as a basis of conference. The Wesleyans take a similar view. They are of opinion that the articles (especially the fourth, relating to the Historic Episcopate) "do not, in the absence of fuller information and more exact definition, provide a practicable ground for the discussion of the subject." But it is obvious that a conference would have afforded the best possible opportunity of obtaining the desired fuller information and more exact definition.

The reply of the Presbyterians is far more logical, as well as encouraging. They accept unreservedly Articles A and C. They also accept B, though they do not consider that it goes far enough; and, with regard to D, they frankly state their two objections to it; first, that the phrase "Historic Episcopate" admits of being variously understood, and would need more precise definition; and secondly, that it elevates a matter, which to them appears secondary, into the same rank with Holy Scripture, the Creeds, and the Sacraments. The second objection is a purely formal one; and the fact of its having been made is rather a hopeful sign than otherwise, for it

indicates that, as the reply goes on expressly to admit, the Presbyterians no longer regard their rejection of Episcopacy as a vital matter. On the other hand, the fuller explanation necessary to remove the first objection might, it is obvious, be furnished in conference. Accordingly they alone, of the four great bodies whose replies we have discussed, hold themselves "most ready to enter into conference whenever it shall appear probable that such negotiations would lead to any useful result."

The real cause for the different attitude of the Presbyterians to that of the other bodies is not far to seek. It lies in the different estimate formed by them of the importance of the outward and organic unity of the Church. They "earnestly desire to see its unity more visibly manifested, either through corporate reunion or, at the least, through closer and more sympathetic relations." The Congregationalists, on the other hand, regard "unity in diversity" as a nearer approach to the unity for which Christ prayed than any form of ecclesiastical incorporation at present possible in England. The Wesleyans are of opinion that "the true unity of the Church of Christ does not necessarily require the corporate union of the several Churches, or their acceptance of any form of polity and government." The Baptists, no doubt, profess themselves to be as deeply concerned as the Archbishop "to promote fraternal intercourse, practical co-operation, and also organic union among societies of Christians, wherever such fellowship can be secured without impairing the sole and absolute authority of the Lord Jesus Christ over His people, and without a departure from His teaching concerning the doctrine, worship, and government of His Church, as contained in the New Testament Scriptures." But, equally with the Congregationalists and Wesleyans, they declined the suggested conference, owing to the difficulties which they felt in taking part in it, and the absence of a belief that it would lead to any useful result.

It is impossible to avoid the conclusion that the real explanation of the tone of the replies of all the four great Nonconformist bodies lies in the absence of any desire, or rather in the existence of the reverse of a desire, for corporate reunion. It was this which led them, in the presence of admitted ambiguities, to put an unfavourable, rather than a favourable, construction upon the terms of the overtures which had been made to them. If a strong desire for corporate reunion had existed, they would have been eager so to interpret the overtures as to find therein a possible solution of the problem. As they were lukewarm on the matter, if not actually averse to it, they were rather inclined than otherwise to interpret the overtures in a sense which threw the failure

of the negotiations upon the Bishops instead of upon themselves.

Indications, however, are not wanting that since these replies were sent there has been a considerable growth among Nonconformists of a sense of the duty and importance of endeavouring to effect a corporate reunion of the various Protestant Christian bodies among the English-speaking communities throughout the world. When the obligation which rests upon us all in this matter has been fully realized, a very different reception will assuredly be accorded to such proposals for conference as were made in 1889. Instead of the proposals being so construed as to place the *maximum* of obstacle in the way of their acceptance, the most favourable interpretation which is possible will be placed upon them. Instead of ambiguities in them being regarded as a bar to the suggested conference, the prospect of clearing up ambiguities will be considered an additional reason why the conference should be entered into. Both sides will then meet, rightly determined not to compromise anything which they regard as a principle, but prepared to make concessions to each other in all matters which are not in their opinion essential. If the subject of Reunion were approached in this spirit, it would be faithless to doubt that a mode of arranging it satisfactory to all parties could be found. Episcopacy is, no doubt, the most difficult question which will have to be faced; and yet it even now presents features which suggest a possible solution of the problem. Under the existing constitution of our Church, Presbyters are associated with the Bishop in the laying of hands upon candidates for ordination. At this very time the extent to which the Bishops have autocratic powers, or are controlled by the clergy and laity, differs widely in the various Anglican Churches throughout the world. By the constitution of that branch of it which exists in the United States of America, a standing committee consisting partly of clergymen and partly of laymen is associated with each Bishop, so that the dioceses are in fact administered after a semi-presbyterian fashion. The maintenance of episcopacy, therefore, would not seem to be incompatible with a recognition of the essential features of Presbyterianism and other non-episcopal systems. And so with questions of doctrine, and ritual, and evangelistic machinery. *Might it not be possible to maintain our present Anglican standards and yet allow such divergencies from them as would embrace the particular tenets and practices of the Congregationalists, and Wesleyans, and even of the Baptists?* The greatest difficulty would, no doubt, lie with the Baptists. Infant baptism is, and must of course remain, the regular practice of the Church, and no parish could be left without a

clergyman able and willing to administer it. But parents even now are not excommunicated from the Church of England if they conscientiously abstain from bringing their children to be baptized; and ministers who had similar scruples with regard to the baptism of infants might be permitted to exercise their functions in other ways, provided there was always another clergyman at hand to administer the Sacrament when it was required. In like manner, a reform in the direction of more parochial and congregational self-government might be introduced which would satisfy the legitimate aspirations of the Congregationalists; and modifications might be made in the Act of Uniformity which would give to the Wesleyans all the freedom of worship which they can properly desire. Their class-system, of course, as in fact it originally did, might well exist within the Church no less than outside its pale. The grand principle which we as Churchmen should recognise is that the National Church ought to embrace all the Christians of the country; and, therefore, that while it may and must, as a Church, maintain a standard of doctrine and ritual embracing non-essential as well as essential points, its conditions of membership ought to be so wide that no one who professes and calls himself a Christian should be involuntarily excluded from it on account of holding or adopting any doctrine or practice which is inconsistent with that standard, but is not of vital importance. The counter-principle which we ask Nonconformists to admit is that, provided the National Church of his country would allow him to retain his own doctrines and practices, no Christian ought to hold aloof from it merely because, as a Church, it sanctions or teaches different doctrines and practices in matters not of vital importance.

There are some, no doubt, who regard these principles as calculated, if carried out, to produce confusion and anarchy. I believe, on the contrary, that, if rightly applied, they would place our National Church and our common Christianity upon a sound basis, and would lead, as nothing else will or can, to the strengthening and extending of the kingdom of God both at home and abroad.

PHILIP VERNON SMITH.



ART. IV.—THREE CHURCHES.

RECOGNITION AND COMMUNION UNION.

THE word "Church" is ambiguous, and hence verbal controversies, and substantial disputations.

Notice of the usual prefixes to the word may clear the subject.

THE—A—OUR.

We say *The Church*—*A Church*—*Our Church*.

I.—The Church is the Catholic Church described in Scripture as "The general assembly and Church of the first-born which are written in heaven," and as "The Church built upon the foundation of the apostles and prophets, Jesus Christ Himself being the head corner-stone." It is incidentally defined by *our Church* as "the mystical body of Thy Son, which is the blessed company of all faithful people." The Church of Scotland has this definition: "The Catholic or Universal Church, which is *invisible*, consists of the whole number of the elect which have been, are, or shall be gathered into one, under Christ the Head thereof, and is the spouse, the body, the fulness of Him that filleth all in all." These quotations point to the members of the Catholic Church—the elect, first-born, written in heaven, the blessed company of all faithful people. It is a Church not discernible by the eye of man, but as it is written: "The Lord knoweth them that are His." Some are soldiers of the Cross now militant here on earth; some in Paradise rest with Christ; some as yet mere dust wait for the breath of an immortal life.¹

Neither Scripture nor *OUR Church* connects *THE Church* with any special form of Church government. Verily, neither Episcopalian Churches nor non-Episcopalian Churches have the exclusive possession of the keys of the kingdom of heaven. μή γένοιτο.

II.—*A Church* is a visible Church, and is defined in *OUR Article XIX.* :—

A "visible Church of Christ is a congregation (*i.e.*, society, *ecclesia*) of faithful men in which the pure Word of God is preached, and the sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same."² Here we find the three essentials of a visible Church, viz., a company of faithful men, the pure preaching of the Gospel, and the due administration of the sacraments. This definition excludes from the visible Churches

¹ Cf. Hooker, iii. 1.

² See Whately, "Kingdom of Christ," 114 note.

of Christ all societies in which the *pure* Word is not announced or wine is not given as in Christ's ordinance. It manifestly excludes the Church of Rome¹ and Socinian Societies, albeit members of these societies doubtless may be and have been members of THE Church. On the other hand, this definition does not require any special form of Church government as necessary to a visible Church. Neither *Apostolical succession* nor *Episcopacy* is so much as mentioned in the Article.

Doubtless in the writings of Romanists and of Anglicans who, like the Irish agitator, have given their hearts to Rome, we shall find other descriptions. Here is a specimen: "The holy Catholic Church is an Episcopal Church, or a Church ruled by Bishops, and by this sign in whatever country we may travel"—Italy, Switzerland, Germany—"we may know the true Church—a Church whose form of government is Episcopalian, and whose Bishops can trace their descent by apostolical succession"²—albeit the pure Gospel is not preached, and the Lord's Supper is not duly administered!

III.—OUR Church is the Church of Ireland or of England—a visible Church, which possesses all the essentials mentioned in the Article, and adopts, not as necessary, but as expedient, profitable, and the most ancient form, Episcopal government, and the three orders of ministers.

OUR Church holds that it is evident to all men diligently reading the Holy Scriptures and ancient authors, that from the Apostles' time there have been three orders of ministers in Christ's Church—bishops, priests, and deacons—and that these orders should be continued and reverently used and esteemed in OUR Church.

For us—for baptized members, communicants, of the visible Church of Ireland or England, good Churchmanship consists in admission into the Catholic Church, loving communion with all visible Churches, and devoted loyalty to *our* Church, the Church of Ireland—the Church of England.

I have noted that the Churches of Ireland and England hold the historical Episcopacy as expedient, not as necessary—not as necessary to the constitution or existence of a visible Church of Christ.

I cannot discover in the formularies or Articles of *our* Church a word to justify the allegation that OUR Church holds Episcopacy as of the essence of a visible Church. The silence of Article XIX.—the exclusion of all allusion to Episcopacy from this formal definition of a visible Church—seem con-

¹ Homily for Whit Sunday, Pt. 2: "We may all conclude, according to the rule of Augustine, that the Bishops of Rome and their adherents are not the true Church of Christ."

² *Dawn of Day*, 1890, p. 187. S.P.C.K.

clusive—" *expressio unius.*" The limitation, in the Preface to the forms of Consecration and Ordination, of the necessity of Episcopacy to the particular Churches of Ireland and England, as distinguished from visible Churches universally—and also the rubrics which direct that on the occasion of the ordination of a deacon or a priest there shall be a sermon declaring how necessary *these* orders are in the Church of Christ, whereas there is no corresponding rubric in relation to Bishops—ratify the conclusion that Episcopacy, in the view of OUR Church, is not of the *essence* of a visible Church. I claim the right to press this *argumentum ad hominem* on members of OUR Church; and it is for loyal members of OUR Church that I write this paper.

I now refer to considerations outside of the authority of OUR Church.

Take the New Testament. Is a verse to be found in the Gospels or Epistles, the Acts, or the Apocalypse, which proves, or even suggests, Episcopacy as necessary, by Divine institution, to the constitution of a Church of Christ? Nay, is not the silence of the Book irreconcilable with the notion of *necessity*? Christ founded a Church to include all His peculiar people, endowed it with the power of the keys and sacramental functions. It is alleged that the primary requisite of this institution is Episcopacy—that without Episcopacy there is no Church—no power of absolution, no sacramental authority; and yet neither Christ in the Gospels, nor yet the Holy Spirit in the rest of the New Testament, has so much as suggested the necessity of Episcopacy! Is not this a *reductio ad absurdum*?

It is alleged, indeed, that the sacraments are not valid unless when administered by a minister ordained by a bishop. Adelbert Anson, Bishop, writing to the *Guardian*,¹ says he had listened with pain, indignation, and humiliation while the President of the Birmingham Church Congress stated "that he did not consider Episcopacy *necessary* for the Church, or for the validity of the sacraments," *i.e.*, the sacraments of Baptism and the Lord's Supper, stated by our Church to be generally necessary to salvation. Take Baptism—the sacrament of admission to Christ's Church. I defy any man to adduce any proof of this episcopal and sacerdotal *necessity* from Scripture or the formularies of our Church. The contrary has been decided as regards our Church; and I dare say the Bishop is aware that the doctrine of the Roman Church is even more clearly against him. Baptism by a layman was allowed in the medieval Church, and in primitive times.² I wonder

¹ October 7th, 1893.

² Bingham, xvi. 1.

was this eminent Bishop indignant when the Bishop of Edinburgh said in the Congress: "Was there anyone present who did not know that anyone who was baptized in the name of the Blessed Trinity was baptized in the most true and real sense into the body of Christ's Church? No Churchman who regarded such proposals as that made by the Archbishop of Dublin as really vital, ever looked upon Dissenters as anything else than members of the true Church of Christ."

I also refer to the resolution of the Lambeth Conference on the subject of the sacraments, where the essentials are stated thus: use of Christ's *words* of institution, and of the *elements* ordained by Him: the *matter* and the *words* are the essentials. Such Anglicans as Bishop Anson say: 1. No man is a Christian unless baptized; 2. No man is baptized unless by an episcopally ordained minister; and therefore, 3. No Presbyterians or Nonconformists are either Churchmen or Christians!

It has been suggested, alleged, that when Christ during the forty days spoke to the Apostles of the "things pertaining to the kingdom of God," He probably did institute Episcopacy, and made it of the essence of a Church. This is a mere guess in the absence of any sufficient reason—a guess not probable, but most improbable, when we consider the supreme importance of the subject, and the absence of reference to it, even in such writings as the Pastoral Epistles.

It is a mere guess that Christ spoke on the subject of Episcopacy at all; and must we not conclude that if He did speak of the subject, His words were not words of command, but rather suggestions, to be acted on as might be found from time to time expedient, according "to the varying needs of the nations and peoples called of God into the unity of His Church"?

And how can a suggestion or guess that Christ made Episcopacy of the essence of His Church be reconciled with the fact proved by Bishop Lightfoot that during an interval between the Ascension and the death of St. John visible Churches existed without Bishops? I refer to his observations on the Gentile Churches, where he says, "It is the conception of a later age which represents Timothy as Bishop of Ephesus, and Titus Bishop of Crete," and that "as late as the year 70 no distinct signs of Episcopal government have hitherto appeared in Gentile Christendom."¹

Moreover, those who contend for Episcopacy as, by Divine institution, of the *essence* of a Church, mean Episcopacy connected with Apostolical succession: compare this also with Lightfoot, where he shows that in the great Church of

¹ "Dissertation," pp. 199, 201.

Alexandria, at the close of the second century, the Bishop was nominated and apparently ordained by the twelve presbyters of the Church out of their own number.¹

It has been suggested that Episcopacy could stand the test "*quod semper, quod ubique, quod ab omnibus!*" Did the wit of man ever invent anything more absurd than these three universal affirmatives of Vincentius Lirinensis, as a test of truth or doctrine? Of course, no one of these universal affirmatives could be truly predicated of any opinion on any subject. I suppose no one ventures to do so; but men qualify each of these universals according to their own preconceived notions to suit their own opinions—defining the qualifications with vague uncertainty, and reducing the universality to the orthodox and the orthodox to those who agree with the controversialist—all who differ, or have differed, being heterodox, if not heretics. If the test in any sense can be applied to any doctrine or practice, it cannot be applied to Episcopacy. Take the interval between the Ascension and the death of St. John. I do not repeat the familiar arguments of Bishop Lightfoot, to which I have already referred. Suffice it to say that he proves, in his well-known "Dissertation," that as regards Asia and Africa Episcopacy did not exist, *semper, vel ubique, vel omnibus*. Take the last three hundred years: has Episcopacy obtained *semper, vel ubique, vel omnibus?*

Observe, the controversy is not as to the excellence of Episcopacy, which I strongly hold, but as to its *necessity*—whether any society can be a visible Church of Christ unless it be subject to Episcopal government—whether, I suppose, any are entitled to profess and call themselves Christians, albeit they may have been led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and righteousness of life, unless their society is Episcopal. How can any allege or suggest that the proposition that the historical Episcopacy is of the *essence* of a visible Church can stand the test of Vincentius? Are not the last three hundred years included in *semper*, and Great Britain, Germany, Australia, and America in *ubique*, and the Bishops and Doctors, whose names I select from a mighty host, in *omnibus*—Jewell, Hooker, Whitgift, Andrews, Bancroft, Bramhall, Cosin, Usber, Hall,² Sancroft, Wake, Tenison, Moule,³ and Salmon and Lightfoot—both zealous Episcopalians? Dr. Salmon says: "The Prayer-Book does not say that Episcopacy is so *essential* that without it the being of a Church is impossible: and I do not feel myself called on to go beyond what *the* (our) Church

¹ "Dissertation," p. 226.

² Not always quite consistent.

³ "Outlines," Chaps. ix. and x.

has asserted. In matters where Scripture contains no express command I will not undertake to limit the power of *the* (a) Church to modify its institutions so as to adapt them better to the changing conditions of successive ages."¹ And the latter admits² that facts do not allow us to unchurch other Christian communities differently organized.

I submit that the foregoing remarks upon the three Churches are well founded, independently of the *ad hominem* argument; but writing as a loyal member of our Church to others who are or profess to be loyal, I decline to enter into an internecine controversy with *them* as to the truth of her doctrine. At the same time, I am ready, I trust, with a candid mind, to consider what her doctrine is on the subject of the *essentials* of the Church or a Church.

I wish to found upon these observations some conclusions upon two subjects of which we hear much at the present time. I refer to the authority claimed for the voice of *the* Church, and to the "re-union" or communion of Churches.

"Hear the Church," it is said, "for it is written: 'If he neglect to hear the Church, let him be unto thee as a heathen man.'" This does not relate to matters of doctrine, and the Church means the particular local assembly of which the disputing brothers are members,³ as Bengel says, "*Quæ est in eo loco: non hic sermo est de Ecclesia Catholica.*" I quote a recent deliverance on this subject. The *Church Review*, criticising Bishop Westcott's "Gospel of Life," says: "We are afraid that Bishop Westcott would attach less importance to the decisions of the Church,"⁴ etc.; "for when it is realized that revelation reaches its climax in Christ, and that His words are Divine truth, we fail to see any escape from the belief that the *Catholic* Church is His organ in such a sense that *her real voice* is infallibly true." This points to the Catholic Church as that whose voice we are bound to hear. What is the Catholic Church? Is it the invisible Church which I have noted as *the* Church? If not, what is the Catholic Church? How is it to be defined or described? How is it defined by Scripture or by *our* Church? I know the definition of the Roman Church; but no one who ever pretends to be a loyal member of *our* Church accepts its definition. But if the Catholic Church be indeed *THE* Church as defined by *our* Church and by Scripture—where shall we find her voice—her real voice? Who is the spokesman? Where and how shall we hear or read its decisions? I can *understand* the infallible voice of a Pius or a Leo; but I

¹ Sermon at Consecration of Bishop Dowden. ² "Dissertation," p. 267.

³ Cf. 1 Cor. v. 5; 2 Cor. xi. 10.

⁴ July, 1893.

cannot understand the infallible voice of the universal invisible Church. Does any visible Church represent the Catholic Church? Which of them—that of England or Rome?

Again, it has been lately said: "The Church is the only trustworthy interpreter of Scripture."¹ Again I inquire, What Church? will Canon Little accept the decisions of a Church as defined in Article XIX. as infallibly true? I think not. The authority and function of OUR Church is to be the witness and keeper of Holy Writ;² or shall we go to General Councils for the real and infallible voice of the Church? Have their decrees been always consistent? No; Ecumenical Councils have contradicted one another; and what saith our Article XXIV.? "They may err, and sometimes have erred, even in things pertaining unto God; therefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture." Or shall we refer to ancient Fathers or modern Popes? Do the voices of Origen and Jerome, Tertullian and Ignatius, Augustine and Chrysostom, etc., come to our ears with the *harmony* of well-tuned cymbals?

For myself, I recognise two, and only two, authorities on Christian doctrine, principles, or practice. One is the supreme and infallible authority of Holy Scripture; the other the subordinate, fallible authority of OUR Church: and in all controversies I appeal to their authority as final and conclusive for loyal Churchmen.

I strive to hear the voice of Scripture, and to obey—and then the voice of MY Church, OUR Church, as expressed in her articles, creeds, and formularies.

On the subject of the union and communion of OUR Church with other so-called Churches—I think there cannot be any union: I think there ought not to be any communion between OUR Church and any society which is not a visible Church of Christ, within the meaning of Article XIX. Such societies ought not to be recognised by us as visible Churches. This excludes from consideration the Roman Church and all societies which reject the truths enunciated in the creeds mentioned in the resolution of the Lambeth Conference, and limits the discussion to societies which possess the qualifications of the article, but which differ from OUR visible Church inasmuch as they are not Episcopalian Churches. Let us take as a test case "the Established Church of Scotland." How ought OUR Church and its members to treat this the Church of Scotland?

¹ Canon Knox Little, discussed in *The Contemporary Review*, September, 1893, by Archdeacon Farrar.

² Article XX.

“It is THIS Church for which every English Churchman is asked to pray, by the canon of the English Convocation, which enjoins that prayers are to be offered up for Christ's Holy Catholic Church—that is, for the whole congregation of Christians dispersed throughout the world, especially for the Churches of England, *Scotland*, and Ireland.” “There can be no doubt,” says the candid and accurate annalist of Scottish Episcopacy, “that the framers of this have meant to acknowledge the northern ecclesiastical establishment, at that time Presbyterian, as a Christian Church. With the exception of the Roman Catholic, it was the only Christian communion then existing in Scotland. It is this also which is recognised in the most solemn form by the British Constitution. The very first declaration which our Sovereign made is that in which, on the day of her accession, she declared that she would inviolably maintain and preserve the government, worship, discipline, rights, and privileges of the Church of Scotland as by law established.”¹ And this Most Gracious Lady, who is also the supreme temporal head of OUR Church, selects her chaplains from OUR Church *and* the Church of Scotland, and is in full communion with both Churches, a noble and Catholic precedent worthy of honour, gratitude and imitation. “In the Act of Union itself, which prescribes this declaration, the same securities are throughout enacted for the Church of Scotland as are enacted for the Church of England; and it is on record that when that Act was passed, and some question arose amongst the Peers as to the propriety of so complete a recognition of the Presbyterian Church, the then Primate of England, the ‘old rock,’ as he was called, Archbishop Tenison, rose and said, with a weight that carried all objections before it, ‘The narrow notions of all Churches have been their ruin. I believe that the Church of Scotland, though not so perfect as OURS, is as true a Protestant Church as the Church of England.’”²

If, then, in this Established Church there are faithful men and the pure Word of God is preached, and the sacraments duly administered—*i.e.*, as the Anglican Bishops put it, with unflinching use of Christ's words of institution, and of the elements ordained by Him—and if Episcopacy is not of the very essence of a visible Church, why should OUR Church or any Churchman refuse to recognise the Established Church of Scotland as a visible Church? But in this Church are faithful men, the pure Word of God is preached and Baptism and the Lord's Supper are duly administered, and Episcopacy (how

¹ Stanley, “Church of Scotland,” Lecture II.

² *Ibid.*

excellent soever it may be) is not necessary to the existence of a true Church; when Dr. Salmon, as we have seen, speaking of the Presbyterian Church, admits that our Prayer-Book does not say that Episcopacy is essential, and that Scripture contains no express command on the subject, and has declined to go beyond what the Church has asserted; and when the Angel of OUR Church at Durham has admitted that the facts do not allow us to unchurch such Christian communities—is it not presumptuous and unrighteous folly to refuse to recognise this visible Church, and to allege that “it is false to the position and claims of the Church of England and Ireland to speak of the Nonconformists as Churches at all”? Frank and cordial *recognition* is the first step to be taken—a recognition by words and deeds of Christian charity and brotherly love—by cordial support in the present struggle of this Church against the threats of the destroyer. So long as OUR Churches delay or withhold the name of a Church, they cannot hope for cordial feelings; the Church of England cannot expect sympathy or aid from the Church of Scotland in resisting the foes who desire to disestablish her and confiscate her property.

What I have said of the Established Church of Scotland, for the greater part and in principle, applies to all orthodox Presbyterian Churches. As Stanley puts it: “In Scotland, with very rare exceptions, all the Presbyterian communions acknowledge not only the same Westminster Confession, but also the same Catechism, the same form of Presbytery, and the same order of Divine worship—the same form in the sacramental ordinance,” etc. Therefore it is meet and our bounden duty to recognise as true Churches the Free Church of Scotland and all other orthodox Presbyterian communities; and the principle, of course, leads on to a *recognition* of other congregations which fall within the definitions of Article XIX.

RECOGNITION—cordial, outspoken recognition—is obviously the first step towards unity of spirit, godly union, and concord—to union.

Let this recognition be conceded, and then why should there not be COMMUNION also between all recognised visible Churches? The details must be mutually arranged; but I confess I do not see why the ordained ministers of one visible Church (subject to the control of the Bishop as regards OUR Church) should not be permitted, when convenient, to occupy the pulpit of another visible Church, or why members of one Church should not be permitted to partake of the Lord's Supper at the table of another Church. Hear Usher:¹ “For the testifying any communion with these Churches (of France

¹ Cited by Moule, “Outlines,” p. 232.

and the Netherlands), which I do love and honour as true members of the Church Universal, I do profess that, with like affection, I should receive the Blessed Sacrament at the hands of Dutch ministers, if I am in Holland, as I should do at the hands of the French ministers, if I were at Charenton." And Cosin, who had attended the Huguenot sacrament at Charenton, wrote: "Considering there is no prohibition of our Church against it (as there is against our communicating with the Papists, and that well grounded upon the Scripture and will of God), I do not see but that you may (either in case of necessity, or in regard of *declaring your unity in professing the same religion*) go otherwhiles to communicate reverently with them of the French Church." As regards the rubric at the end of the Order of Confirmation of OUR Church, it is a very proper direction, given *not to the minister*, but to the members of OUR Church who present themselves at the table. It has no application to members of other Churches; it neither obliges nor permits ministers to refuse the elements to unconfirmed persons; and I think it has only reference to the first time any person presents himself: so that it has not any application to cases when, from any cause, an unconfirmed person shall have once received the Lord's Supper. In our Church a minister cannot, without Episcopal ordination, consecrate the bread and wine for the Lord's Supper. The Act of Uniformity forbids it, and I for one do not suggest that this law should be superseded or interfered with.

So much on the *recognition* of visible Churches; so much on the *inter-communion* of recognised visible Churches.

But what shall be said as to *union* or reunion?

At the Birmingham Congress, Mr. Gore said: "When an Anglican Churchman thinks of reunion, two great classes of Christians, from whom he is separated, present themselves chiefly to his mind—the magnificent communion of Rome, on the one hand, and, on the other, the various Nonconformist bodies. The heart of anyone must beat with excitement and joy at the mere thought of ministering in any way to the reunion of the Anglican Church with the great Apostolic See of Rome, with its splendid traditions, and its world-wide privileges of Christian communion. The same thrill of joy must come over one at the prospect of seeing the breaches healed which separate us from Nonconformists."¹

These "visions splendid" present themselves, as in the words quoted by the President, "apparelled in celestial light." But do these visions commend themselves to our reason as real, or to our imagination only as indeed "visionary gleams"?

¹ *Guardian*, October 11, 1893.

As regards the Roman Church, Mr. Gore did not write hopefully. He says:

“We could *individually* obtain the Roman communion by submitting to the doctrines, for instance, of the Treasury of Merits, of the Immaculate Conception of Mary, and the Infallibility of the Pope. As, in fact, these doctrines did not belong to the original Christian faith, so no candid inquirer can reasonably pretend to find their certificates in the New Testament. Now, this appeal to the New Testament, as the final criterion of what belongs to the faith of our salvation, is the essential for maintaining the Catholic Church.”

Well, this only points to *individual communion*, not to reunion of Churches, and Mr. Gore might have stated the difficulties of even communion more strongly, for our Church and her members protest against other Roman inventions unknown to the Apostles or the early Fathers, such as “Purgatory,” “Worshipping of Images,” “Invocation of Saints,” “Transubstantiation,” and “The Denial of the Cup to Lay-people.” The dogma of Infallibility makes it more unlikely than at any former period in the history of the Roman Church that it would reform and abjure its errors. No reasonable expectation of this can be entertained at present; therefore we cannot rest with pleasure upon this vision; we cannot regard it otherwise than as a “baseless fabric.” I shall not contemplate the possibility of reunion through the sacrifice, by our Church, of Scripture, and the principles of the Reformation, albeit the history of the past and its results (since Tract X.C.) is not without cause for alarm.

As regards the Church of Scotland and English Nonconformists, union or reunion, as distinguished from Christian communion, appears to be in the nature of things impossible, until our Church gives up Episcopacy, or the Church of Scotland, etc., accept Episcopacy. I see no sign of either alternative at present. Nothing said in the Birmingham Congress, or at Grindelwald last year, points to such an event at present as even contemplated.

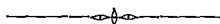
The controversy rages about the question, whether ministers of orthodox non-Episcopal Churches should be admitted to the offices of ministers of OUR Episcopal Church without Episcopal ordination. I express no opinion on the question whether such admission would or would not be wrong in the abstract, in its own nature; but I venture to express an opinion that it would be wrong in the sense that anything likely to injure our Church, anything inexpedient, is therefore wrong.

The effect of such a step would not be the union of the Churches; it would be the mere admission of a few ministers, now ministers of another Church, into our Church. The effort

would be attended with the greatest difficulty. Our Church would have to give up the Preface to the Ordination Forms, and to obtain the repeal of the Act of Uniformity. I concur with the Bishop of Edinburgh, that "the proposal if carried out would split the Church in two." I also agree with the Bishop and Mr. Gore in their advice—"Let them not be in too great a hurry. Let them be patient and prayerful, and trust in God, and the work"—*i.e.*, of union—"would be done."

Let our Church *recognise* the Church of Scotland, etc., as visible Churches. Let us candidly acknowledge the validity of their sacraments. Let us cherish *intercommunion*, as far as is possible, between Churches which are not actually in union; and then, resting in quietness and confidence, we may dare to hope that, in the providence of God, in His own good time, *this* celestial vision shall be a real and glorious birth.

THE RIGHT HON. ROBERT R. WARREN.



ART. V.—THE BENEFITS OF THE REFORMATION.

HIS Grace the Archbishop of Canterbury has lately, on two prominent occasions, called attention to the habit of treating the Reformation with disparaging remarks. He has himself reminded us that the Reformation was the greatest event in the history of Christendom since the days of the Apostles. And he has borne emphatic testimony to the fact that the Reformers must always rank amongst the most learned and greatest theologians of any age. I do not think that at the present day the enormous and incalculable benefits of the Reformation are sufficiently studied and understood. It is a hurrying age, and innumerable ideas confront our minds; and it is not everybody who has time to think and inquire. It is a time when there is a tendency to consider one set of principles as good as another. The instinct of fair play is a grand characteristic of Englishmen; but it is a travesty of that instinct when it leads you to neglect your own principles in favour of those of other bodies antagonistic to your own. It is an abuse of that liberal habit of mind when it makes you disparage facts and influences which have been a power for good in the history of your country which is beyond all estimation.

It is not my habit to reflect on anybody, whether in the Church of Rome or outside of it. Everybody has the right to believe as he pleases, and to express his belief. But sometimes the recognition of that liberty of conscience and of prophesying is taken to imply that everybody has the right

except ourselves. The phrase "I have as much right to my opinions as you," is sometimes used as if it meant "I may say what I think, but if you do the same I shall consider it an attack on myself." Now, I think the time has come when through the length and breadth of the country—north, south, east, and west—all to whom the Reformation is a priceless boon should speak out with perfect calmness and moderation and give the reasons for that ineradicable opinion, for which they have the highest authority, and from which they will never part.

The effect of the Reformation in England was not merely the repudiation of the authority of the Western Patriarch; it was a breaking away from the superannuated and darkened system of the visible Catholic Church as it was then understood. The development of the Catholic hierarchy had been perfectly regular and by orderly stages. The bishoprics had gradually been united under metropolitans, and the metropolitans under patriarchs. There were the Patriarchs of Jerusalem, Alexandria, Antioch, Rome, and Constantinople. The Eastern Churches had gradually broken off from the Western, and at last, when they were unable to accept the article of the Nicene Creed which speaks of the Spirit as proceeding from the Son, an article sanctioned by the Western Council of Aix-la-Chapelle in 809, and condemned by the Eastern Council of Constantinople, the eighth at that city, in 869, then the split on this and on other grounds became definite. Amongst the other grounds for the great disruption were the increasing encroachments of the Western Patriarch on the liberties of other Churches, and his claims for a universal supremacy, first as Bishop of the ancient capital of the Roman Empire, and afterwards as the supposed successor of St. Peter. Some of the Western Churches remonstrated at different times against these encroachments, in particular the Churches of Spain, France, and England. But in the end they submitted. At the time of the Reformation there was nothing different in relationship to Rome between the Church of England and the other national Churches outside Italy which had succumbed to the exaggerated and overgrown jurisdiction of the Western Patriarch. At the Reformation the English nation decided that in the arrangements of patriarchates there was nothing essential to the constitution of Christendom. And as the Western Patriarchate had become exceedingly corrupt in doctrine, and refused to recognise the return to primitive principles promoted by the Reformation, it was necessary to fall back on the principle of National Churches and to break entirely with Rome.

But, besides this act of independence, the Reformation gave

us a true instead of a false conception of the Church. Contrary to the language of the New Testament, where a Church always includes the unofficial members as well as their ministers, in the mediæval ages the Church had come to mean a hierarchy with a commission handed down from generation to generation, in communion with one visible centre and authority, having branches in different countries, and with power to alter doctrines and practices in accordance with a belief that it was directly inspired so to act. For this wholly unscriptural ideal the Reformation gave us the true and majestic conception that "the visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly administered according to God's ordinances in all those things that of necessity are requisite to the same." And in the Fifty-fifth Canon we get this definition of Christ's Holy Catholic Church: "That is, the whole congregation of Christian people dispersed throughout the whole world." And in the Prayer-Book: "We pray for the good estate of the Catholic Church . . . that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life."

Thirdly, the Reformation restored the supremacy of Holy Scripture as the rule of faith. It is the fashion to say that the Church presents the doctrine, and that the Bible is used to prove it. That is not the doctrine either of Scripture, or of the Apostles, or of the Fathers, or of the Reformation. Scripture is supreme because it contains the words of Christ Himself, and the words of inspired men. The Fathers after the time of the Apostles drew the sharpest possible distinction between their own words and those of the inspired writers. And when it began to be the custom to draw up formularies at Councils, the Council did not prepare a doctrine and then bring Scripture to prove it, but it deduced the doctrine from the very Scripture itself. In the Book of Homilies it is said: "Let us diligently search for the well of life in the books of the New and Old Testament, and not run to the stinking puddles of men's traditions, deceived by men's imaginations, for our justification and salvation. For in Holy Scripture is fully contained what we ought to do, and what to eschew, what to believe, what to love, and what to look for at God's hands at length. . . . If it shall require to teach any truth, or reprove false doctrine, to rebuke any vice, to commend any virtue, to give good counsel, to comfort or to exhort, or to do any other thing requisite for our salvation, all those things, saith St. Chrysostom, we may learn plentifully from the Scripture. There is, saith Fulgentius, abundantly enough

both for men to eat and for children to suck. There is whatsoever is meet for all ages, and for all degrees and sorts of men. . . . Whosoever giveth his mind to Holy Scripture, with diligent study and burning desire, it cannot be, saith St. John Chrysostom, that he should be left without help. For either God Almighty will send him some godly doctor to teach him—as he did to instruct the eunuch . . . or else, if we lack a learned man to instruct and teach us, yet God Himself from above will give light unto our minds, and teach us those things which be necessary for us, and wherein we be ignorant. And in another place St. Chrysostom saith that man's human or worldly wisdom and science is not needful to the understanding of Scripture; but the revelation of the Holy Ghost, who inspireth the true meaning unto them that with humility and diligence do search therefor." And in confirmation of this great primary view we may remember that the vast majority of Christians agree in plain, simple, fundamental truths: the Fatherhood of God, the Divinity of our Lord, the work of the Holy Spirit, the redemption of the world, the initial rite of baptism, the spiritual festival of the Lord's Supper, the immortality of the soul, the power of prayer, the future reward and punishment, and the like. It is the exception when, in consequence of some strong individual leadership in a different direction, they take a line contrary to any of these primary verities. And so we hold fast as the very palladium of our spiritual liberties the Sixth Article: "Holy Scripture containeth all things necessary to salvation; so that whatever is not read therein nor can be proved thereby is not to be required of any man that it should be received as an article of the faith, or be thought requisite or necessary to salvation." Before the Reformation the old mediæval Catholic Church was a Church without a Bible; the majority even of the priests could not read it; to the people it was a sealed book. The Reformation put the Bible into the hands of the people, drew certain simple summaries of its teaching, and left it to the consciences of the people to apply them to their souls. They did not at once see the full results of the principle of the liberty of conscience; these would only be arrived at gradually in the emancipation of Nonconformists, the emancipation of Roman Catholics, the removal of disabilities from the Jews; but they were inherent in the principle, and their full declaration was only a question of time.

A fourth great gift of the Reformation was the repudiation of the principle of the infallibility of the Church. Hitherto, whatever the Bishops declared to be true must be accepted without question. The English Church at the Reformation took the more modest view of the Apostles themselves. "As

the Church of Jerusalem, Alexandria, and Antioch have erred, so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith." No ecclesiastical authority could be greater than that of General Councils, which were as far as possible supposed to be representative of the whole Episcopate. Yet about their authority our Church is no less definite in its limitation. "General Councils . . . when they be gathered together (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God), they may err, and sometimes have erred, even in things pertaining unto God. Wherefore, things ordained of them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture."

A fruitful source of error in the mediæval Catholic Church was the importance ascribed to Tradition. Nobody might be able to tell how a tradition had originated. But if it was there, it was to be accepted without question. It is easy to see how dangerous an element this must be where the supreme authority of Holy Scripture was not maintained, and how antagonistic that principle must be to Tradition where it was once declared. The unreformed Catholic Church of the West subsequently enshrined the equal authority of tradition with that of Holy Scripture in the decrees of the Council of Trent. Borrowing from that unreformed opinion, members of our Church sometimes in the present day say, "The Church possesses the authentic Catholic tradition, and by this interprets Scripture. A part of this tradition is the authenticity of Holy Scripture, which is therefore received at the hands of the Church, and because we believe the Church. Further, private persons may not search Scripture independently of external help." The Article on the Supremacy of Holy Scripture will not allow this view, which is an exaggeration of the truth. In the mind of the Reformation the Church is "Testis et Conservatrix" of Holy Scripture. She is not the judge, far less the giver, of Scripture. From age to age she has witnessed to each successive generation, "These are the books which I have received, and these I have sedulously preserved." To this I would add the words of Hooker: "The schools of Rome teach Scripture to be insufficient, as if, except traditions were added, it did not contain all revealed and supernatural truth, which absolutely is necessary for the children of men in this life to know that they may in the next be saved." The Thirty-fourth Article sets traditions aside—"It is not necessary that traditions and ceremonies be in all places one or utterly alike, for at all times they have been diverse, and may be changed according to the

diversity of countries, times, and men's manners, so that nothing be ordained against God's Word."

A sixth blessing of the Reformation was the restoration of the Scriptural model of the Christian ministry. Before the unsealing of the Word of God, all men held that the officers of the Church were a sacerdotal caste, like that of the Jews, and that every presbyter was a sacrificing priest. The clergy literally held in their hands the keys of the kingdom of heaven. They were mediators between God and man. Every time they said Mass they repeated the miracle of the Incarnation; and the more often Christ was embodied on the altars, so much the better for the benefit of all present. The priest could cause the shortening of the time of a soul in purgatory by repeating masses on its behalf. All this was not only contrary to the language of Scripture, but it had the worst effect upon the men themselves. They became tyrants, they interfered in everything, they often lost humility, self-control, honesty, and morality. The Reformation stripped the ministry of its sacerdotal character. The Reformers cast out the words "sacrifice" and "altar" in reference to the Lord's Supper and the Holy Table. They retained the word "priest" when it was necessary to distinguish him from the deacon, but in the original and Scriptural sense of presbyter or elder, not of sacrificer. "They taught the people everywhere that the clergy were not the lords of God's heritage, but, like St. Paul and St. Timothy, its servants, ambassadors, messengers, witnesses, evangelists, teachers, and ministers of the Word and Sacraments." They showed in the Ordination Services that the business of the Presbyterate was not to offer up Christ, but to be messengers, watchmen, and stewards of the Lord; to teach and to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for His children who are in the midst of this naughty world, that they may be saved through Christ for ever.

A seventh gift of the Reformation was the return to the Scriptural view of the Lord's Supper. The teaching of the mediæval Catholic Church was thus subsequently set forth by the Council of Trent: "Since the same Christ, Who once offered Himself by His blood on the Cross, is contained in this Divine sacrifice, which is celebrated in the Mass and offered without blood, the Holy Scripture teaches us that this sacrifice is really propitiatory, and made by Christ. . . . For assuredly God is appeased by this oblation . . . for the sacrifice which is now offered by the ministry of the priests is one and the same as that which Christ there offered on the Cross, only the mode of offering it is different." The doctrine of the Church of England is very simple and direct: "The offering of Christ

once made is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceits." And in the Communion Office we speak of Christ, "Who by His one oblation of Himself once offered a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in His Holy Gospel command us to continue, a perpetual memory of that His precious death until His coming again." And in the Catechism: "Why was the Sacrament of the Lord's Supper ordained? For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby." The special presence of our Lord, which we all desire and to which we all cling, is in the Lord's Supper itself, not locally in the bread and wine. As our great divine Hooker has said, "The real presence of Christ's most blessed body and blood is not to be sought in the Sacrament, but in the worthy receiver of the Sacrament. . . . I see not which way it should be gathered by the words of Christ, when and where the bread is His body and the cup His blood; but only in the very heart and soul of him who receiveth them. As for the Sacraments, they really exhibit, but, for aught we can gather out of that which is written of them, they are not really, nor do really contain in themselves, that grace which, with them or by them, it pleaseth God to bestow." That is the meaning of another sentence in the Article: "The body of Christ is given, taken, and eaten in the Supper only after an heavenly and spiritual manner. And the mean whereby the body of Christ is eaten and received in the Supper is faith." That is the meaning also of the answer in the Catechism, "The body and blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper. The means of receiving is faith; those who receive them are those who have faith. Those who be void of a lively faith, although they do carnally and visibly press with their teeth the Sacrament of the Body and Blood of Christ, yet in no wise are they partakers of Christ, but rather to their condemnation do eat and drink the sign or sacrament of so great a thing."

Again, in pre-Reformation days the Sacrament was superstitiously hedged round by all kinds of restrictions—obligatory, fasting, penance, confession and absolution, and the like. These restrictions also, as far as they were considered necessities, the Reformation swept aside. What is required of

them who come to the Lord's Supper? says the Catechisin. "To examine themselves, whether they repent them truly of their former sins; steadfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of His death; and to be in charity with all men." Fasting before Communion may be good for some; but, as the Bishops of our Province only this year declared, it is a matter of Christian liberty. If any cannot by self-examination quiet his own conscience, but further requireth comfort or counsel, he is at full liberty to come to his parish clergyman, or to some other discreet and learned minister of God's Word, and open his grief; that by the ministry of God's Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness. Our Church prefers self-examination; but in cases where peace cannot be obtained, resort may be had to advice and the authoritative declaration of God's forgiveness to all them that truly repent and unfeignedly believe His holy Gospel. The old system of obligatory auricular confession was entirely set aside. No institution of the unreformed Catholic Church had a more corrupting or degrading influence. By it the priests interfered "between husbands and wives, between parents and children, between masters and servants, between landlords and tenants, between subjects and sovereigns, between souls and God," in every conceivable relation of life. When carried to its full extent it ended in the poisonous and immoral system of indulgences. It was used for two great objects: enriching the Church and promoting the sacerdotal power. The rescue of souls from purgatory, the enriching of the shrines of favourite saints, the endowment by the dying of abbeys, monasteries, and chapters with vast tracts of land to atone for evil life, led to such a state of things that in fact, says Burnet, if some laws had not restrained them the greater part of all the estates in England had been given to religious houses. The increase of power came by the same means. Absolution was necessary to Communion, Extreme Unction to salvation. To please the priests was the first of duties; they were sacred persons, and for a long time had laws of their own. Fuller, the historian, tells us that in 1489 a certain Italian priest got an immense sum of money in England by obtaining power from the Pope to absolve people from usury, theft, manslaughter, fornication, and all crime whatsoever, except smiting the clergy and conspiring against the Pope (Fuller, "Church History," i. 532).

Amongst innumerable other advantages which we owe to the Reformation we must place in the next place the freedom from imposture. Before that era of light the worship of relics

and images was universal. You may read about them in Strype, Fuller, and Burnet. At Reading they had an angel with one wing, the spear-head which pierced our Saviour's side, two pieces of the holy cross, St. James's hand, St. Philip's stole; a bone of Mary Magdalene, a bone of Salome. At Bury St. Edmunds were exhibited the coals that roasted St. Lawrence, the parings of St. Edmund's toenails, Thomas à Becket's penknife and boots, and as many pieces of our Saviour's cross as would have made when put together one large whole cross. At Maiden Bradley the objects of reverence were the Virgin Mary's smock, a piece of the stone on which our Lord was born at Bethlehem, and a part of the bread used by Christ and the Apostles at the Last Supper. At Bruton, in Somerset, was a girdle of the Virgin in red silk, used in child-births. At Farley Abbey, in Wiltshire, they used a white girdle of St. Mary Magdalene. At St. Mary's Nunnery, in Derby, the nuns had a piece of St. Thomas's shirt, worshipped by women expecting confinement. At Dale Abbey, near Derby, they worshipped part of another girdle of the Virgin Mary, and some of her milk. At Repton the bell of St. Guthlac was in great honour, and those with headache used to put their heads under it. At Grace Dieu, in Leicestershire, they worshipped the girdle and part of the coat of St. Francis. At Hales, in Gloucestershire, a vial was shown on great occasions which was said to contain the blood of Christ. On examination by the Royal Commissioners of Henry VIII., it was found to contain the blood of a duck, renewed every week. At Worcester, in one of the churches, was a huge image of the Virgin, covered with a veil, which on inquiry was found to be the statue of an old Bishop. At Bexley a crucifix was shown which, when copper was offered to it, looked grave; when silver, it relaxed its severity; when gold, it smiled. On examination it was found to be worked by wires. To such a low ebb had religion sunk when the Bible was kept from the people. The boast of the unreformed Western Church is that it is always the same; and these absurdities may be matched on the Continent to this day.

Yet another boon was of immense importance. It was the shattering of the superstition of calling on saints for their prayers. Of course a moment's reasoning reflection will show that the saints, however blessed, are not omnipresent; and, without some such Divine attribute, they could not possibly hear the prayers of their numerous votaries all over the world. But even if they could, the practice would be superstitious. The love of our Lord is perfect, complete, and absolute, and any intercession of His mercy, after all the assurances that He has given us, would be an impiety and an impertinence—"Lo,

I am with you alway, even unto the end of the world"; "Him that cometh unto Me I will in nowise cast out."

The Reformation purified the lives of the clergy, and restored the universal obligation of the strictest Christian morality. The lives of the clergy and the monks were the scandal of Christendom. Here and there faithful religious houses might be found, and pious clergy; but the open immorality of the lives of most was the subject of common satire. The Western Churches had themselves aimed at reform, but to be reformed the clergy refused. The terrible system of casuistry, or providing rules for cases of conscience, had provided excuses for the breach of every commandment, and the practical divorce between faith and morality was complete. That faith without morality is dead is a revived doctrine of the New Testament which is not the least of the gifts we owe to the Reformation. To the influence and example of the Reformation, even the unreformed Western Catholic Church is itself indebted; there have been fewer Popes of notorious and scandalous wickedness, and the Romish priesthood has been far more consistent and careful than before. In England they conform as much as possible to the lives and manners of the best of the reformed clergy.

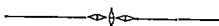
The Reformation gave us a reasonable and intelligible system of public worship. When Romanism was prevalent and undisturbed, all services must have been mysterious performances undertaken by the priest on behalf of the people in a foreign tongue and in unintelligible tones. The Reformers not only gave us the English Bible and the English Prayer-Book, but they placed the service of edification, described by St. Paul in the Epistle to the Corinthians, side by side with the service of the Lord's Supper, and they raised the office of instruction and preaching to the dignity with which it had been endowed by St. Paul. They restored the liberty of national Churches to settle their own ceremonies, and made the services as simple as they could possibly be. "Every particular or national Church hath authority to ordain, change, and abolish ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying. None were to bring back ceremonies not authorized by the provisions of the National Church; the sole book of ordinances was the Book of Common Prayer and Administration of the Sacraments, and other rites and ceremonies according to the use of the Church of England. "The particular forms of Divine worship and the rites and ceremonies to be used therein, being things in their own nature indifferent, and alterable, and so acknowledged, it is but reasonable that upon weighty and important considerations, according to the exigency of times and occasions,

such changes and alterations should be made therein as to those that are in place of authority, should from time to time seem necessary or expedient." "The godly and decent order of the ancient Fathers had been altered, broken, or neglected . . . with multitude of responds, verses, vain repetitions, commemorations, and synodals." All henceforth was to be simple and easily understood by the people. The Romish mitre was discarded. The Romish vestments were dropped. The plain white surplice, a quiet and primitive costume, became the dress for all the ministrations of the Church. Public worship became an exercise for the mind and reason as well as for the heart.

I might mention many other particular privileges which we owe to the Reformation. It kept for us the old primitive order of Church government, for which we cannot be too thankful as a starting-point for the future reform and reunion of the Christian Churches. But it ranges together side by side in defence of light and liberty, all Christian Churches and bodies who hold the primitive faith of the Gospels. Some may be more perfect in organization; some may be, through the necessary misfortunes of history, defective; but all alike we are excommunicated by the unreformed Churches of the Western Patriarchate, and all alike we have the perpetual duty to protest against that excommunication, and the errors, superstitions, and unscriptural developments to which it is due.

Such was the Reformation. It found darkness, corruption, and tyranny; it gave us light, morality, and liberty. It restored the Bible to its position as the rule of faith. It recovered for the laity the place which they had lost. It revived learning throughout Europe. It appealed to Scriptures and to the witness of the Primitive Church. It reunited faith and holiness. It opened once more the freedom of access of the soul to Christ for pardon and peace. No human movement is perfect; no human composition is free from error; but the teaching of the Church of England in Articles and Prayer-Book in its simple, plain historical sense, is to our minds as near the mind of the Apostles as human documents can be made. The liberty and purity of the English Church have made England great; and, please God, we will support that liberty and purity with all our hearts and minds and souls as the secret of the happiness and prosperity of our people.

WILLIAM SINCLAIR.



Short Notices.

The Bridge of Beauty. By MRS. LINNÆUS BANKS. Sunday-School Union.

An interesting, clever, and careful study of Welsh provincial life in the last century. The writer is thoroughly at home with her subject, and if anything, goes too minutely into detail; but the story is well worth reading, and will add to the author's well-deserved reputation.

Tools for Teachers. Compiled by WILLIAM MOODIE. Elliot Stock.

This admirable book is, as the author describes it in his preface, "a practical manual and storehouse for teachers of Sunday-schools, Bible-classes, and boys' brigades, and generally for all who have to do with the moral and religious training of the young." Teachers of all sorts will find it a most valuable help in preparing for their classes, and the poetry is specially well chosen.

The Children's Pew. By Rev. T. RED HOWATT. James Nisbet and Co.

Mr. Howatt is no novice in the art of religious writing for children, and the little sermons—fifty-three in number—contained in this volume, deserve high praise for originality, simplicity of language, and lively descriptions. We can cordially recommend it to mothers and Sunday-school teachers.

In the Grip of the Algerine. A Historical Tale of the Mediterranean. By ROBERT LEIGHTON. Sunday-School Union.

This is something more than a merely interesting and exciting story for boys; there is much historical information to be gained from it, and the Elizabethan style is well maintained throughout—except in the matter of the illustrations, Una's figure in particular being decidedly that of a maiden of the latter half of the nineteenth century.

The Girls of Cliff School. By GRACE TOPLIS. Sunday-School Union.

Any girl will enjoy this graphic and life-like story of school life, though we hope that not many English schools can boast of such exciting events as are to be found at Cliff. But the whole tone is excellent and healthy, and it will be devoured by school-girls from the first page to the last.

Dick's Match. S.P.C.K.

This little book has an original plot, well worked out, some very good descriptions, notably the affray with the poachers, and a solemn lesson on truth-speaking. The writing is, however, occasionally rather slipshod, and the sentences involved. The story is very suitable for parish lending libraries.

Will it Pay? By MARGARET KESTON. S.P.C.K.

This story of the London poor, by one who has evidently had much experience among them, and which is especially written for working people, cannot fail to attract and interest readers of both sexes, and will rejoice the heart of the superintendent of the mothers' meeting, and of the manager of the parish lending library.

The Old House. S.P.C.K.

This very pretty little story deserves high praise for life-like characters and natural dialogues, Molly, the London high-school girl, being particularly well drawn. It is a delightful gift-book for girls over twelve years old.

In Quarantine. By the Author of "Nicola." S.P.C.K.

Anyone might rejoice to have a great-aunt with such a repertoire of charming stories as these told by Aunt Carrie. They are one and all interesting and pointed, and not one errs on the side of too great length.

The Lord's Prayer. Sermons preached in Westminster Abbey. By ARCHDEACON FARRAR. Pp. 296. Price 3s. 6d. Isbister, 1893.

Messrs. Isbister are doing good service in bringing out the series of volumes of which this is one. Like all Archdeacon Farrar's preaching, these sermons attracted great attention as they were delivered; and there must be thousands, both of those who listened and those who only heard of them, who will be glad to possess in a permanent form their trenchant and burning words. Dr. Farrar has such vast stores of reading, erudition and illustration, together with so deep a knowledge of human life, and so clear a penetration into the meaning and tendency of things, that his treatment is always abundantly rich in suggestive teaching. The Church of England has many admirable preachers, but few real orators. To this latter class the Archdeacon pre-eminently belongs. Many of our readers will be stirred by these noble words:

"What came of his Invincible Armada? Answer, ye free winds of England, when God *efflavit vento et dissipavit eos!* Answer, ye white cliffs and rocky promontories, strewn with shattered and unwieldy wrecks! Answer, spirits of our fathers, from every wave! The thunder of England's caravels hurled back their defiance to the intriguing Jesuits and their decrepit debauchee. England, so long as she is England, shall know no (spiritual) king save Jesus Christ, and no priest, impotently usurping the sole priesthood of her Lord, shall tyrannize in her dominions. If ever she should sink again, through the supineness and degeneracy of her children, into a miserable, decrepit, priest-ridden England—a pale reflex and feeble echo of mediæval superstitions—if she should not stand fast in the liberty wherewith Christ has made her free, but voluntarily entangle herself again in the yoke of bondage—though she have been the first among the nations, her last end shall be that she too shall perish for ever."

Growth in Grace, and other Sermons. By ARCHBISHOP MAGEE. Pp. 297. Price 3s. 6d. Isbister, 1893.

In the introduction the Archbishop of Canterbury says: "In these sermons, which he never published, many who have delighted in one or other of them, and many more who had never the opportunity of delighting in the mellow ring of that free and noble speech, will rejoice to learn something of its wisdom, its vigour, its exactitude, and its tenderness." The editor, the great orator's son, says in the preface: "Those who have heard the Archbishop preach will realize how far the written words fall short of the spoken ones, and how much is now lost by the fact that Dr. Magee's sermons were purely extempore." But in this volume there is the old force, the old touch of mingled lightness and gravity, the old comprehensive grasp of argumentative power, the old masterly directness of address. It is a noble book, and a permanent addition to English sacred literature.

Christ the Light of all Scripture, and other Sermons. By ARCHBISHOP MAGEE. Price 3s. 6d. Isbister, 1893.

This admirable collection is a companion to the other volume. The sermons bring a vivid sense of what Christianity in England has lost by the removal of so vigorous an intellect, so intelligent a faith, so sympathetic a humour, and so pure a taste. These posthumous works of

the wise and eloquent Archbishop should be in the hands of every young clergyman, not indeed for imitation, for that is impossible, but as an ideal of the power of the pulpit, and of what a sermon may be made by closeness and originality of thought, unity of purpose, continuity of treatment, breadth of view, and chastity of style.

Vulcan's Revenge. Sunday-School Union.

This curious story has the merit of originality, but Vulcan is not a very satisfactory hero, and we are doubtful as to his future, even after his apparent reformation.

Christ and Society. By DONALD MACLEOD, D.D., of Glasgow. Pp. 312. Price 3s. 6d. Isbister, 1893.

This excellent contribution to our homiletical literature is an illustration of the slenderness of the lines which divide the orthodox reformed branches of Christ's Church. There are few preachers truly characteristic of the English Church who would not have been glad to reckon these amongst their own utterances. The sermons are short, the style pointed and vigorous; throughout the problems and questions that present themselves are treated with frankness and loyalty. The following words are from a sermon of great value on "Political Economy, Christianity, and Socialism": "It is true that Christianity can never be indifferent to the enactment of such laws as tend to the well-being of the poor, the weak, and the miserable. It must be in favour of that state compulsion whose object is the prevention of what is cruel, or demoralizing, or the promotion of what is human and elevating: limiting the hours of labour, granting protection to women and children, compulsory education, support of the poor, enforcement of sanitation and improvement of dwellings, public libraries, and suchlike. All these may be regarded as expressing a national feeling inspired by Christian principle. *On the other hand, moral actions which are the result of compulsion have no value in the eye of Christ.*" There lies the whole gist of the difference between Socialism and Christianity.

The Imitation of Christ. By THOMAS À KEMPIS. In Rhythmic Sentences, according to the original intention of the Author. With a preface by CANON LIDDON. Pp. 299. Price 4s. 6d. Seventh and cheaper edition. Elliot Stock.

This arrangement has had a very wide and general welcome. The cheaper edition is an exquisite specimen of printing and binding, and will become very popular as a gift-book. It should have a place in every bedside devotional bookshelf.

Reminiscences of Seventy Years' Life, Travel, and Adventure: Military, Civil, Scientific, and Literary. By a RETIRED OFFICER of H.M.'s Civil Service. In 2 vols. Vol. I., Soldiering in India. Pp. 558. Elliot Stock.

This large and important work is full of intelligent and valuable information about our vast and magnificent dependency. The learned and able author has had a wonderfully varied experience. He has been in the ranks, subsequently an officer of the Indian Civil Service, a Member of the British Association, the Royal Institution, the Society of Arts, and other scientific bodies in England and India. The work is the record of a lifetime of keen and appreciative observation in circumstances which make such reminiscences of permanent value. There is probably no book which gives such vivid, faithful, and impartial details of native and European life in that extraordinary and romantic country. The writer has, amongst other subjects of investigation, closely watched the life and progress of Christian missions; and his testimony, while

perfectly impartial and unofficial, fully corroborates the high praise of Sir Bartle Frere and Lord Northbrook. The book is full of deep and fascinating interest, and will go far to make the reader familiar with the life and characteristics of that land of wonders the destinies of which Providence has placed in the hands of the English.

The Anglican Brief against Roman Claims. By the Rev. THOMAS MOORE and Rev. ARTHUR BRINCKMAN. Pp. 640. Price 7s. 6d. Simpkin, Marshall and Co.

Mr. Moore has done invaluable service before, in the "Englishman's Brief for the National Church," and Mr. Brinckman is well known by his important work "The Controversial Methods of Romanism." We hasten to call attention to the present most opportune and welcome volume. It is a kind of digest and continuation of the thirty-seven volumes of Gibson's "Preservative against Popery." It is better than Dr. Littledale's "Reasons for not joining the Church of Rome," as it is far fuller, and is free from a certain bias. It consists of some 344 questions, with candid, fair, historical answers, and abundant references for more minute investigation. It is popular in character, clear in style, and admirable in tone. At the present day, when through various societies, some open, some secret, the old unreformed Papal Church is influencing the extreme left wing of the mediævalizing party in the National Church, and is openly expressing her confidence in a speedy conversion of England; when modern liberalism is inclined to give free scope to all innovators and aggressors, and to deny it to the National Church because she is in possession of the field; when Cardinal Vaughan and his emissaries are proclaiming open war against the Church of England, and organizing lectures in every direction; when one kind of literature is adopted for the ignorant, and another for the educated; such a clear, wholesome, historical manual as the present is quite invaluable. It contains terse and well-informed answers to every question that can be put; and every clergyman and layman who is affected in any degree by the vigorous and unexpected assaults being now made in England by the old enemy of spiritual liberty, would do well to possess himself of this handbook, and to master its contents. The only criticism we would make is, that not sufficient allowance is made for the identity of doctrine between England and Rome before the Reformation; but, then, this is a historical, not a doctrinal treatise.

Life and Letters of Sir Joseph Napier, Bart. By A. C. EWALD. Pp. 352. Cassell and Co.

The subject of this volume was an example and a type of the highest kind of Christian gentleman—the Christian lawyer. As Lord Chancellor of Ireland, he exercised a wide influence for good upon Irish society, and took a leading part in the controversies about the Disestablishment of the Irish Church.

The book is admirably put together, and is a valuable study of the best side of contemporary Irish life. The account of Sir John's part in the Ritual Commission is an interesting historical record. The present is a new and revised edition.

Echoes from a Village Church. More Echoes from a Village Church. By the Rev. F. HARPER, M.A. London: J. F. Shaw and Co.

Two volumes of capital sermons that are certainly not over the heads of the village congregations for whom they are intended, and at the same time are suggestive and provocative of thought. They are Scriptural, plain, and earnest, which is precisely what country people desire.

The Lenten Opportunity. By Rev. W. G. MosSE, M.A. London: S.P.C.K.

A series of meditations, not marked, perhaps, by much originality, but gracefully and affectionately written.

The Browning Boys. By PANSY. Boys' Pocket Library. Sunday-School Union.

Like many other Transatlantic stories, this little book is full of freshness and vigour. The adventures of the Browning family will be read with great interest, and the moral is excellent.

The King of Sorrow. By the Rev. W. S. BOURNE. London: S.P.C.K.

A series of Lenten addresses on the fifty-third chapter of Isaiah; clear and perspicuous, if not containing much that is original.

The Order and Connexion of the Church's Teaching as set forth in the Epistles and Gospels. By ANDREW JUKES. London: Longmans, Green and Co.

This will be an extremely useful little book to catechists or Sunday-school teachers. The writer's object is not so much to treat the arrangement of the Epistles and Gospels historically or exegetically, but more, apparently, to indicate the reason and meaning of the order of the Church's teaching. This has been done lovingly and carefully, both for Sundays and Saints' days. Ample material for lessons will be found under each head—material that may be expanded and adopted to meet the requirements of almost any class.

A Key to the Epistles of St. Paul. By the Ven. J. P. NORRIS, D.D. London: S.P.C.K.

This is a course of addresses delivered in Bristol Cathedral, which are marked by the author's well-known carefulness and lucidity. He had a great gift of expressing theological truth in clear and persuasive language; it is eminently exemplified in these addresses.

Northern Lights on the Bible. By the BISHOP OF SELKIRK, Canada. London: J. F. Nisbet and Co.

Dr. Bompas has pressed into the service of this pleasing little book any experience during his twenty-five years' work in Canada which seemed to throw light on the Bible. Such a treatment is decidedly novel, and not without much charm. Many valuable illustrations are to be found. The jaded preacher or teacher will meet with much to refresh and stimulate his mind. An admirable index of texts quoted adds greatly to the value of the book.

The Heirs of Dene Royal. Boys' Pocket Library. Sunday-School Union.

The plot is original, though improbable, and the language somewhat stilted. The heroes are rather too easily taken in for their age, but their strange London adventures will amuse and interest boy-readers.

The Golden Mill. Translated from the German. Girls' Pocket Library. Sunday-School Union.

A very pretty, simple, and romantic tale, well and carefully translated, containing a warning against covetousness.

Bertha Pemberty; or, The Gift that is in Thee. Girls' Pocket Library. Sunday-School Union.

This story is interesting, but perhaps the discovery of an heiress of gentle birth in the person of an obscure cottage girl is not the most wholesome form of fiction to present to damsels of low degree.

MAGAZINES.

We have received the following (December) magazines :

The Thinker, The Expository Times, The Newbery House Magazine, The Anglican Church Magazine, The Church Missionary Intelligencer, The National Church, The Foreign Church Chronicle, The Evangelical Churchman, The Gospel Magazine, The Church Sunday-School Magazine, Blackwood, The Cornhill, Sunday Magazine, The Fireside, The Quiver, Good Words, The Leisure Hour, Sunday at Home, The Girl's Own Paper, The Boy's Own Paper, Light and Truth, The Church Worker, The Church Monthly, The Church Missionary Gleaner, Light in the Home, Awake, India's Women, Parish Magazine, New and Old, The Dawn of Day, The Bible Society's Gleanings for the Young, The Bible Society's Monthly Reporter, The Cottager and Artisan, Friendly Greetings, Little Folks, The Child's Pictorial, The Children's World, Our Little Dots and The Boy's and Girl's Companion. Number 8 of the R.T.S. "Excellent Women" series is devoted to Madame Guyon. The S.P.C.K. have issued an interesting and instructive domestic story in "The Last Straw," the latest addition to the Penny Library of Fiction.

SPECIAL CHRISTMAS NUMBERS.

The English Illustrated Magazine. In addition to the beautiful illustrations which one always expects to find in this magazine, it is full of capital reading, and is delightful from cover to cover.

Sylvia's Home Journal. This number, also, cannot be too highly spoken of. It is a splendid sixpennyworth of artistic illustrations and interesting reading.

From the *Home Words* Office we have received the Christmas Numbers of those well-known publications, *The Fireside, Home Words,* and *The Day of Days.* They are well calculated to keep up the good reputation which they have earned for themselves.

Good Cheer, the Christmas Number of *Good Words,* consists of a complete story by that charming writer, Jean Ingelow, called "A Motto Changed."

The Sunday Magazine Christmas Number takes the form of a number of short stories by some of our best-known writers, amongst whom are Hesba Stretton, Sarah Doudney, and L. T. Meade.

The Boy's Own Paper and *The Girl's Own Paper* Christmas Numbers contain their usual varied papers of interest, amusement, and instruction.

Messrs. Hazell, Watson and Viney have sent us *The Clergyman and Parish Workers' Visiting List* for 1894. There is an appreciative preface by the Bishop of Manchester, and we readily endorse all the good things he says of it. No clergyman should be without it. It is published in a handsome and strong cover at 4s.

 THE MONTH.

A UNITED meeting of clergymen and Nonconformist ministers of Bradford was recently held at the invitation of the Mayor. The gathering included the Bishop of Ripon, who suggested the holding of united devotional meetings. As an outcome of this suggestion it is probable that a united prayer-meeting will be arranged for the commencement of the new year.—*Manchester Guardian.*

The crowded meeting at the Holborn Town Hall was representative of all Christian bodies, and, by contrast with the Jerusalem Chamber Con-

ference, was marked by very decided speaking, and by the passing of explicit resolutions. These were as follows :

Moved by Canon Scott-Holland, and seconded by the Rev. Charles Gore :

That the Christian Organization of Industry involves the maintenance of a living wage, by which this Conference understands such a wage as shall enable the workers to maintain healthy and human homes.

Moved by Professor Cunningham, and seconded by Alderman the Rev. Fleming Williams :

That the maintenance and improvement of this standard is, in fact, to the interest of the whole community, as it tends to produce in the end the best efficiency.

Moved by the Archdeacon of London, and seconded by Mr. A. E. Fletcher, Editor of the *Chronicle*, which has been chiefly instrumental in bringing about these demonstrations :

That the distribution of wealth between all the interests concerned in production, as well as the settlement of other industrial disputes, should be promoted by the formation of permanent Boards of Conciliation in each trade, on which labour and capital should be assisted by independent members representing the best conscience of the community, with provision for a final appeal.

A meeting organized by the London Junior Clergy Missionary Association, of which the Rev. J. H. J. Ellison is chairman, to promote the objects of the Society for the Propagation of the Gospel, has been held at Exeter Hall, under the presidency of the Archbishop of Canterbury. There was a large and enthusiastic audience.

At his fifth triennial visitation to the clergy of his diocese, held in the Pro-Cathedral Church of St. Peter, Liverpool, recently, the Bishop of Liverpool said that the divisions in the Established Church appeared to him far more serious than any they had had to face since the era of the Reformation, and to threaten very dangerous consequences. They were drifting as a Church, and in imminent danger of shipwreck. If they must needs have divisions, he entreated them to cultivate courtesy and kindness in all their dealings with one another. The increasing desecration of the English Sunday was a subject which every Englishman ought to consider seriously in the present day. He was persuaded that one-half of English Christianity was bound up with the maintenance of the old English Sunday. Whether they would be able to maintain it remained to be seen. The question of the disestablishment and disendowment of the Church in Wales was a terribly practical one now, and if that statesman who disestablished the Church of Ireland continued to live it would be more practical still.

The Bishop of Sodor and Man presided at the Diocesan Conference at Douglas on November 6. The Bishop, in moving a resolution expressing sympathy with the sufferers from the coal strike, said he offered no opinion on the merits of the question in dispute. The motion was seconded by Archdeacon Hughes-Games, and carried. Alluding to the proposed disestablishment of the Church in Wales, the Bishop said that if the proposal to kill the Church in Wales by inches was dropped for the present, there seemed little reason to doubt that it would be followed by another to kill it outright, and they should be prepared to face the danger. The object-lesson of Ireland would quicken the resistance of Churchmen to the proposal that seemed imminent, and if resistance failed, there were thousands beside Churchmen who would earnestly hope that the proposal might not lead to similar results to those that had followed Irish disestablishment.

The Ruridecanal Chapter of Islington has just unanimously adopted an address to the Vestry which runs as follows :

We, the clergy of the civil parish of St. Mary, Islington, venture to approach you on the question of the "unemployed" resident in the parish. It is obvious to yourselves and to us that many men, able-bodied and willing to work, are at present unable to obtain employment and to earn their livelihood. The gravity of the case, we respectfully submit, demands the careful and immediate attention of those set over us in these matters. We venture, further, to earnestly suggest that the plan so successfully carried out in the Chelsea Labour Bureau be considered by you, in the hope that it may reveal some solution of the problem which is painful both to the "unemployed" and to employers of labour.

There are seventy signatures attached to this memorial, that of the Vicar of Islington, the Rev. W. H. Barlow, leading the way.

A meeting of the Synod of Armagh has been held, under the presidency of the Bishop of Kilmore, as commissary for the Bishop of Meath, to select a name for nomination for the vacancy on the Bench of Bishops caused by the death of the Lord Primate. Two polls were taken. The result of the voting on the second poll was : Archdeacon Meade, 90 clerical, 102 lay ; Dean Chadwick, 4 clerical, 20 lay ; Dr. King Irwin, 7 lay votes. The Archdeacon was accordingly declared elected.

The Rev. Canon Wynne, Rector of St. Matthias's Church, Dublin, has been elected by the Bench of Bishops in Ireland to succeed the late Right Rev. Dr. Chester as Bishop of Killaloe.

Mr. Rowland E. Prothero, the new editor of the *Quarterly*, is a son of Canon Prothero, Rector of Whippingham, was educated at Balliol College, Oxford, and was for some time a Fellow of All Souls'. Mr. Prothero was the author of articles in the *Times* and the *Guardian* on the Welsh Church which attracted considerable attention. He also contributed to the *Guardian* not long ago a series of papers on the poverty of the clergy. His most ambitious literary effort, however, is the "Life and Correspondence of Dean Stanley," which he has just written in co-operation with Dean Bradley, and which will be published in two volumes by Mr. Murray. Mr. Prothero for a time acted as assistant editor of the *Nineteenth Century*.

Brunswick Chapel, Upper Berkeley Street, is about to be transformed into a mission church, under the direction of the Church Army. The Rev. Swann Hurrell will be chaplain in charge.

The *Times* says that an illustration of the prevalent agricultural depression and of the depreciation in the value of farms is afforded by the fact that the Dean and Canons of Canterbury are receiving less than one-half of the stipends to which they are entitled. The Dean is supposed to receive £2,000 per annum, and each Canon Residentiary £1,000. It is stated, however, that the Dean's share of the annual income has fallen as low as £900, and that of the Canons to £450. Those members of the capitular body whose stipends are of smaller amount have not suffered abatement, but are in receipt of their full income.

The late Lord Ebury, who died in his 93rd year, was not only a vigorous and influential supporter of the principles of the Reformation, but was also a warm-hearted philanthropist, often associated with the late Lord Shaftesbury in his social work. He was one of the founders of the Scripture Readers' Association, and a constant supporter of the Incorporated Society for Improving the Condition of the Labouring Classes.