

Mr. Wilson says that an invalid Sacrament "is one that is so impaired as not to be capable of discharging its functions, which are two in number: (1) to unite a believer to Christ, and (2) to build him up in holiness of life and conduct." The first or subjective test, he says, has been met in the experience of countless communicants in Nonconformist Churches. As to the second or objective test of the validity of the Sacrament when administered by Nonconformists, namely, whether it has made men strong to resist evil and to grow in grace and power and good deeds—although Bishop Gore is "poles apart" from many of the views now held by Mr. Wilson—yet the latter is more than content to cite that Bishop's eloquent words as a sufficient answer:—

There have arisen Christian Churches with a noble and continuous record of spiritual excellence—exhibiting, both in individuals and corporately, manifest fruits of the Spirit, alike in learning, in virtue, and in evangelical zeal. To deny God's presence with them, and His coöperation in their work and ministry, would seem to me to approach blasphemy against the Holy Spirit. We cannot express in words too strong, our assurance that God has been with them, and that we are meant to learn from their saints and teachers, and to sit at their feet as before those who possess God's Spirit.

Mr. Wilson says that the "Excluding Rubric" was no more than the Church's rule for its own children, to save the Holy Communion from ignorant participants who had had no instruction as to the meaning and obligation of the Sacrament; but that to apply the Rubric to baptized members of Nonconformist Churches who had been instructed as to the meaning of the Sacrament and had been admitted to confirmed membership in their own Churches, would be equivalent to "doubting the reality of their baptism"—the validity of which no Anglican would deny—and would "call in question their status as Christians." He says: "To refuse the Communion to such Nonconformists would raise the whole question whether the Anglican Church was any longer entitled to call herself THE CHURCH OF ENGLAND. It would lose its character and become a mere *Episcopal sect*."