

Church there were various forms of worship and ritual, in the different Provinces—but never and nowhere, so far as I know or believe, were there different forms in the same Diocese, and under the jurisdiction of the same Bishop. No priest was allowed to have, or make and use one of his own regardless of his Bishop.

Are then all these congregations to use our Prayer Book as it now is, or with such changes in it and in the canons regulating its use, as our General Convention may consent to make? The elements of our polity are of three kinds. The first-class consists of what is expressly commanded in Holy Scripture. Of this there can be no doubt, as to our right to make concessions. The second-class consists of rites and usages which were [practised in the Primitive Church before the separation of the East from the West, and enforced them as essential conditions of communion and fellowship. It must be regarded as very doubtful whether we can make any concession of this part of our doctrine, discipline or worship. The third part consists of that which we have devised and ordained for ourselves in accordance with the doctrines of the XXth of our XXXIX Articles.

There can be no doubt about our right to adapt and hold these elements for our own use, for as we have originated them we can dispense with them or disallow them, as may seem most conducive to the edification of our own members or to the restoration of the Unity of the Church.

But it is to be considered how far any elements of this class stand in the way of our union with the Protestant sects; if that union is to be effected by *getting them into the Fold of Christ's Church*, rather than by our descending to their level and uniting on the common basis of Sectarianism.

Are we and they to submit to Christ and the Church, or to make a Church for our own? The difference is of fundamental importance and must not be overlooked. It is as it seems to me the real issue.

But besides this, the Protestant sects are not the only bodies we have to consider. There are the millions of the "Holy Eastern Church." There is also in our country the large body of those who adhere to the Papal supremacy. Concessions to the Protestant sect are likely to put obstacles in the way of union with the Romanists. But they must be considered and be brought in before the time will come when there will be but the One Fold, which our Lord intended should include all those who love His name and hope for salvation through Him.

The one "practical point" in the present discussion and the one insuperable difficulty, as it seems to me, is the fact that the members of the Protestant denominations have scarcely the remotest element of the idea of "the Church," or any disposition to submit to the authority of "the Historic Episcopate."

These denominations, so far as I know or have seen reason to believe, consider themselves to be as good churches as our own, to be as valid branches of that Church which our

Lord founded, and to have as valid a Ministry as ours. And they know, moreover, that they outnumber us, and that in all cases of making canons, electing Bishops and establishing modes of worship, they can outvote us by an overwhelming majority. I fear, therefore, that there is no prospect of a union with them, that does not endanger the standing of our Church, as a legitimate branch of the Church of Christ.

I believe it to be the opinion of all thoughtful statesmen, that the chief danger to our political institutions, arises from the great number of foreigners, whom we allow to become citizens by naturalization, with the full rights, and placed on an equality with those who have been born and trained in our principles and views, and enter on their rights and duties with a full appreciation of their peculiarities and value. But how much greater would be the danger to our Branch of the Church, by the admission of all the members of even one of the larger denominations that are around us.

We are getting them pretty fast now, fully as fast, I think, as we can assimilate them to our ways and views. More than one-half of our communicants have been won from the denominations. Nearly one-third of our clergy have been preachers in some one or another of them. During the last year about thirty of their preachers have been publicly reported as having come over to us; namely from the Methodists *eight*; from the Congregationalists *four*; from the Baptists *four*; from the Romanists *four*; from the Presbyterians *three*; from the Reformed Episcopalians *two*; from the Universalists *one*; and *four* from denominations not specified. And we have lost in this way but one.

It is, as I said, a difficult question, and one that must be handled with great care and discretion. Above all things, let us not do anything or say anything that may lead to disappointment, and give grounds for the charge of bad faith.

But bad as the case is, it might be worse. St. Paul enumerates the three great virtues of a Christian life, but unity is not one of them. There remain the three—faith, hope and charity, "but the greatest of these is charity."

I gladly adopt in closing the words of one to whom we all gladly defer with perfect loyalty, in all matters of such order, doctrine and discipline, and with his words: I close this essay. "Not one inch of territory must we fight for which we are not sure is in our heritage and the stewardship committed to us by our Lord; not one hair's breadth must we abandon, of that which He has given us to keep and armed us to defend."

THE LAMBETH CONFERENCE.

WE Reunionists have many reasons to congratulate ourselves on the Encyclical and resolutions from the Lambeth Conference.

During my tour in Scotland I have seen two letters in the *Times*, one from Lord Grimthorpe, the other from the Bishop of Liverpool. It

is not my intention to allude to them further than to point out the fallacy under which both letters seem to have been written. Lord Grimthorpe seems annoyed that the Conference should have virtually ignored the decisions of the Law Courts on questions of Ritual, while the Bishop laments that it made no reference 'to the unhappy divisions about the doctrine and ritual of the Lord's Supper which are at this moment convulsing the Church of England.'

One of the great advantages to be derived from these Conferences is, that we are thereby called out of the narrow groove of our National Establishment, and are taught to realize our position as brothers to all Christians throughout the world and through all time, and to know more what a leading Presbyterian in America meant when he wrote in the *Century*, 'that in considering the great question of the reunion of Christendom we were not to be shackled by the opinions of an island thousands of miles away, or by the differences which had originated in political squabbles of two or three centuries back.'

The most notable fact in connection with the Lambeth Conference is, that the great majority of its members had nothing whatever to do with State Establishments, or with State Laws or Law Courts, but represented solely the spiritual and more Catholic side of our Anglo-Saxon Christianity; hence it comes to pass, that by the very *rationale* of its constitution it could not trouble itself with our island quarrels and State-made laws, but was compelled to take a more Catholic view of things affecting the whole of Christendom. For though it is not and does not claim to be the whole Church of Christ, it does most emphatically claim to represent a true branch of it, and thereby to have an interest in Christian unity and in the work of Christianity throughout all the earth.

We note with pleasure that, following the example of the Councils of old times, the Conference has again laid down its foundation principles of faith and practice as held by the universally accepted Councils of the undivided Church.

We note that in the very forefront of its work it recognises the larger and more Catholic view, that the influence and effect of the great doctrine of the Incarnation of the Son of God affects all creation, and has special relation to the solution of all the great social questions which touch the well-being of the whole human race. One of the greatest evils of a divided Christendom is the weakness of our separate protests against those anti-Christian sins which corrupt humanity and go far to undermine the beneficent influence which the Incarnation of the Son of God, the Creator of heaven and of earth, sheds abroad over the whole creation.

And here we note the first great step towards unity, for even now, if our leading Non-conformists would meet together and endorse the Lambeth Conference protest against our social sins, we should have an expression from Anglo-Saxon Christianity vindicating our