

forecast the precise form of its fulfilment; and therefore we need not exclude from its embrace any of those throughout the world who profess the true religion. The best things in the world are not made, they grow. The unification of Christendom, as a whole, or in part, cannot be accomplished by bargains and contracts between rival sects; neither can it be effected by the absorption of one denomination under the distinctive forms of another. The Romanist may cry, "Lay aside your private judgment and submit to the infallible Pope." The Episcopalian may say, "Come and be ordained by our bishops;" the Baptist may say, "Come and be immersed;" the Presbyterian may say, "We acknowledge the validity of your orders and sacraments; only accept our Calvinism and we will be one;" and the Methodist may respond, "Give up your Calvinism and accept our doctrine of free grace;" but what do all these invitations amount to? They cannot be accepted. Men cannot and ought not to renounce their personal convictions of truth. If you should dissolve all Christian denominations to-day, it would create not union, but anarchy. If you should renounce all creeds, the result would be, not a broader faith, but a confusion of tongues. Is there, then, no practical way in which we may work toward the fulfilment of our hopes? Yes, certainly. We can hold to our distinctive forms, whether of discipline or of worship; but we can hold the form in subordination to the substance. We can hold our distinctive creeds until the time comes when they can be safely laid aside, meanwhile recognizing Christ, the incarnate Word, as above all written words, human and Divine, the confession of faith in Him as above all creed-subscriptions, and the Catholic Church, which is His Body, as above all Christian denominations. If these principles are accepted, not in word only, but in power, their dominance will show itself.

One thing seems clear,—that the unification of the Church can not be accomplished by one denomination working upon another from without. Proselytism, whether by argument or persuasion, is a waste of time and strength. The converts made by such means are far-fetched and of little worth; neither, again, can the denominations be unified by any power separate from and above them all. The wrecks of that experiment are scattered along the whole path of history. The time for world empires, whether of the Church or the State, is past. The unity of the Church can be effected only by a vital power dwelling in every part and common to all. That power can be none other than the Holy Spirit. But the Spirit of God, in nature and in grace, works by means. Cosmos, "the beautiful order," was not imposed upon, but evolved out of chaos. The Spirit

With mighty wings outspread,
Dove-like, sat brooding on the vast abyss,
And made it pregnant.

The earth and the waters brought forth abundantly. The unification of Christian denominations must be obtained by bringing out into clearer recognition and adjusting to new relations that which is already in them. The first stage in the process is the practical acknowledgment that the things in which they agree, whether in doctrine, discipline or worship, are not only more important in their bearing, but more and greater in themselves, than the things in which they differ. The conviction of this truth comes home to every candid mind in the careful study of the creeds of Christendom. But the thought of theologians and scholars needs to be embodied in a visible form in order to be apprehended by the popular mind.

It is easy to sit in the seat of the polemic, surmising difficulties and predicting failure; but it is far nobler to hope for and hasten unto the blessed time when out of many folds there shall be one flock and one shepherd. The greatest living poet sung in his youth of a poetical millennium—
When the war drums throb no longer, and the battle flags are furled
In the parliament of men, the federation of the world.

And though the vision has not yet come to pass, who will say there has been no progress toward its fulfilment? Behind and above all the kingdoms of the world is the Kingdom of our Lord and His Christ. Of the increase of His government and

peace there shall be no end. Who shall say how near may be the time when the isles which wait for His law shall hail the light of His coming, and the troubled sea moaning on every shore shall hear and be hushed at the stillness of His voice? And above all, who will refuse to do what he can to prepare the way of the Lord, to exalt every valley, to make low every mountain, to gather out the stones and make smooth the rough places in the highway of our God? I am a Presbyterian, not only by birth, but by conviction, and yield to no man in loyalty to the denomination in whose service my life has been spent, and in whose bosom I hope to die; but I do not expect to be a Presbyterian nor anything of the kind in heaven. And as my sun grows larger and more mellow towards its setting, I would gladly exchange everything that is not essentially Christian for a few of the days of heaven on earth, in the unity and peace of the Church of God, which He hath purchased with His own blood.

(To be Continued.)

THE ARCHBISHOP'S JUDGMENT

COURT OF THE ARCHBISHOP OF CANTERBURY.

(Before His Grace the LORD ARCHBISHOP of CANTERBURY, with the BISHOPS of LONDON, HEREFORD, ROCHESTER, OXFORD, and SALISBURY, and the VICAR-GENERAL, SIR J. PARKER DEANE, Q.C., sitting as assessors.)

There exists a Draft of Articles to be followed by Injunctions apparently in a new Visitation. It is not dated, but from internal evidence "it is clear that these articles were drawn up after the Act of Uniformity had passed (Jan. 21, 1549)" (Burnet, *H. R. Coll.* 33, Cardwell, *D. An.* I. 74), "after the establishment of the Prayer Book" (Dixon, *Hist.* III. 38n.). The Draft proposes to order the clergy "in reading of the Injunctions," authorised 1547, to "omit the reading of such as make mention of candles upon the altar" (I.), and not to "set any light upon the Lord's board at any time" (II.). The Draft has no authorization, not even the usual recital of the King's Majesty's command by the advice of the Protector and Privy Council (Dixon, *l.c.*), but Bishops Ridley and Hooper apparently framed their Visitation. Injunctions (1550) to suit it (Cardw. *D. A.* I. 93). No search has yet discovered any authority for this action. But the Injunctions with the Draft are evidence that up till then, after King Edward's First Act of Uniformity, lights were "set on the Lord's board," and that the "injunctions ordering them were received and read in" the churches. The lights were legal, and this Draft could not make them otherwise.

II.—The second enquiry is, whether, being so far legal, they became by later enactment illegal.

1. The first statute which could have taken any effect of the kind is Queen Elizabeth's Act of Uniformity passed in her first year by Parliament, on April 28, 1559. In it was forbidden (s. iv.) the use of "any other Rite, Ceremony, Order, Form or Manner of celebrating of the Lord's Supper, openly or privily, or Mattens, Evensong, Administration of the Sacraments or other open Prayers than is mentioned and set forth in the said Book," i.e., the Second Book of Edward VI. All these words (except for the substitution of 'celebrating the Lord's Supper' for the word 'Mass,' are taken as they stand from Edward VI. First Act, of Uniformity, and as in that Act they had not been held to make the lights an unlawful ceremony (since the Draft Injunction would not in that case have been prepared for the Council), so it would be impossible to pronounce that the same words, without any further expression, in Queen Elizabeth's Act, made them unlawful. But in order to know exactly what is forbidden to be used we must explain the terms employed. These are not colloquial, but belong to the liturgical law of the Church. The words "Order, Form and Manner" are the formal titles of the Services in the Prayer-Book. They stood thus in the Book specified: 'An order for Morning Prayer, An order for Evening Prayer, The order for the Administration of the Lord's Supper or Holy Communion, The Form of Solemnization of Matrimony, The order for the Visitation of the Sick, The order for the Burial of the Dead, The Form and Manner of Making and Consecrating Bishops, Priests and Deacons, The Form and Manner of ordering Deacons, The Form of ordering Priests, The Form of Consecrating of an Archbishop or Bishop.' The word 'Order' is further used in it as the title of the arrangements provided for the Psalms and for the Lessons. To these titles are added in our present book, to which the Act now applies, The order of Baptism both Public and Private, and for those of Riper Years, The order of Confirmation, Forms of Prayer to be used at Sea, and Form of Prayer for the 20th of June. What is for-

bidden in these terms "Order, Form and Manner" is the saying of the various Services according to any other Service Book, including the First of Edward VI., although this receives special commendation in the Second Act of Uniformity. The other two terms, "Rites and Ceremonies," which are equally forbidden to be "other than is mentioned and set forth in the said book," (Second Book of Edward VI.) are also taken from the Title of the Book, "The Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies in the Church of England." Accordingly they include the "other open prayers" which in the language of the Act, are "for others to come unto and hear," besides the "Mattens, Evensong and Administration of the Sacraments." The term "Rites" is used in the Articles of Religion, 20 and 30, and in the Preface of the last revision. There is a section "Of Ceremonies, why some be abolished and some retained." Both terms are used in the usual technical sense familiar in liturgical writers, and may apparently be applied, where applicable, to parts of services. The word "Rite" is held to include, if not to consist of, the text of the Prayers and Scriptures read; the books called "Rituals" containing these, while the Books called "Ceremonials" prescribe the mode of using the rites or conducting the service. What was meant by "Ceremony" the word used in articles of charge, 3 and 13—must be more clearly ascertained. Merati in his critical notes on Gavanti cites the text of the Council of Trent, Sess. 2, cap. 5. "Cerimonias adhiberi—ut mysticas benedictiones, lumina, thymianata, vestes aliaque" and presently defines "Cerimonia" as "actio sancta cum exteriori Religionis cultu" (*Gavanti Thesaur.* I. i. p. 2, 1763); thus following older writers (Macri *Hieroglossicon*) "Cerimoniam esse ipsam actionem sanctam qua Divinus Cultus peragitur"; (P. Quarti *Comment.*) "est actio religiosa" and it consists "in gestibus solis." Morani's Dictionary defines a Ceremony to be "a Complex—consisting of actions, formalities, and manner of doing, which render a thing more solemn" (*Dictionario di Eruizione*, vol. xi., 1841 s.v.). According to these definitions the word *cerimonias* in the Tridentine Clause, which Merati is illustrating, means the active employment of the enumerated articles, including *lumina*, by persons engaged in the service. And so our 18th Canon speaks of "these outward ceremonies and gestures." It is in this recognised sense that Dr. Donne (d. 1631) uses the words "Ceremony of Lights." He defends the "solemnizing" of Candlemas Day (Sermons viii., xii. fo. 1640) by "admitting candles into the Church," "because He who was the light of the world was brought into the Temple" on "this day of lights." He traces to the Primitive Church the then extant custom of "this ceremony of lights" upon that day, "the multiplicity of lights by daylight;"—that which had been forbidden by an early council, having been, he says, only the "superstitious use of lights in the churchyards." But the use of two lights upon the altar does not come before him, or is only alluded to perhaps in his side-remark that it is not desirable to condemn foreign Churches for their use of lights. There is no indication to be found that the words "Rites and Ceremonies" in the Title-page of the Prayer Book and in the Act of Uniformity, which makes the Book and its contents statuteable, received any meaning beyond their usual acknowledged meaning.

It remains that a ceremony in worship is an action or act in which material objects may or may not be used, but is not itself any material object. As the making of the cross in baptism, the placing of the ring in marriage, so the carrying of the lights in procession, the bringing them in or the lighting them up, or extinguishing them at certain parts of the service, comes under the accepted definitions of a ceremony. But it does not appear that the Act of Uniformity by the words forbidding every other "Rite, Ceremony, Order, Form, or Manner" altered the legality of the two lights standing lighted on the Table during the Service, if it was legal up to this time that they should so stand.

The xxviii section of the same Act voids all Laws, Statutes and Ordinances wherein or whereby any other service or administration of Sacraments or Common Prayer was limited, established, or set forth. This repeals all authorities which were in any way contrary to those sections (3 and 4) which introduced the new form. It does not alter anything else. If the lights are good under those sections, they are not affected by section 27.

Again, the Act of Uniformity does not appear to have been supposed at that time to have altered the law with regard to them. More than three years later than this Act, in Aug., 1562, Parkhurst writes to Bullinger that the candles were daily lighted in the Queen's chapel (Zurich Lett. 53). It is further stated that they were used "in all the Queen's chapels during her whole reign," "constantly" in Lord Burleigh's chapel and in many cathedrals, colleges, and other domestic chapels. It ought to be remarked that Bp. Cosin (v. 441), who states this