

Episcopate. The Reformation was not aimed at the Historic Episcopate but at that abuse of it which led to tyranny, to the papacy, to every form of oppression. Man made in the image of God will not always abide oppression and hence the mightily noble effort to be free in the Reformation. The very splendor of purpose and resolve unbalanced judgment. As a writer recently put it: "When men came in righteous indignation to tear away and destroy the rough man-made armor, in their enthusiasm it is not vastly to be wondered at that they rent also the armor of finer texture wrought by the Master Himself." Then came the great and dangerous experiment of cutting loose from history. It has been a masterful struggle. We can but admire the noble effort, the manly sacrifice, and be grateful for the manifestation of the fruits of the Spirit. But we are studying facts. Is division hastening the coming of the Kingdom? Is non-Episcopacy increasing or diminishing division? History says, "increasing them"—the Christian missionary everywhere says division is the great stumbling block. Listen to one voice, that of the Rev. Gilbert Reid, a Presbyterian missionary in China: "I do not ask for a dream or a theory of Episcopacy as a basis of union in China, but the living, active, Historic Episcopate, which has adapted itself to the nations and the people of the earth, to every form of political organization from the mighty Roman Empire stretching from the Euphrates to the rolling waves of the Atlantic, as well as to the little state struggling for independence, to the colony and to the isles of the sea, to every age of the Church, the apostolic of the first century, the primitive parochial of the second, the diocese of the third, the metropolitan of the fourth, the patriarchate of the fifth and the papal of the middle ages, and to all forms and phases of modern government the record of its adaptation to the ranging needs of the nations and peoples is complete and inspiring, a living factor to-day and a safe criterion for the future."

I would not claim for Episcopacy anything apart from its place as a part of the Master's system or of value in itself apart from His mind, His power, His spirit. But in His hands it has come down through the ages, and though marred, misused, distorted, and at times and in places seemingly degraded beyond recovery, in a wondrous way it has been the beacon light of the centuries—the "visible witness of the invisible God." And "in the continuous history the Divine promise has been signally realized." "Lo I am with you always, even into the end of the world." The man is blind who does not see hope ahead by reason of the effect of the appeal made by our Bishops for unity. It is the great issue to-day. It is voicing itself in every school of thought, in every community of Christians. Even the Pope must needs write of it and the vindictive Cardinal Vaughan amazes the world by saying the Roman Church will yield the cup to the laity, permit the mass to be said in the tongue of the people, and allow a married clergy for the sake of unity. There can be no real unity which does not include time as well as space. We must be united to the past in order to be united in the present and to insure union for the future. The Historic Episcopate unites us with the past of Christianity, even with the days of the Master. Those who wrote the New Scriptures and those who witness to the authenticity of the Scriptures witness to the Episcopate as the interpretation of the Scriptures, the interpretation of the mind of the Master. In fact we have no record of a time past when the Christian Church as a whole was not episcopal in government. And the present is even no exception for I have shown that Christianity to-day is overwhelmingly Episcopal. There are not wanting signs of a deep longing for unity throughout Christendom. Protestantism feels increasingly the need of a stay against divisions and

subdivisions and from distinguished scholars and earnest laymen we hear of a willingness to recognize the Historic Episcopate as an essential to unity.

Rome is being sorely tested to day, and murmurings are heard from time to time manifesting unrest under a system which holds the Historic Episcopate in abeyance, if, indeed, it does not practically negative its influence and power as a guarantee and defense of the "glorious liberty of the sons of God." In fact all Christians to-day, however vaguely or uncertainly, consciously or unconsciously, seem to be feeling after a larger catholicity. Movements like the Brotherhood of St. Andrew are helping to this end, by teaching us to look not on our own but on the things of others, to live not for ourselves but for others. How awful the problem of missions seemed as Mr. Mott pictured the vast fields that have never been touched. With what shame we listened to the burning words of Mr. Lloyd as he appealed in behalf of suffering of which we scarcely know, much less are helping to relieve, and yet the Master has gone into the heavens, and committed all this work to men working in and through His body, the Church.

How shall we justify this magnificent confidence, this royal priesthood? We Christians are, at best, but few. Shall we increase our power by union on the old lines, or decrease if not destroy our power by division? Sin is everywhere; sorrow is everywhere; loneliness, that awful loneliness of the life apart from God, is everywhere, and from all sides we hear, "Is it nothing to you, all ye that pass by? Is it nothing to you?"

As the cry comes for bread shall we answer with the cold, hard stones of controversy? Shall we not rather sink self, and falling before God consider as we never dreamed of doing before the prayer of the Master, "That they all may be one, as we are?" Shall we not pray and work and wait, and trust God to bring it to pass?—*St. Andrew's Cross.*

#### HEART TO HEART — PECTUS FACIT DISERTUM.

(From "Power of the Pulpit" by Rev. Dr. Battershall.)

Do we value the Christian literature of the day? What modern book can give us such visions of Christ as the story of the evangelists and the letters of the apostles? Yet the early Church did not find in these a substitute for the preaching of the Word. The reading of the best book that was ever written cannot take the place of listening to a living voice, pouring forth to an assembly of men the truth of Christ, melted in the furnace of a human heart, and gathering up in its flow the spirit of the man, quickened by the Spirit of God. Do we value the sacraments and worship of the Church? It is well. Preaching is essentially and always subordinate to worship. Any phase of Christianity which overlooks this wounds and beggars the spiritual life. But this is not truer to-day than it was in the age of those apostles who found in the foremost clause of their commission the command to preach the Gospel to every creature, and who left a mark on the world that bears record to the fidelity with which they discharged their commission.

This personal element in Christianity, which has made, and will ever make, the living human voice necessary to its work, has been powerfully presented by one whose right to speak upon preaching none can dispute.\*

\* Lectures on Preaching, delivered before the Divinity School of Yale College in 1877, by the Rev. Phillips Brooks, D. D.

But one cannot touch the subject without being at once confronted by this truth. It explains and authenticates the function of the preacher, and, in every age, the measure of its recognition has been the measure of the power of the pulpit.

At the present day, however, it gathers a peculiar significance from the attitude of modern thought to the content of the Christian faith. Never, as now, was the preacher such a necessary factor in the errand of Christianity.

It cannot be questioned that the world is more and more falling back on human nature for testimony in verification of the facts which underlie religion. In our hunt for the basis of faith, we have found that our belief in God and immortality—in other words, our belief in the sovereignty and persistence of morality in the universe—rests in its final bearing, upon the phenomena of our consciousness. We need not be alarmed. The same is true of the fundamental laws which condition all our knowledge. The scientific unbelief of the times is the result, in large measure, of the unscientific attempt to explain nature by ignoring the most important and the interpreting fragment of it—the nature of man. There, at all events, we find the facts upon which are pillared the postulates of theology. This much, at least, our science has taught us: It were vain to seek God by shouting through the silences and twilights of the universe. It is only as we decipher the broken lineaments of that mysterious reflection which floats on the depths of our own personality, that we find sure token and proof of that omnipotent Goodness, who in the person of Jesus Christ, took visible form in the procession of human kind, and translated himself into the dialect of our heart and conscience. The great living poet who, in his "In Memoriam," has registered well-nigh all the problems in the religious thought of the age, has put the truth in graphic verse:

"If e'er, when faith had fallen asleep,  
I heard a voice, 'Believe no more,'  
And heard an ever-breaking shore  
That tumbled in the godless deep;

"A warmth within the breast would melt  
The freezing reason's colder part,  
And like a man in wrath the heart  
Stood up and answered, 'I have felt.'"

All this has a most important bearing on the office of the preacher. The truth with which he is entrusted needs now, as ever before, a man behind it who is able to say (gathering into the phrase the affirmations of the conscience, and the higher reason, and the entire spiritual being), "I have felt." It is energized by the Spirit of God. It has objective form in a well-attested revelation and the institutions of the Church; but as it goes forth to the world, the personal conviction of the man who utters it constitutes a large part of its evidence and its power to lay hold of men.

If ever Christianity, therefore, needed preachers, it needs them to-day—men who can speak for God, because their inner being echoes with the voices of God; who can bear testimony to the facts of the spiritual life, because those facts are rooted in their deepest consciousness, and their whole nature has yielded to the plastic power of those facts. We need not question whether the world will listen. Whatever be the intellectual fashion of the hour, or the prevalence of materialistic theories of life, in the long run it is bound to listen. Human nature does not change with the winds of thought. The inmost thing in that nature is the conscience. The truths of Christianity will always win a hearing, despite the fact that they lie beyond the reach of the instruments of scientific verification, as long as they are uttered from, and find a confirmation in, the fathomless depths of the conscience.