

gotten that it is the Kingdom of God, and not a kingdom of men; that it is what the Lord has made and left it, and not what men choose to make and consider it; that it is from above, and not from below; that it is a definite, positive, organic body, flexible indeed, but continuous—"One, Holy, Catholic and Apostolic;" as such men are to accept it, enter into it on the Lord's own terms, and ever remain within it.

So, likewise, it is in regard to *The Faith*; men are to have faith indeed, but it is to be faith in *The Faith*—a Faith outside of themselves—"The Faith once delivered;"—it is a faith to be received, not made by men; its formal expression is found in the symbols of the early Church, handed down from age to age, the Apostles' and Nicene Creeds.

So again with the *Ministry*:—that too must be received; must have originated from the Great High Priest Himself; must have power to bind and loose: it must have been continuous from the first; it must continue to be what the Lord has made it, and not merely what men choose to consider it.

So, also, with the *Sacraments*. It was perhaps around these that the fiercest battles were fought. Under the teaching of Calvinism, particularly, the Sacraments had almost lost their Catholic meaning and place—had become empty forms. It was the first victory of the Oxford movement that these were restored to their true place in the Catholic scheme.

We all know what a dead, listless, empty thing, *Worship*, had become under the Erastian influence of the Hanoverian kings;—how the church edifices had become hybrid things, half church, half conventicle. The Oxford Movement undertook a reformation in this regard; indeed it was a necessary outcome of what had gone before. We know the result. It is, however, not yet complete. Perhaps this part of the work has been, and still is, among the most difficult of all. A true *cultus* in this regard is hard to establish—probably cannot permanently be, established—for it cannot be fixed in detail. To undertake this has been the fatal error of Rome. It must vary with the ages, grow with the growth of time, adjust itself to the varying wants and needs of the various peoples of the world, and yet underlying the whole must be certain fixed landmarks and definite principles making Catholic worship virtually the same in all time. It is certain that no one age, short of Apostolic time, can be fixed upon as affording a type in this regard. The 13th, 14th and 15th centuries had their merits—proper for them—but the 20th century will not find in them a model exclusive, if through its worship the Church is to mould and lead the religious life of its time. Most grievously, too, do they err, who, as *individuals*, claim the right and privilege of ransucking all time, and picking and choosing, according to their own will, from what may, or may not, at any time have been considered as "Catholic usage;" for there may be "heresy" in worship as well as in faith. The *living, aggregate Church* in any age must govern in this regard.

Such are some of the principal matters which the Oxford movement has already affected. There remain others which it has as yet scarcely reached, or, if so, has but little influenced.

The first of these is *Polity*—the organization and machinery by which the Church moves and is moved. The true principles on which this is founded have been clearly enough indicated, but such is the tenacity of custom, such the power of franchise and possession, such the inertia of things, it is certain that a still greater battle must yet be fought to recover our Polity to a working Catholic basis than was necessary to recover Catholicity for doctrine, or sacraments, or worship. It is to be feared that the great body of the priests and people of the Church do not even apprehend all this; they do not seem aware that we are, in this country especially, carrying on a branch of the Catholic Church, on *sectarian* principles. To point out how all this is, is beyond our space; but one

single thing may show it. Our *parish* system, as we have it, is solely and simply *Puritan Independency*. We are carrying on a nominal Episcopal Church on strictly congregational principles. Here sectarianism has its stronghold in the very bosom of the Church. When the Oxford Movement has advanced far enough to have overcome this, it will have achieved its greatest victory; here during the coming century the great battle for Catholic polity will be fought; until it shall have been fought and won the fruits of the former victories will be but half gathered in.

It has been said that the Oxford Movement brought a clearer preception of the character and functions of the Christian Priesthood. This is true, but, as yet, with us especially, the machinery for the management and control of the Ministry is sadly out of gear. Here, too, the Puritan principle and practice prevail. The Divine law of Mission is completely inverted. The clergy are not sent. "So send I you," has in our methods no place. The Church must recover the lost power to send her Priesthood to their appointed work, and maintain them there in.

Another most important thing to be done is the recovery of the *Third Order* of the Ministry, now practically lost,—the Order constituted by the Apostles to attend to the charitable and semi-secular work of the Church. For this we have the poor and wholly secular substitute of *vestries*, organized and acting under statute law. The Church Catholic has had nothing in the way of Erastianism, after its kind, equal to this. Instead of vestrymen, we must have *Deacons* to do the work for which vestries are supposed to exist, but which they seldom do. As a consequence, the Priesthood are compelled to "serve tables"—a thing the Apostles declare is not "fit" to be done. To this end the Church must seek out among her faithful laity "men of honest report, full of the Holy Ghost and wisdom, whom she may appoint over this business," who shall constitute a sacred *Order*, subject to the Church and Canon Law, instead of the trustees of secular corporations, as now, subject to the state and statute law. The Oxford Movement cannot stop until this shall be done.

The next matter to be recovered to Catholicity is *Discipline*. We can but allude to this. It concerns not only the discipline of the clergy, but of the laity. Of this last we now have almost none whatever. The early Church must be our model here as well. Especially must the Church recover the power belonging to herself to exercise discipline over her children in the marriage relation, for in considering the matter of divorce, we must consider the marriage relation first.

These things can be accomplished only when it shall be brought about that the Diocese shall be the practical working unit, and not, as now, the *parish*; when the title to all Church property shall be vested in that; and, by the Diocese, acting under the Bishop as its executive and representative head, all the clergy shall be sent and maintained. Then we shall have an *Episcopal Church*, such as was known in the early time, and under which she won her first and greatest victories for her Lord.

But there is another and great work yet to be done,—the consideration of which is especially pertinent to the occasion of our meeting here to-night. One function of the Church, which had been almost lost, is the teaching function, *Ecclesia docens*,—the teaching Church. Already something has been accomplished from the Oxford impulse in this direction, but the work is only begun. In our country (the United States) the State has stepped in as the educator, and the Church has almost entirely abandoned to that her function as instructor and teacher of the young. We already see the results. We shall not deny that, as a matter of police, the State has an interest in education, but her place is not the first, as she now holds it; it is not second even,—it is the third. The

first place belongs to the *Family*, the first and most permanent of all the organizations of men. The *Home* is and must be the chief place of the education of the child; to this, as condutor, the *Church* comes first, and the *State* last. The Church comes first in her ministration of the Sacraments and Worship, and in the preaching of the Word; next in her schools, existing as they should in every parish for the children; in every Diocese for higher study; in every Province—when we shall have Provinces—for still higher training, especially for the Priesthood, and for creating centres of intellectual and spiritual power, such as Oxford exhibited when she furnished the impulse we are considering to-night. It is hardly necessary to point out that this most important work is now only begun. Our schools and colleges and Universities, few and small as they are, outnumbered by the denominations on all sides, yet exist as the thought and purpose of the Church; they are but the promise and first-fruits of the harvest yet to come.—*D. D. C. in The Church Helper, Western Michigan.*

THE SPIRIT OF WORSHIP.

BY ELLA W. LYMAN.

In the *Sunday School Times*, some months ago, there was a most suggestive comment by the Editor, to the effect that few people spend a tithe of their time in preparing their thoughts for public worship on Sunday, which they expend in adjusting their outside raiment. Though the freshness of attire which on Sunday morning is universal throughout Christendom most fittingly symbolizes the purity of heart and mind with which we should enter the house of God, how often the symbol effaces all remembrance of the thing symbolized! How much more seldom would the sermons be pronounced dull, the prayers long, and singing poor, if a part of the time between breakfast and church on Sunday morning were spent in earnest prayer, that the sermon may be received as a message from God, that the prayer and singing may be participated in as a personal act of homage to the Lord of the Sabbath! The right spirit is in these selections from a "Prayer for Sunday Morning," written many years ago by Mrs. Hannah Moore:

"O Lord, I desire to begin the day and the week with thee. Let a solemn sense of thy presence be upon my mind; and while I offer my supplications in the name of my only Mediator, the Lord Jesus Christ, comfort my heart by the assurance that thou art nigh unto all them that call upon thee, even all such as call upon thee faithfully.

"I thank thee, O Lord, for the opportunities which I am invited to enjoy this day of hearing those blessed truths, the knowledge of which is essential to the salvation of my soul. Oh, give me grace diligently to attend to thy word, enable me to understand it, and make me anxious to improve by it, that the sermons which I hear may not rise up against me at the great day.

"Bless, O gracious Lord, the minister of thy gospel, especially my own, who show unto us the way of salvation. Do thou touch them, that they may be able to teach us. O Lord, may thy word this day awaken my conscience, that I may see more evil in the nature of sin, more danger for the guilt of it, and be more earnest to secure an interest in Christ, the only Saviour.

"I beseech thee, O God, to keep me this day from all wordly thoughts and words; and may thy Spirit suggest such things to my mind as are suitable to this holy part of my time. Preserve me, whilst in thy house, from a stupid and a wandering frame; strengthen my memory to retain what I hear, and make this day a time