

county, the High Sheriff, Members of Parliament for the county and borough of the diocese; Lord Ravensworth, the Vice-Chancellor of Cambridge, and Professors Kirkham, Stanton Ryle, Westcott, Brown, Hort, and Lumley, representing the University of Cambridge; by the Vice Master, tutor, and students of the University of Durham; by Archdeacon Blunt, representing the Chapter of York; by the Archdeacon of London, representing the Chapter of St. Paul's, and by the Mayor and Corporation of the city of Durham, and many others. As the long procession passed up the nave, the opening sentences of the Burial Office were sung to the music of Cioft. The 90th Psalm having been chanted, the Lesson was read by the Dean, and after a hymn had been sung the procession returned in the same order, and the clergy formed two deep outside the south-west door. The body was borne to a hearse waiting near the deanery, and a long procession of carriages started by road for Bishop Auckland. The service in the Cathedral was of the most impressive character. It was filled from end to end with men and women of all sorts and conditions, from the learned representatives of the Universities to pitmen and their wives, all of whom were in mourning. Wreaths and crosses of flowers were sent from the highest and lowest in the land, especially from Cambridge men who had been the Bishop's pupils. Many went to Bishop Auckland by special train, but at the chapel only the Archbishop and Bishops, officiating clergy, students, and immediate mourners were admitted. The remainder of the Burial Office was said in the chapel, and the body was placed near that of Bishop Cosin. The Archbishop of Canterbury and the Archdeacons of Auckland officiated, and the Archbishop of York pronounced the benediction. In the afternoon, at the hour of the interment, there were special services in the chapel of Trinity College, Cambridge, and in Newcastle Cathedral. It is said that the Bishop has left the copyright of all his works to the University of Durham, and they will prove a very valuable legacy, as also will his library.—*Church Bells.*

HOME REUNION NOTES.

LANGHAM STREET CONFERENCE.—DR. WESTCOTT ON THE SACRAMENTS

(From Church Bells.)

SIR,—One of the most disheartening consequences of our divisions is to find the Sacrament of Love and Unity turned into a special fighting-ground for partisan conflicts.

The attempt of the Council of Trent to define as of faith that which is undefinable, and the other counter definitions which it naturally called forth, have, happily, one and all failed to receive the consensus of Christendom. It was on this account that I refrained from bringing before our Conference all or any of the existing definitions given on the subject, and asked Dr. Westcott to draw up the eight theses here given. It will be seen that they view the Sacraments as a distinct outcome of a belief in the Incarnation, and refute the absurd accusation that the Sacramentalist is a teacher of cold formalism, or that he considers the Sacrament in the light of a charm. This is happily one of the points which elicited much more substantial agreement than is apparent in our resolutions.

Of course, there is the Zwinglian view held by some intelligent minds, but this with other 'isms' is fast fading away; and there is the popular desire in an infidel age to reject any influence that cannot be felt or seen. Then there is the denial of all Sacraments by the Quakers, who, perhaps in their daily life have given the most perfect example of Christian practice, but

then it was their mission to protest against the deadness of a pure formalism which other bodies had drifted into. The Church Catholic, whilst teaching a special grace through the Sacraments, has never denied the direct influences of the Holy Spirit dwelling in each separate member of Christ's Body, and this was the special teaching to which the Quakers bore witness. We may hope that these theses, when carefully considered, will be found to offer a sound and large-hearted view of Sacramental teaching, which may tend to bring into accord the thoughtful minds of truly religious men.

NELSON.

THESES BY CANON WESTCOTT—On the Sacraments.

1. There was no early definition of *mysterion, sacramentum*, such as to characterise either the seven Sacraments of the Mediæval Church or 'the two Sacraments of the Gospel' held by the English Church, to be 'generally necessary to salvation.' The words were used very widely for acts which had a Divine meaning. *Eg. Aug. Ep. iv. § 2. Sacramentum est in aliquâ celebratione, cum reigesta commemoratio, ita fit ut aliquid etiam significare intelligatur quod sancte accipiendum est.*

2. This wider use of the words is of importance as enabling us to place the two Sacraments of the Gospel in connection with the whole Christian Faith, the human apprehension of the fact of the Incarnation. By this fact all life is shown to have a spiritual, eternal meaning. As distinguished from the ethnic religions which were symbolic, and Judaism which was typical, Christianity is sacramental. The seen is revealed in its Divine revelation to the unseen.

3. The object of Sacraments ordained by God is generally to establish and perfect that personal relation between man and God in Christ which is eternal life. By His appointment they are means and channels through which He conveys the blessing signified.

4. He who works in the Sacraments is God in Christ through the Holy Spirit. We can best conceive of the action as personal, as though God worked directly through the Sacrament on each occasion. *Aug. Ep. cv. § 12. Semper Dei est illa gratia et Dei sacramentum; hominis autem solum ministerium; qui si bonus est adheret Deo et operator cum Deo, si autem malus est operator per illum Deus visibulum sacramenti formam, Ipse autem donat invisibilum gratiam.*

5. It follows that we must carefully distinguish the *sacramentum*, the visible act, and the *res sacramenti*, the invisible spiritual reality, which are connected by a certain likeness. *Cf. Aug. Ep. ad Bon. xviii. 9. Si Sacramenta quandam similitudinem earum rerum quarum sacramenta sunt non haberent, omnino sacramenta non essent.*

6. For natural life two things are necessary—the original gift of life, and the support of life. The gift of life is wholly independent of the recipient himself; the support of life requires for its efficacy his co-operation. The Sacraments of the Gospel deal with the spiritual antitypes (archetypes) of these two. In Baptism, life in Christ is given; in Holy Communion, life is supported; with both forgiveness, which is essential to Divine fellowship, is connected according to the circumstances in each case.

7. The relation of the Divine blessing in the Sacraments to the human condition is illustrated by the relation of Baptism to Confirmation, which, according to early usage, are parts of one Sacrament. In Baptism, God gives freely, through the Sacramental burial and rising again, the blessing of life in Christ, by the ministry of anyone who uses the appointed form and matter; in Confirmation, through the laying on of hands by the appointed minister, He bestows the gifts of the Holy Spirit in answer to the confession of personal faith.

8. Generally we must observe the difference between the propositions—'The personal realisation of the virtue of the Sacraments is ordinarily dependent on the fulfilment of certain conditions;' and 'The virtue of the Sacraments comes from the fulfilment of certain conditions.' The whole virtue come from God alone. Man does nothing to create or cause the blessing. He can, however, hinder it. His due co-operation is required that it may be effective. In explanation of these theses the following remarks were offered by Dr. Westcott and the Rev. Charles Gore:—

DR. WESTCOTT'S REMARKS.

In explanation of Thesis 8 it was pointed out that—

(1) The term 'life' has necessarily many meanings, which require to be distinguished. There is a life of the individual, a life of the race, a life of the Church, each (as it was pleaded) real and distinct. Men may share in them all.

(2) So far as Christ took humanity to Himself, and fulfilled perfectly the destiny of humanity, each man shares in a nature which has been redeemed; but—

(3) Christ was also pleased to bring a society of men with the fulness of their powers into peculiar connection with Himself, to be His Body, through which He works by the Holy Spirit. This Body He inspired with life after His Resurrection (John, xx.), and endowed with the gifts of the Holy Spirit at Pentecost after His Ascension, so that immediately afterwards Christian Baptism, the Sacrament of Incorporation, was first administered.

(4) This Body lives with a corporate life. It is not a mere aggregation of individuals. Its endowments are not the sum of personal endowments. It has (like Israel in olden time) a work for the world; and each member of it partakes in the fulness of the common life, and in the responsibility of the common office.

(5) This Body is necessarily outward and historical; and Christ instituted an outward rite for incorporation into it. Such incorporation involves the communication of the life of the Body to the member, with the forgiveness of sins and the infinite potentiality of blessing.

(6) But life is not all. Baptism, in the record of the Acts, and so presumably by the Lord's appointment (Acts, i. 3), was followed by Apostolic 'laying on of hands.' By this each member of the living Body was furnished with the gifts corresponding to his peculiar office, in answer to the personal confession of faith.

(7) It must not, however, be supposed that the action of God is in any way limited by His gracious dispositions. With Him remains all the freedom of creative love (Acts, x. 44)

THE REV. CHARLES GORE'S REMARKS.

Mr. Gore suggested that a good illustration of the Sacramental principle was to be found in a certain class of our Lord's miracles—those in which He is said to have healed by 'the virtue' (or power) which went out of Him. In those cases two things were necessary to restore soundness of body. On the one side contact with Christ (*cf. Luke, viii. 46*)—'Some one hath touched Me, for I perceive that virtue' (power) 'is gone forth from Me.' On the other side faith, which alone could liberate the healing virtue to act efficaciously on the diseased body (*cf. Luke, viii. 45, 46*). Multitudes thronged and pressed Christ, only one woman touched Him.

Thus, in the process of spiritual healing by the Sacraments we are given by covenant security contact with the glorified Christ. They are the channels of the 'virtue' of the Second Adam. But only faith can liberate the virtue to act for our spiritual redemption. Thus, it is our 'faith that maketh us whole,' and 'according to our faith that it is done to us.' Sacramental grace and faith are correlative and alike necessary.