

come the things that he dreads.

"But why have they come? I will venture to say, not a little from the breaking of bonds by which life never can be tied without disaster.

"The first of these was the bond of the letter, the dead letter of a written law, interpreted either mechanically or under the influence of strong personal or public prejudice, and divorced from any living power either to interpret or adopt.

"The second was the bond—less respectable by far, and yet most natural—of the ignorant, or comparatively ignorant, opinion of a particular moment, opinion which is always liable to stone the men who move, whether they move well or ill; opinion which is always liable to mistake the 'one custom,' whether good or bad, of the fifty years behind it, for the dictates of eternal necessity or truth.

"There, I think, is the history, or one side of the history, of that troubled and stormy time which, perhaps, began with the outcry against the *Tracts for the Times* and ended in the trial of the Bishop of Lincoln.

"I was inevitable that life should break those bonds. But bonds of the sort in which strains of true authority, both of law and opinion, are blent with baser stuff are not broken except at a cost, and without a large percentage of risk and loss.

"Unquestionably there was bred a temper among those who had suffered and striven of despising what can never be despised with impunity, those two great names of Law and Opinion, which had, they thought, been so often taken in vain. Who but the righteous Judge shall assign the shares of blame for that result? Who shall dare deny that there were heavy shares on either side, on Bishops and on clergy, on authorities and on those who resisted authority?

"But God, I reverently think, guided us to a time when, by consent, those methods should be dropped: a time in which the experiment should be tried of almost pure liberty. It was necessary as medicine, as oil for sore wounds. Could it be permanent? Does it seem to us characteristic of the fair order and ordered liberty of the Church of God? And if not permanent, how was it to pass into something better? By the quiet growth, surely, under the gracious auspices of peace, of the desire for authority, which (special circumstances apart) is so native and congenial to every true Churchman: and by a quiet return on the part of rulers and ruled to the exercise of that power, spiritual, pastoral, and parental, and only secondarily legal and formal, which our Lord has placed in his Church.

"Is it mere fancy and special pleading that anything of the kind has been at work? I assert, with the confidence of some knowledge, that it is not. This is the second of my grounds of hope. The hearts of the fathers have been turning to the children, and the hearts of the children to the fathers. There has been

slowly growing in the minds of Church men, even those who have had most reason from the past to fear authority, the feeling that there must be a quiet gradual sifting of the fruits of liberty from those of license. That feeling, far more than any passion and panic of the hour, is responsible for those utterances of large bodies of clergy, strong, experienced, devout, devoted, and often learned men, which have lately affirmed the principles of loyalty to the Prayer Book and to the Bishops—utterances for which there had been preparation long months before they appeared. For those utterances I trustfully hope the reverent student of England's Church history in the future will utter his word of thanksgiving.

"And so the attempt is to be made at some more orderly control, and you look to the Bishops to play a leading part. Pray, then, pray with all your hearts, for us, for it is, indeed, a task for which God's Holy Spirit alone can fit us. Let me think, in particular, that in every congregation of this diocese frequent and earnest prayer is made for him—for those—upon whom this great charge falls.

"But, in what way are we to go forward?

"Largely, I will venture to say, still by the way of liberty, with all its risks: more largely yet and mainly, by those ways of persuasion and counsel which are so apt for spiritual work and then, in such a context and in such a temper, by some exercise of actual direction. I will, God helping me, across the hindrances of over business and indolence and timidity and conflicting counsels, try to use that weapon not of war, but of peace.

"But, meanwhile, you must all, resolutely and with one mind, see that the peace is kept. There must be no sweeping across of the old storms of popular prejudice and passion; there must be no beating of drums, which summon up, behind the ranks of distressed and offended believers, all the forces of indifference and worldliness and antipathy to spiritual effort, forces which recruit from men who say that if they had lived in the time of Wesley and the Methodists, or, perhaps, of Simon and the Evangelicals, or of Pusey and Keble and Church, they would not have been partakers in the furies or contempts of those times against such men, and then straightway turn to show themselves children of those that did them. And, more, we must have a patient and candid recognition that it is not on one side only that the Prayer Book is tampered with, or that parochial and congregational independence, both clerical and lay, goes its way, with little heed of Episcopal authority, counsel, or control. Would one of the most startling of all recent innovations, alike upon ancient and post-Reformation usage, the practice of Evening Communion, have grown up if clergy had waited for the initiative or taken the direction of the Bishops? Or, to be personal about myself and our own sphere, those who suspend, amidst our

crowded populations and awful needs, the Church's rule of daily public Morning and Evening Prayer will know that they do so, not, indeed, against the Bishop's deliberate judgment in their particular case, for it has not come before him, but against his strong conviction and earnest desire as to general and almost universal practice.

"But, yet again, in what spirit are we to act?

"I venture to say in the spirit of those who earnestly and thankfully believe that the Church of England has a mind of her own, a mind, and therewith a character, a temperament, a complexion, and that of this mind the Prayer Book is the main and representative expression. She has a mind characteristically distinct from the Roman mind in its logic—in its philosophy, in its proportions, in its ethical temper, even while holding by the same creed, living mainly by the same sacraments and sacramental rites, cherishing much of the same tradition; characteristically distinct also from the various and shifting forms of Nonconformity, which have at different dates given themselves shape and name as Christian societies, however much she may share with them their faith in Jesus, their love of liberty, their zeal for the essential morality of religion, their fear of enervating the conscience or enslaving the reason.

"That mind, I say, must be found primarily in the Prayer Book and, with less authority, and more of ephemeral influence, in the Thirty-nine Articles, but in both not taken barely and out of all context, but in fair context with the life and witness of her divines and good people, and, above all, with her characteristic appeal beyond and above herself to the Primitive Church, and, so far as it can be heard, across and in spite of divisions to the guidance of the Spirit through the instinct and movement of the whole living Church.

"And then we must go on to say steadily—not unknowing how our words may be used and twisted—that one feature of that mind, alike in theory and in practice, in her documents and in her history, is a patient and ever cordial recognition of differences, nay, even, of seeming contradictions. Brothers, it is here that one feels most keenly the danger of touching on that which it needs the carefulness and length of a treatise to expound; but we may confidently say that the Church does, on historical grounds, what I have just described. It is not enough, though verily it is much, to say '*In dubis libertas*,' for we shall be told that the differences great truths. But behind this there is in her a reasonable remembrance of the way in which differences are accentuated and intensified into seeming contradictions by the action of historical causes, by over-emphasis laid on half truths, and then attacked by help of over-emphasis on the other half. The Church staggered at the Reformation, as contemporaries do, through a difficult time, only half-