

This will do away with those heart burnings, evasions, and subterfuges which are so rife. At the same time, let the law be strict and firm as to the causes for granting divorce.

EPISCOPAL ELECTIONS

The Massachusetts excitement over the election of Phillips Brooks brings into the field very prominently some grave and serious questions in regard to the exercise of what may be called *popular election*. If the voice of the people is to be the fundamental element in the choice of a new bishop, it is a very serious matter to decide upon the proper motives which should rule the consciences of those who vote. Are people at liberty, really, to vote for a man for any reason that may happen to prevail with them individually for the moment as because the man is a gentleman, or a scholar, or a native, or an Englishman, or a good speaker, or a brilliant writer, or a pleasant companion, or an influential public character, or a successful man financially, or of a good family, or rich? Cases will probably occur to our readers into which some one or more of these motives seem to have entered very largely—even to the extent of determining the result. Are they proper motives? Is there, rather, a different class of considerations, of far more importance than such as these, and more suitable—even essential—for a proper choice on the part of the individual, a proper result on the part of the whole body of voters?

POPULAR GIFTS

and convenient qualifications—such as money or social influence—are all very well as side dishes, so to speak, but the main qualifications are something far more solid and lasting—with more staying powers—than such things as these. When we come to examine the service for the ordination of bishops and other public documents connected with the subject, we come in full view of certain specific peculiarities of *possible bishops*, which are usually, we fear, but little thought about. As soon as we are face to face with these sterling requirements common sense tells us how essential they are to a proper exercise of our franchise.

ORTHODOXY

cannot be dispensed with. What use are all the other personal qualities enumerated above, if the man's brain has not been permeated with the "truth as it is in Jesus" without sceptical leaning or variation from the standard? Why, without this, those other qualities are a terrible combination of power for evil. The whole trend of the Episcopal administration is sure to be adverse to the interests of the pure Faith of the Holy Catholic Church—subversive of the highest interests one is expected to serve.

FAITH IN HIS OFFICE

is another qualification which seems clearly essential to the proper conception of a well-chosen bishop. Suppose a general placed at the head of an army who has no better idea of his peculiar and singular position than that he is only one of numerous officers all on the same level of authority and power—ranking himself with lieutenants and ensigns, listening to their directions as to what he ought to do, taking his cue from them, instead of *vice versa*. There have been such cases, but the results were necessarily, and must always be, disastrous to the success of that army.

RISE TO THE OCCASION

Some of these misplaced men may. We know this is the specious plea put forward by some who

advocate the policy of "unepiscopal bishops." Most frequently the reverse is the case, and the Church suffers accordingly, and in many quarters is smarting now from errors of a past generation. What, as a class, have rich bishops done for their dioceses? Nothing! and much harm to the character and work of the Church at large. The same may be said of all other policy-chosen bishops; they do not fulfil expectations. The plain straightway is the best; orthodoxy and faith are the essential and fundamental qualities to be sought.

HOME REUNION NOTES.

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HISTORIC PRESBYTERIANS.

(Continued.)

One difficulty which has thus far confused the discussion on the part of our Christian brethren generally, has been the natural product of their position or standpoint. Viewing us as they do, they have felt it somewhat presuming for us to state the case as we have done, because it seems to demand conformity to our standards, and a subjection of their organizations to ours. We, on the other hand, have hardly thought of our American Church at all; we have spoken for the universal Church of Christ, asking our brethren to conform themselves to its historic laws, and professing our readiness to do the same, in all respects, where we can be shown to have erred by Holy Scripture, interpreted by history and primitive constitutions.

They have therefore viewed our proposals as a local or natural question, respecting chiefly the divided state of American Christianity and reducing even this view of the case to divisions among those popularly known as Evangelical. We, on the other hand, have been forced by our position to respect the entire common weal of Catholic Christendom, to enforce its organic laws as the common concern of all Christians; and to abate nothing from the requirements of those laws whether in our own behalf or in behalf of others. We long to bear our part in healing local differences, and restoring Americans to Catholic, that is, Scriptural unity; but in order to do this, we must not forfeit anything that we retain in common with the oriental Churches—those great sources of liturgic formularies, those mother Churches of all Christendom. Our Anglican standpoint, even as the most embittered of our Roman enemies have been forced to allow, is "most precious." Yes, indeed! so says even that friend and ally of the Jesuits, the fanatical De Maistre. The inward convictions of the Roman Court itself find expression in what he has reluctantly admitted, influenced by a momentary hope to seduce England from a Catholic foothold—down from the Nicene rock into the quagmire of Trent. "If ever Christians reunite," he says, "it would seem that the movement must proceed from the Anglican Church, which touches us on the one side and Protestants on the other. . . . In this aspect she is most precious, and seems like those chemical intermediates which are capable of bringing together and combining elements in themselves the most dissocial." Yes, indeed! and this precious position we shall never forfeit. The time must come when the Roman immigration, or rather invasion, may produce its Dollinger, and will gladly listen to our precious testimony. We are the reserve force of Catholicity, and we bide our time. A glorious mission is ours and we feel it. A fierce conflict menaces our country, between the aggressions of Romanism and all that is American. Marshalled, as it is, and wholly controlled, by the Jesuits, Ultramontane Romanism cannot maintain itself here. What all the Romanized States of Europe have expelled from their body politic, what even a Pope abolished as intolerable to civilization, must sooner or later provoke a like retribution from a free republic. Our proposals to the Protestants of America were made in full view of this coming conflict. We urge our brethren to unity, partly because our divisions afford encouragement to the adversary, and wholly because the law of Christ

ordains such unity. But come what may, we cannot destroy our own Catholicity in behalf of a fictitious fusion, or rob ourselves of the high mission which waits us in the near future—our mission, that is, to co-operate with an "Old Catholic" movement that cannot long be delayed in these United States. Working with such allies, we are destined to save the nation itself from an alien hierarchy, intent upon making us what it has made of Mexico and Brazil. In this view our Church is "most precious."

Meantime, my own ideas of duty are these: To keep before our "Evangelical" brethren the common law of Christendom, and to aid them in conforming themselves thereto in their own way and in the Lord's good time, doing this in the fulness of fraternal love and social good-will. Responding to such overtures, let us suppose our Moravian brethren to awaken to the great importance of their relations to Presbyterians and others, assuming (what is *presumptively* the fact) that they possess the Historic Episcopate already. A formal though abnormal Episcopacy is maintained by our Methodist brethren; and we should rejoice to see the nobler Moravian character conferred upon Methodist Bishops by a movement which would prove greatly to the advantage of both. The maxims of John Wesley must sooner or later begin to operate upon that great American organization which justly glories in his beloved name; and if ever the Presbyterians, already renouncing Calvinism, should promote a fusion with Methodists, we may be sure that their learning and keen perception of truth must demand nothing less as a preliminary than a legitimation of Methodist orders. The fusion that might thus come about would enable them to turn upon us and say, "See how great and strong we are, and how inconsiderable are you; come ye to us, for it is unreasonable on your part to expect us to come to you." And what must then be our reply? Brethren, you have made us one already; let us now operate together with the Old Catholics for the expulsion of Jesuitism and alienism from American Christianity,—for the restoration, that is to say, of Nicene unity, Cyprianic unity, Ignatian unity; the unity ordained of Christ Himself, "one flock under one shepherd;" one house "built upon the foundation of Apostles and Prophets, Jesus Christ Himself being the Chief Corner Stone."

Our fellow Christians are more numerous than we are; we have not a particle of objection to see them thus organized into a majestic American Church, greater, richer, more Apostolic, and more loyal to Christ than we are. With such a Church we should be in full communion and must soon coincide in a visible unity. The process thus fancifully outlined would involve temporary anomalies; but as was demonstrated in the Donatist history, anomalies may be tolerated in the process of reconstruction which would be subversive of Catholicity if generated by the contrary spirit of schism.

To sum up all that has been said, and to clear the subject, let us note that what originated with the American Bishops was reaffirmed by the hundred and fifty Bishops at Lambeth, and is now presented to the reform, both in America and in Europe, in substance as follows:—

The Holy Scriptures, the Creeds, the Sacraments, and the Historic Episcopate are the ancient conditions of unity. They are the only imaginable conditions for its restoration. The Council of Nicea has claims on all Christians, and whatever is subversive of the organized unity recognized by all the world when it bore its witness to Christ, is not Catholic but schismatical. We ask none of our fellow Christians to come over to us; we say, "Let us all meet in old Nicea." If we discover that we are deficient in any respect, when tried by that standard, let us, each for himself, seek to remedy his own defects. Let the spirit of fraternal love animate us in all our relations with others who cherish a similar spirit, however imperfectly they may seem to develop it. By prayer, and by the grace and providence of God, we shall be brought by converging lines to a common centre, in God's good time. To some the process will be comparatively easy; the Moravian may find it much less of a task, for example, than the Baptists, though possibly the reverse may be practically