

are admirable, and his methods from his own standpoint correct; but they are born of ignorance of the fact that the Christian world outside of Rome gives no countenance to his claimed authority, and has not the faintest inclination to submit to his dictation.

Turning from the proposition of the Pope, to that of the Pan-Anglican or Lambeth conference, we get into a totally different atmosphere.

The problem before the conference was that of the Reunion of the various bodies into which the Christianity of the English-Speaking races is divided. It was an effort after "Home Re-union," between the Church of England, established or free, and the chief of the nonconforming communions. The ideal sought to be realised was that of "one flock under one Shepherd," and as a step towards this, our Bishops held themselves in readiness to enter into brotherly conference with representatives of other Christian communions in the English-speaking races, those whose work outside of the Anglican communion, they gladly and thankfully recognised, "whose labors for Christ's sake were visibly blessed," whose strong ties and rooted convictions attaching them to their present position they fully recognised.

The Bishops' quest was that of a united church "and hence as the avowed desire for such a blessing came from them, they felt warranted in laying down the basis on which such united church might, in the future, rest." In this basis there is proposed United Submission to the broadest principles of Divine, Apostolic, and Primitive law and Order—principles that, if agreed on, would result either in creating such relations, as might hereafter prepare the way for fuller organic unity.

Here is the basis:

1. The Holy Scriptures of the Old and new Testaments "as containing all things necessary to Salvation," and as being the Rule and ultimate standard of Faith.
2. The Apostles' Creed, as the Baptismal Symbol, and the Nicene Creed, as a sufficient statement of the Christian Faith.
3. The Two Sacraments ordained by Christ Himself—Baptism and the Supper of the Lord, ministered with unflinching use of Christ's words of Institution, and of the elements ordained by him.
4. The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.

Taking for granted that one or more communions, outside of the Church of England, might join with it in accepting this basis as agreeable to all, then, one of two results might follow.

Intercommunion, each one of the contracting communions remaining just as they are, save for the acceptance of the historic episcopate, but communing at each other's tables, preaching in each other's pulpits, and largely working together in the wide field of the church's activity.

Or, supposing the movement to be sufficiently enthusiastic and wide-spread, "corporate Re-union" of the contracting parties, a "United Church," resting solely on the terms or 4 points of the basis, and outside of these allowing the freest latitude of opinion, style of worship, congregational methods and modes of doing God's work. So far from the Church of England wishing to absorb into itself the other contracting communions, under such ultimate circumstances of union, it

would be absorbed with them into a "United Church," resting on the basis, a church whose name, from the nature of the case, would not likely be any existing name, because "united on the principle of making—"all reasonable concessions" on "all things of human ordering and human choice."

To talk, then, of the Church of England seeking to absorb other communions under the specious plea of "Organic Unity," is as unjust to the Church of England, as it is derogatory to the commonsense of the other communions. It is unjust, for the free, untrammelled Episcopal Church of the United States, whence the basis originally emanated, distinctly asserted that it did not seek "to absorb other communions, but to co-operate with them, on a basis of common faith and order," and that in order to heal "the wounds of the Body of Christ," it was prepared to make all reasonable concessions, on all things of human ordering and human choice." So long as the inherent parts of the sacred deposit of Christian Faith and Order, committed by Christ and His Apostles to the Church were preserved, and this sacred deposit, as "essential to the restoration of unity" they embodied in the 4 points of the basis already repeated, which basis was made the basis of unity by the Bishops of the Pan-Anglican communion throughout the world, and was accepted by the Synods of Canada and other British dependencies.

Of course it may be said that all concessions made by the Church of England are more than overbalanced by the concessions of existing forms of Church government, and the acceptance of the Historic Episcopate. In one sense that may be true, but if ever unity comes, it must centre around some form of government, and Episcopacy certainly has claims that could not be passed over by any consulting body; it is the one form that the Church of England would naturally and consistently propose for adoption, and it is the only form that connects the present age with the unbroken history of the developed ecclesiastical past. But here again justice demands that the propositions with regard to the historic Episcopate should be fairly treated. It is proposed in such a way as to allow the widest discussion by any consulting body met to consult on union possibilities, for surely nothing could invite discussion more clearly than the words "The Historic Episcopate—locally adapted in the methods of its administration to the various needs—of the nations and peoples—called of God unto the unity of His Church. The Church of England offers it as a holy gift to those willing to receive it.

No one can realize the spirit of the Lambeth propositions, and compare it with that which entered into the discussions at Hampton Court in 1604 and the Savoy in 1661, without thanking God for the marvellous change that has come over the souls, and purified the lips, and solemnized the pens of Christian men, within the intervening years. How the spirit of to-day, towards those whose see not as we see, seems to place its fingers on the lips of the coarse, yet clever king, as he cries, "I will make them conform or I will harry them out of the land," saying as it does so "Et ideo!" "We cannot close our eyes to the visible blessing vouchsafed to their labors for Christ's sake. What a marvellous change! And greater changes yet may be in store for us, if we cease not "to pray for the peace of Jerusalem," if we "wait for the promise of the Father," and "the times and the seasons which the Father hath put in his own power," if we "seek the things that make for peace"—and wait."