

MANNING AND SPURGEON.

THE death of two such distinguished religious leaders as Cardinal Manning and Mr. Spurgeon occurring within the same month, suggests the coupling of names which in life, I dare say, were not often joined together. There might well seem to be little in common between the most pronounced advocate of Ultramontaniam in Britain and the fearless champion of Nonconformity. In views of doctrine, in methods of work, in their conception of the Church's rightful place in the midst of the community and the nation, they were as unlike as could well be imagined; and if the Christian is to be judged solely by opinions, it is impossible that both should hold the title. Yet, widely removed as they were in life, in death they are not divided. I believe that both are together now in the clearer light of the throne of God, and perhaps we shall find that there were some things which would have made them brothers even on earth "in the kingdom and patience of Jesus Christ."

Cardinal Manning did not possess in anything like the same degree that introspective tendency of mind which gives to Newman's *Apologia pro sua Vita* such subtle and fascinating interest, and therefore he does not furnish us with any elaborate argument for his change of communion. For years after Newman's secession he continued, with Pusey, a leading spirit in the Oxford Tractarian movement; and it was not till he had reached middle life that he finally left the Church of England and embraced the Roman Catholic faith. There, he tells us, as never before, he found rest to his soul. While not denying to others a "fragmentary Christianity," he finds in Catholicism alone the full content of religion, and submits himself without questioning to what seems to him its infallible authority. "There was but one truth," he says, "the same in all the world, until the perverse will and the perverted intellect of man broke off fragments from the great whole, and detained them in combination with error, 'holding the truth in injustice'—that is, imprisoned in bondage to human falsehood, and turned against the revelation of God. There cannot be two Christianities, neither can a fragment be mistaken for the whole. * * The unity of Christianity is its identity in all the world." ("Temporal Mission of the Holy Ghost.") With much of this we may surely agree. Religion obliges Protestants and Romanists alike to acknowledge a supreme authority outside themselves. The difference between them lies in their