

"The Conflict of Ideals in the Church of England," and he endeavored to state as plainly as he could the different sets of ideals that actuate Churchmen, by whatever names they are known. That conflict of ideals has not decreased during the years since the book was written. On the contrary, I believe it is more acute than ever, and it is this in particular that I wish to mention to-night, to illustrate and prove it to you, and then, if I may, to draw a few morals for ourselves.

Without going unduly into Church history, I would like to remark that up to the time of the Tractarian Movement, the Oxford Movement as it is called, about the year 1833, there had been parties in the Church of England known as High Churchmen, Evangelical Churchmen, and, in a way, Broad Churchmen, and yet notwithstanding the differences in those parties there was a great deal of essential unity among them all. Caroline Divines like Andrewes, Jeremy Taylor and others who are regarded as High Churchmen were as anti-Roman as anyone could wish. Broad Churchmen of the Tillotson type were earnest, true-hearted men, and would, of course, be regarded as legitimately within the English Church. Evangelical Churchmen, as represented by men like Hooper, and Latimer, and to some extent Cranmer and Ridley, and later on by men at the time of the Commonwealth and right on into the eighteenth century, were also pronounced Churchmen, and on essential matters did not really disagree with those who were called High or Broad. But the Tractarian Movement, associated with Newman, Pusey and others, introduced into the Church of England an entirely new set of ideas and an entirely new set of methods, and from that time forward influences have been at work in our Church which have brought about great differences, involving this conflict of ideals, and the chasm to-day between the two parties in the Old Country is wider than ever. In order that I may not merely state this in a sweeping way without proof, I will call your attention to some of the points in which this conflict is seen.

In the first place, there is a great difference between these two sets of Churchmen as to Episcopacy. The men represented by the Bishop of Birmingham and others say in so many words, "No Bishop, no Church," that you cannot possibly have a proper branch of the Church of Christ unless you have Episcopacy, that is, Bishops consecrated in the line of what is called The Apostolic