

lished Church of Sweden, for the reason that the subject is now before the Lambeth Conference) for the greater security of our own people, this General Convention judges it right that without first receiving the order of deacon, and afterwards that of priesthood, with the undoubtedly sufficient form of words provided by our Prayer Book, and from a Bishop in communion with this Church, no minister of the Swedish Church shall be allowed to officiate in any congregation under the ecclesiastical jurisdiction of the Protestant Episcopal Church.

Though not adopted by the convention, this represents the existing practice; and the reasons on which the joint commission based their proposed resolution, may furnish a convenient summary of the defects alleged by those not satisfied as to the validity of Swedish ordinations. The Lambeth Conference may judge that the propriety of invitations to the Church of Sweden, or of efforts to promote mutual explanations, with a view to establishing inter-communion with that Church, may depend upon the probability of the Conference itself being satisfied of that validity. On this ground your committee present the positions asserted in the report of the American Joint Commission to their General Convention:

"1. They find that there is a very strong probability that in the Established Church of Sweden a tactual ministerial succession has been continued since the time of the Lutheran Reformation.

"2. They also find that since that time the Swedish Church has not retained the three orders of the ministry, the diaconate, as an holy order, being entirely rejected.

"3. They further find that at Swedish ordinations the laying on of hands is accompanied by no words denoting the conferring of any gift, order, or office, nor by any prayer for the descent of the Holy Ghost. The only words now used, and this has been the unvarying custom since 1571, are the Lord's Prayer.

"4. They also find that the same ceremony of laying on of hands, and the same words, are used as the 'Ordination to the office of preaching,' at the installing into the office of Church pastor, and at the installing of a Bishop into office.

"5. They also find that while 'ordination' or 'consecration' to the Episcopate is sometimes spoken of in the Canon Law, in the present office books there is no such service, but only one for 'installing a Bishop into office,' which corresponds almost exactly with the form for 'installing a Church pastor into office.'

"Your joint commission could add other facts, but they deem these sufficient to warrant their proposing the resolution (as given above)."

In the face of the careful study on which the joint commission assures the Convention that their report is based, this committee (while observing that the Convention did not adopt the report, but continued the commission and postponed further consideration until the next General Convention) express their respectful hope that further examination of the facts may be pursued on behalf of the Lambeth Conference.

It is not the office of this committee to argue the large ultimate question, what is the measure of essential adequacy of form to be required by one Church of another Church, as the condition of intercommunion? Whether for example, the essential adequacy be in the intention of the whole office, or in a particular verbal expression or formula: whether the Lord's Prayer can be offered with special and sufficient intention; whether recitation of Scripture enjoining the function be sufficient expression, or such recitals must be turned into formal prayers; whether such prayers must be offered individually by the consecrators or ordainers, or may be offered by the whole assembled congregation; whether such prayers must be said absolutely during the continuance of the act of imposition of hands, or may conclude and combine into one functional action a series of ceremonial emblems of the office to be conferred; whether any particular order of prayers and acts be essential; and chiefly, whether complete enumeration of all functions assigned to an office by one Church is to be required of others in exact identity. These and like general questions of principle, on which ultimate judgment about the validity of ordinations may be held to depend, are questions for the Conference itself.

But the committee having presented above the arguments of the American Joint Commission, think it only fair to supplement them with these remarks upon the facts:

1. The one object of King Gustavus Vasa in his dealing with the Pope was to secure a valid national episcopate.

2. The first Archbishop of Upsala consecrated after the Reformation, for the transmission of apostolic succession, laid down, in an ordinance made law at the Synod of Upsala, in 1572, that a Bishop should be regularly elected, that his election should be confirmed by the State, and that he must receive Episcopal consecration.

The preface of the Swedish Prayer Book asserts that while the Prayer Book has been revised at each interval of a century, this revision has not been made for change of doctrine or custom, but to meet advances in culture, and that the teaching is the same as at the first.

The chief anti-Lutheran national historians hold it beyond dispute that orders were transmitted by consecration to the succession of Swedish Bishops.

In interpreting the office book, this original intention and historical recognition must be taken into account.

3. Comparison of the offices for installing a Bishop and a pastor brings out essential differences of more importance than the mere likeness of phrase used in speaking of a Bishop as set in an office. The pastors' institution may be conducted by priest or provost, and is not an episcopal function. The pastor is called "Introducendus," not "Ordinandus." No emblems or instruments are given him, nor is the *Veni Creator* used. His office is not referred to in Divine institution, nor does the installer speak of acting on behalf of God. The Lections are varied from those at ordinations, though some are the same. These differences in the character of instalment; in the title of the installed; in the intentions expressed in the Lections; and in the delivery of emblems or instruments, as well as in the questions asked and in the invocation of the Holy Ghost, may be held by Swedes to constitute the same difference between the Swedish offices for Bishop and pastor, as exists between our services for consecration and institution.

4. The salient points of agreement between the two Swedish offices are: (1) That in both offices the Bishop and pastor are set—one in a particular see, the other in a particular parish. (2) That the only prayer offered during the actual imposition of hands is the Lord's Prayer. But here again, in the Bishop's case, the culminating emblem of setting the mitre on his head is all that intervenes between the imposition of hands and the following special prayer, almost identical with that in the Anglican Ordinal:

"We thank Thee, Almighty God, Merciful Father, that Thou of Thine infinite kindness has given us Thy only begotten Son Jesus Christ to be our Saviour; who, after He had redeemed us by His death ascended over all heavens, hath richly poured out His gifts upon mankind, and for the upbuilding of His Church, set some to be Apostles, some Prophets, some Evangelists, and some pastors and teachers; we pray Thee, grant this Thy servant, who is now set to have oversight in the Church, Thine Holy Spirit, that he may always be ready to work for the gospel of peace, and so use the office which is given that he may not pull down but build up, not harm but help. Let him not neglect the gift that is in him, but hold to prayer, to establish Thy word, to read, warn, and teach. Let him in all things show himself to be Thy servant, so that he, as a faithful and ready steward, may feed Thy household in due season, and at the last may receive eternal joy—through Jesus Christ, etc."

The service implies, as distinctly as our own ordinal, a life-long office, resting on gifts and containing duties which are the same in both ordinals.

5. The office for the second order of ministry is criticized by the American Commission only, upon the general point already dealt with, viz., that the Lord's Prayer is the only prayer during the actual imposition of hands. The name of this order has caused misapprehension. The preacher-office (which might be rendered the prophetic office) is

to be interpreted by the intention expressed in the Lections in which the ordained is directed to see the idea of his office, and which include John x. 21-23; and further expressed in the questions which enquire not only about teaching, but about the ministry of the sacraments according to Christ's institution. The action of imposition of hands is supplemented by the investing with the chasuble. The terms employed about the office speak expressly of it as ordination; and its contents, if varied in order, agree very closely with the Anglican ordinal.

6. The diaconate holds a place like that of a lay reader in the Anglican Church.

This committee do not embody the Swedish ordinal in their report, because there is variation in the translations available, and in editions of the Swedish books themselves, and this in important technical terms. They think that it should be a step preliminary to an expression of any judgment about the Swedish ordinal, that a complete and authoritative translation of it be made.

It is upon the general principles affecting the essential adequacy of that ordinal that the validity of Swedish orders has to be considered.

No question appears to be raised as to what the American Commission calls a "tactual ministerial succession," of which it allows a very strong probability that no break of continuity has occurred since the Reformation. Its beginning may be very shortly stated from the manuals available, which, if the statements are verified, establish that "the Apostolic succession was received by Peter Magnusson, consecrated at Rome in 1524 to be Bishop of Westeras, and was conveyed by him to several Bishops by consecration, who in like manner transmitted Roman orders to their successors in the Swedish Church." The said consecration of Magnusson at Rome is certified by a letter of Clement VII. to Gustavus; by a letter of the Papal Prothonotary to the Archbishop of Trondhjem; by records at his Monastery of Wadstena, of his visit as Bishop and his death as Bishop; by his admission as Bishop to the State Council; and by accounts in three contemporary Episcopal chronicles. In 1528, before Gustavus in 1529 rejected the Roman supremacy, Magnusson consecrated three Bishops in view of the king's coronation. In 1531 he consecrated Peterson as the first Archbishop of Upsala, after the supremacy of Rome was rejected, and three other Bishops with a view to the king's marriage. Archbishop Peterson made in the Synod of Upsala in 1572 the provision above noticed for perpetuating Episcopal consecration for the Episcopal succession.

To return to the practical problem before your committee. The Bishops most nearly concerned with Swedish settlements have to determine what ecclesiastical relations with them would be legitimate. The question is two-fold—as it affects Swedish laity, and as it affects Swedish clergy. Can they accept Swedish confirmation, and admit lay Swedes to communicate in churches under their jurisdiction? Can they admit Swedish clergy to minister in those churches? In the face of their belief that the Swedish Church authorities are indifferent about inter-communion, and seeing that congregations of the settlers are rarely in charge of Swedish Episcopal clergy, and feeling that members of these non-episcopal bodies must and can be dealt with by reception into the American Church, the American Bishops do not press for any hasty change in the present position, which they think possible to work on for some time towards gradual amalgamation; at the same time they desire a step forward to be made. They suggest that the first step might most wisely be taken by making personal approaches to the Swedish Bishops most interested in the subject, with a view to learning the disposition of the Swedish Church for any communication about it.

A pilgrimage to the Island of Iona was made on the 31st August last by a number of Church-people from the city of Durham. An address was given in honour of SS. Columbia and Aidan, at the abbey ruins, by the Rev. Arthur Watts, and a short service conducted by the Rev. W. M. Wykes, of Durham, was also held there by permission of the Duke of Argyle, who is Lord of the isle.