

Ritualism. He undoubtedly gave strength by giving, through imputable adhesion, intellectual standing to that section of the English Church, who, holding high ecclesiastical doctrines, expend their zeal in publishing those doctrines through elaborate visible forms. Nothing, however, of this small, tithing spirit found lodgment in Liddon. You would, I believe, search his sermons in vain for one hint that he was, in any such sense, in any degree whatever, a ritualist. But, on the other hand, all his sermons, or almost all, yield evidence that he was a thoroughgoing, a severe, an uncompromising ecclesiasticist. "The Church" to him was as much, almost as much, as it is to the most resolute Roman Catholic. And "The Church" for him was not simply the Church of England. Again, neither was it the great, collective, ideal assembly, made up of all true believers of all ages and races. It was a very definite, a strictly limited, outwardly visible whole, consisting apparently of three, and only three, parts, to wit (presumably), the Roman Church, the Greek Church, and the English Church. The sects or denominations of Christians, however numerous their members, and however sound in the great essentials their faith, are conscientiously, and this not silently, but expressly, excluded by Liddon from account. Such is the sense I gather from utterances of Liddon's like the following :

"And how, *relatively*, slight are the differences which separate the three branches of the Church from each other, *nay, even the Church herself from most of the voluntary and self-organized communities of Christians around her.*" ("University Sermons," "The Law of Progress.")

The italics here, in the latter of the two cases, are my own. Observe how little offensive in statement, a view so unalterably offensive in fact becomes, proceeding from Liddon's tongue and pen. We outsiders are recognized as "Christians," although we are schismatically "self-organized" in "communities" not of "The Church." Nay, the "differences" that separate us from "The Church" are "*relatively* slight." The italics now are the conscientious Canon's own. It will not escape the consideration of thoughtful minds what an heroic exclusion—heroic in point of numbers concerned, and even in some cases in point of imposing ecclesiastic pretension—is effected by the implication of Canon Liddon's words. Not only are excluded the multitudes of "self-organizing" Christians in America, in the British Isles, and elsewhere throughout the world, but equally the State churches, too, of Protestant Continental Europe, not excepting the Reformed Church of France, historically so reverend, and so dear in the eyes of another great ecclesiasticist, the eminent French preacher, Eugène Bersier.

The foregoing expression of Liddon's is not a chance expression that might misrepresent the real, the permanent conviction of the author. On the contrary, it is a considerate, a cautious, a guarded