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degenerate into a blind worship. The appeal to tradition is in my opinion, illegitimate when it is proposed as a bar to thought, to free discussion, or to progress. With the tremendous example of the Jewish church before us, which bartered the living God for a dead tradition, it behooves every true leader of thought or action to be alive to the limitations which belong to the appeal to the past.

Our beloved Church has many things in which she may rejoice;—her noble Liturgy, her roll of scholars and saints, limited to no single class or walk of life, her martyrs to the cause of reform in the Church; but no candid student will deny that, as with every institution the world has ever known, there are some pages in the book of history that mar the excellence of her glory.

And if the student will collect these pages with a view to the avoidance in the future of past errors, he will find they all tell the same story. The besetting weakness of the Anglican past has been a spirit of exclusiveness towards those who for conscience' sake have left her ranks. No Anglican of any school to-day would wish to re-inscribe upon the Statute Book of England the old test-acts, conventicle acts and the like, against the repeal of which the Church used her influence. To-day it is no disloyalty to admit, as all do admit, that the Church was mistaken.

Nevertheless we can find some extenuating circumstances in the conditions and spirit of those bygone times. But if history unerringly shows to us the besetting weakness of our church since the Commonwealth, is it not the part of true loyalty to seek to warn our own generation of the danger that besets the Church to-day of falling a victim to the self-same spirit, and of finding only too late