

the performance of the Holy Eucharist. And so the offering sacrificed by them, being joined with the sacrifice offered by Christ is acceptable with God."

The Communion of Saints is declared to be "keeping all the feasts of the Saints appointed by the Church, and praying for people gone to Hades."

Quotations are also given in the tract on the Lord's Supper from other works, showing to what such teachings lead. Thus, from an essay of Dr. Lee's, to which is prefixed an Introduction by Dr. Pusey, are the words, "We are teaching men to believe that God is to be worshipped under the *form* of bread;" and from a book of prayers for the young, edited by Canon Carter, "Worship and adore your Lord and Saviour Jesus Christ, God and Man, who is now present on the altar under the *forms* of bread and wine."

What Protestant Churchman is there who, reading these thoroughly Romish utterances, will not emphatically say:—"Is there not a cause?" The spirit of the C. M. S. missionaries is well-exemplified in the opening words of Tract No. IV:—

"It is our earnest wish, in accordance with the Apostolic precept, 'as far as lies in us to live peaceably with all men.' But 'the wisdom that cometh from above is first pure, then peaceable,' and we are bound, when occasion calls, to 'contend earnestly for the faith once delivered to the saints.' And such an occasion arises when the Holy Apostolic Faith, as embodied in the sacred Scriptures and preserved for us so long and so clearly by the Church of England, is misrepresented and deformed by mutilations and additions utterly inconsistent with its spirit and its letter. Certain men, earnest and religious in their own way, have come amongst us lately and put forth divers and strange doctrines, which we, as loyal members of the Church of England, are unable to leave unchallenged, lest we should seem to give a tacit consent to them. Grieved as we are to have to differ from our brethren, we cannot stand quietly by and see the Church we love compromised as it has been by unfounded misrepresentations as to the doctrines it holds and the practices it recommends."

The closing paragraph of the same tract admirably states the necessity of the protest, and the nature of the Supreme authority to which the Church of England and every Protestant Churchman appeals as final and sufficient:

"We have said enough to justify our earnest protest against this catechism being taken in any way as representing the teaching of the Church of England. We cannot, of course, object to the Oxford Mission putting forth the doctrines of the Church of Rome, or any other they may be pleased to hold. But as loyal and attached members of the Church of England, we cannot consent to have their doctrines identified with those of the Church, or to be involved, by tacit acquiescence, in the promulgation of the unscriptural and strange doctrines which they seem determined to press upon the Church in Bengal. We desire to warn our fellow-Christians against these errors, which the Church of England has long ago rejected, both in principle and in particular. The only foundation of the Church of England's doctrine is the written Word of God. But the peculiar doctrines of the Oxford Mission have neither ground nor warrant there. Their origin and proper home is not in the Church of England."

Tract No. I. states so clearly and admirably the doctrine of the Church of England concerning the Church of Christ, and follows so largely in its essential points the lines of the argument we have lately and repeatedly presented in this journal, that we transcribe a large portion of it, that our readers may

see how thoroughly Evangelical Churchmen are in harmony in relation to this essential truth:

"The object of all religion is to establish a relation between God and man. That man might be in sympathy with God, and so blessed, Christ came, and died, and rose again. For this He lives on high,—and His work is not in vain. Men are being brought into relation with God. Not all to whom the connection is offered accept it heartily. But those who do so are made one with Christ; and those who are united with Christ are brought into relation with one another also. Thus they are formed into a new society, depending for its existence and unity on connection with the Lord. That society is called the Church."

"This society, the true and ideal Church, consists, as it is described in the Prayer-book, of 'the blessed company of all faithful people.' *This is the Body of Christ, every member of which enjoys a real, not a mere nominal, union with Him.* 'Ye are the Body of Christ,' says St. Paul, 'and members in particular' (1 Cor. xii. 27). . . .

"Hitherto, the actual Church on earth has never come up to the ideal. Even St. Paul was constrained to regard the Church as an object, in one aspect, of faith rather than of sight. . . .

"Doubtless, however, the Church was intended from the beginning to be a visible society, marked off from the world by definite lines, and acting as the pedestal and basis for the display of revealed truth in the world (1 Tim. iii. 15). Christ appointed two sacraments as the visible distinctions of His Church. Baptism is the sign and outward means of bringing men into relation to the Father, the Son, and the Holy Spirit. Unhappily, there are many baptized with water who yet do not in any way depart from iniquity; nevertheless, the whole society of the baptized does stand out from among mankind as a distinct body, professing faith in Christ, and endeavoring to secure in its members something at least of action in conformity with their profession. . . . There is still 'one Lord, one faith, one baptism,' and by these the body of Christians is amply distinguished from those who disclaim the union with God through Christ."

"And the body thus formed and marked off from the world has from the beginning been an organized body. True, *Christ did not launch it into the world as an institution regulated by cut-and-dried rules, and having an exclusive constitution imposed on it by law. He left ample room in it for free development, and forbade no form of development which was not inconsistent with its essential character of dependence on Himself;* but he sent forth His Apostles, trained and prepared leaders, to gather His converts around themselves, and to act as the heart and centre of the body to be established. Soon deacons were appointed, not by a divine law, but to supply a felt want. Not long after, elders also made their appearance. Probably the office was adopted by imitation from the Jewish synagogue as soon as the little 'churches' or congregations of Christians became large enough to require special superintendence. These ministers served as the skeleton or nervous system of the body, for its support and edification (Eph. iv. 11-16). Nor had the Apostles passed away ere it was found that over the elders also some authority was and would be needed. Timothy and Titus were appointed by St. Paul to do the work of a bishop, though not under that name. Thus, before the end of the first century, we find widely established—not by God's direct command, but surely by His providential guidance—just that constitution of Bishops, priests, and deacons under which the Church at large has been developed ever since. As a matter of fact, for fifteen hundred years, down to the time of the Reformation, no branch of the Church ever dreamt of being without these officers. At the Reformation new conditions were introduced, and the Lutheran Church of Germany, and the Reformed Churches of Switzerland France and Scotland, were con-

stituted without the government of bishops. At first, as no bishops joined the reforming parties, they were obliged to do without them; afterwards they began to maintain their actual constitution to be the right and only divinely ordained one. But at that time, by the providence of God, the Church of England retained its ancient constitution while reforming its doctrine and worship, and throwing off all subjection to the Bishop of Rome. So that the Church of England, like several other reformed Churches, possesses that form of government which is the most primitive, the most universal, and apparently the most natural in the Church."

"The Church of England, however, nowhere arrogates to itself, or to Episcopal Churches in general, any exclusive right to be regarded as the Church of Christ. As a matter of fact, for some time after the Reformation, the non-episcopal Churches of Germany, France and Scotland were fully recognized as sister Churches in the Church of England; and the framers of our Articles seem to have been singularly careful not to cast any slur upon those Churches, or any doubt on the validity of their Orders."

"Only two essentials of the Church are named. The first is, that the Church is 'a body of faithful men, in which the true Word of God is preached.' (See Article XIX.) . . . The second essential named in Article XIX. for a true Church, or a true branch of the Church, is that 'the Sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same.' The essentials of baptism in the Church of Christ are water, and the ministration in the name of the Father, the Son and the Holy Ghost,—of the Lord's Supper, bread and wine, set apart and taken in remembrance of Christ. We do not find that 'Christ's ordinance' in Scripture has made anything else necessary, and the Church of England, true to its principle of limiting its demands to Scripture, makes no mention of any other essential to the reality or validity of the sacraments. As a matter of order and regularity, the sacraments are directed, in our branch of the Church, to be administered by those men whom that Church itself has ordained to this function. But the Church of England *lays down this order for itself alone, and does not interfere with whatever may be considered right and proper in other branches of the Church of Christ. The right to such independent legislation, limited by Scripture, is clearly stated in Article XX., and would probably be acknowledged by most people.*

"Independence is not necessarily separation. But, unhappily, the Church of Christ in its outward and visible form has become divided. Even among those who possess the episcopal constitution there are three great divisions, besides other smaller ones. The Greek and Roman churches have been separate since the ninth century, and the English Church threw off its connection with the Roman in the sixteenth. So that episcopal rule does not preserve the Church from schism. Heresy and schism are of course to be carefully distinguished. There are bodies calling themselves Christians who deny some of the essential doctrines of the Christian faith, and so are heretics. Again, some branches of the Church, while not denying any essential doctrine, hold aloof from the remaining portions of the body, and are thus schismatic. Such schism is of course an evil, though in different degrees, and plainly contrary to our Lord's intention. But can it ever be justified? If one portion of the Church attempts to tyrannize over another, and to impose upon it beliefs or ceremonies contrary to the revealed will of God, then the separation of the oppressed body may become necessary. The choice may have to be made between unity and purity, between obeying the behests of men and keeping the will of God. Thus it was that the English branch of the Church became separated from the Roman. Finding that the demands of Rome were inconsistent with Scripture, it refused to obey them, and was accordingly cut off by the Roman Church from its communion."

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