

parents began to think that the disease was a case of demoniacal possession, and was a punishment inflicted upon the family on account of the son's becoming a Christian. Taoist ceremonies and witchcraft were resorted to, and, strangely enough, for a time the girl seemed to be better. To argue with them that it was only an instance of the power of the mind over the body, of course, would be futile, and we have to submit to seeing heathen ceremonies apparently win a victory over the skill and knowledge of the doctor. The saddest part of it all is their treatment of the Christian son. He is to blame for all their ill-luck, and nothing but reproaches are in store for him. Again we see how much it costs to be a Christian in a heathen land.—Church in China.

#### BISHOP CHINNERY-HALDANE'S CHARGE.

We extract the following portion of the recent charge of Dr. Chinnery-Haldane, Bishop of Argyll and the Isles, in which he endeavours to show the supernatural character of the modern revival of the Church of England. The perusal of these edifying words cannot but be helpful to our people:

The reality of the first of these two characteristics—the supernatural nature of the revival of Church life and worship amongst us during the last sixty years—may be concluded from various evidences more or less apparent to us all. I need hardly remind you of the manifest tokens of the Holy Spirit's working in the holy and humble lives of the great pioneers of the Catholic movement, and in the self-denying labours of the generality of those who were prominent among their successors in the succeeding generation. Nor need I enlarge upon the noteworthy fact that almost all that has been gained during recent years in the way of restoration has been gained in spite of a determined and often bitter opposition, both from within and from without; in spite of ridicule; in spite of discouragement on the part of those in high places, both in Church and State, and in spite of actual prosecution, and even of imprisonment. Further, it may be added that the development of Sacramental belief and of Eucharistic worship which has been as prominent a feature of the revival as the extension of the Anglican Hierarchy was, at first at any rate, contrary to the general tendency of modern thought—a tendency impatient, to a great extent, of the Supernatural, and inclined to seek after novelties, rather than to follow in the old paths. These, and many other considerations which I might multiply, may confirm within us a humble belief that it is the Lord Himself, and the Lord Jesus Christ, Who has been on our side, and who has done great things for us already, whereof we rejoice. We may hope that, though in many ways, during the last centuries of coldness and neglect, we have forsaken Him, He has not forsaken us; that though we have failed to reverence His sanctuaries, and have dishonoured His Holy mysteries, yet that He has not withdrawn His presence from us; that, in short, He hath not dealt with us after our sins nor rewarded us according to our wickedness, but that having helped us in old times, and having of late wonderfully revived His work among us, He has still somewhat for us to do in His name and for His sake, through the power of that Holy Spirit Whom He has sent unto us from the Father, so that we may not be ashamed of Him at His coming. On such grounds I trust we may have good reason for our belief that the present renewed vitality and extension of the Anglo-Catholic Communion is supernatural, and that in spite of much that, on our part, is weak and humiliating, the work of revival that we see going on in our midst is, in the main, due to the gracious and supernatural operation of the Holy Ghost.

The Anglican Revival Catholic in its Development.—But further, we may, I think, perceive also that the Anglican revival of the present century has been not only supernatural in its origin, but also Catholic in its development—by which I mean that it has not been a mere product of modern thought, but, on the contrary, a return to old paths, a continuation of that which we have had from the beginning—a fresh realization of truths that had been lost sight of, an awakening of powers

which had become dormant, and all in subordination to the faith and discipline of the Church in the first ages of Christianity. We may see an instance of this, if we take a brief glance backward upon the history of some of our doctrinal teaching during the last three centuries. The Anglican Communion, thanks be to the merciful protection of the Holy Spirit, has never even through the darkest periods of the last three centuries of its history, become infected to any great extent by those fatal errors which during the fourth and fifth centuries threatened to desolate all Christendom. Every Anglican divine of repute has borne an unwavering witness to those great cardinal truths concerning the Blessed Trinity and the Incarnation of our Lord Jesus Christ, upon which all the rest depend. As to the co-eternal and co-equal glory of the Three Divine Persons, and as to the true Godhead and perfect Manhood of our Blessed Saviour, the Anglican Communion has never given an uncertain sound. But we cannot make this boast so unreservedly as to our attitude at all times with regard to what the Church of the first ages believed and taught, and carried into practice, with respect to the Holy Eucharist. In theory and in official statements we have always appealed to Christian antiquity, and we have claimed the general consent of the Catholic Fathers as the basis upon which we have taken our stand in our interpretation of Holy Scripture. But in spite of this official profession it can hardly be denied that in much that has been written about the Eucharist, by divines of our communion, especially in the heat of the controversies of the sixteenth century, theories as to the Blessed Sacrament were advanced and negative statements were made, that can hardly be reconciled with that primitive standard of truth to which the Anglican Church appealed soon after her separation from Rome. And in later periods, others amongst us have gone even further in the negative direction, and have seemed to suggest that they would have to look for our Eucharist doctrine to the sixteenth century rather than to the second, to Calvin or Zwingle rather than to Justin Martyr or Irenaeus, to the Protestant Reformers rather than to the Catholic Fathers.

But mark the change which has taken place among us during the greater part of the century which is now drawing to an end. Little by little, but with more and more distinctness, there has been a return, not to mediaevalism, but to the teaching of the fathers with regard to the Eucharist, both as a sacrifice and as a sacrament. And along with this revival of Catholic and Primitive doctrine there has been, as a necessary consequence, a return to a far more Catholic and Primitive practice. Not long ago the more essential parts of the Eucharistic service used in many of our Prayer Books to be printed in small type, and the Eucharist itself, instead of being the chief act of worship on each Lord's Day, was in too many parishes only celebrated when it became necessary to administer the sacrament to a considerable number of parishioners—once a month, perhaps, or even seldomer—and both with regard to the altar, as well as the Blessed Sacrament itself, the words of the Prophet Malachi addressed to those who unworthily exercised the priesthood under the old law, might then, not unjustly, have been applied to some among ourselves—"Ye have profaned it in that ye say the table of the Lord is polluted and the fruit thereof, even its meat is contemptible. Ye said also, Behold, what a weariness it is."

But all this, thank God, is becoming amongst us more and more a thing of the past. A great change has taken place amongst us, and that change whether as affecting our eucharistic doctrine or our eucharistic ritual, is in the direction of faith and reverence.

The Religious Life.—But perhaps in the recent development of the religious life in our midst we have an even more remarkable evidence of the Catholic nature of the revived life of the Anglican Communion. There has never been any permanent interruption of the Eucharist amongst us. The Holy Mysteries have been at times dishonoured by us, and to a great extent they have been degraded from their pristine dignity. But they have never ceased from our altars—mean and bare though

those altars have become. Both the priesthood and the Eucharistic Sacrifice have gone on, even through the worst periods of our Church's history. But as for the religious life—that for many generations was altogether removed from among us. Ruined abbeys, silent and desolate, have been for long the only outward evidences that there ever was a time in which men and women responded to the call to follow their Lord wholly in the ways of the Counsels of Perfection and apart from the ordinary life of the world.

Now, however, what once seemed lost forever has been wonderfully given back to us, and year by year the religious life, both for men and women, is extending itself more and more widely throughout almost every part of the Anglican Communion. Religious orders now not only exist among us, but they have become recognized parts of our Church's system. Of this we have an illustration in the proceedings of the recent Lambeth Conference of Bishops, which even included among its members some to whom the vows of the religious life were matters of experience. Not only was a committee consisting of twenty-one Bishops, appointed to consider this great question, but its report was one of the few specially commended to the attention of the Church in the Encyclical Letter issued in the name of the Conference as a whole; and it is encouraging to read at its commencement words such as the following: "We recognize with thankfulness to Almighty God the manifold tokens of His blessing upon the revival of religious communities in our branch of the Church Catholic." This is good, but what follows is better still. The report goes on to state a fundamental truth, too often forgotten by those who do not value the religious life for its own sake, and who look upon it merely as one among many other methods by means of which certain "practical" services may be done. In contrast with this low view we have from Lambeth a far higher estimate of what the religious life really is, in the following words: "However important may be the work which is done for the Church by brotherhoods or sisterhoods, their primary motive is personal devotion to our Lord; and the development of the spiritual life is the power upon which the best active work depends."

That the religious life should have been thus restored to our Church after an interval of three centuries—of three centuries, let it be observed, during which the masses of the people have to a great extent lapsed into practical heathenism—is a cause for the deepest thankfulness; and it is also one more evidence, not only of the renewed life of the Anglican Church, but also of the fact that that life is being supernaturally guided in the way of Catholic practice as well as of Catholic belief, in the way, that is, in which the Holy Spirit, by whom the whole body of the Church has ever been governed and sanctified, guided the faithful in the earlier days of warmer love towards the Lord Jesus Christ, and of more fervent zeal for the extension of His Kingdom.

Iona.—And in this connection I cannot but refer to a special blessing which has been granted during the present year to this our own diocese—least in one sense among the rest, and poorest, as it has ever been, and yet privileged to include within its limits that holy island which was the home of our Blessed Saint, and from which the light of the Gospel, both in his own time and in the days of the abbots who succeeded him, shone forth not only among the inhabitants of Scotland and of England, but also even among some of the more distant nations of the Continent of Europe. In this Island of Iona the Missionary Society of St. John the Evangelist, an order which during the last thirty years has taken the lead in the restoration of the religious life, both at home and abroad, has established a permanent connection with our Scottish Church. That this connection may be strengthened, and that its influence amongst us may be extended is my earnest desire, one which I would commend to the over-ruling and protecting grace of that Holy Spirit, whose it is to glorify our Lord Jesus Christ in all that is done in and by His Church. You and I, my reverend brethren, can only look at the religious life from a distance. But while we watch, and admire, and pray for those who have left all for Christ's sake, we can hardly fail to be streng-