

*OUTWARD FORM AND INWARD SPIRIT.*

At the close of his last speech in the case of the Bishop of Lincoln, Sir Walter Phillimore said: "A quarter of a century hence, those of us who may be alive will smile at this trial. Every restoration from the slumber of the eighteenth century has been in its turn treated as Popish, even if it were in compliance with the plain terms of the rubrics. The Church Militant prayer, surplices in the pulpit, surpliced choirs, week-day services, saints' day services, Early Communion, frequent Communion, credence tables, colored altar cloths, reredoses,—all alike are now admitted to the light of popular favor, though the skirts of the cloud of disapproval still rest on the last."

The patient endurance of persecution is the test and stimulus of truth. It is the test of truth, the same now as in the days of persecution in the time of the Apostles, when the Holy Scripture—speaking of those who knew of the terrible end of Ananias and Sapphira, were deterred from practising in their lives what they did not believe in their hearts—says: "of the rest did no man join himself to them;" *i. e.*, to the Christian Church. But persecution is to believers the stimulus of truth, and it also makes the truth attractive to even the persecutors themselves, when beholding the steadfastness

and meekness of their victims, they are secretly pricked to the heart, and like Saul of Tarsus, are afterwards found amongst the foremost propagators and defenders of that which, with a mistaken zeal, they had formerly endeavored to destroy.

Thoughtful Christians, perceiving the downward grade of schism, and praying earnestly for that unity which Christ so earnestly desires, are now in ever-increasing numbers coming over to the conviction that the great doctrine of the Incarnation is the centre of Christianity. This doctrine is the touch-stone, so to speak, by which all theology must be tested. It is the salt of true catholic doctrine. If in any system this salt is found to be losing its savour, wherewith shall that system be seasoned? If, for example, any church or denomination of christians confuse the Incarnation by attributing to our Lord's blessed mother a sinless purity which belongs only to her Son whom she herself by inspiration worshipped as "God, my Saviour," or ascribes to her by perversion or mis-translation the promise of God concerning Christ alone,—“the seed of the woman shall bruise the serpent's head,”—writing *ipsa* for *Ipsa*, in that system the salt has lost its savour, and the Incarnation is obscured. That denomination—whatever may be its pretensions—has lost its catholicism, and is but a sect, whatever may be its pretensions.

If, again, the teaching of any de-