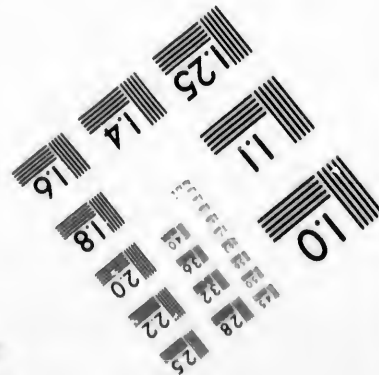
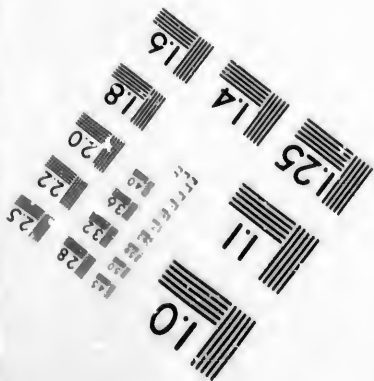
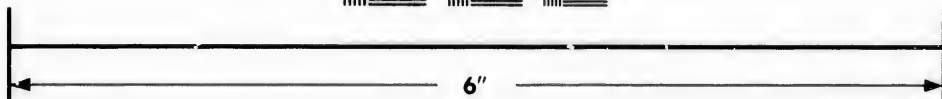
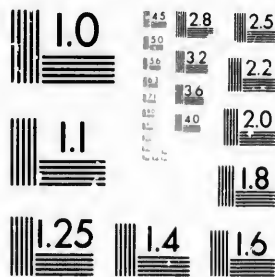
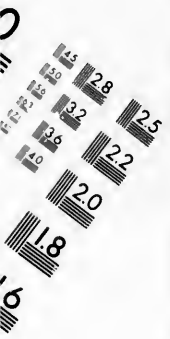


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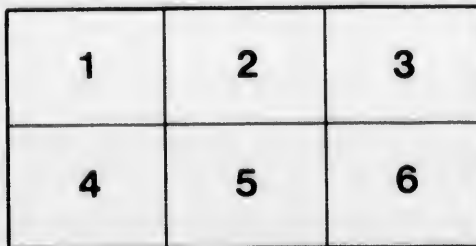
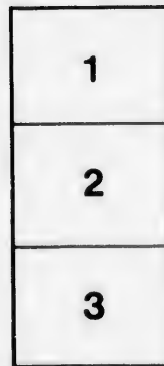
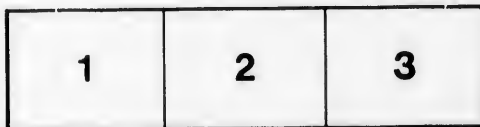
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The Church of England The Centre of Unity.

BY THE
REV. DYSON HAGUE, M. A.,
RECTOR OF ST. PAUL'S CHURCH, HALIFAX, N. B.



HALIFAX, N. S.:
MORTON & CO., PUBLISHERS.

1892.

" I CANNOT doubt that the Anglican Church is the
" true centre round which may be rallied in God's own
" time all the scattered forces of those who agree in
" accepting Holy Scripture as their standard of faith, and
" the creeds of the undivided Church as their summary
" of doctrine."

BISHOP SELWYN.

" I BELIEVE in my heart that if this love shall make all
" men take knowledge of us that we have been with Jesus,
" and compel them to say, see how these Churchmen
" love one another, we may in God's hands, be His
" instruments to heal these divisions which have rent the
" seamless robe of Christ."

BISHOP WHIPPLE.

The Church of England

THE

Centre of Unity.

*A plea for union, addressed to Churchmen, and
an enquiry into the causes why the Church
of England has failed to be the
unifier, with a suggestion as
to the way of success.*

BY THE

REV. DYSON HAGUE, M. A.,

RECTOR OF ST. PAUL'S CHURCH, HALIFAX, N. S.

Beati pacifici quoniam filii Dei vocabuntur.

HALIFAX, N. S.:

MORTON & Co., PUBLISHERS.

1892.

THIS small contribution to the great cause of Christian unity is drawn up on the following lines:

1. The Church of England should be the first of all the Churches, and the rallying-point of unity.
2. The Church's failure to win. Reasons pointed out. The policy of Churchmen hitherto in many cases has been calculated to introduce and perpetuate disunion, rather than union, to alienate rather than to win outsiders.
3. A more excellent way,—the policy of love and consideration.
4. Some remarkable examples of its successful working.
5. The panacea suggested. Let us all try love.

The Church of England—The Centre of Unity.

THE Church of England was intended The Church of England the rallying centre.
by God to be the church of the English-speaking people of the world.

For hundreds of years the church, planted by apostolic men, with its primitive order, and scriptural doctrine, was not only the Church of England in name, but indeed the church in England and the church of England. And to-day, notwithstanding the ravages of time, she is admittedly the only church to which all look as the rallying centre of unity for the great bodies outside of the erring Roman church.

Unity to-day, thank God, is in the air of Christendom. It is on the lips of millions; it is in the heart of myriads more. Countless Christians are crying to God that they all may be one. And as to the visible accomplishment of this great desire, it can almost positively be said, that there is but one church in the opinion of the great

body of thoughtful Christians which seemingly is able to become the rallying-point for unity, and make union possible on scriptural, apostolic, and primitive lines. That body is the Church of England.

As the great religious bodies stand to-day with the one burning question of unity before them, the Church of England, outsiders themselves being the testifiers, receives the great majority of votes as the one candidate that has any chance of success.

In the language of one of the noblest of the successors of the apostles, the late Bishop Selwyn of Lichfield, the Anglican Church is the true centre around which may be rallied in God's own time all the scattered forces of those who agree in accepting Holy Scripture as their standard of faith, and the creed of the undivided Church as their summary of doctrine.

The reasons.

The reasons for this are obvious. She comes from the days of the apostles with

an ancient heritage, and a splendid name. The antiquity of her lineage is as indisputable as the sacraments she administers, and the truth she proclaims. She was planted by apostolic men with primitive order. Her standard is the word of God, and that alone. Her creeds are the creeds of the undivided and Catholic Church of Christ. Her articles of religion are the purest of doctrinal summaries. Her services are saturated with scripture. The bulk of her prayers and hymns are the very words of God. She is sound, because scriptural, democratic though episcopal; practical, and admirably suited for all sorts of men; best fitted for present day needs, though the ancientest of all.

Each of these constitutes a powerful reason. Together they form a phalanx. To emphasize any one would be illogical. And yet if we would lay stress on the two things in the Church of England which have of late years made her so charming and attractive, it would be in addition to these, those two great distinctions lately

set forth by a distinguished Presbyterian who sought episcopal ordination, viz. :

(1) The wonderful power of edification and comfort that is to be found in the Church of England worship. The service when truly participated in by a mind hungry and thirsty after God, is always uplifting, always nourishing, always edifying and always draws nearer to heaven.

(2) The practical effect of our religious system in emphasizing continually the foundation facts of the Christian system and bringing these columnar verities of Christianity, the Incarnation, the Crucifixion, the Resurrection, the Ascension, the coming of the Holy Ghost and the expected personal appearing of the Lord Jesus Christ, into practical effect in the conduct and vicissitude of human life.

Dr. Shields' testimony.

But this is the language of Churchmen. I will give therefore the testimony of one who as a member of a great Christian communion outside of the Church of England cannot be considered as speaking

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In his somewhat famous paper on the United Churches of the United States which appeared in the *Century Magazine*, November, 1885, after speaking of the apparent hopelessness of unity on either doctrinal or ecclesiastical grounds, Dr. Shields goes on to state of the Prayer Book of the Church that "there is no other extant formulary which is so well fitted to become the rallying point and standard of modern Christendom," and that there is about it "an ideal fitness to serve as the nucleus of a reunited Christianity." In fact the whole of this remarkable paper is simply a voluntary testimony from a Presbyterian to the fitness of the English Church to be that longed for Protestant-Catholic Church of the Future which shall conciliate all affections, and unite all diversities.

Thus the various religious bodies as they broaden in their sympathies, gravitate towards the Church of England as naturally as scattered children long for home. They

adopt ideas that for centuries have been the possession of the ancient church, and just in proportion as they fall in line with the broader cravings of enlightenment and culture, they find themselves, though perhaps unconsciously, assimilating themselves to the mother church. The extensive adoption by our Presbyterian and Methodist brethren of the use of the Creed, the Lord's Prayer, the Ten Commandments, the Te Deum, the Psalms and the Versicles are straws on a great church current. We do not fondly imagine that organic union is a matter of easy and swift accomplishment; a thing of a day or a year. Not at all. But we see these things. We cannot doubt the evidence of our senses. They are facts. They reveal a drift, and a change of tone which is most significant.

Seeing them therefore we have faith and hope; we thank God and take courage. We accept with gratitude what we have, but we long for more. We believe that the Church of England should not only be what she now is, first in the

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Primus inter pares

She is to many,

Primus inter omnes

She should be to all.

But let us not be deceived.

Bright as has been, and to-day is, the prospect of the Church of England, the truth must be faced, that with admitted prestige and magnificent chances, the Church of England has not taken, and is not taking the place she should in the esteem of the people of this country. The fact of many parishes in many Dioceses, as well as the figures of the Census Book, ring out their solemn notes of censure, and and tell us, that with the exception of the cities, not only are members of the outside religious bodies not being gathered extensively into the Church, but that the two great outside bodies allied most closely to the Church of England, the one by doctrine, and the other by descent and the use of her formularies, are increasing each

The Church
falling be-
hind.

year with a greater increase.

Now there must be causes for this.

As Churchmen we know with pride the cause lies not in our Church. We dare not, we must not, we cannot blame our Church. Like Cæsar's wife she stands above suspicion. She is pure, she is true, she is faithful. Her hands are clean. Her formularies are as sound, her standard as lofty as sanctified and spirit-guided hands could make them. We must expose the true offenders, and those really guilty must confess that they are the sinners. *We the clergy and we, the people of the Church of England, are to blame.* If the Church has not been the power that her antiquity, and her many attractions combined to make her, it is because we her representatives have grievously erred.

What are the secret causes of failure ?

The causes of failure.

As a general rule it is wisdom for a man when things go wrong to seek for the reason of failure in himself. It is certainly

a reasonable experiment for Churchmen to try now. Instead therefore of berating the times, and bemoaning the faults of others, let us turn the search light in upon ourselves. We have gone on a long while now complaining of the sinfulness, the obstinacy, and the invincible unreasonableness of dissenters, and denouncing their narrowness, unkindness and folly. Yet all the time we have been guilty of these very sins ourselves.

The reason of failure is threefold.

The want of wisdom. The want of life. The want of love. The Church of England *with everything before her*, has lost so much simply because her clergy and her people in so many cases have been wanting in common sense, in Christian earnestness and in the love of God.

We have been proud, when we should have been meek.

We have been worldly, professing to renounce its pomps and vanities.

We have been haughty when we should have been humbled.

And to-day when we see all that we have lost by our pride and vain glory, by envy, hatred, malice and awful uncharitableness we are still unconvicted of sin, and consider the church is doing all that she should. We have been acting as if we did not care for the unity of God's people, or even as if we thought the prosperity of our church a thing worth attaining.

In a great many cases the church policy adopted hitherto towards those outside of the church might be defined in one of these three terms.

The policy of non-consideration.

The policy of denunciation.

The policy of irritation.

The non-consideration policy.

By the policy of non-consideration, is meant, that very thoughtless way that we have often had of doing things, perhaps small in themselves and non-essential, without ever thinking how much they might offend and hurt the prejudices of those who are just as it were on the point of entering the church, or of omitting those

little acts of kindness and attention that are always pleasing and never fail to win. We have often talked and acted as if outsiders were nothing to us; as if it were a matter of no consequence whether they cared for our church or not, or that the church should be so presented as to appear fair in their eyes; as if it were a small matter whether they were won or not. In fact we have sometimes forgotten the exhortation of the spirit of Christ to be *polite* and courteous to all. We have even gone out of our way to let outsiders know that we consider them generally a very inferior sort of people.

To give an example.

It is a small thing in itself, but a straw indicates the current. We all know how we all love certain hymns, and how dear to us are certain tunes. We all know too, that there are certain grand hymns and tunes that are the common property of all Presbyterians, Methodists and Anglicans. Now I have often in the country parts been at church services on anniversaries,

and other occasions, where there have been present nearly 90 per cent of the Presbyterians and Methodists in the surrounding parts, and instead of there being selected for those occasions some grand old words and tune in which all should join, the *brethren have been made to feel their separateness* by standing in cold silence and listening to the church people singing a hymn of whose words they were ignorant, and in the tune of which they could not join. Certainly this, and like practices is not calculated to win.

And I say this.

Not only can we not afford to lose these people, but we cannot as a church afford to have them feel disinterested in the church service when they come. And it should be the aim both of Church clergy and Church people to do everything to make outsiders feel that our service is a service *of* the people, and *for* the people.

We should seek by every method to *popularize* the church, and make our services so simple, so hearty, so popular, that the members of other religious bodies will

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They do not, and cannot enjoy a service where the choir monopolizes the service of prayer as well as the service of praise, nor where the service of praise is altogether beyond them. Far better to lose a little of our dignity, and ornamentation, than to let people think that the Church of England is a church for the classes, not for the masses.

— — —
This policy is wrong.

If a heathen actor could say: *Homo sum, nihil humani alienum puto*; much more ought a Churchman to say: *Christianus sum, nihil humani alienum puto*. No foolish prejudices, or foolish church traditions should prevent us from taking the kindest interest in all our dissenting brethren as far as is consistent with thorough devotion to our own church. Say what we will

They are our brethren.

God has made them so, and we cannot undo it. If we shew ignorant unsympathy with them, we are guilty of wrong.

— — —

The policy of denunciation is worse.

The denunciation policy.

That there may be sometimes provocation is admitted. It is one of the sad mysteries of this dispensation that falsehood is so often on the throne, truth so often on the scaffold, and allies so often at war with one another. But clear, consistent, and fearless exposition of the Church's principles, and Bible truth is one thing, and bitter, sarcastic, and defiant berating of sectaries and dissenters is another, and a totally different thing.

The one may be a necessity,

The other always is wrong.

It is never right, it never can be right to put on bitterness, and wrath, and evil speaking, with all malice, and be hard to one another.

I have heard schismatics and dissenters denounced in some church pulpits, and by the lips of some Churchmen in a way that positively made me sad.

There was no love in it.

Nay, think as charitably as we could, it was impossible not to perceive that there

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was a strong vein of earthly bitterness, and unsympathetic pride. It was like the intolerance of haughty Jews, and fierce Inquisitors; words that made the flesh creep almost. I felt as I heard them as if I fain would cry aloud, and say: O brothers, brothers. A truce to these aspersions and denunciations! Away with this saddening and unchristlike policy! An end to these horrible accusations of schism, and rebellion and the sin of Korah! An end to these wretched accusations, these mischievous taunts, these embittering upbraidings! An end to these prideful vauntings, and Pharisaic boasts.

I thank Thee, God, I was not born in schism,

And thus have not been guilty of dissent.

The accusation of the sin of schism is so embittering a denunciation that nothing but the most positive and certain proof of its committal could justify the charge, and while I am unwilling to open up anything like controversy I think that all churchmen may fairly take the position of the

late Bishop of Adelaide with regard to this question.

The Bishop's position was this:

The Church of Rome pronounces all outside bodies to be guilty of schism, and regards as null and void all their ministrations.

The Church of England regards their orders as irregular and their ministrations as irregular, but never in such wise as to unchurch them.

In fact all really representative leaders of the Church of England have always regarded those of the great Protestant Christian communions as our brethren.

The history of the church in the 17th century should at least make us hesitate in throwing stones. Anyway it is not going to win them back to us to remind them of by-gone feuds and errors. For nobody yet was ever softened by logic, or drawn by pride.

And alas so often our language of denunciation is uttered in the same spirit, as the prayer of the Pharisee.

The policy of irritation is similar.

The irritation policy.

It is not exactly open warfare, but a kind of continual shooting of little arrows of insinuation, curtness, coldness, social snubs, and offensive patronizing. It consists in the refusal of harmless courtesy titles to the ministers of the other Christian communions and the denial of simple acts of Christian love from utterly mistaken traditions of the Church's dignity and procedure.

To give an illustration.

Not once or twice in the history of the Church, a lasting and irreparable blow has been inflicted by an act which in my opinion, and I know I have the concurrence of multitudes of my brother churchmen in this view, could easily have been omitted, and ought never to have been done *in the way in which it was done*. I mean the refusal of burial to an unbaptized child, especially the refusal of burial to the child of parents who were either church people or kindly dispositioned and leaning towards the Church. The curt inquiry, has been followed by a still harsher and

more peremptory refusal, and a family with its far spreading descendants and connections irretrievably lost to the Church.

But what can a Church clergyman do?

He can at once obey the instincts of Christian love, and at the same time act as a consistent servant of the Church. The Church of England has given him a direction, which if he is aware of the fact of the unbaptized state of the dead, must be obeyed, since the Church explicitly says "it is to be noted that *the office ensuing* is not to be used for any that die unbaptized," but he can at the same time without violating that rule perform *a service* of a simple and comforting character by reading a few verses of scripture and using a few simple prayers like those for instance in the "Pastor in Parochia" of Bishop Walsham How, an act that is not only consistent with the Christian office of the Church minister, but with the Christian liberty of the child of God.

There is nothing inconsistent in this. On the one hand it is perfectly right for him to do it. On the other hand it is wrong for him both as a Churchman and a Christian—not to refuse the service, that is not my point at all—but to refuse it *in such a way as to embitter* and alienate those whom a little love, and a little consideration, and a little of the wisdom of the Spirit of God would have won.

In many of these cases also, the want of baptism has often been occasioned neither by unwillingness or neglect but on account of such pardonable reasons, as distance from Church, and unfrequency of pastoral visitation. But even if the cause has been ignorance, or inherited prejudice, surely the larger canon of love should overrule all others, and the act be done in the beautiful spirit of him who prayed of old:

“The good Lord pardon everyone, that prepareth his heart to seek the God of his fathers, though he be not cleansed according to the purification of the sanctuary.”

That one or other or all of these lines of church policy has been adopted by us to those outside of the Church no one can seriously deny.

No one school of thought in the Church can be impeached as the guilty party, for it is not the policy of any one school alone.

All have been guilty.

We all have been guilty more or less.

Churchmen of all schools, have with a suicidal disregard of our Church's interests, and a criminal disregard of the first and greatest of all Christ's laws combined in our foolish, vain, and alienating methods of procedure to those outside. Low Churchmen as well as High Churchmen, Broad Churchmen as well as Narrow Churchmen, Evangelical churchmen as well as "Catholic" churchmen, have sinned and done wickedly. No. Not all; nor all of one school. And yet so many of us have, that we must confess our policy on the whole has been that of non-consideration, irritation, and ignorant or intentional vituperation.

If we will only reflect and think of the way in which we have written, spoken, and

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And the policy has failed.

The result.

It has failed utterly. It has failed
again and again, and it will always fail
wherever, and by whomsoever tried. And
it has always failed because coldness, and
inconsiderateness, and unsympathy can
never win men.*

Inconsiderateness does not win. Cold-
ness repels. Hate drives away.

These things never fail. They never
fail to break the bruised reed of weak and
ignorant and yet valuable Church attach-
ment in those within, and to quench the
smoking flax of a kindly church feeling in
those without. Hate never fails to beget
hate, and to arouse anger. Denunciation
and violent language never fail to awaken

* I would earnestly commend to all Churchmen the now
famous sermon of the Ven. Archdeacon Sinclair of
London, preached in St. Paul's Cathedral on the after-
noon of Quinquagesima Sunday, 1892, on "Our unhappy
divisions," which I read some time after I began writing
on this subject. I thank God for it, and hail it with pleasure
as expressing exactly the ideas which had been worked out
in my own mind.

an angry counter defiance. Unkind looks and the thoughtless putting on of Church airs only irritate and annoy. Self-conceit is always intolerable, and bragging about ancient claims has less effect than clanging brass, and tinkling cymbal, unless conjoined with a more living holiness, a sweeter love, and more positive evidences of a really changed heart.

Two-fold failure.

The policy has failed in two ways.

First, it has *driven out of the Church* a great many who were in it, and ought to be in it now. And secondly, it has kept back from coming into the Church a great many people who were half inclined to enter, and ought to be in it to-day. We need not go back to the fourth century, or even to the disastrous seventeenth century for instances of this. They face us to-day throughout the land.

In every diocese we have only to open our eyes to see the facts. Numbers of Church families as certainly driven out of the Church by neglect, or inconsiderate treatment, or

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unwise procedure on the part of Churchmen, as cattle out of a field. There are to-day in certain districts of almost every diocese hundreds upon hundreds of Presbyterians, Methodists, and Baptists in Church families who were born and baptized as members of the Church of England, who have been driven into their present position by carelessness, inconsistency, and unwisdom on the part of those whose whole genius should have been directed to devising methods, and inventing expedients for retaining them in the Church.



Sometimes they were, as it were, just hovering on the confines of the Church's pale. Various causes had led them to look kindly on those without, and perhaps they were related to them by marriage or otherwise. They were in the balance. All that was needed was a little tact, a little thought, a little human kindness. Instead they got—a warning, an expostulation, a homily against separation. The die was cast. The Rubicon of Church separation was crossed; never to be crossed again. If the sins of omission are of

equal gravity with the sins of commission, then they were driven out, they did not go out.

Or perhaps it was the introduction of some offensive practice in the Church.

All men have a right to think, but no one has the right to make a non-essential thing a thing of such *essential* importance as to be the occasion of schism. And if it ever comes to a question as to who is to give way, the ignorant and easily stumbled people, or the well taught, and strong pastor, the voice of the Word of God gives forth no uncertain sound.

The clergyman must give way, because he is the strong one, and must shew more love, and tenderness, and consideration. Rom. xiv, 1 Cor. viii.

I am speaking now of course of *non-essentials*.

But alas, too often, we of the clergy have insisted upon our way, and have at the point of the clerical bayonet introduced practices which have driven the people away. They

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may have been things of trifling ritualistic significance, or even of no really edifying value in the opinion of their promoter, and the people's opposition may have been tainted with no small degree of ignorance and stupidity, but the introduction of a single even edifying ceremony or practice is dearly bought if purchased by the loss of a single member of the body. Or they may have been practices of very doubtful legality, and still more doubtful spiritual value, in which case their introduction was not only unwise, but very harmful. The effect though has been the same. People began to lose interest in the Church, and after a while have gone away.

Strangely, too, it is those brethren who hold the highest views with regard to the saving power of the church who frequently are guilty of this most disastrous line of procedure.

This policy of ours has had another effect.

It has not only lost to us many who were in, but has failed to win to us many who were out.

The kindly feeling that outsiders have to the Church of England, notwithstanding the coldness, and haughty exclusiveness of the Church as represented by many of her members is to me phenomenal. It has struck me again and again. Wherever I go in whatever diocese, I have not failed to observe that the Church of England as a Church, Church clergymen as ministers of Christ, and Church members as Churchmen are treated by both the ministers and members of the Presbyterian and Methodist Churches with a consideration and courtesy that I am free to confess we have not always deserved. They seem to give us with cheerful alacrity the place of precedence in public gatherings, and to speak with respect and honour of our Church's position.

(I except those cases in which ignorance and vulgarity make groundless charges, and also those cases in which the antagonistic tone is that of men who have been irritated into the adoption of a retaliation policy of denunciation.)

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eration that is most significant.

It shews that they are well inclined to the
Church.

So well inclined are they in many
individual instances that they would have
sent for the Church clergyman in cases of
emergency, and if there had been the spirit
of Christ, and the power of His love, become
devoted members of the Church of England.

But instead of being helped on, and helped
in, they have had help given rather in the
other direction. The way has been made
hard instead of easy. Barriers have been
erected instead of being smoothed down, and
the kind word of welcome, has been
exchanged for a hard requirement most
untimely, or a hard expostulation most
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ness, and winsomeness, more kindness, and less exposure, more shewing how scriptural the Church is, and less shewing how irregular dissent is, they received logic and history, if not sarcasm and censure.

If a blunder is worse than a crime, then this policy has been worse than criminal.

It has made the Church such an awful failure, where it might have been such a glorious success. It has turned allies into enemies, and friends into bitterest foes. To-day throughout our country few are so deeply set against the Church as the Methodists, and Baptists, and Presbyterians who are the sons and daughters of Churchmen lost to the Church by the unspirituality, the pride, the folly or the ignorant unsympathy of Churchmen. I hold that with few exceptions, *we Churchmen are to blame for all those who once were but now are not members of the Church of England*, for if we had always been right they never would have strayed.

If we had always been loving, always been true, had always been so full of Christ

that men would have seen in us the beauty of His life, and the matchless attractiveness of His love, always faithfully preached the living Christ, and always made Church Christianity the highest known form of the scriptural ideal we would never have driven one soul away, never lost one living and spiritually minded member, and would always have held that most valuable class of Churchmen who with deeper spiritual longings, had resolved to turn from the vanities of this present evil world, and live wholly and solely the consecrated and separated and unworldly Christian life which the Church of England insists on in all its members.

Not only would we have held them who were within, but we would by the exhibition of that worldly wisdom ascribed pre-eminently by Macaulay to the Roman communion have seized with alacrity the fervour, and enthusiasm of the Methodist and Salvationist, and the practical spirituality of the earlier nonconformists, and given

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them ample scope and freest play within the pale of our magnificent Church, and by the exhibition of the winsomeness of the religion of Christ have drawn to the ancient and apostolic Church a vast number of those who would only too willingly have abandoned their respective abodes.

Say what we will facts tell us that the Church of England has utterly failed to take the position God intended her to take.

These facts are the figures of the census book of 1892. We started first with everything in our favour, and if we had had love, and wisdom, and life we would have rallied all in one.

Instead of that we became proud, and indolent, and unloving and Pharisaic, and we are what we are ; not last in the race by any means, but still not first and foremost, and strongest and best.

So much for the failure side.

It is a lamentable fact, but the recognition of it is the first step towards the recovery of our lost position. We never will take our place as the Church of the future until we abandon the policy of non-consideration, denunciation, irritation and frigidity.

As I believe in my heart this church policy has been a failure, I believe in my heart there is a Church policy that would if put into operation be a success. That policy in one word is, the policy of Christlike *love*.

Love never faileth.

Hate begets hate.

The policy of
love.

We know that to our own cost, and we know too that pride begets pride, and haughty looks arouse the retaliatory glance of defiance. Scorn drives away, and unsympathy repels. The poorest man will not come to a place where he is not wanted, and until we shew these our brethren that we do want them, that we love them, our church will dwindle and grow thinner. We give love

glances to the wealthy, and to the fashionable and the well-to-do, in our towns and cities, and we fancy in our folly that our church is progressing because we gain a few here and there from the ranks of the socially aspiring. But the masses of the people, are not being won. We do not seem to consider many of them worth getting, and sacrifice nothing to get them in. Throughout the country parts of all our dioceses as well as in our larger towns there are myriads who could be won to the Church and are waiting to be won by love.

Love begets love.

If we love them, they will love us, and the more they love us, the more they will be attracted to us, and we will be freed from that schism-creating spirit of pride, and bitterness.

Its first effect. Now the very first effect of the spirit of love will be the production of a thing that we all sorely need, the spirit of consideration. We look so much upon our own side, and reason so much in the narrow

to the fashion-plate of selfish logic, that we are deaf to all our towns and voices save those that favour our own cause. It is only a supernatural cause that can make a man really try and sympathize with those who are separated from him, and it is only supernatural love that can make him feel for them in their church position. But the spirit of love will do this. It will make us do on the Golden Rule as well as in principle what we want them to do, *i. e.*, calmly and considerately endeavour to appreciate their standpoint.

It will make us remember, first of all, that they are just as *prejudiced in their church position as we are in ours*. They think as highly of their church often as we do. The slightest consideration therefore of the meaning of the Christ charity would lead us to see that to speak slightingly of their church in their presence from our pulpits is as unbecoming as it would be for an aristocrat to speak disrespectfully of a poor man's family, or for an Englishman to sneer at a foreigner's patriotism.

It would make us remember too in the 2nd place, that they not only have reasons for their church position which are in their opinion as scripturally well founded as our own, but that some of our greatest church authorities have acknowledged this also.

The highest of High-Churchmen in the old days never dreamed of denying that Presbyterians had much to say on their side. Archbishop Bancroft, for instance, the man from whom Laud gained his strong Church proclivities, was perhaps the strongest High-Churchman of his day, and yet he went so far as to assert that there *was no necessity* for the *re-ordination* of a Presbyterian minister on his embracing the Church. Andrewes, one of the holiest of High-Churchmen, admitted that a Church can be a Church without the Episcopate. Even Laud himself did not go so far as to say that those who were without the Episcopate were without the Church.

They all believed in their hearts in our orders and the language of the Preface to the Ordinal was the sentiment of their

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creed as regards the *Church of England*, but they admitted also that neither a comprehensive view of the scriptures nor a concensus of the Fathers permitted the theory that only an Episcopal succession carried the guarantee of Apostolical commission.

Bishop Jewell, Bishop Cooper, Bishop Babington, Bishop White, Bishop Burnet, Bishop Stillingfleet, and Bishop Davenant, join voices with Hooker, and Hall, and Cosin, and Andrews, and Bancroft, and Laud in declaring that it is not possible for English Churchmen to assert that a visible succession is such a necessary sign of the true Church and so clearly set forth in the Fathers and Holy Scripture that all who hold that the Presbuteroi and Episcopoi of the New Testament belonged to the same order are utterly wrong, and clearly unreasonable.

To plainly accuse them of wilful sin does not seem then to be consistent with that spirit of considerateness that should be exercised toward men who are simply holding in the firmness of simple faith the

Church heritage committed to them by loyal fathers.

What is schism?

Schism, Blunt says, is a wilful breach of the unity of the visible Church.

Schism, says the great Barrow, consisteth in disturbing the order of peace of any single Church, and in withdrawing from its obedience; in obstructing peace between several Churches; or in refusing to maintain communion with other Churches without reasonable cause.

Schism, says the inspired St. Paul, is the causing of divisions. The Schismatic, therefore, is a person who *deliberately causes divisions in the Church of Christ*, and destroys its visible unity.

If we keep this in mind, and accurately consider what it really implies, we will be slow to make rash and embittering accusations, and will acknowledge our guiltiness of the sin as well as theirs.

It will make us remember, in the 3rd, place, what I fear we Churchmen find it convenient at times to overlook, that they

have strong reasons for their prejudices against us.

If the Church had been always what she should be, the prejudices of outsiders against her would be much more censurable. If our Church were like a bright and beautiful body amidst surrounding darkness, beautiful for holiness, for humility, for self-sacrificing gentleness, in generosity out-distancing all, in piety notoriously first, there would be then small reason for their still staying without, as there would have been no reason for them ever going from her.

But the Church has not always been what she should be.

Often, alas, she has been the very reverse, and her members and her ministers have been talked of, actually have been talked of by outsiders as unworthy representatives of the cause of Christ. What clergyman of any varied experience is there who does not know that words like these are too often the language of outsiders towards the Church?

“Join the Church of England. Why should we? You say you are the Church of Christ, and we have neither part or lot in that body. But we know this, that the Church of Christ is composed of faithful men, who love the Saviour, and renounce the world and sin. We know that we love Him, and see in our lives the fruit of this love. We see more fruits of it in our lives than we do in yours. You seem to love the world. You join in its pleasures, and go with its ways, renouncing nothing, and forsaking nothing.

“You say our ministers are not ministers at all, and our ordinances are empty performances, devoid of grace, but we judge by fruits not by words, and the Bible tells us that the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, and we do not see much of these things in the Church of England. We do see them among our people. It is no use talking of your claims. We look at acts, and deeds, and lives. Your logic has not a feather’s weight.”

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That's the way they have talked, and are talking to-day. Yes, and they say more than that. They say, in words that cut to the very bone, for they seem to be spoken with a kind of sadness, and with apparent sorrow, not with hate in anger.

“ You wish to know what we think about the Church of England and its claims and position ?

“ The common opinion about the Church of England is that only the worldly need apply. Many are of the opinion that if you are a worldly person or formal, or anxious to get up in society, or wanting the name of Church membership without the inconvenience of professing the possession of personal religion, or being saved, and are willing to acknowledge the Church's claims, and to look slightly on outsiders, and deny their orders and sacraments, then you are the person for the Church of England. You may be covetous, you may love gaiety, you may love a butterfly life of pleasure, you may be a nightly frequenter of the theatre, a player of cards, a devotee of the ball-

“room, and utterly ignorant of the glowing love of a spiritual life, but you may be a member of the Church of England, and a good Churchman too.

“But—

“If you have been awakened to flee from the wrath to come, and are conscious of that great change from death unto life, and are tired of a mere formal routine of devotion, and seek to save others, and long for more spirituality and less formality, and give up pleasures, and strong drink, for Christ's sake, and want to bring religion into your home and family and have family prayer, and talk to others about Jesus, and witness to others the joyful fact that your sins are all forgiven, and that you have eternal life, and go about doing good, and renouncing the world,—the Church of England is not the Church for you. You are not wanted there.”

That is the way they are talking and have talked.

In vain does the Churchman answer, You are mistaken. You utterly misunderstand the teaching of the Church. The Church of England *has* a place for such. Not only has the Church a place for such, she has a place for *no other*. According to the plain words of the Prayer Book, no unconverted man or woman, to use your language can be a member of the Church of England. No one who has not professed personal faith in Jesus, and complete renunciation of the world, and forsaking sin, and entire and perpetual consecration to God openly before the Church, can become a member in full communion with the Church of England. True, the Church does not use the word conversion, but that is of little consequence, for she insists on the solemnest profession of world renunciation, and personal faith, and no one can assume the obligation of the baptismal and confirmation vow without a profession that is exactly equivalent to what you call the profession of conversion, and any man or woman, if there be any truth in what you say, who dislikes the strict require-

ments of the Methodist or Presbyterian Churches and thinks that he or she can get in the Church the privilege of Church membership without the exacting necessity of an inwardly changed heart and an outwardly changed life, will simply perjure their souls if they are confirmed while consciously having a name only to live, while really dead.

In vain does the Churchman argue this.

The old answer comes back again,

“ Well that’s the common opinion about
“ the Church. What you say may be true
“ as a theory, but practically the Church of
“ England does not require conversion, or
“ whatever you like to call it in those who
“ are members. We know of lots of people
“ who never seem to have had anything
“ like a changed life in their experience
“ who left us and joined the Church, and
“ are considered good Churchmen and take
“ the sacrament though they never have
“ family prayer, or think of talking to
“ others about their souls, or renouncing

“worldly ways, and we know of lots of
“others who when they were spiritually
“awakened, and found peace and joy in
“believing, *left the Church of England* and
“joined other *bodies*. The Church of Eng-
“land is losing its most promising mem-
“bers every day. Men who are no good
“spiritually, and never talk of the spirit-
“ual life, because they have no spiritual
“life to talk of, and are filled with pride
“in belonging to the Church of their
“grandfathers, and trust in themselves as
“being righteous, and despise others, these
“are good Church members, but when a
“great change comes, and the fire of a new
“love begins to burn, and the tide of a new
“life to surge in his bosom, he leaves the
“Church of his fathers and joins some
“outside Church body.

“How is it?

“Surely if the Church of England were
“full of this life, the living Church, it
“would welcome life and insist on it, and
“men who got it would turn to it, and not
“from it!”

Not once, or twice, but often ; not in one or two exceptional cases, but in many places, has language such as this been used to express the common opinion entertained by many outside of the Church, and as long as such prejudice exists, it is unreasonable for us to suppose that the mere dead cold logic of a superior ecclesiastical polity will have any effect.

We are not going to win them in that way.

God forbid that I should say that the Church principles are nothing, or that separation for small reasons is not a grievous error. Nothing of the sort. But *because* we have the truth, and are a true branch of Christ's One Catholic and Apostolic Church, we must shew it, not by words, not by deeds, not by logic but by love, not by pride but by life. We must live up to the Sample, and consider how the Church of Christ has ever been a company of faithful men, and the Church of England, a Church that boasts the most searching of all membership standards.

The mass of the people know only that a Christian is one who lives for Christ, and what they look for is Christian living.

They understand Jesus Christ and His disciples to be meek and lowly, and loving and heavenly. They know that Jesus was a despiser of shams, and a hater of formality, that His disciples were foes to the pomp, and pride, and empty glory of this world, living as strangers and pilgrims in this world, *and we dare not deny that again and again* our lives as ministers and people (thank God there are bright exceptions) have not been so beautiful in holiness, and clearly separated from worldliness and the worldly, as to make them regard our Church as a burning and a shining light, facile princeps in mercy, meekness, piety, and the love of God.

I think when we remember these things we will understand how it is that when we speak lovingly of our Church's past prestige, and dwell in glowing terms upon her apostolic rank, and time honoured

glories, that those without are so unmoved, and listen in stolid silence, untouched by any responsive fire, and with all their kindly feelings and open minds, play no disposition to change.

Naturally so.

Argument begets argument, and logic arouses answering logic, and if Church claims are urged, counter claims can be urged too. They can argue as well as we, and they can say as much as we can, and they can bring forth arguments which are as perfectly satisfactory to their gods as ours are to us.

But there is one thing that never fails, and that is love.

Love never faileth.

Let the Church clergymen and Church people shew that they love them, let their words and acts plainly declare that the love of Christ is in their souls, that for His dear sake they bear patiently with their errors, and seek to co-operate with them in the work of fighting sin, and unbelief, that for love's sake they will

magnify points of union, and minimize points of difference.

Let them instead of proclaiming formal doctrines preach Christ continually by word and deed, and make the supernatural life of God the ordinary life of every day. Let them stop all vituperation, cease all hard speaking, discountenance all malice, and act with noble superiority to all smallness and meanness and love more when more hated, and bless more where more cursed, and be more kind when most ill-treated. Let them shew primitive and apostolic Christianity by shewing the love, the zeal, the meekness of Christ. Let them be more anxious about the essentials of Christian love, and separation from worldliness, and the heavenly life, than the non-essential matters of form and order. And there can be no doubt, let him dispute it who will, that the Church of England will rise by natural pre-eminence into that place which we believe she should occupy and become: First in the fight, first in the work, first in the hearts of the people.

For, notwithstanding all differences, and variations the feeling is widespread and deep seated in the great mass of our separated brethren that the Church of England is the mother from whom they spring, and is possessed as an Apostolic Church of a prestige and beauty, that she alone can boast.

What we need then most of all is the love of Christ, the life of Christ.

We *have* the body, and the form, the machinery and the polity. All we need is the Divine gift from on high, the love of Jesus in the heart and life. This is the unifying power and this we should earnestly crave. Oh that we might not see our need of this, and understand its force.

Brown's error
and its lesson.

We Churchmen in the 19th century are in danger of making the great mistake that Robert Brown, the first and strongest of English dissenters made in the 16th.

Brown's great error was misapplied zeal. He contended for *matters of Church order* with as much zeal as for the fundamentals of the Christian faith. Or in other words, he gave his whole life strength to non-essentials instead of to fundamentals.

The result was that he magnified such trifles, as the wearing of the surplice, the ring in marriage, etc., to such a degree that he neglected the greater matters of Christian love, and Christian unity.

We to-day are in danger of doing the same thing. We are so apt to spend our strength in exposing the errors, and correcting the judgment of others on the points of Church order, Church discipline and Church polity. We strive for points of Church government as if they were the fundamentals of the faith, and contend earnestly not so much for the faith once delivered to the saints, as for the order and discipline once delivered to the Church.

We give our life strength for the form, and neglect the thing. We spend and are

spent for the secondaries, and lose the primaries. We magnify the form, and order, and the correctness of the performance, we overlook the realities, the inward essence, the things themselves, and overlooking these things we miss the blessedness of the Christian life, and introduce trouble into the Church of God.

If the great motto of the loving Melan-
ethon

In necessariis unitas

In dubiis libertas

In omnibus caritas

had been adopted by Brown, he would never spent his energies, and divided the Church on matters of ritual and order.

It may be laid down as a rule that any Christian minister who gives the greater part of his life forces to the things that are secondary, to the letter rather than to the spirit, to the doctrine rather than to the life, to the vessel rather than to the contents, to the vehicle rather than to the thing conveyed, to the decoration of the outward

rather than the development of the inward, to the position of the soul to the Church, rather than to the position of the soul to the Christ, to the form of the Church rather than to its power, be it done mistakenly, or intentionally, or without any consideration at all, is almost sure to find that two great effects will inevitable follow.

First. That the reality and blessedness of the inward Christian life will be less and less experienced, and the energies both of ministers and people be directed to the things that are visible, and audible, and understood by the purely natural mind, instead of the things that are unseen, and eternal and seen only by faith and understood in the spirit. Second. That the peace of Christ's Church will be disturbed, congregations vexed, and disunion provoked. The union of the spirit in the bond of peace is never broken when men are consumed with the love of Christ, and spend and are spent in saving souls. But when men get away from the Spirit, and contend as merely intellectual men over points of law, and

matters of order, they are sure to introduce trouble.

What was the cause of the great trouble in the Churches of Galatia ?

It was simply this, that they had left the substance and were contending for a form.

What was the cause of the great Church troubles of the 4th and 5th centuries ?

It was simply this, that they were forgetting the realities of the Divine life, in their zeal for points of logic, and the formulas of dogmatic truth. And nearly all the divisions and troubles of these latter days of the Church have originated in carnal strivings about the lesser matters pertaining to the appearance, the order, and the form.

Not that the form, and order, and outward are nothing. There may be, as Bishop Butler wisely said, form without religion but there can be no religion without form. There must needs be authority, and order, and dogma, and ritual.

But—the form, the appearance, the proper administration, the outward must not be

made all in all, nor must souls be misled by the great non-Church error that all receive the grace of the sacraments who receive the sacraments of God's grace. There can be and is a sacrament that brings no communion, a form that has no substance, a letter that has no spirit, a vehicle that however rightly carried conveys nothing, and a container that has no contentum.

To spend one's strength on the outward in the idea that the outward form always, everywhere, and in all cases, conveys the inward reality is not faith but a sad delusion. It is to go flatly in the face of the teaching of the Church, which by safeguards many and strong, and by reiterated prayers and pleadings, endeavours to turn the attention from the outward to the inward, and to emphasize with unmistakable clearness the doctrine of the Word of God that only in such as worthily receive them have they a *wholesome* effect or operation. It is to forget that men need a Saviour not merely a system, and that a system can never save.

As an eminent Church divine once said : Those who have eternal life have a much more important matter in common than all they differ about, and can enjoy fellowship in spite of grave theological differences. But where life is wanting it is otherwise ; the dead can have no sympathy with the living ; he that is born after the flesh still persecutes him that is born after the Spirit.

Such is in my opinion the true cause of the failure of our Church.

Some men say, " Its because we have no lay workers."

Others : " Its because we have not insisted enough on distinctive Church teaching."

Others : " Its because people are prejudiced, and ignorant, and captious."

I think that the Church has failed to win and outstrip all others in the land because we have been *proud*, and *bitter* and *self-conceited*, and *worldly*, and instead of being more humble, more loving, more Christlike than the others, and thus shewing them that we were Apostolic, we have deliberately

courted defeat by denouncing those whom we should have conciliated, and alienating those who could have been won.

Now the question is, what can be done, The right way, with examples and how can we do it.

Granted that the policy of hate and coldness has failed, how are we put into operation the policy of love, and acknowledging that we have grievously failed in the past to win dissenters to the Church, and that our own pride, and unsympathy, and impolicy, and intolerance have been the causes, is it possible for us to remedy this disastrous state of affairs.

I believe that it is.

There is nothing better than a living example, and I propose before I close, just to tell what has been done by some of

the best and noblest of our Anglican clergy. All of them strong and loyal Churchmen, all of them what would be commonly called High Churchmen.

The Rev. T.
Wood.

Among the noblest of the early Canadian clergy was the Rev. T. Wood, once a missionary of the Church of England in New Jersey, who came to Nova Scotia in the year 1762.

He was a man of broad loving kindness, wise, and generous, and sagacious in his treatment of those outside of the Church. As an instance of this, it is related by Hawkins in his *Missions of the Church of England*, that when in the year 1762 the (Roman) Vicar General of Quebec, the Abbe Maillard fell sick he was attended with brotherly devotion all through his illness of several weeks by his Protestant friend, who the day before his death, read, at his request the Office for the Visitation of the Sick, and then performed over his remains, amidst a sympathising assemblage of Acadian French, and Micmac Indians, the

funeral service according to the ritual of the Church of England.

Beautiful sight!

In the presence of the dead, the unity of man is proclaimed, and the great fact that there is but one God, one Lord Jesus Christ, and one faith in Him, as a Priest of the Protestant Church of England pronounces the hope of the joyful resurrection over the remains of a French Roman Catholic Abbe.

He was a good man like Barnabas, was this Mr. Wood, and in the following year, 1763, with the consent of the Governor, and of the Churchwardens and Vestry of St. Paul's Church, Halifax, he was removed to Annapolis, where he lived in peace and harmony with all denominations, the great majority of the dissenters in his missions attending on his ministry.

His success was due it appears to one great secret. He was a man of love. He loved these people and they loved him, and thus, and thus only,—not by denunciation or exclusiveness—he disarmed prejudice

against the Church. In simple but touching language the people themselves told how it was, in a letter that was written years after.

“ We had been educated and brought up
“ in the Congregational way of worship, and
“ therefore should have chosen to have a
“ minister of that form of worship, but the
“ Rev. Mr. Wood, by his preaching and per-
“ forming the other offices of his holy func-
“ tion occasionally amongst us in the several
“ districts of the country *hath removed our*
“ *former prejudices that we had against*
“ *the forms of worship of the Church of*
“ *England* as by law established, and hath
“ won us to a good opinion thereof, inasmuch
“ as he hath removed all our scruples of
“ receiving the Lord’s Supper in that form of
“ administering it; at least many of us are
“ communicating with him, and we trust
“ and believe many more will soon be
“ added.”

This good man, who lived for many years afterwards reported to the Society

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for the Propagation of the Gospel in 1775,

“My congregations are greatly increased

“both by English farmers, and also by

“*great numbers who all came here dissent-*

“*ers, but now flock to my congregations,*

“insomuch that our places of worship will

“not contain them. * * * I have now

“several persons who came here dissenters,

“communicants at the Lord's Supper.”

After a faithful and happy ministry over

30 successful years, he died in harness at

Annapolis 1778.

Now this is what I mean by the policy
of love.

What made Mr. Wood so prosperous was
this: he learned full well the blessed secret
of Church success, and found that the pre-
judices against the Church of England are
best removed by love, and sympathy, by
preaching and loving Jesus Christ, and
making the Church a model of simple, and
bright, and edifying worship.

In fact, nearly all the early missionaries
of the S. P. G., seem to have won golden
opinions from the other religious bodies,

and to have so disarmed prejudice by the exhibition of tenderness, and Christian love as to have gained many adherents.

Wherever they came the dissenting interest declined, and all bitterness gradually passed away, the people becoming well affected towards the Church and anxious to have a Church of England clergyman.

We know how often, how very often the very opposite is the case now-a-days, and we ask, were dissenters then devoid of prejudices, or indifferent as to which Church they belonged? Nothing of the sort. They were most strenuously attached to that form of Church polity for which their ancestors had forsaken all, and regarded the Church of England as an unscriptural, and inconsistent Church. Were the Church clergy indifferent to Church principles, and wanting in fidelity to their own doctrine and discipline? Nothing of the sort. They were most loyal Churchmen in the highest sense of the words.

The explanation is not far to seek.

With a wisdom and a practical sagacity dictated alike by common sense, and Christ-like charity, the Society for the Propagation of the Gospel in Foreign Parts, incorporated in 1701, for the double purpose of providing for the spiritual necessities of the Church people in the plantations and colonies, and factories of Great Britain beyond the seas, and also for the preaching of the Gospel to the nations in those parts, had given amongst other recommendations to its missionaries the following instruction :

“To recommend, and promote brotherly love and Christian charity, particularly amongst all Protestants where you exercise your ministry.”

As a whole the S. P. G., missionaries seem to have loyally carried out this part of their orders, with the most delightful results, and as ones hears of family after family and community after community of those outside being drawn by the cords of a man with bands of love to the Church,

until she who was looked on with suspicion, and the coldness of ignorance came to be loved as their Alma Mater, one could not help longing that once more throughout our land the Bishops of our Church would likewise carefully instruct their clergy to deal gently with their Protestant brethren, and would propound to those who are to be inducted to any Church or mission a few questions such as these.

“ Will you do all in your power to
“ recommend and bring about harmony and
“ fellowship with the several denominations
“ of Christians where you shall be sent to
“ exercise your ministry ?

“ Will you abstain from all undefying
“ controversy and uncharitable reflections
“ upon the character of their ministry ?

“ Will you by the simple setting forth of
“ Christ's gospel, and hearty devotion to
“ the saving of souls rather than by offen-
“ sive protrusion of the Church's claims
“ endeavour to win them to the Church of
“ England ?

In this way we would have from the very highest quarters the strongest possible impetus given to the blessed cause of modern Church unity by the use of the best and only means. So deeply am I impressed by this wise and statesmenlike suggestion of the S. P. G., that I write it again in the hope that we all may endeavour more humbly and constantly to carry out its suggestion :

“To recommend and promote brotherly
“love and Christian charity particularly
“among all Protestants where we exercise
“our ministry.”

That this could be done without any lowering of the Church's standard or any departure from the Church's principles all will surely admit, for as the Bishop of London said in a sermon preached before the University of Oxford in the year 1845.

“The most ardent attachment to our
“holy forms, the fullest appreciation of
“their efficiency in guiding our own souls
“in the way of life ; nay, a conviction that
“under Providence our own Church seems

“ more likely than an other to be be our
 “ Lord’s instrument in spreading a pure
 “ and enlightened and orderly Christianity
 “ throughout the world—our condition of
 “ all this *can have no natural connection*
 “ *with any uncharitable feelings toward*
 “ those who are not able to agree with us.”

Dr. Jacob.

Another broad-minded old Churchman whose name should be held in high honour by Churchmen in Canada was the Rev. Dr. Jacob, Principal of Fredericton College, N. B. The words that follow, words worthy of being written in letters of gold, are a setting forth of his methods in dealing with those outside the Church, and are extracted from letters written by him in the year 1834 to the S. P. G.

“ Since my settlement in this part of the
 “ world, (he was then a travelling mission-
 “ ary in New Baunswick) I have made the
 “ disposition and character of the people
 “ my study.”

I am afraid that is about the last thing some of us to-day, or ever think of doing. We study books, and read theology, which

things we ought to do, but we neglect the study of human nature as exhibited in the men and women living in our parish—their needs, and prejudices, and the best ways to win their love.

“And I think I perceive, he continues, “the proper method to be pursued in order “to gather them dispersed and wandering “as they now are within the Church fold.

What then is the method of this good Churchman? We are anxious to hear.

“They seem to have imbibed so much of “the American principle on religious “liberty that to bring forward the topics “of ecclesiastical authority, and govern- “ment can hardly produce any effect than “to create an insurmountable *prejudice* “against our ministry.”

Exactly so. That is a fact.

“But,” he continues, “if we waive such “points as these and proceed in the actual “work of the ministry shewing an earnest “desire for their spiritual good, and if “possible greater diligence and affection “than other teachers, they become without

“any formal reasoning on the subject
“attached to us as their best friends.”

Precisely what I have said above.

I am positive that Dr. Jacob is right, and I know that if we all will do what he declares here he did, the Church will become by God's grace what He intended her to be. Especially if we take the plan which is so grandly set forth in the words that now follow.

“Having found the people divided into
“several sects, although no regular minis-
“ters of any denomination were settled
“among them, I have judged it my most
“advisable course *not* to call forth their
“antipathies by dwelling on those points in
“which Calvinists and Arminians, Baptists
“and Methodists, differ from each other or
“from the tenets of our Established Church,
“*but, by exhibiting the ‘fulness of the Gospel’*
“*in a practical manner*—note well these
“words—to meet the spiritual necessities of
“all, and if possible, produce a general
“impression that, whatever might be the

“ case of other ministers, that of the Church
“ of England is certainly capable of supply-
“ ing all which the soul of man requires for
“ doctrine, reproof, and correction, and
“ instruction in righteousness.

“ With this view, while cautiously avoid-
“ ing the unfathomable depths in which
“ some have vainly sought the origin of evil,
“ I have aimed so to apply the holy and
“ unchangeable law of God to the conscience
“ of my hearers, as to make everyone sensible
“ of his own actual need of a Saviour from
“ sin. Shunning scholastic contentions con-
“ cerning justification, I have freely pro-
“ claimed the great and glorious truth, that
“ being justified by faith, we have peace
“ with God through our Lord Jesus Christ,
“ by whom we have received the atone-
“ ment. In the same manner, without
“ entering into a metaphysical discussion
“ concerning regeneration and grace, I have
“ universally held forth the promise of the
“ Holy Spirit as the Christian Comforter, the
“ peculiar privilege of the new covenant, the
“ guide and patron of the faithful, under the

“dispensation of the Gospel.

“And finally, passing by the debateable
“ground of the intrinsic merit of human
“actions, I have laboured, above all things,
“to lead on my flock to the great practical
“end and purpose of all religion, inculcating
“the evangelical lesson, that ‘sober, right-
“eous, and godly life’ is the natural effect
“and indispensable criterion of a saving
“faith, and that they only who thus ‘follow
“the Lamb,’ will eventually find themselves
“redeemed by His blood.

“*Such, with occasional observations on the*
“*union which ought to subsist among the*
“*ministers of Christ’s Church, and exhorta-*
“*tions to cultivate that spirit of mutual for-*
“*bearance, peace and charity, which, in God’s*
“*good time, might restore its primitive glory*
“*and happiness, has been the substance of my*
“*preaching, and with humble gratitude, I am*
“*enabled to state that the intended effect has*
“*been in some measure perceptible. I am*
“*informed that persons of different religious*
“*professions have been heard to express the*

*“precise conviction which I was anxious to
“create. I have seen men, widely opposed
“on the customary subjects of controversy,
“meet within our national sanctuary as if they
“had been of one communion. And I enter-
“tain a confident hope that, if the ministry of
“our Church would be thus maintained in
“the district, the faithful and zealous pastors
“who will, we may trust, in process of time,
“be settled in its different parts, would find
“the general mind prepared to receive them,
“and unite those in the bonds of the visible
“Church, whom one and the self-same spirit
“had already united in one heart and one
“soul.”*

Thank God for such a man; thank God for such words. To read them is like breathing mountain air.

But who can read them without feeling the lamentable contrast that has been offered by much of our teaching, and much of our practice. With a future before us, glorious beyond conception, and a people ready to be won to the Apostolic Church, we have

deliberately courted defeat, and have not only not won them, but deliberately driven them from us.

As one thinks of these good men, and all they did one is reminded of the touching lament of the Psalmist in the 81st Psalm, and could almost thus adopt his very words.

Oh, that we Churchmen had hearkened to such counsels, and adopted the methods of conciliation, and peace. Oh, that we had preached the living Christ, and the power of His love instead of dogmatizing about forms, and preaching about things. God would soon have led those who walk in other communions into fellowship with the Church, and those who hated episcopacy, and disliked the Prayer Book would have been found amongst the number of their most ardent upholders. God also, would have led us victoriously against the hosts of secularism, and united in the visible bonds of apostolic communion the armies of those who believe in the Lord.

The next instance is taken from the life of that Catholic-minded Bishop of our

beloved Church—a man whom all Churchmen delight to honour—George Augustus Selwyn, 1st Bishop of New Zealand, and 90th Bishop of Lichfield.

He was a man to whom all men as men were dear. He loved Christ, and therefore he loved those made in his image, and sought by His love. Therefore he was beloved, and beloved with no common love.

“Is he a small man that he was so beloved?” was the touching language of his heart-broken Maoris in their farewell address. No. He was not a small man! He was a man of a big loving heart, as incapable of meanness and small-minded jealousy, as he was of narrowness and spite.

One of the Bishop's characteristics noted by his biographer was his intense hatred of strife. He hated schism, and because he hated schism he hated variance.

While it is not possible that the exact letter of the Bishop's words which I am about to quote can be carried out, there can be no doubt that the adoption of their spirit

would greatly benefit our Church. Preaching in 1854 before the University of Cambridge the Bishop said :

“ We make a rule never to introduce controversy among a native people. If the ground has been preoccupied by any other religious body we forbear to enter. If we find mission work going on we never interfere, but after an exchange of kindly intercourse push on in search of unbroken ground. I speak from observation, ranging over nearly half the Southern Pacific Ocean that wherever this law of religious unity is adopted, the Gospel has its full and unchecked power.

“ I feel that there is an episcopate of love as well as of authority, and that those simple teachers, scattered over the wide ocean, *are objects of the same interest to me as Apollos was to Aquila.*”

This is truly Christlike language, and springs from a heart filled with Christ's love. Instead of stigmatizing them as laymen, and schismatical laymen unauthorized to teach or preach, he regards them

with sympathy, and takes a deep interest in all their work.

“If in anything,” the Bishop goes on to say, “they lack knowledge it seems to be our duty to expound to them the way of God more perfectly, *and to do this as their friend and brother*, not as having dominion over their faith, but as helpers of their joy.

“Above all things, it is our duty to guard against inflicting upon them the curses of our disunion lest we make every little island in the ocean a counterpart of the divided and contentious Church at home.”

Was the use of language like this calculated to encourage dissent? Did it tend to prolong schism? Did the Bishop become a party to perpetuating the rent in the body of Christ? *No.*

It was anything but that. It was to act like Christ. It was to heal, and draw, and win, and thus to unify. It was to make God's people one.

Bishop Whipple.

The last instance will be from the late convention address of the American Church, Bishop Whipple of Minnesota. Beautiful words they are, and worthy like Selwyn's and Jacob's of being written in gold.

They are a noble plea for the adoption of the policy of love.

"Strife," said he, "strife is a great price to pay for the best results, but strife between kinsmen in the Lord's family is a grievous sin. If any man have a passionate devotion to Jesus Christ, if he has a soul hunger for perishing souls, if he holds the great truths of Redemption as written in creeds, if he preach Jesus Christ crucified as the only hope of salvation, count him your fellow-soldier. The deepest lines on my cheek and the heaviest sorrow in my heart have come from the lack of love.

"In my life as a Bishop of the Church, I have never known of trouble between pastor and people or alienation between brothers which the love of Christ would not heal.

“ God has never given to any diocese a
“ nobler field ; no diocese in America has
“ shared so largely in the bounty of His
“ children. No diocese has a more blessed
“ record of mission work in its red and
“ white fields, and *in no diocese in America*
“ *is the Church more respected and loved by*
“ *those without her fold. It is due under*
“ *God to Christian love, which I have tried*
“ *to make the bond of all our work.*

“ When I came to this diocese there were
“ three warring tribes of heathen red men ;
“ there were sad divisions within and with-
“ out the diocese among Christian men.
“ Every Bishop selects his own seal ; I
“ selected a cross with a broken tomahawk,
“ with the motto ‘ *Pax per sanguinem*
“ *crucis.*’ I have tried to live by the
“ motto which I made the motto of the
“ seal of the diocese. I have passed my
“ three-score and ten and am living on
“ borrowed time, the gift of our loving
“ Heavenly Father. These may be my
“ last words ; they shall be, ‘ Love one
“ another.’

“ I believe in my heart that if this love
“ shall make all men take knowledge of us
“ that we had been with Jesus, and compel
“ them to say, ‘ See how these Churchmen
“ love one another,’ we may, in God’s
“ hands, be His instruments to heal these
“ divisions which have rent the seamless
“ robe of Christ. And when I plead for
“ love, I plead for love for all who love
“ Jesus Christ. Shall we not claim as our
“ own kinsmen, Carey, the English cobler,
“ who went as the first missionary to India,
“ and translated for them the Bible ;
“ Morrison, the first missionary to China ;
“ David Livingstone, the Scotch peace
“ weaver, who died for Christ in Africa ;
“ the Moravians who offered to be sold as
“ slaves if the King of Denmark would
“ only let them go and tell the poor black
“ slaves in the West Indies of the love of
“ Jesus Christ ? We may and will, in love,
“ witness for the blessed truths we have
“ received from the Primitive Church, but
“ we can never forget that there will not be
“ one in that white-robed throng who shall
“ sing the praises of the Redeemer who is
“ not our kinsman in Jesus Christ.”

The episcopate of dogma is never going to be instrument for the unification of God's Church. The episcopate of power has had its day also, and has failed. But the episcopate of love, and the priesthood of love, and the deaconate of love the only power that will make the Church attractive to others, and win outsiders to the Church has not yet had its trial throughout the Church.

• "Had the Church leaders after St. Paul," says a wise and thoughtful modern writer putting in my opinion the whole problem in a sentence, "had the Church leaders, after St. Paul thought as much of the spirit of love as he did, and less of law and force their dealings with heretics and schismatics would have been marked with greater success from the Christian standpoint.

"Simply intellectual men can appreciate historic facts, can formulate doctrines, and establish Church governments and repress heresies, but they cannot rightly understand Jesus Christ, because not being rooted and grounded in love they cannot

“comprehend with all saints His love
“which passeth knowledge.”

Try love.

This is the panacea of heaven. It has been tried, and never has failed. Dogma has failed. Denunciation has failed. Law and force have failed. But the attractive law of love is as true in the working as the law of gravitation; it never has failed, and never will. •

But possibly some one will say: What if our love is not returned? What if our love is not returned? Love them all the same, and love them more. He who taught us to love our enemies expects us not to be discouraged by the coldness and churlishness which may greet our first endeavours. If they are rude, then let us be still more courteous. If they are rough, let us be still more gentle. If they sneer and deride, let us be still more unfeignedly affectionate.

Love never faileth.

And we Churchmen as being the older and more privileged should show more

love than they all. As we have the greater prestige, therefore we should shew more Christlikeness in act and word. Because we have greater privileges we should shew more life.

But what if they take advantage of our kindness, and make all the use they can of our goodness, without a return?

Love them all the same. We are not to do good for the return we get, but for the love of God. As the Church of England should be the most full of Christ of all the Churches, so should Churchmen be the holiest of all men. There should be more of the attractive love of Christ in the clergy of the Church than in any other body of men on the earth. O that the day will come when we shall be honoured, not for our dignity but for our humility; not for our knowledge of Church history, so much as for our experimental knowledge of the love of Christ.

To conclude.

If the Church of England is going to be the unifier, it will only be because she as a Church is more ready than all others to make surrenders of things dear to her for the sake of securing the blessing sought, and is more filled with the spirit of love, and peace. That the Church is prepared to make these concessions is abundantly proved. She has been the first to step forward in the blessed work of conciliation, and in her Lambeth Conference, (as a Methodist, the Rev. Mr. Price Hughes admitted in the Unity Conference at Grindelwald) made concessions so great that she has offered an example that dissenters should only be too eager to follow.

For this let *God's Holy Name* be praised; but more is needed. It is not enough for the Church in her conferences to talk, and theorize. What is needed is for the Church in her daily walk and life, in her clergy and people, in her pulpits and members to be filled with the

love of God. The best way to win dissenters into the Church is to shew love. If that fails to shew more love. If that fails to shew more love still. The best way to make our Church the unifier is not merely by insisting upon episcopal ordination, and forcing down our theories of the Church, but by so living in the Life of Christ, and preaching Christ as to make her as attractive as a light to groping travellers.

As the Church has been first in making concessions for the sake of peace in matters of dogma, let her be first in exhibiting the attractiveness of the love of Christ.

We have tried the way of pride, bigotry, superciliousness, denunciation, and keeping them at a distance and we have found it a failure, for it is the devil's way. And we have tried the way of letting them alone, but that's not Christ's way; it is man's way, and is almost as bad. Now let us try the right way. Confessing our sin and heartily acknowledging that our intolerance and pride, and unbrotherliness have been utterly disgraceful to the Church, and

deserving God's wrath and condemnation, let us repent and act lovingly to all men, especially to those who are our brothers in the fight against the devil.

This is Christ's way.

I would suggest that each clergyman and member of the Church of England make a resolve to pray definitely at least once a week—Thursday being preferred—the prayer of our dear Lord and Master that we all may be one, with a special reference to our union with our separated Protestant brethren.

Let us earnestly strive to promote all things that make for peace, by trying to be lowly, and humble-minded and more concerned with our own sins and shortcomings than with our brothers. Let us covet persistently the blessed possession of love which the Holy Ghost will shed abroad in our hearts as we yield ourselves unfeignedly to Him, and the more we love one another the more speedily will we be unified in Christ.

In short,

Let us by God's grace put *life* in our formularies; let us by God's Spirit put *love* into our services; let us by God's help put such spiritual power into our lives that men will take knowledge of our Church that it has been with Jesus. Then will our Church become what God intended her to be, the matrix, the germ of that great body so Utopian to the dim eye of reason, but so real to the clarified eye of faith :

The Church of the Future.

The Centre of Unity.

The Protestant Catholic Church of Christ.

To the glory of His Holy Name who prayed : That they all may be one, as Thou, Father, art in me, and I in Thee, that they also may be one in us.

I beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness with long-suffering, forbearing one another in love.

Endeavouring to keep the unity of the Spirit in the bond of peace.

There is one body, and one Spirit, even as ye are called in one hope of your calling. One Lord, one Faith, one Baptism.

One God and Father of all, who is above all, and through all, and in you all.

Blessed are the peacemakers: For they shall be called, sons of God.

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“ O God, the Father of our Lord Jesus Christ, our only
“ Saviour, the Prince of Peace; Give us grace seriously to
“ lay to heart the great dangers we are in by our unhappy
“ divisions. Take away all hatred and prejudice, and
“ whatever else may hinder us from godly Union and
“ Concord; that as there is but one Body, and one Spirit,
“ and one hope of our calling, one Lord, one Faith, one
“ Baptism, one God and Father of us all, so we may
“ henceforth be of one heart, united in one holy bond of
“ Truth and Peace, of Faith and Charity, and may with
“ one mind and one mouth glorify Thee; through Jesus
“ Christ our Lord. AMEN.”

