

CHRISTIAN LITERATURE.

VOL. XIII.

OCTOBER, 1895.

No. 6.

[FOR CHRISTIAN LITERATURE.]

THE RESTORATION OF THE PROTESTANT EPISCOPAL CHURCH TO CATHOLIC FELLOWSHIP.

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THAT man will deserve well of the theological world who shall write, sympathetically but critically, the hitherto unwritten history of the projects and tentatives of Christian union. To be complete, such a history would have to go very far back toward the apostolic age; for the effort after union is doubtless nearly coeval with the tendency to schism, only, in the spiritual system, it is a sorrowful fact that down to our time the centripetal force has seemed to be overbalanced by the centrifugal. But the most accessible part of the story, the most instructive and practically useful to the Church of the present day, is that part which begins with the first renderings of the Lutheran Reformation. The student who should enter upon this interesting task would be liable to some surprises at discovering how many and important are the facts and how considerable the literature pertaining to it. A better contribution to the cause of Christian union could hardly be made than by some such large review as we have suggested.

The motives that have incited to Christian union have been diverse and often mixed, and have taken a long range, from the highest downward. Sensitiveness for the honor of the Church and high loyalty to its head, love of the brethren, zeal for the more effective advancement of the kingdom of God—motives like these mingle or alternate throughout this curious history, with ambitions for a splendid and dominating hierarchy and Babel-plans of spiritual despotism, with aspirations after sectarian aggrandizement, and even with ugly animosities against one's fellow-Christians. Strange and abhorrent as the paradox may seem, it is a not infrequent thing in history to find plans of church union or federation springing from the spirit of schism, just as international alliances, offensive and defensive, are apt to be concluded when war is

impending or intended. The holy sacrament of communion has been, in every age of church history, desecrated as the occasion of quarrel and mutual repulsion. From the beginning of them, the symbols of the Christian faith have been studiously contrived as *ecbols* for the "firing out" of certain Christians.* It admits of doubt whether any form of confession or any plan of church union has ever been proposed without a distinct recognition, either with regret or with glee, of the classes of Christians who were to be excluded by it. Plans of Christian union at their best and broadest have been plans for the union of *almost* all Christians, and generally plans purposely contrived for the exclusion of some Christians, or for admitting them under severe exactions.

It may justly be said of the basis of Church union proposed by the bishops of the Protestant Episcopal Church in England and in the United States, that it is as respectable in its motive and its source, and as worthy in itself as any of its predecessors. It is one of the happiest of many indications of the great advance of that denomination, especially in the United States, in every measurement of progress. In numbers, in wealth and influence, in intellectual and spiritual power, in true evangelistic zeal, in courage against public wrongs, and pre-eminently in the difficult work of city parishes, it has made such advances in the last fifty years as hardly any other sect of the American Church has made. And it has shown itself able to bear this prosperity. Gaining in real self-respect, it has learned respect for others. Less and less do we hear of a certain snobbish pride in maintaining an elegant exclusiveness toward its

* One of the earliest of these formulas was contrived by Bishop Cyprian with a phrase which, he flattered himself, would have the effect to keep the Novatians out of the church—men who had incurred his just disapproval for their attempt to keep certain other Christians out. See Eplst. lxxvi. to Magnus.

neighbors, joined with impressive allusions to its distinguished relations in foreign parts. The most reluctant gainsayer is forced to recognize the evidences of a revival of religion, in the highest sense of that phrase, pervading the whole body. And among these evidences of revival none is more divinely attested than this, "that they love the brethren."

A most honorable and hopeful sign in the Episcopal Church of to-day is its "sacred discontent" with its peculiarly isolated position. It may be said, indeed, with some justice, that this isolation in which it has stood so long, cut off on all sides from formal communion with fellow-Christians, has been by its own fault; would it not be fair to recognize that its own virtue has had something to do with it? If it has cut itself quite loose from the Church of the nineteenth century, has not this fact been incidental, or, rather, accidental, to a praiseworthy zeal for keeping up close relations with the Church of the fourth century? If it has seemed sometimes to neglect the ordinary courtesies toward its immediate neighbors, is not something to be pardoned to the assiduity with which it has sought, however unsuccessfully, for recognition and acts of fellowship in the ends of the earth? Is it not proving itself a true vine, wholly a right seed, when, having so long reached its tendrils toward the East and found nothing offered for it to cling to (except the Old Catholics, if there are any of them left), it begins to turn with some sincere yearnings of heart to those toward whom it has hitherto cultivated a certain aloofness of attitude? It marks a dangerous stage in the process of freezing, when one loses the sensation of cold; it is a symptom of the new and more vigorous life which is pulsating in the Protestant Episcopal organization, that the consciousness comes back to it of the chilliness of its practical separation from the Holy Catholic Church, the communion of saints. The dominating *motive and spirit* of the Protestant bishops in proposing "Articles of Church Unity" seems wholly right, honorable, and Christian.

This being so, there is no good reason for being captious about the *manner* of it. If it seems to any to have, as enunciated at Chicago, the air of an invitation to the mountain to come to Mohammed, it is well to remember that at Lambeth it had much less of that appearance. If it shows itself a little diplomatic in scrupling some customary terms of courtesy, we are bound to consider the extent to which the body is embarrassed, in this matter, by its antecedents,

and to honor the contrast which it now presents to the studiously supercilious and insolent style characteristic of its bad old days.

We come now to the *substance* of the proposed fourfold basis of unity, which is, in brief, the two Testaments, the two creeds, the two sacraments, and the Historic Episcopate.

On this, we remark at the outset, that in point of comprehensiveness it is far in advance of other projects of its class. On this account it cannot hope for the approval of those whose chief satisfaction with any plan of union or communion is measured by the good people that it keeps out. To such, the fact that this plan extends hospitable invitation to all heresies of later date than the fourth century is inadequately compensated by the fact that it sternly excludes such modern saints as Buckminster and Channing and Henry Ware and James Martineau, and such as Joseph John Gurney and Elizabeth Fry. The exclusion is a serious one; but, after all, it is doubtful whether any project of Christian union has been set forth which leaves so few of the blessed saints in the outer darkness.

Aside from these exceptions, it will not be denied that the various sects of American Christians are as well agreed with each other on the first three "articles of Church unity," the two Testaments, the two creeds and the two sacraments as the Protestant Episcopalians are agreed among themselves. Of course, the good bishops themselves do not mean just what they say when they speak of "the Nicene Creed as the sufficient statement of the Christian faith." It is doubtless sufficient and more than sufficient for some purposes, and insufficient for some other purposes; otherwise they would not keep on printing the Thirty-nine Articles. Nevertheless, as we have said, there would be no difficulty about these three articles. They are agreed upon in advance.

It appears, then, by this process of elimination, that there is only one condition lacking to enable the Protestant Episcopalians to come into that fellowship with their fellow-Protestants which their souls long for. This sole condition, in the language of the bishops, is this: "The historic episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church." Surely the partition walls are worn thin, when this is all that remains to separate. There is nothing hopeless, at the present day, about this condition. The situation is very different now from what it

was in those fierce old fighting days when Independency and Presbyterianism were asserting each its *jus divinum*, and denouncing black Prelacy as a Man of Sin and an infringement of the Second Commandment ; and when the more or less judicious Hooker in his Polity, and the mild Stillingfleet in his emollient "Weapon-salve for the Church's Wounds," were meekly pleading for the right of bishops to exist. Nowhere except in corners of Scotland and in some of the transplanted Scotch sects is it easy to imagine the old style of narrow anti-prelacy as prevailing at the present day. The narrow exclusiveness in this dispute has completely passed over to the other side. There need be no despair of a general consent to the "Historic Episcopate." But it would be needful to indicate more distinctly what is meant by the phrase, and what sort of consent to it was called for.

What is meant by "the Historic Episcopate"? According to an old-fashioned theory still current among Roman Catholic scholars, the original form of the episcopate was the college of the twelve apostles, having a jurisdiction at large over all churches. This ideal is represented in our time by the powerful organization of the Methodist Episcopate. Probably this is not the historic episcopate to which our consent or conformity is desired.

Beyond all question, the primitive episcopate, dating from the time when the form of church organization becomes distinctly a matter of history, was an *oppidan* episcopate, giving a bishop to every town, the president of the town clergy. This is the primitive type of the bishop of the sub-apostolic age. As we depart in time and distance from the early centres of evangelization, we find ourselves departing from this type of organization. It is to this model of episcopacy that it would be most reasonable, most hopeful, and most practically useful, to seek the consent of American Christians in general. That great scholar and representative Puritan, the late President Woolsey, remarked in conversation, "I would be in favor of an oppidan episcopacy." But, curiously enough, the persons most devoted at once to the historic episcopate and to the primitive Church are just those who would be most sorely discontented and recalcitrant at the acceptance of their "article of unity" on this basis so unmistakably historical and so undeniably primitive.

Coming down from the early ages and lands of the Church, we arrived, in the course of the iron ages of Christianity, at a gradual but revolutionary change in the

office and function of bishop. His jurisdiction has widened out beyond the limits of the town and its outlying hamlets, and taken on the dimensions of a kingdom, including great and distant cities and teeming populations. There is a sense, no doubt, in which these novel functionaries, bearing the old name, may be said to belong to "the historic episcopate locally adapted," etc. But it is (to borrow a phrase from Oxford) a non-natural sense.

Another departure from the primitive and historic model has resulted, in the American Protestant Episcopal Church, from the exigency, so naively confessed in the preface of its Book of Common Prayer, of organizing itself as a sect over against other sects. This consists in the overslaughting of the proper authority of the bishop in his own diocese by the exorbitant powers of a periodical synod that stretches its jurisdiction over a continent, and assumes to control the bishop in his diocese in the detail of matters confessedly local and variable. Doubtless to have a sect organized for more or less friendly competition with other sects, this wide divergence from the ancient and catholic order may have seemed necessary. But if necessary, it is a necessary evil. This sectarian organization—the national consolidation of congregations of a certain way of thinking—is mightily helpful to a sectarian propaganda, but it is inevitably a copious source of local schisms. And yet it is much to be feared that this hurtful modern perversion of the ancient order is just what our good brethren at Chicago mean by "the historic episcopate locally adapted."

There is yet another form of "the episcopate adapted" which it is quite certain that there was no intention either at Lambeth or at Chicago to commend to the Christian public as a basis of union, but which, if only for completeness of statement, ought at least to be mentioned here ; we refer of course to that modification—quite in the line of the others which we have considered—which organizes the episcopate under a primatial see, and which has lately been urged upon us as a basis of union by a highly respected and venerated clergyman occupying a position of great dignity at the city of Rome. It might perhaps have been supposed that this proposal would fall in with the liberal ideas of "adaptation" entertained by the bishops at Lambeth, opening a way toward that larger fellowship to which they aspire. But from some remarks on the subject from the Archbishop of Canterbury, we conclude that in the matter of "adapting the historic episcopate" he draws the

line just at that point. And a very happy circumstance it was for his Grace that he happened to take this view of the case, thereby avoiding all risk of the penalties of *praemunire*.

Evidently we can hope for no progress toward Christian union on this basis of "the historical episcopate adapted," until we come to a little more distinct understanding of what is meant by the phrase.

There is yet another point, of not less practical importance, that requires explanation. Of what sort, in the mind of the proposers, is to be the *application* of their condition of Church unity? It seems to be intended to require assent or consent of some kind. Is it their idea to demand assent to their theory of church polity? But they have no theory. It would be impossible to frame in language a theory of church order on which they would be agreed among themselves. It must be safe for us to presume that they mean to exact nothing more in the way of assent than is required in their own ordinal; and that, according to our recollection, is the easiest possible. There is no difficulty just here. That man must be a hopeless sectarian indeed who cannot find a sense in which he can assent to "the historic episcopate," in the writings of such distinguished Anglican ecclesiastics as (for instance) Archbishop Whately and Bishop Lightfoot, and Deans Alford and Stanley, and Dr. Hatch.

But here comes a more embarrassing question: *To whom* is this conditional proffer of Christian fellowship tendered? Is it to individuals? Let us hope so, for in this case difficulties of the gravest sort are avoided, and a door of hope is opened to the Episcopal Church in America in the direction of a more catholic communion. (We say "in America," for it is only here that the question is a practical one. It is very pleasant to read the fraternal expressions of English bishops, but really they have about as little control over the matter as a convention of sextons would have. With them it is a matter for Parliament, and especially for that somewhat mixed body, the House of Commons, whose supremacy in such matters is an "adaptation of the historic episcopate" which we hope will not be too strenuously insisted on. The utterances of the American bishops are of more importance. They have not indeed authority over the matter, and there is room for painful doubt whether they could "carry their constituencies" in favor of measures to give practical effect to their sentiments. But they have at least votes and a share of

power, and weighty and well-deserved influence.)

To return from this long parenthesis: if these overtures and conditions of fellowship are tendered to Christians and Christian ministers *as individuals*, the way is open at once for accepting them. We will undertake, if allowed a brief time for correspondence, to find and present to any one of the bishops who voted at Chicago, a company of godly and well-learned men, approved and honored as faithful ministers of the Gospel, and undeniably conformed to the four prescribed conditions, who will gladly accept the fellowship of the bishops in the same sincere and brotherly spirit in which it is proffered. What is the sort of hospitality to which they will find themselves welcomed? First, they will be put in quarantine for twelve months, during which they will be interdicted from all the duties and privileges of the Christian ministry. This being passed, they will be admissible to the narrowly circumscribed fellowship of the bishops and their clergy, on condition of severing themselves by permanent and irretrievable schism from the general communion of American churches and ministers. Still another condition besides the four named at Lambeth and Chicago they will find to be rigorously exacted, to wit, that they shall conduct the offices of public worship always in conformity to an ancient Act of the English Parliament (1 Edw. vi.), which seems to be looked upon as universally and divinely obligatory upon American Christians; and that they shall refuse to do the duty of preachers of the Gospel to congregations worshipping by a different rite.

If, writing without opportunity of consulting the canons that cover the case, we have made any important mistake as to the course prescribed, we shall gladly accept corrections. If, on the other hand, our statement is substantially correct, in what sort of light does it leave the Lambeth-Chicago overtures for Church unity? We are confident that those overtures were offered with a genuine sentimental sincerity; but practically what better are they than a plausible and not very ingenuous bid for proselytes?

The answer to all these difficulties must needs be that the four "Lambeth articles" (to use an old phrase in its new application) are not intended to apply to individuals, but are only offered as a basis of negotiation with other sects or "religious bodies." The statement confronts us with difficulties still more formidable. The former difficulties could be removed by the amendment of

a few arbitrary canons. We now meet with difficulties that are deeper seated.

Waiving the very great but not desperate difficulties of opening and conducting negotiations and then of securing the ratification of them on the part of both the high contracting parties—supposing these, by the grace of God, brought to a successful issue, and terms of union or confederation agreed on with the leading “religious bodies” on the basis of the historic episcopate—what then? Why, then, doubtless, with the necessary modifications of its canons (which can just as well be modified without such diplomacy as with it), the Protestant Episcopal Church would be let out from its seclusion—a most happy and desirable event. But would the common historic episcopate thus conferred have so much as a tendency to promote the unity of the Church? Would it not tend rather to the sanctioning, the confirming, and the exasperating of schism? Let us look soberly into these questions.

Two plans have been suggested for the uniting of the Church on the basis of the episcopate. One is that the “religious bodies” should be consolidated under one government in which all should be represented, and in which each should have full liberty within the easy limits of “the quadrilateral.” The other is, that without attempting governmental consolidation, there should be communicated to representatives of each of the “religious bodies” that which constitutes the essential historicity of the episcopate. If there is a *tertium quid* to this alternative we are not informed of it. The first course would give us a huge corporation, the constituent members of which would be, not “faithful men,” but organized and embattled sects trained and drilled through ages of schism to the practice of competition and emulation and other “works of the flesh.” The second course would give us just what we have now—this scandal of scrambling, hustling, and competing sects, holding nevertheless quite sincerely certain terms of fraternal fellowship with each other—with only this difference, that thenceforth the Protestant Episcopalians, perhaps the most shamelessly scrambling and hustling “religious body” of the lot, would feel itself at liberty, without sacrifice of its dignity and consistency, to fraternize along with the rest.

Is it possible that any have been dreaming that the historic episcopate would change the elements of human nature? Happily we are not left without experimental proofs on this point, and these nigh at hand. Our brethren of “the Roman obedience” have

an historic episcopate—very historic indeed, as well as in a high degree “locally adapted”—but it seems to have had no effect whatever in bringing them into exceptionally fraternal relations with their historically episcopal neighbors; in fact, the effect of it, as far as visible, seems exactly the reverse. A case quite in point is that of the Moravian Church—name never to be mentioned without love and veneration—which was in occupation here with its bishops forty years before the Episcopalians, and whose historic episcopacy is certified by the highest authority in the English Church, an Act of Parliament; but what token of favor or fellowship has it ever had from the Protestant Episcopal Church? So far as we are aware, only this: that the amiable Bishop Stevens was kind enough to reordain a Moravian presbyter in order to give him “a more ample ordination;” and this is an amplification that any of us might have had on the same terms. There is still another case, which can hardly have occurred to the minds of the bishops at Chicago when they were yearning for union with their Protestant brethren on the basis of the two Testaments, the two Creeds, the two Sacraments, and the Historic Episcopate. Close at hand was the very object of their hearts’ desire. And yet we do not remember to have read, in any account of their meeting, of their having sent a special message to the Right Reverend Bishop Cheney and his presbyters, and of his being received by them with embraces and effusive expressions of fraternal delight. It may have happened, but we have seen no record of it. We are not questioning in the slightest the personal respect and affection with which this eminent and excellent partner of theirs in the historic episcopate is regarded by them in their hearts. But so far as strictly ecclesiastical fellowship is concerned, we have seen no evidence that the Reformed Episcopal Church, for all its Testaments, Creeds, Sacraments, and Episcopate, comes any nearer to satisfying the longings of the bishops for union with somebody, somewhere, than the “religious bodies” that are less distinctly conformed to the four conditions. In fact, all indications are directly to the contrary. By reason of the closeness of its filial likeness, the Reformed Episcopal Church is a less eligible object of fellowship than we who are afar off. In the language of the poet Gilbert, it is “too, too all-but.” We cannot resist the conviction that the bishops at Chicago, good, honest brethren speaking out of the sincerity of their hearts, nevertheless do not know their own minds

in this matter. If there is any instruction in their own history and in Church history generally, the more nearly any one of the other "religious bodies" is approximated to them, the more unwilling they would be to have fraternal relations with it.

Let us prognosticate a little. Suppose negotiations on the "quadrilateral" basis to have been successfully concluded by which the two leading bodies of Presbyterians, North and South (about 7000 ministers and 1,000,000 communicants), and of Methodists, North and South (about 20,000 ministers and 3,500,000 communicants), should be united with the Protestant Episcopal Church (about 4000 ministers and 500,000 communicants); the resultant either will be a governmental consolidation or it will not be. If the former, will any imagination venture to forecast the course of debate and business in the first General Synod or Council of the new Church, when (for instance) the question arises whether the Reverend Dr. Briggs is taken in or left outside by the first of the four conditions of union? If the latter, in what respect is the intercommunion among the sects confederating on the quadrilateral basis, of any greater efficacy for good than the intercommunion already existing among what are called the evangelical denominations, except that the new arrangement will take in the Episcopalians? The existing intercommunion, on the basis of common faith and hope and genuine though imperfect mutual love and respect, does not suffice to save the country, and especially the West, from wasteful and scandalous competitions. Is there the ghost of a reason for thinking that by adding to this basis the common claim to a historic episcopate the practical mischiefs of schism would be one whit diminished?

It is not even probable that the desired union would diminish the number of sects. The King of Prussia had two Protestant sects in his dominion; he was resolved to have only one; when he had got through with his work he found that he had three. The Roman missionaries in the East mourned over the division of Eastern Christians; they labored strenuously to draw all together on a basis not wholly unlike the "quadrilateral;" they succeeded so well that at last they had nearly twice as many sects as there were to begin with, with the Latin sect to boot. Is there any practical lesson in these bits of history?

If we may imagine the proposed unification to go on so near to achievement as that the number of sects in our American Christendom should be reduced to two, we should

then be farther from our end than before, by as much as that the intensity and acrimony of sectarian animosity would then be raised to its highest power.

We cannot regard the present critical position of the Protestant Episcopal communion in relation to Church union, amiable and praiseworthy as it is, without something of anxiety lest the general interests of the one Church suffer detriment. It would be a serious loss to the true cause of Christian unity if, through the impatience of Episcopalians with an irksome isolation, the Church of America should lose the benefit of their unwelcome but salutary protest against the sin of schism. Almost all the other Protestant sects have lapsed into the habit of regarding schism as the right and normal order of the Church. We all recognize the common strain of talk at Evangelical Alliance meetings and like occasions, how that the separate sects (we beg pardon—denominations) are ordered by Divine wisdom, and the more of them the better; how that the prismatic colors blend into the white light; how that the horse, the foot, the artillery, and the sharpshooters combine to make up the sacramental host; how competition is the life of business and emulation one of the works of the Spirit; but nevertheless how beautiful it is, like the ointment upon the head of Aaron, for brethren to dwell together in unity now and then for an hour at a Tract Society meeting or an Evangelical Alliance! In the midst of this general defection from the foundation principles of the Church, it has been a wholesome thing for us to be forced to listen to the persistent, uncompromising protest against all this cant from one of the minor sects. The fidelity with which this protest has been reiterated in men's reluctant ears may well be called heroic. Against affectionate entreaties, against angry denunciations of bigotry, and narrowness, and Pharisaism, the little party of High Church Episcopalians, itself the merest sect of a sect, has answered all invitations from its "sister churches" with stout denials: "you are not sister churches, you are only sects; there is only one Church, and we are it; sects have no right to exist. You ought, all of you, to come into the Church, the ark of safety, instead of lingering without, having no hope except in the uncovenanted mercies; especially you who are assuming to act as ministers of these religious bodies, you are involved in the guilt of Korah, and Dathan, and Abiram; if you wish our fellowship in the ministry, you must be admitted to it in the only way—through ordination by the

historic episcopate, of which we hold the monopoly." Not only against denunciation and entreaty has this protest asserted itself, but (what is harder to bear) against the frequent smile and the occasional laugh. For it is impossible to deny that the situation has sometimes been extremely funny. But it has been bravely persisted in nevertheless—all the more honor to the conscientious illogical brethren who so stuck to their principles without seeing the humorous aspects or the moral consequences of them.

It is a matter of serious anxiety to observe, with the vigorous growth of "Broad" principles, a weakening of this sturdy and long-sustained protest, and a disposition (as in this "quadrilateral" manifesto) to fall into the easy, popular course of compromise with sectarianism. The hope of Church unity does not lie that way. Negotiation among sects as such can lead to nothing higher than a union among sects as such, and a union of sects as such never can be the Church. A confederation of sects wears no seamless robe; its proper drapery is a crazy-quilt.

We are reluctant to let go the long-cherished hope that some time a logical mind would be raised up in the High Church party among the Episcopalians who should show his brethren what their position implies. This party, which has long been completely dominant in that "religious body," has never really taken itself seriously. Otherwise it could not have helped seeing that by "High" principles it was bound in conscience to the broadest of broad policies. It has claimed for its communion, "this is not a sect, or a denomination, this is the Holy Catholic Church for America. This is the one channel of sacramental grace, outside of which are no covenanted mercies. This alone can confer that authority without which the assumption of the duties of the Christian ministry is an awful sacrilege. This is the one ark of safety." But instead of feeling the momentous responsibility of such a trust, and flinging wide the happy gates of Gospel grace, and offering welcome to all believers, it has planted itself across the gang-plank of the ark and forbidden entrance to all but those who conformed to a confessedly arbitrary system of rules of etiquette. Its communion claims to be the Church Catholic; but is "run" in the spirit of the narrowest and most sectarian of sects. Liberal enough where narrowness might have been excusable, solemnly strict at points at which it was bound by its confessed principles to be free-

handed and comprehensive, it would seem to have taken for its government an ancient and most catholic maxim, "locally adapted" to its own temper and convenience: *in necessariis libertas; in non-necessariis unitas*.

If that should come to pass which seems indicated by the signs of the times, and the High Church party in the Episcopal Church, having had everything its own way for so long, should be superseded in its dominant position by the young and able and rapidly growing Broad Church party, we should feel that while something had been gained by the change, a valuable opportunity had been missed and wasted, and a door of hope for the peace and unity of the Church of America had been shut fast. We venture to repeat here language that was written just twenty-one years ago on the occasion of Dr. Döllinger's forgotten little Christian Union convention at Bonn:

The hopeful way out of the practical difficulties of schism, especially in America, is not that of diplomacy among doctors of divinity of various sects, but that which begins at the other end, with seeking a way of reconciling local sectarian divisions in little villages. I believe that the Episcopal Church in America, if it only knew its mission, has some grand advantages for this work. If it could rid itself of sundry canons that bind it hand and foot, abate a little of that high-and-mighty tone which is so apt to make people smile, and apply to such a ministry of reconciliation one half of the energy now expended in fomenting local schisms at home and in begging for recognition and Christian union at the ends of the earth, it might do a great thing for itself, and a greater thing for American Christianity, and make all other Christian communions grateful to it in spite of themselves.

O Jerusalem, if thou hadst known!

We commend to the bishops who spoke at Lambeth and at Chicago, and to the "religious bodies" who may be attracted by their proposals, the study of the system, and methods, and traditions of the Roman Catholic Church. There are greater and better things to be studied in that venerable institution than those matters of pomp and pageant and millinery that engage the attention of petty minds. There is its sense of duty and responsibility and its scale of missionary endeavor, not wholly out of proportion to the magnificence of its pretensions. There is its elasticity in adapting itself "to the varying needs of the nations and peoples" of which we see a signal and admirable illustration before us in the United States at this very time. There is its distinction, clearly recognized, if not always justly drawn, between the variable things and the constant things in Christianity.

And withal (a matter which the popular impressions completely misconceive) there is its faculty, of which Anglicanism has shown a characteristic insular and John-Bullish incapacity, of comprehending within the harmony of a single system diverse races, languages, rites, disciplines, theologies, and temperaments. It does not insist that the Eastern nations shall learn the Latin language or adopt the Roman rite. It permits among them a married clergy, and holds itself free at its discretion to introduce the same liberty among the Western nations. It admits (though it tries to discourage them) traditional variations of ritual "use" in individual dioceses. But especially it admits diverse and sharply controversial schools of doctrinal theology, maintaining each its separate missions and its separate congregations, and cultivating each its favorite specialties in religious work, inciting each other with a perilous intensity of emulation and even envy, and, strangest of all, keeping up each its own discipline, independent of the authority of the episcopate. In short, that which in Protestantism would be a schism, tearing itself from the Church with ruthless rending, and organizing itself into a sect of aggravated and acrimonious temper, under the masterly statesmanship of the Roman polity is geared into its complex machinery and becomes an Order in the Church.* Is there in all this

no instruction and warning to be laid to heart by an institution that is in danger of combining the lofty pretensions to the exclusive authority and commission of the Catholic Church with the narrowness and light-minded irresponsibility of a Protestant sect? The Lambeth and Chicago manifesto seems to betoken that the leaders of Anglicanism have begun to get a glimpse of their false position. Unhappily it seems also to indicate that they are ready to fall into a new position no less false than the old.

THE CHURCH'S OPPORTUNITY.*

BY SAMUEL A. BARNETT.

From *The Contemporary Review* (London), September, 1896.

THE Church in this paper is taken to mean that organisation of Christians of which the bishops and clergy are the ministers—"the Church of England as by law established."

This organisation aims to affect all dealings between man and man—to make the king on his throne rule as God's servant and the people render obedience to the laws, to make masters give good wages and men give honest work, to exalt truth above interest and love above selfishness. Its aim is to establish righteousness, to spiritualise life, and to turn the kingdom of England into the kingdom of God.

The Church to this end provides—(1) means of worship; (2) a body of teachers; and (3) various charitable agencies. The question is how worship, teachers, and charity may be made tell on present problems, or, in other words, how the Church may seize its opportunity.

Many problems press for solution. The two nations of the rich and of the poor—of which Disraeli wrote—have developed their characteristics. The rich in the manifold progress of the century have found new ways of spending their wealth. They enlarge their minds by travel, they beautify their homes by art, they get farther and farther away from the dust and noise of industry, they know more, live lives of greater refinement and have more pleasures than their fathers. Their higher education seems to justify their privileges.

The poor—using the term to cover the large class who are not rich—have on their side so increased in power as to justify fur-

* We would like to be informed by any who are skilled in the literature of the subject, whether the striking analogy between the sects in the fellowship of Protestantism, and the Orders in the unity of the Roman Church, has ever been brought out in its instructive details. Protestantism, as well as the Catholic Church, has its Benedictines, its Dominicans, its Jesuits, and its Capuchins, to say nothing of other mendicant orders. It may justly be claimed, on the one hand, that under the visible divisions of Protestantism there is an underlying unity; as on the other hand it would have to be conceded that under the formal union of the Orders under the obedience of the Holy See, there have sometimes raged the fiercest passions of sectarian hatred. The story of the mutual animosities of the different Orders of missionaries in China could not easily be paralleled from the history of the Protestant sects. But all things considered, it is wonderful and admirable how little there is, or, at least, how little there is known, of violent discord or mischievous competition in so complicated and risky an organization as the organization of the regular Orders inside the lines of the secular hierarchy, but independent of its authority.

Every one will recall the strong antitheses of Macaulay in contrasting the comprehensiveness of the Roman Church with the martinet rigidity of the English. "At Rome, the Countess of Huntingdon would have a place in the Calendar as St. Selina, and Mrs. Fry would be foundress and first Superior of the Blessed Order of Sisters of the Gaols. Place Ignatius Loyola at Oxford. He is certain to become the head of a formidable secession. Place John Wesley at Rome. He is certain to be the first General of a new Society devoted to the interests and honor of the Church." We are aware that the author quoted is not a favorite in the American Episcopal Church; but for all that, this passage from the review of Ranke contains "wholesome doctrine" for it "and suited to these times."

Of course the likeness between the Orders of the Roman Church and the sects of Protestantism does not extend to all points. The division between the Orders goes no further down than the clergy; the layman is neither Dominican nor Franciscan, but simply Catholic. Among Protestants the partitions cut down to the lowest strata of the people. In like manner in the other direction, at Rome, the division extends upward as far as the General of the Order, but is limited by

the paramount authority of the Vicar of Christ; among Protestants the division extends on and up, limited only by the paramount authority of Christ himself, when this authority is able to get a hearing for itself.

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