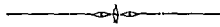


respondence with the incidents of the life of Christ were also casual ; and then the inference drawn from this correspondence by the evangelists, the Apostles, and presumably by Christ Himself was delusive and unreal. For even the casual correspondence of the casual utterance and the casual incident could not be pronounced significant and Divine without postulating so much supernatural knowledge of the Divine intention and the Divine mind as would suffice to make the declaration to be "guaranteed by Divine authority." And if this is valid in any single instance, it may be valid throughout Scripture as a whole. Whereas if it is not valid, then we have no testimony, whether of apostles or prophets, that we can trust, but the foundations of the faith are utterly overthrown.

STANLEY LEATHES.



ART. IV.—IN WHAT DOES GOOD CHURCHMANSHIP CONSIST?

THERE were once two balls in a box, one of which was made of real gold, while the other was only gilded over. The latter was carefully wrapped in paper and remained perfectly still, while its fellow kept rolling about.

"How can you go on rolling about so much?" asked the gilt ball of the gold one. "Why, you will rub all off!"

"Rub what off?" replied the gold ball, as it continued its motion. "I am all of the same material."

There was nothing to rub off in the case of the gold ball, which was all reality, whereas its companion had only a superficial covering of gold, which it was anxious to preserve, as there was nothing underneath the external appearance.

No doubt many have been reminded of this allegory by hearing large-hearted, liberal-minded men of our communion denounced by those who hold exaggerated views on the subject of Episcopacy and Apostolical succession, for cultivating friendly relations with those who do not belong to Episcopal churches. Far from it being a sign of indifference to the fundamental principles on which our national Church is built that we should try and establish a good feeling between Episcopalians and non-Episcopalians, I venture to think that if we carefully examine the subject we shall find the reverse is true, and that those who hold exaggerated, exclusive views of Episcopacy, and who, therefore, cut themselves off from associating with others, have, in their mistaken zeal to uphold their special form of ecclesiastical polity, failed to grasp the fundamental principle on which our system is based.

Throughout this article I plead for a more comprehensive view of a Church and of our churchmanship, and to show that not only need no Churchman make sad the heart of the righteous, when Christ has not made them sad, but that the act of cutting ourselves off from those who do not pronounce our ecclesiastical shibboleth is as contrary to all sound principles of churchmanship as it is contrary to the teaching of Christ, whose whole life showed that He ever valued far more the spiritual part of religion, which affects a man's inner life, than He did mere external organization. The policy of the Church of England, I submit, was originally one of comprehensive catholicity, as opposed to the narrow, exclusive principles of the Roman communion, which excommunicates everyone that does not acknowledge the supremacy of the Bishop of Rome. If this is true, it is obvious that only a large-hearted, liberal-minded man can be a good Churchman.

Some few years ago, on Primrose Day, the *Standard*, in a capital article on the patron saint of that day, suggested to its readers that the Conservative party should endeavour to catch the spirit of their late leader, Lord Beaconsfield, and not merely to cling to a few phrases used by him, or tenaciously to hold on to certain accidental surroundings that had been associated with him, as these were not the essence of his teaching. This piece of advice, given in a political organ to its own party, is most applicable to members of our Church, or, indeed, to the supporters of any great religious movement. No man can be a good Churchman who does not carefully distinguish between the mere accidentals and the essentials, which influenced those moving spirits who had so much to do with handing down to us that system of which true Churchmen are all so deservedly proud. Let the shallow-minded fight about the mere accidentals that were associated with the great Reformation movement in England, but let those who aspire to be good Churchmen see that they catch the spirit of the movement—that spirit which urged on its great leaders.

To trace the history of that movement would be to detail the gradual encroachments of the apostate Italian Church, which corrupted the great national Church of this country. Space does not permit of such a detailed investigation. Enough for us to know that the simple Gospel proclaimed by Jesus Christ and the primitive Church had been quite lost sight of, having been buried beneath a heap of human traditions. It might have been said of the priests of that time, as our Saviour said of the Jewish priests, "In vain do they worship Me, teaching for doctrines the commandments of men." A mere mechanical form of religion was in existence, which practically had little, if any, effect on the daily lives of the people. The

minutest details of worship were attended to; and the more complicated they were the better, for then the less could the laity understand them, and the more dependent the ordinary people had to be on their priests. But the reaction set in, the chains of priestcraft were burst asunder at the Reformation, and the Bible was once more restored to the laity. Two great armies existed at that time. One was the Church of Rome, headed by the Pope, fighting to uphold sacerdotalism, and to keep down the laity; and the other was led by Luther, Cranmer, Melancthon, Calvin, Zwingle, and Knox, who were opposed to Romish superstition. The Protestants were composed of many distinct allies rather than of one disciplined force. They differed among each other on certain points of secondary importance, but they were all thoroughly agreed on the main question of an open Bible, the position of the laity, and the simple Gospel of Jesus Christ. On the Continent and in Scotland, so great were the difficulties of the Reformers, and so inveterate the opposition of the Bishops, that in spite of the expressed wishes of all the different leaders, it was impossible to carry on the ancient institution of Episcopacy as it existed. In England reforming Bishops quietly took the place of those who were Romish, and all that was not considered to be absolutely opposed to the Word of God was retained, while no importance was attached to matters of secondary consideration. Good churchmanship in those days consisted in loyalty to the doctrines of the early Christian Church, and not to mere ecclesiastical forms of government; and good Churchmen were distinguished by their willingness to recognise good in others, even though they did not pronounce the same ecclesiastical sbibboleth. In later ages there happened to this army of allies that which so often takes place when separate armies are united to fight a common foe. As soon as the conflict was over the allies fell out among themselves, and, losing sight of the original object which united them, they fell into the error of their opponents, and gave attention to trifles. Rome ever exaggerated the importance of mere ecclesiastical machinery and details of worship. The whole spirit of the Reformation was to call away attention from such secondary and external matters, however important in themselves, to the fundamental doctrines of Christ; but in the more degenerate days that followed, forms of government and ecclesiastical machinery assumed an undue predominance in the eyes of the contending factions. It would, however, be a libel on the originators of the movement that resulted in the complete disentanglement of our national Church from that of Rome to say that the spirit that actuated these later squabbles was the spirit of true churchmanship. We do not

find among the original leaders any unreasonable weight attached to mere questions of ecclesiastical government, and the most complete harmony existed between Episcopalians in England and Presbyterians and other divines on the Continent. The episcopate, as a historic fact, suited the condition of affairs in England, but it had not been possible to the reformers of the Continent; but this was not allowed to be a cause of discord and division, as the following facts will show.

In 1567 we find a joint letter, dated Feb. 6, signed by the Bishops of London and Winchester, addressed to the ministers of the Church at Zurich, in Switzerland, in which it says: "We commend you, brethren, to the grace of our Lord Jesus Christ, whom we pray to preserve you in safety, and your churches in peace, so long as possible. Salute your brethren and all your fellow ministers at Zurich in our name." Archbishop Cranmer also said that, in his opinion, "Bishops and priests (presbyters) were no two things, but both one, in the beginning of Christ's religion."

The martyr saint, Bishop Hooper, writing to Bullinger in Switzerland about Archbishop Cranmer, says:¹ "The Archbishop of Canterbury entertains right views as to the nature of Christ's presence in the Supper, and is now very friendly towards myself. He has some articles of religion, to which all preachers and lecturers in divinity are required to subscribe, or else a license for teaching is not granted to them, and in these his sentiments respecting the Eucharist are pure and religious, *and similar to yours in Switzerland.*"

Wickliffe, who died in 1387, whose teaching so very much influenced the fathers of the Reformation, said: "I boldly assert one thing, viz., that in the Primitive Church, or in the time of St. Paul, two orders of the clergy were sufficient, that is, priest and deacon. In like manner, I affirm that the presbyter and bishop were names of the same office."

In 1583 Archbishop Whitgift was made Primate of England by Queen Elizabeth, and he wrote: "I find no one certain and perfect kind of government prescribed or commanded in Holy Scripture to the Church of Christ. I do not deny that the Scriptures do express particularly everything that is to be done in the Church, or that it doth put down any one sort of form and kind of government of the Church to be perpetual for all times, persons, and places, without alteration."

One very strong proof that the Church at the time of the Reformation, and soon after it, held broad, catholic views on the subject of Episcopacy exists in the fact that three Presby-

¹ Vol. ii, p. 161, "Lives of the Archbishops of Canterbury," by Dean Hook.

terian divines were consecrated bishops without any reordination. On Oct. 21, 1610, John Spottiswoode, "Parson of Calder," was consecrated Archbishop of Glasgow, Andrew Lamb at the same time being consecrated Bishop of Brechin, and Gawin Hamilton made Bishop of Galloway. They were consecrated in the chapel of London House by the Bishops of London, Ely, and Bath. One of the consecrating prelates, the Bishop of Ely, did not at first want to ordain the three Presbyterian divines. The Archbishop of Canterbury, Dr. Bancroft, who was present, maintained¹ "That thereof there was no necessity, seeing where bishops could not be had, the ordination given by the presbyters must be esteemed lawful; otherwise that it would be doubted if there were any lawful vocation in most of the Reformed Churches." As the other prelates supported the Archbishop, the Bishop of Ely acquiesced, and assisted at the function. This consecration of Presbyterian divines to be bishops speaks volumes for the views that existed in 1610 on the relationship of Episcopalians to those who were outside their communion.

But we get even a stronger argument from an existing letter written by Bishop Cosin, showing what the views of the Church were at that time. He was a High Churchman of the extreme narrow type of Laud, having been very much influenced by his exaggerated views, and so not likely to favour non-Episcopalians. But when asked by a person named Cordel as to whether he should communicate in France with Roman Catholics or Huguenots, he replied that he should advise him to communicate with the Huguenots under protest against the irregularity of their orders, "considering that *there is no prohibition of the Church against it*, as there is against communicating with Papists, and that well founded upon Scripture and the will of God." Bishop Cosin in 1661 played a very leading and active part in the Savoy Conference.

It has, however, been asked why it was that the Fathers of the Reformation admitted Roman Catholic priests to our communion without demanding that they should be reordained, but would not allow this privilege to non-Episcopalians? The answer, however, is obvious. They were most anxious to bring over Roman Catholic priests into our Church, and reordination would have no doubt prevented many from coming over. This policy was a wise one, for, as a matter of fact, an enormous number did thus join our Church. At that time there was remarkably little non-Episcopalianism in existence in England, however it may have been in Scotland, and there certainly

¹ Spottiswoode's "History of the Church and State of Scotland," Book vii., p. 514.

were no powerful, well-organized non-Episcopal Churches such as now exist. So that practically in England there were no non-Episcopalians from which to recruit, and as the communication between England and Scotland was not what it now is, that country was not looked upon as a recruiting field for our clergy. But though the Scotch Church in 1603 had a Presbyterian form of government, Episcopacy not having been introduced till 1610, yet in the 55th Canon, which was drawn up in that year, it was recognised as a Church just as much as was the Episcopal Church of Ireland. The words of the Bidding Prayer contained in that Canon are as follows: "Ye shall pray for Christ's holy Catholic Church; that is, for the whole congregation of Christian people dispersed throughout the whole world, and especially for the Churches of England, Scotland, and Ireland." It would indeed be difficult to define in better words Christ's holy Catholic Church than to call them "the whole congregation of Christian people dispersed throughout the world," as this embraces Episcopalians and non-Episcopalians alike.

This 55th Canon, after all, is only in exact agreement with the ancient "Te Deum" which we sing every Sunday, and which contains that truly catholic expression, "Thou hast opened the kingdom of heaven to all believers," an expression which also embraces those who do not hold our Episcopalian orders. Article XIX. in our Prayer-Book also teaches exactly the same truth, when it defines a Church to be "a congregation of faithful men, in the which the pure Word of God is preached, and the sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same." It is possible to read any meaning into these words, but the obvious, simple reading is, that the Church is composed of "faithful men" or "believers," without any reference to whether they are Episcopalians or not.

In 1689, in spite of all that Archbishop Laud had done to circulate exaggerated views on the subject of the Episcopacy, the Upper and Lower Houses of Convocation in their address to King William III. acknowledged their non-Episcopalian brethren on the Continent when they said: "We doubt not that the interest of the Protestant religion in all other Protestant Churches *which is dear to us* will be the better secured under your Majesty's Government and protection." (Quotation from the Journals of Convocation by the Archbishop of Armagh, 1867.) Did space permit many more quotations might be made to show what an excellent feeling existed originally between the Episcopal Church of England and the non-Episcopal Churches of the Continent. That ill-fated prelate, Archbishop Laud, who afterwards paid the

penalty of his erroneous judgment and unwise zeal by his death on the block, was, according to the great historian Hallam, rebuked, in 1604, by the University of Oxford for saying that there could be no Church without bishops. But even he held nothing like the extreme views of some of the clerical party of this present time. It is only fair to his memory to record the fact that in his conference with the Jesuit, Fisher, he says: "Apostolical succession is a great happiness where it may be had visible and continued, and a great conquest over the mutability of this present world. But I do not find any one of the ancient Fathers that makes local, personal, visible, and continued succession a necessary sign or mark of the true Church in any one place"; and again in another passage: "Most evident is it that the succession which the Fathers meant is not tied to place or person; but it is tied to verity of doctrine."

After the death of Laud his narrow teaching practically ceased to exist. Within the last fifty years, however, Newman and Manning have revived them in the Oxford Movement, so closely associated with their names. They very consistently left the Church of England, as they found her communion too broad, catholic, and evangelical. Their narrow ecclesiastical views, however, did not cease to exist in our Church with their departure to a more congenial atmosphere in the bosom of the Romish Church. Speaking generally, however, the laity as a body have never accepted these extreme views which are of such recent origin. There are, of course, some laymen who out-herod Herod, and are more clerical than the clergy, but at present they are in the minority. The laity see too much of evil in life to care to ostracize a man for his ecclesiastical views. A religious layman meets with little enough sympathy in his daily life, and so he gladly extends the right hand of fellowship to any brother he meets who, like himself, is trying to wage war with sin, and petty distinctions as to whether he is an Episcopalian or not are not allowed to come between them. Unfortunately, however, it is not the minority, but the majority of the clergy who hold these exaggerated views on the subject of the Episcopacy. It is, however, only fair to the clergy as a body to say that a strong minority does exist among them who take a more generous, comprehensive view of Christianity. One has but to mention the names of such men as the following, to show even in recent times what powerful men, both spiritually and intellectually, have been found in the minority: Archbishop Tait (Canterbury), Archbishop Thompson (York), Archbishop Whately (Dublin), Bishop Lightfoot (Durham), Dean Alford (Canterbury), Dean Stanley (Westminster), Dean Howson

(Chester), Dean Goode (Ripon), Dean McNeil (Carlisle), Dean Law (Gloucester), and many other saintly scholars. Not only do the Evangelical and Broad Church sections utterly repudiate such notions, but even some of the more moderate High Church school shrink from the logical conclusions of their own theories, and are most kind and courteous in their dealings with non-Episcopalians.

It is always a cause of pain to have to oppose a body of men for whom in many things one has great respect. One cannot see the earnest devotion which characterizes so many of our clergy, and the spirit of self-sacrifice which so many of them exhibit, without rejoicing at the enormous improvement which has taken place in recent years among them as a body. Indeed, it is the zeal and earnestness that makes one regret all the more that so much of it is misdirected into wrong channels, and wasted in the vain attempt to resuscitate the worn-out creeds of mediæval times, which, in this enlightened age, the laity will not allow to be forced upon them.

It is not altogether a cause for surprise that while the laity are so indifferent, yet that the clerical mind should attach so much importance to such minor details as ecclesiastical government, forms of worship, etc. The clergyman is a specialist, and the error of specialists in general is that of exaggerating one particular thing, and perhaps that is the reason why caution in the Word of God is given: "Mark them which cause divisions among you." Temperance reformers, students of prophecy, and other good men who have devoted themselves as specialists to the consideration of one question, are apt to become narrow on that particular question, and to attach an undue importance to the one subject which occupies their mind. Ecclesiastical government forms such an unimportant detail in the life of the average layman, and his mind is engrossed with so many other things, that he is less likely than the specialist to hold exaggerated views on the subject. The more one looks at the question, the more convinced one becomes that much of the talk that goes on at the present time about good churchmanship is based on a complete misunderstanding of what the true principles of our Church are. Many are loyal to a church of their own conception, who are entirely out of sympathy with the spirit that prompted the leaders of the Church, who actually fought in the battle at the time of the Reformation. The Prayer-Book accepts the historic episcopate, but there is not a single passage which says that the episcopate is necessary to the existence of a Church; nor is there a passage which authorizes its members to unchurch those who have not, like ourselves, adopted an Episcopalian form of government, nor to sneer at the sacraments adminis-

tered by those who have been duly ordained by their own Church authority. Like the Jews of old, the majority of the clergy have exaggerated the benefits of their ecclesiastical system, and need to be reminded of the words which our Saviour spoke to His disciples: "Ye know not what spirit ye are of."

In order, therefore, to answer the question which heads this article, it may be well to point out six characteristics to show what does *not* constitute good churchmanship, and then to turn from the negative to the positive, and to show an equal number of points which characterize a good Churchman:

1. Good churchmanship, then, does not consist in denouncing those who for some reason or other do not see their way to accepting Episcopacy as their form of Church government, and thus making sad those whom God has not made sad.

2. Good churchmanship does not consist in cutting one's self off from earnest men who are doing a good work, because they do not accept our views of Church government.

3. Good churchmanship does not consist in estranging good and holy men who are in their own way successfully waging war with the world, the flesh, and the devil, but have not Episcopalian orders.

4. Good churchmanship does not consist in mistaking the scaffolding for the building, and valuing the means rather than the end.

5. Good churchmanship does not consist in being suspicious of everyone else who is engaged in fighting the battle with sin, suffering, and sorrow, because they do not fight in our way.

6. Good churchmanship does not consist in refusing on special occasions to worship with others, simply because they do not use our beautiful liturgy.

Having considered the negative side, and having seen what does not constitute a good Churchman, it may be well to pass on to the positive side, and to look at the characteristics of a good Churchman, who takes the Bible and the Prayer-Book for his guide, and not merely the prevailing opinion of clerical circles:

1. Good churchmanship does consist in valuing our own ancient order and liturgy, without unchurching those who do not belong to it, and thus falling into the very errors of the corrupt Romish Church which our ecclesiastical ancestors opposed.

2. Good churchmanship consists in loyalty to the Bible and the Prayer-Book, recognising at the same time that if, in any case, the two ever come into conflict, the former alone is to be accepted as the final court of appeal, in accordance with

Nos. VI. and XX. of the Articles of Religion in our Prayer-Book.

3. Good churchmanship consists in the cultivation of a large-hearted catholicity, and in the recognition of sound doctrine in other ecclesiastical bodies, even when they do not hold our form of government.

4. Good churchmanship consists in distinguishing between essentials and non-essentials, and giving to each their proper place.

5. Good churchmanship consists in loyalty to those principles which caused our ecclesiastical ancestors to throw off the yoke of Rome, and to recognise as allies all who have that object in view.

6. Good churchmanship consists in looking upon all ecclesiastical government and forms of worship as means to an end, and not the end itself, and in valuing the pure water of life, whether we come across it in a beautiful silver flask or in a simple earthen pitcher.

SETON CHURCHILL.

ART. V.—THE SANTAL MISSION.

THE Annual Report of 1863 says: "The Rev. E. L. Puxley has been suddenly compelled to visit England for the recovery of his health. Upon his departure, the Rev. W. Storrs removed from Lucknow to superintend the work."

Mr. Storrs has written the following account: "We came down from Benares in a steamer. It was Sunday morning when we reached Rajmahal. Mr. Puxley's elephants met us and a palki carried by some bearers. The elephants were very old, and rather slow beasts; one was said to be 100, and the other 130, years old; and the elder one, when she got into deep mud, had always a great difficulty in getting out again. It was on September 27th, 1863, a fearfully hot day, and the palki bearers had to rest over and over again. At last we reached Talihari. There was no furniture in the house, and our things did not come up; and had it not been for Shital Catechist and his good wife, I do not know what we should have done. It was a strange Sunday; no church, no service, no quiet, and the people came and stared at us as if we were wild beasts. At last we gradually settled down. My time was principally spent in learning the language, which I picked up simply by learning sentences off by heart, and was able in a few months, by stringing numbers of sentences together, to give an address, which included all the necessary Gospel truths, and found that the people could understand me when