

defined limits) to manage its own affairs. It would be no unfair or unreasonable extension of the claims so far advanced. There are some who regard those claims as already impossible of attainment, and would deem any enlargement of them only as an increase of folly. But attempts at progress have always had to pass through this stage. No reform in Church or State has yet been won which was not at first received in this way; nor was any great reform ever reached which did not boldly advance its real demands, and not try to creep towards the attainment of its ends. Let us be frank, and say that the control of the Church's affairs by the Church implies the choice of the Bishops by the Church. Concession of this would imply a break with the past, and yet also a return to the past. But if Parliament can be brought to allow any measure of autonomy worth possessing, we are entitled to believe that it would allow this also.

STAMFORD McNEILE.

ART. III.—ON THE COURSE OF PROTESTANT
THEOLOGY IN THE SIXTEENTH CENTURY.

II.

LET us proceed to consider the manner in which the cardinal principles of the Reformed Theology, indicated in the previous article, affected in the course of their development the general system and the ordinances of the Church. Of course, they had at once the momentous effect of removing any sense of necessary dependence on the Hierarchy for the highest of all spiritual blessings—that of peace with God, and for eternal salvation. If peace with God was recognised as open for Christ's sake to everyone who would seek it and accept it by faith, it followed that no one was dependent for his salvation upon Pope, Bishop, or Priest. It was the removing of this apprehension from the popular mind, by means of the primary principle of the Reformation, which rendered it possible to effect reforms opposed by the Hierarchy. If, in any sense, the Pope, with the clergy under his jurisdiction, held the keys of Heaven, then, although they might be resisted, yet, in the last resort, it was impracticable to disobey them; and it was this apprehension which lay, like a paralysis, upon the nations of Europe for some centuries. Episcopal and priestly organization might be indispensable to the best welfare of the Church; and Melancthon, in his signature to the Smalcaldic Articles, expressed his willingness even to recognise the Primacy of the Pope, as a matter of human

order, if only he would allow the Gospel to be preached. But for the salvation of individual souls, and consequently for the existence of a community of "those that were being saved," here and hereafter, neither Pope nor Bishop was essential. In the familiar language of English divines of the Stuart period, Episcopacy might be of "the *bene esse*," but not of the *esse* of a Church. The Roman idea of a Church was that it was a visible body in communion with the Roman See, and in which the ministers derived their whole authority through that See. For this conception the reformed principle substituted at once the idea which is expressed in the Augsburg Confession, and, in very similar terms, in our own Nineteenth Article, that the visible Church is a congregation of faithful or believing 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 are of necessity requisite to the same." It was also recognised in all reformed Churches, including the English Church as represented even by such men as Laud and Cosin, that Episcopal Orders, however desirable, were not essential for that due ministration. On all hands, therefore, within the Reformed Communion, whether in Germany, Switzerland, France, or England, it was acknowledged that a true Church might subsist, although the immediate and regular connection of its ministry with the ancient episcopal succession was broken.

This momentous conclusion involved one danger which, perhaps to the great advantage of the Reforming Movement, was soon made apparent. If, without sacrificing the highest interests of their spiritual salvation, men could be independent of one external organization, why not of all external ceremonies? Why not of the Sacraments, or of the Scriptures themselves? Why could they not be saved by the simple, immediate operation of the Spirit of God upon their souls, working in them faith in Christ, and bringing them into union with Him? This was the Anabaptist tendency, which broke out very early in the course of the Reformation, and led not merely to grievous religious fanaticism, but to violent social and civil tumults, which had to be suppressed by fire and sword. The effect was to lead Luther and his fellow reformers to reassert with the utmost energy the principle, on which they had insisted from the first, that the external agencies of God's Word and the Sacraments were, by God's ordinance, indispensable to spiritual life, to the very existence of a Church, and consequently to the saving efficacy of the Gospel. The main principle of this assertion is put by Luther with characteristic practical force in his observations on Baptism in

his larger catechism. "Our wiseacres," he says,¹ "with their modern ideas, make out that faith alone will save us, and that work and outward things cannot effect anything. Our answer is that assuredly nothing works in us but faith, as we shall see from what follows. But these blind leaders will not see that faith must have something to believe—that is, to which it can cling, on which it can stand and rest. So faith clings to the water, and believes that Baptism confers salvation and life, not through the water (as has been sufficiently said), but because it embodies God's Word and command, and because His name is attached to it. Now, in believing this, what else do I believe but on God, as on Him who has added His Word to it, and given us this outward sign, so that we may understand what a treasure we possess in it?"

"But there are some people mad enough to separate faith from the sign to which the faith is joined and attached, because it is an outward thing. Yea, it is and must be outward, in order that we may grasp it with our senses and understand it, and thus have it impressed on our hearts, just as the whole Gospel is an outward sermon by word of mouth. In brief, whatever God does and effects in us He accomplishes through such outward means; and, whenever He speaks, and wherever and through whatsoever He speaks, let faith look to and hold fast to it."

So again, in a classical passage in his treatise "Against the Heavenly Prophets, concerning Images and the Sacrament," he says:² "God of His great goodness has again given us the pure Gospel, the noble and precious treasure of our salvation; and upon this gift must follow inwardly Faith and the Spirit in a good conscience. . . . But the matter goes thus: When God sends His Holy Gospel to us, He deals with us in two ways. In the first place, externally; in the second place, internally. Externally He deals with us through the spoken Word of the Gospel, and through corporal signs, such as Baptism and the Sacrament. Inwardly He deals with us through the Holy Spirit and faith, with other gifts; but all in due measure and order, so that the external things should and must come first, and the inner ones come afterwards and through the external ones; so that He has resolved to give no man the internal things except through the external, and He will give no one the Spirit or faith without the external word and sign which He has appointed."

Thus in Luther's view, with which all the great Reformed Churches were in harmony, it is an unalterable Divine

¹ "Luther's Primary Works," edited by Wace and Buchkeim, p. 134.

² "Luther's Works," Erlangen edition, vol. xxix., p. 208.

ordinance that spiritual life and Salvation, and the faith which lays hold upon them, are bound up with the use of the Word of God, and of the Sacraments which were instituted by Christ. The continuity of the Church, from its foundation by our Lord to the present day, is thus guaranteed by these external ordinances, which, from the first, have been the essential means by which the spirit and life of Christ have been passed on from generation to generation. That continuity does not depend upon the succession of a special order of individuals, but upon the perpetual succession of a Society all the members of which are marked by these seals, of the Word of God and the Sacraments.

This consideration points to the reason why special emphasis was given, in all the Reformed Churches, to the two Sacraments of Baptism and the Lord's Supper. It arose, not from a depreciation of the Sacramental idea, but from the very opposite cause—the exaltation of the conception of a Sacrament as a Divine Ordinance. The primary impulse at work, as shown in the previous article, was to bring men into direct communion with God, to awaken in their minds the sense of that communion, and to induce them to live in reliance on it. For this purpose a solemn ceremony, expressly established by Christ Himself, and expressly ordered by Christ Himself to be repeated to all time, appeared of the highest conceivable value. Baptism in Christ's name, and by Christ's authority, conveyed a direct message from Christ, and the celebration of the Lord's Supper in the words in which our Saviour instituted it, the offering to the faithful, by His express command, of the sacred gifts which He promised with those words, could not but have the supreme value of a direct message and offer from Him.

It is here that there was, from the first, a cardinal difference between the school of the Swiss Reformer Zwingli and the main body of the Reformed Communions, whether Lutheran or Calvinistic. Zwingli's mind, like that of his countrymen in general, was plain and practical, and indisposed to the more mysterious aspects of the Christian revelation. Luther, on the contrary, was marked by the deep sense of mystery characteristic of the highest German mind; and while Zwingli would bring down heaven to earth, within the compass of the intelligence of a Swiss citizen, Luther clung to those aspects of Christian truth which lifted men above themselves, into spiritual and heavenly spheres of thought and faith. The Swiss confessions, indeed, under the constantly-increasing influence of Calvin, approximated to the other Reformed Churches in their general view of the Sacraments; but Zwingli's own disposition of mind towards them was of a far lower character, as

may be illustrated from his treatise "De Vera et falsa Religione."¹ "A Sacrament," he says, "can be nothing else than an initiation or public consignation, and can have no power to set the conscience free; for the conscience can only be set free by God, for it is only known to Him, and He alone can penetrate into it; . . . so that it is an utter error to suppose that the Sacraments have a purifying effect. . . . They are signs or ceremonies by which a man approves himself to the Church as a candidate or soldier of Christ, and it is the Church which they assure of your faith rather than yourself. . . . Christ has left us two Sacraments—Baptism and the Supper of the Lord—and by these we are so consecrated that by the one we bestow a Christian name; by the other, in memory of the victory of Christ, we approve ourselves to be members of His Church. In Baptism we receive a symbol that we will frame our life according to the rule of Christ; in the Lord's Supper we give evidence that we trust in the death of Christ, when we are thankfully and joyfully present in the assembly of those who are rendering thanks to the Lord for that benefit of redemption which He bestowed on us by His death." The Spirit, he maintained, needs no medium, and the Sacraments, therefore, should not be regarded as channels of Spiritual grace.

Some question has been raised of late as to the real nature of Zwingli's views on this subject, and attempts have been made to vindicate for him a higher conception of the office of the Sacraments than is generally assigned to him. He gave way, it may be, from time to time, to the loftier views which were pressed upon him in the course of his controversies with the German Reformers. But the tendency of his thought is clearly indicated in such a passage as that just quoted. The truth is, Zwingli had never gone through Luther's intense spiritual experience. He was a humanist rather than a theologian, and his mind was more congenial with Erasmus than with Luther. He was asserting his countrymen's independence of the Pope in much the same spirit in which his ancestors had vindicated their independence of the House of Austria. He was earnestly and honestly desirous of getting rid of the superstitions and abuses with which in his native country the Roman Church was discredited; but he does not exhibit that profound religious impulse towards reviving a personal relation with God which was the moving impulse of the German Reformation. Consequently the Sacraments are to him only external signs and symbols which must be freed of superstitious accessories; but

¹ Op. iii. 229-231.

they have no special preciousness in his eyes. To Luther—and to Calvin also in a great degree, but to Luther above all—they, with the Word of God, are the most precious things on earth. They are the very touch of God's hand, the direct message of Christ. Where they are administered, and two or three are gathered together in His name, there is He in the midst of them, dispensing His grace, offering forgiveness, or bestowing His very flesh and blood to be the food of the soul. They are, in the first instance, acts of God, not acts of man. It is not we who offer anything to God in them; it is He who offers every spiritual blessing to us.

But this being so, no ceremony which does not rest upon a similarly direct appointment of Christ could be admitted on a level with the two Sacraments which did rest upon that appointment. A state of life allowed in the Scriptures, a ceremony due to the appointment of the Apostles, such as Confirmation, could not for a moment be admitted as similar in authority and importance to ceremonies which had Christ's express word for them and with them. The distinction, therefore, between the two Sacraments and "those five commonly called Sacraments," which is characteristic of all the Reformed Churches, will be deemed of importance, just in proportion as it is felt to be of importance to assert that principle of direct relation to God, which lies at the root of the Reformation. Under the Romish conception, and others allied with it, the Sacraments are channels through which a mysterious spiritual force or grace is derived into the soul; and, according to the Roman system, that force or grace may be so derived by the mere operation of the ceremony, without any apprehension by the recipient of his personal relation to Christ and to God. Under that view, the conception of a Sacrament may be indefinitely extended, and there seems no reason in the nature of things why they should be restricted to the number of seven. But the moment you regard it as essential to the idea and the blessing of a Sacrament that it should be a direct pledge and message from Christ to the individual—an act continually repeated by His express command and in His name—then the restriction of the number of ceremonies properly called Sacraments to two becomes no arbitrary arrangement, but a witness to one of the highest Christian privileges. To put the matter in another form, which is eminently characteristic of Luther's thought, the two Sacraments are ceremonies which embody words or promises of God. They contain the whole word of God, the whole Gospel in brief, and whoever believes the promises they bring assuredly receives the grace so promised. God speaking to men and giving to men, and men receiving in thankfulness

and faith—this is the gracious reality which, according to the reformed theology, the Sacraments exhibit.

It is unnecessary to follow out this view in detail in respect to the Sacrament of Baptism. It is sufficiently illustrated by the brief passage from Luther's larger catechism which has been already quoted, and it is a happy circumstance that, if we put aside the purely Zwinglian view and the exceptional case of the Anabaptists, we may say that there was no material controversy among the reformers with respect to the blessing conveyed in baptism, or the means by which it is received. Baptism gave rise, at all events, to none of that intense division which was occasioned by the controversies respecting the Lord's Supper. That sacred ordinance divided the Churches of the Reformation at least as much as, alas! it now divides ourselves. The controversies of those days are still alive among us, and it is important to have some clear conception of the chief views which were then maintained.

Now, there was one point on which all the Reformed Churches were agreed, and that was that this Sacrament did not bear that character of a sacrifice, in some sense propitiatory, offered to God, which the Roman Church assigned to it. That a sacrifice is offered in it was, indeed, admitted, but it is a "sacrifice of ourselves, our souls and bodies," and there is no sacrifice of a propitiatory character in the act of celebration. That is the point at which the vital question respecting the sacrificial character of the Eucharist arises. Is the act of consecration a sacrifice? To say that there is a sacrifice of thanksgiving connected with the celebration is one thing, and is not denied; it is distinctly admitted in the "Apology for the Augsburg Confession." But what is denied is that the ceremony which our Saviour instituted, and in which His words are employed, has a propitiatory, or semi-propitiatory character as a Sacrifice. Melancthon's statement in that authoritative document affords, perhaps, the clearest exposition of the teaching of the best Reformed Churches on the subject: "Sacraments," he says, under the Twelfth Article on the Mass, "are signs of the goodwill of God towards us, and are not simply signs of men among one another, and the Sacraments of the New Testament are rightly defined as signs of grace. And here being two things in a Sacrament—the sign and the word—the word of the New Testament is the promise of grace—the promise of the remission of sins. As our Lord said, 'This is My body, which is given for you; this cup is the New Testament in My blood, which is shed for many for the remission of sins.' The word, therefore, offers the remission of sins, and the ceremony is like a picture of the word, or seal . . . It was instituted that the exhibition of it to our eyes might

move our hearts to faith . . . and to this end Christ instituted it, when He bids us do this in remembrance of Him. For to remember Christ is not the idle celebration of a spectacle, nor was such a celebration instituted as a mere example . . . but it is to remember the benefits of Christ, and to accept them by faith, that we may be renewed by means of them . . . Then comes the sacrifice. After the conscience, raised up by faith, is sensible from what terrors it has been liberated, then it earnestly returns thanks for the benefit and passion of Christ, and uses the ceremony to the praise of God, and by its obedience shows its gratitude, and testifies that it magnifies the grace of God; . . . and so the ceremony becomes a sacrifice of praise." This is in harmony with the cardinal idea respecting the Sacraments which we have been reviewing, that they are acts of God towards us rather than acts of ourselves towards God. In the Holy Communion we "show forth the Lord's death till He come," recalling and exhibiting to the congregation the memorials of His death and passion, and so assuring them of His love and forgiveness, in order that they may lay hold of that forgiveness and love with ever-increasing faith and fervour. That is one great object of the Holy Communion. By showing forth Christ's death it proclaims in the most solemn manner the remission, for His sake, of the sins for which He died, and encourages us to plead His merits and rest upon them in seeking that remission from God. The ceremony with the accompanying words brings from Christ Himself an assurance that His body was given and His blood shed for us; and it is our part thankfully to believe and to accept that assurance, and in return for it to offer our whole souls and bodies to His service.

Such is the first gift, according to the reformed theology, bestowed in the Holy Communion; but there is another, which is the chief subject of controversy among the Churches of the Reformation—that of the Saviour's Body and Blood. In what sense is that gift given? Here again we may put aside Zwingli, as falling much below the level of the views accepted by the Reformed Churches generally, even in his native Switzerland. The real question lies between the teaching of Luther and his followers on the one side, and that of Calvin and his school on the other. The cardinal point to which Luther held, in spite of all temptations and all opposition, was that the very Body and Blood of Christ were exhibited "in, with, and under," the forms of bread and wine. Of the manner of the Presence he would say nothing, except that Transubstantiation is unnecessary as an explanation, and is unscriptural. He is concerned only with the fact that the sacred Body and Blood are verily present, verily given, verily

received, by the mouth. He can only say it is not a local Presence, but a Presence beyond human understanding, which he can only call "Sacramental." That latter word, however, used in this connection, is but an evasion of the difficulty. It simply says that the Presence in the Sacrament is such a Presence as is possible in a Sacrament, and it does not take us one step further.

The formal teaching of the Lutheran Church may, perhaps, best be learned from the "Formula Concordiæ," which was published in 1580. That formula was occasioned by the fact that grave disputes arose, after Luther's death in 1546, between the divines who regarded themselves as the special custodians of his teaching and others who followed Melancthon. The tendency of Melancthon had for some time been to soften down the vehement statements of Luther on this mysterious subject, and practically to assimilate the teaching of his Church more and more to that of Calvin. The "Formula of Concord" expresses the understanding arrived at by the Lutheran divines in view of this and other controversies respecting the main points in dispute. It thus embodied the final result of these controversies, and has ever since been one of the symbolical books of the Lutheran Church.

The following, then (quoting with occasional abridgment), are the affirmative principles which it lays down. "We believe and teach," it says, "that in the Supper of the Lord the Body and Blood of Christ are verily and substantially present, and are truly distributed, and taken together with the bread and wine. We teach that the words of Christ's Testament are to be no otherwise received than as they sound to the letter; so that the bread does not signify the absent body of Christ, nor the wine the absent blood of Christ, but that by virtue of a Sacramental union the bread and wine are really the Body and Blood of Christ. As to the consecration, we teach that no human work, nor any pronouncement by the minister of the Church, is the cause of the Presence in the Supper of the Body and Blood of Christ; but that this is solely to be attributed to the omnipotent power of our Lord Jesus Christ. At the same time, we are unanimous in teaching that the recitation of the words of institution should be maintained. . . . Further, the foundations on which we rest in respect to this Sacrament are as follows: (1) That our Lord is true God and Man; (2) that the right hand of God at which He sits is everywhere, and that in respect of His human nature, as well as His Divine, He rules and governs all things; (3) that the Word of God is not deceitful; (4) that God knows various modes by which He is able to be present anywhere, and is not bound to that particular mode of presence which

the philosophers are wont to call local or circumscribed. We believe, accordingly, that the Body and Blood of Christ are received with the bread and wine, not merely spiritually and by faith, but actually by the mouth; not, however, in a Capernaïtic manner, but in a supernatural and heavenly manner, by means of a sacramental union; and that not only those who truly believe in Christ, but even the unworthy and the unbelieving, receive the true Body and Blood of Christ, so, however, that they receive neither consolation nor life therefrom, but judgment and condemnation, unless they repent. We condemn the opinion which maintains that the Body of Christ is so included in heaven that it can by no means be present simultaneously in many, or in all, places where the Supper of the Lord is celebrated. We deny that the external elements of bread and wine in the Sacrament are to be adored. Finally, we reject and condemn the Capernaïtical manducation of the Body of Christ, which the Sacramentaries maliciously allege of us, as though we taught that the Body of Christ was torn by the teeth, and digested, like other food, in the human body. For we believe and assert, according to the clear words of the Testament of Christ, a true, but supernatural, manducation of the Body of Christ, as there is a true but supernatural drinking of the Blood of Christ. But this is a truth which no one can understand by the human senses or by reason; wherefore in this matter, as in other articles of faith, we submit our intellect to the obedience of Christ. For this mystery is revealed in the Word of God alone, and is comprehended solely by faith."

We cannot fail to be reminded, in perusing these statements, of the suggestion made by the present Archbishop of Canterbury in his recent Charge, that the views asserted by a certain school in our Church at the present day are really Lutheran in their character. But it will be observed that this statement asserts neither Transubstantiation nor Consubstantiation; and it is important to remember that Consubstantiation is not the formal doctrine of the Lutheran Church. For instance, one of the most authoritative manuals of that Church, for a long period after 1610, when it was published, was Leonhard Hutter's "Compendium"; and in answer to the question, "In what way are the Body and Blood of Christ exhibited and received with the bread and wine in the Sacrament?" Hutter explicitly states: "Not certainly by Transubstantiation . . . nor does it come to pass by Consubstantiation, or the local inclusion of the Body and Blood of Christ in the bread and wine, nor by any durable conjunction, apart from the actual use of the Sacrament. But it comes to pass by Sacramental union, which, by virtue of the promise of

Christ, provides that, when the bread is offered, the Body of Christ is simultaneously present and truly exhibited; and when the wine is offered, there is simultaneously truly present and exhibited the Blood of Christ."

Now, certain important points will be observed in this doctrine which distinguish it broadly from every other upon this subject. In the first place, as contrasted with all other doctrines of the so-called Real Presence, it has this important characteristic: that, as Hutter states, no *durable union* is conceived to exist between the bread and wine and the sacred Body and Blood. They are really present, but only in the act of reception. There could, therefore, under this doctrine, be no question of reservation of the elements, for there is nothing permanently attached to the elements to be reserved. The sacred food is present in the act of giving and receiving, and in that alone. In the next place, although no attempt is made to explain the nature of the conjunction at that moment, yet it is deemed to be dependent on a belief, very difficult to apprehend, respecting some sort of ubiquity, or ubiquitous influence, of the Body of our Lord, derived from its intimate conjunction with His Divine nature in the hypostatic union. Luther was solely concerned to assert the fact that the bread and wine, according to the literal sense of Christ's words, were His Body and Blood; and in the defence of that belief he was led to dwell, in a manner which is in many respects instructive, on the intimate relation between the Divine and the human natures of our Lord. There can be little doubt, however, that the ubiquitarian view has a dangerous tendency in a Eutychian direction; and its close association with the doctrine of the Real Presence, as taught by Luther, exposed that doctrine to further attacks from the Swiss and French Reformers.

Calvin accordingly propounded another theory, which is far more profound than that of Zwingli, and which closely approaches, in practical effect, the Lutheran view, without involving its ubiquitarian difficulties. He started from the declarations of our Lord in the sixth chapter of St. John's Gospel, which he recognised as clearly teaching that a participation of our Lord's Flesh and Blood is essential to eternal life, and he felt that the words in which our Lord instituted the Lord's Supper must have been meant to declare that it was a special means for that participation. But he considered that such participation might be effected by spiritual means, and that the virtue of the glorified Saviour's Body and Blood might be communicated to the soul by the action of the Holy Spirit, in conjunction with the participation of the sacred

elements. "The Flesh of Christ," he says in the "Institutes,"¹ "is like a rich and inexhaustible fountain, which transfuses into us the life which is supplied by His Divinity to itself." "I confess," he says elsewhere, "that our souls are fed by the substance of the flesh of Christ." He denied that faith constituted the actual eating of the Flesh and Blood of Christ, and considered the eating to be rather the effect and fruit of faith. More particularly he says:² "We cannot doubt that, in accordance with the unalterable nature of the human body, our Lord's finite being is contained in heaven, where it was, once for all, received until He returns to judgment, and consequently it seems inadmissible to suppose that He Himself is contained under these corruptible elements, or that He can be regarded as universally present in His human nature. Nor is this necessary in order that we may enjoy the participation of Him, for our Lord bestows this benefit upon us by His spirit, so that we become one with Him in body, soul, and spirit. The link, accordingly, of that conjunction is the Spirit of Christ, by which we are conjoined with Him, and His Spirit is, as it were, the channel by which is derived to us whatever Christ is or has." Calvin, therefore, taught a real participation of the Flesh and Blood of Christ in the Holy Communion, by means of the supernatural operation of the Spirit of God, in conjunction with the participation of the Sacrament; and this is a doctrine which may well be regarded as receiving countenance from the prayer in the ancient Liturgies, by which the descent of the Holy Ghost upon the Elements was invoked, "that they may become unto us" the Body and Blood of our Lord.

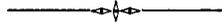
But, however this may be, it is evident that the result of the controversies respecting the Holy Communion during the sixteenth century in the teaching of Calvin and of Luther, who between them were predominant throughout the Reformed Communion, was to assert in the strongest manner the fact that the Holy Communion is a special means ordained by our Lord for the participation of His Flesh and Blood, and that it is thus a perpetual witness and for maintaining that intimate union with Him and His Father, which, as we saw, was the cardinal motive and object of the Reformation. The effect, with respect to the Sacraments, was to restore to them, in a degree which they had not enjoyed in the later practice of the Church, the character of means of communion with God. Communion had ceased to be, in the Roman Church, the predominant characteristic of the Mass. It had become an offering from man to God, less than a means by

¹ iv., 17, 3, 5, 8, 9.

² § 12, p. 101.

which God imparted Himself to men. The theology of the Reformation re-established the aspect of the Sacraments as a means of union and participation with the person and nature of our Lord, and thus supplied a practical guarantee of the reality of that union and communion.

HENRY WACE.



ART. IV.—THE AGE OF ORDINATION IN RELATION TO THE SUPPLY OF CANDIDATES.

THE ordination statistics published by the *Guardian*¹ show that there has again been a fall for the whole of the year 1901. The Deacons ordained in 1901 were 562, in 1900 they

¹ January 22, 1902. The diocesan distribution of the Advent candidates is there given as follows, the figures in brackets being those of last year :

	Deacons.	Priests.	Total.
Canterbury	3 (4) ...	6 ...	9 (10)
York	— ...	4 ...	4 (5)
London	19 (12) ...	18 ...	37 (38)
Durham	18 (9) ...	12 ...	30 (34)
Winchester	9 (14) ...	9 ...	18 (22)
Bangor	2 (2) ...	1 ...	3 (4)
Bath and Wells	4 ...	3 ...	7 (5)
Bristol	8 (6) ...	6 ...	14 (7)
Carlisle	8 (9) ...	11 ...	19 (16)
Chester	2 (8) ...	6 ...	8 (14)
Chichester	4 (4) ...	3 ...	7 (11)
Ely	1 (4) ...	4 ...	5 (6)
Exeter	6 (7) ...	6 ...	12 (15)
Gloucester	3 (2) ...	4 ...	7 (4)
Hereford	2 (1) ...	2 ...	4 (4)
Lichfield	— ...	14 ...	14 (11)
Lincoln	10 (9) ...	7 ...	17 (18)
Liverpool	4 (8) ...	18 ...	22 (8)
Llandaff	6 (10) ...	13 ...	19 (17)
Manchester	12 (20) ...	31 ...	43 (46)
Newcastle	6 (9) ...	9 ...	15 (14)
Norwich	5 (3) ...	6 ...	11 (10)
Oxford	7 (4) ...	3 ...	10 (10)
Peterborough	4 (11) ...	12 ...	16 (14)
Ripon	1 (1) ...	— ...	1 (1)
Rochester	15 (14) ...	27 ...	42 (33)
St. Albans	4 (5) ...	5 ...	9 (12)
St. Asaph	1 (2) ...	3 ...	4 (7)
St. Davids	5 (2) ...	5 ...	10 (8)
Salisbury	7 — ...	5 ...	12 (5)
Sodor and Man	— ...	2 ...	2 (4)
Southwell	7 (6) ...	5 ...	12 (18)
Truro	4 (2) ...	2 ...	6 (5)
Wakefield	5 (4) ...	4 ...	9 (7)
Worcester	4 (10) ...	— ...	4 (20)
For the Colonies	4 (2) ...	2 ...	6 (2)
Totals	196 (204)	273	469 (465)