

CHARGES 1893-1905

Diocese of Argyle and the Isles



E LIBRIS
COLLEGI SANCTI SPIRITUS
IN INSULA CUMBRENSI.

A CHARGE

DELIVERED TO THE CLERGY OF

THE DIOCESE OF ARGYLL
AND THE ISLES,

AT THE SYNOD HELD IN

ST. JOHN'S CHURCH, OBAN,

On WEDNESDAY, 9th AUGUST, 1893.

BY

J. R. ALEXANDER CHINNERY-HALDANE, D.D.,
Bishop of Argyll and the Isles.



EDINBURGH:

ST. GILES' PRINTING CO., 32 YORK PLACE.

LONDON:

MASTERS & CO., NEW BOND STREET, W.

A CHARGE.



MY REVEREND BRETHREN,—

Through the grace of our Lord and God and Saviour Jesus Christ, we are permitted once more to assemble ourselves in His Name, and under the protection of His Divine Majesty. May the Holy Spirit enable us to realise His promised presence in the midst of us, as the great Shepherd and Bishop of our souls, in Whom, and by Whom, and for Whom we have been called to the sacerdotal ministry. And as His servants, chosen by Him and ordained by Him, let us once more renew our promise of allegiance, so that in the power of the same Holy Spirit we may gird up our loins afresh to serve that "Church and congregation, which is Christ's Spouse and His Body," to the glory of God the Father.

A fuller realisation of the presence of Jesus Christ amongst us, not only now, but at all times (such a realisation as will be surely granted to us if we seek for it from the Holy Spirit), is what I covet for myself and for you all. My desire is that we should not only be like unto men that wait for their Lord, that is, for the Great Day when He shall come again with clouds, and every eye shall see Him; but that we should always realise that as truly, though in another way, our Lord is already with us—as the Great High Priest in Whose Name and by Whose authority we minister, as the Master of the Vineyard, Who has called us to labour for Him, and as the Chief Shepherd of the Sheep, Who has commanded us to tend and to feed that Flock which He has purchased with His Own Blood.

For Jesus Christ *is* amongst us indeed and in truth, though we see Him not, and though He has been taken up

from us in that cloud which received Him out of His Apostles' sight. As Bishop Pearson well expresses it : "The Son of God, after He rose from the dead, did, by a true and local translation, convey Himself from the earth, until He came unto the heaven of heavens." And yet nevertheless He is with us still, in ways past man's finding out. He is with us—not only veiled under the forms of Bread and Wine in the Blessed Sacrament of the Altar—not only in the midst of His worshipping assemblies, or with the "two or three" gathered together in His Name—not only to empower from age to age the Bishops and pastors of His Flock, even as He empowered the first ministers and stewards of His Mysteries upon the Galilean mountain, when He said to them "Lo, I am with you always." But He is with us also as the God by Whom actions are weighed—as the Faithful and True Witness, Who hath His eyes like unto a flame of fire, Who walketh in the midst of the seven golden candlesticks, and Whose message to-day to each one of us here present is the same as His message of old to each of the Angels of the Seven Churches, "I know thy works."

When we consider what this means—when we realise Who He is, and what we are, and when we reflect how we have exercised that great ministry which He has committed to us, and of which we must give account before His Throne at the Great Day—the first thought that must come into each heart must be a thought of fear and dread. And each one for himself may well be tempted to cry out, as did Peter by the lake, "Depart from me for I am a sinful man, O Lord"; or, like the beloved disciple at Patmos, under an overwhelming sense of unworthiness, we might fall at His feet as dead.

And it will be good for us to be thus cast down, if so be that He vouchsafe to lift us up. For He has a message of peace for each penitent servant who humbly bewails his own unworthiness. To St. Peter by the lake He said, "Fear not, henceforth thou shalt catch men"—to St.

John on the island His words were also, "Fear not." And to give stronger consolation He added, "I am the First and the Last, I am He that liveth and was dead, and behold I am alive for evermore." In ourselves we have much to fear, but we may have a good hope in Him. He was dead—He has suffered, that is, for our sins, and so there is redemption through His Blood. He is alive for evermore, and so in His Ascended Glory He ever liveth to make intercession for us.

And if there be any on earth who stand in need of this revelation of Divine mercy it is ourselves. We are brought very near to Jesus Christ through the sacred ministry committed to us, and in the Light of His Glory, our defilements must needs stand out in all their blackness. Our privileges, moreover, and our corresponding responsibilities are generally greater than those of the lay people, on whose behalf we are called to serve. How then can we, of all men, bear to think or to speak of Death, or of Judgment, or of the great Hereafter, except with the eyes of our souls fixed with adoring and penitent love upon that Crucified Redeemer who is now our Advocate with the Father, and the Propitiation for our sins. May He grant us His salvation, and may He enable us not only to follow Him, but also to "catch men" by preaching to them out of the abundance of our hearts concerning that pardon and peace which, in our own experience, we have been enabled as penitents to seek and to find at the foot of the Cross.

Let us then, in hope as well as in fear, cultivate the sense of Christ's presence with us all through our ministry. He is with us, as we have seen, as our Judge, and therefore we must fear to offend Him in aught that we do, or in aught that we leave undone. But He is with us also as a Saviour, as a Friend, and as a Helper. His Blood ever cleanses away the defilements with which we pollute even our holiest actions—His sympathy is ever bestowed on those who have recourse to Him in their prayers, for we have not a High Priest that cannot be touched with the feeling of our infirm-

ities. And His ever-ready help enables His servants to do all that He requires of them. "I can do all things," wrote St. Paul, "through Him that strengtheneth me." We believe that He will come to be our Judge, and therefore we fear. But we know that He will help His servants whom He has redeemed with His Precious Blood, and therefore we have a good hope.

DIOCESAN RETREAT.

Let us now recall the events of the past year of the diocese.

Our annual Cumbrae Retreat was conducted last autumn by Father Hollings of the Society of St. John the Evangelist. Not only clergy belonging to our own diocese, but others also from different parts of Scotland, took part in this means of grace. It is with thankfulness that I am able to announce that Father Hollings has consented to conduct another Retreat for us at the end of this present month. As last year, so now again, I would earnestly beg your prayers, and the prayers of others whom my words may reach, that the blessing of the Holy Spirit may be granted, both to the Conductor and to those of us on whose behalf he is called to minister.

MILLPORT.

During the past year a further settlement has been arrived at with regard to Church matters in Cumbrae. A doubt having arisen as to the patronage of St. Andrew's, Millport, the case was, by the mutual consent of those concerned, referred to arbitration. The result arrived at was that the patronage had yet to be determined, and that the determination lay with the Chapter of Cumbrae, subject to the assent of the Bishop of the diocese. On account of this decision, it was arranged at a Chapter meeting, held at Cumbrae last St. Andrew's Day, that the patronage should be in the hands of the Bishop. To this I assented, and exercising the right thus acquired, I appointed the Provost of the Cathedral to the incumbency of St. Andrew's.

KILMARTIN.

Since we last met in Synod, I have twice had to institute a successor in his pastoral charge to our late lamented Dean. Within a few days of his institution last autumn to St. Columba's, Kilmartin, the Rev. Richard Addison was taken to his rest. Though I had heard much of his prolonged and faithful ministry before he came amongst us, I had only once the privilege of meeting with him. On that occasion we knelt in prayer together, and then we parted never to meet again in this world. May he rest in peace and attain to a blessed resurrection through the merits of Jesus Christ our Saviour at the Day of His second and glorious appearing!

Mr. Addison has been succeeded by the Rev. Charles George Calvert, whom we welcome to-day for the first time as a member of this Synod.

NEW BUILDINGS.

Several buildings that were in the course of erection last year have now been completed. The Mission Chapel of St. Andrew, at Dunoon, has been regularly used since its dedication last September for the celebration of the Holy Eucharist and for other services. Results seem to show that this chapel was much needed, and I trust it will continue to be as useful as I hear it has been during the past winter and spring. May our Gracious Lord bless those who for His sake have given of their substance towards this, and towards other good works in the diocese that have been begun and ended for Him.

That the churches at Portree and at Nether Lochaber have now parsonages adjoining them, is a great gain, not only as a matter of convenience, but also on higher grounds. A parsonage at a distance from the church is sometimes not only a cause of inconvenience, but it may be a positive hindrance, both with regard to frequent services and in other ways. Few things, for instance, are more spiritually dangerous than

for a priest to be hurried and unrecollected, through want of time, immediately before celebrating the Holy Mysteries. Private preparatory prayer and the proper arranging of the sacred vessels and of the elements (even when all that can be done overnight, has been done) must of necessity occupy a certain amount of time, both in the church and in the sacristy, before the priest can reverently approach the altar. It is perhaps within the mark to say that he should, as a rule, be in his sacristy a good quarter of an hour before he begins to celebrate. But this duty is made a somewhat difficult one, especially on dark winter mornings, when the priest's residence is far removed from his church.

PUBLIC BAPTISM.

A kind friend and benefactor has lately given a handsome font to St. John's, Ballachulish. This offering should serve to remind us that the administration of Holy Baptism in public is not only an act of obedience to the Church's rule, but also desirable on its own account. By means of Holy Baptism publicly administered, the person baptized has not only an opportunity of openly professing his faith in that Lord with Whose Cross he is signed, but he also has the benefit of the prayers of many on his behalf. In this latter respect even infants share in the blessing.

I trust, therefore, that throughout the diocese the public administration of Holy Baptism may become the rule rather than the exception. At the same time, this is a matter in which I think we must not too rigidly press the law of the Church, if by so doing there is any fear of risking that which is essential. In the case of Infant Baptism, I would choose rather to administer the Sacrament of Regeneration in a private house, than to wait day after day—it may be week after week—for some convenient occasion on which the child may be brought to the perhaps distant church. Our common Highland custom of baptizing children at home has been much blamed, and perhaps justly. But nevertheless

it may be urged in defence that, as a rule, our children are baptized within a week of their birth. And then with regard to adults, though, as I have pointed out, Baptism in public is the more excellent way, we must recollect that there are many who at the outset are wanting in that courage which might enable them, I will not say merely to confess Christ, but to bring their confession of Him under the scrutiny of all, and to make themselves conspicuous among their neighbours. Under such circumstances people are not, as is sometimes alleged, ashamed of their great Lord—they are rather, we may well believe, diffident about themselves. We should therefore, I am persuaded, deal gently and leniently with beginners, after the example of our Blessed Lord, Who did not refuse to receive Nicodemus though he came by night. In short we should be ready to smooth away every possible difficulty.

CULLIPOOL.

The appeal on behalf of aid towards the building of a new mission chapel at Cullipool, to which I called your attention last year, has met with considerable success, and generous help has been given from various quarters. I hope, therefore, that before long the building may be commenced. The appeal states that the congregation is composed almost entirely of poor quarriers, that there are 75 souls belonging to the Church, and that there are 40 names on the roll of communicants. Moreover, it adds that the priest-in-charge of the mission (Rev. Alex. Macpherson) is the only minister of religion resident in the island. On inquiry I find that these statistics very nearly represent the present condition of the mission.

ISLAY.

Islay is still without a resident priest, and of late I have only succeeded in providing very occasional services. There are some drawbacks and difficulties here as elsewhere. But considering the fact that there are Churchpeople scattered

about the island, and that there is also an opening for mission work within easy reach of the church, in a village provided with a mission room—one that was used with good results in the time of the former priest-in-charge—I feel that efforts must not be relaxed. My chief desire is to obtain for Islay an earnest and active priest fitted to renew a work which at one time seemed likely to meet with good success.

THE EASTERN CHURCH.

During the past spring the privilege was granted to me of revisiting the Holy Land and other parts of the East. My apology for referring to what may seem a matter of merely personal interest, is, that during my journey, I had the happiness, through the kindness of the Patriarchs of Jerusalem and of Antioch—both of whom received me with much courtesy—of coming in contact with a number of the other prelates of the Holy Orthodox Church. Thus I had the happiness of becoming acquainted, as far as circumstances would allow, with the Metropolitans and Bishops of Nazareth, Emessa, Tripoli, Beyrout, Smyrna, and Athens. In this way I was able to learn, through personal experience, how widespread are the feelings of cordial sympathy which are drawing the hearts of the prelates of the ancient Churches of the East towards us of the Anglican Communion. In fact, making all due allowance for the exuberance of Oriental phraseology, it remains evident that the idea of reunion and of co-operation is ever present in the minds of the chief pastors of the Holy Orthodox Church. The late Patriarch of Jerusalem gave a practical proof of this feeling by placing at the disposal of the clergy of the Anglican Church a chapel in Jerusalem—the Greek memorial place of the Sacrifice of Abraham,* a locality specially sacred on account of its close

* With regard to this site, St. Adamnan, ninth Abbot of Iona, and biographer of St. Columba, wrote as follows about twelve hundred years ago: "Between these two churches lies that illustrious place where the Patriarch Abraham built an altar, laid on it the pile of wood, and seized the drawn sword to offer in sacrifice his own son Isaac."—Arculf's narrative about the Holy Places, written by Adamnan, chapter viii.

proximity to the traditional Calvary—now, by the most recent investigations and discoveries, more clearly than ever identified with the spot on which our Blessed Lord offered Himself upon the Cross. For further information on this subject I would refer you to Herr Schick's very interesting statements in the April issue of the Palestine Exploration Fund Journal.

With regard to our use of the Chapel of Abraham, Bishop Blyth writes as follows in his recent charge :—

“We were invited to make use of it by the late Patriarch of Jerusalem, who felt that, while so many branches of the Catholic Church celebrated the Holy Mysteries in the common Metropolitan Church of the Holy Sepulchre, the Anglican Communion ought not to go without representation.”

I may add that the sanction given by the late Patriarch has been continued by his successor, the present Patriarch Gerasimos, and that, availing myself of his permission during my stay in Jerusalem, I celebrated the Holy Eucharist according to our own rite. The Scottish Liturgy having been translated into Greek by the late Bishop Forbes, I was able to place in the possession of several of the Eastern prelates copies of a Eucharistic service, in its salient features closely allied to their own, and rendered into the language of the Oriental Church.

STATISTICAL RETURNS.

The Statistical Returns laid before me do not call for any special remarks. There has been again an increase in the number of persons confirmed. There also appears to have been a satisfactory addition to the number of communicants. The number of communions made throughout the year, as well as at Christmas and Easter, has also been larger. On the other hand the increase in the number of Baptisms, to which I called attention at our last Synod, has not been continued. This year there has been a decrease. There has also

been a diminution in the number of mid-day celebrations. Under our circumstances, however, I do not consider this latter fact a cause for regret, especially as I note an increase in the number of early celebrations. On account of aged and infirm persons, and on account of others who cannot come to church at the usual early hour, it is necessary in most places to celebrate the Holy Eucharist occasionally at noon. But considering the undesirable physical strain to which such celebrations sometimes subject the priest, and considering also the danger of undevout or unprepared communions being made at mid-day, I think celebrations after the usual forenoon services should not take place more frequently than absolute necessity requires—especially in a diocese like this, in which, as a rule, there is only one priest in each congregation.

I am glad to note an increase in the number of children that have been catechised by the clergy. Personally, I find it a great pleasure to catechise the children of my own congregation each Sunday that I am at home, after the morning service. I do this in the course of a short children's service which takes place directly after the departure from the church of the adult congregation. As the plan I follow has been found successful, I would say a few words with regard to its details, in case others may like to follow the same method.

The children come in when the bell is rung which marks the conclusion of the ordinary service, and at once kneel down in the front seats of the nave. Then kneeling at the Litany desk I say the General Confession, clause by clause, and the children repeat the words after me. This is followed by the Absolution from the Communion Office, the Lord's Prayer, the Versicles, and the Magnificat, all in the order in which they occur in the Prayer Book. After the children have sung the Magnificat to a simple Gregorian chant, without any accompaniment, I read from the pulpit the Gospel for the day, or some other suitable portion of Holy Scrip-

ture, and this is followed by questions, asked and answered, upon it, or upon Christian doctrine in general. Then, when I have returned to the Litany desk, the *Nunc Dimittis* is sung and the Creed is said, clause by clause. After this the children all kneel down, a few suitable collects are repeated, and the blessing is pronounced.

Such a service as this need not of necessity exclude the ordinary Sunday school, and it cannot of course be compared in importance with a children's Eucharist. But I am persuaded that to have a children's service such as I have described is better than the plan of being content with mere Sunday school. It is far better too than to run the risk of making the Lord's Day a weariness to the children by expecting them to attend a somewhat long service with a sermon, in company with the grown people—and all this perhaps in addition to class instruction. I fear much harm has arisen from unintentionally teaching children to look upon an attendance at Sunday school as the principal religious duty of their lives. Such a notion fosters the too prevalent idea that we go to church or elsewhere on the Lord's Day mainly to get good—to be pleased, to be interested, or to be taught. Thus the great principle—one especially applicable to Divine worship—is forgotten, "It is more blessed to give than to receive." Attendance at Sunday school is not worship, and if children have learnt to look upon it as such, is it a wonder if in after years they learn to think that worship merely means going to some place in which they can receive instruction? And then can we be surprised if, when through their own fault, or through the fault of the preacher, sermons cease to please, they prefer to spend the Day of Rest anywhere rather than in church? That this is no imaginary danger may be seen by looking at what is too often the state of things in the south. I think I am right in saying that the great majority of the workingmen and women of the great English towns have been, in their childhood, Sunday scholars. But are they now, as a

rule, a church-going class? Alas, we know that it is quite otherwise. And yet if we go abroad it is not so. If we begin with France and Spain in the west, and still more, if we go to Russia in the east, we find that the working-classes are conspicuous, not by their absence, but by their presence in the House of God. Other causes (notably the iniquitous pew system) may no doubt have helped to alienate working-men and women in England from their parish churches. But the methods that have been followed with respect to the children of the poor on Sundays have, I am persuaded, much to answer for.

We must teach our children not merely to repeat hymns and collects, or even texts of Holy Scripture, but to worship—to enter the church with reverence—to kneel down upon their knees—to bow at the Holy Name of Jesus—to sing and to respond as in the presence of God. And if in after years the Book of Common Prayer is to be their guide in their public devotions, it is surely well to familiarise them with its pages in early life. Such a service as I have suggested tends in this direction. It does not confuse them at first by obliging them to find places in different parts of the book; but, taking the prominent features of Evensong as they follow consecutively, it may serve as an introduction to a fuller knowledge, and lead to a further use of the book as a whole. I am well aware that special services for children have been compiled, and many of these are no doubt good and useful in themselves; but after all, such compilations can never win for themselves the respect which the authorised services of the Church can claim, and they will be learnt by children only in all probability to be forgotten when they grow up, or even sooner, should they happen to find themselves in another church, or at a different children's service. And what I have suggested with regard to such a simplified evening service for children, might be well carried out in mission services, either early or late; for the *Venite*, the *Te Deum*, and the *Benedictus* might be used,

together with Gospel lessons or instructions, in the same way as the evening Canticles.

But I would add one more suggestion with regard to children's services. I think they should take place *every* Sunday. The common practice of having a children's service only monthly is better than nothing, but it has one unfortunate tendency. It suggests the idea of occasional rather than regular attendance at the House of God. I am persuaded that a short and simple service for children every Sunday (and this including catechising and a hymn need not take more than half-an-hour) will be of more use as an act of worship, and also as a means of teaching the children *how* to worship, than a longer and more elaborate service for their benefit, only once a month.

UNITY.

Let me now draw your attention, my Reverend Brethren, to another subject, not specially connected with our own diocese, and yet of the deepest interest to us all. I refer to the desire for the reunion in one visible body, of all who profess and call themselves Christians—a desire which is now more than ever expressed, and I hope also felt, on all sides. We are beginning perhaps to realise more than we once did how grievously the claims of the Christian Faith are weakened in the eyes of unbelievers at home, and in the eyes of the heathen abroad, by our want of unity. As the world grows older it grows wiser, and what is true of the world may, in a certain sense, be true of the Church. The Faith once for all delivered to the Saints is an unchangeable revelation. And yet surely we may expect to see among the individual disciples of that one Faith a growth in wisdom as well as in piety. And it may be that the Holy Spirit, Who is the Giver of all wisdom, is, at the present day, teaching us to lay to heart more seriously than we once did, the great dangers we are in by those unhappy divisions, which, alas, are so notorious even among those who profess to worship the one Lord,

to submit themselves to the one Faith, and to acknowledge the one Baptism for the remission of sins.

Such divisions are, we may well believe, most especially grievous, and calculated to dishonour our Lord Jesus Christ and to cause scandal, when they exist as they do between the great branches of the Church Catholic in the East and in the West. But there is also another phase of disunion—that which we see all around us, and the evil results of which meet us at every turn, and hinder us in our daily work. Can we then wonder that many are now being led to pray, not only for the peace of Jerusalem—that is, of the Catholic Church—but also for the bringing in of those wanderers from its fold who, having gone astray into the wilderness out of the way, have found no city to dwell in? Truly for such blessed unity we must all be suppliants, if we are to be the faithful followers of that Lord Who said to His Apostles, “Peace I leave with you, My peace I give unto you.” May our good Lord be pleased not to regard and to punish for ever those sins by which we have caused divisions, and by which we have, as it were, torn and rent His seamless garment. And may He grant unto His Church that unity which is agreeable to His Will, so that to all men it may be manifest once more that Jerusalem is a city that is at unity in itself.

But we must work as well as pray. As Christians we must not only intercede with God, but we must do all that lies in our power to promote the unity of His Church at home, as well as abroad.

I would suggest a few thoughts as to this duty. And first let us lay to heart, as a fundamental principle, that true and lasting union is not to be brought about by compromise or by the sacrifice of any revealed truth—above all, it cannot be brought about by any line of action involving disloyalty to our Lord Jesus or to the constitution of His Church.

A little band of men and women, chiefly the natives of one small country, and dwelling in one city, true to their Divine Lord Whom they worshipped, and steadfast in His

Apostles' doctrine and fellowship, constituted at the beginning the One Holy Catholic and Apostolic Church of Christ on earth. And within such narrow limits His Universal Church might again be included, were all but the faithful few to turn aside into new and self-chosen paths.

It is most important always to remember that the word "Catholic" in its Christian sense has nothing to do with mere numbers or world-wide acceptance. For as a matter of fact the Catholic Church, as her Master foretold, always walks in a *narrow* path, and he calls His Universal Church His "little flock." Therefore that striving after "comprehensiveness" of which we hear so much nowadays—a comprehensiveness designed, it would seem, to make a more or less colourless Christianity acceptable to the greatest number—is a thing very far removed from the mind of Christ.

As a mere matter of worldly wisdom, compromise is a thing to be avoided. How often does it happen that a patched-up agreement, a peace purchased at the price of principle, leads eventually to worse divisions than those it was designed to heal! There can be no compromise among Catholic Christians, either expressed or implied, like that which notoriously exists among the Protestants of Germany and of France, with regard to the doctrines of the Creed. The doctrine of the Holy Trinity is either an eternal truth or it is an idle speculation. Jesus Christ is either God in the full and true sense of the word, or He is only a created being, and therefore of necessity infinitely removed in power and glory from the Almighty Creator. The doctrine which teaches us to believe that He was conceived by the Holy Ghost and born of the Virgin Mary, is either one of those essential truths which form the Divine foundation on which we build all our hopes of acceptance in Him, or it is a lie. There can be no compromise as to the purpose of His Death upon the Cross. It was either a Propitiatory Sacrifice for sin, or it was not. Here there is no room for two opinions.

Again, if we believe with His Church, that Christ truly rose from the dead, that He tarried forty days with His Disciples in order to manifest to their senses as well as to their faith the reality of His Risen Body, and if we further believe that then, in their sight, He went up into heaven, there can be no common ground on which, as Catholic Christians, we can unite ourselves with those who treat the Gospel record of the Resurrection and of the Ascension as only a figurative narrative, designed merely to shadow forth in poetical language certain moral or spiritual truths.

I know, my Reverend Brethren, that modern religionism has brought forth many such denials or perversions of the Faith. And that is why I think we should rejoice that not only ancient barriers, based upon our ecclesiastical polity, but that also increasingly divergent tendencies, separate the Anglican Communion from the Protestantism of the Continent.

For the negations and errors that have chiefly originated in Germany and Holland, are often seductively expressed in the language of piety, and thereby become all the more dangerous as snares to unwary but well-meaning Christians. Such persons are in danger of being led away by teachers who have in reality denied the Faith, and who have invented for themselves another gospel, in which a shadowy and unreal Christ of their own creation has taken the place of Him in Whom we have believed, Jesus our Lord, true God and true Man, Who, having suffered for our sins, really and truly rose from the dead and ascended into heaven, where, still clothed in Human Flesh, He lives and reigns in that glory which He had with the Father before the world was, and in which His Church now adores Him, waiting for the day when He shall come again to be glorified in His saints and to be admired in all them that believe.

And if compromise with regard to the Gospel facts and the doctrines of the Creed must be shunned, so also must we fear to surrender, even for the sake of unity, aught that

has been entrusted to us with regard to the Sacred Ministry or the Holy Sacraments of the Church. "It is evident," as we read in the preface to our Ordinal, "to all men diligently reading the Holy Scripture and ancient authors, that, from the Apostles' time, there have been these orders of ministers in Christ's Church : Bishops, Priests, and Deacons." From this fundamental principle there can be no going back. Christ's Sacraments are to be administered by Christ's authority, and by none other. With regard to Apostolic order, as with regard to Apostolic doctrine, there can be no compromise. We have no right to be liberal with that which is not our own. We dare not surrender that which Christ has committed to us as a sacred trust on behalf of His Church till He shall come again. We may, if we will, set aside social distinctions, worldly rank, earthly riches, anything or everything that is of merely human origin. But to set aside or to compromise aught that the Universal Church of Christ has received and sanctioned, is an offence not against man only, but against God.

It is not therefore without reason that in the first clause of our first canon it is declared that "the Scottish Church, being a branch of the One Holy Catholic and Apostolic Church of Christ, retains inviolate in the Sacred Ministry the Three Orders of Bishops, Priests and Deacons, as of Divine Institution." Let us mark these words—"as of Divine Institution," for here there is no compromise, and no room for compromise. That which is of Divine Institution cannot be abrogated except by Divine authority—it must remain binding for all time, among all nations, and under all circumstances. If the Apostolic Ministry be of Divine Institution, there is, for example, no room for the theory that each Christian Church or nation is free to choose or to alter its own form of Church government according to its own will or according to local circumstances. If any body of Christians tampers with and sets aside the divinely appointed ministry, that body becomes a sect, and can no

longer claim to be a branch of the Church Catholic. We must therefore see to it that in all our strivings for unity there is no sacrifice of the truth, and no surrender of that which has been committed to us. The Christian Creed, the Christian Ministry, and the Christian Sacraments, are from God, and therefore they are unchangeable.

Moreover, from what I have urged, it seems to follow also as a necessary consequence, that no real organic union can subsist between any body of Christians claiming to be a branch of the One Holy Catholic and Apostolic Church and any of those numerous sects at home and abroad—some great and some small—which within the last four hundred years have been founded on a new basis, distinct from that of divinely given Apostolic authority. Or, to speak plainly with regard to ourselves, there can be no organic union between the Anglican Communion, of which we constitute a part, and any one of the various forms of Dissent at home and abroad, so long, that is, as we maintain, not in theory only but also in practice, that a divinely instituted ministry is essential to the organised existence of any portion of the Christian Church. And under the term "Dissent," which I have used for the want of some better word, we must include all those separated societies, both at home and abroad, whether called Churches, Sects, or Denominations, which are alien to or independent of the organic unity of the Church as established by our Lord through those to whom He gave authority, and of which, as a visible corporation, we have the earliest records in the Acts of the Apostles.

Now the fact that there can be no union between that Church and the sects is not a thing to be deplored. Rather we may see in the impossibility of any such incongruous alliance, a Providential safeguard against the encroachments of unbelief. I have already referred to the widening gulf between ourselves and Continental Protestantism as a cause for thankfulness. I would say the same with regard to Dissent nearer home, and especially with regard to *English*

Dissent in its modern form. For the Dissent of the present day is a very different thing, so far as doctrine is concerned, from the Dissent of a former generation.

That the tendency of modern Dissent is a downward tendency, cannot well be denied. We have but to turn to the current Nonconformist literature of the day to see which way the tide is running. Dissenters of the older school, many of whom still hold the fundamental doctrines of the Faith, are now lamenting over what they call the "down grade" movement among themselves. Many illustrations of the tendency so described may be observed from day to day. For instance only a short time ago in a popular magazine (the *Review of the Churches*) which gives a monthly record of the doings of the Congregationalist, Baptist, Methodist, and other denominations, I met with a striking instance of what I refer to. It occurred in a sketch of the life of a well-known Nonconformist divine, concerning whom, in the midst of much praise, it was stated, without one word of disapprobation, that he objected to prayer being offered to our Lord Jesus Christ. The exact words of the writer are as follows—

"In the course of our conversation Dr. Cox referred with disfavour to the growing practice of addressing prayer to Jesus Christ. He considered it unbecoming and unscriptural on the part of Christians to offer petitions in a way which seemed to suggest that God our Father could not be trusted to listen to our direct appeals to Him."

To Catholic Christians, who confess that as the Father is God so the Son is God—to Churchmen accustomed to call upon the Lamb of God to deliver them by the merits of His Death and Passion—to believers in the Apostles' doctrine, who find that again and again in the New Testament Christians are designated as those who call upon the Name of the Lord Jesus—to those who acknowledge the claim made by our Blessed Lord on His own behalf, that all should honour the Son even as they honour the Father, such sentiments



must, to say the least, be altogether irreconcilable with the fundamental ideas of Christian belief. And yet they may serve a useful purpose. They may be to us a warning and an indication to show the direction in which, as I have said, modern Dissent is tending.

The original English Presbyterian Church, many years ago, lapsed almost entirely into Unitarianism. To judge from what we hear and see, there are not wanting signs that the same leaven is now working among other kindred sects. And we need hardly wonder at this, for when there has been a departure from Apostolic order, it does not seem unreasonable to expect a departure also from Apostolic doctrine.

But this is only the negative side of the subject. We have considered what we may not do, even in order to put an end to divisions. Is there nothing that we may do, is there nothing that we ought to do, in order to further the cause of unity, and to heal the unhappy divisions that now exist between ourselves and many of our own race and country, who name the Name of Christ, and among whom there are doubtless not a few who love Him in sincerity and truth?

In answering this question, let us realise in the first place that we cannot expect to forward unity unless we are able to form a right estimate of those with whom we desire to be at one. Loyalty to Christ's Church, as I have tried to point out, and to the authority of His Apostles, must make dealings with all alien or rival *organisations* impossible. But such loyalty need not stand in the way of a humble and thankful recognition of the effects of God's grace working in *individuals*. For, if we have eyes to see and ears to hear, we cannot fail to recognise the gracious working of the Holy Spirit in the hearts and lives of many who have never been partakers of those Sacraments which Christ our Lord committed to an ordained ministry in the persons of His Apostles.

Nor need we wonder at this when we reflect on the goodness of God our Father, and on the grace of our Lord Jesus

Christ, Who died for all the world; and if we further consider that the separation of many who believe in Him, and who nevertheless are not within the fold of His visible Church, is an inherited separation—a separation of which the individual is unconscious, and for which therefore there can be little if any personal responsibility. We cannot do anything in the direction of true unity unless we are ready to recognise such facts as these.

Then we must also, if we would work hopefully, realise how much true Catholic belief still exists outside the limits of the Church. In spite of the downward tendency to which I have referred, the teaching of the Church Catholic as to the Holy Trinity, as to the true Godhead and true Manhood of our Blessed Lord, and as to the sacrificial value of His Death, still passes current among the principal bodies of the Nonconformists in this country, with one prominent exception. In short, the primary doctrines of the Church's creed still more or less command the believing assent of most of our Protestant Dissenters. It might have been otherwise. That explicit denial of Christ's Deity which is peculiar to the Unitarian body might have been the rule, instead of the exception. A change, alas, is certainly coming over modern Nonconformity, and that change is not in the direction of Faith. But nevertheless we have to deal with things as they are, and we cannot be thankful enough, both for our own sakes and for theirs, that, for the present, at any rate, we have so much in common. Perhaps it would not be too much to say that, so far as doctrine is concerned, more unity of Faith now exists between the Church and most of the separated sects at home, as to the great truths enunciated in the Creed of Nicæa than in the fourth century existed even within the limits of the Church itself. So, though there can be no union between the Church and the sects as sects, there is much to encourage hope when we think of their individual members, and especially when we realise that among these there

are not only a majority who assent to the chief doctrines of the Catholic Faith, but also many in whose hearts it is evident that the Holy Spirit is carrying on His gracious work, drawing them in faith and hope to our Lord Jesus Christ, and filling their hearts with love to Him. Towards such individuals we should cultivate every feeling of brotherly affection. And surely it should never be difficult to love any who love our Lord, and who in humble prayer call upon His Holy Name. Thus we may at any rate prepare the way for the approach of such persons, and stand waiting to receive them, I will not say gladly only, but with brotherly love and humility.

And this suggests another thought. We must be very humble in our dealings with those who are separated from us, and for whose return we long. For has it not come to pass through our sins—through the sins of our forefathers as well as through our own sins at the present day—that the fair beauty of the Bride of Christ, His Holy Church, has been obscured, and that thus many souls have been alienated and are still estranged from her Communion?

We have been unholy, and so, in her earthly manifestation, the Church has seemed unholy—we have been worldly, and so the Church has seemed worldly—we have been untrue to Christ, and therefore the Church has not been recognised as His chaste Spouse. Had it been otherwise, it could not have come to pass that in Scotland the great majority, and that in England a very large proportion of those who should have been her children, are now well nigh hopelessly alienated from the Church's fold. The history of the Church in Scotland and in England, during the last few centuries, will abundantly illustrate the truth of this assertion. Neither the sacrilegious acts of violence which took place at the period of the Reformation, nor the more or less general revolt against the authority of the Church which has characterised more recent times, were unprovoked. Within the Church there has been supersti-

tion, pride, avarice, subservience to the State, worldliness, sloth, and love of ease. Hence unbelief, revolt, alienation, and estrangement.

But it is not with the past that we are mainly concerned. We should ask ourselves how we are acting now, and what is our own present spiritual standard. If we have received more light from heaven than others, in what ways are we letting that light shine before men that they may see our good works and glorify our Father Who is in heaven? How are we walking with regard to those that are altogether without, and with regard to those who, though separated from the visible unity of the Church, are yet very near to us, having obtained like precious faith with us in Jesus Christ, our God and Saviour, and whom we long to embrace as fellow members in the unity of His mystical Body? Is it not to be feared that godly Dissenters still see amongst us much to make them doubt whether we are, in any true sense, what we claim to be, and much to confirm them in their attitude of separation and alienation?

In Scotland we have not to think about some of the ills which oppress our Church elsewhere, and which are notorious stumbling-blocks to Dissenters—such, for instance, as the legal and permitted sale of Livings, by means of which the right of appointment to the pastoral care of souls for whom Christ died, is constantly being handed over to purchasers whose only object in acquiring the right of presentation is a worldly one, and who, as patrons, are often utterly incapable of judging as to the spiritual fitness of those whom they nominate. Nor will I venture to dwell upon another much graver scandal, and one that, except for an over-ruling Providence, is fraught with still greater peril to the Church—that of appointments to her holiest and most responsible offices resting absolutely in the hands of lay Prime Ministers, who practically derive their power from a popular assembly no longer exclusively Christian. With such evils, which may justly be classed along with the worst abuses of

the most corrupt ages of the Church, we in Scotland have no concern.

What *we* have to do, if we would set our house in order, and lead those who are without to feel that God is with us of a truth, is to consider those common faults and failings, from which we certainly are not exempt. I know it may appear to many, the humbler and wiser course for each member of the Church to examine himself, and to confess and bewail his own transgressions as an individual, not venturing to think about the sins of others, still less about those of the Church as a whole. And yet, my Reverend Brethren, as Holy Scripture recognises national humiliation in addition to personal humiliation, and as St. Paul in his Epistles, and our Blessed Lord in the Apocalypse, rebuked whole Churches as well as individuals, it can hardly be unfitting that sometimes, in the presence of God, we should consider and deplore the sins of our whole Communion, as well as those sins which make each of us, as individuals, so utterly unworthy of the high privileges to which we have been called.

We should, for example, realise our worldliness. For is it not a fact that, both in past times and at the present day, our spiritual standard has been, and still is, miserably low, if regarded in the light of our privileges. I suppose there are few parts of Christ's Church in which the Blessed Sacrament of His Body and Blood is more frequently received than with us of the Anglican Communion—that is, by those who are communicants at all. But is it not to be feared that too often frequent Communion means careless Communion? Our Church, though she provides for Sacramental Confession and Absolution before Communion in the case of all who feel their need of that great and blessed means of grace, does not now require recourse to it as a general rule. And we may believe that in this relaxation of her earlier discipline she has been guided rightly. But too often, if we may judge from other results, it is to be feared that this liberty is made

an occasion of sinful carelessness. For it is not unusual to find among those who are very frequently at the Table of the Lord persons whose life and conversation are evidently not religious, and who even fall below the standard of others who deem themselves unworthy to communicate at all. We often condemn Puritanical strictness. But perhaps our danger lies rather in the opposite extreme. One of the saddest things I ever heard, was said by a person who had been brought up as a Dissenter, but who through her marriage had become connected with the Church. For she declared that in early days, outside the Church, she had seen much more piety than it had been her lot to meet with within the Fold.

Then again as to Almsdeeds. Is it not an acknowledged fact that in Scotland we give less, in proportion to our means, to God and to His Church than members of the several religious bodies round about us give for the support of their ministers and religious undertakings? How few amongst us seem to attain even to the Jewish standard of duty in this respect, by giving a tenth of their income to God. Is such a want of liberality on the part of members of the Church calculated to recommend their sincerity to others, and to lead them to recognise in us the fruits of earnest piety and sincere conviction?

And then if we turn to ourselves—the clergy as distinct from the laity—can we feel sure that, along with our claim to Apostolic authority, we are showing to the world lives more holy, more self-denying and more devoted, than those of other ministers of religion who make no such claim? To be a priest is a very solemn thing in the light of eternity; and, to say the least, the exercise of the priesthood must involve a life mainly given up, not on Sundays only, but at all times, to sacred duties—to the offering of the Holy Sacrifice, to the saying of the daily offices enjoined by the Church, to private prayers, to daily meditation on Holy Scripture, to visiting the sick and infirm members of our charge, to the

study of theology, and to teaching the Faith to the young, and, it may be, to the old also. In such duties each priest should as a general rule be engaged daily, just as a merchant is daily engaged with his business—just as a medical man is daily engaged with his patients—just as a farmer is daily engaged with his fields. An idle priest is an anomaly. As such he is often looked down upon, even by irreligious people, and so far as his own influence goes he is hindering unity by bringing discredit upon the Church, and by thus weakening her influence and attractive power towards those who are without.

It is well, my Reverend Brethren, to examine, to judge, and it may be to condemn ourselves, and even to lay to heart not only our individual sins, but those also which are common to us along with our brethren of the clergy and of the laity. For by so doing we may, through the gracious aid of the Holy Spirit, be enabled to amend our own ways, and through our prayers and examples so to influence others, as to remove one of the greatest of the existing hindrances to unity, namely that which arises through our own unfaithfulness to Christ and His Church. It is that unfaithfulness of ours, more than anything else, that has been and still is the cause of so much alienation. Depend upon it, if we so lived and acted as to enable those round about us to take knowledge of us as men who have been with Jesus, many who now stand without and are in doubt of us, would be attracted to seek shelter within the fold of the Church.

Thus, my Reverend Brethren, I have endeavoured to suggest some thoughts to you with regard to that unity of which we hear so much, which is so earnestly to be desired, and for which we daily pray. We have seen, I hope, that it is not to be sought after by means of compromise—still less by any sacrifice of the Catholic Faith, or by any tampering with the Holy Orders or Sacraments of the Church, even for one single day. But I trust we are all agreed that unity is to be aimed at by setting aside all pride and bitterness on

our part, by thankfully realising how much faith and godliness exists, through the grace of the Holy Spirit, even outside the unity of the visible Church—by humbly acknowledging, moreover, our own sins and shortcomings as a chief cause of separation, and by so ordering our lives through the renewing and sanctifying grace of the Holy Spirit as to make manifest to the world that we are the true disciples and servants of Jesus Christ our Lord.

And there is much to encourage both prayers and efforts for unity. I have referred to the downward tendency of Dissent in England, and about this I fear there can be no question. But there are also hopeful signs both within and without the Church. The Anglican Communion has, during the last fifty years, experienced a revival almost if not altogether unprecedented in the history of any Church in Christendom. This fact we may realise, not with pride and self-congratulation, but with humble thanksgiving to God Who has had mercy upon us in spite of our unworthiness.

And then we may further reflect that in many respects this age is one in which there are many elements of hope. Much is said about a prevalent infidelity. Of course there always will be infidels, so long as the Devil has power to work in this fallen world, and so long as the heart of man is what it is. Under these circumstances there must always be infidels, just as, from age to age, there must always be murderers, thieves, and adulterers. But is this a more unbelieving age than just one hundred years ago, when the advent of the so-called "Age of Reason" was being hailed by the enemies of our Lord Jesus Christ and of His Church? I think not. But if it be that there is an increase of infidelity, there is certainly also more faith. Indeed it may be said with truth that the spirit of infidelity has been aroused to the activity which it displays to-day by the commanding interest which the Gospel of Jesus Christ now claims on all sides. Was there ever such an age as this for "Lives" of Christ, both bad and good? Among the earliest of these, such as the

"Lives" written by Strauss and Renan, there was much that was bad and blasphemous. Others that followed were better. But the last few years have witnessed the publication of several important books on this the greatest of all themes, each tending to the setting forth of Christ's Divine Glory, and to the edification of Christian believers.

And what visible changes in a Christian direction the last century has brought about! If we look back a hundred years, we see, in England at any rate, closed churches, uncared-for altars, infrequent Eucharists, and cold, formal services. And our Scottish Church, then "a shadow of a shade," though more true to Catholic traditions, was unable by the externals of Christian ceremonial to give fitting dignity to the celebration of the Holy Eucharist, even with the use of that priceless Liturgy which she has handed down to us. Few of us would, I think, be willing, from a Christian point of view, to exchange this end of the nineteenth century for the end of the eighteenth century. To do so would be like an exchange of the light of day for the gloom of night. And there are good signs also among our Presbyterian brethren and fellow-countrymen. Scottish Presbyterianism now is certainly not less Catholic than it was in the last century under the baleful influences of the ascendancy of the "Moderate" party, and before the effects of the Evangelical revival had begun to make themselves felt throughout the country. There may be Socinian tendencies among Presbyterians now, as there were in the Anglican Church in the last century, among the followers of Hoadley, and in the present century among the followers of Colenso. But there is reason to hope that the general movement is upwards. Hymnals have been recently introduced which contain not only the Christian Canticles, but also a vast number of hymns which are in reality prayers and praises addressed to our Blessed Lord. Thus Presbyterians of today sing hymns "to Christ as God" just as the early Christian believers did in the days of Trajan and Pliny.

No such hymns could have been sanctioned by Churches not intending to hold fast to the Catholic doctrine of the Incarnation of the Eternal Word. Then again the observance of some of the Christian Festivals by Presbyterians, is another sign for good, a further evidence of the upward tendency to which I have referred, one which it is impossible not to observe and to note with respectful attention.

There are therefore many tokens for good which may well rejoice the hearts of those who delight in watching the gradual but certain advance of Christ's Kingdom on earth, and we may even be encouraged to hope that without any unfaithfulness on our part to Catholic tradition, and without any compromise of the truth, there may yet be visible unity in this land and in other lands, among those who profess the Faith of Christ, and who call in prayer upon His Holy Name.

But perhaps this bright hope is one never to be realised—never, that is, till He shall come, Whose right it is to reign. Certainly till that day, there can never be an end to evil and sin on earth in some form or other. Therefore our hearts must ever be lifted up to our Ascended Lord, and His second and glorious appearing must be the ultimate goal of all our hopes.

We know how our spiritual Fathers, the Bishops and clergy of this Church, were, in times of trouble, true and faithful to an absent monarch, less worthy of their devotion than He is Who has redeemed us with His Blood. Let us then be true in heart to our Lord Jesus, Who still tarries away from us, not however in a land of exile, but in His own heavenly country, and on His own glorious Throne, and Who in His own good time will come again to judge the world, and to receive His people to Himself, that where He is there they may be also.

APPENDIX.

PRAYER TO CHRIST.

The following quotations with regard to a vital matter referred to in the foregoing Charge (page 21) are from "An Inquiry into the Scriptural Warrant for addressing Prayer to Christ, by Charles A. Heurtley, D.D., Margaret Professor of Divinity, and Canon of Christ Church, Oxford." (James Parker & Co., Oxford and London.)

"It is to be observed that the phrase, 'one who calls on the Lord Jesus,' or a phrase more remarkable still, 'one who calls on the Name of the Lord Jesus,' is used in the New Testament in several instances as the designation of a Christian; which could hardly have been the case, unless the Christians of that day had not only believed that they might lawfully address their prayers to Christ, but had done so habitually.

"Of the use of the phrase, as the designation of a Christian, we have the following instances:—

"In Acts ix. 14-21, Ananias is represented as saying to our Lord concerning Saul, 'Here he hath authority from the chief priests to bind all that *call on thy Name*,' (πάντας τοὺς ἐπικαλουμένους τὸ ὄνομα σου.) And presently afterwards the sacred historian adds, 'All that heard him were amazed, and said, Is not this he that destroyed them which *called on this Name* in Jerusalem?' (τοὺς ἐπικαλουμένους τὸ ὄνομα τοῦτο.)

In Rom. x. 13, the words of Joel, (Πᾶς γὰρ ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα Κυρίου,) 'Whosoever shall *call on the Name* of the Lord shall be saved,' are cited by St. Paul, and, as is plain from the scope of his argument, applied to Christ. For he continues, 'How then shall they *call on Him* in whom they have not believed?' But the Person who is contemplated as called upon, the object of belief which is kept in view throughout, is no other than our Lord Jesus Christ. So that the apostle's meaning is, (adopting the words of the prophet and applying them to Christ,) 'Whosoever shall *call on the Name of the Lord Jesus* shall be saved:' an application, by the way, which the apostle could not have ventured to make, had he not believed the Lord Jesus to be Jehovah.

“In 2 Tim. ii. 22, St. Paul exhorts Timothy to ‘follow after righteousness, etc., with them that call on the Lord out of a pure heart.’ Again, Acts xxii. 16, Ananias is described as saying to Saul, ‘And now why tarriest thou? Arise, and be baptized, and wash away thy sins, *calling upon the Name of the Lord.*’ It hardly admits of doubt, that ‘the Lord,’ in both of these passages, is the Lord Jesus Christ. If it is not, this at least deserves to be remarked, how naturally, and as though they were unconscious of the least impropriety or incongruity, the sacred writers use the same forms of expression when the Person spoken of is the Lord Jesus Christ, as they do when that Person is Almighty God.

“In the following passage (1 Cor. i. 1, 2) there can be no doubt, ‘Paul . . . unto the Church of God which is in Corinth, with all that in every place *call on the Name of Jesus Christ our Lord*, both their Lord and our Lord;’ *σὺν πᾶσι τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.*

“The very designation of a Christian then, in apostolic phraseology, is ‘one who *calls on the Name of the Lord Jesus Christ.*’ And how could this come to be the designation of a Christian, if it were not based on the fact that the practice of addressing prayer to Christ was characteristic of Christians?”

Further on Dr. Heurtley adds :—

“I submit now that I have proved conclusively, that as ‘one who *calls upon the Name of the Lord Jesus*’ is an apostolic designation of a Christian, so that which is implied in that designation, immediately or remotely, is that a Christian is one who invokes, addresses prayer to, worships, the Lord Jesus.”

He concludes as follows :—

“The subject is one in which the Christian, for practical reasons, is deeply interested. It can be no light matter to him, whether he is forbidden or permitted to hold communion with his Divine Master, in the interchange of prayer and praise and thanksgiving, on his own part, of benefits bestowed, on Christ’s. It can be no light matter to him, whether he is forbidden or permitted to render to his Lord that homage, which, even on abstract principles, is due from the creature to the Creator; or to share, while yet on earth, according to his ability, in the adoring praises, which are even now employing the tongues of angels, and which will hereafter be echoed on to the utmost bounds of Creation.

“Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father,—to Him be glory and dominion for ever and ever. Amen.”

“Oramus ad Illum, per Illum, in Illo.”—S. AUGUST., in Psalm lxxxv.

