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of Rome errs in declaring it to be unlawful : a distinction taken to meet the case of Greeks under Venetian rule. Corvinus, in his "Aphorisms on the *Jus Canonicum*," title xvii., writes : "Divorce is the lawful separation of husband and wife before a competent judge. It is 'vel toro vel vinculo, cum matrimonium quoad substantiam, penitus et in perpetuum rescinditur.'" Corvinus then discusses divorce *a toro*, and proceeds : "Quoad vinculum fit divortium. Propter infidelitatem cum scilicet alter infidelium conjugum ad fidem Catholicum convertitur et infidelis sine fidei nostræ injuria vel scandalo continuo cum eo cohabitare non vult. Matrimonio per divortium dissoluto conjuges liberi ad secunda vota transire, vel religionem alterâ parte invitâ possunt intrare"; and Bellarmine, quoted by Cosin, admits that the marriage of infidels is dissoluble. Now the Roman Church recognises the validity of marriage between persons not members of that Church—infidels. Another doctrine of the Church of Rome, says Cosin (cited by Macqueen, p. 561) is that dissolution is lawful when the parties desire to transfer themselves into a monastery or priory. Moreover, the Roman Church holds that its Pope, by decree, could dissolve the most regular and formal marriage that was ever entered into, and that without consulting the law of the country where such marriage had been solemnized.

*Errata.*—In the CHURCHMAN for June, on page 460, line 3, after the word "adultery" insert "or a husband has been guilty of." On page 462, line 7, for "obolum" read "ob solum."

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## ART. II.—THE CHARISMA.

Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.—1 TIM. iv. 14.<sup>1</sup>

THE history of the Church of God in the past and her existence to-day attest that she possesses a Divine presence and is instinct with the life of her risen Lord. Nations have risen and flourished, have decayed, fallen and disappeared, but the Church has remained. "Every power has touched it, every science has scrutinized it, every blasphemy has cursed it,"<sup>2</sup> but the gates of hell have never prevailed against the Church because her Lord who was dead is alive for evermore. She saw the last days of the Roman Empire ; she stood at its grave, and bestowed upon it a parting blessing. She stood at the cradle of the English nation, fostered its infancy and youth, and has preceded every national advance as the pillar of fire before the host of Israel. Her forms have changed, her appearance is altered, but her nature has ever been the same. Her creed is what it was in the days of the Apostles. In the age of Voltaire and Frederick II. her approaching decease was announced, but she will exist when the name of Voltaire is forgotten. In Nebuchadnezzar's dream the feet of the image of earth's monarchies were of clay, even when its head seemed resplendent with gold ; this spiritual kingdom is as the stone

<sup>1</sup> Sermon preached at a recent Ordination in the Diocese of Wakefield.

<sup>2</sup> Lacordaire.

in the same vision, which, hewn out by an unseen hand, overcomes all earthly powers, and finally becomes a mountain which fills all the earth.

“Lo, I am with you all the days even unto the end of the world.” This all-important truth is the secret of the perpetuity of the Church’s life, and lies at the very foundation of the solemn service of this morning. The Great High Priest still walks amidst the golden candlesticks. To-day the children of Christ and members of His kingdom take up the strains of the hymns of victory of the ancient Church: “Christus vincit, Christus regnat, Christus imperat.” Precious as are my moments, I must guard against the thought of many, that the presence of the Spirit in this dispensation is substituted for the presence of the Saviour. The Holy Ghost is emphatically the “Spirit of Christ” because He is the minister of Christ’s supersensuous presence. To ignore the fact of the everlasting presence of Christ in the heart of every true believer and in the temple “which is the habitation of God through the Spirit,” is to be practically ignorant of the effective presence of the Holy Ghost. On the contrary, we must regard the blessed Spirit as carrying on the work of Jesus and co-operating with Him. “He shall testify of Me.” The Spirit which dwelt in all His fulness in the manhood of Christ has but enlarged His home in human nature. “Christ is the head over all things to the Church, which is His body.” St. Luke under inspiration tells us in the opening words of the book of the Acts of the Apostles that in “the former treatise,” *i.e.*, in his Gospel, he wrote of what “Jesus *began* both to do and to teach,” distinctly implying that in the history of the Apostolic Church, which he is about to record, the work of Christ’s accredited messengers was but the continuation of His words and deeds. The same Lord who on earth sent forth His first commissioned officers from heaven on the Day of Pentecost “gave some apostles, some prophets, some evangelists, and some teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.” Christ is not dead! The Holy Ghost has not yet departed. The illuminating light of the Holy Spirit is not dimmed. The fires of His love are not chilled. “From the womb of the morning” the Church “has the dew of a perpetual youth.” The same blessed Spirit who said “Separate me Barnabas and Saul for the work whereunto I have called them,” still calls out from the elect of God men who can humbly say, “I trust that I am inwardly moved by the Holy Ghost to the office and ministry of a Deacon,” or, “I think that I am truly called, according to the will of our Lord Jesus Christ, to the order and ministry of the Priesthood.” God forbid that any man should lay a hand

uncommissioned by the Spirit on the ark of God. In the clear searchlight of Him "to whom all hearts are open, and from whom no secrets are hid," you, the candidates, are about to make your solemn attestation to the questions asked by God's appointed servant. Whatever may be our qualification, natural or acquired, one thing is absolutely essential to make a man an efficient minister of Christ—it is that earnestness of purpose, that persistent and singlehearted energy which can only be described as life, and which can only be communicated by the "Lord and Giver of Life" Himself. It is in the combined manifestation of Divine and human authority that we are enabled to "serve God with one spirit in the Gospel of His Son."

In such an hour as this I would, with God's help, give you comfort. Your hearts must not be cast down to-day, but lifted up to the Lord with the holy joy and with the ardent courage of soldiers of the Cross, who are to receive from the hands of your Prince in heaven, through his deputed agent, the golden spurs of knightly service, and that which no earthly prince can give—the strength to wear the armour which He Himself supplies to meet those special conflicts which lie before you. The prayers of this congregation, and especially those of the clergy, will unite with yours to-day. Are you saying with the saintly Anselm, "This heavy weight which Thou hast laid upon me I know not how to bear, and I dare not lay aside. O God, the Helper of all that trust in Thee, let not Thy grace forsake, let not Thy mercy leave me"? Like the blast of a clarion, clear and sweet and strong, come the words of Christ to you to-day: "All power is given to Me in heaven and in earth;" "Ye shall receive power after that the Holy Ghost is come upon you." In the realization of this power the youngest Deacon can leave this house of prayer this morning and say with the great Apostle, "I can do all things through Christ which strengtheneth me."

I have chosen my text because in it St. Paul distinctly states that in ordination a gift is bestowed which meets this sense of need which doubtless you are keenly feeling at this present time. "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." The Apostle says that the gift came to Timothy through the concurrent means of prophecy and of the laying on of hands. I cannot enter into any question of Church government. I would simply remind you that in his second Epistle to Timothy St. Paul writes, "Stir up the gift of God which is in thee by the putting on of *my* hands." To-day, in the word of the Rubric, "The Bishop with the priests present shall lay<sup>s</sup> their hands upon everyone that receiveth the order of

Priesthood." As certainly as in answer to the prayer of faith in the rite of Confirmation the candidate in the laying on of hands, in the words of the catechism of the Eastern Church, "receives the gift of the Holy Ghost for growth and strength in the spiritual life," so certainly does the candidate for Ordination, who is divinely called, receive the power of the Holy Ghost in the laying on of hands. The words of the Bishop, "Receive ye the Holy Ghost for the work and office of a priest in the Church of God now committed unto thee by the inspiration of our hands," are founded upon the most certain warrant of Holy Scripture. "What God hath joined together let no man put asunder." St. Paul unmistakably declares that at a given time Timothy came into the possession of a gift. *What is its character?* I thank God for my sake and for your sakes, my reverend brethren, and for the sake of those about to be ordained, there can be no disputation here. The word *χαρισμα*, which occurs fourteen times in the Pauline Epistles and nowhere else in the New Testament, excepting 1 Pet. iv. 10, always means an endowment, or gift of grace bestowed by the Holy Spirit for some *special ministration* or *official service*. In the text before us the call of the Spirit was through prophecy, *i.e.*, through inspired preachers, who declared the Spirit's will to invest Timothy with the *χαρισμα* for the work. The laying on of hands was the act which formed with the prophecy "an appropriation of the Spirit in prayer, through the instrumentality of others, for a definite object."

Your ordination to-day is not only the Church's response to the will of God, but your endowment also of grace proportioned to your calling and responsibilities. I see everywhere in Nature two laws as regards created life—the adaptation of the creature to surrounding circumstances on the one hand, and the supply adapted to meet the distinct needs of the creature on the other. I expect, therefore, in the higher region of spiritual life laws of a cognate and yet distinct character. To-day you are presented as a gift to the Church by Him who "ascended upon high," and "gave gifts unto men;" this is at once your dignity and your service. To-day you receive a gift which is at once your strength and the source of your ability. This *χαρισμα* is as essential for the building up of the Church of God as was the wisdom imparted to Bezaleel and Aholiab for the raising of the Levitical Tabernacle. My young brothers, keep to your Greek Testament, your Book of Common Prayer, and Hooker, and you will be saved from Sacerdotalism on the one hand, and the depreciation of your position on the other. Even Calvin in his "Institutes" says, "Not even is the light and heat of the sun, not even is meat and drink so necessary for the support and cherishing of our present life, as

the Apostolical and Pastoral office for the preservation of the Church on earth."<sup>1</sup>

My reverend brethren, let us this morning renew our vows to "stir up the gift of God which is in" us. "Our office is like that of Christian vestals watching the heavenly fire, that sacred *παραθήκη* committed to our trust."<sup>2</sup> Let us stir it to a brighter flame. We have in these days greater opportunities and more facilities for work than perhaps have been granted to any generation since the Apostolic age. A century ago the Church of England had her Scriptures, her Book of Common Prayer, her Ministry, and her Sacraments, but she lacked the power which is the gift of the Holy Ghost. By God's grace came a revival and a stirring of the dry bones in which we recognise a coming of the Holy Spirit. To-day work for Christ opens on every side. I believe that a more glorious future lies before the Church of our fathers, not merely because "she can prove the purity of her orders, the orthodoxy of her doctrine, and the validity of her Sacraments, but because she has the evidences of life which only the Holy Ghost can give." Let us not forget that the Church is the Kingdom of the Incarnation as well as of the Spirit. We have but one message—the Gospel in all its fulness. The Spirit without the Gospel is as the rain falling in a starless night—the Gospel without the Spirit is as the sun shining on a waterless waste. Let us not doubt God's promise or His faithfulness, but give ourselves to the duty of earnest prayer, and believe and act upon the belief that "He will give the Holy Spirit to them that ask Him."

I will not detain your attention for more than a moment. This is a day of great tension of mind and heart.

"Neglect not the gift." In the verses before the text St. Paul writes to Timothy, "Be thou an example of believers, in word, in conversation, in charity, in spirit, in faith, in purity—give attendance to reading, to exhortation, to doctrine," and thus "neglect not the gift." The life which God gives, spiritual as well as physical, is dependent upon human effort and the employment of the means which He Himself supplies. Be "wholly in these things." "Give heed to thyself and the teaching"—to the culture of thine own spiritual life, and of the function and duties of religious instruction. "Continue in them." Habitual, not fitful and spasmodic service will meet with reward. "In doing this thou shalt save both thyself and them that hear thee." What does the Apostle mean? The traveller who stands on the shore of the Dead Sea near the mouth of the Jordan wonders why this inland lake should be so salt that no animal life can exist in it, as he looks upon the

<sup>1</sup> Lib. IV., c. iii. 3.

<sup>2</sup> Wordsworth.

volume of sweet water which is ever entering in. He has the chief answer to the enigma in the fact that this sea receives but never gives. It has no outlet. Let a river flow into a lake whose waters flow out, and not only does it irrigate and fertilize the barren lands beyond, but the lake itself is enlivened and purified. "Neglect not the gift that is in thee." Let the stream which flows into the soul or from the fountain of living waters flow out in active, loving, devoted work for Christ. Failures you must expect. When they come determine with God's help that each failure "shall," in the parting words of Don Silva,

Be the sting  
That drives me higher up the steeps of honour  
In deeds of duteous service.

"Be thou faithful unto death, and I will give thee the crown of life."

J. W. BARDSLEY.



### ART. III.—THE "REVUE ANGLO-ROMAINE" SCHEME OF REUNION WITH ROME.

**WHEN** two parties are apparently aiming at an object which they designate by the same name, it is of primary importance that they should clearly understand whether the name conveys the same idea to each of them. If it does not, they are seeking not one object, but two objects, and are confusing the questions before them by an ambiguity of language. Some members of the Roman Church, and some members of the English Church, profess to be seeking "Reunion." Are they seeking the same thing, or two different things covered by the same word?

On the English side there are some who desire the reunion of the whole Church—Greek, Latin, Teutonic, Roman, Oriental, Anglican, Old Catholic, Protestant, and Reformed. There are others who, regarding this ideal as impossible, desire the union of the rest of Christendom, leaving the Roman Communion on one side. This was Döllinger's thought and aim, and it is cherished by some of the noblest minds among us. But there are still others—we must acknowledge it—who are seeking union with Rome as she is, with such safeguards for truth and liberty as each may fix upon in his own mind as necessary or desirable or possible.

On the Roman side, the Reunionists know exactly what they want. They demand entire submission to the Papal