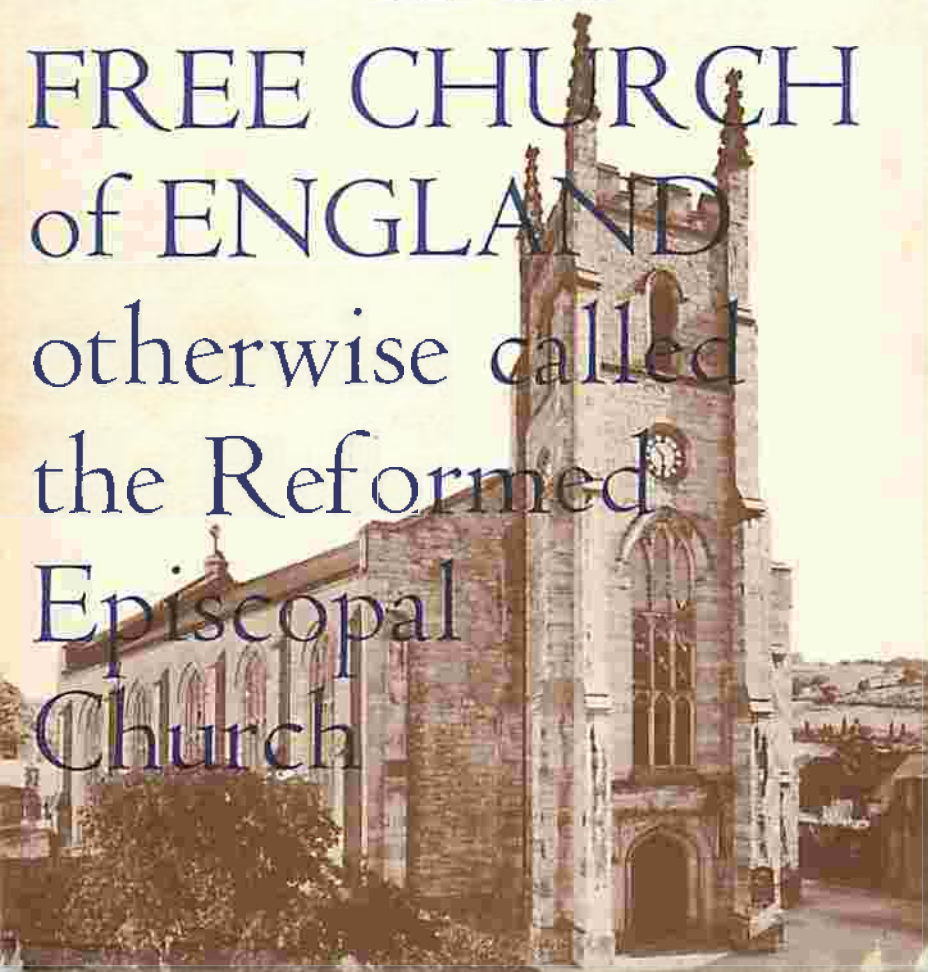


A
HISTORY
of the
FREE CHURCH
of ENGLAND
otherwise called
the Reformed
Episcopal
Church



A HISTORY OF THE
FREE CHURCH OF ENGLAND

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THE FREE CHURCH
OF ENGLAND

Otherwise called
THE REFORMED EPISCOPAL CHURCH

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FOREWORD

IN preparing this history of our Church, we have extracted facts, declarations, and pronouncements from existing documents. Our task has been that of compiling and condensing such information, as, in our judgment, will enable the reader to obtain a clear and concise story of one of the most remarkable, though least understood, religious movements of the last century. We have tried to focus attention upon the salient features of the story, omitting whatever was not germane to our present purpose. For want of space much valuable material still awaits analysis and investigation.

We trust the student and enquirer, as well as the future historian, will derive some assistance from this record of the pious efforts of the Fathers and Founders of the Church, believing them to be inspired by the most transparent sincerity, and fidelity to the Truth of God, as they, and we, see it.

For much of the information recorded herein we are indebted to the courtesy of the General Council of the Reformed Episcopal Church of America with which we are in communion; of which we are a part; and for whose wise advice and judgment we have ever been grateful. We express our respectful acknowledgments, and also our gratitude for permission to reproduce for English readers, extracts and articles from their publications.

F. V.

London,
January, 1936

FOREWORD TO THE SECOND EDITION

THE Committee appointed by Convocation in 1959 to revise and reprint the *History of The Free Church of England*, otherwise called The Reformed Episcopal Church, while compelled to condense parts of the earlier work, have nevertheless endeavoured faithfully to preserve the essential features of the edition of 1936. Certain chapters have been rearranged to improve the historical narrative and the story has been brought up-to-date by the inclusion of additional material of value.

Some of the former appendices have been omitted, but three others of major importance have been inserted. These are: Appendix III, "Are there Romanising Germs in the Book of Common Prayer?"—a condensation of the pamphlet written in 1868 by the Rev. F. S. Rising, which startled and disturbed Bishop Cummins and led eventually to his withdrawal from the Protestant Episcopal Church of America. Appendix IV, "The Free Church of England Book of Common Prayer", deals in some detail with the careful revisions of our own book, and follows logically after the previous essay. Appendix VII reviews the subject of the Reunion of the several branches of the Protestant church which is now engaging the careful study of many leading members of these Communions.

The Introduction and the Appendices in particular are commended to the student of Church History as being worth-while statements on the fundamentals of

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the Evangelical position with regard to New Testament doctrine, Episcopal administration, and Divine Worship using the ancient liturgical forms.

London,

September, 1960

INTRODUCTION

THE FREE CHURCH OF ENGLAND as a distinct, visible, ecclesiastical organisation was unknown before 1844, yet it has claims to great antiquity and is descended from the most ancient form of Christianity. Its doctrines are the doctrines of the Bible. The elements of its constitution are apostolic and its free evangelical principles, even before Augustine erected his mud-built church in Kent, ever lived in the mind and have again and again been the poem of the English laity.

The Free Church of England has gathered together those principles of religious freedom manifested to a greater or lesser degree throughout the ages of our country and at all periods in our Church history. Sometimes they were known to the world only by very timid and feeble utterances; sometimes boldly proclaimed in the dauntless spirit of martyrdom and at the cost of liberty and life; but always opposed by priests of a Church which, in its contempt, has endeavoured to banish all mention of their existence from the ordinary records of history. Industry and love trace their memories in the past and find that amidst all the corruption of the Gothic night there were some on whom the radiance of the Gospel shone, and whose hearts, warmed with a zeal for their Master's cause, yearned for a freer and a purer Church.

The weary student plodding over the gloomy wastes of mediaeval history rejoices to discover in the Anglo-

Saxon Church a living stream of concurrent testimony to those pure evangelical principles for which our martyrs died, and which it is the aim and glory of the Free Church of England to uphold. The course of this stream is often hidden, its banks overgrown as it were with the rankest weeds of error, but ever and anon its pure waters sparkle into view—to be hidden again for a time and revealed in a later age.

The Free Church of England claims a connection with the evangelical thought and aspirations of antiquity: claims to be a lawful and faithful descendant of that historic Church which English Protestants revere and love, and which, irrespective of the State or of accidents of fortune, held, according to the light with which it was blessed, to the great doctrines of evangelical truth. Although as a defined and constituted evangelical body some have spoken of it as a creation of yesterday, its principles nevertheless have lived in the very heart of the Church in England long before the Church of England was established by law.

The first great aim of the Free Church of England is the vindication of a pure, open, vernacular Bible as the common right and heritage of the laity; and this, the very keynote of all Free Church of England principles, was again and again boldly defended by a section of the Anglo-Saxon Church, defended too in Norman days and after the blasphemous prohibition of Toulouse; defended by the Lollards and the disciples of Wycliffe; defended in the bitter days of Mary's reign in spite of fire and torture and in the face of all the priests and monks of Rome, and handed down by our Protestant ancestors as a precious blood-bought inheritance.

A principle equally precious to the Free Church of England, because no less a preservative against the assumptions of sacerdotalism, is the maintenance of pure sacramental doctrine. The way in which the two great ordinances of our Lord have been observed in the different ages of the Church; what they have been made to teach, and the claims they have been made to sanction, mark with great distinction the relative purity or corruption of the Church.

The thoughts and emotions with which the sacraments have been associated, the forms and ceremonies with which they have been surrounded, have been the more liable to misconception and change inasmuch as the sacraments themselves are ordinances of a symbolic character, the outward and visible signs only of an inward condition of grace and spiritual life.

Very shortly after the close of the Apostolic era the simple but soul-refreshing ordinance of the Lord's Supper began to be distorted into an "awful mystery". As early as the fourth century the touching words which convey the injunction of our Lord were given a harsh, literal rendering and made to teach a dogma at once absurd in itself and fatal to all liberty—the dogma of the "Real Presence"—upon which has been reared the grossest of all systems of priestcraft.

While against this erroneous and heretical view a line of consecutive testimony might be gathered from the works of the early Fathers it would be vain to look to them for any definite view of sacramental doctrine. Justin Martyr and Clemens Alexandrinus in the second century; Tertullian, Origen, and Eusebius of Caesarea in the third; Cyril of Jerusalem and Gregory Nazianzen

in the fourth; Jerome, Augustine, and Chrysostom in the fifth, and Theodoret and Gelasius in the sixth—all testify in unmistakable language that the bread and wine in the Lord's Supper are nothing more than figures and symbols of His Body and Blood; but then the majority of these also testify in language equally unmistakable to the doctrine of an actual, objective physical presence of Christ in the elements of bread and wine. We cannot therefore look to the practice of Primitive Christianity or to the Nicene Fathers for any clear teaching upon this great question.

The heresy of the Real Presence soon overspread the Church because it favoured that love of power which is naturally dear to the human heart. It converted a memorial rite of love into a solemn sacrifice; surrounded the "altar" with awful mysteries; gave an exclusive and miraculous power to the officiating priest, and raised up a barrier between the sinner and the Saviour which human ingenuity could use as a means of arousing superstition and even terror in the laity. Thus crept into the mind of the Church that heresy against which all lovers of Christ's simple truths have been steadfastly protesting since the sixth century.

Enshrined in the sacraments were the two great doctrinal heresies of the Church of Rome. Baptismal regeneration and the sacrifice of the Mass were the very foundation stones upon which the whole superstructure of its sacerdotal system was reared. Baptism was instituted as the sign and seal of discipleship; an initiatory rite into the visible fellowship of the Church and as emblematic of that great Christian doctrine that the soul needs to be cleansed by the Holy Spirit through the

Word of the Gospel; a cleansing which is promised to every one who believes, or shall believe.

In the Apostolic Church there was no consecration of the baptismal water—the nearest pool or stream was a sufficient baptistry—and no doctrine of a sacramental grace dependent upon any act of the officiating minister was ever taught or implied. Corruptions appeared in the Baptismal Ordinance as early as the third century, and increased so rapidly that the simplicity of the apostolic rite was soon overgrown with a most elaborate ritualism.

The baptism itself was performed with a dramatic ceremonial made as imposing as possible and every action invested with an esoteric meaning; the immersion took place in a baptistry where the water was solemnly consecrated by calling upon the Divine Spirit to descend into it, and by pouring upon it some of the holy ointment in the form of a cross, which, like the anointing oil, had received a Spirit-imparted virtue from the bishop's hands. The people were then taught that an actual objective change was thus wrought in the water itself, a change so distinctly acknowledged as to be called by the name of transelementation, giving to it a sanctifying power so that by its own inherent efficacy it might wash away the sins of the baptised. (Jacob, *Ecclesiastical Polity*, p. 263.)

Thus the ordinance of Baptism was deprived of all spiritual significance and reduced to a mere act of ritual. The laity were taught to regard it not as a rite emblematic of a necessary spiritual washing of the soul by the Holy Spirit but as in itself the actual means of salvation—a material ceremony, vivified by the mysterious power of the priest into a life-giving and regenerating sacrament. As, therefore, the efficacy of

Baptism was attributed to the inherent power of the consecrated water, and as it was affirmed that there was no salvation without the due performance of the outward ceremonial, the necessity for Infant Baptism became a consequential and logical inference.

The Reformers contended against the leading errors in the Romish baptismal office. They insisted upon the necessity for Baptism, but denied the doctrine of baptismal salvation. They insisted upon the consecration of the water, but denied its transelementation under the power of the priest. They abolished the elaborate ceremonial of the Church of Rome, retained many portions of the original service, but did not *complete* the revision of the formularies sufficiently to eliminate the dogma of baptismal regeneration.

Even the Benedictory Service of the Roman Church was not at first altogether abolished. In the Prayer Book of 1549 much of it was retained, but in that of 1552, at the urgent desire of Bucer, there was substituted a simple prayer in place of the Service. This was in accordance with true Protestant spirit, but the more ritualistic revisers of 1661 introduced words into the prayer that at once tainted it with the Romish heresy of baptismal regeneration. In the Book of Common Prayer of the Established Church these passages are still retained. In the revised Prayer Book of the Free Church of England they are rejected as spurious innovations.

The condition of the Church of England at the beginning of the eighteenth century, has been described as "a living death". Her teaching was so cold and powerless as seldom to arouse conviction of sin. Her preachers composed elegant and scholarly essays—rich

in morality, but wretchedly poor in Christ. Her clergy were learned and respectable; unruffled in the decorous routine of their ministerial duties by the vulgarity of an evangelical ardour. They professed a staunch and fervid Protestantism, but it derived its inspiration from the heat of political strife and not from the hallowed memories of the Reformation. Good men and profound scholars were to be found among the bishops, proud of their caste and order, but Apostolic zeal was rare. They were distinguished more for their prelatical pomp and worldliness of living than for their care and oversight of the Church.

The Church was aroused from this torpid and almost lifeless state by a sudden outpouring of the Holy Spirit. As in the days of John the Baptist, a voice was heard in the wilderness proclaiming the Kingdom of Heaven, and calling sinners to repentance. This voice came from the very heart of the Church; George Whitefield led the way, soon to be followed by Wesley, Grimshaw, Romaine, Rowlands, Berridge, Venn, Harvey, Toplady, Fletcher, and a whole band of earnest Christ-loving men. The effect of this revival of evangelical truth was marvellous.

We can scarcely imagine the stir it created or the influence it exerted, or the persecution it evoked, or the change it produced in the life and manners of the people, and in the religion and literature of the country. It was like some wild conflagration, spreading consternation through the land, arousing the godless and the careless, alarming the guilty, stirring the apathetic, and exciting the attention of all. Multitudes fled from the wrath to come; others, in blank dismay, declared as of old, that the world was turned upside down.

Infidelity quailed in its presence, unbelief was shaken to its foundations, and vice hid itself in the slums. The cold and heartless morality of the day melted like snow in summer, and the barren orthodoxy of the pulpit shrivelled up like a bubble in the smoke. Instead of unbelief there sprang up a living faith; instead of a cold and formal religion, there was evoked the life and power of godliness. Men "felt" and handled and tasted the Word of Life, and their fellowship was with the Father and with His Son, Jesus Christ.

As of old, indeed, the Chief Priests and Pharisees, with their officers, sought to lay hands on the Apostles, and persecuted them in every city, but "the power was from on high", and resistance was fruitless. Never since the Apostolic age were there greater preachers nor a more consuming zeal exhibited in the cause of Christ. They were ready to preach anywhere and everywhere; "in cathedral," says Mr. Ryle, "or barn, church or chapel, city or village, street or alley, in the market place or on the village green, on tub or table, bench or horse-block, anywhere and everywhere where hearers could be gathered". The sticklers for church order, cried "Irregular, irregular", and the orthodox were scandalised by all this fanaticism and wild fire; "but the common people heard them gladly". (*Convocation Charge*, 1872, Maj. Val. vi. p. 151.)

One of the direct fruits of this great revival was a religious body known as the "Countess of Huntingdon's Connexion", the character of which it is necessary that we should examine, as in after years it was intimately associated with the Free Church of England.

At the time when George Whitefield and the Wesleys were stirring up new life in the Church and calling multitudes to the happy knowledge of the Lord Jesus Christ, Selina, Countess of Huntingdon, was passing through a series of domestic trials which, in the providence of God, were chastening and preparing her soul

for the reception of the same divine message. In the religious world, the Countess was the most remarkable woman of her age. Born of the ancient and honourable house of Shirley, warmly attached to the Church of England, she was endowed with a masculine energy of character, an acute mind, an unconquerable perseverance combined with an administrative power rarely found in her sex. Surrounded with luxury and wealth she appears to have been raised up as an instrument to bring the higher ranks of society into contact with the Gospel. Touched by the preaching of Whitefield, and blessed by God the Holy Spirit, she gave her heart and devoted her life and fortune to make known the glorious Gospel of Christ.

The Countess entered upon her work with holy enthusiasm. She drew around her the most godly and spiritually-minded clergy of the Church of England. Her drawing room was thrown open for preaching and prayer. Rank and fashion crowded to listen to the strange news, and not only the courtly Chesterfield, the political Duchess of Marlborough, the gay and frivolous Nash, but the infidel Bolingbroke paid her marked and severe homage, and listened to the preachers whom she patronised and commended. Her Ladyship entered with heart and soul into the great revival movement of the time. Whitefield became her chaplain. Venn, Romaine, Berridge, and Haweis, her helpers and advisers. Her plans were the plans of a large and noble heart. Earnest and devoted men were sent by her throughout the land to preach the Gospel and call sinners to repentance. There was scarcely a town in England that did not feel the influence of her zeal. The work rapidly increased in

her hands and finding labourers few, she obtained episcopal ordination for those whose talents and piety fitted them for missionary and evangelistic work. Her zeal, unrestrained by parochial limits, soon excited ecclesiastical jealousy and so bitter was the feeling that many of her ministers were at last driven to secede from the Church of England. Attempts were made to defeat her plans and to restrain and limit her usefulness. At last she was compelled to act independently of the authority of the Church in which she had been nurtured and to which she had ever been devotedly attached. With the clergy she desired to work in peace and harmony; but they were jealous of their rights and privileges and had little sympathy with a revival of godliness and religion that did not spring from an authorised source regulated by Canon Law. Deeply as the Countess regretted this estrangement, her love of Christ was paramount to her reverence for "Church principles" and authority, and rather than abandon a work that God had so abundantly blessed, she determined, while holding to the doctrine and principles of the Established Church, to act freely and independently of an ecclesiastical system which worked so adversely to the interests of evangelical truth.

The events which led immediately to the secession of the Countess occurred at Spa Fields, Clerkenwell, London—a spot with historical associations for the Free Church of England. There, in 1777 she opened the Northampton Chapel, her principal and favourite "temple of God" in which clergymen of the Established Church preached with an earnestness that drew congregations to throng every part of the spacious edifice. It

is a strong testimony to the religious revival of that day that thousands were drawn, Sunday after Sunday, by an irresistible yearning to hear the Gospel in earnest truthfulness.

Unhappily, the jealousy of the parish clergyman was aroused, and with a bitterness not altogether extinct in the present day, he interrupted the good work with threats and legal hindrances. Everything was done that ingenuity and malice could devise to extort and intimidate. The Ecclesiastical Courts were invoked. The clergy who officiated were cited to answer for preaching in a church not episcopally consecrated. Judgment was given against them and the Rev. William Sellon, Vicar of Clerkenwell, had the malicious satisfaction of causing the chapel to be closed. The crisis only strengthened the energies of the Countess. Rather than that evangelical truth should suffer, she had the courage to avail herself of the Toleration Act of 1689, and the Chapel was re-opened in 1779 as a Free Church, under the name of Spa Fields Chapel. Good men, brave in the cause of Christ, were its supporters, and one of her Ladyship's chaplains, the Rev. Dr. Haweis, Rector of All Saints, Aldwinkle, Northamptonshire, preached the opening sermons. The worshippers loved the Church of England with a tender and hallowed love. The services were conducted in Church order, and in accordance with the Book of Common Prayer. The large circular building with its two spacious galleries was filled to overflowing. Intolerance only stimulated in the people a warm zeal for freedom and for truth. The rich, the poor, the pious and the fashionable, came from all parts of London to hear the Gospel preached in a Free Church.

The restless jealousy of the Vicar was again excited. He had no sympathies beyond the doors of his own church, and he determined to check this unlicensed zeal for Christ. He renewed his attack, and not now against the place, but against the clergymen whom the Countess engaged to preach there. Again her Ladyship was dragged into the Ecclesiastical Courts and again the Church of England triumphed in law. But the "triumph" became a sore calamity for, by it, not only many evangelical ministers, but churches and chapels embracing some of the Countess's finest congregations in England were driven finally to secede from the Establishment in simple defence of evangelical truth and freedom, and not from any dissent on grounds of conscience from Church principles and usages.

Thus far the Countess had pursued her course with increasing success and evidence of Divine blessing. She now gave herself even more devotedly to the spread of the Gospel, and chapels in which the liturgical Service of the Church of England was read were erected in many of the chief towns and cities of England. The Gospel was preached in all its fulness; Church forms and usages were observed, and the underlying principle and desire of the Countess were that nothing should be done to widen the separation or to encourage dissent. She ever retained her first love for that Church which had with jealousy and such bitterness refused her co-operation.

In the closing years of her long life the Countess hoped to see the numerous chapels and congregations in her benefice associated together and governed by a definite and organised policy; but although Articles of

Faith were drawn up and a form of worship prescribed, it was not until after her death that the "Connexion" was formed into an ecclesiastical community. The doctrines and principles of the Connexion were evangelical and sound, and could have made a fair claim to be representative of the fundamental principles of the Reformation.

We desire [said Dr. Haweis] to be esteemed as members of Christ's Catholic and Apostolic Church and essentially one with the Church of England of which we regard ourselves as living members. And though, as the Church of England is now governed, we are driven to a mode of ordaining ministers and maintaining societies not amenable to what we think to be abused episcopal authority, yet our mode of government and the regulating of our congregations will probably be allowed essentially episcopal. The doctrines we subscribe are those of the Church of England in the literal and grammatical sense; nor is the Liturgy of the Church of England performed more devoutly in any church, nor the Scriptures better read for the edifying of the people, as those who attend our London congregations can witness.

From this great revival movement of the eighteenth century sprang that body in the Established Church known as the Evangelical Party and which, at the opening of the last century, had so grown in numbers and influence as to become the predominant section of the English Church. With it originated those noble evangelistic missionary societies which cast a glow of religious warmth over the ecclesiastical and social history of the early part of the nineteenth century.

Evangelicals, as a body, held closely to the principles of the Reformation—wrote and preached against the

High Church claims to Apostolic succession and sacerdotal power, repudiated the doctrine of Baptismal Regeneration, and held firmly to the *spiritual* significance of the Lord's Supper.

Unfortunately for the Established Church, the ardour and fidelity of this great party were not sustained. The principles which they professed were found to clash with the Articles and formularies of the Church, and they were thus placed in the invidious position of theoretically protesting against doctrinal errors to which, as clergymen of the Church, they had willingly subscribed. In such circumstances their course was plain, but although numerically strong, they lacked the courage and cohesion which might have enabled them to effect such revisions in the ritual and formularies of the Church as would have completed the work of the Reformation and saved the Church of England from relapsing again into Romanism. A lamentable and inexcusable fear of innovation led them to shun the most moderate and legitimate reforms. They held themselves in times of danger too much aloof from other Christian bodies, were jealous of their parochial privileges and clerical authority, and were manifestly unwilling to co-operate with those Christian agencies which would have extended their influence in the Christian world, cemented the bonds of evangelical alliance and strengthened their own party for the achievement of great and mighty things.

1833-1863

I. JAMES SHORE AND THE OXFORD MOVEMENT

THE history of the Church of Christ is the record of its life written upon the character of succeeding generations of men into whose frail hands the God of nations has entrusted it. There is an element in all history, especially in that of the Church, where the power of divine providence is ever at work making that history a living progress.

Church history is not a succession of events following one another, whether in accidental or orderly succession; it is not even a succession of events following each other in the order of cause and effect. It is rather a succession of events having vital relation to an ordained end, and that end is the final glorification of the redeemed Church. We may be sure that God is causing everything to work together towards that end. There is therefore a sovereign purpose in all the history of the Church of Christ, even when man's errors are greatest. We have much to learn from history in the organisation and worship of our Church life today.

Our desire is reverently to trace the purposes of God in the history of the formation, growth, and development of the Free Church of England, and to find, even amidst our human frailties and errors, the guiding hand of Him Whose book of divine records stretches back to the dim beginnings, and with whom "a thousand years are but as yesterday when it is past".

Every branch of the Protestant Church has had its origin in some period of crisis in matters of faith and practice, and each was designed to emphasise some one or more phases of the great doctrines bequeathed to posterity by the inspired writers of the New Testament. Among these various branches of the Catholic Church, the Free Church of England holds a unique and strategic position. It will be our endeavour to justify its claims by presenting historic data and tabulating progress, so that its purpose may be understood the more clearly by those who come after us.

The Free Church of England has developed out of a crisis in the affairs of the Church in this country. In the year 1833, in the University of Oxford, a small group of scholars, with John Henry Newman (later to become Cardinal Newman) at their head, formed what was called "The Tractarian Movement", a title derived from their method of propaganda, namely the issue and circulation of a series of tracts amounting to ninety in all.

The Movement had as its object the revival of religion and religious enthusiasm within the Church of England, but it was designed to revive mediaeval doctrine which the founders declared to be contained in the Book of Common Prayer; such as the Apostolic Succession; a sacerdotal priesthood, and a real presence of Christ in the elements of bread and wine at the Eucharist. It set itself to reassert these doctrines before any embellishment of ritual or practice which followed naturally where the doctrines were accepted.

J. H. Newman was appointed Vicar of St. Mary's, Oxford, in 1826, where he remained until 1841. He had



From a lithograph by O. Angel, Exeter

JAMES SHORE, M.A.



Above : BRIDGETOWN CHAPEL

Photo : Nicholas Home, Tott

Below : SPA FIELDS CHURCH

Courtesy of Rev. F. W. Turn



with him in the earlier days John Keble and R. H. Froude. When Froude died in 1836, Dr. Pusey took his place. All were young men, keen, devout, and enthusiastic, and the setting of the new Movement was in the very centre of intellectual culture and influence. It was Newman's idea to circulate tracts, and the first appeared in the autumn of 1833 under the title of "Tracts for the Times". They created a revolution in religious belief and insisted upon doctrines as novel as they were subtle, until the last appeared in February, 1841, which outraged all common sense and caused such consternation that the Bishop of Oxford was compelled to take action.

In spite of the definite and official repudiation, the Tractarians denied any complicity with Papal Rome, but the secession of the earlier leaders to that Church gave confirmation to the view that their sole desire was "to bring the Church back to the model of the fourth century" and thus restore in the Church of England the ritual and practice of the papal church. The Movement grew in influence and importance by reason of the intellectual culture and genius of its leaders, and perhaps because of the efforts made to repress it. Tractarianism itself became more and more anti-Protestant and secessions from its ranks to the Church of Rome became more and more frequent. The result may be seen in the conditions prevailing in the Established Church today. The Tracts had been condemned, but the mischief had been done. Newman became Rector of Littlemore in 1841 and was received into the Roman Church in 1845.

As the Movement advanced there grew up an aggres-

sive and intolerant spirit in those who held its doctrines, and it was due to the prosecution of this attitude that the idea of a "free" Church of England was formulated. The Right Reverend Dr. Henry Phillpotts became Lord Bishop of Exeter in 1831. He was a zealous supporter of the Tractarians and had given widespread offence in his diocese by permitting Dr. Pusey to preach there while under a ban imposed by his own Bishop of Oxford in respect of his Tractarian activities. The Bishop of Exeter not only supported the Movement wholeheartedly, but used every opportunity to rid his diocese of evangelical clergy.

In the year 1832 the eleventh Duke of Somerset built houses and a Chapel for the use of his tenants at Bridgetown, a suburb of Totnes, South Devon, in the parish of Berry Pomeroy. From the earliest days, unhappily, the Duke and the Bishop were at variance, for the latter refused to consecrate the Chapel unless the Duke provided an endowment for it. This the Duke was not prepared to do, but a compromise was reached whereby the Chapel was licensed for two years to see if its use were justified. The Reverend Mr. James Shore, M.A., was appointed the first Curate-in-Charge under the Vicar of Berry Pomeroy, who, together with the Duke, attended the opening services.

It would appear that all went well for some ten years in spite of the Duke's not providing the desired endowment, when Mr. Shore came to the notice of the Bishop again as the result of the part he played in a successful campaign to prevent a Tractarian minister becoming the Vicar of Chudleigh. At about the same time, Mr. Shore's vicar passed away and the Rev. Mr. Cousens

became Vicar of Berry Pomeroy. Dr. Phillpotts took the opportunity of informing the new Vicar that his Curate's licence would not be renewed, and upon hearing this Mr. Shore waited upon the Bishop to enquire the reason why. He was told that it was because Mr. Cousens would not nominate him. Shore appears to have voiced his suspicion that this was not strictly the case, and was offered a further reason that the Duke had neglected to provide an endowment. The Chapel was closed.

Six months of fruitless effort to arrive at a satisfactory and amicable solution had elapsed when the congregation petitioned their noble benefactor to reopen the Chapel without a Bishop's licence. His Grace consented, and Mr. Shore formally, and as he thought legally, withdrew from the Establishment in order to take charge of the building which was registered and re-opened on April 14th, 1844, as a dissenting Conventicle under the Toleration Act. Thus Mr. Shore preached once more to his faithful congregation in the same building, using the same Service, but now as the minister of a "free" Church of England. This we claim to be the first Free Church of England, and the reaction of Evangelical churchmen was such that two other Churches were established, one in Exeter and the other in Ilfracombe, in the very same year.

Dr. Phillpotts, however, summoned Mr. Shore to appear before an Ecclesiastical Court to explain why, since he held Anglican orders, he was officiating as a dissenter. He was forbidden to preach at Bridgetown because he had no licence, and he was forbidden to minister as a dissenter because he held Anglican orders.

The injustice of the situation attracted a wealth of sympathy and even financial help from Anglicans and Non-conformists alike, and on June 25th, 1846, a petition on Shore's behalf was presented to the House of Lords by Lord Brougham. Bishop Phillpotts was present and heard the speech, but did not answer the challenge except indirectly by launching a bitter attack on the Duke of Somerset over the matter of an endowment.

The idea of a "free" church grew in popularity and spread rapidly. Churches sprang up independently in various parts of the country, forced into separation by the steady development of ritualism. The first body to extend the hand of fellowship officially, and to recognise the value of this new development, was the Countess of Huntingdon's Connexion. They also used the time-honoured liturgy of the Church of England and held closely to the doctrines of grace as set forth in the Thirty-nine Articles of Religion, and it was felt that this new Movement was doing a work which the Countess herself would have rejoiced to share had she been living.

Little is known about the three years from 1846 to 1849, except that Dr. Phillpotts appears to have engaged in litigation with several other clergy and members of the laity, including Thomas Latimer, Editor of the *Western Times*, and even the Duke of Somerset himself. The next event of historical importance, however, occurred in London on Friday evening, March 9th, 1849, when the Rev. James Shore had been invited to preach at the Countess of Huntingdon's Chapel, Spa Fields, Islington. Descending from the pulpit at the conclusion of his sermon, he was arrested by two

officers of the Court of Arches at the suit of the Bishop of Exeter. The charge was the insistence of the Bishop that Shore was *not* free to preach outside the jurisdiction of the Established Church. The law, as it then stood, favoured the Bishop, and the defendant was faced with finding costs amounting to £300 or imprisonment for debt in Exeter gaol.

In a letter to the Rev. Thomas Elisha Thoresby, Minister of Spa Fields Chapel, Mr. Shore wrote:

I am at last to be incarcerated for contempt of court, they say, for non-payment of the Bishop's costs—but really and virtually for preaching the Gospel outside the Established Church. Indeed I have not the means of paying the costs, and even if I were able to do so I should still be under contempt of court for preaching the Gospel, and therefore, may still be kept in prison.

Mr. Thoresby immediately drew up an appeal to the public and hastened with it to *The Times* office that same evening. It was near midnight when he arrived; they were just printing the advertisement sheets and he was told it was too late for that issue. He persisted, and an arrangement was made so that the appeal appeared on the following morning addressed

*To the Ministers and friends of the Gospel of
all Denominations in London*

announcing the Rev. James Shore's arrest and calling a public meeting at Exeter Hall, Strand, at eleven o'clock the following day to confer as to the best way of securing his release. London was aroused; Exeter Hall was crowded; five thousand men attended to protest against the arbitrary proceedings of the Bishop. An influential

Committee was formed which tried to persuade the Bishop to agree to moderation, but failed. Mr. Shore remained in prison for three months, unable to pay the Bishop's costs. In the end the Committee paid the money and he was released.

There is no record of James Shore taking any further part in the task assumed by Thomas Thoresby on behalf of the new "free" evangelical movement. He appears to have settled down again at Bridgetown (now St. John's), where his ministry continued under the patronage of the Dukes of Somerset. His death occurred in 1874 as the result of an accident while on horseback. The first incumbency of Bridgetown Chapel is recorded from 1832 to 1869—a span of thirty-seven years, and the living remained in the gift of the noble family until 1888.

These events brought the idea of a "free" Church of England into some prominence and evoked much sympathy throughout the country, while Thomas Thoresby set himself to prepare a Constitution for the legal basis of a Free Church of England. He was a thorough Churchman, a staunch Protestant, a lover of Church order and discipline. He possessed zeal, influence, and scholarly attainments, which fitted him eminently for this new task. He devoted his time and strength day and night to this project, and in his researches he discovered among the Countess's documents a draft plan, which she had not lived to execute. It was clear that the formation of some such Church as the Free Church of England was very near to her ladyship's heart, and had been, in fact, her direct intention. The plan was submitted to Evangelical clergymen and to mini-

sters of the Connexion for suggestions, improvements, and criticism, in order to secure and complete a Church Polity moulded strictly on the lines laid down in the New Testament.

It took fourteen years to complete the framework of the new Constitution, and in 1863, the Laws, Regulations, and Declaration forming the Free Church of England were formally embodied in a Poll Deed which was duly registered in the High Court of Chancery on August 31st, 1863. The new cause had a legal basis, a legal status, and legal security to all its vested properties and trusts, and secured a recognised standard around which its forces might be gathered. Thus the Free Church of England was established as a separate branch of the Church of God; with a Presbyterian ministry; a recognition of, and provision for Episcopacy, and pledged to the Doctrines of the Church of England as set forth in the Thirty-nine Articles of Religion, and to the principles and practices associated with the Evangelical tenets of the Established Church.

It is appropriate to record the great debt of gratitude the Free Church of England owes to the Rev. Thomas Elisha Thoresby, whose labours contributed so much to the final form of its constitution and work. Thomas Thoresby was born in Devonport in 1818, the son of a Congregational minister. He received his education and early training in the west of England; he was for eight years Pastor of a church in Bristol. In 1846, owing to the illness of the Pastor, the Rev. John Owen, he came to Spa Fields Church, London, and presently became the Minister. Here he carried on a scholarly and fruitful work for thirty-six years. During this period it is stated

that "it was not unusual for the aisles and the doorways to be crowded with persons unable to obtain seats".

The official record of that great man says :

Mr. Thoresby's devotion to the great principles on which the Free Church of England takes her stand was unvarying, enlightened, and intense. Being gifted as a scholar above most, he was enabled to see ecclesiastical matters clearly, and being a fluent writer and an able speaker he rendered inestimably great service in the furtherance of the Movement. . . . He was always foremost among the leading spirits on whom lay responsibility. Mr. Thoresby was not only a preacher of celebrity, a lecturer of power, and a writer of ability on Church matters, but he also took a foremost place among literary men, especially in science. So he laboured with voice and pen to proclaim the allegiance which all Protestants owe to Christ, the Church's one Head, and gave his individual testimony to the love all believers ought to show their Saviour by feeling His dishonour their sorest grief.

He passed away on March 7th, 1883.

We are indebted to Mr. Richard S. Lambert for an excellent account of these turbulent years to be found in his biography of Thomas Latimer, Editor of the *Western Times*, entitled "The Cobbett of the West". Published by Messrs. Nicholson & Watson, London, 1939.

1863-1876

II. THE FREE CHURCH OF ENGLAND

THE Free Church of England, enrolled in the High Court of Chancery in 1863, continued in close collaboration with the Countess of Huntingdon's Connexion. Both Causes assembled in united conference under one president.

The policy of the Free Church of England has always been never to interfere with the labours of any evangelical Protestant community, but to introduce the pure gospel of Christ if and whenever requested to do so by a group of local people into those parishes in which clergy, by excessive ritualism and Romish doctrine, have departed from the Faith. It also acknowledges the right of the laity in all matters affecting the agency and work of the Church: not engaging in religious controversy, but conducting public services with a pure liturgy in accordance with the doctrines of the Reformation, thus affording the families of Christian England the opportunity of Divine Worship according to their own conscientious obedience to the Word of God.

In its Church government it attempted to combine all that was best in the Episcopal, the Presbyterian, and the Congregational Churches. Its aim was to combine liberty with authority, and freedom with law. The Poll Deed enacted that it was Episcopal in the sense that one of the Presbyters, chosen by his fellows and the Deacons

assembled in Convocation, should have the oversight of all the congregations in a district, or diocese, and that one of them should be chosen by Convocation as the President or Bishop Primus of the whole body.

The Free Church of England attracted to its standard many Evangelical Churchmen who sympathised with its principles and gave their support; thus strengthening the movement towards the ancient laws and customs of the Church of England but in harmony with the letter and spirit of the Organisation, and while doing violence to no conscience, kept within the requirements of the Poll Deed.

Thus it became evident that since the leaders of the Countess of Huntingdon's Connexion were inclined to Congregationalism, sooner or later the Free Church of England must live its own life and develop its work in its own way. At length it was decided that each Organisation should hold its annual legislative gathering separately under its respective President.

In 1868 it was resolved that the President of the Free Church of England should be called "Bishop"; and the Rev. Benjamin Price of Ilfracombe, who had been elected President of the Conjoint Churches, was appointed Bishop of the Free Church of England alone. From that time onwards the Free Church of England has had a separate existence, and complete self-direction of all its affairs.

The Church was spreading; congregations were formed, and ministers appointed in many places. The Bishops of the Established Church took account of it, and it was the subject of discussion in Convocation. The religious press took sides for and against its consti-

tution and programme. All this served to bring the new Movement into greater prominence, and helped rather than hindered its work.

Several influential members thought it advisable that more Bishops should be appointed, and greater advantage taken of opportunities afforded for rapid development, but as the decision rested primarily with the districts, no action to increase the Episcopate was taken until 1876.

In the early months of 1874, news reached this country of the formation of the Reformed Episcopal Church in America, with Bishop Cummins at its head. We are indebted to the history of Bishop Cummins and other information supplied by his widow for the following correspondence which passed between the representatives of the Free Church of England and Bishop Cummins at that time.

Dec. 17th, 1873.
Surrey, Eng.

My Dear Bishop,

By the last mail I have forwarded documents descriptive of the principles and work of the Free Church of England. This Church was established some years ago to counteract the growth of Ritualism in the Church of England. It has been carefully organised, and is awaking considerable interest in the Country, and many new Churches are in course of foundation. It will appear to you, I think, from the information sent, that the Free Church of England in its constitution and aim exactly meets the case of the Reformers in the Church of America, and the points brought forward at the meeting in New York on the 2nd inst.—as far as I can gather from a short newspaper report—indicate a remarkable identity of views. The ground you desire to take is exactly the ground we occupy, and it seems to me that this circumstance, in the hands of an

All-wise Providence, may be the means of effecting a powerful Protestant Union for the maintenance of Evangelical Church Principles in both Countries. I am writing unofficially, but I know the feeling of my brethren, and without waiting for our next Council meeting, hasten to express my personal admiration of your courage and fidelity to the truth, my heartfelt sympathy and my earnest and prayerful hope that our blessed Lord will guide and sustain you.

I am, Right Reverend and dear Sir,
 Faithfully yours in Christian fellowship,
 F.S.Merryweather

We give another letter written from England about the same time.

London,
 Dec. 19th, 1873.

Rev. and Dear Sir,

We have just heard that you and some other clergymen met in New York on the 2nd inst., and resolved to establish a Reformed Episcopal Church for America, with the special design at the present of opposing Ritualism in your great and growing Country. The stand you have made is worthy of the men to whose self-denying and devoted labours the Episcopal Church owes its origin in America—the men who founded the Society, *De promovendo evangelico in partibus transmarinis*, and who declared their design to be “the administration of God’s Word and sacraments, . . . to instruct the people in the principles of true religion and to oppose divers Roman priests and Jesuits who had been encouraged to draw them over to popish superstitions and idolatry”.

The principles of the new organisation as reported to us appear to be—the Word of God the sole rule of faith and practice; the Faith once delivered to the saints; Episcopacy, not of divine right, but as a very ancient and desirable form of Church polity; a purified Liturgy, etc. You reject bap-

tismal regeneration, the sacrificial theory of the Eucharist, and that Christian ministers are priests.

Hail to the Reformed Episcopal Church of America! We wish you good luck in the name of the Lord!

I write on behalf of the Free Church of England. Your platform and ours are *nearly* identical. We offer you the right hand of fraternal salutation. We are willing to take counsel together and to co-operate on the ground of perfect equality, in pursuit of the great object for which we ecclesiastically exist. May there be given us a sound understanding in the fear of the Lord. I have requested that our publications be sent to you forthwith, that you may see we have not been idle, and that we have not halted between two opinions in revising the Book of Common Prayer. We have cut out the priestly element wherever we have found it. We have revised the Catechism, utterly casting out baptismal regeneration, and placing in its stead the way of salvation as taught by Christ and his apostles.

May God, by His Holy Spirit, direct us in all things.

I am, yours faithfully,

T. E. Thoresby

We give another from Bishop Benjamin Price, written early in 1874.

Ilfracombe, Eng.,

March 10th, 1874.

To the Right Rev. Dr. Cummins:

My dear Bishop,

It gives me much pleasure to forward to you the enclosed document from the Council of the Free Church of England, and to add a few words of greeting from myself as expressive of the interest I take in your Movement.

I have not been unacquainted with the undercurrent that has been secretly at work in your midst for some time past, and of the interest taken by many among you of our doings here on this side of the Atlantic, but I was not prepared for the bold course which, by God's grace, you have been able

to take and which has so suddenly brought to the surface in a tangible form the workings of many hearts; and the result shows that the time had come. I bless God for the grace He has given you, and I pray that you all may have wisdom to do the work God has given you for His glory. May He give you and us "the spirit of power and of love, and of a sound mind", "that ye be perfectly joined together in the same mind and in the same judgment".

I am, my dear Bishop,

Faithfully and fraternally yours in Christ,

B. Price

To these communications Bishop Cummins replied in the most cordial terms, and fraternal associations were immediately established between the two Churches, and the hope was expressed that, in the providence of God, the Bishop might be able to visit and confer with the Free Church of England. His illness and death, however, frustrated the plan.

The Council of the Reformed Episcopal Church examined the Poll Deed of the Free Church of England, but it was found that the constitutional differences between the two Churches were such that union was not possible. Bishop Cummins, however, maintained a correspondence with the English brethren, and finally it was decided that Colonel Benjamin Aycrigg should visit England as the accredited representative of the Reformed Episcopal Church.

A Federative Union was established in 1874, on the following general terms:

1. Delegations might be sent annually to Convocation and General Council in America respectively with the right to take part in the deliberations of the said Bodies.

2. In consecrations of Bishops and ordination of Ministers, the Bishops and Ministers of each Church should be entitled to participate.

3. The Ministers of either Church should be entitled to officiate, transiently, in the congregations of the other, and be eligible for a pastoral charge in either.

4. Communicants of either Church should be received by the other, on letters of dismissal.

5. Congregations of either Church might transfer their connection to the other on agreed terms.

6. The two Churches pledged each other their mutual co-operation, sympathy, and support.

This document was adopted by the General Council in America in May, 1874, and signed in England on November 17th of the same year. It will be seen therefore, that for all practical purposes, the two Churches became one in so far as legal requirements and national customs and habits could make them so. Bishop Cummins was cordially invited to attend the English Convocation of 1875. His failing health, however, prevented this and the brethren in England never saw him in the flesh though they had learned to love that saintly man as a "brother beloved in the Lord".

Meanwhile developments were taking place in England which prepared for the ultimate Union which was, however, not finally achieved until June, 1927. In February, 1876, the Quarterly Meeting of the Council resolved

"That the future Bishops of this Church shall be consecrated or set apart to their office in accordance with the form of consecrating a Bishop, as revised and set forth by

the Second General Council of the Reformed Episcopal Church, and that it shall be a special recommendation of the Council to Convocation that at the consecration of future Bishops of the Free Church of England a consecrated Bishop, or Bishops, and three or more Presbyters be invited to conduct the ceremony of consecration."

Convocation in June, 1876, adopted the Declaration of Principles of the Reformed Episcopal Church as not contrary to the Poll Deed. Bishop Cummins was warmly disposed towards the Free Church of England and approved of any step which might lead to closer fellowship. He knew of the desire that the historic Episcopate might be conveyed through him to the Free Church of England, but his illness, already referred to, made a visit to this country impossible. Another course was adopted.

In July, 1876, the Right Rev. Edward Cridge, D.D., a Bishop of the Reformed Episcopal Church of British Columbia, an English clergyman, first Rector of Christ Church, Stratford, London, and later Dean of the Cathedral Church of Victoria, B.C., came to England as a delegate to Convocation, authorised by the General Council of his Church to take part in the ordinations of Convocation as he might be desired. Thus an opportunity was provided of receiving that which in the estimation of the ritualists themselves would be considered a valid ministry, and of completing what was perforce omitted hitherto in the appointment of Bishops in the Free Church of England.

Accordingly, on August 15th, 1876, in Christ Church, Teddington, Middlesex, Benjamin Price was consecrated a Bishop of the Church of God in the Free Church of England, by the Rt. Rev. Edward Cridge. On the follow-

ing Sunday, August 20th, these two Bishops consecrated the Rev. John Sugden of Teddington, Bishop in the Free Church of England. Thus the ancient British Episcopate, whatever its content and meaning may be, was received by the youngest daughter in the family of Episcopal Churches, and the Church periodicals of the Evangelical school of that time ably defended the new position.

In the "Record" for May 8th, 1878, an article on the Reformed Episcopal Church said :

On the authority of such experts as Dr. Pusey and Canon Liddon, consecration by one Bishop is undoubtedly valid. Our own Church of England traces its origin from Archbishop Laurentius, consecrated by only one Bishop, Augustine. This consecration the Reformed Episcopal Church in America has.

The Bishop of the Old Catholics, Dr. Reinkens, was consecrated by one Bishop only in the same year in which Bishop Cummins consecrated Dr. Cheney. The old practice of the Church of Rome in ages past and the modern usage of ultra-High Churchmen dissident from Rome unite in acknowledging the validity of this consecration.

In the Statement adopted by the American Bishops present at the Lambeth Conference in 1888, it was distinctly admitted "Bishop Cummins had not been deposed and therefore his act however inconvenient cannot, so far as he is concerned, be counted as having no force . . . The consecration itself is clearly uncanonical, though not of course, *per se* invalid" (*Lambeth Conferences*, S.P.C.K., 1889).

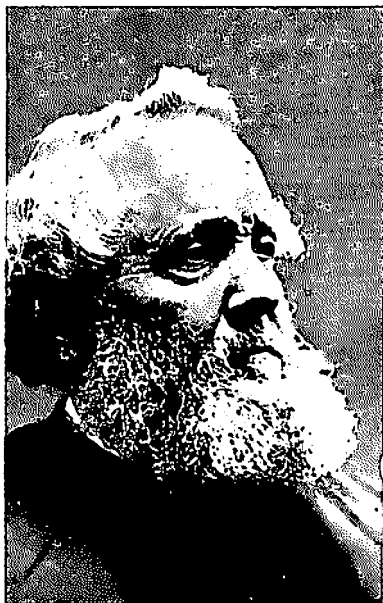
1784-1873

III. THE PROTESTANT EPISCOPAL CHURCH OF AMERICA

It is necessary that the reader should note with what strange similarity a chain of events occurred in America, and prepared the way for the further strengthening and security of the Free Church of England. It should be remembered that at and after the Revolution and the constitution of the "United States of America" in 1780, the Church of England had many parishes scattered up and down the American colonies, but there was no Bishop. Consequently, all candidates for the Ministry were obliged to come to England for ordination and all episcopal administration was exercised from London.

The first step towards the formation of ecclesiastical union among the churches in America was taken by a few clergymen who met for another purpose at Brunswick, New Jersey, on May 11th and 12th, 1784. Conversation turned on the need for organisation and it was decided to call a larger meeting on October 5th, in New York. At that gathering unanimity was reached, and the following principles were laid down for the ecclesiastical union of the English churches in America :

1. A General Convention, or Synod, of all the Episcopal churches in the United States.
2. That the Episcopal Church in each State shall send



EDWARD CRIDGE, B.A.



Photo: Meyerbach, Ilfracombe

BENJAMIN PRICE

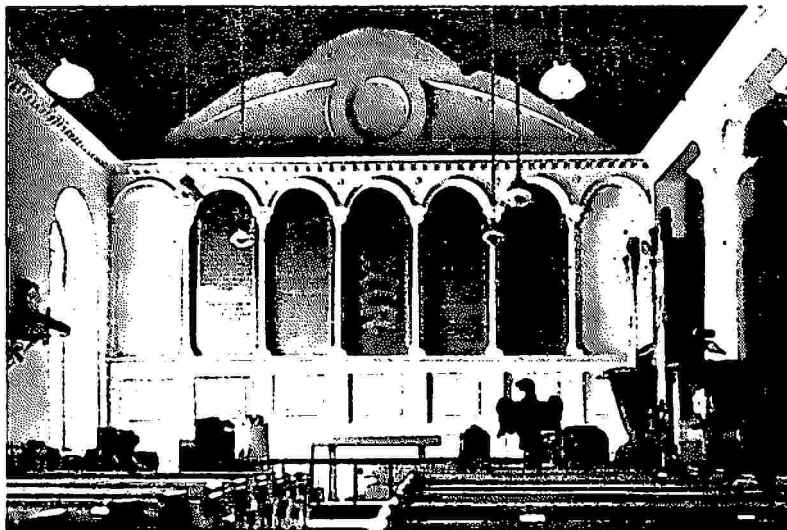


Photo: N. H. Knowles

CHRIST CHURCH, ILFRACOMBE



GEORGE DAVID CUMMINS, D.D.

deputies to the Convention, consisting of Clergy and Laity.

3. That associated congregations in two or more States may send deputies jointly.

4. That the said Church will maintain the doctrines of the Gospel as now held by the Church of England, and shall adhere to the Liturgy of the said Church of England, as far as shall be consistent with the American Revolution, and the Constitution of the respective States.

5. That in every State, where there shall be a Bishop duly consecrated and settled, he shall be considered a member of Convention ex-officio.

6. That the Clergy and Laity assembled in Convention shall deliberate as one body, but shall vote separately, and concurrence by both shall be necessary to give validity to every measure.

This was the beginning of the constitution of the present Church of England in America, which is called "The Protestant Episcopal Church".

The first Convention was held in September, 1785, at which correspondence was commenced with England, asking for the consecration of elected clergymen as Bishops of the American Churches, and the organisation of the Church of England in America as a separate and self-governing branch of the Church, and in communion with Canterbury.

Correspondence continued on various points of no interest to the purpose of the present outline, but eventually the Rev. William White of Christ Church, Philadelphia, and the Rev. Dr. Provoost of New York,

were elected Bishops at a special Convention held on September 14th, 1786. These clergy sailed for England and were consecrated Bishops in Lambeth Chapel, London, by the Archbishops of Canterbury and York, on February 4th, 1787.

The Bishops elect, on proceeding to England for consecration, took with them a "Proposed Prayer Book" as the basis of the new Constitution. For all practical purposes, it was the proposed revision of 1689 and was decidedly Protestant and Evangelical. After examination by the English Bishops, this Prayer Book was approved, and, becoming the basis of the newly-organised Church of England in America, called the Protestant Episcopal Church, is thereafter referred to as the 1785 Prayer Book.

It is necessary to go back a little in order to trace the development of a new spirit the result of which was to have so great an influence in the life of our own Free Church of England.

At a village called Woodbury, in the State of Connecticut, in March, 1783, ten English clergymen discussed the possibility of properly organising an American Church. Peace had been declared little more than two months, and they felt that the first step was to secure Episcopacy to the United States. Knowing the Low Church tendencies of the Southern States, and fearing the creation of an Episcopal Church without a Bishop, they immediately despatched the Rev. Dr. Seabury to London to see if he could obtain consecration by the English Bishops.

The difficulties of State were of such a nature, however, that for twelve months, Dr. Seabury persisted in

his task in England without success; he could not secure consecration. In despair, he went to the Non-jurors of Scotland, and was consecrated in Aberdeen on November 14th, 1784. (See *Life of Bishop William White*, p. 45.)

This event vastly changed the situation in the American States. On his return, Bishop Seabury discovered that already steps were being taken for the organisation of an American Church, upon a much more comprehensive plan, and also that the elected Bishops, Dr. White and Dr. Provoost, were to be consecrated in London. Dr. Seabury and his party represented what was known as the High Church view of the Ministry and Order, while Dr. White and Dr. Provoost were leaders of the Protestant or Low Church view of churchmanship. Sympathies were divided and there was danger of the scheme being abortive. The Bishops met for the first time in the General Convention of 1789 and it was at this Convention that the High Church party secured the suppression of the Prayer Book of 1785 in favour of the 1662 edition with territorial alterations. Thus two distinct parties, High Church and Low Church, were created in the American Church as in this country.

Passing over the following forty-six years, we come to the period with which our review commenced, namely the Tractarian, or Oxford Movement, the influence of which had penetrated both Churches in England and America with precisely similar results. Each succeeding Convention in America, as also each Convocation in this country, witnessed the struggle between the two parties. The Evangelicals pleaded for

consideration and revision of the Prayer Book, or at least some modification of ambiguous phrases to meet the consciences of loyal but Protestant ministers, while the High Church party grew more aggressive as the Tractarian Movement developed.

One of the leaders of the Evangelical section of the Church in America was the Rev. George David Cummins. He was consecrated a Bishop in the Church of God on November 15th, 1866, by Bishop Hopkins, Presiding Bishop of the Protestant Episcopal Church, assisted by six other Bishops; and was appointed Assistant Bishop of Kentucky. In January, 1868, a pamphlet appeared, written by the Rev. S. F. Rising, of the Church Missionary Society, bearing the title "Are there Romanising germs in the Prayer Book?" This pamphlet arrested many minds among the clergy to whom it was addressed. Bishop Cummins says of it :

That simple agent was the first instrument for awaking my mind to the truth I had so long ignored, and to the facts of history, into the investigation of which I had shrunk from entering. The whole subject was considered under a new light from unimpeachable facts, and these were the conclusions on which my mind firmly rested. (See Appendix I).

As the conflict proceeded, the High Church party became more and more tyrannical and intolerant.

In July, 1869, Bishop Cummins received an invitation from the vestry of his old parish of Trinity, Chicago, to fill the pulpit for certain Sundays during the absence of the rector, and he consented. Bishop Whitehouse, of

Illinois, officially inhibited his brother Bishop from preaching in Trinity Church, Chicago. The excitement and indignation manifested in the parish and in the city against the action of Bishop Whitehouse was immediate and impressive. As soon as he learned of the opposition of the Bishop of the Diocese, Bishop Cummins wrote to the Bishop to explain that several weeks previously, the vestry of Trinity Church had asked him to fill the pulpit of his old parish for several Sundays in the absence of the rector, and that not for a moment had he supposed that Bishop Whitehouse would object to any Bishop or Presbyter of the Church preaching in his diocese, but that just as soon as he learned of the great opposition of the Diocesan he wrote declining to fulfil his engagement. The vestry wrote again, urgently begging him to preach for them as he had promised, and finally he consented to occupy the pulpit for *one* Sunday only, namely July 25th. He brought the matter before the House of Bishops at its next meeting; but the general feeling was so great against Bishop Whitehouse's conduct that it was not even discussed. (*Life of Bishop Cummins*, p. 365.)

In 1871, the Rev. Charles Edward Cheney, D.D., of Christ Church, Chicago, was prosecuted by the same Bishop for refusing to use the word "regenerate" in the Baptismal Office. He had been one of the signatories of the "Chicago Protest" and his strong opposition to the doctrine of Baptismal Regeneration brought upon him the scathing condemnation of the Bishop of Illinois, Dr. Whitehouse, by whom he was declared degraded from the ministry. During the three years of this persecution the congregation of Christ Church stood by him, and

thus grew up between pastor and people the most tender relations. The civil courts afterwards tried the case, and judgment was given that the Rev. Charles Edward Cheney had been submitted to an illegal trial, and consequently the sentence was pronounced null and void. Dr. Cheney was one of the first to rally to Bishop Cummins and was consecrated by him on December 14th, 1873. He continued to minister to his own congregation in the same church building, Christ Church, Chicago, till his death in 1914—a total of forty-three years.

1873

IV. GEORGE DAVID CUMMINS

IN order to appreciate the crisis and its results, it is desirable to have a clear appreciation of the movement of thought in the Anglican Church in the United States, prior to 1873.

An article from which we quote appeared in *The Episcopalian* for June 16th, 1869.

Extract from a letter sent by one who has been for a quarter of a century a minister in active service in the Protestant Episcopal Church, and a member of no other:

"The time for reformation has arrived. The policy of the predominating party is to crush out the Evangelical party, to drive them to the sects, to get possession of their churches, to crush their braver spirits singly, and to annoy and harass as far as possible where they cannot cajole, and bring into line. They are 'as wise as serpents' though not 'as harmless as doves'. A fair number of clergymen and laymen are ready to enter upon the work of reformation. Others long for it, but are held back by the voice of authority, by the pressure of family ties, and, above all, by the 'bread and butter' question.

"We simply want a nucleus, enough to plant at the centre as the Gospel was originally propagated. Our Church has been in some measure an ecclesiastical Botany Bay, receiving numbers of restless spirits, who have left the various Communion for the good of those Communion and to our harm. They are unsuited to a progressive, living, useful Church, forgetting nothing and learning nothing. Great numbers in all Evangelical Churches are ready to join us if we reform. Of this I am satisfied by extensive correspondence and conference."

The following description of conditions within the Church was written in 1874:

The disquiet within the Church had manifested itself in various ways, notably in a petition to the Convention from one-fifth of the clergy of the Church, a large number of vestries, and one of the most powerful dioceses, respecting the Baptismal service. These petitioners did not ask for any change in the present wording of the Liturgy; they merely begged for a rubric which would permit them to omit the declaration of the regeneration of the child. There seemed to be force in their position. A fact, if it be a fact, is not changed by its assertion, or the omission of the assertion. As the Church extracts from every clergyman at his ordination a promise not to teach anything but what he "shall be persuaded" is taught by the Bible, it seems inconsistent to compel him to teach, in a most solemn service, something which he believes to be contrary to the inspired Word.

On December 5th, 1871, a conference of some thirty-five clergymen was held in New York during a visit of Bishop Cummins to that city. "At these conferences, the project of establishing a new Episcopal Church was fully discussed, and there was scarcely a dissenting voice as to the great *need* for such a Church, and the probability of the co-operation of the laity if the General Convention denied them what they asked." One of the difficulties in the way of such a Church was the requirement of having three Bishops in organising it, but later the "Old Catholics" of Europe "were fully recognised by Episcopal Churches, although they had had but one excommunicated Jansenist Bishop to consecrate Dr. Reikens, the first Bishop of their Church, on August 11th, 1873". Therefore, from the point of

legality, the organisation of the Reformed Episcopal Church under Bishop Cummins was without question.

Concerning that crisis, following the refusal of the Convention to grant what the petitioners asked as recorded above, we can simply endeavour to give, as nearly as possible, a clear portrayal of what others have passed on to us, and as we look back we may thank God for our heritage and pray that we may be guided by God's Hand, and fitted to carry forward the work entrusted to our care.

As we read of the events that occurred during the Autumn of 1873, how surely and clearly we see God's leading. Truly "God moves in a mysterious way His wonders to perform".

What was it that animated the hearts of the Reformers, that sent the Pilgrim Fathers to the bleak and ice-clad shores of New England? Was it not the same spirit that filled the hearts of those who for conscience' sake, left the Church they loved, that they might render to the God of their fathers the pure services of the heart through lips no longer hindered by words that, in their very utterance, gave voice to error? We are much indebted to the authorities of the General Council of Philadelphia, and to the *Memoirs* of Col. Benjamin Aycrigg, a book of great value to our Church in its minute and accurate information.

While attending the meeting of the Evangelical Alliance during the first two weeks of October, through the courtesy of the Rev. Marshall B. Smith, a copy of the Prayer Book of the Protestant Episcopal Church of 1785 came into the possession of Bishop Cummins, who, "feeling it so much more Protestant than the

Prayer Book of 1789, obtained from several laymen the promise to pay for reprinting it, as a valuable document to sustain Low Churchmen". This was not done with the idea of its forming the basis of worship in a new Church, and yet how wonderfully God was leading up to it, and as we trace the rapidly unfolding events of this time, we can but pause in reverent wonder at God's dealing with us.

Perhaps it may be of interest here to quote an incident in connection with these days, given by Dr. John Hall in his tract "*A Memorable Communion*".

One Sabbath afternoon I particularly recall, because of an incident that, without any intention on the part of anyone, had about it a certain melodramatic character. Persuaded to join my family at tea, after the second service of the day, he (Bishop Cummins) in reply to questions, was reporting his efforts, cares and hopes. "I have been," said he, "through every library and book-store of every sort I can find, to get an old report, and I have searched in vain." He playfully described the out-of-the-way places in which he had prosecuted his search. Asked what the report was, he mentioned the Convention of the Protestant Episcopal Church in Philadelphia, in 1785. Asking to quit the table, I stepped to the study and brought down the "Journal" in a collected volume of pamphlets. He started to his feet, looked incredulously into the volume for a moment, and saw it was what he wanted. "Why," said he, "the Lord sent me here to-day. I never thought of being here and He gives me just what I wanted so much. But may I have the loan of it?" "Certainly." "But may I print from it?" "Undoubtedly." Then, glancing at the old binding, he said, "But I fear it will injure the volume." "Never mind, take it and use it. I can vouch for the genuineness of the reprint, and no one will suspect me of being a partisan." Tea had no more interest for him. As glad as a boy who had found

a coveted prize, but devout and emphatic in the declaration that the Lord had sent him, he took his departure.

It was impossible not to be deeply interested in one so true to his convictions, so resolute in his proceedings, and so strong in unselfish and far-reaching hope. One cannot but rejoice in living organisations embodying his conceptions, and spreading that truth which to him was dearer than position, comforts, associations or even life itself.

On October 8th, 1873, Bishop Cummins addressed the Evangelical Alliance in New York, on the theme of "Roman and Reformed Doctrines on the Subject of Justification Contrasted".

This address, true to the spirit of the Gospel, fine in its exposition, tender in its warning, stirring in its appeal for the support of Evangelical truth, was but an indication of the days so soon to follow, when this servant of God would be called upon to suffer persecution for this principle of truth to which he held.

On the Sunday following, October 12th, the ever memorable Union Communion Service was held in the Fifth Avenue Presbyterian Church, the late Dr. John Hall being the Pastor. Two visiting members of the Church of England, Dr. R. Payne Smith, Dean of Canterbury, and Rev. Canon Freemantle, of London, also participated in a like service in other churches during the sessions of the Alliance. Dr. Hall, in "*A Memorable Communion*", refers to this service as follows:

All unconscious of the results in leading up to the formation of a Free Episcopal Church in America, I arranged with Bishop Cummins to give the cup, and make such address as he thought proper. . . . No one could have guessed, from the reverent manner and fervent and fitting words of the Bishop, that he was doing anything unusual.

He was, as a Christian minister among Christians, commending his Master to a body of disciples. In the one simple service voices from Scotland, from Ireland, from Germany, blended with America. The tones, the truths, the sympathies expressed and evoked, were distinct as the billows, yet one as the sea. . . . It was a communion of saints as such, and many lingered to say how much of heaven had been realised on earth in that service.

On October 6th, the *New York Tribune* published letters to the Dean of Canterbury, and to Bishop Potter of New York, condemning the action of the Dean in having participated in a service of like character. These letters were written by the Rt. Rev. Dr. Tozer, an English clergyman, late Missionary Bishop to Zanzibar. To these articles, Bishop Cummins replied on October 13th, through the same channel.

To the Editor of the *Tribune*.

Sir,—In common with a vast number of Christian people, and especially of Episcopalians, I have been exceedingly pained to read in your columns this morning a communication from the "late Missionary Bishop of Zanzibar" to Bishop Potter of this city severely censuring the Dean of Canterbury for his participation in a Communion Service at the Rev. Dr. Adams' Church on the afternoon of October 5th. The eminent and profound scholar, the Dean of Canterbury, is able to defend himself against this attack.

But I, too, am a Bishop of the Protestant Episcopal Church and one of three Bishops of the same Church who have participated in the work of this Sixth General Conference of the Evangelical Alliance. On last Sunday afternoon, October 12th, I sat at the table of the Lord in the Church of the Rev. Dr. John Hall and partook of the Lord's Supper and administered the cup to the elders of Dr. Hall's Church. I deny most emphatically that the Dean of Canterbury or myself have violated "the ecclesiastical order" of

the Church of England, or of the Protestant Episcopal Church in this country, or have been guilty of an act of "open hostility to the discipline" of the said Churches. There is nothing in the "ecclesiastical order" or "discipline" of the Church of England or of the Protestant Episcopal Church in this country forbidding such an act of intercommunion among Christian people who are one in faith and love, one in Christ their Great Head. The Church of England does not deny the validity of the orders of ministers of non-episcopal Churches. Some of her greatest and noblest divines and scholars have gladly recognised their validity. For many years after the beginning of the Reformation, Presbyterian divines were received in England and admitted to parishes without re-ordination, as Peter Martyr, and Martin Bucer, who held seats as professors of theology in the universities of Oxford and Cambridge.

I cannot believe, as Bishop Tozer states, that "the larger part of the so-called Evangelical section of the (Episcopal) Church in New York share his feeling". As I know them, the liberal Episcopalians of New York rejoice in the action of the Dean of Canterbury and thank God for it. When the Episcopal Church of England and the United States has been able to clear herself (which may God in His mercy soon grant) of the deadly evil of Ritualism, whose last development is the revival of the Confessional, then, and not till then, may she become a haven of rest to many souls who would rejoice to see her the common centre and bond of organic unity to all Protestant Christendom.

(Signed) George David Cummins

Assistant Bishop of Kentucky.

New York, October 13th, 1873.

Then followed a most bitter controversy on the action of Bishop Cummins—articles in the public press, personal attacks, abusive in tone and language, to all of which he preserved a dignified silence, for a few days before he had declared that "United to Christ by a

saving faith, I am one with every other believer". We can well imagine the pain it inflicted however, to one of such a tender spirit.

In the compilation of this book, we have tried to cover all these things with the mantle of charity, but be it said to their credit, there was no retaliation on the part of the founders of the Reformed Episcopal Church. "They bore the bitterness in silence, as those who rejoiced in being counted worthy to suffer shame for His name."

While some may attribute the first conception of our Church to the events of this time, we can trace it back to a period long before 1873. From the days of the Act of Uniformity in England, and before, the seed had been germinating, and gaining strength as the years rolled on; coming to fruition in the events connected with the meetings of the Evangelical Alliance.

1873

V. THE REFORMED EPISCOPAL CHURCH IN
AMERICA

WHEN the circumstances of this crisis in the life of Bishop Cummins made it imperative that he should resign his position in the Protestant Episcopal Church, he decided that momentous question *alone* with God. Afterwards he sought the counsel of his friends so trusted and true, and we are indebted to the letters of the late Mrs. Cummins, who writes: "It was on November 7th that the Bishop decided to leave the Protestant Episcopal Church; . . . my husband spent much time in prayer, even through the night. On the 10th, his letter to Bishop Smith was written."

To the Rt. Rev. Benj. Bosworth Smith, D.D.
Bishop of the Protestant Episcopal Church in the
Diocese of Kentucky.

Right Reverend and Dear Bishop,

Under a solemn sense of duty, and in the fear of God, I have to tell you that I am about to retire from the work in which I have been engaged for the last seven years in the Diocese of Kentucky, and thus sever the relations which have existed so happily and harmoniously between us during that time. It is due to you and to my many dear friends in the Diocese and elsewhere, that I should state clearly the causes which have led me to this determination.

1. You will know how heavy has been the trial of having to exercise my office in certain churches in the diocese of

Kentucky where the services are conducted so as to symbolise and to teach the people doctrines subversive of the truth as it is in Jesus; and as it was maintained and defended by the Reformers of the sixteenth century. On each occasion that I have been called upon to officiate in those churches I have been most painfully impressed by the conviction that I was sanctioning and endorsing, by my presence and official acts, the dangerous errors symbolised by the services customary in ritualistic churches. I can no longer, by my participation in such services, be "a partaker of other men's sins", and must clear my own soul of all complicity in such errors.

2. I have lost all hope that this system of error, now prevailing so extensively in the Church of England, and in the Protestant Episcopal Church in this Country, can be or will be eradicated by any action of the authorities of the Church, legislative or executive. The only true remedy in my judgment is the judicious, yet thorough, revision of the Prayer Book, eliminating from it all that gives countenance directly or indirectly to the whole system of Sacerdotalism and Ritualism; a revision after the model of that recommended by the commission appointed in England under royal authority in 1689, and whose work was endorsed by the great names of Burnet, Patrick, Tillotson, and Stillingfleet and others of the Church of England—a blessed work which failed, alas!, to receive the approval of Convocation, but was taken up afterwards by the fathers of the Protestant Episcopal Church in the United States and embodied in the Prayer Book of 1785, which they set forth and recommended for use in this Country. I propose to return to that Prayer Book, sanctioned by William White, and to tread in the steps of that saintly man as he acted from 1785 to 1789.

3. One other reason for my present action remains to be given. On the last day of the late Conference of the Evangelical Alliance I participated in the celebration of the Lord's Supper, by invitation, in the Rev. Dr. John Hall's

Church in the City of New York, and united with Dr. Hall, Dr. William Arnot of Edinburgh, and Prof. Donner of Berlin in that precious feast. It was a practical manifestation of the real unity of "the blessed company of all faithful people", whom God hath "knit together in one communion and fellowship in the mystical body of His Son, Jesus Christ". The results of that participation have been such as to prove to my mind that such a step cannot be taken by one occupying the position I now hold, without sadly disturbing the peace and harmony of "this Church", and without impairing my influence for good over a large portion of the same Church, very many of whom are within our own Diocese.

As I cannot surrender the right and privilege thus to meet my fellow-Christians of other Churches around the table of our dear Lord I must take my place where I can do so without alienating those of my own household of faith. I, therefore, leave the communion in which I have laboured for more than twenty-eight years, and transfer my work and office to another sphere of labour. I have an earnest hope and confidence that a basis for the union of all Evangelical Christendom can be found in a Communion which shall retain or restore a primitive Episcopacy and a pure, Scriptural Liturgy, with a fidelity to the doctrine of Justification by faith only—*articulus stantis vel cadentis Ecclesiae* . . . a position toward which the Old Catholics in Europe are rapidly tending, and which has already taken a definite form in "The Church of Jesus" in Mexico. To this blessed work I devote the remaining years of my life, content, if I can only see the dawn of that blessed day of the Lord.

I am, dear Bishop,
 Faithfully yours in Christ,
 (Signed) Geo. David Cummins

To this letter Bishop Smith sent a kind note of earnest expostulation.

On the afternoon of November 12th, 1873, Bishop Cummins met, without premeditation or appointment, Rev. Mason Gallagher, Dr. Marshall B. Smith, and Col. Benjamin Aycrigg.

The conversation soon turned upon the resignation of the Bishop, which all approved; then on the Romeward tendencies of the Protestant Episcopal Church, and on this point the conversation must have occupied several hours. The conversation resulted in action. . . . Providence brought us together, I believe.

During these few days of conference with kindred spirits, full agreement as to the need for a new Church, or, rather, the re-establishment of the old, was realised.

This compact was not to establish any new principles promulgated by Bishop Cummins or any other individual, but simply to carry into action the principles for which they all had contended when in the Protestant Episcopal Church against the dogma of the Apostolic Succession, and against Sacerdotalism as defined by the unanimous vote of the Evangelicals collected from all parts of the United States at the Chicago Conference in 1869.

On the morning of November 13th, the call to organise the *Reformed Episcopal Church* was written and signed, in conference with the above-named gentlemen, and the note appended to it was written on the 15th, when both were published and distributed. We give the call herewith :

New York,

November 15th, 1873.

Dear Brother—The following circular letter has been prepared in consultation with a few friends likeminded with myself who are now, or have been, ministers and laymen in the Protestant Episcopal Church. It is sent to you for

your earnest consideration. If approved by you, please sign your name to it and thus give your consent to the transfer of your name to the original document for publication and more general circulation.

Your Brother in the Lord,
(Signed) George David Cummins

Address me at No. 11, East Fifty-Seventh Street, New York, and telegraph your reply if agreeable to you.

THE CALL TO ORGANISE

New York,

November 13th, 1873.

Dear Brother—The Lord has put it into the hearts of some of His servants who are, or have been, in the Protestant Episcopal Church, the purpose of restoring the old paths of their fathers, and of returning to the use of the Prayer Book of 1785, set forth by the General Convention of that year, under the special guidance of the venerable William White, D.D., afterwards the first Bishop of the same Church in this Country.

The chief features of that Prayer Book, as distinguished from the one now in use, are the following :

1. The word "Priest" does not appear in the Book, and there is no countenance whatever to the errors of Sacerdotalism.

2. The Baptismal Offices, the Confirmation Office, the Catechism and the Order for the Administration of the Lord's Supper, contain no sanction of the errors of Baptismal Regeneration, the Real Presence of the Body and Blood of Christ in the elements of the Communion, and of a Sacrifice offered by a Priest in that sacred feast.

These are the main features that render the Prayer Book of 1785 a thoroughly Scriptural Liturgy, such as all Evangelical Christians who desire Liturgical worship can use with a good conscience.

On Tuesday, the second day of December, 1873, a

meeting will be held in Association Hall, corner of Twenty-third Street and Fourth Avenue, at ten o'clock a.m., to organise an Episcopal Church on the basis of the Prayer Book of 1785: a basis broad enough to embrace all who hold "the faith once delivered to the saints", as that faith is maintained by the Reformed Churches of Christendom; with no exclusive and unchurching dogmas toward Christian brethren who differ in their views of polity and Church Order.

This meeting you are cordially and affectionately invited to attend. The purpose of the meeting is to *organise*, and not to discuss the expediency of organising. A verbatim reprint of the Prayer Book of 1785 is in press and will be issued during the month of December.

May the Lord guide you and us by His Holy Spirit.

(Signed) George David Cummins

This was first publicly made known in the *Church and State* and afterwards, on the 27th, in the *New York Tribune*. On November 22nd, Bishop Cummins received the following letter from Bishop Smith of Kentucky:

Hoboken, N.J.,

November 22nd, 1873.

Rt. Rev. Geo. D. Cummins, D.D., late Assist. Bishop of Kentucky—Upon the evidence of a printed copy of your letter to me, dated November 10th, 1873, in the hands of the Rev. Dr. Perkins, a member of the Standing Committee of Kentucky, at a meeting of said Committee, duly convened in the vestry room of Christ Church, Louisville, on the 18th day of November, 1873, in accordance with the provisions of Canon VIII, Title II of the Digest, did certify to me that the Rt. Rev. George David Cummins, D.D., for some time Assistant Bishop of Kentucky, has abandoned the communion of the Protestant Episcopal Church. In accordance with the second paragraph of the same Canon, it becomes my painful duty to give you official notice that,

unless you shall within six months, make declaration that the fact alleged in said certificate is false, you will be deposed from the ministry of this Church.

(Signed) B. B. Smith

Bishop of Kentucky and Presiding Bishop

From a legal point of view this deposition was entirely without power, as Bishop Cummins was already, by his own act, separated from the Protestant Episcopal Church, as from November 10th, 1873, and by that act he was no longer under its laws. The proclamation was evidently issued in order to prevent, if possible, the organisation of the Church which had been determined upon in the "Call to Organise" published on November 15th, 1873.

VI. THE DECLARATION OF PRINCIPLES

THE step so long advocated by many had been taken and a new Church was founded in faith and prayer, or rather, the old Church of our fathers had been restored.

During the weeks preceding December 2nd, 1873, earnest men laboured and prayed over this "child of God's providence" so soon to enter upon its mission in the world. It was no light task, a position which these servants of the Lord knew would be no sinecure—a fact that the few realised profoundly ". . . if this counsel or this work be of men, it will come to nought: But if it be of God, ye cannot overthrow it . . ." (*The Acts of the Apostles*, 5, vv. 38, 39).

Here was a Church as yet without denomination, without a Prayer Book, and without laws for its government. It was to be an Episcopal Church; it was to have a liturgy, but it was also to preserve Evangelical truth. The task was to mould a Church for the *future*; to adopt from the Mother Church all her glorious and historic past refined and purified by a reformation in the nineteenth century.

The Declaration of Principles, arranged in these brief weeks, goes to show how God was an ever "present help" in these counsels of prayer.

The whole history of the world is a record of sin, repentance, and reformation. The Lord Jesus Christ tasted "death for every man", not simply to set him a

perfect example, but to make an offering for sin, giving the world the ultimate sacrifice of all—the offering of God Himself.

Consider the long line of those whose lives were offered up through flame and sword that a reformation might be effected in their beloved land. The same spirit moved the hearts, stimulated the minds, and filled the souls of the early leaders of the Reformed Episcopal Church and the few who rallied to them. Certainly the pure love of Truth alone could not have made them willing to face the hostility and coldness with which they were met. They felt they were building, not for the present, but for the future.

Bishop Cummins, in his sermon before the Third Council in 1875, describes the feeling which animated the early workers of our Communion, and which should be the very keynote of all our labour in the Church we love. "You are to answer the question which all Christendom asks of you: 'Who commanded you to build this house and to make up these walls?' Let your work be the answer; the gold, silver, and precious stones inwrought into a building which shall stand the test in the Day of the Lord."

This was the spirit in which many gathered in the Young Men's Christian Association Hall, at the corner of Twenty-third Street and Fourth Avenue, at 10 a.m. on Tuesday, December 2nd, 1873. On the evening of Friday, November 28th, 1873, in the Chapel of Holy Trinity, New York City, a meeting of those interested had been held, and that meeting adjourned to Monday evening, December 1st, preparatory for the gathering of December 2nd.

On that day, after a meeting for prayer, Bishop Cummins said :

Christian brethren, by the goodness of God, and under the protection of the just and equal laws of this Republic, and in the exercise of the invaluable "liberty wherewith Christ hath made us free", you are assembled here today in response to the circular letter which I will now read.

(He then read the letter which has already been quoted.)

As he completed the reading, Bishop Cummins nominated Col. Benjamin Aycrigg, of New Jersey, Temporary President; and Mr. William Doughty nominated Herbert B. Turner, of New Jersey, Temporary Secretary. These gentlemen were then elected.

Bishop Cummins thereupon read a proposed Declaration of Principles, and moved that it be referred to a committee of five, which the Chair appointed as follows: Bishop Cummins, Rev. Marshall B. Smith, Dr. G. A. Sabine of New York, Charles D. Kellogg, and Albert Crane of Illinois.

After about twenty minutes, the committee reported, through Bishop Cummins, the following resolution:

Resolved: That we, whose names are appended to the call for this meeting, as presented by Bishop Cummins, do here and now, in humble reliance upon Almighty God, organise ourselves into a Church, to be known by the style and title of "The Reformed Episcopal Church", in conformity with the following Declaration of Principles, and with the Rt. Rev. George David Cummins, D.D., as our Presiding Bishop.

Then followed the Declaration of Principles which will be found at the end of this chapter.

The report was unanimously adopted.

The President then said:

By the unanimous vote of the ministers and laymen present, I now declare that, on the second day of December, in the year of our Lord, one thousand eight hundred and seventy-three, we have organised ourselves into a Church, to be known by the style and title of the Reformed Episcopal Church, conformable with the Declaration of Principles adopted this day, and with the Rt. Rev. George David Cummins, D.D., as our Presiding Bishop.

Col. Aycrigg, the temporary president, then retired, and Bishop Cummins took the chair as the presiding officer. After prayer the Bishop delivered his Council address, which is given in full in the proceedings of the first Council, an address of historic interest yet pervaded throughout with the deep spirit of consecration and reverent dependence upon the God of the new as of the old Church, and setting forth in clear, unequivocal terms the Evangelical basis upon which the Reformed Episcopal Church was to stand. At the conclusion of the meeting the *Gloria in Excelsis* was sung, followed by prayer by the Rev. B. B. Leacock.

We here give the Declaration of Principles in full, as ordered by the General Council to be inserted in the Prayer Books and Journals. It is here reproduced from *The History of the Reformed Episcopal Church*, by Mrs. Darling Price (pp. 117-119, 125, 126), by permission.

DECLARATION OF PRINCIPLES
of the
REFORMED EPISCOPAL CHURCH

Adopted December 2nd, 1873

I. The Reformed Episcopal Church, holding "the faith once delivered unto the saints", declares its belief in the

Holy Scriptures of the Old and New Testaments as the Word of God, and the sole rule of faith and practice; in the creed "commonly called the Apostles' Creed"; in the Divine institution of the sacraments of Baptism and the Lord's Supper; and in the doctrines of grace substantially as they are set forth in the Thirty-nine Articles of Religion.

II. This Church recognises and adheres to Episcopacy, not as of Divine right, but as a very ancient and desirable form of Church polity.

III. This Church, retaining a Liturgy which shall not be imperative or repressive of freedom in prayer, accepts the Book of Common Prayer as it was revised, proposed and recommended for use by the General Convention of the Protestant Episcopal Church, A.D. 1785, reserving full liberty to alter, abridge, enlarge and amend the same, as may seem most conducive to the edification of the people, "provided that the substance of the faith be kept entire".

IV. This Church condemns and rejects the following erroneous and strange doctrines as contrary to God's Word:

First: That the Church of Christ exists only in one order or form of ecclesiastical polity.

Second: That Christian ministers are "priests" in another sense than that in which all believers are a "royal priesthood".

Third: That the Lord's Table is an altar on which the oblation of the Body and Blood of Christ is offered anew to the Father.

Fourth: That the presence of Christ in the Lord's Supper is a presence in the elements of bread and wine.

Fifth: That Regeneration is inseparably connected with Baptism.

These Principles formed the basis of the belief and practice of the Reformed Episcopal Church, and have been adopted by the Free Church of England. Adopted in 1873, they have been the foundation stone upon

which, under God, the structure has been raised. They contain no new truth, no startling setting-forth of belief: they are but the voices of the past re-echoing in the present. These principles have been the foundation of the belief of the Church since its earliest beginning, having been incorporated in the "Call to Organise" (November 15th, 1873), with the request that those in sympathy with such sentiments, who had been or were still in the Protestant Episcopal Church, should sign this Call, and these only voted at the first Council.

1876-1894

VII. THE FREE CHURCH OF ENGLAND AND THE
REFORMED EPISCOPAL CHURCH OF AMERICA

THE Established Church in England became more and more disturbed by the recurring disputes concerning ritual and doctrine. During these years it was increasingly evident that the aims and objects of the Tractarians were gaining ground, and many clergy were indicted in the Ecclesiastical Courts. Several important judgments were given which appeared to add material to the doctrinal conflicts of those days. Sectarian antipathies between Churchmen and Dissenters were very strong, and often most bitterly expressed. It was this state of affairs which prevented the organisation of a definite and united Protestant public opinion, and it found reflection in the story of the Free Church of England during the years now before us.

Much disappointment was felt when it had been decided that union with the Reformed Episcopal Church in America was considered impracticable; and as the first step towards overcoming this difficulty, a desire was expressed that a branch of the Reformed Episcopal Church should be established in this country.

The proposal was first made at the Quarterly Meeting of the Council of the Free Church of England in March, 1877, but a motion to that effect was lost. Nevertheless, correspondence was commenced between groups of

individuals in their private capacity and the General Council in America.

The views of the General Council in America are recorded as follows :

Bishop Cummins had expressed his hope that ultimately corporate union with the Free Church of England might be possible, but if that could not be accomplished he would not discourage the formation of a branch of the Reformed Episcopal Church in England.

The Council, deliberating on the desire that this should be done, declared:

1. That in conferring the Historic Episcopate upon the Free Church of England, the Reformed Episcopal Church did not surrender its independence.

2. That until the Free Church of England stood on a par with the Reformed Episcopal Church as to the English succession, it might be considered as ungenerous for the Reformed Episcopal Church to establish itself in England.

3. Seeing that both Churches now stand on the same Episcopal basis, so far as that could be effected by the Reformed Episcopal Church, and further, that the Federative Union provided that individuals and churches should have the opportunity of selecting the Church they prefer within the Federation, there now appears no reason, even on the score of courtesy, why the Free Church of England and the Reformed Episcopal Church should not live and work in close proximity in England, Canada, or any other country. The Reformed Episcopal Church in England, as a part of the Reformed Episcopal Church in America, would neces-

sarily be in Federative Union with the Free Church of England, and this should lead to that most desirable end.

Thus, in April, 1877, a petition was sent to the General Council of the Reformed Episcopal Church in America setting forth the need and opportunity for the establishment of a branch of the Reformed Episcopal Church in England. This was signed by Lord Ebury, a member of the Free Church of England, at Teddington, and others connected with Convocation, though in their private capacity. The petition also recommended the Rev. T. Huband Gregg, D.D., M.D., late Vicar of East Harborne, near Birmingham, as Bishop of the proposed branch of the Reformed Episcopal Church in this country. Dr. Gregg had recently resigned his living, and his connection with the Established Church, for precisely the same reasons as those given by Bishop Cummins in America, and had also been nominated Incumbent of a congregation at Southend-on-Sea, Essex, which had been established by Bishop Sugden in 1876.

Accordingly, Dr. Gregg sailed for America and attended the Fifth General Council of the Reformed Episcopal Church at Philadelphia in May, 1877, and among the Council's delegates to various Denominations, he was appointed as delegate to the Free Church of England. Later in the proceedings Dr. Gregg was formally elected Bishop, and was consecrated in the First Church, New York, by Bishops Cheney, Fallows, and Nicholson, on June 20th, 1877. He returned to England and entered upon his work as Rector of Trinity Church, Southend-on-Sea, and as first Bishop of the Reformed Episcopal Church in England. The hopes that this step would lead to closer and more fraternal rela-

tions between the Federated Churches were not realised, unfortunately, and the two Churches drifted apart, to the sorrow of many of their most devoted members.

It is unnecessary to dwell on the events which followed, except to trace the development of the work of the Reformed Episcopal Church, and to record that efforts to bridge the gulf and effect Union as one Church were many and constant, but without success. Bishop Sugden, the Rev. P. X. Eldridge, and others transferred their allegiance to the section presided over by Bishop Gregg; Bishop Sugden becoming Co-Adjutor Bishop to the Reformed Episcopal Church.

Bishop Gregg was an able and scholarly man, a born organiser and a leader of men. He proceeded to mould the Reformed Episcopal Church on strictly Church of England lines and with considerable success. Congregations were established in many parts of the country, and the Church was organised on a bold policy, comprehensive and ambitious.

In the *Biographical Magazine*, Vol. viii, No. 10, dated February, 1887, the Editor includes an article on Bishop Gregg and his work, which throws light upon the spirit in which the Reformed Episcopal Church was first set up in England. The writer, after commenting at length on Dr. Gregg's remarkable attainments, quotes from the official Manifesto that

... it is no new Church. It has the old Ministers, Bishops, Presbyters, and Deacons. It retains the old Creeds, the old prayers, the old services. The Established Church of England is a reformation from the Church of Rome, hence it is called the REFORMED Church of England. The Reformed Church of England is a reformation from the

Church of England, and hence is the REFORMED CHURCH OF ENGLAND.

Meanwhile the Free Church of England carried on its own work according to the original plan. As early as 1870 it had published its own Book of Common Prayer with the title "The Book of Common Prayer, Revised according to the use of the Free Church of England", this compilation having been largely the work of the Rev. T. E. Thoresby. In 1862 Lord Ebury, Chairman of the Prayer Book Revision Committee of the Church of England, had already submitted to the House of Lords a proposed Revision of the Prayer Book attached to a "Permissive Bill for amending the Regulations of Public Worship", but both the Bill and the Proposed Revision were decidedly rejected (Stoddart's *History of the Prayer Book*, pp. 190-193).

In 1864 Lord Ebury united with the Free Church of England at Christ Church, Teddington, and in 1876 the Free Church of England published another revision of the Prayer Book, based upon the earlier one of 1870, but also embodying much of Lord Ebury's revision. This book was entitled "The Book of Common Prayer, Revised (1876)". According to the *Magazine of the Free Church of England*, of June, 1876, this new Prayer Book was used on the occasion of the opening of Emmanuel Church, Putney, London.

Convocation revised the Prayer Book for its own use and considerable progress was made. Churches were built and congregations formed in many parts of the country. So progressive was the spirit of the Church that the Episcopate was increased, and the leaders set

themselves the stern task spoken of by the Apostle Paul as "the defence and confirmation of the Gospel"; the one great object being the defence and spread of the truth of that blessed Protestant Faith for which our forefathers shed their blood, and which they desired to hand on to succeeding generations unsullied and unimpaired. The Bishops who led this onward movement were Bishops Benjamin Price, Frederick Newman, Henry Orion Meyers, and Samuel J. C. Dicksee.

Meanwhile, Bishop Sugden presided over the affairs of that section of the Reformed Episcopal Church in England which adhered to the American General Council, and in 1883 that Council passed a resolution acceding to the request of Bishop Sugden's Synod that they should be granted a separate existence and self-government. Since that date the American Church has ceased to exercise any control over English affairs, though the warmest interest is taken in the work in this country. The Church, which now bore the title of "The Reformed Episcopal Church in Great Britain and Ireland, otherwise called the Reformed Church of England", was presided over by Bishop P. X. Eldridge, who was elected Presiding Bishop on May 15th, 1894, in succession to Bishop Sugden. The adoption of this title was necessary owing to the fact that properties had been acquired and bore the alternative names and titles in their Trusts.

1874

VIII. MISSIONARY ENTERPRISE

FROM the very beginning the Free Church of England and the Reformed Episcopal Church have been Churches with a strong affection for Missions overseas.

As early at 1787 a mission was established in Sierra Leone by the Countess of Huntingdon, and as that Connexion had been very closely associated with the Free Church of England in its early days, it was natural that the Sierra Leone Mission should receive the support of the Denomination. This association continued for many years after the Free Church of England had a separate existence and its own Convocation, but in 1920 the principal missionary interest was transferred to the China Inland Mission, the deputation secretary of that Society in Great Britain, the Rev. T. Gear Willett, having been ordained into our ministry.

The Reformed Episcopal Church in England had for many years supported the Church Missionary Society and was especially interested in that Society's orphanage at Nasik, India. But in 1910-11 it was found desirable to transfer support to the South Africa General Mission, where three Reformed Episcopal Church ministers, the Reverends Cyril Green, Wilfred P. Green, and R. Darroll, were then labouring as was also Miss Eldridge, a daughter of Bishop Eldridge.

The Reformed Episcopal Church in America established a mission at Lalitpur, India, in October, 1889.

which is entirely supported by the American General Council. This Mission comprises a Mission Church, hospital, and orphanage. Its field covers a large area containing six hundred villages and over two million souls. No other missionaries come into that district and it is the sole responsibility of the Reformed Episcopal Church to bring the Gospel to the thousands who sit in darkness there.

After the union of the Free Church of England and the Reformed Episcopal Church in 1927, these two Societies, the China Inland Mission and the South Africa General Mission, became the *official* overseas Missions of the Denomination; all Churches undertaking to share a solemn responsibility towards them in financial gifts, prayer support, and personal interest. In addition to occasional visits of missionaries from these Societies to our Churches, it has long been customary for representatives to attend the annual Convocation and address the assembled clerical and lay delegates, together with the congregation of the Church in which Convocation is meeting.

The missionary interests of the Denomination and of individual Churches are co-ordinated by a Missionary Secretary who presents a Report annually to Convocation concerning missionary activities among the Churches, and an account of monies contributed. It is a joy to record that in 1959 the total amount sent to the foreign mission field was £1,377 1s. 2d.

In June, 1958, Convocation decided to add the Moravian Missionary Society to the two already officially supported by the Free Church of England. This widening of our missionary horizon was a singularly

appropriate one, as for many years it had been a tradition to invite a Bishop of the Moravian Church to assist in the Consecration of our Bishops.

In addition, however, to these official interests many Churches send financial support to other missionary agencies, such as the British and Foreign Bible Society, the British Society for the Propagation of the Gospel among the Jews (popularly known as the British Jews Society), the Lebanon Evangelical Mission (formerly the British Syrian Mission), the Bible and Medical Missionary Fellowship (formerly known as the Zenana Bible and Medical Mission), the Mission to Lepers, the North Africa Mission, the Regions Beyond Missionary Union, the Sudan United Mission, the Waldensian Church Missions, and several other societies both at home and abroad.

Of our own clergy the Rt. Rev. G. W. Forbes Smith, M.A., Bishop of the Southern Diocese, holds a Directorship with the Regions Beyond Missionary Union. The Rev. Wilfred P. Green, having been the Field Director of the South Africa General Mission for a number of years, with his headquarters in Johannesburg, is now the General Director of that Mission's interests overseas. One of our ministers, having given twenty-one years of service to the Lord in Nigeria with the Sudan United Mission, has now returned to a pastoral charge in the Southern Diocese, and another is working with the British Society for the Propagation of the Gospel among the Jews at the Medical and Evangelistic Centre of that society in Leeds.

Thus the Master's command, "Go ye into all the world and preach the Gospel to every creature", is

being observed by our Church to the best of its limited ability and opportunity. How true it is that the Church which provides for the work of God in other lands is cared for as to its own needs at home and is able to rejoice in the Lord as precious souls are gathered into the Kingdom of God from every corner of the globe.

1874-1942

IX. THE REFORMED EPISCOPAL CHURCH
IN CANADA

WITHIN a year of the historic events surrounding Bishop Cummins in the United States of America the witness of the Reformed Episcopal Church commenced in the Dominion of Canada. A congregation was established at Monkton in New Brunswick in 1847, and from here the work spread both eastwards and westwards. Like all new movements it had its difficulties and discouragements, but through a number of vicissitudes the clergy and laity bravely upheld the banner of the new cause.

In a young and rapidly developing country peculiar conditions obtain. The population of a township could change completely and very quickly as fresh territories around it were explored and opened up. It was not an uncommon experience for a small town to establish itself and organise its churches, only to find in a few short years that everything was changed. New arrivals took the place of settlers who had moved further afield, and with them came a mixture of other nationalities and different faiths. The dissolution of one denomination and the establishment of another was an inevitable result. Thus it came about that many of the earlier churches failed for lack of support but through no fault of their own.

Again, in the early days it was by no means easy to

secure and maintain adequate episcopal oversight or suitable ministerial transfers and appointments; these conditions provided problems which often defied solution. The distances were great and the cost of travelling enormous. Moreover, it is to be feared that, as is common to all new movements, there were members and adherents who were not successful in promoting that spirit of mutual sympathy, understanding, and forbearance, which is necessary when groups of people foregather for religious purposes under a constitution which is essentially democratic.

Where there is uncertainty as to what constitutes the central authority the inevitable result is that well-meaning and excellent people, each with strong religious convictions, become separated through the clash of personalities. Each is excellent and sincere in his own way, but unequal to the gigantic task of sacrificing personal desires and predilections to the larger interest.

These essentially human factors must be considered when recording the story of our Church, not only for information but to avoid similar pitfalls in future.

The following extract from a letter of congratulation from the General Council of the Reformed Episcopal Church in the United States and Canada to the Free Church of England, otherwise called the Reformed Episcopal Church, on the occasion of their Ullion as one body in 1927, illustrates some of the difficulties encountered in founding episcopal and liturgical Churches in America and Canada :

The Reformed Episcopal Church in the United States and Canada is composed of five Synods or Jurisdictions, presided

over by three Bishops, and extending from the Atlantic to the Pacific. In this land of magnificent distances our parishes, save in three or four centres, are widely scattered. Protestant Episcopacy does not find the soil of the United States or Canada congenial to its growth. There is by no means an Episcopal Church in every town as with you. Large counties in some sections of the country do not even understand the term.

Hence, while the Methodists, the Baptists, the Presbyterians, and Lutherans number their adherents by millions, the Protestant Episcopal Church does not. In fact, less than one in every twenty Protestant communicants has ever worshipped with the Book of Common Prayer, or has any desire to do so. This greatly limits our field and hampers our growth.

The Canadian Synod remained an integral part of the General Council of the Reformed Episcopal Church in America from its foundation until the year 1930. Bishop Vaughan had visited all the churches in Canada, from Belleville near Lake Quinté in the east, to Vancouver and Victoria, B.C., in the west. In the latter city he was invited to dedicate the "Bishop Cridge Memorial Hall" in the presence of a large and influential gathering of civic dignitaries and officials, together with representatives of the Anglican, Presbyterian, and other prominent Churches in the city. It was a memorable occasion.

As a result of that journey which had been made at the request of the General Council of the R.E.C. in Philadelphia, the Canadian Synod made an application to the American Council to be transferred to and be incorporated into the English Convocation of the Free Church of England, otherwise called the Reformed Episcopal Church. The application was granted, and the appropriate Resolution accepting the

Canadian Church on the English side was carried by a rising vote of Convocation meeting at Trinity Church, Southend-on-Sea, on June 24th, 1930.

Owing to the considerable difficulties of administration arising from the distance separating the two countries, and also on a Resolution of the First Synod of Canada, adopted in 1942, the Canadian section of the Free Church of England sought to be returned to the jurisdiction of the General Council in Philadelphia.

The English Church acceded to this request, and endorsed the Resolution, commending the Canadian Church to the General Council in the same year—1942. Thus the jurisdiction was returned to the position prevailing in 1930.

1894-1921

X. THE FREE CHURCH OF ENGLAND AND THE
REFORMED EPISCOPAL CHURCH IN ENGLAND

FROM 1894 until 1921 the two Churches continued to work in harmony, each body cherishing the hope that the day would dawn which would witness the union as one Episcopal Protestant Church.

In 1901 the Rev. William Troughton of Morecambe was consecrated Bishop and appointed Bishop Primus of the Free Church of England. His gracious and affectionate personality exercised a powerful influence for good over the whole Church, and he was widely and sincerely respected. After a long illness he died in 1917. On October 18th, 1904, the Rev. R. Brook Lander, D.D., was consecrated Bishop by the Bishop Primus of the Free Church of England and others assisting, and was appointed Bishop of the Southern Diocese.

In 1904, the General Synod of the Reformed Episcopal Church completed a new revision of the Book of Common Prayer, which was adopted and published in June of that year, and in 1911 the Free Church of England approved the use of this edition by her churches as a manual of devotion and through the generosity of the Rev. W. E. Young, General Secretary, a copy was presented to each congregation.

In February, 1913, the Rev. Frank Vaughan, L.Th.,

was elected Bishop, and was duly consecrated in Christ Church, Harlesden, London, on April 25th by the Rt. Rev. P. X. Eldridge, D.D., Presiding Bishop of the Reformed Episcopal Church, and the Rt. Rev. R. Brook Lander, D.D., Bishop of the Free Church of England, assisted by several Presbyters of both Churches. Bishop Vaughan was appointed Assistant Bishop to Dr. Eldridge.

In June, 1915, the work of the Reformed Episcopal Church was divided into two separate jurisdictions designated the Northern and Southern Dioceses. Bishop Eldridge was Bishop of the Northern and Bishop Vaughan presided over the Southern. By this time the Great War had commenced, and a wonderful spirit of unity and co-operation swept over the British Empire. A new element appeared in religious thought, and old-time barriers between Christian bodies were perceptibly lowered, or removed altogether. Many long deferred hopes concerning reunion of the severed branches of organised religion appeared to be not only possible, but absolutely essential, if progress were to be assured. The leaders of the two Churches felt that the time had come for a renewal of efforts towards a substantial and practical union on comprehensive lines.

The General Synod of the Reformed Episcopal Church held in Christ Church, Liscard, on June 6th, 1916, appointed a committee of three to act with three persons similarly elected by the Convocation of the Free Church of England; the terms of reference for this Joint Committee being "to draw up a scheme for the Corporate Union of the two respective Churches; the Scheme approved by the Committee to be submitted to the two

governing bodies at their next Annual Meetings in June, 1917".

The representatives of the Reformed Episcopal Church were the Rt. Rev. F. Vaughan, the Rev. E. T. Reed, and Mr. A. J. Palmer. Mr. Reed had laboured enthusiastically and constantly for this Union for more than twenty years. The Free Church of England Convocation, held in June, 1916, approved the proposal, and elected as their representatives the Rt. Rev. R. Brook Lander, the Rev. W. E. Young, and the Rev. G. H. Spencer.

The Joint Committee met in London on October 9th, 10th, 11th, and 12th, 1916, and after long and earnest discussion, a great step forward was taken. The moment was dramatic in its intensity, and memorable in its influence. At the second meeting, when various important proposals had been discussed, the Rt. Rev. Dr. Brook Lander, in the Chair, addressed the meeting and asked if either side had any concrete suggestion to make towards the great end in view. After a brief silence, one of the members described how, under strange influence which appeared to him divine leading, he had been led to see almost as in a flash, what seemed to him a way of approach to a workable scheme, and he had committed his ideas to paper. In tense silence, the Chairman asked that it should be read. This was done, and the atmosphere seemed charged with spiritual illumination. The Chairman said solemnly, "Brethren, this is of the Lord, let us pray", and prayer was offered by several members. It was then decided that copies should be made for each member, and the next meeting should consider the scheme in detail. This was done, and on the following

day the proposals were embodied in a Scheme which was passed unanimously, and signed by all present. It was as follows :

1. The proposed composite Title for the United Church to be "The Free Reformed Episcopal Church of England". (It was afterwards discovered that this Title had been suggested at a previous similar Conference in 1889.)

2. The preparation of a Constitution and Canons by comparison with those in force, care being taken to conserve the leading features of each Church.

3. The creation of a new Central Trust, into which all new properties acquired after the Union should be placed. Existing properties to be governed by the terms of each existing Trust.

4. The division of the country into Dioceses placed under the administrative authority of a duly consecrated Bishop of the Church.

5. The Principles and Forms of Polity in the United Church should be :

(a) The Declaration of Principles, drawn up by and for the Reformed Episcopal Church, and adopted by that Church in 1873, and adopted by the Free Church of England in 1876.

(b) The Thirty-nine Articles of Religion, as set forth in the Revised Book of Common Prayer of the Reformed Episcopal Church in 1904, and approved by the Free Church of England in 1911.

(c) The Revised Book of Common Prayer named above to be the official form for Public Worship; Administration of the Sacraments; and Ordering and Ordination of Ministers in this Church.

This scheme was submitted to the governing bodies of the two Churches in June, 1917, and was approved by both, subject to certain clauses, distinctions, and designations such as the Title of the Church and Lay representation at the Annual meetings, and referred back for further consideration.

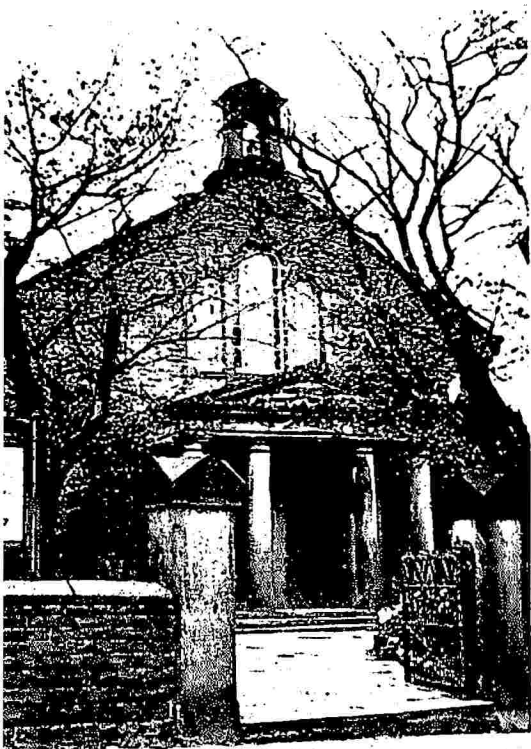
Meanwhile, many internal changes and unforeseen events absorbed the interest of the two Churches.

In the Free Church of England the Rt. Rev. William Troughton, Bishop Primus, who had exercised episcopal government since 1901, was called to his rest, and the Rt. Rev. R. Brook Lander, D.D., was appointed Bishop Primus in June, 1917. The Northern Diocese was placed under the presidency of the Rev. A. V. Bland, of Morecambe.

These and similar matters so engrossed the attention of both Churches, that the Scheme for Union had to be left somewhat in abeyance. Nevertheless, a draft Constitution was prepared and submitted to the Annual Meetings in 1918, and a definite step was taken on both sides. Certain points on which agreement could not be reached were again referred to an enlarged Joint Committee, composed as follows:

For the Reformed Episcopal Church: Bishop Vaughan, Rev. E. T. Reed, and Mr. A. J. Neville; for the Free Church of England: Bishop Brook Lander, the Revs. W. E. Young, G. H. Spencer, and A. V. Bland. This Committee was requested to deal with all the important matters outstanding.

In 1920, another event played its part and influenced the course of the discussions. The Lambeth Conference assembled, and a manifesto on Church Union was issued



Left:

ST. JOHN'S
TOTTINGTON

Photo: Fred Ainsworth, Bury

Below:

SIX OF THE SEVEN
FOUNDERS OF
THE REFORMED
EPISCOPAL CHURCH
2nd December, 1873

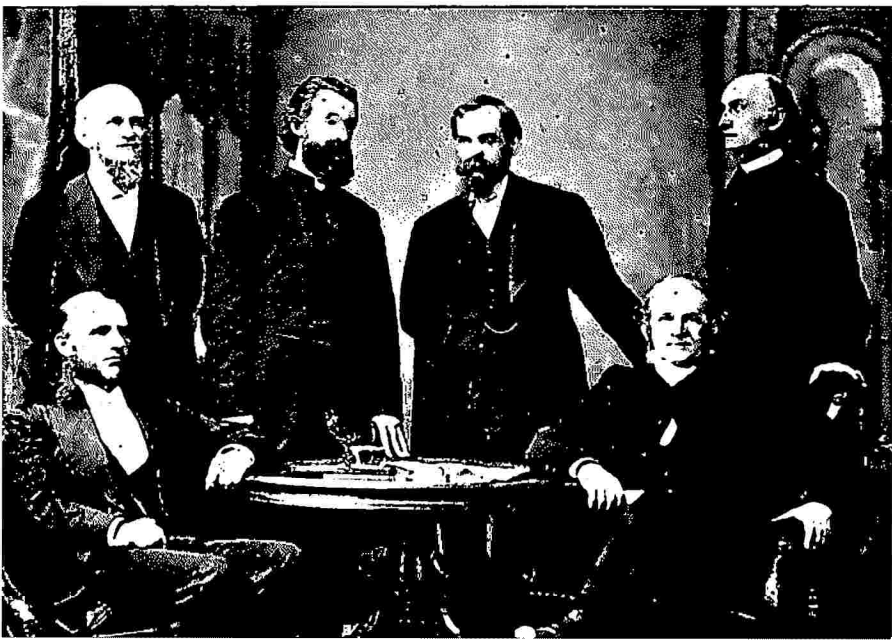




Photo: H. C. E. Series

Above: TRINITY CHURCH, SOUTHEND

Below: CHRIST CHURCH, LISCARD

Photo : Albert Marrion, Liverpool



by the Archbishops and Bishops of the Church of England appealing for the reunion of Christian Churches. This document made a most profound impression on the religious world, and there was much discussion in many quarters concerning the grave question of Christian reunion on an agreed basis.

At the General Synod of the Reformed Episcopal Church held on August 10th, 1920, it became known that certain Bishops of the Established Church had been interviewed privately and a list of proposals prepared having for their object the absorption of the Reformed Episcopal Church into the Established Church. The Northern Diocese at their diocesan meeting had favoured the proposals, but the Southern Diocese had opposed them, and their opposition had taken the form of a resolution which had been forwarded to all the Bishops of the Established Church of England. The resolution was as follows:

This Synod, being desirous, so far as in it lies, of maintaining unity among all Christian people, would be prepared to consider the question of the union of the Reformed Episcopal Church with the Established Church of England, provided that the ministers of the Reformed Episcopal Church are received as clergy duly ordained in accordance with the Thirty-nine Articles of Religion, and that it be allowed to retain its Declaration of Principles unaltered, with its Doctrine, Discipline, and Worship, as set forth in its Constitution and Canons and Prayer Book.

The object of the Resolution was to show that we had not departed from the ancient doctrines and customs of the Church of England, but that we regarded them as vital in any approach to Church Union. Although the

subject was discussed by the General Synod in 1920, no further action was taken.

For further information concerning the overtures towards reunion with the Established Church and also a statement of the *official* policy of the Church of England towards the Free Church of England as laid down at Lambeth in 1920, the reader is referred to Appendix VII.

In February, 1921, the Reformed Episcopal Church suffered a severe loss in the passing of its revered Presiding Bishop, Dr. Eldridge. The Bishop was proceeding on a voyage to South Africa to visit the Mission station where his daughter and several Reformed Episcopal Church clergy were labouring, when he was taken ill and passed away, being buried at sea. This sad event caused the most profound sorrow in both Churches. Bishop Eldridge had begun his ministry in the Free Church of England, and later transferred to the Reformed Episcopal Church, in which he was consecrated Bishop in 1892, and over which he had presided for twenty-seven years.

At the General Synod held at Leigh-on-Sea, Essex, June, 1921, Bishop Vaughan was elected Presiding Bishop and the Rev. J. L. Fenn, of Balham, London, was elected Bishop. He was consecrated in Christ Church, Harlesden, London, on September 21st, 1921, by Bishop Vaughan, Bishop Brook Lander, and Bishop Mumford, the Presiding Bishop of the Moravian Church, assisted by a number of Presbyters. Bishop Fenn was subsequently appointed Bishop of the Northern Diocese.

1921-1935

XI. THE CHURCHES UNITE

IN the Autumn of 1921 a Convention was held at Emmanuel Church, Morecambe, in which the clergy and laity of both Churches took part. The object was to foster fellowship in the sacred atmosphere of work and worship for the deepening of spiritual life, and the free discussion of important subjects relative to parochial life and management. The meetings were public and the Presidency was shared by the Bishops of the two Churches. Much blessing was received, and fellowship in the spirit of Christ was considerably strengthened.

This experiment was repeated in April 1922, when the Churches met in Christ Church, Liscard, Cheshire. These meetings and services proved of the utmost blessing to those present; there was a very sensible drawing together in the fellowship of the Spirit of Christ, and Union was seen to be a sacred duty which could not be ignored.

The opportunity was taken to hold separate Synodical Meetings for denominational work; the Reformed Episcopal Church assembling in Christ Church, Liscard, and the Free Church of England in St. Saviour's Church, Egremont. There was a growing feeling in all hearts that Union must come, but none were anxious unduly to hasten the accomplishment of what seemed so clearly to be the will of God.

In November of the same year a Convention was held

in Emmanuel Church, Morecambe, which further strengthened the ties of fellowship and understanding.

In June, 1923, the respective annual gatherings were held in Devonshire, where the Free Church of England had its birth. The Reformed Episcopal Church met in Exmouth, South Devon; the Free Church of England in Ilfracombe. The whole situation was again explored by both sides, and the Reformed Episcopal Church decided to publish a new edition of the Book of Common Prayer, which was long overdue.

The Jubilee of the Reformed Episcopal Church (founded December 2nd, 1873), also took place in 1923, and plans were made for appropriate thanksgiving for the many evidences of Divine blessing received during fifty years. The new edition of the Prayer Book was published, and special services in the several Synods were arranged. It was decided that the Right Rev. Frank Vaughan, Presiding Bishop of the Reformed Episcopal Church in England, should represent this Church at the Jubilee Celebrations to be held in Philadelphia, U.S.A., in May, 1924.

A further step forward was taken by an arrangement that the two Churches should enter on a three years' courtship, interchanging pulpits, working together for all purposes, and meeting for Annual Synodical and Convocation purposes in the same Church, united public gatherings being held concurrently. The first of these combined meetings took place at St. John's Church, Tottington, Lanes., in June, 1924.

Meanwhile, Bishop Vaughan had proceeded to America in May. A great welcome was accorded to

him by the Jubilee Council. His story of the progress of the Union Movement in England received warm and hearty approval by the Council, and a donation of one thousand dollars was given towards the work in England. The English Bishop was everywhere received with the utmost cordiality and was given an opportunity of seeing the work in the United States, east and west, and also in South Carolina among the coloured peoples, and in the eastern portion of the Dominion of Canada. He returned to England in August.

In June, 1925, the General Synod and Convocation met in Christ Church, Leigh-on-Sea, Essex. The Rev. W. E. Young, O.B.E., D.D., was elected Bishop by the Convocation of the Free Church of England, and was consecrated in Emmanuel Church, Putney, London, on July 28th, 1925. Thus each Church had two Bishops duly consecrated to undertake the work of reorganisation when the proposal to unite had become an historic fact.

In June, 1926, the General Synod and Convocation met in Christ Church, Broadstairs, Kent. By this time all the outstanding legal and technical points had been dealt with, and various problems solved. The title of the United Church was long and carefully considered, and its present title was adopted as most clearly representing the historical order of the units forming the United Church, as also retaining the legal titles by which each unit held properties which must continue to be administered under existing Trusts.

After each Church had adopted the operative resolution, the first united session was held for devotion on

June 3rd. The Rt. Rev. R. Brook Lander, Bishop Primus of the Free Church of England, and the Rev. A. V. Bland, of the Northern Synod, addressed the gathering. The Rt. Rev. F. Vaughan, Presiding Bishop of the Reformed Episcopal Church, referred with feeling to the opening of this final stage in the negotiations, and recalled how the basis of the matter now to be considered had been nurtured in prayer. Bishop Young commended the Churches to move forward together in response to the call of the Master; not looking, Peter-like, upon the waters of difficulty or danger, but onwards and upwards "unto Jesus the Author and Finisher of our faith". The atmosphere was charged with the sense of a great Presence; hearts were full of gratitude and praise, and happy in the constraint of sincere brotherhood in a common cause. This most solemn and memorable occasion was marred only by the indisposition of Bishop J. Louis Fenn, of the Reformed Episcopal Church, who was unable to attend.

The two Churches were ultimately united in Christ Church, Liscard, Cheshire, on June 15th, 1927. It proved a fitting and inspiring climax to all the arduous labours of many years which had preceded the dawn of that great day. The General Synod of the Reformed Episcopal Church, and the Convocation of the Free Church of England, met separately and passed identical resolutions, adopting the Report of the Union Committee, together with the Constitution and Canons, and confirming the resolutions which had been previously passed by each congregation comprising the respective Churches.

A civic welcome was accorded the Church; the

Mayor of Wallasey, Ald. J. Urmson, J.P., attended and voiced the good-will of the Borough. A loyal message of devotion was sent to His Majesty George V, and a gracious acknowledgment received in reply.

The First Convention of the Free Church of England, otherwise called the Reformed Episcopal Church, was convened under the chairmanship of the Rt. Rev. R. Brook Lander and the Rev. A. V. Bland presented the Report of the Union Committee as follows:

Report of the Union Committee appointed by the Convocation of the Free Church of England, and the General Synod of the Reformed Episcopal Church.

WHEREAS a Body of Christians called the "Free Church of England" assembled and worshipped in this Country in the year 1844, and continues as a Religious Body to this day, being registered in Chancery by Deed Poll dated August 31st, 1863; such Deed Poll declaring the legal status of the Free Church of England, and

WHEREAS in the year 1873, a Body of Christians called "The Reformed Episcopal Church" was formed in America by the Right Rev. George David Cummins, D.D., a duly consecrated Bishop in the Church of God, and in episcopal succession derived from the ancient See of Canterbury, and

WHEREAS a Branch of that Church was established in England in the year 1877, receiving the right of separate existence and self-government, as and from January of the year 1878, and continues to this day, holding in Trust certain properties for the use and purpose of the said Reformed Episcopal Church and

WHEREAS the historic Episcopate was conferred upon the Free Church of England by the Rt. Rev. Edward Cridge, D.D., of the Reformed Episcopal Church, at a Service held in Christ Church, Westminster Bridge Road, London, on August 20th, 1876, and since that time both Churches have been using similar methods of administra-

tion and holding similar Principles of Doctrine, Discipline and Worship, and

WHEREAS at the Annual Convocation of the Free Church of England and the General Synod of the Reformed Episcopal Church respectively, convened in accordance with the provisions provided therefor, and assembled at Christ Church, Broadstairs, Kent, on June 2nd in the year 1926, resolutions were passed unanimously in favour of the Union of the two Denominations, and a Committee was appointed to frame a Constitution and Canons for the United Church, to be designated "The Free Church of England, otherwise called the Reformed Episcopal Church in the United Kingdom of Great Britain and Ireland", and the Constitution and Canons now submitted, represents the unanimous agreement of the Union Committee, and

WHEREAS the Congregations of both Churches have passed resolutions unanimously in favour of Union, and of the Constitution and Canons now submitted, and

WHEREAS both Churches are similar in Character and Government; Episcopal, Liturgical, and Evangelical, and

WHEREAS the Ministry and Orders of Ministry are from a common source, and hence identical in origin and character, and

WHEREAS the Fundamental Principles, as defined in the Declaration of Principles adopted by the Convocation of the Free Church of England in London in the year 1876 are identical with the Declaration of Principles of the Reformed Episcopal Church, dated 1873, and

WHEREAS the Fundamental Principles, as defined in the Declaration of Principles in Article 1 of the Constitution now submitted, are identical with the Declaration of Principles of the Reformed Episcopal Church dated 1873, and

WHEREAS the Book of Common Prayer of the Reformed Episcopal Church has been approved by the Convocation of the Free Church of England, and

WHEREAS the Constitution and Canons framed thereon attached, and now submitted, are in full conformity with

the provisions of the Deed Poll of the Free Church of England,

WE, the signatories, unanimously recommend:

That on and after the fifteenth day of June, 1927, the Free Church of England, and the Reformed Episcopal Church shall unite as one Church; the United Church to be known as "The Free Church of England, otherwise called the Reformed Episcopal Church in the United Kingdom of Great Britain and Ireland".

(Signed) R. Brook Lander
F. Vaughan
J. Louis Fenn
W.E. Young
J.C. Magee
A. V. Bland

June 1st, 1927.

Convocation having discussed the Report of the Union Committee, amid scenes which will long be remembered by those present, unanimously adopted the following Resolution on June 14th, 1927:

IT IS HEREBY AGREED AND DECLARED

1. That the same as amended by this Convocation be adopted forthwith, and

2. That as now amended the Eighteen Articles of the attached Constitution, and Canons (numbered one to one hundred and twenty-six inclusive) framed thereon, and the Book of Common Prayer therein named, with the Rubrics and Instructions therein contained, shall be the Constitution and Canon Law of the United Church, hereby known as "The Free Church of England, otherwise called the Reformed Episcopal Church in the United Kingdom of Great Britain and Ireland" and shall be binding upon all the Bishops, Ministers and Members of the Church, the

same having been voluntarily approved by formal vote of each Congregation of the respective Churches.

The Assembly rose and sang "*Te Deum Laudamus*".

Thus the story of our work, which forms the history from 1927 onwards, is that of a new and wider vision, steady consolidation, deepening fellowship among clergy and laity, and consecration to high purpose. Controversy has been, by consent, restricted to our defence of the old paths, answers to criticisms, affirmations rather than denunciations; thus building up the Church from within by definite programmes of spiritual enrichment of life and character in the rank and file of our communion.

In June, 1930, the Bishop Primus, the Rt. Rev. R. Brook Lander, retired from active administration in the Church. In his farewell message to Convocation he said:

Looking back over the long years of service in the episcopate, I can only thank God and my brethren for their pleasant memories. Time would fail to tell of the kindness received. I have tried to do my duty as one responsible to the Great Head of the Church, and I commit each and all to Him. The need of our Church and testimony was never greater than today; love and trust your leader, and above all, remember that the real success of our work depends on our personal relation to the Lord Jesus Christ.

The Rt. Rev. F. Vaughan was elected Bishop Primus on the retirement of Bishop Lander, and still serves the Church in that capacity.

In June, 1932, Convocation elected the Rev. J. C. Magee to the episcopate. He was consecrated in Christ

Church, Harlesden, London, on July 7th, 1932, by Bishops Vaughan, J. Louis Fenn, and W. E. Young, and several Presbyters.

In June, 1934, Bishop Fenn retired from Diocesan administration, and Bishop Magee was appointed to that charge.

The Convocation of 1935 assembled in St. Paul's Church, Bexhill-on-Sea, Sussex, on June 24th, and there received the sad news of the sudden home-call of Dr. Fenn, which occurred during the night of June 24th. The loss of the Bishop was keenly felt, and the following is the tribute to his memory placed on record by Convocation :

Whereas it has pleased Almighty God to call into His Presence and rest our beloved friend and brother the Rt. Rev. Joseph Louis Fenn it is resolved,

That we place on record our gratitude to his Saviour and ours for his gracious fellowship and co-operation, whose faithful ministry has been so widely blessed during the long years of his earthly service.

His memory will ever be fragrant in our minds: the graciousness of his manner, the humility of his character, the readiness of his service and his loyalty to his Lord and his denomination, have enriched the Church on earth which is the poorer for his transfer to higher and heavenly service.

It is further resolved that this Resolution be entered in the minutes, and a copy be sent to his widow and family.

In 1937 the Church suffered a great loss in the passing of three of its valued and honoured leaders. The Rt. Rev. W. E. Young had served the Church for many years in various offices and was prominently connected

with the Union in 1927. In September, the Rev. A. V. Bland died after a short illness. He had been an outstanding leader and an honorary Minister of Emmanuel Church, Morecambe, for over thirty years, and at the time of his death was General Secretary of the Convocation.

On November 19th, the Rt. Rev. R. Brook Lander was called to his rest, aged eighty-two years. He had been Bishop Primus of the Free Church of England, and of the United Church for more than twenty years, and was beloved by all.

In August, 1938, Bishop Howard Higgins, D.D., of New York, Secretary to the General Council of the Reformed Episcopal Church, was a Delegate to the Council and Conference of Faith and Order held in Edinburgh. After he had been received with other Delegates at Lambeth and attended the Conference at Edinburgh, he was able to visit our Churches in England before sailing for home. The Bishop frequently referred to this experience in later correspondence.

In 1947 the Rev. Francis T. Gregg, M.A., passed away, aged eighty-two years. He was the son of the first Bishop of the Reformed Episcopal Church in England, and had served the Church for sixty years with scholarly ability and devotion.

1935-1960

XII. ORGANISATION AND CONSOLIDATION

DURING the last twenty-five years far-reaching improvements have been effected in the domestic affairs of the Denomination.

The Home Mission Fund was established in 1935 and in the following year Convocation decided that it should be financed on a voluntary basis. Each Church was to encourage every communicant member to subscribe one shilling quarterly, or one penny weekly, and the objects of the Fund were set forth as three-fold:

1. To provide clerical assistance for the Bishops.
2. To subsidise financially weak Churches where the congregations were unable to pay an adequate stipend; it being clearly understood that such grants were not to be considered as endowments but would be administered annually on a decreasing scale until such time as they were no longer required.
3. To found new Churches in areas where there was no distinctive Evangelical and Protestant witness on liturgical lines.

Though the Second World War and its aftermath of economic difficulties made it impossible to pursue the third objective, there have been welcome additions and extensions. In 1939 St. David's Church, Preston, and Emmanuel Church, Workington, Cumberland—

both independent liturgical Churches—were received into the Free Church of England by Deed of Covenant.

A great step forward was taken in 1940 when Mr. J. C. Maples, F.C.A., of St. Jude's Church, Balham, recommended the formation of two Trust Companies. These became known as the Tyndale Memorial Trust and the Free Church of England Central Trust. The companies were duly incorporated under Board of Trade regulations on February 26th, 1940, and April 23rd, 1941, respectively. Messrs. Goodman, Brown, and Warren, of John Street, London, W.C.1, were appointed Denominational Solicitors.

The financial stability of the Church thus greatly strengthened, various Denominational funds were lodged with the Central Trust. A Pensions Fund for aged ministers had been formed in 1932, but this was improved upon six years later, and is now known as the Clergy Benevolent Fund. This fund, together with the Home Mission Fund, was also transferred, and Churches were invited to invest any legacies or bequests in the Central Trust.

By careful administration the Clergy Benevolent Fund was soon able to provide a modest pension for retired Ministers and for the widows of clergy, individual clergy and congregations severally paying proportional contributions into the Fund. More recently allowances have been available to ministers with children of school age. Financial help is also available by loans from the Central Trust to enable Churches to acquire Parsonage houses and in other ways generally to help the work forward. All these blessings were such

as had only existed previously in the dreams and prayers of the clergy and laity.

At the time of the union of the Free Church of England and the Reformed Episcopal Church in 1927, three dioceses were formally constituted and known as the Northern, Central, and Southern Dioceses. In 1942, however, Convocation decided that it was necessary for reasons of economic expediency to revert to the original plan of two dioceses only.

The Rt. Rev. G. W. Forbes Smith was appointed to the Central Diocese upon election in 1938, and served until the dissolution of that diocese in 1942. He later became Co-adjutor Bishop with Bishop Magee in the Southern Diocese, and was elected to succeed when, after a long and distressing illness, John Christie Magee died in August, 1955, having been Bishop of the Southern Diocese for twenty-one years; greatly loved and respected by everyone.

Meanwhile Bishop Donald A. Thompson, while Incumbent of St. Paul's Church, Bexhill-on-Sea, Sussex, had for several years been training candidates for our Ministry privately in his own home. Later, this work continued on a more extensive scale and officially between 1936 and 1942 at the Bishop Cummins Memorial College, Putney, London, S.W. The Free Church of England owes Bishop Thompson a debt of gratitude for the excellent work he accomplished at this time. In October, 1942, he withdrew from membership of the Free Church of England and ceased to exercise any jurisdiction.

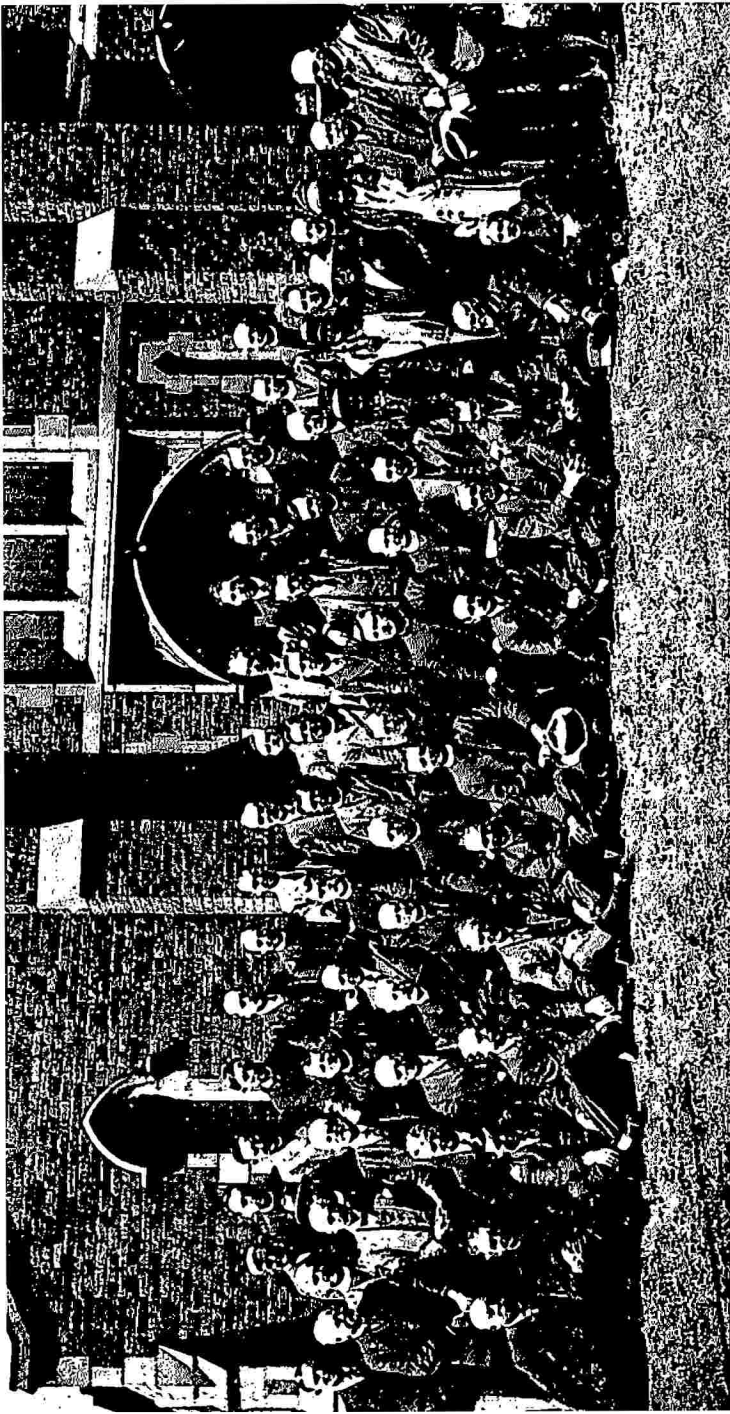
Two Churches, St. Mark's, Clydebank, Glasgow, and Christ Church, Exeter (the oldest but one in the Free

Church of England), were totally destroyed by enemy action. Churches which suffered war damage were St. Mark's, Orrell Park, Liverpool; Christ Church, Liscard, and St. Saviour's, Egremont, both in the Wirral peninsula, Cheshire; St. Jude's, Balham, London, S.W., and Emmanuel Church, Carshalton, Surrey.

When the coloured congregations of the Reformed Episcopal Church in South Carolina heard of these disasters they collected a very generous sum towards the restoration of the war-damaged Churches. This was later augmented by gifts from the American and Canadian Churches to a total of £361 7s. od. The Churches in South Carolina were at this time under the Missionary jurisdiction of Bishop Joseph E. Kearney, D.D., of the Reformed Episcopal Church. The Tyndale Memorial Trust added a further £200 to the total, so that together with accrued interest it was possible to make grants to all these Churches amounting to approximately £605, of which Christ Church, Exeter, received £275.

Post-war conditions on Clydebank prevented the resuscitation of the work at St. Mark's, but the congregation in Exeter continued to worship in their Sunday School Hall for fifteen years and were enabled in due course to erect a new Church on the original site. Compensation paid by the War Damage Commission, together with financial help from the Churches overseas and the sacrificial efforts of the congregation and Minister, resulted in a beautiful Church being formally consecrated and opened for Divine Worship on July 24th, 1957.

In 1944 a new Cause was commenced in a temporary



CONVOCAATION OF UNITED CHURCHES, 1927



Photo : N. H. Knowles

EVANGELICAL EXHIBITION, LONDON, 1951

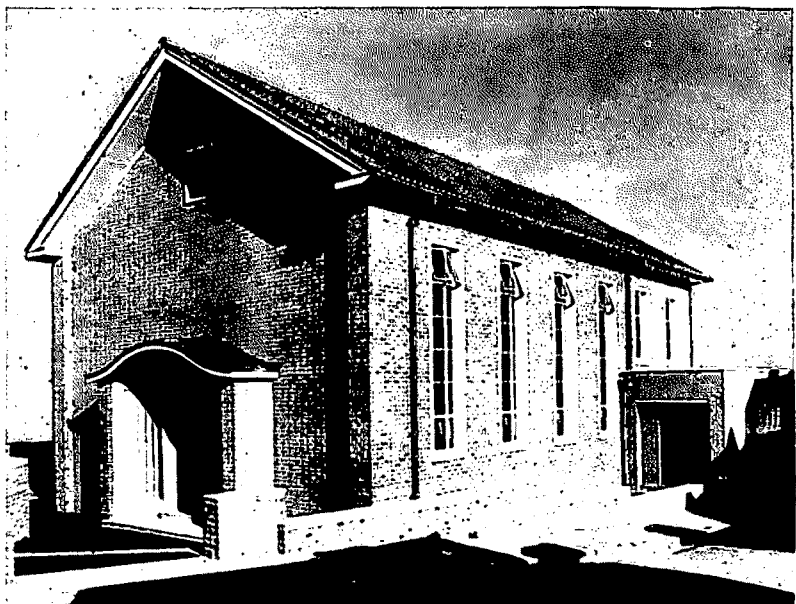


Photo : Chandlers of Exeter

CHRIST CHURCH, EXETER, 1957

building in Bentley, an industrial town between Walsall and Wolverhampton, and thirteen years later, in August, 1957, the congregation had completed a permanent Church seating 180, now known as St. Andrew's, Bentley.

St. Jude's Church, Walsall, Staffordshire, had been an independent Cause with strong affiliations with the Free Church of England from the year 1909. In 1947 this Church was added to the Denomination, as was also Christ Church, Cross Gates, Leeds, in 1949.

It was resolved by Convocation in 1948 that where vacancies should occur among the Trustees of Churches or other properties, and where the terms of the local Deed permitted, the Central Trust of the Free Church of England should be appointed a Trustee. This legislation has proved a distinct asset, one important advantage being the security of trusteeship in the event of the incapacity or death of local trustees.

An historic event took place in 1954 when Bishop Kearney—the Presiding Bishop of the Reformed Episcopal Church—came to England on a visit accompanied by Mrs. Kearney. He preached in four of our Churches and attended a reception at the invitation of Dr. Vaughan, Bishop Primus, at Christ Church, Teddington, Middlesex, in August of that year. Nearly the whole body of Bishops and Clergy came from all parts of the country to meet the distinguished visitors, and to hear the Bishop and his wife tell of their labours in South Carolina.

It is of particular interest to note that exactly seventy-eight years earlier, on August 15th, 1876, in Christ Church, Teddington, the Right Rev. Edward

Cridge, D.D., a Bishop of the Reformed Episcopal Church of British Columbia, consecrated the Rev. Benjamin Price, of Christ Church, Ilfracombe, the first Bishop of the Free Church of England.

Another welcome visitor to this country in 1954 was Bishop William Culbertson, D.D., LL.D., formerly Presiding Bishop of the Reformed Episcopal Church and now President of the Moody Bible Institute, Chicago. In the early days of this virile organisation, its founder, D. L. Moody, was anxious that the Institute should preserve its interdenominational character and not become predominately Baptist in character, as then seemed likely to happen. Mr. Moody himself appointed the Rev. James M. Gray, D.D., a well-known Bible teacher and writer, and a Minister of the Reformed Episcopal Church, to the Presidency. Dr. Gray was also a consulting editor of the well-known Scofield Bible. For the same reason Dr. Culbertson was more recently appointed.

Bishop Culbertson's programme while in this country was such that he could only spare two brief hours one Saturday afternoon to meet some of the clergy in London at an informal reception, but the opportunity for fellowship between the Free Church of England and its sister Church in the United States of America was used to the full.

The London Bible College was founded in 1943 and provides courses for the University of London degrees of Bachelor of Arts and Bachelor of Divinity, as well as for other public examinations, and for its own Diploma. All candidates for our Ministry, unless already qualified, are required to undergo suitable preparation for Ordina-

tion. If required, financial assistance is available from the Candidates Ordination Fund. Here then was an opportunity not to be missed, and a link was forged with the College whereby candidates for our own Ministry might receive an adequate training and obtain either the College Diploma or a degree in Theology from the University of London. Several of the Clergy and some of our laity have secured the London Bible College diploma, while others have attended lectures at the Evening Classes or enrolled for Correspondence Courses.

Sunday School Festivals have been established in both Dioceses. A Challenge Shield, Cups, Prizes, and Certificates of Merit are awarded both to individuals and Schools for achievements in Singing, Pianoforte, Elocution, Essay-writing, Handicrafts and Needlework, Bible Knowledge and Church Teaching. These gatherings are held in alternate years and have proved to be of the greatest value. A Diocesan Women's Fellowship is established in the north which has opened a new field of activity with the interchange of visits, Rallies, and an Annual Gathering.

In September, 1951, the Denomination took part in the United Exhibition at the Central Hall, Westminster, in which some 160 Evangelical Societies joined to mark the Festival of Britain year, under the auspices of the World Evangelical Alliance.

Elections were held to strengthen the Episcopate in the years 1938, 1950, and 1957 respectively. The Revs. G. W. Forbes Smith, M.A., and D. A. Thompson were duly consecrated to the office in 1938, the Rev. Thomas Cameron in 1950 and the Rev. William Rodgers, the General Secretary of the Convocation, in 1957.

Bishop Cameron acted as Assistant to Bishop Vaughan in the Northern Diocese until May, 1958, when Bishop Vaughan retired and Bishop Cameron succeeded him in office.

Bishop Rodgers, on election to office in 1957, was appointed Assistant Bishop to the Bishop Primus in addition to his duties as the General Secretary of the Denomination.

In 1955, the Minister and congregation of St. Stephen's, Middlesbrough, rejoiced to see the consecration of their new church after meeting for worship in a temporary building for forty-seven years. In 1958, St. Paul's Church, Outwood, near Manchester, also joined the Free Church of England.

In May, 1960, the Bishop Primus celebrated his ninety-first birthday, having served the Church for fifty-six years since his Ordination in 1904, and having exercised the office of a Bishop for forty-seven years of this period. Though now living in a silent world through total deafness, the Bishop's mind, heart, and pen are still active in the service of the Church he has loved and served so long and so faithfully. No one will ever know the debt the Free Church of England, its Clergy, and its congregations owe to Frank Vaughan.

EPILOGUE

This Church, as a Reformed and Protestant Church, doth hereby re-affirm its constant witness against all those innovations in doctrine and worship whereby the primitive faith hath been from time to time defaced or overlaid, and which at the Reformation were disowned and rejected.

This Church will maintain communion with all Christian Churches and will set forward, so far as in it lieth, quietness, peace and love among all Christian people. (*Declaration of Principles.*)

As we write on the tablets of the speeding years may our story be that of a Church loyal to the fundamentals of the gospel of Divine Grace, thoroughly protestant and evangelical, ever faithful to her great trust and mindful of her glorious heritage.

Reviewing the story of the last 116 years, it may be true to say that our Founders and Fathers, moved by the inspirations of those turbulent days when men took sides with vehement enthusiasm, and matters of faith, discipline and doctrine were keenly debated in the street and in the home, as well as in College and University circles, "went out not knowing whither they went". Those early Founders were without social influence or financial support save from their own limited resources. Various judgments in the Ecclesiastical Courts shaped their views and decided their actions. Many evangelical clergy and laymen in the Mother Church, while in agreement with their doctrinal conclusions, thought them to be mistaken in their

actions. They believed that to separate was to sin and they preferred to witness as best they could from within the organisation of the Established Church. The sincerity of our pioneers has been revealed in the story thus far, as has also the faithfulness of the laity who followed them. Their quiet assurance and personal sacrifices are beyond praise.

The position of the Free Church of England is unique. It stands midway between the Established Church and those of the Free Churches having a liturgical form of worship. Its work and witness, consistently carried out, tells its own story of which no member has cause to be ashamed or needs to make any apology. It has not sought to undermine the work and witness of the Parish Church. It has never entered into competition with any evangelical Church in any town or city. It has but responded to appeals from groups of Church people who have found themselves driven out of their spiritual home by what they believed to be unscriptural innovations in Doctrine, Discipline, and Worship. For these Christians services have been provided on Reformation lines, not without scrupulous care, and never for the sake of mere controversy.

In several instances, as for example in Harlesden, London, and at Teddington, Middlesex, the establishment of a Church was not undertaken until more than one appeal had been made to the Bishop of the diocese for the provision of an evangelical ministry and the request had been refused. It has not infrequently happened that the character of a Parish Church has changed to an evangelical pattern where the ministry of the Free Church of England has been successful. Obviously,

such a unique work faced peculiar difficulties and opposition, but, without wishing in any way to stimulate controversy except in defence of the truth, this Church has pursued its own path believing that in this quiet and unassuming way it is making a valuable contribution to the continuity of evangelical churchmanship.

Surely it is correct to say that if temporal security and spiritual continuity are marks of God's gracious protection and guidance, then these signs are not wanting in the story of well over a century in the life and work of the Free Church of England, otherwise called the Reformed Episcopal Church.

If one were asked to describe our particular witness in two short sentences it would be to say first, that we separated from the Established Church for precisely the same reasons that that Church separated from the Church of Rome, namely the character of the Ministry and the nature of the Sacraments. Secondly, that in their ministrations, clergy and members, respectfully decline to use language which, on its face value, appears to state that which is not true. There are occasions when conscience makes compromise impossible.

In erecting our spiritual temple and restoring the primitive worship and order we have followed the model of the men who had the mind and spirit of the Lord of the Church; men whose faith and consistency were tried and vindicated in the fires of persecution and in the smoke of calumny and misrepresentation; who gave their lives and their substance for the maintenance of true Protestant teaching and practice.

We believe we have done our duty as the great saints of the past would have us do. We believe that in this

Free Church of England, otherwise called the Reformed Episcopal Church, they would recognise the main features of the work for which they prayed and toiled and suffered. We have a Church which claims no Divine prescription for her ecclesiastical polity. This Church claims however an Episcopacy which abjures the pretensions of being the divinely appointed channel for the conveyance of the Holy Ghost in Ordination, a Ministry denouncing the name and office of a sacerdotal priesthood, and a revised Liturgy from which all the leaven of false teaching has been expurgated, yet holding fast all that is precious in the old.

The peculiar position of this Church in England on the very threshold of the Established Church from which it sprang, and the natural misconception of her aims and objects, present a challenge to the sincerity of her members, and call for the cultivation of the deepest instincts of patience, charity, and heroism. Much apparent hostility is due to ignorance of our history or misunderstanding of our mission. Our Constitution is a sacred trust to be jealously guarded and handed on to our successors as unsullied as we received it. The strength of man is of no avail, neither can wealth nor organisation compensate for that love and devotion which derive their inspiration from the cross of Him Who "when He was reviled, reviled not again". In all its future legislation may the Free Church of England ever preserve her Protestant and Evangelical character.

We close this present volume of the History and Polity of the Free Church of England, otherwise called the Reformed Episcopal Church, amidst circumstances greatly propitious to its future development. That it

demands of its members an intelligent and passionate spirit of co-operation and devotion is beyond question.

In this honoured and responsible work of maintaining the old paths, this Church's ministers and members are assuredly fellow-labourers with God. Remembering that, may they work together in unbroken harmony as wise master builders, and, we trust, as humble but not unworthy descendants of the prophets and preachers of long ago who determined to know nothing else among men save Jesus Christ and Him crucified.

THE EPISCOPAL SUCCESSION
AND THE
APPENDICES

THE HISTORIC SUCCESSION
Archbishops of Canterbury from 1559

1559	MATTHEW PARKER	1691	John Tillotson
1576	Edmund Grindall	1695	Thomas Tenison
1583	John Whitgift	1716	William Wake
1604	Richard Bancroft	1737	John Potter
1610	George Abbot	1747	Thomas Herring
1633	William Laud	1757	Matthew Hutton
1660	William Juxon	1758	Thomas Secker
1663	Gilbert Sheldon	1758	Hon. Fredk. Cornwallis
1678	William Sancroft		

- 1783 John Moore, who consecrated
1787 William White, Bishop of Pennsylvania, who
consecrated
1832 John Henry Hopkins, Bishop of Vermont, who
consecrated
1866 George David Cummins, Assistant Bishop of
Kentucky

THE FREE CHURCH OF ENGLAND
otherwise called the
REFORMED EPISCOPAL CHURCH

List of the Consecration of Bishops (England)
Extracted from Official Records

1. GEORGE DAVID CUMMINS, D.D., born December 11th, 1822. Consecrated by Bishops Hopkins, Smith, H. W. Lee, Talbot, Quintard, Clarkson, and Kerfoot, of the Protestant Episcopal Church, in Christ Church, Louisville, Kentucky. November 15th, 1866. Elected Presiding Bishop of the Reformed Episcopal Church, December 2nd, 1873.

2. CHARLES EDWARD CHENEY, D.D., S.T.D., was consecrated by Bishop Cummins and five Presbyters in Christ Church, Chicago, Illinois, December 14th, 1873.

3. WILLIAM RUFUS NICHOLSON, D.D., was consecrated by Bishops Cummins, Cheney, and Simpson, and nine Presbyters, in St. Paul's Reformed Episcopal Church, Philadelphia, Pennsylvania, February 24th, 1876.

4. EDWARD CRIDGE, B.A., Cantab., was consecrated by Bishops Cheney, Nicholson, and Carman, and nine Presbyters in Emmanuel Church, Ottawa, Ontario, July 17th, 1876.

5. BENJAMIN PRICE was consecrated by Bishop Cridge, assisted by several Presbyters, in Christ Church, Teddington, England, August 15th, 1876.

6. JOHN SUGDEN, B.A., D.D., was consecrated by Bishops Cridge and Price, assisted by several Presbyters, in Christ Church, Lambeth, England, August 20th, 1876.

7. THOMAS HUBAND GREGG, D.D., M.A., was consecrated by Bishops Fallows, Cheney, and Nicholson, and eight

Presbyters, in the First Reformed Episcopal Church, New York City, June 20th, 1877.

8. ALFRED SPENCER RICHARDSON, D.D., was consecrated by Bishops Nicholson and Fallows, assisted by several Presbyters, in St. Paul's Reformed Episcopal Church, Philadelphia, Pennsylvania, June 22nd, 1879.

9. FREDERICK NEWMAN was consecrated by Bishops Price and Sugden, assisted by several presbyters, in Christ Church, Teddington, July 2nd, 1879.

10. HUBERT BOWER was consecrated by Bishops Sugden and Richardson, assisted by several Presbyters, at St. Saviour's Church, Littlehampton, August 19th, 1879.

11. HENRY ORION MEYERS was consecrated by Bishops Newman and Sugden, assisted by several Presbyters, in Emmanuel Church, Putney, October 22nd, 1883.

12. THOMAS GREENLAND, M.A., was consecrated by Bishops Richardson, Sugden, Bower, and Meyers, assisted by several presbyters, in Christ Church, Carlton Hill, London, June 11th, 1888.

13. SAMUEL J. C. DICKSEE, D.D., was consecrated by Bishops Price and Meyers, assisted by several Presbyters, in Christ Church, Lambeth, London, November 6th, 1889.

14. WILLIAM BAKER was consecrated by the same Bishops, and at the same time as Bishop Dicksee, November 6th, 1889.

15. PHILIP X. ELDRIDGE, D.D., was consecrated by Bishops Sugden, Greenland, and Baker, assisted by several Presbyters, in Emmanuel Church, Gunnersbury, London, June 24th, 1892.

16. JAMES RENNY, D.D., was consecrated at the same time and place as Bishop Eldridge, and by the same Bishops, June 24th, 1892.

17. WILLIAM TROUGHTON, was consecrated by Bishop Meyers, assisted by several Presbyters, at Hounslow, Middlesex, August 5th, 1901.

18. RICHARD BROOK LANDER, D.D., was consecrated by Bishop Troughton, assisted by several Presbyters, at Christ Church, Teddington, October 18th, 1904.

19. FRANK VAUGHAN, D.D., was consecrated by Bishops Eldridge and Brook Lander, assisted by several Presbyters, in Christ Church, Harlesden, on April 25th, 1913.

20. JOSEPH LOUIS FENN, D.D., LL.D., was consecrated by Bishops Vaughan, Brook Lander and H. Mumford (Presiding Bishop of the Moravian Church), assisted by several Presbyters, in Christ Church, Harlesden, on September 21st, 1921.

21. WILLIAM EDWARD YOUNG, O.B.E., D.D., was consecrated by Bishop Brook Lander, assisted by several Presbyters, in Emmanuel Church, Putney, on July 28th, 1925.

22. JOHN CHRISTIE MAGEE, D.D., was consecrated by Bishops Vaughan, Fenn, and Young, assisted by several Presbyters, in Christ Church, Harlesden, on July 7th, 1932.

23. GEORGE MARSHALL was consecrated by the same Bishops and Presbyters at the same time and in the same place as Bishop Magee, July 7th, 1932.

24. ALEXANDER M. HUBLY, D.D., was consecrated by Bishops Cloak and Marshall, assisted by several Presbyters, in Christ Church, Shaw Street, Toronto, Canada, on May 11th, 1933.

25. GEORGE WILLIAM FORBES SMITH, M.A., was consecrated by Bishops Vaughan, Magee, and T. H. Shaw (Presiding Bishop of the Moravian Church), assisted by several Presbyters, in Christ Church, Harlesden, on September 29th, 1938.

26. DONALD ARGYLE THOMPSON was consecrated by the same Bishops and presbyters at the same time and in the same place as Bishop Forbes Smith, on September 29th, 1938.

27. THOMAS CAMERON was consecrated by Bishops Vaughan, Magee, Forbes Smith, and W. G. McLevey, M.A., B.D. (Bishop of the Moravian Church), assisted by several

Presbyters in St. John's Church, Tottington, Bury, Lancs., on September 21st, 1950.

28. WILLIAM RODGERS was consecrated by Bishops Forbes Smith and Cameron, assisted by the Rev. F. P. Copland Simmons, M.A. (Moderator of the Free Church Federal Council 1955), and several Presbyters, at Christ Church, Liscard, on October 18th, 1957.

NOTES

As some who are unacquainted with Church History may object to a consecration by a single bishop instead of the Nicene Canonical three, they are referred to *Bingham's Antiquities of the Church* for precedents of consecration by one Bishop only. "Siderius, Bishop of Palaebisca, was ordained by one Bishop. Paulinus, Bishop of Antioch, ordained Evagnus without any other bishop to assist him."

"The orders of the early Anglo-Saxon Church were derived from a single bishop" A.D. 604. Augustine ordained as bishops, Melletus and Justus. Melletus was the first Bishop of London, and Justus the first Bishop of Rochester; also Lawrence, Archbishop of Canterbury, was consecrated by one bishop only.

St. Gregory wrote to Augustine: "In the English Church wherein there is no other Bishop but thyself thou canst not ordain a bishop otherwise than alone." (*Bede's Eccles. History.*)

Canon Liddon in 1876 wrote: "A consecration by one bishop is valid, but it is not canonical. The result, however, is that all orders conferred by a bishop so consecrated are undoubtedly valid." To this Archbishop Bramhall agrees.

APPENDIX I

PRIMITIVE EPISCOPACY

by BISHOP GEORGE DAVID CUMMINS, D.D.

(*Presiding Bishop of the Reformed Episcopal Church*)

Preached in Christ Church, Chicago, U.S.A.

on Sunday, December 14th, 1873

at the Consecration of the

REV. CHARLES EDWARD CHENEY, D.D.

as a Bishop of the Church of God

I St. Peter v. 1-4

It is a striking saying of Erasmus that "the First Epistle of St. Peter is worthy of the Prince of the Apostles, and full of apostolic dignity and authority, sparing in words, but full of thought, *verbis pauca, sententiis differta*". And perhaps the weightiest of the inspired utterances of the Epistle is that included in the words of the text: "The Elders which are among you I exhort, who am also an Elder (a fellow-presbyter)"—he, who, in the opening of the Epistle declares himself, "Peter, an Apostle of Jesus Christ"; now proclaims himself one with the Presbyters to whom he writes:

I exhort you, feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock; and when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

What utterance of the Spirit unto the Churches could be more fitting on an occasion like this, when we are assembled solemnly to consecrate, that is, set apart to the Office and Work of a Bishop in the Church of God, a beloved Presbyter; to ratify and confirm by the "laying on of hands", as an outward sign and symbol, the act of his fellow Christians, who have by their own election already conferred upon him this priority among his brethren?

It is meet and right on an occasion so momentous, that we should carefully declare in what estimation the Office of a Bishop is held in this branch of Christ's visible Church; so that if any do enquire of him who now becomes my partner and fellow-helper concerning you, or if our brethren who are hereafter to fill the same office be enquired of, we will respond as did St. Paul of Titus and other fellow-labourers: they are "the messengers and servants of the Churches"; "Overseers to feed the Church of God, which He hath purchased with His own blood"; "in word, in conversation, in charity, in spirit, in faith, in purity."

Our appeal in this, and in all questions, is to the Word of God, the inspired records of the primitive Church of Christ—"To the Law and the Testimony".

These truths, we claim as most clearly settled and established by the New Testament.

I. Our Blessed Lord Himself, the Divine Founder of His Church, prescribed no form of Polity under which it should exist, and left no rules for its government or mode of public worship. That "The Church", as comprehending the whole company of believers, is a Divine institution founded by Christ Himself, is admitted by all Christian people. "On this Rock (His true character as the Christ, the Son of the Living God, God manifest in the flesh) I will build my Church, and the gates of hell shall not prevail against it." (St. Matthew xvi. 18.)

It is to this Church the promise is made: "Lo, I am with you alway, even to the end of the world" (St. Matthew, xxviii. 20). But for this "blessed company of all faithful people", as they should afterwards be gathered together into particular or national Churches, our Saviour Christ prescribed no Ritual, and defined no order of Church constitution. "All the Church's constitutions," says Hooker, "are of the nature of a human law" (*Ecclesiastical Polity*, iii. 9).

II. The Apostles of our Lord adopted or promulgated no definite code of ordinances and regulations for the Christian Church. What the Apostles did appoint and sanction in the Church in their own days, we shall presently consider; and when we shall have ascertained from the testimony of the inspired records of the early Church, what was undoubted apostolic practice and custom, we must bow to it as the work of holy men under the guidance of the Holy Spirit. But these divinely guided men upon whose foundation the Church is built, Jesus Christ being the chief corner-stone (Ephesians ii. 20), have left on record no fixed rules, have handed down to all ages no inflexible order for the government and preservation of the Church. And this characteristic of the Apostles is made more significant and impressive by its contrast to the Jewish Church. In the ancient Church, divine regulations were promul-

gated, minutely controlling and ordering the ministry, the ceremonial, and the whole structure of ecclesiastical polity, comprehending every detail, mode of ordination, the forms, postures, and vestments of the priest; and these rules were written down by Divine direction, and ordered to be preserved for the use of the Church in all succeeding ages until these "shadows" were lost in the substance of a better dispensation, even in Him whose office and work they prefigured. But these devout Israelites, trained under the influence of this elaborate and imposing system of Church order and Ritual, as soon as they received the Baptism of the Holy Ghost, exhibited an entire emancipation from this yoke which their fathers had so long borne. Their supreme and constant purpose seems to have been to propagate and maintain the Redemption through the blood of the Lamb, and to strengthen and deepen the spiritual life of the converts to the faith, rather than to establish an elaborate Polity for all circumstances, or to prescribe a Ritual for all succeeding ages. Truly it has been said, "there is no Leviticus in the New Testament; there are no apostolic constitutions, rightly so named".

III. The forms or offices of the Christian ministry that existed in the Apostles' day, and may therefore be justly regarded as having the sanction and authority of the Apostles themselves, had their origin in the necessities of the Church, and were not the result of Divine prescription. The Ministry is not of the essence of the Gospel; it is not essential to the being of the Church of Christ. It is a necessity for its well-being, for the proper administration of discipline and government, for the propagation and maintenance of the Faith by an order of men set apart to this work, and whose care is to "watch for souls as they that must give account" to the Great Shepherd of Souls.

Under what forms, then, did the Ministry exist in the Apostles' time? There was indeed in the Apostolic Church a kind of Ministry, whose office was only temporary. This was the "Ministry of Gifts" (*Charismata*), consisting of the gifts of healing, of speaking with other tongues, and of prophesying or of exposition and appeal under the inspiration of the Holy Ghost. This Ministry was, indeed, a necessity in the early Church, but was designed to serve only the exigencies of the Church, and to give way to the permanent Ministry whose office is that of teaching and of ruling in the Household of Faith.

For a time the Apostles were the sole office-bearers in the Church. The necessities of the Church gave rise to the establishment of the Diaconate. I need not detail the circumstances which gave rise to this office, familiar as they are to all readers of the New Testament. We do not now enter into the discussion whether the Diaconate was an Order of the Christian Ministry, or simply an office for the care of the poor and helpless. It is sufficient for our purposes now to

maintain, as we do, that the Diaconate was an Office established by the Apostles, that those elected to fill this office were set apart to their work by "laying on of hands" of the Apostles, that St. Paul, in the pastoral Epistles, declares the qualifications that should belong to Deacons, that they were to be men "holding the mystery of the faith in a pure conscience", and that "they who have used the office of a Deacon well purchase to themselves a good degree", i.e., gain an honourable standing and great boldness of faith; that this office originally included women as well as men, as Phoebe, a Deaconess of the Church in Cenchrea, and doubtless "Tryphena and Tryphosa" and "the beloved Persis", and other women who laboured with St. Paul "in the Lord". The Diaconate, as it exists in the Anglican Communion at the present time, is only a name and not a reality, a stage where one abides a year previous to being ordained a Presbyter. If it could be made a real office and not a name only, the office of Evangelist, whose work should be to preach the Gospel, and to minister among the masses of our large cities living without God, and among the spiritually destitute in rural districts, "sheep having no Shepherd", the Diaconate might be the source of unspeakable blessings to mankind. Virtually it does exist in the work of the faithful laymen who, without the "laying on of hands", preach the Gospel to the poor.

The Presbyterate, or office of a Presbyter, is of undisputed Apostolic origin, and rose also out of the necessities of the Church. As the Apostles organised Christian communities in the different cities of the Roman Empire, they were compelled to provide those communities with officers to instruct, to guide, to rule, and to watch over them. "They ordained them elders (*presbuteros*) in every city." This is the simple record.

Whence came the name? And what was the model and type after which the first Christian Churches and office-bearers were moulded? There is no feature of the Temple with its Ark of Burnt Offering, and Altar of Incense, and Table of Shew Bread, and Golden Candlestick, and Holy of Holies with its embroidered veil, to be discerned in the account of the simple assemblages of the early Christians. "They continued steadfastly in the Apostles' doctrine and fellowship, and in the breaking of bread and in prayers." (Acts ii. 42.) This is all the record.

The Synagogue was the model on which the first Christian Churches were established; the Synagogue with its pulpit and Holy Scripture read on every Sabbath day, and its Ruler who not only read but expounded God's Word, or, as we should say, preached to the people. The officers of the Synagogue bore the very names of "Elders", or "Presbyters", and we know that the first Christians among the Jews formed themselves into Christian Synagogues. These Synagogues among the Jews were the places first resorted to by the

Apostles in their visits to the cities of the Roman Empire on the missionary journeys. To "the dispersed of Israel among the Gentiles" they first proclaimed the Gospel. And when any among these who were men of rank, of culture, and of character, became converts to the new faith, they were already fitted to become teachers and rulers in the Christian communities, and were ordained Presbyters by the laying on of the Apostles' hands.

Nor is there any trace of a Jewish Priesthood to be discovered in the Office thus established. The title of Priest (*hiereus*) is never applied to the Presbyter or Elder in the New Testament. Sacerdotal functions or offices are never attributed to Christian Ministers in the New Testament. They are Apostles, Evangelists, Pastors, Doctors, Teachers, Heralds, Ambassadors, Watchmen, Stewards, Rulers—never "Priests". The whole body of the faithful form "a royal priesthood", and share in this equally. There are, indeed, but two orders of a mediating, sacrificing priesthood in Scripture; the order of Aaron and the order of Melchizedek. The order of Aaron ceased with the destruction of the Jewish Polity. The order of Melchizedek is contained alone in the Lord Jesus Christ, "without beginning of days or end of years", "a Priest forever", admitting no successors or sharers in His glorious Office.

This office of Presbyter bore another title in the Apostolic Church, viz., that of *Episcopos*, or Bishop (that is, an overseer, or superintendent), the two titles or names being used interchangeably in the New Testament; one of Hebrew, the other of Hellenic origin. The word *Episcopos* was a familiar word to the Greeks, and was the title chosen by the Gentile churches to designate him who was set over them as teacher and ruler, and is limited in its use to the Gentile churches; while the Jewish Christians preserved the name *presbuteros*—"elder", as one already in use among them in the services of the Synagogue. The two names, therefore, in the New Testament, designate the one and the same office. (Phil. i. 1; Acts xx. 28; Titus i. 7.)

IV. We are now prepared to advance another proposition; we have seen, from clear testimony of Holy Scripture, that the Apostles themselves established and sanctioned the office of the Deacon and the office of the Presbyter in the churches under their care.

But there is no evidence from Scripture that the Apostles established the Episcopate as an order in the Ministry distinct from and superior in rank to the Presbyterate. If there is to be found any trace of Episcopacy in the New Testament, it is only as an office exercised by one who was himself a fellow-presbyter, commissioned or set apart for the exercise of such powers as were rendered necessary by the exigencies of the Church, and for the promotion of its well-being by a system of general oversight and superintendence. During the lifetime of the Apostles they were, of course, the chief

Rulers and Overseers of the Church, and at first, all care and government were exercised by themselves. Soon, however, as the New Faith spread rapidly and churches were multiplied in widely-separated portions of the Roman Empire, there arose the need of helpers in their work. Naturally, the persons selected for this work would be the intimate personal friends of St. Paul, the "Apostle to the Gentiles": and accordingly, we find that Timothy and Titus, and perhaps Tychicus and Epaphroditus and others, were delegated by St. Paul to reside for a time in certain places, in order to take the general oversight of the churches in those places, and to discharge that we now designate as Episcopal functions, namely: "The ordaining, superintending, reproof, or encouraging the Ministers of those churches, as well as to promote in every way the well-being of the Christian communities there". But Timothy and Titus were not the settled Bishops of Ephesus and Crete; their commissions were only temporary, and St. Paul indicates in several places the approaching close of their special work to which he had delegated them. Moreover, they are not called by any special name, or designated by any title to indicate their superiority, as belonging to a higher order or rank in the Ministry. They were *sumpresbuteroi* over *presbuteros*, *episcopoi* over *episcopous primus inter pares*—to whom were delegated certain powers for the wise government and well-ordering of the Church of Christ.

The Apostolic Church in Jerusalem, the first and oldest of all Churches, supplies us with a very marked illustration of the same state of things under the Apostles' immediate care. "James, the Lord's brother", holds a very exalted position among his brethren. St. Paul in Galatians ii. 9, gives him the precedence or St. Peter and St. John in matters affecting the Jewish Church. In the first Council convened at Jerusalem, and composed of "Apostles, Elders (Presbyters) and Brethren", James is the President, and frames the decree adopted. These facts have led some of the writers of the fourth century to make most extravagant statements concerning him. Epiphanius (A.D. 370) says that "Christ committed to him His own throne upon earth". Chrysostom, that he was "made Bishop of Jerusalem by Christ Himself". But a careful examination of the case proves most conclusively that James, though prominent, is only a member of the body. Peter desires that his deliverance from prison be reported "to James and the Brethren". When St. Paul visits him all the Presbyters are present. Sometimes he is mentioned alone; at other times he is omitted, and the body of Presbyters mentioned. From this it may be inferred that he was a member of the presbytery, yet holding a superior position as President of the college. "Therefore at the close of the New Testament Canon, about A.D. 70, there is no trace of any Episcopate in the Church, except the solitary case of James at Jerusalem, where the character of the man

and his relation to our Lord would secure that prominence among his Presbyterial peers, analogous to an Episcopal rank, which was held by him." (Rev. J. B. Lightfoot, D.D., Hulsean Professor of

Divinity in Trinity College, Cambridge, England.)

V. What then is the true position of the Episcopate, as it is retained in this Reformed Episcopal Church, following Holy Scripture and the practice of the early Church?

1. It is not a continuation of the Apostolate. Bishops are not the successors of the Apostles. The Apostles of our Lord could have no Himself, endowed with miraculous powers by the Holy Ghost, and could only be filled by those who were "eye-witnesses of the majesty", and of "the sufferings of Jesus". Their office ceased with their lives, and Holy Scripture contains not a suggestion indicating that others could ever perpetuate their office in the Church.

2. The Episcopate is not the depository of the Faith, the Divinely-constituted body to which are committed all gifts of grace as the sole channel through which they can be dispensed. Holy Scripture warrants us in rejecting such teaching as utterly antagonistic to the very spirit and essence of the Gospel of the Son of God.

3. The Episcopate is not an ordinance of Apostolic institution; but it was adopted by the post-Apostolic Church as the development of the practice or custom first suggested by the Apostles, in delegating to certain of their fellow-labourers among the Presbyters the oversight or superintendence of the churches in certain districts temporarily. The authority delegated by St. Paul to Timothy and Titus was doubtless the pattern which was so soon and so universally followed by the primitive churches in the adoption of Episcopacy after the decease of the Apostles. "The very name," says Lightfoot, "suggests the origin of the Episcopate." The term "Bishop" was first applied to all Presbyters, but afterwards restricted to a higher grade of Ministers. This seems to indicate that the order of Bishops rose upward out of the Presbyterate, and was not developed downward out of the Apostolate; that it came not from localising Apostles with lessened powers, but from elevating some Presbyters above others, and giving them par excellence the name of "Overseers and Bishops".

The Episcopal office in its original institution was one of simple priority among the other Ministers, rather than a superior order in the Church. Every city had its Bishop, with a body of Presbyters and Deacons under him; the Church often consisting of a single congregation, and the Bishop himself performing all the duties of a Presbyter among them, and having a personal acquaintance with every member of his flock. But as the numbers of Christians increased and were spread abroad more widely, separate congregations

gations were necessarily formed and multiplied, and Bishops appointed Presbyters to take charge of them; until by degrees the Episcopal office was fully occupied with the ordination and general superintendence of the clergy and other special duties (Jacob's *Ecclesiastical Polity*).

Episcopacy in this form began to be established shortly after A.D. 100, and was probably received before A.D. 200, by general consent, in all the churches of the Roman Empire. It was first found complete in Asia Minor, and Tertullian and Clement, of Alexandria, mention a tradition that St. John, after his return from Patmos, appointed Bishops in the different churches about Ephesus. If this be true, it proves that up to that date Bishops were not existing in the churches of Asia Minor. St. John certainly makes no mention of it in his inspired writings, and gives no instruction to the churches on this subject.

All the historic notices of the Episcopate [says Lightfoot] throw light on the origin of the office. They show first that the Episcopate rose out of the Presbyterate, and was not the Apostolate continued; second, that it did not spread at a uniform rate in all parts, but was a progressive development; third, the fact that it rose and spread soonest in Asia Minor cannot be dissociated from the influence of St. John and of the other Apostles, who may have lived nearly to the end of the first century.

VI. It is easy to trace the progress by which this simple primitive Episcopacy of the second century of the Christian era was transformed into a Hierarchy, claiming Divine right and the succession to the order and office of the Apostles of our Lord, "lords over God's heritage", and not fellow-Presbyters with their brethren. Prof. Lightfoot, in his *Commentary on the Epistle to the Philippians*, has performed this task with such admirable clearness and succinctness, that I adopt his account as the most satisfactory statement of the matter. In the development of the Episcopal authority there were three different stages of progress effected by the middle of the third century, respectively connected with the names of Ignatius, Irenaeus, and Cyprian.

Ignatius, Bishop of Antioch, is rightly regarded as the great advocate of Episcopacy in the earliest age of the Church. Although the strength of this view is greatly due to forged epistles that bear his name, his genuine writings warrant it. Now, to him the value of Episcopacy is that it is a visible centre of unity. He had in mind the purpose of origination, which was to avert the danger of disintegration that menaced when Jerusalem had fallen, errors arisen, and apostles were no more. Out of many quotations, a few can be

cited. He writes to the Bishop of Smyrna, "Have a care of unity, than which nothing is better." "Let nothing be done without thy consent, and do thou nothing without the consent of God." To the people he writes: "Give heed to your Bishop, that God also may give heed to you." Such passages show no more than that he valued the office as a security for discipline and harmony in the Church, although he may have used language regarding it in which we, in a less ignorant day, could not acquiesce.

Irenaeus, Bishop of Lyons, wrote his famous work against heretics about seventy years after Ignatius died. In this he expresses his views of the Episcopate, and regards it as a depository of Apostolic tradition, a security for the Faith. For, amidst the many rival teachers of the day, the perplexed would ask, "What is the test as to who is right?" Irenaeus replies that in the succession of bishops from Apostolic days a means is provided for the preservation of the truth, a source of teaching that must be correct. This is a still higher view than that of Ignatius; for the Bishops are not the only rulers, to whom unquestioning obedience is to be rendered, but it is furthermore necessary to be in union with them, and to heed them, in order to be sure of possessing the Apostolic doctrine, which it was their place to preserve.

Cyprian was Bishop of Carthage from A.D. 248-258, and had a stormy experience. In his writings we find the full-blown flower of Episcopal prerogative. He regards the Bishop as the absolute vicegerent of Christ in things spiritual. He was forced into the Episcopate against his will, but he raised it to a position from which it has not yet been deposed. This was due to his great abilities and force of character, as displayed in two contests where he was victor.

"As Cyprian was the great man of his day, and as his victories were so signal in regard to the absolute supremacy of each Bishop in his own church, and of the perfect, inspired supremacy of the Episcopate in the Universal Church, these positions were assumed by the other Bishops and granted by the Church. So was cemented a power that still stands firm, and the structure of Episcopal prerogative was complete."

And at this day, throughout the Roman, Greek, and Anglican Communion, it is a Cyprianic theory of Episcopacy that everywhere, and with few to contest it, holds sway. Against this Episcopacy, the development of a later and a corrupt day, we utter our protest, and return to the true, simple Episcopacy of the second century, the period immediately succeeding the decease of the Apostles of our Lord.

We hold with Jerome, the most learned of the ancients: "These things we have brought forward to show that with the Ancients, Presbyters were the same as Bishops. But in order that the roots

of dissension might be plucked up, a usage gradually took place that the whole care should devolve upon one." (*Commentary on Titus*, i. 5.)

Jerome takes the same ground in his letters to Evagrius. "As the Presbyters, therefore, know that they are subject by the custom of the Church to him who is placed over them, so let Bishops know that they are greater than Presbyters, more by custom than by any real appointment of the Lord, and that they ought to govern the Church along with the Presbyters."

Bishop Burnet, in the Appendix to his *History of the Reformation Record* (21), gives the answer of the leading divines of Henry VIII's reign, 1540, to the questions of the King, relating to various ecclesiastical subjects; among others, whether by Scripture, Bishops and Priests were distinct Orders, and whether Ordination was necessarily confined to Bishops.

Cranmer answers that the ceremonies and solemnities used in admitting Bishops and Priests are not of necessity, but only for just order and seeming fashion, and there is no more promise of God that grace is given in the committing of the Ecclesiastical than of the Civil office. "He that is appointed to be a Bishop or a Priest, needs no Consecration by the Scripture, for election or appointing thereunto is sufficient." Cranmer—with Bishop Cox and Drs. Redmayn and Robertson, joint compilers of the Ordinal—asserts, with Jerome, "that, according to the Scriptures, Bishops and Priests are also one".

Bishop Jewel (*Defence of Apology*, p. 439), says:

What meaneth Mr. Harding here to come in with the distinction of Bishops and Priests? Thinketh he that Priests and Bishops hold only by tradition? or is it so horrible a heresy as he maketh it to say that by the Scriptures of God a Bishop or Priest are all one? or knoweth he how far, and to whom he reacheth the name of heretic?

He then gives the language of Jerome, Chrysostom, Augustine, and Ambrose, the most eminent of the Fathers, to show that Bishops and Priests were the same in Scriptures, and concludes:

All these, and other more holy Fathers, together with St. Paul the Apostle, for thus saying, by Mr. Harding's advice, must be holden for heretic.

Dr. John Rainolds, Professor of Divinity at Oxford, who refused a Bishopric when offered it by Queen Elizabeth, whom Hallam describes as "nearly if not altogether the most learned man in England", when asked by Sir Francis Knollys, Lord Treasurer of England, whether Dr. Bancroft was right in stating that the office of

Bishop was distinct from that of Priest according to Scripture, replied thus, after giving the words of Bishop Jewel (which I have just quoted) as of the very highest authority:

Michael Medina, a man of great authority in the Council of Trent, adds to the fore-mentioned authorities, Theodorus, Romanus, Sedulias, Theophylact, with whom agree Oecumenius, the Greek Scolias, Anselm, Archbishop of Canterbury, Gregory and Gratian, and after them, how many? it being once enrolled in the Canon law for Catholic doctrine, and thereupon taught by learned men.

Besides, all that have laboured in reforming the Church, for five hundred years, have taught that all Pastors, be they Bishops or Priests, have equal authority by God's Word, as first, the Waldenses, next Marselinus Patavius, then Wickliffe and his scholars, afterwards Huss and the Hussites, and last of all Luther, Calvin, Brentius, Bullinger, and Musculus.

Among ourselves we have Bishops, the Queen's Professors of Divinity in our Universities, and other learned men consenting therein, as Bradford, Lambert, Jewel, Pilkington, Humphreys, Whittaker, Fox, Fulke, etc. But why do I speak of particular persons? It is the common judgment of the Reformed Churches of Helvetia, Savoy, France, Scotland, Germany, Hungary, Poland, the Low Countries, and our own.

As Cramer, Jewel, and Rainolds had read all the Fathers, Latin and Greek, their joint testimony on this point is conclusive. Archbishop Whitgift's *Answer to the Admonition* was revised and approved by Archbishop Parker, Bishops Cox and Cooper, and, according to Strype, "may be applied to as one of the public books of the Church of England". He writes:

The same Jerome, in his *Epistle to Evagrius*, teacheth that the cause why one was chosen among the Bishops to rule over the rest, was to meet with schisms, lest everyone according to his own fancy should tear in pieces the Church of Christ. . . . It is plain that any one certain form or kind of external government, perpetually to be observed, is nowhere in the Scriptures prescribed to the Church. . . . This is the opinion of the best writers; neither do I know any learned man of a contrary judgment. (Vol. II, 222; III, 215.)

Whitgift, in 1586, ordered each of his clergy to procure the *Decades* of the learned Bullinger, and once a week to read one of his sermons. Here Bullinger writes: "St. Jerome judgeth rightly, saying, that by the custom of men, not by the authority of God, some one of the Elders should be placed over the rest and called

a Bishop; whereas of old time an Elder or Minister, and a Bishop, were of equal honour, power and dignity."

In 1610, Bishop Hall, a contemporary of Laud, thus speaks:

I reverence from my soul (so doth our Church, their dear sister) those worthy foreign Churches which have chosen and followed those forms of outward government that are every way fittest for their own conditions. These sisters have learned to differ, and yet to love and reverence each other; and, in these cases to enjoy their own forms without prescription of necessity or censure.

In one of his epistles to a person in Holland he wrote: "I read not to be censured as meddling; your truth is ours: the sea cannot divide those churches which our faith unites."

In 1623, he calls the continental Churches "the dearest sisters of the Church of England", and exclaims:

Blessed be God, there is no difference in any essential matter betwixt the Church of England and her sisters of the Reformation. The only difference is in the form of outward administration: wherein we are so far agreed, so that we all profess this form not to be essential to the being of a church, though importing the well or better being of it, according to our several apprehensions thereof; and that we all retain a fervent and loving opinion of each other in our several ways; not seeing why so poor a diversity should work any alienation of affection in us towards another (one another).

And, in 1640, he thus affirms:

What fault soever may be in the easy admittance of those who have received Romish orders, the sticking at the admission of our brethren returning from Reformed Churches was not in case of ordination, but of institution: they had been acknowledged ministers of Christ, without any other hands laid upon them; but, according to the laws of the land, they were not perhaps capable of institution to a benefice, unless they were so qualified as the statutes of this realm do require. And secondly, I know those, more than one, that by virtue only of that ordination which they have brought with them from other Reformed Churches, have enjoyed spiritual promotions and livings, without any exceptions against the lawfulness of their calling.

We add another testimony of great authority—and this list might be greatly extended if time would allow—Dr. Andrew Willet, Chaplain to Prince Henry, and Prebend of Ely. He was styled "a miracle of learning". In his *Synopsis Papiismi*—fifth edition, 1634

(issued by authority of his Majesty's Royal Letters Patent)—it is declared "that it hath been seen and allowed by the Lords, the reverend Bishops, and hath also ever since been in great esteem in both Universities, and also much desired by all the learned, both of our clergy and laity, throughout our dominions". Dr. Willet, after largely discussing this present subject, proceeds:

I come now to deliver our own opinion. . . . The distinction of Bishops and Priests, as it is now received, cannot be directly proved out of Scripture; yet it is very necessary for the policy of the Church to avoid schism, and to preserve it in unity. Of this judgment, Bishop Jewel against Harding, showeth both Chrysostom, Ambrose, and Jerome to have been. And among the rest Jerome thus writeth (as above): To this opinion of St. Jerome subscribeth Bishop Jewel, in the place above quoted, and another most revered prelate of our Church (Bishop Whitgift) in these words: "I know these names to be confounded in the Scriptures; but I speak according to the manner and custom of the Church ever since the Apostles' time." (Vol. iii. 47.)

This language of Whitgift shows how he interpreted the expression in the Ordinal—"from the Apostles' time". Dr. Willet, elsewhere commenting on Jerome's language with respect to the Church of Alexandria, in a letter to Evagrius, concludes: "So it should seem that the very election of a bishop in those days, without any other circumstances, was his ordination." And this in a work published under the King's seal.

Archbishop Ussher, another divine who read all the Fathers, and of unsurpassed authority in Ecclesiastical History, states as his opinion:

The intrinsical power of Ordaining proceedeth not from jurisdiction, but from order. But a Presbyter hath the same order, *in specie*, with a Bishop. *Ergo*, a Presbyter hath equally an intrinsical power to give Orders, and is equal to him in the power of order; the Bishop having no higher degree in respect of retention or extension of the character of orders, though he hath a higher degree, i.e., a more eminent place in respect of authority and jurisdiction and spiritual regimen. *Appendix to Parr's Life*, p. 6, Edn. 1686.

In a conversation between Richard Baxter and Ussher, the two most learned men of their day, the former says:

I asked him also his judgment about the validity of Presbyter's Ordination, which he asserted and told me that the King (Charles I), asked him in the Isle of Wight, where he found in antiquity, that Presbyters alone Ordained any: and that he answered, I can

show your Majesty more, even where Presbyters alone successfully ordained Bishops, and instanced in Hierome's words (*Epist. ad Evagrium*), of the Presbyters of Alexandria, choosing and making their own Bishops from the days of Mark till Heraclias and Dionysius.

This statement made by Jerome, that the Patriarchal Church of Alexandria was without Episcopal Consecration for more than a century, is confirmed by other ancient writers, by divines of the Roman Church, and by Church of England writers from the Reformation down to the present day. While non-Episcopal writers universally describe this custom of the Church of Alexandria as narrated by Jerome, standard Episcopal divines like Stanley, Litton, Goode, and Lightfoot, acknowledge the fact, that whatever consecrations occurred in Alexandria for two centuries after St. Mark were performed by Presbyters alone.

Nor do we regard it as essential to the validity of such an Episcopacy that it should be able to trace its succession by an unbroken chain to the Apostles, or their immediate followers. All Christians recognise an Historic succession of Gospel Preachers and Teachers; but the doctrine of "Apostolic succession" which professes to transmit the Holy Ghost by the "laying on of hands", of men who, by an unbroken chain, reach back to the very hands of the Apostles, and by virtue of that transmit supernatural powers—a succession which secures no soundness in the Faith, but lends itself to error as readily as to truth, as seen in a Council of seven hundred Bishops, who in 1871, invested a mortal with the attribute of God alone, infallibility: a doctrine which can exclude the best as well as include the worst of ministers: such a doctrine we reject as a "fond thing vainly invented and grounded upon no warranty of Scripture, but rather repugnant to the Word of God".

On this memorable occasion, when we meet to consecrate a Bishop in this Reformed Episcopal Church, I deem it a matter of importance that we can bring the additional testimony of venerable and scholarly men, who have been our teachers and leaders, to prove to you that we bring no new doctrine to your ears. That eminent and saintly man of God, Dr. William Sparrow, Professor in the Theological Seminary of Alexandria, Virginia, the institution in which our brother now to be admitted to this office was a student, thus speaks in the Commencement address on June 24th, 1869:

The notion now so incessantly pressed upon us, of what is called the tap-root of sacerdotalism, is the cause which, combining the palpableness of matter with the subtlety of mind, acts as an effectual under-pinning to the whole system of anti-Christian doctrine and practice. The theory is this. The Apostles

were invested by our Lord with sole and plenary powers, and these powers they have conveyed to their actual successors, constituting them a close corporation to the end of time, for the two-fold purpose of the government of the Church and the conveyance of grace. This Church authority, and these influences of the Spirit, are both alike transmitted through a material channel, and by an outward ceremony, in such a way that if the continuity of the channel be broken, the precious contents are lost to the world; and this, though multitudes in this society, thus supposed to be evacuated or emptied of its powers and virtues, still seem to love the Lord Jesus Christ, and to prove their sincerity by holy living and a scriptural faith. Whilst, on the other hand, where this channel is supposed unbroken, there, though it be in the midst of the dead formalism and superstition of the Greek Church, or the more active and virulent error of the Romish, grace and power, it is said, are possessed and conveyed in all the fullness of exclusive, covenanted mercy!

Such is the theory, I stop not to show how alien it is to the genius of the Gospel; how unspiritual, how mechanical, how enslaving; how antagonistic to that *parresia* which belongs to those who are brought nigh to God by a divine, not human, mediation: to that freedom, that openness, that filial confidence, that humble boldness, that freespokenness (for by all these words is *parresia* rendered), which must needs characterise those who, fearing God as a loving and Holy Spirit with a spiritual fear, can consent to nothing beside. In the Reformed Church that theory is in a most un congenial soil, and can be kept alive and active there only by means which tend to the subversion of that Church. The incongruity is such as must, moreover, ever make it a trouble to the Protestant Israel. If they would have peace, true, internal peace, and real stability, they must rid themselves of it as something foreign to the body, like an irritating mote in the eye, or an enfeebling poison in the veins. In Rome, indeed, it is at home; there it is "to the manner born". It tallies exactly with it—has a chemical affinity for the doctrines of Infallibility, the *opus operatum* of the sacraments, Justification and Regeneration by Baptism, Tradition as a *principium cognoscendi*, Priestly Absolution, the scholastic sense of the maxims, *extra ecclesiam nulla salus* and *ecclesia in Episcopo*, together with all those views which tend to externalise religion, and make men believe that the Kingdom of God is mainly and primarily not within us, but without us; and, lastly, it deprives the laity, as we see in the Church of Rome, of all substantial position and authority in the Church, rendering them mere cyphers, which add value, indeed, to the significant figures, but are of no value themselves. And for the very reason that this notion is so consonant with the

Romish system, it is discordant with the Protestant. It is, in truth, the iron sceptre by which Rome rules so despotically over the minds and bodies of men, and seeks to shiver all Protestant opposition to pieces like a potter's vessel. In the eye and light of this theory, of what account is a three-fold organisation of the ministry, both diocesan and missionary; what worship in the use of a matchless liturgy that has received the approving suffrages of all high culture and true seriousness; what an orthodoxy unmistakably ratified by every page of the Bible; what an active and intelligent charity, which extends its beneficent arms to the ends of the earth; what a deep pure love to Jesus, such as the Apostle Paul delighted to salute and greet wherever found! Alas, these are as nothing without the pedigree! You may have the exactest form of government that can be inferred from the Holy Scripture; you may have, to all human appearance, the spirit and power of the highest type of genuine religion; you may have men highly gifted and deeply versed in divine things, preaching the truth as it is in Christ Jesus, with a manifest unction from the Holy One; but lacking the pedigree, it is nothing; or, if this language be thought too strong, at best it is set down as a thing of suspicious appearance, very much like apples of Sodom, as Tacitus describes them—"black and empty".

Succession in the ministry, thus maintained and pressed upon us as it is, as a vital, constituting principle, is Romish and anti-Protestant, anti-Scriptural, anti-Christian, being the very strength of Sacerdotalism, and one element, I doubt not, in that complex mystery of iniquity which the Apostle saw beginning in his own day, and showing, though hindered somewhat, under his own eye. If my language seems strong in opposition to this notion, so is the language of its advocates in its favour; and if they presume to speak thus, discountenanced as they are by the great body of the Reformers, surely I may venture so far, sustained by their sanction.

Orderly induction into office, according to the established usages of the body, all approve and all practice; and any interruption of the course of usual ecclesiastical life and operation, except in the very extremest cases, in which Christians are compelled to throw away the casket in order to preserve the jewel—every one is ready to deprecate as a great calamity. But while a settled Scriptural system of government, and solemn and regular appointment to all offices in it, and a steady not fitful maintenance of existing modes of acting in the Church, are one thing—the very thing meant by the Apostle when he demanded that all things should be done, "decently and in order"—*pedigree*, as a peculiar virtue, imparting supernatural qualities to rites, and divine energies to persons, so that they shall convey grace as a conducting medium between Christ and His people—ah! this is another thing, a very different thing. This is it which converts the ministers of Christ into a vicarious,

sacrificing body, mediating between men and Christ, very much as Christ mediates between us and God. This is it which furnished a plausible basis for all such arrogant priestly claims: Sacerdotalism is its only complement. In these two things combined, we see a fitting structure raised on a fitting basis. Without some such structure, it seems to have no adequate final cause, but looks like some huge foundation, laid without ulterior purpose, causing the passer-by to ask, "Cui bono?"

On the 16th day of December, 1849, the beloved Bishop McIlvaine whose praise is in all the Churches, and who so lately entered his rest in the fulness of years, and in the ripeness of likeness to Jesus, in a sermon preached at the consecration of Bishop Upfold, of Indiana, thus warns the Church of the results to follow the adoption of this doctrine in a Reformed Church:

Bring the ministry of the Gospel into such resemblance to the priesthood of the law, that the performance of sacrificial service, or the ministering of sacramental ordinances, instead of "teaching and preaching Jesus Christ", shall be its great incumbent, characteristic work; and then the knowledge of a ritual, joined to a form of ordination, will constitute its only essential qualification. Men will come to it just because they can get admission into the line of Apostolic Succession, as Jews came to the priesthood, because they had been born in the line of the house of Aaron. To be a converted man, taught of God, enlightened in the knowledge of the Scriptures, experienced in the operation of grace in the heart; "a workman that needeth not to be ashamed, rightly dividing the word of truth", will not be considered as particularly necessary to the office. Sacramental efficacy depends on neither the personal character, nor the spiritual knowledge of the minister. The man that can only keep to the ritual, may perform as valid a priesthood, and may administer as effectually in the sacramental sanctification of the people, as the wisest and best.

Thus will men, utterly ignorant in their personal experience of what it is to be "new creatures in Christ Jesus", incapable of guiding an enquiring soul to the Saviour, knowing nothing in their hearts of His preciousness to them that believe; thus will mere formalities find an easy berth in the ministry of the Gospel, till the courts of the Lord's house are filled with them; men of solemn pomp, and mystic signs, and portentous ceremonies; grave machines and symbols, to be looked at more than heard, whose holiness will be the observance of holy seasons, the reverence for consecrated places and things, the dramatic posture, the sacerdotal vestment, the self-imposed obedience, the "voluntary humility"; substitutes for the inward and spiritual grace of a new heart towards God, and a living faith in Christ. All such

things, however multiplied, the carnal mind, which is "enmity against God", may most easily put on; just as the Scribes and Pharisees, those "whited sepulchres", as the Saviour named them, full of hypocrisy and spiritual death, loved to appear in them.

Thus it will come to pass, as has always been the case, in proportion as what is called the ministry of the altar has put out of regard, or into an inferior place, the ministry of the pulpit, and of which the Church of Rome, especially in the chief seats of her sacrificial and sacramental pomp and privilege, is a most impressive admonition. Sanctification, according to the system we are referring to, being not through the truth, but by the receiving of sacraments, the work of the preacher will be contracted into a narrow circle of such topics as centre around the sacraments. The people, supposing they get all they need without the reading of the Scriptures, will neglect them. Thus will the Bible go out of use, and barren formularies will take its place. The golden candlestick of the sanctuary, deprived of the holy oil of God's inspired Word, will lose the light of God's Holy Spirit. Soon the knowledge of the religion will be shrivelled up into little else than an acquaintance with church days and church ceremonials. What ministers are, personally, being under this system, so unconnected with the efficacy of what they do officially, their moral character will fast degenerate. As the priest, so the people. The ministry of sacraments being the great work of this office, the receiving of sacraments will be the sum and substance of their piety, until the whole distinction between the unregenerate world and the church of God's "peculiar people", will be shrunk into the mere fact, that on one side the sacraments are attended upon, while, on the other, they are neglected.

VII. One question arises from the foregoing statements, which demands a clear and careful answer. What is the true nature and essence of an "Ordination" to the Ministry of the Christian Church? What does Ordination or "laying on of hands" confer upon the recipient? And if a Bishop is not superior in order to a Presbyter, but only in grade, a "fellow-Presbyter" (1 Peter v. 1) still, but one chosen by his brethren to preside over them, to have the oversight and "care of all the churches", why ordain or consecrate him to this Office by so solemn a service, and by the laying on of hands with prayer?

The reply to this can only be given by the declaration of great and fundamental principles, founded upon the Word of God:

1. First, then, no power but that of the Holy Ghost can make an Ambassador of Christ. "No man taketh this honour unto himself, but he that is called of God."

2. The election by his fellow-Christians of one of their number to

be their Teacher, Ruler, Shepherd, and Guide in spiritual things, is the conferring upon the chosen one the right to exercise his ministry among them; is their acknowledgment of His call from God to this great work.

3. Ordination, or "the laying on of hands" with prayer, upon one chosen by the people to the office and work of the Ministry, is only the solemn ratification and confirmation by those in authority, of the act of the Church in the choice of the Minister; an outward sign and seal of his admission into the office. The inauguration of the President of the United States by the formal service of administering the oath of office by the Chief Justice, and by the imposing parade, does not make him President; he is that by the election of the people. Ordination and election are parts of one transaction, the one the complement of the other.

4. Ordination does not confer grace as the Church of Rome teaches, elevating it, against all the testimony of Holy Scripture, into a sacrament. It does not confer spiritual gifts or powers: these come from God alone. When St. Paul says to Timothy, "Wherefore I put thee in remembrance, that thou stir up the gift of God, which is in thee by the putting on of my hands" (2 Tim. i. 6), this gift was, indeed, a spiritual power, doubtless some miraculous power which formed part of the "ministry of gifts" in the Apostles' day, and which was imparted by the imposition of the Apostles' hands, and by them alone. We know, assuredly, that the laying on of the Apostles' hands did communicate the Holy Ghost, and miracle-working powers, the gift of healing, of speaking with other tongues, of "discerning spirits", and of "prophesying". But that power ceased with the Apostles, and there is not the slightest trace in the New Testament of its continuance or perpetuation in the Church.

5. Ordination, then, confers only authority to execute the office of the Ministry; and this, as the solemn ratification and confirmation by visible sign and seal on the part of those already in authority, of the choice and act of the whole body of the Christian community in the election.

6. Therefore, in "the Form of Consecrating a Bishop" in the Reformed Episcopal Church, the words: "Receive the Holy Ghost for the office and work of a Bishop in the Church of God", do not appear, but in their stead, the words: "Take thou authority to execute the office and work of a Bishop in the Church of God." We reject the words, "Receive the Holy Ghost", etc., "whosoever sins ye remit, they are remitted", etc. because they are not sustained by the teachings of God's Holy Word. Moreover, Dean Close, of Carlisle Cathedral, in a recent lecture, stated that down to the twelfth century, that form of words never existed in any Ordination service in the world. He defied all the world to find an instance of a Bishop down to that time, ordaining any one in those words.

Upon this point the Dean quoted the testimony of Morinus, the learned liturgiologist, that those words had no existence in the Ordinals of the Greek, Latin, Coptic, or any other ancient Church, till the twelfth century; and, strange to say, it has no existence in the Greek Church to this day. Bingham in his *Antiquities* (Sec. xvii), says:

Which things I wrote for the instruction of those who may be apt to think that modern forms of Ordination are in every circumstance like the primitive ones; whereas if Morinus says true, the words which are now most in use, namely, "Receive the Holy Ghost", were not in the Roman Pontifical above four hundred years ago, which makes good the observation of the learned Bishop Burnet, that the Church Catholic did never agree to the uniform Ritual or book of Ordination, but that was still left to the freedom of particular churches, and so the Church of England had as much power to make or alter rituals as any other had.

7. One more statement must be added to this summary. Deposition from the ministry (except on the ground of immorality or the denial of the essentials of the Faith) does not destroy or impair the Ministerial character; that was received from the Lord Himself. The effect of deposition is only to suspend the exercise of the functions of the deposed minister in the organisation in which he has heretofore officiated. It only suspends the exercise of his functions; it does not destroy them—holds them in abeyance; for those churches which depose Ministers who leave them for another religious body, provide, by law, for the restoration of the deposed clergyman on certain conditions, but never require re-ordination; thus acknowledging that the ministerial character, or status, remains unimpaired by the act of deposition.

I have felt it necessary, beloved, on this occasion, the first Consecration of a Bishop in this Church, to set before you the estimation in which the office of a Bishop is held by those associated with myself in restoring "the old paths". This is the Episcopacy to which we adhere, not of Divine right or of direct Apostolic institution, but a Primitive Episcopacy, the development of the practice and custom of the Apostles, the Episcopacy of Polycarp and Ignatius, and not of Irenaeus and Cyprian, found existing almost universally in the Churches of the second century, an Episcopacy which is a bond and centre of unity, which claims no exclusive prerogative of containing in itself the only Divine Order of Christ's Church, a Polity which, limited and controlled by wise safeguards, is admirably fitted to promote the well-being of the whole visible Church of Christ.

APPENDIX II

REFORMED EPISCOPAL ORDERS EXAMINED OBJECTIONS ANSWERED

By a Clergyman of the Anglican Church

Published by the Literature Committee of the Synod of
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PREFACE

THE Literature Committee reprints the following interesting and conclusive argument with but one purpose in view. It aims solely at making more widely known certain historic facts and the effect of those facts upon the mind of a candid and unprejudiced clergyman of the Anglican Church. The Committee is not concerned with any possible future reuniting of the ties broken in 1873, believing as it does that the differences in doctrine and worship between the two Churches are too important to be settled by a mere recognition of the valid ministry and Episcopate of the Reformed Episcopal Church. But, to use the language of our revered Bishop Cummins, "We claim an unbroken historical connection through the Church of England with the Church of Christ from the earliest Christian era." This claim has been assailed or ignored by the Anglican Church from the date of our separate ecclesiastical organisation. That Bishop Cummins's position should be vindicated after many years—not by a Reformed Episcopalian, but by a clergyman of the Anglican Church, is a fact which justifies the reprinting and wide circulation of this remarkable pamphlet.

REFORMED EPISCOPAL ORDERS EXAMINED

The question stated: Has the Reformed Episcopal Church a valid Episcopate?

In giving the results of our labours in the investigation of this question, we shall endeavour to confine ourselves, so far as is possible, to those facts which bear directly upon the point at issue. It is no part of our work, at this time, to enquire whether Bishop Cummins was justified in taking the step he did, or whether his

theological opinions and those of the body he organised are correct, or whether that body is now justified in continuing its separation from our Church. The one thing we shall endeavour to do is to state in a clear and concise manner those facts which directly concern the question of the validity of the Reformed Episcopal episcopate.

The one person through whom the Reformed Episcopal body claims to have received the Episcopate is the Rt. Rev. George David Cummins, D.D., who was duly consecrated as Assistant Bishop of Kentucky, November 15th, 1866. There is no question as to the validity of his consecration.

The first person in the Reformed Episcopal line to be consecrated by Bishop Cummins was the Rev. Charles Edward Cheney. On the question of the validity of Dr. Cheney's consecration stands or falls the validity of the Reformed Episcopal orders. If Bishop Cheney, on December 14th, 1873, was duly and validly consecrated a Bishop, then also the other Bishops of the Reformed Episcopal Church who have since been inducted into office have been duly and validly consecrated.

It remains to discuss briefly, yet comprehensively, each of the objections which have from time to time been advanced against the Rev. C. E. Cheney's consecration, and to state candidly the facts in each case without prejudice. It is very unfortunate that most of these objections have been advanced in a spirit of hostility which refused to accept the proven facts of the case, and sometimes was wilfully blind to the arguments by which honest and reasonable men are convinced of the truth. Let us, therefore, dear brethren, try to deal with our Reformed Episcopal friends in a Christlike spirit, in a fair and impartial manner, endeavouring to ascertain the actual facts in the case without regard to our opinions concerning the right or wrong in their action of withdrawal from the Church. It is a duty which we owe to ourselves, to the world, to the whole Catholic Church, and to God, to judge impartially of the question before us. As we value our immortal souls, we must be honest.

First. It has been claimed that Bishop Cummins and Dr. Cheney, at the date of the consecration of the latter, had been deposed from the ministry and were incapable, the one of elevating, the other of being elevated, to the Episcopate. As a matter of fact, neither of these clergymen had been legally deposed.

The case of Dr. Cheney is this: He was arraigned before an ecclesiastical court of the then Diocese of Illinois in Chicago, in 1869, for violation of a rubric in the Prayer Book in not reading the prayer of thanksgiving for the regeneration of a child after he had baptised it. Dr. Cheney had refused to read this prayer, first, because he could not conscientiously do so; secondly, because it was frequently omitted in other dioceses by clergymen holding his views on the subject of baptism. Fearing, on account of the rulings

of the court, that he would not receive a fair trial, application was made to the civil courts, and an injunction obtained suspending all proceedings in the case. This order was reversed by the Supreme Court of Illinois in 1871. In the meantime, one of the members of the original ecclesiastical court, the Rev. Henry Niles Pierce, had been elected and consecrated as Bishop of Arkansas, and had gone from Illinois to his new field of labour. When the ecclesiastical court reconvened and it was discovered that one of its original five members was not present, a formal protest was filed by the counsel for the defence of Dr. Cheney, which the new ecclesiastical court refused to consider. Accordingly, on February 18th, 1871, this court (in the absence of Bishop Pierce) pronounced a sentence upon Dr. Cheney of indefinite suspension from his ministerial work until he should "express contrition for the past and promise conformity in the future".

Because of the action of Dr. Cheney in disregarding this sentence, a second court was convened in May, 1871. The trial was for disregard of the sentence passed by the former court, composed (as above shown) of an ecclesiastical jury with one of its original members absent. This second tribunal rendered a verdict, on the basis of which Bishop Whitehouse, of the then Diocese of Illinois, pronounced upon Dr. Cheney the sentence of deposition from the ministry.

Proceedings were at once instituted by the Diocese for recovery by it of the property belonging to the congregation of Christ Church, of which Dr. Cheney then was, and still is (1908), the rector. The case was tried in the lower courts and decided against the Diocese, on which the latter took an appeal to the Supreme Court of the State of Illinois, whose action was final. The Hon. E. S. Williams, Judge of the Circuit Court, on August 15th, 1874, decided that the body claiming to act as an ecclesiastical tribunal which sentenced Dr. Cheney to indefinite suspension until he "expressed contrition for the past and promised conformity for the future", was not a court, according to the canons of the Protestant Episcopal Church, and that therefore, in disregarding its sentence, the defendant was not subject to the decision and penalty of the second court, the decision of which was wholly conditioned on that of the first. The first had not been properly constituted after the absence and failure to vote of Dr. (afterwards Bishop) Pierce. The judge concluded, therefore, that Dr. Cheney had never been deposed from the ministry of the Protestant Episcopal Church and refused to restrain the congregation of Christ Church from the possession and enjoyment of its property. The Supreme Court of the State, to which appeal was made later, refused to restrain the parish of Christ Church, of which Dr. Cheney was rector, from the possession and enjoyment of its property.

By the ruling, then, of the Circuit Court of Illinois, Charles Edward Cheney has never been lawfully deposed from the ministry of the Protestant Episcopal Church. If he desired, he could appear before that court today and secure a mandamus compelling the authorities of the Diocese of Chicago to show cause why they should not be dealt with for contempt if they refused to accord to him all the honours, privileges, rights, and emoluments appertaining to each and every clergyman in that Diocese. He has, according to State law, which is superior in Illinois to all ecclesiastical rulings, neither been deposed nor degraded from the ministry of the Church. Many of the clergy of the Church believed then, and still believe, in the language of our esteemed weekly, *The Church Standard*, that the "sentences of suspension and deposition pronounced upon Dr. Cheney were illegal, uncanonical, and therefore utterly void; hence he was never suspended nor deposed; and that, so far as these transactions go, he is today a presbyter in good standing of the Protestant Episcopal Church".

(Nothing in the above history of Dr. Cheney's case can be construed into a reflection upon the present authorities of the Diocese of Chicago, as they are in no way responsible for the acts of their predecessors.)

But it is also claimed by some people that Bishop Cummins had been deposed, and hence had no authority to consecrate a Bishop.

On November 10th, 1873, Bishop Cummins addressed a letter to the Presiding Bishop withdrawing from the Church. In this letter he was careful to state distinctly that he transferred his "work and office to another sphere of labour". He did not resign from the ministry, but simply withdrew from our branch of the Church in order to transfer his "work and office (as Bishop) to another sphere of labour", as he said. According to the canon law of the Church, he was allowed six months for final consideration before he could be deposed.

On December 14th, 1873, only a little more than a month after his withdrawal from the Church, Bishop Cummins consecrated Dr. Cheney as a Bishop. Therefore, at the time of this consecration of Bishop Cheney, the Rt. Rev. George David Cummins had NOT been deposed from the Episcopate or ministry of the Protestant Episcopal Church. Technically, he was in good standing and in full orders. No bench of Bishops had been convened either to try or to depose him. At the time of his consecration of Dr. Cheney, Bishop Cummins had full authority and power to perform an act of consecration and ordination.

We have now proved positively that neither Bishop Cummins nor Dr. Cheney had been legally deposed at the time of the latter's consecration. But even if one or both had been deposed at that time (which they had not), it would not injure or prevent the validity of

the consecration. The universally accepted doctrine of the entire Catholic Church is that "once a priest, always a priest". The Church holds that even after deposition "orders are indelible". No clergyman returning to the Church after deposition is required to be ordained again. When a deposed priest is restored to the exercise of his office in the Church, he is always received as a priest who needs no ordination. A deposed clergyman may not officiate in his own Church, it is true, but his order remains, even if he officiate in another communion. A Roman priest coming to us is received as having valid Orders, even after he has been pronounced by the Roman Church as spiritually and ecclesiastically dead. He who from a valid source has once solemnly received "the Holy Ghost for the office and work of a Bishop in the Church of God", can never afterwards be deprived of the same in any way by any human power. This is the universal teaching of the Church. Because of the fact, therefore, that Orders are indelible, even supposing that Bishop Cummins and Dr. Cheney, at the date of the latter's consecration, were deposed from the ministry in our Church, the indelibility of their Orders empowered them fully, in another communion, the one to confer, the other to receive, the Episcopate in the act of consecration.

But more important still, if the deposition of Bishop Cummins and Dr. Cheney is assumed to have been fully consummated at the date of the consecration, and to have operated in the sense of disqualifying the two clergymen for the respective parts in this office in their Church, then the same is true of every Bishop in our own communion. The Roman Church promptly deposed all those who took part in the English Reformation. If the Roman depositions disqualified the men against whom they were issued from transmitting the Episcopal succession to their followers, then every Bishop in the entire Anglican Communion labours under the same disability, and we have no valid Orders.

Second. It is objected by a few, that only one Bishop took part in the consecration. This is one of the weakest objections put forward. In the Roman Church, consecration has been frequently performed by a single Bishop only. Further, the second Archbishop of Canterbury, the first Bishop of Rochester, and the first Bishop of the East Saxons, were all consecrated by Augustine alone. To throw doubt on the validity of consecration by one Bishop is to condemn at once a large part of our Anglican succession.

It is well known that the Old Catholic Episcopate in Europe came through a single Bishop. Dr. Reinkens, the leader of that movement, was consecrated by one Bishop only, and yet his consecration is recognised throughout the entire Anglican Church as being perfectly valid. Leading English Bishops took part in the Old Catholic congress. Bishop Coxe, of Western New York, wrote Bishop Rein-

kens a letter in which he declared that though our Church requires, by the letter of the law, the concurrence of three Bishops in a consecration of another to that office, it was not because the imposition of one Bishop's hands was not sufficient.

Canon Liddon, acknowledged by all to be one of the ablest men in the Church, in an article published in an English journal, said:

Nor is the Episcopate of the American sect invalidated by the fact that there was only one consecrator for its first Bishops, that is Bishop Cummins himself. The canonical rule is, we know, that three Bishops at least should take part in the ceremony of consecration; but this number is not essential to the validity of the rite. One true Bishop is sufficient.

The Rev. A. H. Hoare, in his *Eighteen Centuries of the Church in England*, says: "Consecration by one Bishop, although irregular according to the canons of the Church, is not invalid."

Rev. W. D. Wilson, in his *The Church Identified*, says:

It was always held that the consecration by one Bishop alone, though irregular, was valid. St. Paul does not seem to have had any other Bishop with him when he gave Timothy his authority to ordain others. And although such ordinations are of very rare occurrence, yet several of that kind are pointed out as having occurred in the Romish Church.

Smith and Cheetham's *Dictionary of Christian Antiquities* says that the "Apostolic Constitutions" expressly declare that one Bishop alone may consecrate in case of necessity; and says that Gregory the Great "distinctly authorises consecration by one on the ground of necessity". The same work further says: "The Welsh and early Irish and Scotch practice—of only one consecrator—was no doubt at first a matter of necessity; although continued after it had ceased to be so."

Bingham's *Antiquities of the Christian Church* says:

The Church many times admitted of the ordination of Bishops, that were consecrated by one or two Bishops. Siderius, Bishop of Palaebisca, was ordained by one Bishop; yet Athanasius not only allowed his ordination and confirmed it, but finding him to be a useful man, he afterwards advanced him, as Synesius says, to the metropolitan see of Ptolemais. Paulinus, Bishop of Antioch, ordained Evagrius his successor without any other Bishop to assist him, yet Theodoret assures us that both the Bishops of Rome and Alexandria owned Evagrius for a true Bishop, and never in the least questioned the validity of his ordination.

The late Bishop J. F. Spaulding, of Colorado, in his *The Church and its Apostolic Ministry*, says: "Suppose, if you will, improbable as it is, that in any consecration only one Bishop participating was a true Bishop the consecration is of course valid. One true Bishop would perpetuate the true succession." But there is no need of further quotations along this line. It is freely admitted, by all the best scholars and authorities in the Church, that consecration by one Bishop, although irregular according to the letter of canon law, is perfectly valid; that one Bishop alone in a consecration can transmit and give a valid Episcopate. So far, therefore, as Bishop Cummins's acting alone in his consecration of Dr. Cheney is concerned, the latter's consecration is valid.

Third. It has been claimed by some that Bishop Cummins did not intend to consecrate a Bishop when he consecrated Dr. Cheney.

The intention of a man, in the eyes of the law, is evidenced both by speech and actions. Surely, by these two methods no man could have more clearly expressed his intention in this special instance than did Bishop Cummins.

When he withdrew from our Church, he first wrote to the Presiding Bishop that he intended to transfer "his work and office (that of Bishop) to another sphere of labour". He then presided over the first Council of the Reformed Episcopal Church and took part in the election of Dr. Cheney to the Episcopate. He afterwards travelled nearly a thousand miles for the purpose of acting as consecrator to the newly-elected Bishop. He officiated in the vestments worn by American Bishops ever since the day of the consecration of Bishop White. Bishop Cummins did this, not secretly or privately, but in a large church edifice, Christ Church, Chicago, filled to overflowing with a great congregation. The Bishop used on this occasion a printed sheet entitled: "The Form of Consecrating a Bishop authorised for use in the Reformed Episcopal Church." The identical paper which was in Bishop Cummins's hands at the hour of this consecration is still preserved.

During the actual laying-on-of-hands, with his hands resting upon Dr. Cheney's head, Bishop Cummins said these words: "Take thou authority to execute the office and work of a Bishop in the Church of God, now committed unto thee by the Imposition of our hands; in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

These words differ from those used in our ordinal chiefly because our form is: "Receive the Holy Ghost for the office", etc. Church historians who have investigated this matter all admit that down to the twelfth century these words ("Receive, etc.") cannot be found in any ordination service in the world; and to this day they are not found in the ritual of the Greek Church, the Bishops of which are acknowledged as duly consecrated by our Anglican Church. And

none of the mediæval English pontificals except that of Exeter contain the words, "Receive the Holy Ghost", etc. Hence it must be admitted that so far as the words of consecration go, the form used by Bishop Cummins was entirely sufficient to convey a valid Episcopate. But the Reformed Episcopal ordinal is not without prayers for a bestowal of the Holy Spirit upon one about to be consecrated as Bishop. In the Litany, as said in that service, exactly the same suffrage is used for the "brother elected" as is found in our own ordinal. Immediately after the Litany a prayer, substantially the same as is contained in our service at this point, is offered in behalf of the Bishop-elect. At other places in the same service similar prayers are made use of. There can be no doubt whatever as to the full sufficiency of the Reformed Episcopal ordinal for a valid conveyance of the Episcopate.

In the sermon preached by Bishop Cummins at the time of his consecration of Dr. Cheney he insisted upon the fact that he purposed to transmit the Episcopal Succession. And among other things he said: "We claim an unbroken historical connection through the Church of England with the Church of Christ, from the earliest Christian era."

The Reformed Episcopal body holds firmly to the Episcopate, and on numerous occasions has issued various strong statements along that line. Bishop Cheney says, in one of his tracts :

To make good this claim, Bishop Cummins's earnest efforts were directed towards making this Church as clearly and undoubtedly Episcopal as the Church from which this organisation sprang. He came into the new field which this organisation opened to him, bringing his office of a bishop with him. He forewarned the Protestant Episcopal Church in his letter of withdrawal that he should "transfer" his work and office to another sphere. In this spirit the Reformed Episcopal Church received him. It did not elect him a Bishop. It welcomed him as already such. There is no mistaking the logic of this transfer. The Reformed Episcopal Church distinctly expresses its sense of the value of the historic succession by which the consecration of a Bishop by a Bishop connects it with the Church of England. From the hour of its birth the Reformed Episcopal Church has pressed the claim that the Episcopal character of the old Church belonged to the daughter even as to the mother.

In another of his tracts Bishop Cheney says :

If this Church is not Episcopal, it has no business to be. . . . Now I maintain that our Reformed Episcopal Church is thoroughly Episcopal in both its worship and its polity. Bishop Cummins came from the old Church as a Bishop. Whatever rank or authority he possessed he brought with him to his new work.

The predominant idea of an Episcopal Church is that a Bishop should perpetuate his office, that a Bishop should be consecrated by a Bishop. And when Bishop Cummins acted as a consecrator of other Bishops in this Reformed Episcopal Church it was to preserve that dominant and characteristic idea in its integrity. Whatever historic Episcopate the Protestant Episcopal Church possesses we have equally with her.

Thus we have clearly shown that not only did Bishop Cummins give abundant evidence, both by his words and actions all through his procedure in this matter, of his purpose and intention to convey and transmit a valid Episcopate in his act of consecration of Dr. Cheney, but also Dr. Cheney himself believed and understood that he was receiving from Bishop Cummins an elevation to the Episcopate—that he was receiving the office of Bishop, with all the rights, powers, duties, privileges, and authority possessed by any Bishop in the Anglican Church. No honest man can deny, from the abundant facts presented, the intention of Bishop Cummins to convey and impart the valid Episcopate, and the belief of Dr. Cheney that he was made a true and lawful Bishop in that consecration. So far, then, as the "intention" element is concerned, there can be no doubt that the consecration of Dr. Cheney by Bishop Cummins was perfectly valid.

Fourth. Another objection, which is so weak as to be no objection, has been brought against Dr. Cheney's consecration on the ground that presbyters joined with the Bishop in the laying-on-of-hands at the moment of pronouncing the enabling words.

On any showing, from any point of view, this was a mere work of supererogation, the fact that the co-operating clergymen were not Bishops having no nugatory effect upon the act. The words of consecration were spoken only by the Bishop; not by the presbyters. The latter took no part in the actual consecration. Their joining in the laying-on-of-hands was simply to show their approval of the consecration, and as witnesses of the act of the Bishop. The imposition of the hands of the witnessing presbyters could not in any way either add to or detract from the value of the consecration as performed by the Bishop.

In our own Church, when a priest is ordained, two or more attending priests always unite with the Bishop in the imposition of hands. And yet these attending priests add nothing whatever to the real value of the ordination, which is performed by the Bishop alone, since the priests do not join in saying the words of ordination. It is the Bishop alone who has any authority to ordain, and the fact that priests join with him in the laying-on-of-hands can by no possible means either benefit or injure the ordination or consecration.

The Roman doctrine is that one Bishop consecrates, even though three or more take part in the ceremony. At the consecration of Archbishop Parker, the first after the Reformation in 1559, four Bishops took part in the consecration (Barlow, Scory, Coverdale, and Hodgkins), all of them previously deposed.

Fifth. The last objection to the Orders of the Reformed Episcopal Church is that on one occasion a minister of piety and distinction has been consecrated to the Episcopate who had not been previously Episcopally ordained.

It is well known that in the line of Bishops in the Roman Church, through which our own succession was actually obtained (however else it might have been obtained), several were elevated to the Episcopate who were laymen when thus consecrated. Among them may be mentioned Ambrose, Cyprian, and Eusebius, who were not in Orders when advanced to the Episcopate. Athanasius was only a deacon when consecrated Bishop. Ecclesiastical history furnishes a number of illustrations of men who were made Bishops, not only without previous ordination, but some even without having received baptism. It is well known that the first three Bishops of the Scottish Church were in Presbyterian orders only before their consecration, and yet the validity of their Episcopate is not questioned.

It is a universally accepted doctrine that the office of Bishop includes those of priest and deacon, and that if a layman is consecrated as Bishop, his Episcopate is valid, since the higher office includes all the functions of the lower two. It is an accepted doctrine that a layman may be made a Bishop *per saltum*—for while such a consecration would be irregular, it would not be invalid.

But whether or not the elevation of Presbyterially ordained men, without previous Episcopal ordination, to the Episcopate be valid, the fact that such a thing has been done by the Reformed Episcopal body does not invalidate their Episcopate. Bishop Cummins consecrated as Bishops two clergymen—Rev. Charles Edward Cheney, D.D., on December 14th, 1873, in Chicago, and Rev. William R. Nicholson, D.D., on February 24th, 1876, in Philadelphia. Both of these clergymen had been ordained as priests in our own Church several years before they entered the Reformed Episcopal movement. It is through Bishop Cummins that these two other Bishops whom he consecrated that the Reformed Episcopal Church derives its Episcopate. All Bishops in the Reformed Episcopal body trace their consecration through this line.

While the theological standards of the Reformed Episcopal body in no way affect the validity of its Episcopate, yet for the information of those who have not investigated this matter, and to show its substantial orthodoxy and almost entire agreement with us in all essential points, we will quote the following from the official "Declaration of Principles of the Reformed Episcopal Church":

I. The Reformed Episcopal Church, holding "the faith once delivered unto the saints", declares its belief in the Holy Scriptures of the Old and New Testaments as the Word of God, and the sole Rule of Faith and Practice; in the Divine institution of the Sacraments of Baptism and the Lord's Supper; and in the doctrines of grace substantially as they are set forth in the Thirty-nine Articles of Religion.

II. This Church recognises and adheres to Episcopacy.

III. This Church accepts the Book of Common Prayer as it was revised, proposed, and recommended for use by the General Convention of the Protestant Episcopal Church, A.D. 1785, reserving full liberty to alter, abridge, enlarge, and amend the same, as may seem most conducive to the edification of the people, provided that the substance of the Faith be kept entire.

In their use of the Prayer Book and in conducting the services, custom among them allows to their clergy a large liberty in regard to the wearing of vestments. In some of their churches the academic black gown is the only vestment worn. In others, the white surplice is used. In the performance of Episcopal duties their Bishops wear the traditional Episcopal robes worn by all Bishops in the Anglican Church.

In conclusion, from the facts presented in these pages, and which can easily be investigated further by those who so desire, no fair-minded person can deny the validity of the Reformed Episcopal Episcopate. We have shown beyond a shadow of doubt its entire validity. The facts here presented are all matters of record, open to the public, which any interested person not satisfied with this presentation can freely examine to his heart's content.

In a word—REFORMED EPISCOPAL ORDERS HAVE BEEN EXAMINED AND FOUND TO BE PERFECTLY VALID.

It now becomes the duty of our Church formally to recognise the fact. In the name and for the sake of justice and honesty she cannot afford to hesitate any longer in this matter. If we are honest men we shall admit the truth.

Every conceivable objection that can be brought against the Reformed Episcopal Orders can just as easily and with just as much force be advanced against our own. If our Orders are valid Reformed Episcopal Orders are valid also.

The writer of these pages is a faithful son (in Orders) of the American Catholic Church who loves the Church most sincerely. His only reason for writing this pamphlet is his desire to maintain the truth and see justice done.

We make a great profession of our desire for Church unity, and yet here is a section of our own Church body, having the historic Episcopate equally valid with our own, using a Prayer Book which

is substantially sound in all essential points, and yet we sit back and make no effort to secure their return to the Church. Verily, our actions almost belie our profession. If we are sincere in our desire for unity, we will first of all extend a fraternal hand to our Reformed Episcopal brethren, and ask their return to the fold from whence they have wandered. And one thing is certain—the Reformed Episcopal body will never return to the Church so long as we refuse to recognise the validity of its Episcopate. The first and absolutely necessary thing to be done is to be just and honest, and formally recognise their Episcopate as valid as we should have done many years ago, and then we will be in a position to talk of union.

The return of the Reformed Episcopal body would show to the world that we are really sincere in our profession of a desire for Christian unity. It would be a practical example of union, and exert a great influence in turning other separated bodies towards the Church.

And let us remember that our first practical step towards unity is officially to recognise the FACT that Reformed Episcopal Orders are valid.

APPENDIX III

ARE THERE ROMANISING GERMS IN THE BOOK OF COMMON PRAYER?

The substance of a tract written by the Rev. F. S. Rising
in 1868

(*Secretary of the American Missionary Society of the Protestant
Episcopal Church*)

The subjects with which this Appendix is concerned were more fully dealt with in *The Ecclesiastical Polity of the New Testament*, by Dr. G. A. Jacob, late Head Master of Christ's Hospital, the second edition of which had been adopted as a text-book by the Reformed Episcopal Church.

I. A MUCH LOVED FRIEND

The Book of Common Prayer has been cherished by many generations with a fond attachment, which has with some, risen to the dignity of religious veneration. The purity and beauty of its diction, the deep spirituality of much of its devotional language, the singular wisdom which marks many of its arrangements, the blessed memories which hallow it, the tender associations which enrich it, its potent influence for good during three centuries, the precious communion of the saints of which it is a strong bond—these features and more have rightly enshrined it in many hearts, and made its utterances household words in every land.

But as no human character, however lovely, is without its infirmities, so no human composition, however noble, is without its effects. The enquiry we now propose touches the question of right and wrong. It asks, and in so doing may startle many, "Are there Romanising Germs in the Prayer Book?" It is claimed as one of the chief advantages of a liturgy that it indoctrinates those whom it guides in worship. Assuming this as indisputably true, one is led to ask, What if a Formulary indoctrinates with error? Mani-

festly the great enemy of souls reaps the advantage. We feel quite sure therefore that every one in our communion who loves divine truth will cheerfully follow us in the proposed enquiry. Is it not our part to prove all things by the divine standard, and to hold fast that which is good?

II. WHAT IS MEANT BY "ROMANISING GERMS"?

A germ is defined as being the "ovary or seed-bud of a plant; the fruit yet in embryo". The process of germination matures in bringing forth fruit after its own kind or seed. In every department of life the inexorable divine law is obeyed: "The fruit trees yielding fruit after his kind, whose seed is in itself." The fruit points back with unerring exactness to its germ.

Romanising germs are certain seminal doctrines, which, being implanted and taking root, in due time spring up and bear Romanism as their fruit. They may be modified by the soil which nourishes them, and by the circumstances of their growth. It is Romanism still, and is the natural development of the germ. Its two prominent features are:

1. A continued attempt to be reconciled to the Lord by propitiatory offerings. This is the real significance of the Mass, and of the Eucharistic views kindred thereto, whereby is denied the sufficiency of the One Sacrifice upon the Cross.

2. An exalting of the claims of human nature, by something done or added by human will. This uncovers the secret spring of penance, priestly power, and the intercession of saints, whereby the divine sacrifice for our sins is supplemented and perfected by human merit. Hence Romanism is characterised as an apostasy from the simplicity of truth, or oneness of salvation which is in Christ. Its results are threefold:

- i. An objective religion, in which the heavenly Kingdom of God is degraded to a worldly, ecclesiastical organisation; and spiritual worship of God is changed into formal religiousness.

- ii. An exclusive priesthood, which arrogates to itself divine power as the one appointed steward of God's mysteries: claims the right to deal with divine gifts and human necessities according to its own will: and, affecting to stand between the Saviour and the sinner, puts far from the Saviour His redeemed ones, and hides from the sinner his Glorious Redeemer.

- iii. A class of religionists who are never at peace, because their salvation is always in abeyance, who do not enjoy the unrestricted fellowship of the Saviour because of the priests who intervene, and are ever under bondage to priestcraft and superstition in the degree of the development of their Romanism.

We need scarcely add, that by Romanising germs in the Prayer Book, we mean those seeds of doctrine implanted in that Formulary, which, when duly developed, yield the fruit already indicated.

The seeds of Romish doctrine which we would name are three:

1. The Bible is not the sole rule of faith.
2. The ministry is an exclusive priesthood with supernatural powers.
3. The Sacraments, when administered by this priesthood, are of singular efficacy. The history of the Romish system, traced back to its beginning, brings us to these seminal dogmas. In pursuing our enquiry, therefore, these doctrines will be the object of our quest. We shall search for them, not in the ripeness of their fruit, but in their *germinal* forms: in single expressions, rather than in statements. In other words we shall look for these little seeds which, when dropped in some minds and hearts, and not hindered in their growth must, following the law of their nature, bring forth the half-blown Romanism so abundant amongst us. It will, of course, be constantly in our minds that these seeds are implanted in our otherwise Protestant Formulary.

III. REASONS WHY ROMANISING GERMS SHOULD BE EXPECTED IN THE PRAYER BOOK

The bare suggestion of our enquiry will doubtless shock many who, from their childhood, have not allowed entrance to a doubt as to the doctrinal truthfulness of the Prayer Book. To such we would name some well-known historical facts as reasons why we should not be surprised to find some Romanising germs.

The *Continental* Reformation was spiritual in its origin, and its after-political aspect was simply incidental. Luther, Farel, and others like them, sorely pressed with a sense of their own sins, found in the Lord Jesus a personal Saviour, and then awoke and startled Europe by their proclamation of the free grace of the Gospel.

The *English* Reformation was, however, political rather than spiritual in its origin. The reins of progress were kept well in hand by the civil authorities. While the German princes rallied with drawn swords for the defence of the Gospel and the Reformers, the Kings and Queens of England (excepting perhaps Edward VI) viewed and regulated the Reformation with reference to the peace and stability of their thrones.

Henry VIII simply warred against the Pope of Rome, and himself became a kind of Pope of England. Released from ecclesiastical bondage, earnest men began to search diligently and boldly for the truth, and God gave them Edward VI and the Gospel. When the Edwardian Reformers compiled the first and second books of Edward VI, they simply cast off all the error and put in all the

truth which the exigencies of the times would allow. The Royal Proclamation of November 8th, 1548, admonished the Reformers: "To stay and quiet themselves as men content to follow authority, and not enterprising to run before; and so by their rashness to become the greatest hinderers."

Thus animated and controlled, within three years the first Prayer Book was revised. The issue from the press of the second was delayed until sundry mistakes could be corrected and a rubric explanatory of kneeling at the Communion could be added. So that we may safely conclude that, had the Prayer Book been an original production instead of a provisional compilation, or had the Edwardian compilers lived three years longer, a third book would have been issued, and the subsequent appeals for revision would have been, as far as their labours were concerned, less frequent.

When Elizabeth came to the throne, being a sagacious politician and not an over-thorough Protestant, she enthroned the spirit of compromise, and so held the undivided allegiance of her subjects. She framed such a "Liturgy as neither Protestant nor Papist could except against". The Liturgy was published early in Elizabeth's reign when there was hope of compromise with Rome, and hence is *Romish*. The Articles of Religion of 1562 were not formally published till 1571, at which time hope for compromise was gone, and hence are Protestant. So we are compelled to conclude that the Reformation, as taken up and forwarded under Elizabeth's auspices, could not have been radically Protestant, nor the Liturgy, its written expression, altogether free from *Romish* taint.

James I made some changes in the Prayer Book which, if we except the addition of the Catechism, were unimportant. The Hampton Court and Savoy Conferences, however, showed clearly that the reactionary tide had fairly set in. Charles II commanded it to flow on. The changes made in 1662 may appear to some, like Dean Goode, trifling and unimportant, but by others are regarded as vital and fundamental. The Royal Commission of 1689 sought to bring back our venerated formulary to the spirit of the second book of Edward VI of 1552, but failed. There are good historical reasons why we should expect to find Romanising germs in the Prayer Book. When we reflect upon the diverse influences which have controlled the various revisions, we must be prepared to admit the probable truth of an historian's statement: "The inevitable result of their successive manipulations is either open incongruity or studious ambiguity." When we call to mind that there have always been two antagonistic schools of theology within our Church, that both appeal to the Prayer Book, and that it is the recognised standard of doctrine for both clergy and laity, there is some *prima facie* evidence that it contains both Protestant and Romanising germs. It was a strange admission made by Dr. Bayford, Gorham's own counsel,

that "Roman Catholics might conform to the Church of England without violating their consciences". He doubtless called to mind the Elizabethan period when Catholics did use it; we feel we show no lack of loyalty to the Prayer Book when we assert that there are cogent reasons why we should expect to find Romanising germs in it.

IV. THE DOCTRINE OF THE RULE OF FAITH

Three doctrines have been named as the elements to which Romanism may ultimately be reduced. Each of these doctrines will, in turn, be made the subject of our investigation. The first one is fundamental, and is put in this dogmatic form:

THE BIBLE IS NOT THE SOLE RULE OF FAITH

What is the teaching of the Prayer Book on this point? The first paragraph of Article VI reads thus: "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation."

To the same effect are the questions put at the ordination of "priests" and the consecration of Bishops. With it accords the subscription made by every clergyman. The exhortation in the Ordinal confirms the same, as does Article XX—namely:

The Church hath power to decree rites or ceremonies, and authority in controversies of faith: and yet it is not lawful for the Church to ordain anything that is contrary to God's Word written; neither may it expound one place of Scripture that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of Holy Writ, yet, as it ought not to decree anything against the same, so besides the same ought it not to enforce anything to be believed for necessity of salvation.

Thus far the Prayer Book doctrine of the rule of faith is the very opposite of the Romish dogma. It proclaims the Bible to be in itself a sufficient revelation of the finished salvation which is in Christ Jesus. It further recognises the right and duty of private judgment when it declares that nothing is to be ordained contrary to God's Word. It will be seen at once that the Bible is thus made the higher law of the Church.

Were this the whole teaching of the Prayer Book we might thankfully rest here, with the assurance that there is in it no trace of Romanising germs.

But pushing our investigation further, we find that the *Traditions of Men* (using that word traditions as comprehensive of what has

been delivered) are united with the Holy Scriptures to instruct us in four important respects. These four teachers, who are introduced into our class-room arm in arm, are the *Apocrypha*, the *Ancient Canons*, the *Homilies*, and the *Ancient Authors*. Their departments are respectively, *Morality*, *Doctrine*, *Polity*, and *Discipline*.

The concluding paragraph of Article VI reads: "and the other books (as Hierome saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine: such are these following" (here are named the Apocryphal books).

Observe the first clause "and the other books". What other books? Those which, being uninspired, had yet been made part of the Romish Canon. They are rejected from the Canon and yet are exalted above other works of a like character, such as the Epistles of Clement, and the Apocryphal Gospels. Such honour is put upon them that portions of them are appointed to be read on certain saints days in place of selections from Holy Scripture. Thus, in our Church on St. Barnabas's Day the congregation listen to the Book of Wisdom, and in the Church of England on November 23rd to the remarkable story of Bel and the dragon. (This has now been changed in current lectionaries.)

In the Offertory two sentences from Tobit are selected between those from St. John and Proverbs, as of equal authority. Is not this enthroning the traditions of men side by side with the Word of God, that we may have authoritatively commended to us "For example of life and instruction of manners" what the Lord hath not written?

Again, Article XXXV of the Homilies, reads thus:

the second Book of Homilies, the several titles whereof we have joined under this article, doth contain a godly and wholesome doctrine, and necessary for these times, as doth the former Book of Homilies, which are set forth in the time of Edward VI: and therefore we judge them to be read in churches by the minister, diligently and distinctly, that they may be understood of the People.

Our American Book has added this qualification:

This article is received in this church, so far as it declares the Book of Homilies to be an explication of Christian doctrine, and instructive in piety and morals. But all references to the constitution and laws of England are considered as inapplicable to the circumstances of this Church: which also suspends the order for the said Homilies to be read in the Churches, until a revision of them may be conveniently made. as well from obsolete words and phrases, as from the local references.

It is to be noted of this qualifying paragraph that it suspends the

order for reading the homilies in Churches, until they can be revised—no revision of their doctrinal teaching however is hinted at. Every deacon at his "ordering" or making promises "to read Holy Scriptures and Homilies in the Church". So that the Homilies are to be regarded as authoritative expositions of the subjects of which they treat. Accordance with them is made an article of our faith. In view of what has been previously said, it must be concluded that in the opinion of the Church they are at one with, and throw light upon, the Holy Scriptures. Once more: the Preface to the Ordinal contains the well-known clause: "It is evident unto all men, diligently reading Holy Scripture and the *ancient authors*, that from the Apostles' time there have been those orders of ministers in Christ's Church: Bishops, Priests, and Deacons."

That is to say, our polity appeals to a "double witness". It is conceded that it is not until ancient authors are allowed to testify that the Episcopacy first becomes unmistakably an historic fact, and that without such testimony Holy Scripture is not so clear or conclusive in reference to the primitive form of Church government as some might desire. According to Article VI, Episcopacy is not, then, to be laid upon our consciences as a doctrine necessary to be believed, though we may cordially accept it as an *historic fact* testified to by ancient authors. Thus our polity, so far as any would make it to be of divine origin, rests for its authority upon the traditions of men.

Again, in "the form of ordaining or consecrating a Bishop" the presiding Bishop says: "Brother, forasmuch as the Holy Scriptures and the *ancient canons* command, that we should not be hasty in laying on hands", etc.

Here also we find the traditions of men linked with the Holy Scriptures to regulate our *discipline*. This point having been reached, it follows as a necessary consequence that the sacramental and sacerdotal ideas with which all patristic writings are surcharged will be accepted and proclaimed. Were there any hesitation about such acceptances and proclamations, it would probably be removed by some statements of the homilies which are to this effect: the Apocryphal books are described as "the infallible and undeceivable word of God". Baptism and justification are used as synonymous terms. Baptism is spoken of as "the fountain of regeneration". We are said to be "washed in our Baptism from the filthiness of sin". Matrimony is denominated as a sacrament. The Fathers are appealed to as authorities. The primitive Church is recommended to be followed as most incorrupt and pure.

To conclude: In the Prayer Book doctrine of the Rule of Faith we find a twofold Romanising germ: first, the traditions of men are made authoritative: and, secondly, the traditions of men thus exalted contain more or less germs of Romish doctrine.

V. THE DOCTRINE OF THE MINISTRY

We are to examine the Prayer Book doctrine of the Ministry, to learn whether it contains the germ of the second element of Romanism, namely the Ministry as an exclusive Priesthood with supernatural powers. In this examination we shall speak of the *name*, the *function*, and the *character*, of the ministerial office.

1. The Name: The Prayer Book uses one generic term—Minister, and three specific terms expressive of three *orders*, namely, "bishop", "priest", and "deacon". These latter terms are used where some proper official act is to be performed.

Though the word "minister" is eminently Scriptural, having been applied to our Lord and His Apostles, it has come to be a distinctly Protestant term, and though used three times even in the first Prayer Book of Edward VI (1549), in the second Prayer Book (1552), it is used throughout Morning Prayer and frequently in the Communion Service. Since then it has been an ecclesiastical nomad against which many hands have been lifted up; between it and "priests" there has been continual strife for the mastery. In the Book of 1589 (Elizabeth died in 1603) "minister" alone was used for the Absolution, and both "minister" and "priest" for the Communion Office. In the Book of 1637, prepared for Scotland, the word "presbyter" or "minister" occurs everywhere in place of "priest" or "curate". In other Books minister and priest share the honours, and so it is to this day.

The most important question in this connection is: What are the *functions* attributed to the "priesthood" by the Prayer Book?

The priest may, of course, do whatever is appointed to the deacon, but there are certain official acts to be wrought by the priest to which the deacon can only aspire.

1. The first of these is the Absolution, or Remission of sins "To be made by the Priest alone, standing, the people still kneeling." The word "standing" was introduced, as Bishop Andrews said, because the priest pronounced the Absolution "authoritatively".

In the order for Morning and Evening Prayer, the Absolution is general in character, because spoken to a mixed company of penitents and impenitents. In the English office for the Visitation of the Sick, the declaration being made to individuals becomes positive. "I absolve thee."

Morinus tells us that, for the first twelve centuries, Absolution was given by an optative or precatory form. Palmer writes: "Sacerdotal benediction of penitents was in the earliest time conveyed in a form of prayer to God for their absolution." So our Declaration is simply abreast of the first twelve centuries, which cover the formative period of the Romish system. And the question returns, if this is "only a declaration", why may not a deacon or layman

read it, after having interceded for the forgiveness of sins? The proposed Book tries to answer this puzzling question by the following rubric: "A Declaration to be made by the minister alone, standing, concerning the Forgiveness of sins." We object, not to the Declaration itself, but to the limiting its use to the "priest".

2. The second priestly function is the power, perhaps it ought to be called the privilege, of conferring Baptismal Regeneration of which we must hereafter speak more particularly.

3. The consecration of the elements and their due oblation, in the celebration of the Lord's Supper.

4. The bestowal of the benediction.

It has often been claimed that these particular functions are limited to the priesthood simply as a matter of Church order. But the exclusion pertains to the idea of a supernatural priestly power. This is clearly taught by the Ordinal. When a deacon is "made", the Bishop uses these words: "Take thou authority to exercise the office of a Deacon in the Church of God committed unto thee; in the name of the Father, and of the Son, and of the Holy Ghost."

Seemingly, the special gift of the Holy Ghost is not needed for the due exercise of the diaconate. At any rate, it is not conferred, nor even prayed for. But when the priest is ordained, the *Veni Creator Spiritus* is said or sung over him, and this form is mostly commonly used:

Receive the Holy Ghost for the office and work of a priest in the Church of God, now committed unto thee by the Imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful dispenser of the Word of God and of His holy sacraments; in the name of the Father, and of the Son, and of the Holy Ghost.

Who can deny that the person thus ordained is called to exercise higher and different functions than belong to him who is made a deacon? So much hinges upon this form of ordination. Its most, though not only, objectionable words are: "Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained."

This clause was not used during the first thousand years of the history of the Church, when the form consisted simply of a prayer for the Holy Ghost. Morinus publishes sixteen of the most ancient Forms of Ordination, in fifteen of which it does not occur. It was first found in a book belonging to the Cathedral of Mayence, in the thirteenth century. It was introduced in the darkest days of mediaeval superstition because of the increase of priestly power imparted by the deeply significant words. Fisher writes with heart-

felt earnestness: "There is an assumption of spiritual power amply sufficient, not only to countenance, but even to justify the most extravagant claims that any priesthood, whether Roman or Anglican, has ever hitherto advanced." (*Liturgical Purity our rightful Inheritance*, pp. 52, 53.)

2. The Character of the ministerial office remains to be considered.

A priesthood implies a *direct and exclusive succession*. This is the character attributed by the Prayer Book in the preface to the Ordinal.

This "Apostolic Succession" implies far more than the historic succession of the ministry. It means a tactual succession whereby grace is communicated from one to another for the exercise of "sacerdotal functions" in a "sacerdotal connection". The form for consecrating a Bishop clearly states it :

The Presiding Bishop and Bishops present shall lay their hands upon the head of the elected Bishop kneeling before them, the Presiding Bishop saying:

"Receive the Holy Ghost for the Office and Work of a Bishop in the Church of God, now committed unto thee by the Imposition of our hands; in the name of the Father, and of the Son, and of the Holy Ghost. Amen. And remember that thou stir up the grace of God, which is given thee by this Imposition of our hands."

In accordance with this view, *exclusiveness* is the prevailing practice of our Church. All *ministers* are re-ordained. *Priests who are in the succession* though they be Roman or Greek are not re-ordained. A noteworthy circumstance is, however, often overlooked. A man cannot communicate the grace of an office which he never held. Who is bold enough to assert that Paul, and Peter, and James, and John were "priests"? The priests of the so-called "Apostolic Succession" must therefore derive their official grace from some other source than from the Apostles of our Lord Jesus Christ.

In the Prayer Book doctrine of the ministry, we grieve to say, that we find a second Romanising germ. Its name, priest: its functions, priestly, that is to say supernatural: its character, an exclusive priesthood.

Even Dean Goode, who is ever slow to acknowledge that anything in the Prayer Book is not ultra-Protestant, says of the Ordination form: "The existence of such language in the Prayer Book leaves it open here (unfortunately) to adopt a papistical interpretation."

VI. THE DOCTRINE OF THE SACRAMENTS

The Doctrine of Baptism is beset with more difficulties than either of the two doctrines already considered, for two reasons. First, its representative terms have been subjects of protracted discussion.

Second, the views prevailing in our communion with regard to it are not, on the whole crystallised in well-defined forms.

The Romish idea is expressed with sufficient explicitness by the current phrase *Baptismal Regeneration*. By the act of Baptism, when administered by a priest or his deputy in due form, the grace of the Holy Spirit is conferred, the heart of the baptised is regenerated or born again, the benefits of Christ's death are insured. *Baptismal Regeneration* means thus, in plain words, *salvation by baptism*. We do not stop to prove, but simply assume, that this is contrary to God's Word,

What is the germ of this element of Romanism ?

We feel that the following is a true description of it: In Baptism, when duly administered, a seed of grace, or habit of righteousness, is deposited by the Holy Spirit. It may die or it may live and bear fruit. The result is not so much a change of heart as of condition. There is a quasi-bestowal of the Holy Spirit, but the gift may be despised. This quasi-bestowal, whether despised or not, is regeneration or new birth. The future operation of the Holy Ghost is called *renovation*.

After this statement in regard to the germ we desire, even at the risk of appearing a biased examiner, to urge two objections to our Baptismal office. First: that it is not fashioned after the scriptural model of neutrality as to doctrine; that is to say, it is not a precept to be obeyed, an act to be done, but rather a doctrinal formula, a means of grace to be administered and received. Secondly: that its doctrinal statements are so integral a part of the service that every baptised person, however illiterate, must become a party thereto. We hold that the service is positive in its declarations, and remarkably contrived to declare with great distinctness the doctrine involved. It is an ecclesiastical monograph on the doctrine of Baptism.

The word "regenerate" conveys the central idea of these offices. We cannot agree that this word has lost its ancient, or rather original, meaning. We have failed to obtain from those who hold this view any satisfactory historical proof of such changes. It is indeed no longer used by all synonymously with "baptise", because all the Christian world does not now believe, as it once did, that the "baptised" are "regenerated". While regeneration means now the new or second birth, as it has always meant since it was imported from Scripture into our theological nomenclature, its efficient cause is by many no longer thought to be the "grace of *Baptism*" but "the grace of the *Holy Spirit*".

We pass on to speak particularly of the structure of the public office for infants.

1. The first feature to be noted is the *vital importance* of what is called "HOLY BAPTISM".

The people are to be admonished "that they defer not the baptism

of their children longer than the first or second Sunday next after their birth, or other Holy day falling between, unless upon a great and reasonable cause". As this precludes the attendance of mothers in most cases, the matter must be urgent. In the case of sickness of an infant, supposed, of course, to be *under fourteen days old*, so much of the service is to be used "as time and present exigence will suffer". This phrase has reference not so much to the propriety of a sick room as to the possible nearness of death, and to avoid what a Lord Chief Justice spoke of "as the risk of the calamity of children dying unbaptised". In England this is a calamity, for the Burial Service may not be read over them any more than over suicides and those excommunicated. English mothers who have *sent* their children to the font before they themselves have recovered enough to be "churched" are comforted by this rubric: "It is certain, by God's word, that children which are baptised dying before they commit actual sin, are undoubtedly saved." Those who delay "this charitable work" until they are able to take part in it must then write as the epitaph of their unbaptised babes "Lost", though Jesus Christ said "of such is the Kingdom of Heaven".

2. The Public Office for Infants has a *distinctly declared object*. Its Exhortation sets forth the necessity of regeneration. Its first prayer, given in two forms, is for the rich spiritual blessings which regeneration brings. Its selection from Scripture and the exposition thereof set forth the willingness of Jesus to grant these blessings; prayer is again offered for the gift of the Holy Spirit and new birth: the sponsors are assured that Jesus will hear and answer their prayers; the promise is then exacted of them, not as a condition of the fulfilment of Christ's part, but as their bounden duty, that this child shall renounce the devil and all his works, believe God's Word, and obediently keep His commandments; prayer is then offered for regeneration, in the burial of the old Adam and raising up of the new man, etc. for the sanctification of the water, that the child baptised therein may receive the fulness of grace, etc.

Thus the object declared from the beginning is sought by successive steps.

3. This object *is declared to be gained*.

After the sanctified water is applied, the child is "crossed" as Christ's faithful soldier and servant, to continue so until his life's end. The blessed deed is done! The priest officially declares the child's regeneration; and is so sure about it, that he invites the congregation to unite with him in giving hearty thanks to God for this result. What is the result?

"That it hath pleased Thee to regenerate this infant with Thy Holy Spirit, to receive him for Thine own child by adoption, and to incorporate him into Thy Holy Church." Is not this a spiritual change?

He is taught to say, as soon as he can repeat the words: "In baptism, wherein I was made a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven", and to "heartily thank his Heavenly Father who hath called him to this state of salvation".

There is no word in the Prayer Book which hints at the possibility of his after-conversion. He is treated as a converted or Christian child.

4. Regeneration, the object sought and gained in the vitally important rite of Baptism, implies the *opus operatum*. A protest against this Romish idea was inserted in 1553, in the Article on Baptism. It was withdrawn in 1571 (Queen Elizabeth's reign), and has not since been restored. The *opus operatum* is implied in the phrase, "Sanctify this water to the mystical washing away of sin." In the Liturgy of 1549 there were two prayers for the consecration of the baptismal water, and these objectional prayers were omitted from the second book. But the second one, changed as we now have it, was restored in 1662, the work of the reactionary divines.

Having been led, by the importance of our subject, to dwell at this length upon the doctrine of Baptism, we hesitate to tarry longer to examine one question closely connected with its practical aspects; yet it will not do to pass it by. It is this: *How can evangelical men use these offices, and yet remain faithful to the truth as it is in Jesus?* We have found in the Doctrine of Baptism a THIRD ROMANISING GERM. The Holy Spirit's teaching during the past three hundred years has led many away from the old Romish dogma, but the expression of it still remains to distress those who have renounced the dogma, and yet are compelled to use the ancient formula which teaches it.

VII. THE LORD'S SUPPER

It will be kept in mind that during the progress of the English Reformation the Doctrine of the Lord's Supper was a leading subject of thought and discussion. By consequence, the views of the Edwardian reformers became especially clear on this subject. Their sturdy refusal to bow the knee idolatrously to the mass was, with some of them, the occasion if not the cause of their martyrdom. The Office of the Administration of the Lord's Supper which they left behind them was singularly Protestant in its character and lucid in its doctrinal statements. In it they threw no mystery about this Christian feast. Had we the same service which they inserted in the second book of Edward VI, we should feel constrained to write only approving words. Even with the significant changes made in Elizabeth's reign by the reactionary divines we might still pass over the Communion Office, provided that the prevailing spirit of our Church were Protestant. But the very air of our Christian home

is charged with Romanising tendencies, and we are constrained to object to what might, at other times, be innocuous. There is some truth in the statement that in 1662 "without any change of features which would cause alarm *a new spirit was breathed into our Communion Service*".

In the English Book there is a rubric which declares the reason for kneeling, "and that it is a signification of our humble and grateful acknowledgments of the benefits of Christ therein given to all worthy receivers, and for the avoiding of such profanation and disorder in the Holy Communion as must otherwise ensue" and "that thereby no adoration is intended or ought to be done, either unto the sacramental bread and wine there bodily received, or unto any *corporeal* presence of Christ's natural flesh and blood".

As marking the growth of the sacramental theory, it is to be noticed that the word "corporeal" in the above rubric was substituted in 1662 for "real and essential". Thus room was made for the entrance of the consubstantiation idea which now so extensively prevails among us. Apparently trivial but really significant changes made in the Communion Office have been a direction away from the Protestant simplicity of the Edwardian Reformers and towards the Romish doctrine of transubstantiation. (It may here be remarked that had the author of this pamphlet lived till the present century, with the story of the rejected 1928 edition of the Prayer Book, and its subsequent widespread use in this country, he would have found ample confirmation of his fears so fully and freely expressed in this pamphlet of 1868.)

VIII. MEN AND BRETHREN, WHAT SHALL WE DO?

In view of what has been said thus far, we feel constrained to affirm that *There are Romanising germs in the Prayer Book*. They are embedded in our otherwise Protestant formulary. They are found in the Doctrines of the Rule of Faith, of the Ministry, of Baptism, and of the Lord's Supper. Developed according to the fixed law of germination they bring forth fruit after their own kind such as, The Bible is not the sole rule of faith: The Ministry is an exclusive priesthood: Baptism is an instrument of regeneration: The Lord's Supper is an expression of Consubstantiation.

The sacerdotal party are neither small in numbers, nor aliens in our ecclesiastical commonwealth, nor is their influence on the decline. They are numerous and influential enough to mould prevailing sentiments, and to establish their own doctrinal status by material changes in the Book of Common Prayer. Dr. Pusey and his friends have ever declared in all sincerity that they have "made their way" by the Prayer Book.

So once again and finally we ask: "Men and brethren, what shall we do?"

APPENDIX IV

THE FREE CHURCH OF ENGLAND BOOK OF COMMON PRAYER

AFTER a lapse of more than thirty years, the need for the revision of the Book of Common Prayer of the Established Church has once more come to the front. The Proposed Book of 1928, while introducing some modern improvements, a greater variety of liturgical expression and also more liberty to the officiating clergyman, nevertheless possessed a strong sacramental bias towards the 1549 tentative and quasi-Roman Prayer Book of Edward VI—especially in the Administration of the Lord's Supper. It was this reactionary doctrine which caused its decisive rejection in Parliament. But the ecclesiastical authorities defied the authority of Parliament, not only tolerating the rejected book but granting permission for its use where it was so desired.

Some extremists, indeed, do not have any use for either the 1662 Book of Common Prayer or the Proposed Book of 1928, but openly and unashamedly use the Anglo-Catholic Missal, which is an English translation of the Roman rite. On the other hand other High Churchmen are slowly coming round to another possible alternative—the disestablishment of the Church of England, regarding this as the only way of securing independence from Parliamentary control in worship.

Meanwhile the only authorised legal Prayer Book of the Church of England is the 1662 edition and at least one Anglican Bishop has courageously insisted that this Prayer Book and no other must be used in all the Churches of his Diocese, only certain minor and generally accepted deviations being permitted.

Amidst the confusion and unhappy disunity which now prevail in the matter of Public Worship in the Church of England, a small and comparatively unknown body of Protestant and Evangelical "dissenting Churchmen" known as the Free Church of England holds on its even course, using basically the Book of Common Prayer of 1662, but carefully revised in a Protestant and Scriptural direction.

We now list the main differences between the authorised Book of Common Prayer and the Revision in use in the Free Church of England and finally append a brief history of Prayer Book Revision from the abortive 1689 Revision of William of Orange down to the present day, in order to illustrate how deep are the roots of our worship and our Prayer Book in the history of English Protestantism and Holy Scripture.

1. The Declaration of Principles, as the unalterable foundation of Doctrine, Discipline, and Worship, is placed in the forefront of the Prayer Book.

2. The Preface carefully defines the reasons for this work.

3. Clear instructions are given concerning the Services of the Church: how and in what way they may be shortened: the use of Hymns, the Psalter, and Scripture Lessons.

4. The Lectionary of the Mother Church has passed through several revisions; the present form is dated 1871, which this Church has retained, with the exception that Lessons from the Prophets instead of the Apocrypha are used on certain days.

5. Saints Days, as such, are not observed in this Church. In the Authorised Prayer Book of 1662, the only method of commemorating the saints is by a special administration of Holy Communion. It is recalled that "in the dark ages which followed the break-up of the Roman Empire, the praiseworthy honour paid to the saints by the primitive Church gradually passed into idolatrous worship". (*The Prayer Book*, by Evan Daniel, p. 311.)

Our revisers thought it wiser to confine the use of special Communion Services to events in our Lord's life and ministry. Nevertheless, in the Lectionary the special lessons relating to the character and example of the Apostles are appointed to be used on the days observed from the sixteenth century: thus "The Church of England commemorates the saints rather for the benefit of the living, and for the glorification of God, than for the glorification of the saints themselves." (Evan Daniel, p. 311.)

6. The old "Ornaments Rubric", which has been the cause of so much contention in the Mother Church, has been amended in accordance with the Principles of this Church, and here orders conformity "to the customs and usages of the Church of England, except where they are, or may be, contrary to the Evangelical Principles of this Church".

7. In the rubrics throughout, the word "Presbyter" instead of "Priest" is used. Thus the "absolution" becomes the "Declaration concerning the Remission of sins" pronounced by the Minister; and, lest this personal prerogative should wound tender consciences, the passage "and hath given power and commandment" may be omitted, but if used must only be understood in the sense of 2 Cor. v. 18-21.

8. In Morning Prayer four lines have been omitted in the Benedicite, Omnia Opera, namely:

"O ye Priests of the Lord . . .
 O ye Spirits and Souls of the Righteous . . .
 O Ananias, Azarias, and Mishael . . .
 . . . bless ye the Lord", etc.

An alternative Canticle to the Benedicte is provided in the Laudate Dominum, Psalm 148.

9. In the "Quicumque Vult" commonly called "The Athanasian Creed", the "damnatory clauses" have been removed, and this creed may be used on the great Christian Festivals in place of the Apostles' Creed. Otherwise it is retained as an ancient and valuable theological treatise concerning the Christian Faith.

10. The Litany, which in its present form dates from 1554, is to be used, "after morning or evening prayer, upon Sundays and at other times at the discretion of the Minister".

11. To the Occasional Prayers have been added collects "for a person travelling", "for Christian Missions", and for Synods and Convocations, as they assemble.

12. To the Thanksgivings have been added one for "Recovery from sickness", and one "For a safe journey".

13. Explicit instructions are given concerning the administration of the Lord's Supper. The Holy Table shall be of wood, and no other material shall be used. There shall be no candle, candlestick, or cross upon it, nor may it be constructed to resemble an altar. It may stand "in the body of the Church, or in the chancel". The minister is forbidden to kneel, or say any prayer with his back to the people in the Church. The Ten Commandments are always used in full.

14. In the "Prayer of Humble Access", the word "spiritually" is introduced as it is used in Article 28; and in the Prayer of Consecration which follows, the actual phrase taken from the same Article is inserted, "after an heavenly and spiritual manner". The "manual acts" are always used. In the post-communion the minister remains standing, there being no instruction to kneel before consecrated elements.

15. In the Baptismal Office, there are changes scrupulously to avoid any declaration of Regeneration having taken place during the ceremony, as stated in the Declaration of Principles. In the Service for the Baptism of those of riper years, permission is given for the Minister to make a cross upon the forehead of the person baptised, "if so desired", showing that, though the Church does not officially use this sign, it does not uncharitably condemn those who do.

16. A Form of "Children's Service" has been inserted, before the Catechism. The latter contains some changes to bring the answers into conformity with the Baptismal Service and the general Evangelical character of this Church.

17. In the Order of Confirmation the candidate is asked by the Bishop: "Do ye here, in the presence of God and of this Congregation, acknowledge yourselves bound to believe, and to do, all those things which your Sponsors, at your Baptism, then undertook to

teach you?" Also: "Do ye solemnly profess repentance towards God, and faith towards our Lord Jesus Christ?"

18. In the service for the "Visitation of the Sick" there is no provision for any priestly Absolution to be used by the Minister.

19. In the Burial Service, an alternative lesson is provided, from 1 Thess. iv. 13, and Collects added for grace to live worthily, and for divine comfort for the bereaved. In the Committal, instead of "in sure and certain hope of the Resurrection to eternal life through our Lord Jesus Christ", the words read "in sure and certain hope of the Resurrection of the body, and the life of the world to come, through our Lord Jesus Christ".

20. The Service for the first day of Lent, called Ash Wednesday, is described as "A Penitential Service" instead of "A Commination", and the curses used in the old book are omitted. The exhortation following has been considerably shortened in consequence.

21. A Form of Thanksgiving for the Blessings of Harvest is provided, with appropriate Collect, Epistle, and Gospel for use in the Communion Office on that day. Proper Lessons and Proper Psalms are also appointed for this occasion.

22. As may be expected there are changes in the Ordinal in conformity with our understanding of the New Testament and the Principles of this Church, chiefly in the Ordering of Presbyters, but the ancient structure and purpose of the service have been scrupulously retained. The term "Father in God" is changed into "Brother in Christ". In the actual "laying on of hands", the Bishop says, in place of the old form, which we believe is Roman Catholic in origin and character, "Almighty God grant unto thee the gift of the Holy Ghost for the office and work of a Presbyter in the Church of God, now committed unto thee by the Imposition of our hands And be thou a faithful dispenser of the Word of God, and of His holy Sacraments; in the name of the Father, and of the Son, and of the Holy Ghost." This formula, taken in comparison with that of the Authorised Edition of the Church of England, leaves us in no manner of doubt as to the intention of this service, or its freedom from sacerdotal pretensions.

23. In the Order for the Consecration of Bishops the second alternative Gospel taken from John xx. 19 is dropped, and that of Matt. xxviii. 18 follows, as before. This is done for fairly obvious reasons, e.g. the appearance of the risen Lord on this occasion, was to the "disciples" when the doors were shut for fear of the Jews. It is assumed that the word "disciples" means that others than the twelve Apostles, were present in that company. Indeed, St. Thomas, one of the Apostles was not present on that occasion, (v. 24), hence the "Commission and Declaration" was not confined to the Apostles alone. In the actual "laying on of hands" instead of "Receive the Holy Ghost" the words are "Almighty God grant unto thee the gift

of the Holy Ghost, for the Office and Work of a Bishop in the Church of God, now committed unto thee by the Imposition of our hands". These are the only changes in this service, but they are considered imperative, if the Protestant character of the Church is to be preserved.

24. There is a Form for "Receiving a Presbyter of another Christian Church", without further ordination; and a Form for the Installation of Ministers.

25. The Articles of Religion are the same as those adopted by the Anglican Convention of 1562, and confirmed by Queen Elizabeth I in 1571, with some exceptions. Article 26 is slightly shortened, but its purpose is not changed in any way. In Article 28 a clause defining and condemning "Consubstantiation" has been inserted after that referring to Transubstantiation. Article 33 against Auricular Confession, takes the place of that dealing with "excommunicate persons". Article 35 of the Homilies is replaced by the repudiation of "Apostolic Succession" as having "no foundation in Holy Scripture", and being "productive of great mischief".

These, then, are the main corrections and revisions which have been made for our book of public worship, and are used by the Clergy and Congregations of the Free Church of England, otherwise called the Reformed Episcopal Church.

It may be of interest to record with what care the Revisers have kept to the ancient uses and customs of the Church of England in the character and construction of its various services. So completely has this been done that the great differences on which the Church has been founded are scarcely discernible to the general worshipper, though a careful examination reveals the cause and consequence of its separate existence. Corrections have been few but fundamental, and the phrases or words used or substituted are in almost every case taken from the Articles of Religion of the Established Church.

We therefore commend this book to the thoughtful and devout Christian people of our land, asking only for a place in their prayers and such moral support as they may be able to give to this work, as and when they meet it or its representatives.

APPENDIX V

THE SACRAMENT OF BAPTISM FOR INFANTS

THE fruitful cause of controversy, division, hostility, and secession, lies in the interpretation of the language which the revisers and compilers of the Prayer Book used in the Services.

This Church is not called upon to pass judgment; to take sides with contending parties within the Church; or to engage in what has proved to be profitless controversy. It is her duty to state her own position as clearly as possible for the guidance of her own Members, and to answer enquirers.

Differences of opinion arise chiefly around the use of the word "regenerate" in the Baptismal Office, such as:

"We call upon thee for this infant that he, coming to thy Holy Baptism, may receive remission of his sins, by spiritual regeneration," and

"Seeing now, dearly beloved brethren, that this child is regenerate, and grafted into the body of Christ's Church, etc.", or again

"We yield thee hearty thanks most merciful Father, that it hath pleased thee to regenerate this Infant with thy Holy Spirit, to receive him for thine own Child by adoption, and to incorporate him into thy holy Church."

Regeneration is understood to mean, not a change of status, but a spiritual renewal of the heart—a new birth. We believe that the insistence of an indissoluble connection between such a renewal and the ceremony of Baptism, or any operative element in that Office, is directly contrary to the teaching of Holy Scripture; indeed, a perversion of true Christian teaching, and we do not believe that our Reformers held the notion, or that they intended to graft it into the formularies of the Reformed religion.

No less than five differing interpretations are given by apologists of the Church of England: they are:

1. Regenerate; in the full sense of actual new birth by all infants unconditionally.

2. "Sacramentally regenerate", but "really and truly" only when, and if, they are baptised by the Holy Ghost.

3. Regenerate, as a "change of status" whereby the baptised is introduced into a sphere of grace; into new spiritual surroundings.

4. Regenerate in the full sense of the word, *if elect*, i.e. "this seminal faith and repentance is indefectible and given *only to elect infants*".

5. Regenerate, "by anticipation, on the supposition that the answers made by the Sponsors will be made good by the child when it comes to years of discretion". (See *Prayer Book Dictionary*, pp. 82, 83.)

In dealing with this subject the Free Church of England is not concerned with the reasons which apologists give for these several interpretations. Obviously the language is ambiguous, and lends itself to such varied interpretations. With the Sixth Article of Religion before us, we know of only one guide and one authority, viz., the Holy Scriptures. Mystical minds may confuse the truth. Romanists may distort it. The Fathers and Schoolmen may explain it away, but the Word of God is definite and distinct in its testimony. It is clear that all mankind are by nature in need of Regeneration, or new birth. (John iii. 3.)

This new birth is the definite work of the Holy Spirit. (John iii. 6.)

This great change is usually effected through the instrumentality of the Word of God.

God is not limited in His gracious operations, either by circumstance, time, or ceremony. Spiritual regeneration may take place *before, at, or after* any ceremony. (See *Gorham Revision of the Liturgy*, p. 38.)

In studying the Prayer Book Offices of the Church of England (the *Authorised Edition*, 1662) it is clear that Regeneration is not supposed to have ever taken place before Baptism, whether that of infants or adults, but that it has occurred immediately upon the performance of the rite, i.e., the time of Regeneration is strictly limited to the moment of Baptism.

This seems to us to be an unwarrantable assumption, which finds no support from the Word of God, and it does not seem morally right, or honestly truthful before God, to continue in the obligatory use of a Form of Service which appears to be contrary to those Scriptures which we hold to be the guide of our private life and our public ministry. To use language in the sacred Service concerning which we have mental reservations appears to be dishonest.

Authoritative quotations in support of the argument would fill many books, but our position on the Sacraments is as is clearly stated in Bishop Hooper's works. (*Early Writings*, p. 523. Quoted in *The Book of Common Prayer*, Blakeney, p. 569.) "To signify, and not to be the thing signified; to confirm, and not to exhibit grace; to help, and not to give grace; to seal, and not to win the promise of God; to show what we be before the use of them, and not to make us the thing we declare we be after them; to show that we are Christ's, to show we be in grace, and not by them to be received into grace; to show that we be saved, and not yet to be saved by them; to show that we be regenerated and not to be regenerated by them."

Thus, Christian parents bring their children to be baptised because all children are included in the great atoning sacrifice, and really belong to the Lord Jesus Christ by the purchase of His sacrifice on Calvary.

Parents profess their own Faith and promise to impart that Faith to their child by precept and practice. They dedicate the child to God's service, and he is by baptism "received into the visible Church of Christ". Every member of the Church into which the child is received has his or her part to play in the development of the child's life, "in the nurture and admonition of the Lord".

This Church repudiates the doctrine that Regeneration is inseparably connected with Baptism in the act of the Minister, the performance of the ceremony, the mystical efficacy of water, or through the intention of any or either of the parties concerned. Nevertheless, she holds that this act of loving dedication on the part of parents and friends, and the corresponding act of the Minister in God's Name and on the assurance of His Word, seal us as belonging to Him, pledged to His service for ever in the great covenant blessings of the Grace of God, made and confirmed to us in spiritual reality, as personal responsibility is realised and accepted.

"Baptism is therefore not only a sign of profession, but it is a sign or symbol of Regeneration or new birth. They that receive Baptism rightly are grafted into the visible Church. The promises of forgiveness of sins and of adoption to be sons of God by the Holy Ghost are visibly set forth. Faith is confirmed and grace increased by virtue of prayer unto God" (Article xxvii).

In our Prayer Book all these ambiguities and falsities have been expunged, while we have retained the beautiful and dignified order of Service, believing that we have secured the true teaching of the Church of England as set forth in her Articles of Faith and the Holy Scriptures.

APPENDIX VI

SCHISM AND SEPARATION

AS the charge of having committed the sin of Schism has been so often directed against the late Bishop Cummins and his associates in the formation and development of the Reformed Episcopal Church, it is desirable that the question should be considered from the point of view of the Holy Scriptures.

On Apostolic authority Schism is a sin. This is agreed. In the New Testament it signifies a split or division between parties or factions, "fighting it out within the Church" in a single locality. This by metonymy is applied to the factions or parties that are on opposite sides in the schism, and by extension, applies equally to larger bodies in the Church at large, standing in opposition to one another.

The word *schism* is from the Greek word *schisma* in the singular and *schismata* in the plural; from *schizo* "to split, to cleave, to rend with violence", says Robinson's *Lexicon of the New Testament*. He gives examples of the use of these words in the New Testament.

First, as to the literal meaning, in which the word is translated by the word in italics as follows :

1. Luke v. 36, "piece of a new garment upon an old . . . the new maketh a *rent* and the piece that was taken out of the new agreeth not with the old".

2. John xix. 24, "The coat was without seam . . . let us not *rend* it".

3. Matt. xxvii. 51, "the veil of the temple was *rent* in twain".

4. Mark xv. 38, "the veil of the temple was *rent* in twain".

5. Luke xxiii. 45, "the veil of the temple was *rent* in the midst".

6. Marki. 10, "he saw the heavens *opened*".

7. John xxi. 11, "yet was not the net *broken*".

8. Matt. ix. 16, "old garment . . . the *rent* is made worse".

9. Mark ii. 21, "the *rent* is made worse".

Now in all these cases the pieces remain in close proximity, and are opposite to each other. Xenophon calls the cleft in a hoof "*schisma*".

Then as to the figurative meaning :

10. Acts xiv. 4, "the multitude was *divided*; and part held with the Jews and part with the Apostles".

11. John vii. 43, "So there was a *division* among the people because of him".

12. John ix. 16, "Others said . . . and there was a *division* among them".

13. John x. 19, "There was a *division* therefore among the Jews for these sayings".

14. 1 Cor. i. 10, "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no *divisions* among you; but that ye be perfectly joined together in the same mind and in the same judgment".

15. 1 Cor. xi. 18, "When ye come together in the Church I hear that there be *divisions* among you, and I partly believe it".

16. 1 Cor. xii. 25, "That there should be no *schism* in the body, but that the members should have the same care one for another".

The analogous word translated "divisions" is found in two places. This is in Greek *Dichostasia*, and that from *Dis*, twice, and *istemi*, to stand, or standing in opposition to each other. Thus:

17. Romans xvi. 17, "Now I beseech you, brethren, mark them which cause *divisions* and offences, contrary to the doctrine which ye have learned, and avoid them".

18. 1 Cor. iii. 3, "For ye are yet carnal: for whereas there is among you envying and strife and *divisions*, are ye not carnal and walk as men?"

In all these cases (10 to 18) the parties remain in close proximity and in opposition to each other. The only cases between Christians on both sides are the last five (14 to 18) and in all cases *schism* denounced by St. Paul is "Fighting it out within the Church". This is not only the Gospel, but it is common sense. Schism makes a house divided against itself.

Separation from schism is a duty by Apostolic example. Dean Cridge, in 1875, instanced the case of Abraham and Lot: and of St. Paul when he took the disciples from the synagogue. But we have the strongest possible case where a schism, as above described by St. Paul, occurred between himself and a fellow Apostle, and that schism was broken up by a separation of the parties who were in a state of schism. Thus, Acts xv. 39, "And the contention was so sharp between them, that they departed asunder one from the other; and so Barnabas took Mark, and sailed unto Cyprus." This again is not only the Gospel but it is common sense. It is a principle always advocated in every-day life not only by Christians, but by moralists of all kinds except those who advocate "fighting".

Separation from his particular schism, is schism according to each canonist. These ecclesiastical lawyers, like the Pharisees of old, "make the Word of God of none effect by . . . tradition". They go outside the Bible to seek, among the contradictory opinions there found, those that agree with the views which they hold; and adopt-

ing their authors as "The Fathers", present these views as "Catholic truths", believed "*semper ubique et ab omnibus*". Men are easily persuaded to believe what they wish to believe.

Bigotry is a trait of human nature evidenced as well in politics and in irreligion as in religion. Like members of the same political party, the partisans of that schism repeat to each other the same opinions so frequently that at length they cannot admit a doubt on the subject, and call all men schismatics who do not agree with the peculiar views or their particular schism.

The Greeks denounce the Church of Rome as a schism, and claim the title "Holy Orthodox". The Church of Rome denounces as schisms on the one side the Greeks, and on the other the Church of England and all other Churches, and claims the title "Catholic".

The Pan-Anglican Church denounces the Church of Rome on one side, and all non-Episcopal Churches on the other, as schisms, and arrogates to itself the title "The Church": and some non-Episcopal Churches are equally extravagant in their claims.

The combined Churches of Rome and Constantinople fell into violent schism through jealousy and ambition, each Church claiming the supremacy. This schism was broken by the final separation in A.D. 1052 when Pope Leo IX excommunicated Cerularius, the Patriarch of Constantinople. But from that day to this these two Churches have stood in hostile antagonism to each other, and thus both are schisms in the Apostolic sense.

The combined Churches of Rome and England fell into violent schism on the score of supremacy, Rome affirming and England denying the right of the Roman Curia to regulate the internal affairs of England. This schism was broken by the final separation under Queen Elizabeth in 1558. Then each became a schism, standing in hostile antagonism to the other.

The "Protestant Church of England as by law established" agrees with non-Episcopal Protestant Churches only in *protesting* against the supremacy claimed by the Roman Curia. By 35 Eliz., Chap. 1, it is seen that for political purposes it cut itself off from all other Protestant Churches, and thus became a schism. From this establishment it has been in schism within itself: and this is so comprehensive as to force together, by Acts of Parliament, several schisms, holding irreconcilably antagonistic opinions.

Notwithstanding the immense amount of good that has been done, and is being done by the Church of England for the cause of Christianity in the world, that church nevertheless is controlled for political purposes, and it is not too much to say that all the Evangelical Protestantism it contains is derived from the religious character of the people of England at large. That she is in a chronic state of internal schism needs no argument: though this is covered by the somewhat dubious claim to "comprehensiveness".

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The Free Church of England, taking its stand upon the Holy Scriptures as the "sole rule of faith and practice", declares her unswerving belief as follows:

Schism is sin, by Apostolic teaching and example: it is an angry contention in a body ecclesiastic: secession from such a condition in the interest of truth and peace is a Christian duty.

Separation from schism is taught by Apostolic example and practice, and is further proved by the action of the separatist leaders of the Anglican Church during the period of Reformation.

The Free Church of England holds the view herein expressed as a sacred revelation of Divine truth: she declares, with equal emphasis, that continued separation within the Church at large cannot be justified when the original causes have been removed: therefore, to maintain isolation from other Christian bodies where no doctrinal divergence exists is in her judgment equally reprehensible: hence this Church will maintain communion with all Christian Churches, and will set forth, as far as in it lies, peace and love among all Christian people.

APPENDIX VII

REUNION

ON the vital question of the Reunion of the Church of Christ which is now so much in the minds of all Christian people, it is perhaps necessary to say that the question of the standing and claims of the Reformed Episcopal Church has been under the notice of the Anglican Episcopate on more than one official occasion.

In 1877, when Bishop Gregg was consecrated, and commissioned to organise the Reformed Episcopal Church of England, a special assembly of Anglican Bishops met to consider the significance of this action. The matter was fully discussed, and reported in *The Guardian* of May 15th, 1878. As a result a Committee of Bishops was appointed to examine the question and report. So far as can be ascertained no report was made public.

In 1920 came the heart-moving appeal from the Lambeth Conference to all branches of the Christian Church to consider the wisdom of Christian Reunion.

To a world that craves fellowship we present our message. So men feel, and it is true. But fellowship with God is the indispensable condition of human fellowship. The secret of life is the double fellowship: fellowship with God and with men. Etc. (*Lambeth Conference Report 1920*, p. 10.)

This truly apostolic appeal from the Fathers of the ancient Episcopal Church evoked many responses from the separated Churches, and among others, the question of the status and claims of the Reformed Episcopal Church was considered by the Conference.

It had become known that private approaches had been made, and secret proposals had been arranged by which the Reformed Episcopal Church was to be absorbed by the established Church. When this was discovered the Synods met to consider the situation. A majority vote was secured in both Synods, but there was no evidence that unanimity was at all possible. Apparently both parties made their own position known to the Anglican authorities; for, on page 159 of the report of the *Conference of Bishops of the Anglican Communion* published by the S.P.C.K. in 1920, appears the following:

"This body has now about twenty-five congregations or Churches in England served by thirty or forty ministers. It was introduced

into this country from America, where it originated in 1866, and where there are still a certain number of its congregations. We are called on to consider it here because its 'Southern Synod' has passed 'by a large majority' and forwarded to the authorities of the English Church the following resolution :

'This Synod, being desirous, as far as in its lies, of maintaining unity among all Christian people, would be prepared to consider the question of Union of the Reformed Episcopal Church with the Established Church of England, provided that the ministers of the Reformed Episcopal Church are received as clergy duly ordained in accordance with the Articles of that Church, and that it is allowed to retain its Declaration of Principles unaltered, with its Doctrine, Discipline, and Worship, as set forth in its Constitution, Canons, and Prayer Book.'

'Less formal proposals of a somewhat different character have also been received, suggesting that the clergy should be re-ordained by the Anglican Bishops (or one Bishop acting for the rest) and be permitted to minister to the congregations that they are at present serving, and that the congregations should be admitted to union with the Church of England under the provisions of an approved Trust deed, which would secure the maintenance of the Evangelical character of their work.'

'Your Committee has before it full particulars not only of the organisation, worship, and principles of this body, but also of its ministry and its claims to an Episcopal succession. The members of the Committee find themselves quite unable to recommend the Conference to accept that claim. On this ground, therefore, they are compelled to recommend the Conference to decline to enter into negotiations with the Synod on the basis of the proposals made by it. With regard to the less formal proposals, they feel it necessary to point out that the standard of qualifications for the ministry in the Reformed Episcopal Church is such that it would not be easy for us to take any action with regard to this body corporately. Difficulties would arise in individual cases which in so small a body might assume serious proportions. There are also matters as to the nature of their trust deeds and the character of their Prayer Book which might easily lead to complications. We think, therefore, that it is not desirable to enter into negotiations with the body as a whole. But, as the experience of the last few years has shown, a tendency exists in both ministers and congregations of the Reformed Episcopal Church to apply for reunion with the Church of England we recommend that such applications should be, wherever possible, sympathetically treated, and if the minister satisfies our standards intellectually as well as in other ways, he should be ordained 'sub-

conditione'; and that if practical difficulties in the way of congregations joining us can be overcome they should be received on the condition that as loyal English Church people they accept the Book of Common Prayer in place of the book now in use in the Reformed Episcopal Church."

The latter portion of this statement was regarded as an invitation to ministers to abandon their Principles, and their Orders and allegiance, and to return to the Mother Church under the conditions set forth above: many did so in the succeeding years, and in no case has any enquiry been made concerning their personal character, education, or general aptitude for the ministerial office. So far as is known no man has ever been refused, and many speedily became Vicars or Rectors in established Church parishes. Nevertheless, it was strongly felt within the Church that the restrictions and freedoms provided by the fundamental Declaration of Principles, which had been made unalterable in our constitution, was too precious a heritage to be thus easily cast away, and so, following on the issue of this report by the Anglican Church, the Joint Committee decided that no other course was open but that of going forward with the long-desired legal and organic union of the two Churches, which goal was happily concluded in the month of June, 1927, as reported elsewhere in this history.

All these movements derive additional interest when considered in the light of more recent events, e.g., in the organisation of "The Church of South India" in September, 1947, after many years of prayerful consideration; for in that great forward movement in the cause of Reunion may be seen, on a much wider scale than in the efforts herein recorded, a progressive ecclesiastical policy not dissimilar from the position adopted by Bishop George David Cummins in 1873, as follows:

1. The Old and New Testaments declared to be the sole rule of Faith and practice.
2. The recognition and adoption of historic Episcopacy as a very ancient and desirable form of Church Polity.
3. A recognition of the parity of Presbyters of any Christian Church as a valid and true ministry of the Gospel, with or without episcopal ordination.
4. The adoption of Liturgical Forms in Public Worship in which all possible claims to sacerdotal character are abolished: the Episcopate regarded as a sacred Office, and not a superior Order, with peculiar powers claiming to transfer a spiritual character in ordination which cannot be received in any other way. Thus the Priest becomes the New Testament Presbyter: and the two Sacraments of the Gospel are maintained and preserved in their primitive fundamental simplicity.

As was to be expected, the Church of South India has had to

submit to sympathetic "non-recognition" by the Mother Church of England at least for a long period of years yet to come, but it seems crystal clear that this great development bears all the marks of Divine blessing, and may very well contribute much to the long-desired end, namely, the gathering together into one Family of all the separated branches of the Christian Church.

Among all these great movements, which are so rapidly changing the whole Christian world, this small branch of the Catholic Church of the Risen and glorified Lord watches and waits for the unmistakable guidance of God as to her future.

