

# Theology on the Web.org.uk

*Making Biblical Scholarship Accessible*

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

---

A table of contents for *The Churchman* can be found here:

[https://biblicalstudies.org.uk/articles\\_churchman\\_os.php](https://biblicalstudies.org.uk/articles_churchman_os.php)

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

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

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

J. W. BARDSLEY.



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

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

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

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

authority, acceptance of all Roman doctrine, absorption in the Roman system. Are the men who are found to treat with Rome on such terms as these to be applauded on the score of humility and charity, or to be condemned as traitors to Divine truth, and disloyal to their Mother Church, or how are they to be regarded?

This is by no means the first occasion on which proposals of union have passed between members of the Anglican and the Roman Church, but the singularity of the present effort is that it emanates not from the reforming or Gallican section of the Roman Church, not from men of the school of Du Pin or Bossuet, or Febronius, who acknowledged the need of reform within their own communion, but from the rigidly ultramontane school, which would be shocked at the thought of minimizing the Papal power, or of softening any Papal doctrine, or of guaranteeing any liberties, but frankly demands an entire submission to the extremest Roman claims, promising nothing in return, except a possible recognition of the possible validity of Anglican Orders, which, however, would always remain so doubtful that, if they were acknowledged at all, it would be as a matter of grace on the part of the Apostolic See, which would advise, with all the authority of infallibility, their at least conditional repetition. What sort of a balance is this? In one scale the ungracious recognition of a fact, the recognition of which is a matter of indifference to the Church of England, in the other the concession of all that has made the Church of England glorious for three hundred and fifty years, all the truths of God for which her martyrs died, all the liberties which to an English Churchman, or to an Englishman, are dear. The Pope pipes and Lord Halifax dances, bowing humbly before the Papal throne, and Englishmen look on at the sorry spectacle—is it with pity, or with sympathy, or with scorn, or with sorrow?

The organ of the party which proposes to unite England to Rome, on Roman Catholic principles, is the *Revue Anglo-Romaine*. The chief writers belonging to the Roman Church are MM. Portal, Bondinon, Loisy, Ermoni, Loth, Beurlier, Gasparri, Coulbeaux. English writers, who, however, are not committed to the purpose above stated, are Messrs. Spottiswoode, Lacey, Hutton, Hornby, Puller. The *Revue* is as frank in its demands as Cardinal Vaughan. Probably its conductors think that the time has come when they have only to put forward the Papal claims in an uncompromising manner, and English Churchmen will admit them and submit, provided the Pope will make some illusory concession, apart from all doctrine, which, with such a prospect before him, he may be persuaded to do. Acting on this principle they take

as the motto of their title-page: "*Tu es Petrus, et supra hanc petram aedificabo Ecclesiam meam . . . et tibi dabo claves.*"

The force of this motto in the estimation of the editor is made clear by articles in the first and second numbers of the *Revue*, the first of which gratefully accepts and improves upon the opinion apparently held by "the Rev. W. F. Everest, B.A., Hon. Canon of S. Adwenna in Truro Cathedral," which we shall not pause to consider; and the second deals dogmatically with the subject from the ultramontane point of view. According to this paper it is Peter's person on whom the Church is built, the difference in gender between *Petrus* and *Petra* not existing in Aramaic (as though Beveridge and a hundred others had never exposed and refuted that falsehood). "Pierre he is, Pierre he shall be, for it is on him that the whole edifice of the Church shall rest, as on a foundation that cannot be overthrown." "When Jesus quits the earth, Peter remains the visible foundation of the visible Church. No doubt the other Apostles and all the faithful are stones of the sacred edifice, but the principal stone, on which the solidity of the whole house of God depends, is that which the Saviour established, Simon Peter" (p. 55). With an equal absence of argument or proof, it is assumed that the character of foundation-stones can no more be denied to Peter's successors than the fact of having succeeded the Apostles can be denied to Bishops. "The foundation-stone must last as long as the building; one cannot do without the other, Peter existing for the Church, and the Church subsisting by Peter. Peter must last as long as the Church. Thus it is that we see both of them at the present time; they are inseparably united, to the consummation of time" (p. 54). "Peter, the interpreter of the faith, the depositary of Divine authority, with full power to govern everything in the house of God, to teach the whole Church infallibly, to exercise over it an uncontrolled jurisdiction, to determine by sovereign decision the conditions under which sins are to be remitted or retained—all that is virtually contained in the words which Jesus spoke to Simon Bar-Jonas" (p. 55).

With such plain statements as these before their eyes, it is the fault of any English Churchman if he deceives himself into the idea that the movement represented by the *Revue Anglo-Romaine* is anything more than a proselytizing attempt to make him submit to the Papacy and accept the doctrines which an infallible Pope orders him to profess.

For it is not only in one paper that this view of the Papacy is maintained. The third and fourth numbers of the *Revue* contain a supposed refutation of the answer of "the schismatic Greek Church" to the Encyclic of Leo XIII., in which the question of the Papacy is dealt with at length. The historical

dishonesty of this paper is so great that it is surprising that anyone should venture to publish it in a periodical intended for English readers. It shows what a contempt the editors must entertain for English theological learning.

The writer undertakes to prove the primacy or supremacy (to him the two words mean the same thing) from the first seven Œcumenical Councils. The proof from the Council of Nicaea consists in its having been presided over by "the legate of the Pope," Hosius of Cordova, and two Roman presbyters. This is calmly asserted, as though it was an acknowledged fact, accepted by everyone, that Hosius was the Pope's legate, instead of being an after-assumption necessitated by the Papal theory, but resting on no sufficient historical authority.

The proof from the Council of Constantinople is that the Pope "approved the other canons, but rejected that which gave a presidency of honour to Constantinople." As to the approvals, all the other orthodox Bishops of Christendom approved them as well. As to the rejection, no word was spoken against it by any Pope till the middle of the next century, when, in spite of Leo's objection, it was reaffirmed by the Council of Chalcedon. The fact that the Council was not summoned by the Pope, and was presided over by Meletius of Antioch, Gregory Nazianzen and Nectarius, of whom none can even be claimed as a Papal legate, and one was not in communion with Rome, is passed over in silence.

The proof from the Council of Ephesus is, "Pope Celestine, who had already condemned the error of Nestorius on the report of St. Cyril of Alexandria, wrote to the Fathers of Ephesus and enjoined them to execute his sentence; in consequence of this letter the Council only executed the sentence of the Pope." Can we charitably believe that the writer was ignorant that Celestine's letter was not written to the Fathers of Ephesus, but to Cyril, before the idea had been conceived of summoning the Council of Ephesus; that the purpose of the letter was to authorize Cyril to condemn Nestorius, not only in the name of the Alexandrian, but also of the Roman Church; that this was done and completed in August, 430 A.D., and that four months afterwards in consequence of the storm raised by this joint excommunication of Nestorius, and Nestorius's answering anathemas, the Emperors resolved on summoning the Council of Ephesus? What are we to think of controversialists who, if not ignorant (which with Bossuet before them they ought not to be) can condescend so to pervert history for a party purpose?

From the fourth Œcumenical Council the proof is: (1) That after St. Leo's letter to Flavian had been read, the Fathers,

transported with enthusiasm, cried out: "Peter has spoken by Leo." Let that pass. What if among the various and discordant cries raised by members of the Council that cry found its place? It would show that some Bishops in the fifth century held the mistaken opinion that St. Peter had been Bishop of Rome, but nothing more. (2) That the Council "attempted to re-enact the canon of the Council of Constantinople, which recognised an eminence of dignity in the Patriarch of Constantinople, and the Pope annulled it." Mr. Allies shall answer. "Here" (in the Council in Trullo, canon xxxvi.) "the famous 28th canon of Chalcedon is referred to as part of the decrees of that Council. By which, as well as by the whole intervening history, we may see the *utter untruthfulness* of the assertion that it was given up through the opposition of St. Leo. It comes to us on the sanction of two Œcumenical Councils, and a third intended to be so, and which, though not so, has remained the living rule of one-half of the Church for 1150 years. In fact, from the Council of 381 the Patriarch of Constantinople is found acting as second Bishop of the Church; he was so at Chalcedon in 450, he was so at Constantinople in 553, and again in 681, and he was so *in spite* of all the Pope could do against him."—"On Schism," p. 391.

From the fifth Œcumenical Council the proof is—what? It is hardly to be believed that the fifth Council (*i.e.*, the second of Constantinople) is *skipped* altogether, and the sixth Council is represented as the fifth! And why? Because at the fifth the Pope of Rome did not preside: he was present neither in person (although he was in the city where it was being held), nor by legates, and he was by implication but designedly anathematized by the Council. What kind of dealing with an historical question is this?

The proof from the sixth Council (here called the fifth), is "The Fathers adhered to the letter of Agatho to the Emperor, and declared that the Roman Church had never altered the faith." This is all. Not a word to say that it was only after examination that the Council approved of Agatho's letter, and that Pope Honorius was anathematized in it by name for heresy. How different the Gallican standpoint is from that of the *Revue Anglo-Romaine* may be seen by the following extract from Bossuet's *Defensio Cleri Gallicani*:

As the third, fourth, and fifth Councils passed judgment on the decisions of Roman Pontiffs, and only approved of them after enquiry made, so the sixth Council is known to have done: and that course is common to all Councils. They inquire into the decrees of the Roman Pontiffs, and, after inquiry made, approve Agatho's decrees, condemn those of Honorius. This we find to be certain. Honorius, duly questioned by three Patriarchs *de fide*, gave the worst possible answers; was condemned with anathema by the sixth Council; was excused by Roman

Pontiffs before the supreme sentence of the Council, and after that sentence was condemned with the same anathema" (vii. 21, 26).

The proof from the seventh (Pseudo-Œcumenical) Council (called here the sixth) is "The Fathers of this Council adhered to the letter of Pope Adrian on the worship of images, which explicitly affirms the primacy of the Roman Pontiff." Against this we will set the following passage of M. Michaud, "At the same session they read the letter of Adrian to Irene, Constantine VI., and Tarasius, and that, not in order to listen to an infallible oracle, but to examine these documents, and to judge if they contained or not the true Catholic doctrine. The Council made itself judge of the letter of Pope Adrian" ("Les Sept. Conciles," p. 333). So too Allies ("On Schism," p. 400), who points out that the letters of the Eastern Patriarchs were read in like manner; and Bossuet ("Def. Cler. Gall.," vii. 30).

The last proof is from the Council of Constantinople of 869, which the writer calls the seventh Œcumenical Council, whereas it is neither œcumenical, nor is its number the seventh. It is evident that when the fifth Council is restored to its place, the Council of 869 stands eighth, not seventh, and its claims to be œcumenical are still less than those of the pseudo-œcumenical Council of 787, for the Eastern Church has (unhappily) accepted and cherishes the Council of 787 as œcumenical, whereas it has consistently repudiated that of 869, and even the Western Church surrendered its claim to œcumenicity at the Council of Florence. It was a local partisan synod held for the condemnation of Photius, and its acts were abrogated by a subsequent synod. The proof that the writer derives from this Council is that "it read and approved the letter of the Patriarch Ignatius to Pope Nicholas, which taught the divine institution of the Primacy of the Bishop of Rome." Mr. Allies, on the other hand, says and proves that "the whole testimony of this Council is in favour of the patriarchal system, and acknowledging, as it does, the Five Patriarchs as so many independent centres of jurisdiction, it utterly contradicts and falsifies the ultramontane theory" (p. 411).

The rest of the "historical" proofs are of a piece with those derived from the Œcumenical Councils.

The writers can quote "the admirable expression of the Archbishop of Thessalonica in the twelfth century, calling the Pope Bishop of Bishops," as a proof of the supremacy, but they ignore the fact that the very same title is given by Sidonius Apollinaris to Sergius, Bishop of Troyes, without proving him and his successors to be Primates of the Church (Sid. Ap., lib. vi., Ep. i. ad Lup., Bibl. Patr. Galland., x. 513).

The Patriarch of Constantinople had said with perfect truth that the idea of deriving the Papal claims from the succession

to St. Peter was unprimitive, and had quoted the Councils of Constantinople and Chalcedon as stating that it was the imperial status of the City of Rome, on account of which the Fathers gave the Church of Rome its place of honour. The *Anglo-Romaine* writer replies that this is an error, "When St. Athanasius, St. Cyril of Alexandria, St. John Chrysostom appeal to Julius, Celestine and Innocent, they do not say to them, 'We have recourse to you because you are the Bishops of the capital of the Empire,' but 'We remit the cause into your hands because you are the representatives of Jesus Christ, and the successors of Peter, and because the keys of the kingdom of heaven have been entrusted to you.'" Could any statement show a more entire absence of equity or a greater disregard of truth? The only charitable explanation to be given of the travesty of history presented by the *Revue* is that the writers have confined their study of history to the manuals supplied at Roman Catholic seminaries and neglected original works. The Greek presentation of history in the Patriarch's Encyclic is absolutely trustworthy as to facts, the *Anglo-Romaine* presentations of it are perfectly untrustworthy. And we are nevertheless assured that this is a *loyale enquête*.

We have sufficiently traced the purpose and the method of the Roman partners in the *Anglo-Romaine* enterprise. They are, negatively, to concede no point of ultramontane doctrine, positively, to defend the ultramontane positions by closing the eyes to all facts militating against them, and to attract Anglican sympathy by an exhibition of the beauty of ultramontane perfection and by ultramontane graciousness towards Anglicans and Anglican prejudices. The writers cannot quite make up their minds whether the best plan is to convert Anglicans as individuals, or to bring them over in a body. The Abbé Klein held a conference on March 14 in the amphitheatre of the Catholic Institute in Paris to consider that point. It was a consolatory thing, he said, that Church ceremonies in England were being assimilated to Catholic ceremonies, that the worship of the holy Virgin was springing up again, that the *Magnificat* was used in Evening Prayer, that the celibacy of the clergy was beginning to be once more held in honour, that a chosen few were taking the vows of a religious life, that auricular confession with sacramental communion was little by little reappearing, and the distance between Anglicans and Catholics was diminishing. But then he had to observe that this evolution in the English Church was only the act of a chosen few. The Ritualists who constituted this movement were themselves only "a part of the High Church." So individual proselytism must not be given up through hopes of something future. "No means must be neglected of recalling to the truth our



English brethren, who are so near to it. Whatever one thinks of the chances of a collective union in the future, it goes without saying that no one dreams of sacrificing the present work of individual conversion" (p. 704). So it appears that our French brothers are as friendly and affectionate towards us as we should be to a body of Mormonites who had shown an inclination to embrace Christianity, or as a benevolent wolf would be who, having hopes of the whole flock, still condescended to make one sheep his own when occasion offered.

Having seen the uncompromising tone of the Roman advocates of reunion, which in their mouths and in the mouths of the Papal Commission appointed March 19, 1895, "for encouraging the reconciliation with the Church of dissidents from it," means solely submission to the Pope, we will examine the character of the papers contributed by English sympathizers to the *Revue Anglo-Romaine*. There are writers and writers. Mr. Spottiswoode merely gives a sketch of the constitution of the Church of England, which, if it were read by Gallicans instead of merely by Ultramontanes, might do good. But the general tone of the papers is, we regret to say, a creeping, crawling, apologizing tone. "Please don't be hard on us," they seem to say; "it is true we are not such good Catholics as you are, but by explaining the Prayer-Book and Articles in a non-natural sense, we will make out ourselves as like you as ever we can, and won't you overlook the little bit of Protestantism which we are obliged to retain? Pray do!" How would Cranmer, Latimer or Ridley, Andrewes, Laud or Bull, Harold Browne, Hook, or Christopher Wordsworth have treated such a plea! We will take for examination the last paper published at the time that we are writing, Mr. Lacey's "Doctrine of Nicholas Ridley on the Eucharist," which appears in the fourteenth number of the *Revue*.

We suppose that if there is one thing certain in ecclesiastical history, it is that the test put to the Marian martyrs was that of the doctrine of Transubstantiation. Whoever held that doctrine was a good Roman Catholic, whoever refused to profess it was burnt. Cranmer, Latimer, Ridley, Hooper, Ferrar, were burnt for being Protestants, and the test by which it was proved that they were Protestants was their rejection of Transubstantiation. But if they rejected Transubstantiation, there is a high probability that the Church of England, which owes its Prayer-Book and Articles to them, rejects it too. But on the Anglo-Roman theory it *must not* reject it, because it is a doctrine of the infallible Roman Church, and *ex hypothesi* the English Church holds all Roman doctrine, though here and there it may seem not to do so, owing to a misunderstanding of language.

others, Ridley must be proved not to have been opposed to Transubstantiation, because it is known that it was Ridley who led Cranmer to the views which he advocated in his book on the Eucharist, which, together with Ridley's, found expression in Articles XXV., XXVIII., XXIX., XXX., XXXI. The task might seem difficult, not to say impossible, as Ridley has denounced Transubstantiation in the strongest terms, and disproved it by irrefutable arguments; but Mr. Lacey is courageous, and he undertakes it. His method is not original. It is the same as that by which the force of the Article condemning the sacrifices of Masses is sought to be evacuated. It runs thus: When Ridley condemned Transubstantiation, he did not condemn Transubstantiation at all, he only condemned another doctrine which "he identified with the doctrine of the Church" (*sic*); he "attributed to the dogmas of Transubstantiation a sense which theology repudiated;" he "only rejected his own mistake respecting it," and "he has led the mass of his countrymen into the same mistake!" In consequence of this mistake, he taught that "Transubstantiation overthroweth the nature of a Sacrament, that is to say, destroys the *sacramentum* and leaves only the *res sacramenti*; the expression exists still in the Thirty-nine Articles, and a number of Anglicans still think the expression well founded!"

What was his mistake? "What Ridley denied was a material change which would have had visible and tangible consequences" (p. 643), that is, which would have made Christ's body visible to the eye. "It was in this sense that he had understood the definition of the Church and the teaching of the Schools." To think that Ridley, the most learned man of the sixteenth century, should not know the meaning of the word "substance" in this connection! Mr. Lacey excuses him by saying that we do use the word in so many senses in English. Ridley could not, it seems, distinguish substance from accidents, or believe substance to be a thing not subject to the senses. "What he insists upon is the reality of the outward shapes. In a word, he was maintaining *what we are all agreed upon*, the reality of the species" (p. 646). Oh, the pity of it, that Ridley should have allowed himself to be burnt for not holding Transubstantiation, when he held it all the time; and how strange that his judges should have been as unable as himself to find out that he held it and that they and he were "all agreed"! Gardiner and Pole and Weston and Bonner and the Pope must have been as ignorant of scholastic theology as Ridley and Cranmer. "It is clear what the doctrine which he was combating was: he calls it 'Transubstantiation,' but it was really, if we may coin the name, 'Metaphysiosis'" (p. 644). This is all that is required for Mr.

Lacey's argument. Metaphysiosis, whatever it may be, is not a doctrine of the Roman Church. Therefore, in denying Metaphysiosis, Ridley still remains a good "Catholic," and the Church of England, in following Ridley's doctrine and condemning Transubstantiation, does not condemn Transubstantiation, but only Metaphysiosis; just as when she condemns the sacrifices of Masses, she does not condemn the sacrifices of Masses, but some obscure theory about Masses, which someone may, or may not, have held. Mr. Lacey asks, pertinently enough, why Ridley should have been so eager to oppose Metaphysiosis. "Who ever affirmed anything so monstrous?" "How could anyone possessing ordinary intelligence profess it?" His answer to his own questions is that Ridley had held it himself, and he "had not the patience to listen to Gardiner's explanations in his book on the Sacrament" (p. 643). Ridley, therefore, must have been devoid of "ordinary intelligence," and he was morally incapacitated by his impatience from accepting the sounder views promulgated by Gardiner.

Ridley's ignorance and error, we are told, are shared by the Anglicans who deny Transubstantiation. "On the whole, the Englishmen who deny Transubstantiation do it through resting on the opinion of Ridley, and *for the same reasons that he had*" (p. 646). Therefore, of course they do not deny the doctrine of Transubstantiation at all, any more than Ridley did, but only Ridley's erroneous conception of it. They ought, no doubt, to correct their theology by the teaching of Gardiner and "the Church," as Ridley would have done had he not been too impatient—but, at any rate, they don't deny Transubstantiation.

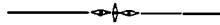
We have written enough to show what is the character of the "Reunion" proposed by the *Revue Anglo-Romaine*. There are two parties to it—a Roman and an English party. The Roman party is altogether ultramontane. It would look askance at Gallicanism and Febronianism almost as much as at Anglicanism. It acknowledges no distinction between Catholicism and Romanism. It maintains all Tridentine and more modern Roman Catholic dogmas. It defends the ultramontane position by wresting history and historical facts in such a way as to make its conclusions, if not absolutely false, at least absolutely inequitable. It offers nothing to its English friends except individual or corporate absorption in the Papal Church, and the only favour that it will show them is a grudging acknowledgment that possibly the Pope may graciously concede a recognition of a probable though uncertain validity of Anglican Orders on the condition of submission to his infallible authority. On the English side the tone is humble, apologetic, abject, beseeching. The writers who undertake

controversial discussion on the points at issue between the two Churches, are ready to explain away distinctive Anglican doctrines, to represent Anglicanism and Popery as essentially identical by putting a non-natural interpretation on statements of Anglican doctrines which conflict with Papal dogmas, and recognising as Catholic truths tenets which the Reformation set aside as Papal errors.

What can we expect to secure from an enterprise undertaken in the spirit of the *Revue Anglo-Romaine*? On the one side, it may encourage the vain and foolish hopes entertained in ultramontane circles in France and Italy that England is about to surrender to Rome; on the other, its effects on individual minds may be even more deleterious. What these are, we will state in the words of the Bishop of Edinburgh :

The attempts made from time to time to show that the distinctive dogmatic formulæ of the English Church can be so construed as not to be incompatible with Roman doctrine have been, from the standpoint of the historical student, wholly worthless and ineffective for their main purpose. But such attempts have, I fear, for some tended to break down the temper of mind that seeks to weigh evidence in a just balance. This statement or that is viewed with the question in the heart—not, "What does it really mean?" but "How may it be construed so as not to contradict something else?" And hence history in all the breadth of its teaching is abandoned, and history is appealed to only when some point is discovered which seems to make for the side of the inquirer. This process, it seems to me, has had a demoralizing effect upon some minds. . . . The faculties that God has given men for the accurate and careful pursuit of truth become debauched, and by-and-by, *to be quite straight* with regard to truth seems to be no longer possible. And the saddest aspect of it all is that the field of honest inquiry, of truth-loving and truth-seeking, is as much a part of the region of *morals* as the regulation and control of men's bodily passions and appetites. As the greatest ethical teacher of the English Church has long ago instructed us, for some men it is in *that* region their chief probation lies. It is a solemn thought for every one of us. God's righteous judgment will look to the honesty, diligence, and scrupulous care of our intellectual inquiries no less than to the region of external conduct.—*Synodical Address*, 1895.

F. MEYRICK.



#### ART. IV.—THE HISTORY OF OUR PRAYER-BOOK AS BEARING ON PRESENT CONTROVERSIES.

##### PART III.

ONE important question remains to be considered: "In what relation does the second book of Edward stand to subsequent Prayer-Books of the English Church?"

For our present purpose it will suffice to accept and endorse the dictum of Bishop Stubbs: "The great historic importance