

THE PEACE OF THE CHURCH

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The peace of the church by William Reed Huntington

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WILLIAM REED HUNTINGTON

**THE PEACE
OF THE CHURCH**

The Bohlen Lectures for 1891

THE
PEACE OF THE CHURCH

BY
WILLIAM REED HUNTINGTON
RECTOR OF GRACE CHURCH NEW YORK

In Veritate Victoria

New York
CHARLES SCRIBNER'S SONS
1891

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TO

THE DEAR MEMORY OF

H. H.

WHO ALIKE BY PRECEPT AND BY EXAMPLE

TAUGHT ME HOPE.

THE JOHN BOHLEN LECTURESHIP.

JOHN BOHLEN, who died in this city on the twenty sixth day of April, 1874, bequeathed to trustees a fund of One Hundred Thousand Dollars, to be distributed to religious and charitable objects in accordance with the well-known wishes of the testator.

By a deed of trust, executed June 2, 1875, the trustees, under the will of Mr. BOHLEN, transferred and paid over to "The Rector, Church Wardens, and Vestrymen of the Church of the Holy Trinity, Philadelphia," in trust, a sum of money for certain designated purposes, out of which fund the sum of Ten Thousand Dollars was set apart for the endowment of THE JOHN BOHLEN LECTURESHIP, upon the following terms and conditions:—

"The money shall be invested in good, substantial, and safe securities, and held in trust for a fund to be called The John Bohlen Lectureship; and the income shall be applied annually to the payment of a qualified person, whether clergyman or layman, for the delivery and publication of at least one hundred copies of two or more lecture sermons. These lectures shall be delivered at such time and place, in the city of Philadelphia, as the persons nominated to appoint the lecturer shall from time to time determine, giving at least six months' notice to the person appointed to deliver the same, when the same may conveniently be done, and in no case selecting the same person as lecturer a second time within a period of five years. The payment shall be made to said lecturer, after the lectures have been printed, and received by the trustees, of all the income for the year derived from said fund, after defraying the expense of printing the lectures, and the other incidental expenses attending the same.

"The subject of such lectures shall be such as is within the terms set forth in the will of the Rev. John Hampton, for the delivery of what are known as the 'Hampton Lectures,' at Oxford, or any other subject distinctively connected with or relating to the Christian religion.

"The lecturer shall be appointed annually in the month of May, or as soon thereafter as can conveniently be done, by the persons who for the time being shall hold the offices of Bishop of the Protestant Episcopal Church of the Diocese in which is the Church of the Holy Trinity; the Rector of said Church; the Professor of Biblical Learning, the Professor of Systematic Divinity, and the Professor of Ecclesiastical History, in the Divinity School of the Protestant Episcopal Church in Philadelphia.

"In case either of said offices are vacant, the others may nominate the lecturer."

Under this trust the Reverend William R. Huntington, D.D., D.C.L., Rector of Grace Church, New York, was appointed to deliver the lectures for the Year 1891.

PHILADELPHIA, EASTER, 1891.

THE WANT OF A PEOPLE'S CHURCH IS A WANT THAT
CANNOT BE SUPPLIED BY ANYTHING ELSE.

VON DÖLLINGER.

P R E F A C E.

A NATURAL comment upon the general drift of argument and appeal in the following pages would be that it is too conspicuously Protestant. Are the children of the Reformation, the author might very plausibly be asked, the only Christian folk to be counted in forecasting the contour and proportions of our national Church? Is no significance to be attached to the marvellous growth and spread among us of the Latin form of Christ's religion in these recent days? And have we no word of invitation for those who differ with us in their estimate of the value of the results Luther and Cranmer brought to pass? Certainly there is force in these expostulations. To wink the advance of Roman Catholic religion in this country out of sight is as foolish as the letting ourselves be irritated by what we see is weak.

Neither are those to be commended who can see in the activity of the Papal forces nothing less or other than a distinct menace to our civilization. The real reason why the conciliatory effort of this book bends wholly towards a different point of the

compass is that, for the present, any attempt from without to influence the Roman Catholic Church is absolutely hopeless. The Vatican decrees of 1870 have accomplished what the framers and promoters of them doubtless meant that they should accomplish, — the utter overthrow of any hopes of “peace with Rome” on ground other than that of unconditional surrender. Meanwhile there is much to encourage the belief that, in ways hidden from the eyes of outsiders, a change is going on within the confines of the Roman Church in this country, likely, at no very distant day, to become knowable and readable of all men. The German and the Irish elements, there is reason to suspect, consort as ill together within the one fold as ever did Guelf and Ghibeline of old; and it would not be the strangest thing in all the world, if the indisposition of the faithful laity to receive their politics from Rome were to expand into a large unwillingness to accept foreign dictation in any department of thought and life. “Ultramarine” may grow to be as obnoxious an adjective in America as ever “ultramontane” was in Europe.

With the upspringing of a genuine and general “Old Catholic” movement among the Romanists of the United States, many things now seemingly impossible might become possible, — among them an Englished and reformed Missal, a modified Confessional, and a rehabilitation of the primitive Creeds as the only œcumenical symbols of binding force. When