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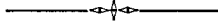
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remarkable to find the same contrast in connection with the chief designation of Himself—the Son of Man. Surely nothing more is required to place it beyond doubt that our Lord chose this name for Himself, not only because it indicated His acceptance of the humble place to which He had stooped as the suffering servant of Jehovah, and His sense of brotherhood with us, His complete identification of Himself with our nature and our need, but also because it kept before Him and before us His vocation to be the fulfiller of the Divine promise of salvation, the Saviour of sinners. Not only does it assure us of His fellow-feeling with us in our temptations, but also of His power to save and bless. Not only does it continually remind us that He is truly man, but it intimates that He is more than man—one endowed with superhuman powers as well as with human sympathies. He is, as He said to Nicodemus (John iii. 13), the Son of Man “that descended out of heaven.”

J. P. SHERATON.

(To be continued.)



ART. II.—“OUR UNHAPPY DIVISIONS”—IV.

WE have hitherto been endeavouring to take a fair view of Episcopacy as seen in connection with the history of primitive Christianity and of the Reformed Church of England.

But it will be asked, What is all this leading up to? Supposing all this to be conceded, What is to follow?

Let it be well understood that the aim of these papers is not to lead up to the advocacy of any particular way of answering the many and various questions of practical difficulty which will no doubt be found at some future time pressing for solution. These questions will have to be well pondered, in reliance on Divine guidance, by those who may be called upon to deal with them in detail. Our object here is a much humbler one. It is simply to indicate certain general principles, which, as it seems to me, should be allowed to have weight in governing all decisions on this subject.

And I venture humbly to submit that if my argument, as a whole, is valid, *this* will follow—viz., that while we may not throw overboard or lightly disregard the just claims of Episcopacy, we are not warranted in regarding a connected chain of unbroken Episcopal succession (in the strictest sense of the words) as essential to the *esse* of a Christian Church.¹

¹ See Dean Field's "Of the Church," book iii., chaps. xxxix., xl.

It will no doubt be said that the concessions made by English divines had relation to those who by the force of unhappy circumstances were deprived of Episcopacy when they would—some of them—have thankfully retained it,¹

¹ See Bishop Morton's "Confessions and Proofs of Protestant Divines of Reformed Churches that Episcopacy is in Respect of the Office according to the Word of God, and in Respect of Use the Best" (Oxford, 1644), especially Theses i.-viii.

Speaking of the foreign Reformed Churches, Bishop Pearson said: "De regimine ecclesiastico sapientiores, tacite et foris queruntur; optant antiquum, novum defendunt; illud votum, hoc necessitas efflagitat" (Minor Theological Works, edit. Churton, vol. i., p. 435; Oxford, 1844).

The English delegates at the Synod of Dort declare: "In our private conversing with the most eminent of the ministry there we found divers times, upon occasion of our declaring unto them the order and manner of our Church government, that they were more ready to deplore than defend their own estate, and wished rather than hoped to be made like the flourishing Church of England" ("Joynt Attestation," p. 50; London, 1626).

Even Le Clerc appears to have written: "I have always professed to believe that Episcopacy is of Apostolic institution, and consequently very good and very lawful; that man had no manner of right to change it in any place, unless it was impossible otherwise to reform the abuses that crept into Christianity; that it was justly preserved in England when the Reformation was practicable without altering it; that therefore Protestants in England, and other places where there are Bishops, do very ill to separate from this discipline" (quoted from Grundy's "Lecture on Episcopacy"; Morris, Oldham).

Durel's work on the Reformed Churches abroad gave great offence to the Nonconformists, but he did not, I think, stand altogether alone in maintaining that some of these Churches virtually had retained Episcopacy in their *Superintendents* or *Inspectors*. He says: "Let no man tell me here that these Superintendents are not Bishops. . . . They have all that which is essential to the function of true Bishops—viz., the power of ordination and jurisdiction" ("View of Reformed Churches beyond the Seas," p. 7; London, 1662). So Whitaker affirms: "In illis Ecclesiis veros Episcopos esse" (Op., p. 510; Geneva, 1610). So Bishop Hall asked concerning "Superintendents": "What difference is here, as Zanchius well said, but that good Greek is turned into ill Latin?" (Works, vol. ix., p. 621). So in "Brief Treatises" we read (p. 173): "The Churches of Germany . . . have Superintendents or Bishops among themselves." (See also p. 134.)

Yet Durel strongly maintained "Episcopatum jure Divino niti, semper creditit Ecclesia Anglicana" ("Eccles. Ang. Vindiciæ," chap. xxviii.). He contends, "Jure Divino aliquid esse, duobus præsertim modis dici potest. 1. Cum Præceptum Divinum de eo extat, hoc est, si Deus Verbo suo expresse mandaverit, ut semper et ubique aliquid obtineat et servetur. 2. Cum Christi, Beatorumve Christi Apostolorum instituto, exemplo atque approbatione aliquid nititur, licet expressum de eo præceptum in Scriptura nusquam extet. . . . Episcoporum supra Presbyteros *Προστασία* si posteriore modo juris Divini esse affirmetur, id vix quisquam negaverit qui ea, quæ in Scriptura Sacra et Veterum monumentis de Politia Ecclesiastica habentur, animo sedato et præjudiciis vacuo attentè perlegerit" ("Eccles. Ang. Vindiciæ," p. 339; London, 1669).

whereas in our own land the case was very different, seeing we had to do with those who with determination opposed and resisted it.

This is a point which not only may be very fairly urged, but ought in fairness to be allowed its full weight—a weight which certainly is not light. Indeed, our English divines did see this difference clearly and did feel it strongly. This it was which was the warrant for Bishop Hall’s word, spoken to English (or rather Scotch) non-Episcopalians, and spoken of non-Episcopalians abroad: “We can at once tenderly respect them and justly censure you.”

So Bishop Cosin—after quoting “Bishop Overall’s judgment” to the effect that, “We are not to lessen the *jus divinum* of Episcopacy where it is established and may be had, yet we must take heed that we do not, for want of Episcopacy where it cannot be had, cry down and destroy all the Reformed Churches abroad, both in Germany, France, and other places, and say they have neither ministers nor Sacraments, but all is void and null¹ that they do”—adds (alluding to his letter to Mr. Cordel): “This is all the letter drives at, and at nothing else: which truly I cannot apprehend how it either hurts the *jus divinum* of Episcopacy or excuseth their voluntary and transcendent impiety, that have endeavoured to destroy it in the Church of England, contrary

¹ When, in 1661, Archbishop Bramhall had to meet the difficulty of Presbyterian ministers in Ireland, who asked “Are we not ministers of the Gospel?” the Archbishop answered: “I dispute not the validity of your ordination, nor those acts you have exercised by virtue of it, what you are or might be here, when there was no law, or in other Churches abroad; but we are now to consider ourselves a national Church, limited by law, which, among other things, takes chief care to prescribe about ordination” (see Kennet’s “Register and Chronicle,” vol. i., p. 441, May, 1661; London, 1728; and see above, p. 469).

It is well worthy of note that Cosin, in his letter to Gunning, affirms that Presbyters from the Reformed Churches abroad had never been re-ordained in the Church of England, “but in Mr. Dury’s case alone, and that upon his own earnest [desire]” (Works, vol. iv., p. 449; A.C.L.).

And it is certainly not less worthy of observation that Schwartz (as an agent of the S.P.C.K.) himself ordained Satyanadhan, according to the Lutheran use; and in the Report of the Society for the following year this ordination is recorded with satisfaction. It is said: “If we wish to establish the Gospel in India, we ought in time to give the natives a Church of their own . . . and secure a regular succession of truly Apostolical pastors” (see E. Stock’s “Hist. of C.M.S.,” vol. i., p. 23); yet when, in 1835, Rhenius, pleading this precedent, would have ordained native catechists, according to the Lutheran use, the C.M.S., with perfect consistency, replied that the S.P.C.K. “country priests” had received “Lutheran orders at a time when there was no English Bishop in India, but that, as English Orders were now procurable, a Church society could seek no others for new candidates” (*ibid.*, p. 320).

to the laws of God and His universal Church, the mother of us all."¹

In Stillingfleet's work, entitled "The Unreasonableness of Separation; or, an Impartial Account of the History, Nature,

¹ See the letter in its entirety, as given in Cosin's Works, vol. iv., pp. 448-450; A.C.L.

In the same connection should also be read the entire letter to Mr. Cordell (pp. 401-409) which is here referred to. The following brief extracts are important: "I conceive that the power of ordination was restrained to Bishops rather by *Apostolical practice* and the perpetual custom and canons of the Church than by any *absolute precept* that either Christ or His Apostles gave about it. Nor can I yet meet with any convincing argument to set it upon a more high and Divine institution" (p. 402).

"There have been both learned and eminent men (as well in former ages as in this, and even among the Roman Catholics, as well as Protestants) who have held and maintained it for good and passable divinity that Presbyters have the intrinsical power of ordination *in actu primo*, though, for the avoiding of schism (as S. Hierome speaks) and preserving order and discipline in the Church, they have been restrained ever since the first times, and still are (but where they take liberty to themselves that was never duly given them), from exercising their power *in actu secundo*. . . . Of this opinion and judgment in old time were S. Hierome and his followers . . . the Master of the Sentences . . . Bonavent . . . with other Schoolmen, as Aureol. . . . and Anton. de Rosellis . . . and Bishop Jewel ('Def.,' p. ii., c. iii., d. 1, and c. ix., div. 1), Dr. Field ('Of the Church,' lib. iii., c. 39), Hooker ('Eccles. Pol.,' lib. iii., § iii. *ult.*), and Mason, among the divines of our own Church" (pp. 404, 405).

The date of this letter is February 7, 1650. The following quotation from Cassander gives important testimony in support of Cosin's statement: "An Episcopatus inter ordines ponendus sit, inter Theologos et Canonistas non convenit. Convenit autem inter omnes olim Apostolorum ætate, inter Episcopos et Presbyteros discrimen nullum fuisse, sed postmodum ordinis servandi, et schismatis evitandi causa, Episcopum Presbyteris fuisse præpositum, cui soli Chyrotonia, id est, ordinandi potestas servata sit. Constat etiam sacros ordines proprie dici Diaconatum, et Presbyteratum, ut quos solos primitivam Ecclesiam in usu habuisse legatur" ("Consultatio," art. xiv., Op., p. 952; Paris, 1616).

It may, I think, be fairly argued from this letter that Cosin recognised Mason's own hand in the "Additional" which were put forth in his name, or else that, from personal knowledge or reliable information, he could testify to Mason's favourable opinion of the views there maintained, even as Overall's general approval of the aim of these "Additional" may be gathered from what Cosin says of him in the text. And thus we seem to have *so far* some confirmation, however slight, of Kennet's assurance as to Overall's hand to be seen *here*, in a *genuine* work of Mason. On these matters the value of Cosin's testimony is undoubtedly high, and tells with some force against the contention of Lindsay.

The treatise was accepted without question by Tyrrell as the work of "the learned Mr. Mason," in his "Vindication of the Lord Primate Ussher" (see Elrington's "Life of Ussher," appendix vii., p. cliv.).

As one whose heart was set on doing the work of a pacificator, it is no wonder that Dury had to hear hard words from extremists on both sides, but that he forged a treatise and purposely put it forth under the false

and Pleas of the Present Separation from the Communion of the Church of England,"¹ the attitude of English divines towards those who rejected Episcopacy will be clearly seen as contrasted with the feeling towards those who were non-Episcopalians from necessity.

Still, it is no small matter if the neck is broken of the theory which tends to make spiritual grace and the validity of Sacraments really dependent on Episcopal succession. We need to be well assured that such a theory is neither Scriptural nor primitive nor Anglican.² Moreover, that some

name of a great divine, to serve the interests of a faction (see Lindsay's Preface to Mason's work; edit. 1728), is what will hardly be believed by those who know the high esteem and affectionate regard in which he was held by Bishop Davenant (see his "Ad Fraternal Communionem Adhortatio," Preface and p. 2; Cambridge, 1640), and not by him alone (see Goode's "Brotherly Communion," p. 20), not to speak of the improbability of such an abominable imposition not being detected and exposed by some of his contemporaries (see above, p. 465). To say the least, it is not easy to conceive that a striking publication, soon to attain notoriety, should contain two pieces from the pen of Ussher, then Archbishop of Armagh, and these followed by a gross fraud—a fraud never suspected by those who knew the man and could easily have inquired as to the history of the MS.; and that Cosin, who had been chaplain to Overall, and knew of his intimate relations with Mason, and of his assistance in Mason's earlier work, should have been deceived by such a fraud is still more difficult of belief. But, besides all this, it is difficult to see how this treatise could have availed, or been intended to avail, "to serve the turn of a faction," even if it had been published separately, seeing it contains no doctrine but such as Cosin could defend. (It claims that the "calling of Bishops is approved by the mouth of Christ Himself" (p. 133). It is no plea for Presbyterianism. Still less was it likely to serve such a purpose as one of the "Brief Treatises," in which high views of the Episcopal Order were upheld.

¹ It would be a great mistake to infer from this treatise that Stillingfleet was an upholder of anything like the modern theory of Episcopal succession, as may be clearly seen in the argument of his "Irenicum." Here we read: "If we believe Philostorgius, the Gothic Churches were planted and governed by Presbyters for above seventy years: for so long it was from their first conversion to the time of *Uphilas*, whom he makes their first Bishop. And great probability there is that where Churches were planted by Presbyters, as the Church of France by *Andochius* and *Benignus*, that afterwards, upon the increase of Churches, and Presbyters to rule them, they did from among themselves choose one to be as the Bishop over them, as Potbinus was at Lyons. For we nowhere read in those early plantations of Churches that where there were Presbyters already they sent to other Churches to derive Episcopal ordination from them" (p. 375; London, 1662). It should, however, be observed that some of the views of the "Irenicum" appear to have been subsequently retracted. See Churton's "Memoir of Pearson," p. lxxxiv.

² It is not inconsistent with this to maintain the value and the importance of a ministerial (and normally an Episcopal) succession as the backbone of the historical continuity of the Christian Church. "All Bishops are consecrated by Him originally, to whom they are consecrated. . . .

apology or palliation for English Nonconformity may have a claim to be patiently heard will, I think, appear as we proceed.

For we come now to take a view of these matters from a higher standpoint than that which shows us only, or chiefly, things which have to do with historical and personal details pertaining to comparatively unprofitable questions connected with past or present controversy.

I trust the readers of the CHURCHMAN will experience a sense of relief in leaving below these matters of earthly strife, to rise up with wings as eagles into a higher and clearer and purer atmosphere of spiritual light and truth.

We are all, I trust, agreed that, in our view of the Reformation, we are to see the working of a Power from above. We do see, indeed (and grieve to see), other motive powers at work, motives which were human and powers which were of earth. We willingly, though sadly, acknowledge influences, not from above, but from beneath. But we are sure that the strength of the Reformation was not in these. There is assuredly to be seen here the shining of a light which is from heaven, the burning of a sacred fire, a fire kindled by the Spirit of God. Surely we are to recognise the arm of the Lord, the mighty working of His power, who alone doeth great wonders, for His mercy endureth for ever. But we follow the history of the Reformed Churches through the centuries following, and we ask: "What means this decay? How is it that the flax is burning dimly, and the light is not shining brightly? Alas! how is the gold become dim!" And shall we not further ask: What is to be done that there may be renewed vigour in our Christian life, revived spiritual power, the power of a new (or a renewed) Reformation in the midst of us, a power which may heal our divisions and unite us (and show us united) as one body in Christ?

These are questions which are *supremely pressing* questions, though in the midst of our grievous controversial difficulties we may often be tempted to let them fall into the background. Still, we may be thankful that they *are* (we believe) pressing on the hearts of many, who see that in *their solution* is to be found the true way of rolling back the floods of ungodliness and throwing off the distressing weight of error and false doctrine under which we seem to be bowed down, and binding our hearts together in steadfast purpose to keep the unity of the Spirit in the bond of peace.

This sacred Order is to continue in the Church. . . . This constant ordination of a succession in the Church some make a royalty of Christ" (Featly's "Clavis Mystica," p. 124; London, 1636). See especially Thorp, in Gibson's "Preservative," vol. iii., p. 279.

If we imagine that the remedy of our evils is to come of earthly or human power, our thoughts must be continually occupied in considering what *we* must advise to be done, and how the doing can be most effectually promoted by earthly means and human exertions.

But if we are really and fully persuaded, and realize the truth, that the power we need is miraculous power—power, not of earth, but from heaven, power truly Divine—then our wisdom will assuredly be to give earnest heed to the voice which says, "WHATSOEVER HE SAITH UNTO YOU, DO IT."

May not the sad falling away from the power which gave birth to the Reformation be traced to a neglect of this voice? Must we not be brought back to this truth if we would rejoice to have our strength renewed as the eagle's?

"WHATSOEVER HE SAITH UNTO YOU, DO IT." Those who first heard these words might not unnaturally have asked questions suggestive of the uselessness of that which they were told to do. But it was not in vain that they filled the water-pots up to the brim, because they were obeying a voice whose power was miraculous, Divine. But, alas! the history of the Reformation, like the history of God's revelation in the world, like the history of Christianity itself, is the history of the working of human thoughts coming in with the intent to turn God's ways into the path of man's ways, and so to pervert the true obedience of the word, "Whatsoever He saith unto you, do it."

- Let us take the example of two words of our blessed Lord.

I. "Go ye into all the world, and preach the Gospel (*κηρύξατε τὸ εὐαγγέλιον*, Mark xvi. 15) to every creature." In this word we have set before us the one grand work of the Catholic Church of Christ—the great work which the Risen Lord has given her to do. How should she be straitened till it be accomplished! That is, how should *we*, who are called by Christ's name—how should *we* be straitened, sensible of the pressure as of a great constraint—until it be accomplished, until we have made His way known upon the earth, His saving health among all nations!

Yet, alas! how strangely were the Reformed Churches neglectful of this word! How sadly was the Church of England deaf to the voice! Shall we doubt that the loss of power followed as a consequence? Centuries passing away, and no earnest, persevering efforts made to proclaim the truth to the world of the heathen!

It is true that the history of our colonies, or plantations, bears witness to a concern for the natives as well as for the

ministrations of the Church among the English settlers.¹ It is true also that stirring words were sometimes heard from the lips of Churchmen, and of Puritans also—words testifying to the claim of the heathen on the hearts of Christians.² But yet years were rolling on, and, if we except the notable exception connected with history of John Eliot, the "Apostle of the Indians,"³ no distinctly missionary enterprise was being undertaken as in obedience to the Lord's command—no answer was being sent to the voice from the dark places of the earth full of the habitations of cruelty—the voice which was crying, "Come over and help us."

In this connection special attention should be given to the words "Preach the Gospel." They are so familiar to our ears that we are really in danger (often *more* than in danger) of missing their full import. They stamp a new character on the new religion, and yet a character which, in truth, is older than the old. It is a character which differentiates Christianity from all other religions. These words set before us the religion of Christ as pre-eminently and supremely the religion of "Tidings"—tidings to be *heralded*. It is the religion of a Message, a voice to be heard from heaven. It is the religion of a "Word." Its ministers are, not indeed exclusively, but primarily and pre-eminently, ministers of "the Word." It is the word of the message of glad tidings from our God—glad tidings for a lost, sinful world. And *in this Word, this Message, this Evangel, is the power of Christianity*—its power from God to renew man's nature. For what we call human nature now is not true human nature, but the leprosy of human nature. True humanity is not to be classed among mere earthly creations. Humanity must be Divinely spiritualized in order to be healthily humanized. Man's true nature there can never be while man is in a state of alienation from God. Man's nature is restored—is recreated—by Divine power, only in the return of man's soul to God.

The human being which lives and is content to live without God in the world is a specimen of humanity held in the bondage of corruption. It is human nature *rotting* under the influence of the lusts of deceit (Ephes. iv. 22). It is the world's greatest, saddest example of the truth—"Corruptio optimi pessima." It tells of the sore heart disease of the

¹ See Anderson's "Hist. of Col. Ch.," vol. i., pp. 66, 75, 93, 97, 205, 206.

² See E. Stock's "Hist. of C.M.S.," vol. i., p. 20; and Anderson's "Hist. of Col. Ch.," vol. i., pp. 234, 236, 241; and Stanford's "From Calvary to Olivet," pp. 321, 322.

³ In the eighteenth century special mention should be made of Ziegenbalg, Schwartz, Hans Egede, and Brainerd.

man who has not *come to himself*. “The life of God in the soul of man” alone can make the nature of man to be true humanity. It is of the human being simply returned to its true home that the Father’s word is spoken: “This My son was dead and is alive again. He was lost, and is found.” Might not very much of the controversy on this matter of Christian unity yield to a fuller apprehension of this truth concerning man lost and man found, man dead and man made alive again—man’s soul made alive again by simply returning to God?

And the word of the Evangel tells of God’s Divine work—finished and accomplished by the Redemption of Christ—His work which has made the way for this return, His love which now tells men of the good news, and beseeches them to return and be reconciled with a personal reconciliation to the living God. This truth it was which gave Divine power to the Reformation, and this truth must be revived in its simplicity and in its efficacy if we would have a revival of its true Divine enthusiasm.

Now, we have here a truth which has a very important bearing on the subject we are considering. The power is not in the messenger, but in the message; not in the Apostle, but in the Word; not in the preacher, nor in the preaching,¹ but in the Gospel, in the tidings which the Gospel brings, in the good news which makes the Gospel to be the power of God unto salvation to everyone that believeth. The authoritative commission, indeed, the true *sending* of the messenger, may be transmitted, but the power is not transmitted. The power is not in the men, but in the tidings. “We have this treasure,” says St. Paul, “in earthen vessels, that the excellency of the power be [known to be] God’s power (*ἡ τοῦ Θεοῦ*), and not [coming out] from us” (*καὶ μὴ ἐξ ἡμῶν*, 2 Cor. iv. 7). Need we wonder, then, to find the Apostle saying, though it is a word which puts even the Apostolic office (in a sense) into the background—his saying even of those who preached Christ to add affliction to his bonds: “What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice” (Philip. i. 18)?

Set beside this the solemn, inspired declaration: “Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be *anathema*. As we said before, so say I now again,

¹ In 1 Cor. i. 21, ii. 4, the “preaching” is *κήρυγμα*, not *κήρυξις*. See Hooker’s “Eccles. Pol.,” book v., chaps. xxi., xxii., especially vol. ii., p. 97; edit. Keble.

if any man preach any other gospel unto you than that ye have received, let him be *anathema*" (Gal. i. 8, 9). And then with these sayings before us, let us ask, Is it possible to question the supreme, the paramount importance of the true Apostolic message, and the comparative insignificance (or the subordinate position) of even an Apostolic messenger? The same truth underlies the Apostle's declaration: "The seal of my Apostleship are ye in the Lord" (1 Cor. ix. 2). And the same truth is also implied in his bidding the Corinthians seek the evidence of Christ's speaking in him, and find it in their own hearts (2 Cor. xiii. 3-5).

The precious seed of God's Holy Word, when it has entered and laid hold on the heart of man, depends not for its living, or rooting, or fruit-bearing on the hand of him who sowed it. In the growth, indeed, there may be need of pastoral care, and counsel, and admonition. But it is God that giveth the increase.

When a real conviction of sin is followed by a real personal reconciliation with God, through faith in the Divine *τετέλεσται* of redeeming love, and when the soul has thus passed through the opened doors of its prison-house, from darkness to light, from grievous bondage into the liberty of the glory of the sons of God, then the Christian ministry will not, indeed (or *should* not, indeed), be rejected, nor despised, nor made light of; its true calling and ordination will not be less real, nor less realized, but it will be found in a different place. Each sheep then hears the voice of the Good Shepherd Himself, who calleth His own sheep by name, and leadeth them out¹ (John x. 3). And the sheep follow Him, for they know His voice (ver. 4). This calling and hearing and following is not, then, dependent on the voice or the office of the Christian minister. Indeed, for much of this secret and sacred communing with the Shepherd, when we "*hear Him*" and are "*taught in Him*" (Ephes. iv. 21), the minister is commonly best out of the way. It is the secret of the Lord among them that fear Him.

The minister of the Lord may, indeed, rejoice to come in, and to come in in the fulness of the blessing of Christ, and may come in, indeed, to impart "some spiritual gift," as St. Paul says to the Romans, "that I may be comforted together with you, by the mutual faith both of you and me" (Rom. i. 12).² But the sacred spiritual fire is not dominated

¹ Bishop Westcott truly says on John x. 16: "Here the bond of fellowship is shown to lie in the common relation to the one Lord. . . . Nothing is said of one 'fold' under the new dispensation" (see "Additional Notes" on p. 162 "Speaker's Com.").

² Let it be well observed that Rom. i. 11 recognises that the Apostle's intended visit may, as he desires, be a means of the Roman Christians

by ministerial authority, much less by any sacerdotal power; even as to the Corinthians St. Paul wrote: “Not for that we have dominion over your faith, but are helpers of your joy; for by faith ye stand” (2 Cor. i. 24). What were Apostles but ministers (διδάκονοι, 1 Cor. iii. 5) by whom believers believed, and believed with a faith which was to stand not in the wisdom of men, but in the power of God? Thus it was that Apostles begat children in Christ Jesus through the Gospel—children over whom they (and their successors) were to exercise fatherly and godly discipline, according to the power which the Lord hath given for edification and not for destruction.

Thus it was said by Bishop Jewel: “The power whereby they did conquer the world was not in them, but in the word which they preached. . . . It is like a fire, and like a hammer that breaketh a stone. . . . The Word of God doth break into the heart; it forceth a way into the conscience; it is sharper than any two-edged sword; it entereth through, even to the dividing asunder of the soul and the spirit, because it is the Word of God. . . . This is the word of reconciliation. God hath committed it unto us” (“Treatise of Sacraments,” Works, vol. viii., p. 55; edit. Jelf, 1848).

If this is so, might not some of the sharpest points in the controversy on this matter yield to a fuller apprehension of the Saviour’s saying, “He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life”?

For if we are fully established in this persuasion, that the Divine power is in the WORD, not in the minister, nor in the Church (though a holy organism in the service of the Word of Truth and of the Spirit of Truth), nor even in the Sacraments, except in subordinate relation¹ to the Word (it may be a very important, a very intimate, a very sacred relation—a relation which can make them to be truly “effectual signs” of grace)—then we can hardly fail to see that we are called

being established (ὡς τὸ ἀνηχῆσαι ὑμᾶς), but that Rom. xvi. 25 recognises (and teaches the Romans to recognise) that the power to *establish* them must be from God. Compare 2 Cor. i. 21, where the word is βεβαιῶν, in connection with 1 Cor. i. 8; compare also 1 Pet. v. 10 and 1 Thess. iii. 2 with 1 Thess. iii. 13, 2 Thess. ii. 17, and iii. 3.

¹ This subordination seems a very natural inference from Acts x. 48 (“He commanded them to be baptized”) and 1 Cor. i. 17 (“Christ sent me not to baptize”). Augustin gives as an example of *transitory signs*, “Sicut panis ad hoc factus in accipiendo sacramento consumitur”; and then he adds concerning such signs: “Quia hæc hominibus nota sunt, quia per homines fiunt, honorem tamquam religiosa possunt habere, stuporem tamquam mira non possunt” (“De Trin., lib. iii., cap. x., §§ 19, 20; Op., tom. viii., c. 803; edit. Ben., Paris, 1688. See also § 21, c. 804).

to take much account of a *certain proportion* of importance in our view of Christian doctrine and Christian ministry. It is possible, no doubt, to make too much of this argument from proportion, but it certainly has a claim which may not be neglected. We remember the word of the Lord Jesus Christ: "These things ought ye to have done, and not to leave the other undone" (Matt. xxiii. 23). By Pharisaic tradition the most important things—the things they should have done—were the things they did not do, while the main attention was given to things comparatively of little moment, though still things which they should not have left undone. Is there no teaching here which admits of application to the subject before us? There must be if there is any truth at all in the plea of non-Episcopal or non-conforming Christianity, whose voice might find expression in anything like such a word as this¹: "We had no wish to deny the historic unity of the Christian Church, and we had no thought of despising an Apostolic succession, but we had to choose between what seemed to us a doubtful succession of Apostolic *χειροτονία*, with something like an appearance of being lords over God's heritage, and a true succession of Apostolic *μαρτυρία*—between the unscriptural claim of an exclusive *sacerdotium*, which seemed to us to dishonour the finished work of the Son of God, and the spiritual teaching of a ministry of reconciliation."

And if there be any truth (however mixed with error) in such a plea, who will say that the sin of separation lies only and altogether at the door of non-Episcopalians?² He that maketh men to be of one mind in a house is He that bringeth

¹ This truth is fully recognised in the "last will" of Bishop Cosin: "Ubicumque vero terrarum Ecclesiæ, Christiano nomine censæ, veram, prisam et Catholicam religionem Fidemque profitentur, et Deum, Patrem, Filium, et Spiritum Sanctum, uno ore et mente invocant ac colunt, eis, si me uspiam actu jam nunc jungi prohibet vel distantia regionum, vel dissidia hominum, vel aliud quodcumque obstaculum, semper tamen animo, mente, et affectu, conjungor ac coalesco; id quod de protestantibus præsertim, et bene reformatis Ecclesiis, intelligi volo: fundamentis enim salvis, diversitatem, ut opinionum, ita quoque rituum, circa res juxta adnatas et minus necessarias, nec universali veteris Ecclesiæ praxi repugnantem in aliis Ecclesiis (quibus nobis præsidendum non est) amice, placide, et pacifice, ferre possumus, atque adeo perferre debemus" (Works, vol. iv., p. 523; A.C.L.).

² Archbishop Bramhall made allowance, not only for those who were without Episcopacy through necessity, but also for those who, "through ignorance, or new-fangledness, or covetousness, or practice of some persons, have swerved from Apostolic rule and primitive institution" (Works, vol. iii., p. 475; A.C.L. See also p. 476).

³ It may be pleaded that even Overall (unless Kennet was misled) seems to have approved of the teaching: "When the light had begun to shine and to discover, amongst other impurities, the abomination of your *sacrificing priesthood*, they whose eyes were opened to see the same could

the prisoners out of captivity. And he bringeth forth the prisoners out of their prison-house only by the working of the spirit of truth, and by the sound of the truth of His Gospel.

Well, then, may the question be asked: “Is there nothing which can be done to draw together those who shared with us in the great struggle of the sixteenth century, and from whom we were parted only as ships are scattered in a storm? . . . We cannot for a moment shut our eyes to the piety and learning of many of the ministers and members of these [separated] communities. We cannot, we dare not, forget the earnestness and devotion with which they laboured at a time when in many quarters, but by no means so generally as is sometimes supposed, the tone of Church life in England was lamentably low; when, to use the striking words of Milton, ‘the sheep looked up, and were not fed’” (“Unity of Christendom,” by the Archbishop of York, pp. 22, 23; S.P.C.K.).

But while we willingly acknowledge this, and thankfully recognise that the English nation, and the English Church, too, owes a great debt to English Nonconformity (a debt which, indeed, has been too little recognised), and while we would be very far indeed from denying that a wonderful power from above has accompanied non-Episcopal evangelization, and that a great blessing has been granted to (so-called) interdenominational efforts for promoting the spread of the truth of the Gospel of Christ, we are not therefore to be driven to the conclusion that *χειροτονία* is *nil*. It was not *nil* in Apostolic days, and in the midst of the sound of Apostolic doctrine. And the evidence cannot lightly be set aside, which goes to show that in Apostolic days provision was made for a true ministerial succession in the unity of the historical continuity of the Christian Church. “These things” must, indeed, be in a subordinate position—subordinate to the “other” things which pertain to the truth and the power of the word of reconciliation—but yet we are to remember the

not with a good conscience receive imposition of hands from your *Bishops*, because they would ordain none but in a Popish manner to a Popish Priesthood” (“Brief Treatises,” p. 171). Compare the similar teaching of Mason in “Vindiciæ Eccles. Angl.,” pp. 14 and 59; London, 1625.

Compare also the following from Dean Jackson: “Their principal exception against our Church and ministry is that our priests in their ordination do not receive the power of sacrificing Christ’s Body and Blood in the Sacrament. But their inserting this clause into the form of ordination doth prove their priesthood to be anti-Christian” (“Treatise of H. Cath. Faith and Church,” book xii., ch. xxiii.; Works, vol. xii., p. 184; Oxford, 1844).

See also some valuable remarks of Dean Goode in his “Divine Rule,” vol. ii., p. 330.

word that was said—"these things ought ye to have done," as well as, "and not to leave the others undone."

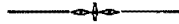
There is surely no inconsistency here if only we admit that in the New Covenant there may be a Divine institution (in some sense), *as sacrifice*, as well as a Divine provision, *as mercy*; and that both are from Him who deals with the sons of men as with those who are capable of apprehending the Divine truth which underlies His word—as rightly understood—"I will have mercy and not sacrifice."

NOTE.—The reader is requested to observe that, owing to a misplacement not detected till too late, there is an unhappy confusion in the quotations cited in my article for July.

After the seventh line in p. 514 the reader should insert all that follows the seventh line in p. 515, together with the first seven lines of p. 516. He should then return to the eighth line of p. 514. All will then be read in due order.

N. DIMOCK.

(To be continued.)



ART. III.—NOTES ON GENESIS (*concluded*).

THE investigation into the phenomena presented by the Book of Genesis has now been brought to an end. It has been continued in the *CHURCHMAN* during the space of six years. It has been to me a weary and thankless labour to point out the numberless assumptions on which the school of criticism with which I have been dealing rests its conclusions. Nothing but a sense of duty would have compelled me to engage in a task so distasteful. But it seemed nothing less than a duty to make it clear to those whose sense of reverence for the sacred Scriptures and for the Divine Personality of our Blessed Lord has been outraged by the doctrines which now pass current, that the question at issue is by no means settled. In truth, in the proper sense of the word investigation, it has never been investigated at all. The dominant school declines all discussion. It simply ignores all that is said in arrest of judgment in the matter, and repeats its assertions with immovable confidence, as though any attempt to question them could only proceed from obstinate bigotry or fatuous imbecility. Investigation, properly so called, welcomes discussion, takes note of objections, and is always willing to modify conclusions, if sufficient reason be given for doing so.

I must leave it to others to plod through the remaining books, if it be necessary. I cannot undertake the task. Perhaps it may not be required.

"Our little systems have their day—
They have their day, and cease to be."