

appeal has been—"Back to Christ." By this test we are prepared to abide.

When St. Peter, in answer to our Lord's challenge, made his great confession, his faith rested upon convictions to which he was "impelled by the facts of Christ's earthly life and the spiritual experiences it awakened" in him. As Dr. Forrest has ably demonstrated, there is no contradiction between the historical and the spiritual; the latter to be real must rest upon the former. The experience of the Christian Church would be worthless were it not founded upon the great redemptive facts recorded in the Gospels. On the other hand, it is only in the light of a genuine spiritual experience that the facts themselves can be truly apprehended. Our right position is at the feet of Christ. "Come to Me," He pleads; "learn of Me."

To the questioning Nathanael, Philip's answer—"Come and see"—presents at once the simplest and the profoundest apologetics. In a time of stress and conflict, when our Lord suggested "the possibility, yet the incredibility, of His desertion by the Twelve," it is St. Peter who replies, "To whom shall we go?" Admitting that there are difficulties, problems that perplex and confound us, to whom shall we carry them? Who will do more for us than Christ? Who will give us clearer guidance? As has been well said, "Simon Peter could stand with His Master in a minority. He accepts Christ, hard sayings and all. He looks at every hard saying in the light of Christ, not at Christ in the light of the hard saying."

Christ cannot fail us. Let us not fear to trust Him. "I am the Light of the world; he that followeth Me shall not walk in the darkness, but shall have the light of life." And that light, we know, "shineth more and more unto the perfect day."

J. P. SHERATON.



ART. IV.—"OUR UNHAPPY DIVISIONS"—VI.

THERE are not many true soldiers and servants of the Lord Jesus Christ, I believe, who are not becoming painfully conscious that the cause of their Master is being sorely hindered and weakened by the divisions and contentions among those who are called by His Name. We may not turn aside from the emphatic words of Holy Scripture, which bid us to be "of one accord, of one mind" (Phil. ii. 2), and to

make a point of keeping (σπουδάζοντες τηρεῖν) "the unity of the Spirit in the bond of peace" (Eph. iv. 2).

But we are assured that the healing power must come not from earth but from heaven. Our expectation is from Him who has taught us not only to love one another, but to make the Truth of His Gospel known to the ends of the earth. If the argument of our two last papers is not altogether a mistake, we must aim at connecting our endeavours after unity with increasing efforts to promote a true missionary enthusiasm.

And let us thank God, not only that (though sadly feeble still) the missionary spirit is growing, but that with this, and it may be in consequence of this, prejudices are yielding, and hearts are being drawn together in the love of the truth.

At home there are indications that the strong feelings against Episcopacy are giving way, in some measure at least, even in communions where we might perhaps least have expected it. It is no small matter to be assured on good authority that "the prospects of Reformed Catholicism are brighter in Scotland at the present day than they have ever been before" (see CHURCHMAN of June, 1902, p. 489). Dr. Roberts, of St. Andrews, wrote in 1866: "Union on any basis seems hopeless, until the national conscience awakes to the sin of διχοστασίαι (Gal. v. 20). I do not myself believe that any form of Church government can claim a *jus divinum* in the strict sense of the words. But, of course, Episcopacy has the *prestige* of antiquity, and seems to me, in some important respects, the most expedient" ("Episcopate of Charles Wordsworth," p. 249). Another eminent Presbyterian divine, Dr. Campbell Fraser, wrote: "The Anglican branch of the Church has seemed to me the most likely *centre* for this unity—if it should ever come about—with the strong presumption of history and of most of Christendom in favour of its Episcopal constitution" (*ibid.*). And at an earlier date (1865-66) we are told that a correspondence with Bishop C. Wordsworth "brought out, among other things, Tulloch's willingness to allow Episcopacy to be an Apostolic institution, and one of great practical utility" (*ibid.*, p. 160). It is also said that Bishop Charles Wordsworth, in the personal society of good and able Presbyterian teachers, found them to be, or thought them to be, "ready to accept Episcopacy if the manner of its acceptance could be tempered so as to avoid subjecting them to humiliation" (*ibid.*, p. 222). Very thankfully do we learn of "a spirit of the warmest sympathy" with the aims of the "Christian Unity Committee," and of a day recently set apart in all the Episcopal churches and chapels, and in a large number of Presbyterian churches in Scotland, "for prayer

and intercession on behalf of unity” (see CHURCHMAN of June, 1902, p. 488).

It may be worth remembering also that an eminent Frenchman, and a Roman Catholic, has expressed himself to the effect that, if Christians are to approach one another, it is from the Church of England that the movement should proceed.”¹

Gladly also we are reminded of the interest which attached to discussions held in Switzerland about ten years ago, where two leading divines among the Methodists, Mr. Price Hughes and Dr. Stephenson, “declared themselves in favour of Episcopacy,” and where Mr. Hughes said “he thought the Lambeth proposals most generous, liberal, and Christian, and that they had not yet received sufficient recognition from British Nonconformists” (see Archdeacon Sinclair’s Charge, as reported in *Guardian* of June 4, 1902).

Abroad we may notice signs even more remarkable of a drawing towards something very like a primitive Episcopacy among Presbyterians.

The Rev. John Newton, the honoured American Presbyterian Missionary, put forward the following proposals (nearly forty years ago) as a basis of union among the branches of Christ’s Church in India:

“1. A Creed, embracing only such points as pertained to the essence of Christianity.

“2. Rites and modes of worship left to the option of each Congregation.

“3. A Collegiate Presbyterial Pastorate, assisted by a Diaconate, in each Church.

“4. A body of Evangelists or Bishops, superior to Pastors, who, besides preaching to unbelievers and defending the faith against its enemies, would have a general oversight of the Church, with the power of Ordination.

“5. General Councils or synods composed of these Evangelistic Bishops and Pastors, and perhaps a body of lay representatives, as a bond of union for all the Churches of India” (*Church Missionary Intelligencer* for March, 1902, p. 201).

Certainly this is a very remarkable suggestion. We may thankfully set beside it the striking accounts which assure us of God’s working in Japan and elsewhere in answer to united prayer and united effort of Christians not united in organization. To take an example: “The special united evangelistic efforts in Tokushima, Wakimachi, and other parts of the district have been much blessed. The lurking feeling or

¹ See the Archbishop of York’s “Unity of Christendom,” pp. 19, 20; S.P.C.K.

rivalry which used to exist between the Episcopal and Presbyterian Churches was lost in the desire to bring glory to God and present a united front in the warfare against Satan" (see *Church Missionary Intelligencer*, April, 1902, p. 269).

And while we thank God for these signs of hope, let us take pains to make it evident that *our* aim is not at all to spread abroad anything like a stereotyped Anglicanism wherever we preach the Gospel, but to make known the truth and power of the Word, the Message, the Evangel, which is the Light of this dark world—the Light which, through God's mercy, was made to shine for us at the Reformation. It is not English, but primitive and Apostolic Christianity which we have to proagate. If we desire to take with us, as a centre of unity and order, an Anglican succession in our mission-fields, it is an Anglican Episcopate, only Anglican *qua* Apostolic. It is what we desire to promote as a bond of union, not as a bone of contention. And we desire this only in full subordination and entire subservience to the succession of Apostolic doctrine and Apostolic testimony—which we hold to be pre-eminently the true¹ Apostolic succession; the

¹ See the valuable remarks of Canon Robertson in his "Growth of the Papal Power," pp. 18-23. He observes: "Irenæus, then, in arguing against heretics, says that we may see the novelty and the falsity of their doctrines by having recourse to the tradition of the Apostles, as preserved in the Churches for which they had instituted Bishops, through which Bishops and their successors the original Christian doctrine had been handed down uncorrupt" (p. 18).

Dean Field says: "In this sort the Fathers were wont to reason from succession in the controversies of religion. First, they reckoned up the succession of Bishops from the Apostles' times; and then showed that none of them taught any such thing as was then called in question, but the contrary; and consequently that the Apostles delivered no such thing, but the contrary" ("Of the Church," book iii., ch. xl., vol. i., pp. 328, 329; E.H.S.). See especially Mason, "Vindiciæ Eccl. Angl.," p. 60; London, 1625.

"The true visible Church is named Apostolical, not because of local and personal succession of Bishops (only or principally), but because it retaineth the faith and doctrine of the holy Apostles" (Bishop Fr. White, "Reply to Fisher," p. 64; London, 1624).

Bishop Bilson wrote: "Irenæus limiteth succession after the same manner that we do, noting succession to be nothing worth unless sound doctrine and holy conversation be thereunto joined. . . . We commend succession to exclude ambition and dissension in the Church of Christ, and in that respect we detest such as invade the pastoral function without lawful vocation and election" ("True Difference," pp. 268, 269; Oxford, 1585).

A Jesuit divine has said: "Sine veritate doctrinæ successio pastorum est exigui ponderis" (Gretser, "De Verb. Dei," lib. iv., cap. ix.). See Gibson's "Preservative," vol. xvi., p. 333; London, 1849. See also vol. iii., p. 216.

Bishop John Wordsworth, speaking of the succession, has recently

testimony to God's gift of Eternal Life, which Life is in His Son, the doctrine of the Holy Scriptures, and the faith once for all delivered unto the saints; the truth of the Gospel for which our fathers were content to lay down their lives; the doctrine of the one way of salvation, and the one Saviour, Who is Jesus Christ, the same yesterday, to-day, and for ever; and all in subservience to that higher bond of true union of which Lady Jane Grey wrote: “There is no unity except where Christ knitteth the knot among such as are His.”

“The true notion of a Church,” says Dean Sherlock, “is the *cætus fidelium*, or the company, of the faithful—of those who profess the true faith of Christ and are united to Him by baptism. . . . It is not a separation from one another, but only a separation from Christ, which is a separation from the Catholic Church” (quoted from Goode's “Divine Rule,” vol. ii., p. 331). There is here, no doubt, truth most important, though it may need to be guarded against misapprehension or misapplication. We may not, of course, infer that there is no such thing as a visible Church, or that there is no sin in wilful schismatical separation from a visible¹ bond of unity; but it is in “holding the Head” that all the members are knit together in one Living Body, which groweth the growth of God (Col. ii. 19; *cf.* Ephes. iv, 15, 16).

When Latimer heard one harping on unity, he answered: “Yea, sir, but in verity, not in popery” (Ridley's Works, p. 121, P.S.). And so Ridley declared: “As for unity . . . I do believe it and embrace it, so it be with verity” (*ibid.*, p. 158). And so Bradford: “It [the Word] alloweth not unity, except it be in verity” (“Sermons,” etc., p. 394, P.S.).

said: “Its objects are the maintenance of internal order in the communities, and of truth and of general unity in the Church at large; and these three are the permanent objects for which we ought to maintain the succession” (“Ministry of Grace,” pp. 145, 146).

See especially Bishop Pearson's *Minor Theological Works*, vol. ii., pp. 307-310; edit. Churton, Oxford, 1844.

See also Laud's “Conference with Fisher,” pp. 320-325 (Oxford, 1839), especially p. 322.

¹ “As those everlasting promises of love, mercy, and blessedness belong to the mystical Church; even so, on the other side, when we read of any duty which the Church of God is bound unto, the Church whom this doth concern is a sensibly known company. And this visible Church in like sort is but one, continued from the first beginning of the world to the last end” (Hooker, “Eccles. Pol.,” book iii., ch. i., § 3; Works, vol. i., p. 339; edit. Keble).

“If they break the bond of unity, whereby the body of the Church is coupled and knit in one, as they do which wilfully forsake all external communion with saints in holy exercises purely and orderly established in the Church, this is to separate themselves by schism” (*ibid.*, vol. iii., p. 671).

And so Archbishop Sandys: “What a concord is that which is at strife with Christ? Unity must be in verity” (“Sermons,” p. 95, P.S.). One of the ancient godly Fathers (not unfrequently quoted by the Reformers) says (they are words to be well pondered): “Speciosum quidem nomen est pacis, et pulchra est opinio unitatis: sed quis ambigat eam solam ecclesiæ et evangeliorum unitatem pacem esse, quæ Christi est?” He goes on to speak of those (he has in view Arian heretics): “Qui pace sua, id est, impietatis suæ unitate se jactant, agentes se non ut Episcopus Christi, sed Antichristi sacerdotes” (“Hilarii Pictavensis,” Op. Col., 1263; edit. Ben., Paris, 1693).¹

It was well said by the late Bishop Christopher Wordsworth in a treatise which may well be commended at this time to the study of English Churchmen: “Doubtless there is a unity when everything in Nature is wrapped in the gloom of night and bound with the chains of sleep. Doubtless there is a unity when the earth is congested with frost, and mantled in a robe of snow. Doubtless there is a unity when the human voice is still, the hand motionless, the breath suspended, and the human frame is locked in the iron grasp of Death. And doubtless there is a unity when men surrender their reason, and sacrifice their liberty, and stifle their conscience, and seal up Scripture, and deliver themselves captives, bound hand and foot, to the dominion of the Church of Rome. But this is not the unity of vigilance and light; it is the unity of sleep and gloom. It is not the unity of warmth and life; it is the unity of cold and death. It is not true unity, for it is not UNITY in the *Truth*” (“Union with Rome,” pp. 78, 79, Longmans, 1899).

“That,” says Hooker, “which linketh Christ to us is His mere mercy and love towards us. That which tieth us to Him is our faith in the promised salvation revealed in the Word of truth. That which uniteth and joineth us amongst ourselves, in such sort that we are now as if we had but one heart and one soul, is our love” (Sermon V., § 11; Works, vol. iii., p. 670; edit. Keble).

“S. Austen saith of the house of God, which is the Church, *It is founded by believing, erected by hoping, perfected by loving*” (“De Verbis. Apos. Serm. 22”): “noting these three to be the main parts in the building of God’s house” (Bilson’s “True Difference,” p. 170, Oxford, 1585).

¹ τηρεῖ τὴν ἐνότητά τοῦ Πνεύματος ὁ κατηρτισμένος τῷ αὐτῷ νοί, καὶ τῇ αὐτῇ γνώμῃ τῆς ἀληθείας καὶ τοῦ λόγου καὶ τῆς σοφίας πρὸς τὸν πλησίον . . . τηρεῖται δὲ ἡ ἐνότης τοῦ Πνεύματος, τῆς ἀγάπης συνδεούσης τοὺς κατὰ τὸ Πνεῦμα ἐνουμένους, καὶ εἰς ἓν σῶμα αὐτοῦ συναγοῦσης τοῦ Χριστοῦ (Origen, in Cramer’s “Catene,” tom. vi., p. 165; Oxford, 1844)

It is not for us to send men, under the conviction of sin and anxious about their souls and their salvation, to search diligently among ancient records to satisfy themselves as to doubtful or disputed links in a chain of Episcopal continuity, that they may join a communion in which they may certainly rest in assurance of sacramental grace received through duly ordained and validly consecrated channels. We are not supposing—we would not seem to suggest—that any would dare thus to deal with an awakened soul. God forbid! How could it be for those who know the grace of a personal, living, loving, exalted Saviour? But it may be well for us to be warned against the danger of seeming to point along the way that might lead towards any such an unhappy result.

The Church is no intermediary (save in the most subservient sense) between the soul and the Saviour. The minister of Christ is no mediator between God and man.

It is surely not without its significance that the first Apostolic injunction solemnly laid on one of the first Apostolic Bishops was to charge some that they teach no other doctrine, neither give heed to fables and endless genealogies, which minister questions rather than godly edifying which is in faith (1 Tim. i. 4).

It is indeed true, and a truth which was recognised of old time, and needs to be fully recognised at this time, that the true Apostolic succession is primarily the succession of Apostolic doctrine and testimony, the testimony by which we may have fellowship with the Apostles in their fellowship with the Father and with His Son Jesus Christ (1 John i. 2, 3).

If this is so, why should we shrink from giving our approval to the decision of Archbishop Ussher: "For the agreement or disagreement in radical and fundamental doctrines; not the consonancy, or dissonancy in the particular points of ecclesiastical government is with me (and I hope with every man that mindeth peace) the rule of adhering to, or receding from the Communion of any Church"? (See Elrington's "Life of Ussher," Appendix vii., p. cliii.)¹

Nevertheless, it is not for us to make light of visible unity, or Apostolic ordering, or the reality of Apostolic commission. So did not St. Paul, who began his Epistle on the power of

¹ These words are taken from a private note-book written by Ussher, it appears, "not many months before his death." A previous clause in the same paper contains the words: "Yet, on the other side, holding as I do that a Bishop hath superiority in degree above Presbyters, you may easily judge that the ordination made by such Presbyters as have severed themselves from their Bishops, cannot possibly by me be excused from being schismatical" (see pp. cli, clii, clii).

the Gospel, by claiming for himself to be "called to be an Apostle, separated unto the Gospel of God" (Rom. i. 1).

Let me venture here to draw attention to the "Memorandum" of the Church Missionary Society "On the Constitution of Churches in the Mission-Field" (Report for 1901, pp. 581-588), which may well be commended to the consideration of all whose thoughts are being exercised upon such subjects as these.

The following wise words are specially worthy of consideration: "It is desirable that the Episcopate of the future Churches should be characterized by the simplicity of the Primitive Church" (p. 583). "The welfare of the Church will be most effectually promoted by the corporate unity and co-operation of all its members, of whatever race, each race contributing of its national and spiritual gifts for the edification of the One Body" (p. 535).

"This Memorandum is necessarily based on the assumption that the Church of England will remain loyal to Holy Scripture and to Apostolic Christianity, retaining the position, at once Catholic and Protestant, to which, putting away mediæval accretions, it reverted at the Reformation; and that its daughter Churches forming the Anglican Communion will, in close connection with the Mother Church, be kept equally faithful. At the same time, even within these limits, a great national Church, and still more a world-wide federation of sister and daughter Churches, is necessarily comprehensive; and in such a comprehensive Church there is certain to be diversity of opinion and even risk of error. With a view, therefore, to the firm maintenance of Scriptural doctrine, and of spiritual principles in ecclesiastical affairs, in the native sections of the existing Churches, and in the independent and predominantly Native Churches of the future, it is important that the Church Missionary Society should take its part, both at home and (by its representatives and missionaries) abroad, in all diocesan and other movements directed towards the development of the Church in its mission-fields, and thus be able to exercise its just influence, in a fair and Christian spirit, for the advocacy of the principles it holds dear. In like manner, while the missionaries should more and more be relieved from the pastoral care of converts, and be free to give themselves to their proper work of evangelizing the heathen, it is important that their personal influence—so distinct from official control—should not be lost to the Native Christians, but be earnestly and wisely exercised in fostering among them the same spiritual and evangelical principles. Important as is the ecclesiastical organization discussed in this Memorandum, the maintenance of the truth of the Gospel in the

Native Christian communities is of far greater importance; and the Church Missionary Society would be unworthy of the position in which, in the providence of God, it has been placed, if it did not do all in its power, at all times and in all circumstances, to foster among the Native Christians who are the fruit of its labours a watchful spirit against error in doctrine or life, and unswerving loyalty to the supreme authority of the Word of God" (p. 588).

We may thankfully recognise here, as it seems to me, not only words of godly counsel, but a faithful adherence to the principles of the English Reformation—principles which should guide us, not because they are Anglican, but because, as English Churchmen, we believe them to be true.

And we may fitly close this paper by citing the Articles adopted by the Lambeth Conference of 1888 as "supplying a basis" for reunion :

"1. The Holy Scriptures of the Old and New Testament, as 'containing all things necessary to salvation,' and as being the rule and ultimate standard of faith.

"2. The Apostles' Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian faith.

"3. The two Sacraments ordained by Christ Himself—Baptism and the Supper of the Lord—ministered with un-failing use of Christ's words of Institution, and of the elements ordained by Him.

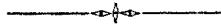
"4. The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church."

Assuredly we may ask that the hearts of the Lord's people may be united in prayer and supplication that, in obedience to the words "Go ye into all the world" and "Love one another," we may find in our missionary work at home and abroad, while we seek not the spread of Anglicanism, but the salvation of souls—remembering "Whatever He saith unto you do it"—that we shall have poured out upon us a blessing and a power—a Divine Power before which our unhappy divisions will break down, and our feet be so guided in the way of peace that men may look on and say, "This is the Lord's doing, and it is marvellous in our eyes."

It is for the true sons of the Church of England thankfully to maintain and faithfully to defend our precious inheritance of primitive faith and Apostolical order. But we need not fear that we shall be laying down our Churchmanship or opening our hearts to too wide a sympathy if we learn to say: "Grace be with all them that love our Lord Jesus Christ in sincerity."

It was to a Church sorely tempted and tried, and weakened by the working of a spirit of disunion, that the Apostle Paul wrote two Epistles of faithful and loving rebuke and exhortation, concluding with these words of encouragement: "Finally, brethren, farewell: be perfect (*καταρτίζεσθε*), be of good comfort, be of one mind (*τὸ αὐτὸ φρονεῖτε*), live in peace (*εἰρηνεύετε*), and the God of love and peace shall be with you" (2 Cor. xiii. 11).

N. DIMOCK.



ART. V.—"THE INTEGRITY OF SCRIPTURE."¹

THE history of the world is the judgment of the world. The history of opinion is the judgment of opinion. "Securus judicat orbis terrarum." This is the truth that underlies a maxim which neither leads to the conviction of the infallibility of world-judgment nor yet to Rome. How often have we been told in the course of the present Old Testament controversy that it touched nothing, altered nothing, which a Christian holds, or ought to hold, dearer than his life? We can preach the Old Testament so much better. We breathe so much more freely in an atmosphere of pure truth. There is an old-fashioned ring about the assurance. It takes us back some years. "Strauss," we were told, "admitted the statements of the Gospel to be true; he only denied that they were historically true"—a distinction, of course, only of importance to the incompetent, the uncritical, the uncultured. Let us continue the quotation. "Strange as it may seem, it did not occur to Strauss that by such a theory he put himself beyond the pale of the Church. It did not occur to him that by the profession of such views he was called upon in honour to resign his office as a Christian minister. On the contrary, he endeavours to reduce to a minimum the difference between the historical believer and the mythical believer. His reasoning amounts to this: An evangelical preacher selects, perhaps, for the subject of his discourse the narrative of Christ walking on the sea. He begins by a reference to the outward circumstances of the case, and by a description of the scene, and an enumeration of the external incidents. Yet upon these, even the evangelical preacher does not long linger. He speedily passes on to derive suggestions from the outward picture, to spiritualize the narrative into practical lessons for every day, to

¹ "The Integrity of Scripture: Plain Reasons for Rejecting the Critical Hypothesis," by the Rev. John Smith, D.D., Broughton Place Church, Edinburgh. Hodder and Stoughton; 1902.