

A haze on the fair horizon,
 The infinite tender sky,
 The ripe rich tracts of the cornfields,
 And the wild birds sailing high;
 And all over upland and lowland
 The charm of the golden rod:
 Some of us call it "autumn,"
 And others call it "God."

Like tides on a crescent sea-beach,
 When the moon is new and thin,
 Into our hearts high yearnings
 Come welling and surging in:
 Come from the mystic ocean,
 Whose rim no foot hath trod:
 Some of us call it "longing,"
 And others call it "God."

A picket frozen on duty,
 A mother starved for her brood,
 Socrates drinking his hemlock,
 And Jesus on the Rood;
 And millions who, humble and nameless,
 The straight hard pathway plod:
 Some call it "consecration,"
 And others call it "God."

A. E. BARNES-LAWRENCE.



HORT'S "CHRISTIAN ECCLESIA."

IN 1897 there was published the "Christian Ecclesia," a course of lectures on the early history and the early conception of the Ecclesia by the late Professor Hort, a book remarkable alike on account of the man, the method, and the conclusions. It is difficult to explain why this book should have apparently made so little impression, and that Evangelical Churchmen have seemingly been so slow to appreciate the magnificent support which it gives to their position in regard to the essential nature and character of the Church and the ministry. It is in the hope of drawing attention again to its claims and its timeliness, in view of the great controversy with sacerdotalism in our Communion, that I venture to point out briefly some of the salient points in Dr. Hort's position.

With Hort the love of truth was the master passion. He was dominated by a consuming desire to be perfectly fair and accurate in all that he wrote. This led him to write and rewrite; and after all his revision, still dissatisfied, he shrank from publication. Hence it has been that most of his books have only appeared since his death; but they have been found

so complete and so carefully prepared that they have suffered little from the disadvantages of their posthumous publication. Moreover, Hort was scrupulously careful lest he should overstate his case or fail in justice towards an opponent. He was remarkably free from prejudice and partiality. These characteristics of the man give unique weight to his testimony and his conclusions.

In the "Christian Ecclesia" he proceeds by the method of an exact, painstaking, and dispassionate discussion of all the passages in the New Testament relating to the Church and the ministry. The work is purely Biblical in its scope. All external considerations are disregarded. The author labours to detach himself from every conception drawn from later sources, and to maintain throughout a rigorously impartial attitude. This appears at the outset in his choice of the term "Ecclesia," in preference to "Church" or "Congregation," which was selected, he tells us, in order "to avoid ambiguity," and "to eliminate all associations connected with the institution and doctrines of later times." No method could be better adapted for the elucidation of truth. In the hands of one so pre-eminently just and accurate it affords the highest guarantee for the soundness of the conclusions arrived at.

1. THE NATURE OF THE APOSTOLATE AND ITS RELATIONS TO THE ECCLESIA.—Having justified his choice of the word "ecclesia," Dr. Hort proceeds to discuss its significance in the Old Testament and in the Gospels, and is led to note "the true continuity" of the Ecclesia of Christ with the Ecclesia of the Old Covenant. He is thus brought to an examination of Christ's words to St. Peter in Matt. xvi. 18, in which the Christian Ecclesia is first mentioned—words which, he affirms, were not spoken to Peter exclusively, but to him as the spokesman and interpreter of the other disciples. "It was no question here of an authority given to St. Peter. . . . Still less was it a question of an authority which should be transmitted by St. Peter to others. The whole was a matter of personal or individual qualifications and personal or individual work. The outburst of keenly perceptive faith had now at last shown St. Peter, carrying with him the rest, to have the primary qualifications for the task which the Lord contemplated for him."

It was, Hort points out, the combination of intimate personal acquaintance with the Lord, and this living faith in Him which Peter manifested, that constituted "the qualifications for becoming the foundation of the future Ecclesia. In virtue of this personal faith vivifying their discipleship, the Apostles became themselves the first little Ecclesia, constituting a living rock upon which a far larger and ever-increasing

Ecclesia should very shortly be built slowly up, living stone by living stone, as each new faithful convert was added to the society."

Hort maintains that "wherever we find disciples and discipleship in the Gospels, there we are dealing with what was a direct preparation for the founding of the Ecclesia. . . ." "Not only was discipleship the foundation of Apostleship, but the Twelve who were Apostles were precisely the men who were most completely disciples."

"The exact relation of the Apostles to the Ecclesia" is regarded by Hort as "a fundamental part" of his elucidation of the nature of the Ecclesia. Accordingly, he devotes the second lecture to the discussion of this relationship. Our Lord, he shows, had a twofold purpose in the setting apart of the Twelve: first, that they should be with Him; secondly, that they should go forth to preach and work. The first is discipleship, involving "personal nearness to Himself," a "direct, personal discipleship," and as such "incommunicable." The second is Apostleship, the going forth as Christ's heralds and witnesses to make known what they had seen and heard. The latter is dependent upon the first. "Discipleship, not Apostleship, was the primary active function, so to speak, of the Twelve till the Ascension, and, as we shall see, it remained always their fundamental function." Hort shows that throughout the Gospels they are generally called Apostles only with reference to the first typical mission upon which they were sent, and that the name "disciples" predominates. So it was at the Last Supper, when the Twelve sat "as representatives of the Ecclesia at large: they were disciples more than they were Apostles."

In like manner, in the renewal of the Apostolic mission after the Resurrection, the Apostles "represented the whole Ecclesia of the future," and it was to them, as such representatives, that there were given the Lord's assurances and charges as to the gift of the Spirit, the remission and retention of sins, Christ's universal authority and His abiding presence. So Hort maintains that in these words, which are continually cited as the basis of sacerdotal claims transmitted from the Apostolate to the Episcopate, there was no exclusive prerogative given to the Apostles.

The original mission of the Apostles "was strictly confined to Judæa," but after the Resurrection there was given to it a universal range. The going forth of the message of salvation is set forth in wholly impersonal terms; "nothing connects the Apostles themselves with it but the single saying, 'Ye are witnesses of these things,' a saying which perfectly well admits of meaning no more than that the fundamental testimony of

'these things' was to be given by the Apostles." Thus the universality of the Apostolic mission is connected with its second characteristic, its work of bearing witness. "This comes out with especial clearness in St. Peter's address to the brethren respecting providing a successor to Judas (Acts i. 21, *et seq.*). This is the one essential condition mentioned, to be a witness of the Resurrection. . . ."

"This mark of Apostleship is evidently founded on direct personal discipleship, and evidently it is incommunicable. Its whole meaning rested on immediate and unique experience, as St. John says (1 John i. 1). Without a true perceptive faith, such a faith as showed itself in St. Peter, all this acquaintance through the bodily sense was in vain. But the truest faith of one who was a disciple only in the second degree [that is, of one who had not the same intimate personal relations with Christ which the Twelve had], however precious in itself, could never qualify him for bearing the Apostolic character."

"Apart from this unique function of being witnesses of the Resurrection, it is difficult to find in the New Testament any clear definition of the Apostolic office from the records of the time between the Resurrection and the Ascension."

Referring to 1 Cor. xii. and Eph. iv., Hort says: "In both lists Apostles and prophets come first, two forms of altogether exceptional function—those who were able to bear witness of Jesus and the Resurrection by the evidence of their own sight—the Twelve and St. Paul—and those whose monitions or outpourings were regarded as specially inspired by the Holy Spirit." And, again, he says: "In the true sense there were no Apostles but the Twelve and St. Paul." "The Apostles were essentially personal witnesses of the Lord and His Resurrection."

Moreover, Hort maintains that the Apostles had no formal commission of authority, nor did they make any claim to such authority. "We hear nothing of any formal assertion of authority, either by St. Peter himself, or by the Apostles generally, or by the Apostles and brethren together." "There is, indeed, no trace in Scripture of a formal commission of authority for government from Christ Himself. Their commission was to be witnesses of Himself, and to bear that witness by preaching and by healing." "The authority they exercised was moral, rather than formal." "Round this, their definite function [of bearing witness to Christ] grew up in process of time an indefinite authority, the natural, and right, and necessary consequence of their unique position . . . but it came to the Apostles by the ordinary action of Divine providence, not by any formal Divine command." Their authority grew out of "the uniqueness of their position and

personal qualifications." "The government which they thus exercised was a genuine government—all the more genuine and effectual because it was in modern phrase constitutional; it did not supersede the responsibility and action of the elders or of the Ecclesia at large, but called them out." Hort has thus convincingly shown that the theory of "Apostolic succession" has no footing in the New Testament.

2. THE NATURE OF THE CHRISTIAN CHURCH.—Hort not only shows that what is unique and peculiar in the Apostleship—namely, the special personal relations of the Twelve and St. Paul to the Master—was temporary and incommunicable; he also conclusively establishes that what was fundamental in the Apostolic office is that which is common to all Christians, and forms the basis of the Christian Ecclesia—namely, discipleship to Christ, personal faith in Him. "The discipleship which accompanied our Lord's ministry contained, though in an immature form, precisely the conditions by which the Ecclesia subsisted afterwards: faith and devotion to the Lord, felt and exercised in union, and consequent brotherly love. It was the strength, so to speak, of St. Peter's discipleship which enabled him, leading the other eleven disciples, and in conjunction with them, to be a foundation on which fresh growths of the Ecclesia could be built." "They themselves [the Apostles] constituted the foundation [of the Church] in the sense which the Gospels led us to recognise the chosen band of intimate disciples, the first rudimentary Ecclesia, on which the Ecclesia of Palestine was first built, and then, indirectly, every other Ecclesia, whether it had or had not been personally founded by an Apostle."

The Ecclesia is built upon faith in Christ. The Church is the fellowship of all who believe in Him. This is true alike of the one universal Ecclesia and the local or partial Ecclesiæ, the one Catholic Church and the many Churches, as of Rome, Corinth, Galatia, and Antioch. But do these local Churches make up the one universal Church? This is a crucial question. Hort's answer is positive and radical. They do not. Discussing the teaching of the Ephesians, in which, he says, the idea of the whole Ecclesia as one is first definitely expressed, Hort observes that "it is important to notice that not a word in the Epistle exhibits the one Ecclesia as made up of many Ecclesiæ. To each local Ecclesia St. Paul has ascribed a corresponding unity of its own: each is a body of Christ and a sanctuary of God; but there is no grouping of them into partial wholes, or into one great whole. The members which make up the one Ecclesia are not communities, but individual men. The one Ecclesia includes all members of all partial Ecclesiæ; but its relations to them all

are direct, not mediate." Again, he says: "The universal Ecclesia and the partial Ecclesiæ alike were wholly made up of men who had each for himself believed, whose baptism was for each the outward expression of what was involved in his belief, for his past and for his future, and who had a right to look on the fact that they had been permitted to be the subjects of this marvellous change as evidence that they each had been the object of God's electing love before the foundations of the world were laid." Compare this statement of the Cambridge professor with the definition given in the Whit-Sunday Homily: "The true Church is an universal congregation or fellowship of God's faithful and elect people."

3. CHURCH OFFICERS AND GOVERNMENT.—Professort Hort can find no ground in the New Testament for any *jus divinum* of Church order: "At every turn we are constrained to feel that we can learn to good effect from the Apostolic age only by studying its principles and ideals, not by copying its precedents." Again, he says: "There is no trace in the New Testament that any ordinances on this subject [of Church organization] were prescribed by the Lord, or that any such ordinances were set up as permanently binding by the Twelve, or by St. Paul, or by the Ecclesia at large. Their faith in the Holy Spirit and His perpetual guidance was too much of a reality to make that possible." He points out that "the true way, the Apostolic way, of regarding offices and officers in the Ecclesia is to regard them as organs of its corporate life for special purposes; so that the offices of an Ecclesia at any period are only a part of its organization."

The Ecclesia itself is the source of all authority. It is to the whole body, and not to any class or order of men within it, that Christ's commission and authorization were given. "The work of the Ecclesia in relation to the world is itself a missionary work; and it is to the Ecclesia itself as the missionary body that Christ's charge (Matt. xxviii. 19) is ultimately addressed." "These last words (John xvii. 18) bring out the purpose of the Ecclesia in God's counsels. It is to draw the rest of mankind to its own faith and love; to carry on a work of salvation in the power of salvation wrought by its Head: 'As Thou didst send Me into the world, I also sent them into the world.' The whole Ecclesia shares alike in that transmitted mission." Dr. Hort examines carefully every passage bearing upon this question. It was, for example, "to the Ecclesia at large that the letter [of the Apostles and brethren at Jerusalem to the Antiochian Church] was addressed." When Paul and Barnabas go forth from Antioch, "it is the members of the Ecclesia itself that

dismiss them." "The mission is from the Christians of Antioch." From St. Paul's address to the Ephesian elders Hort infers that "the appointment came from the Ecclesia itself." Referring to the seat of authority being vested in the whole body of the Christian people, and not in any order, Hort says: "The very origin and fundamental nature of the Ecclesia as a community of disciples renders it impossible that the principle should rightly become obsolete."

Hort carefully distinguishes between functions and offices. The former are inherent in the body itself; they are fundamental. The latter are the mere external forms through which from time to time the functions are exercised, and are variable. The fundamental functions he makes to be two—that of oversight and that of service. "These two functions are to him [St. Paul] the main outward manifestations that the community of saints was indeed an organized body, needing and possessing government on the one side and service on the other. It would matter little how many offices there were, with or without titles—two or three or twenty. That was a matter of external arrangement which might vary endlessly according to circumstances; the essential thing was to recognise the need of the two fundamental types of service."

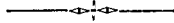
The functions are Divine gifts—the bestowal of the Holy Spirit upon individuals whom He endows with capacities for service and for oversight. The offices are adaptations of existing human institutions. "In the Apostolic age we have seen," Hort says, "that the offices instituted in the Ecclesia were the creation of successive experiences and changes of circumstance, involving at the same time a partial adoption, first of Jewish precedents by the Ecclesia of Judæa, and then, apparently, of Judæan Christian precedents by the Ecclesiæ of the Dispersion and the Gentiles."

As to the mode or the office of ordination, no rule is laid down. Hort affirms that "nowhere in the New Testament have we any information about the manner in which elders were consecrated or ordained [the exact word, Hort adds, matters little] to their office." The four passages of the New Testament "in which laying on of hands is connected with an act answering to ordination" do not warrant a larger inference than that "Jewish usage in the case of rabbis and their disciples renders it highly probable that (as a matter of fact) laying on of hands was largely practised in the Ecclesiæ of the Apostolic age as a rite introductory to ecclesiastical office. But, as the New Testament tells us no more than what has been already mentioned, it can hardly be likely that any essential principle was involved in it. It was enough that an Ecclesia should, in modern phrase, be organized, or,

in the really clearer Apostolic phrase, be treated as a body made up of members with a diversity of functions; and that all things should be done decently and in order."

One is tempted to refer to other points in this suggestive volume; but enough has been said to indicate its character and value, and to stimulate, I hope, in the minds of many an earnest purpose to study it. It is an irenic book. It is only upon the line of the great principles it contends for that Church union is possible. These principles must eventually prevail. A great advance towards the unification of Protestant Christendom will have been made when all see, as Professor Hort saw, "the futility of endeavouring to make the Apostolic history into a set of authoritative precedents, to be rigorously copied without regard to time and place, thus turning the Gospel into a second Levitical code. The Apostolic age is full of embodiments of purposes and principles of the most instructive kind; but the responsibility of choosing the means was left forever to the Ecclesia itself, and to each Ecclesia, guided by ancient precedents on the one hand and adaptation to present and future needs on the other. The lesson-book of the Ecclesia, and of every Ecclesia, is not a law, but a history."

J. P. SHERATON.



THE ARCHBISHOPS OF CANTERBURY AND THEIR CONNECTIONS WITH SUSSEX.

PART II.

IN 1070 Stigand was succeeded by LANFRANC, the Norman Abbot of Bec, and it was during his primacy that Domesday Book was completed, wherein, *inter alia*, the landed possessions of the See of Canterbury are scheduled. Under the heading "Terra Archiepiscopi" are entered brief descriptions of the acreage—or rather hidage—the nature of the lands, the churches, and mills, the tenants, the number of the villeins, and the value for taxing purposes both "T.R.E."—in the time of King Edward—and at the date of drawing up the survey. Here and there we find glimpses of ancient customs, little personal notes, and a variety of matter interesting to the historian, the economist, and the antiquary. The Sussex manors in the possession of the see are recorded as Malling, Odintune (an unidentified locality), Stanmere, Pagharn, Tangmere, Loventune (Lavant), Petchinges (Patch-