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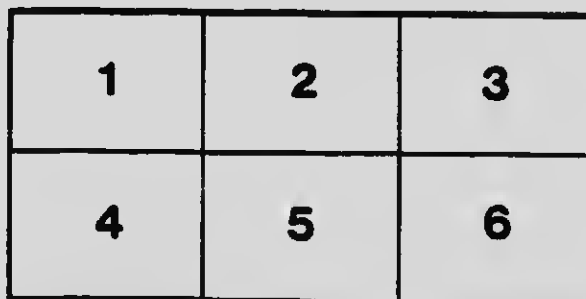
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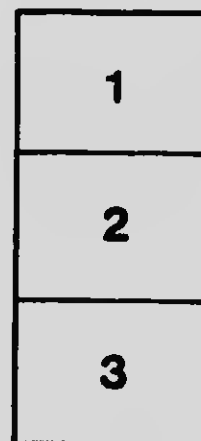
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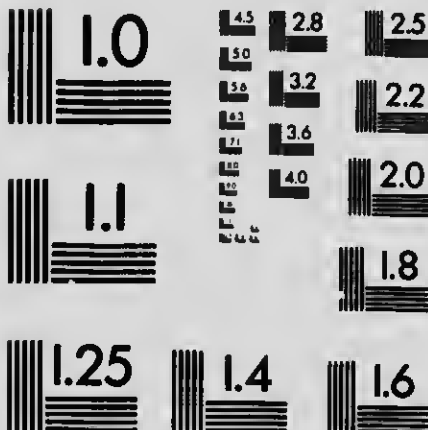
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**The Anglican Church**

**And**

**The Doctrine**

**— of —**

**Apostolical**

**Succession**

**HERBERT SYMONDS, D.D.**

Frederick R. Jones

March 1st, Sept. 1907.

Rev. Dr. Jones.

THE ANGLICAN CHURCH  
AND THE  
DOCTRINE OF APOSTOLICAL SUCCESSION

BY  
HERBERT SYMONDS, D. D.  
VICAR OF CHRIST CHURCH CATHEDRAL.

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TO THE  
CONGREGATION OF CHRIST CHURCH CATHEDRAL,  
MONTREAL  
WHOSE CONFIDENCE AND ESTEEM I VALUE AS A  
PRICELESS POSSESSION THIS LITTLE BOOK  
IS AFFECTIONATELY DEDICATED.



## PREFACE

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The Church of Christ has three tenses—Past, Present and Future. Amongst its members, therefore, there will always be found those whose gaze is turned with reverend affection upon the Past. Others there will be who on the whole are contented with the Present. Before the spiritual eye of a third class will float the entrancing vision of the Church of the Future.

To this last class the present writer belongs. By nature and temperament an Idealist, looking with no regretful eye upon the past, and with dissatisfaction upon the present, he is full of confident hope for the future.

In these two sermons an attempt is made to express as clearly as possible a current view of the Christian ministry, and to draw from it certain deductions and applications which are believed to be of the utmost importance to the church of God.

But lest the exact position maintained in these sermons should be misunderstood, I have endeavored to express their contents in the following propositions.

1. The study of the Gospels does not warrant the conclusion that our Lord gave any fixed constitution to His church.

2. The study of the remainder of the New Testament and of the so-called Apostolic Fathers shows that no fixed constitution is to be found in the earliest days of the church. But that the Christian ministry is the result of

a development in accordance with the needs of the Church as they arose, and always in the faith that the Holy Spirit was its guide.

3. Hence neither episcopacy nor any other form of church government is of Divine right in such sense that it is of the essence of the Church and cannot be changed.

4. But it is held that Episcopacy goes back to apostolic times, that it rapidly spread over the churches, that it has therefore, the authority that comes of age, and of proved capacity to resist the corroding influences of time, and that it may, therefore, reasonably be proposed as a means of promoting and securing that larger measure of Christian unity which fortunately we are all agreed in desiring.

These propositions do not appear to me to be very alarming. The position they reveal is, I firmly believe, in accordance with both the letter and the spirit of Our Lord's teaching and acts; with the conclusions of the ripest and most unbiassed Anglican scholarship; and with the finding of common sense.

But my interest in the subject is not merely theoretical or academic. If such were the case I should not deal with it in popular discourses. But it is my firm conviction that in the present juncture of events in Canada, (to which I refer more fully in the sermons) a great opportunity is presented to the Church of Christ which, if it be allowed to pass, we shall some day bitterly regret.

Tradition is a powerful support to the stability of both church and state. No candid student of history will speak lightly of it. On the other hand the historian will be equally aware of the fact that the respect for tradition may

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degenerate into a blind worship. The appeal to tradition is in my opinion, illegitimate when it is proposed as a bar to thought, to free discussion, or to progress. With the tremendous example of the Jewish church before us, which bartered the living God for a dead tradition, it behooves every true leader of thought or action to be alive to the limitations which belong to the appeal to the past.

Our beloved Church has many things in which she may rejoice;—her noble Liturgy, her roll of scholars and saints, limited to no single class or walk of life, her martyrs to the cause of reform in the Church; but no candid student will deny that, as with every institution the world has ever known, there are some pages in the book of history that mar the excellence of her glory.

And if the student will collect these pages with a view to the avoidance in the future of past errors, he will find they all tell the same story. The besetting weakness of the Anglican past has been a spirit of exclusiveness towards those who for conscience' sake have left her ranks. No Anglican of any school to-day would wish to re-inscribe upon the Statute Book of England the old test-acts, conventicle acts and the like, against the repeal of which the Church used her influence. To-day it is no disloyalty to admit, as all do admit, that the Church was mistaken.

Nevertheless we can find some extenuating circumstances in the conditions and spirit of those bygone times. But if history unerringly shows to us the besetting weakness of our church since the Commonwealth, is it not the part of true loyalty to seek to warn our own generation of the danger that besets the Church to-day of falling a victim to the self-same spirit, and of finding only too late

that we have once again mistaken the contingent and the temporary for the essential and the eternal.

It only remains to add that no attempt has been made to recast these sermons in more literary form. They are printed as they were preached.

H. S.

Christ Church Cathedral,  
Montreal,  
March, 1907.

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## FIRST SERMON





## THE ANGLICAN CHURCH AND THE DOCTRINE OF APOSTOLICAL SUCCESSION

### SERMON I.

**Eph.: iv., 11 12.**—"And He gave some to be apostles and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ."

Our subject this evening is "The Anglican Church and the Doctrine of Apostolic Succession," and I wish to admit at the outset that it is an unusual subject for a sermon, and one presenting considerable difficulties. On the other hand in a course of sermons on "Church Unity," it is impossible to omit it. And so it has seemed to me better boldly and plainly to attack it, rather than to relegate it to an insignificant place in some other sermon of the series, and since the subject is a large one, it has been necessary to give to it two of this series of student sermons on Christian Unity.\*

And these two sermons will deal with two distinct points. The Anglican Church in her formularies clearly states that Holy Scripture is the ultimate source of her doctrine, and that only such things as are to be found in Holy Scripture are necessary to salvation. Our first enquiry then will be concerning the testimony of Holy Scripture to the doctrine of Apostolic Succession. Then next month we shall

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\* The two sermons here printed form part of a course of seven on Christian Unity.

examine our own formularies together with the utterances of some of the leading theologians of the church so far as they bear upon this subject, and try to express as clearly as possible what is the precise attitude of the Anglican Church to this question of the ministry of the church.

## I.

Before we examine the testimony of Holy Scripture, let us try and get as clear an idea as possible of what we mean by two of the terms we shall use. The term Apostolic Succession means that Christ organised a church, of which His apostles were the first officers, that they proceeded to appoint bishops, priests and deacons as a three-fold ministry, which in some sort correspond to the High Priest, Priest and Levite of the Old Testament dispensation. That only bishops can consecrate other bishops, or ordain presbyters and deacons. This church thus definitely, not to say rigidly, constituted is the Divinely appointed trustee of the grace of God. Its ministers are the stewards of God's mysteries and *no others* can be. When there is not Episcopal ordination of ministers, there is no church, there are no sacraments, even the preaching is irregular and unauthorized. To put it in the briefest possible way. There is no salvation out of the Church, and there is no Church without bishops.<sup>1</sup>

This is the theory of Apostolic Succession. But I freely admit that most people are somewhat less rigid than their theories. The Roman Church itself distinguishes between what it calls the body and soul of the Church, and admits that pious Protestants may belong to the soul, although not belonging to the body of the Church. And High

Churchmen, who, as honest men, and often liberally minded and charitable, cannot close their eyes to the obvious possession of the grace of God by Presbyterians, Methodists and others, admit that there are many exceptions to the rule, and that God does not tie Himself up to His own rules. Normally they say, the Grace of God is tied to the Apostolic Succession, but there are many abnormal circumstances and we cannot deny that the Grace of God is manifested in the lives of many who are not of the true Church.<sup>2</sup>

There is another term which is often confused with Apostolic Succession, but ought to be regarded as distinct from it, viz., the term Historic Episcopate, which means that as a matter of historic fact the institution of Episcopacy may be traced back to Apostolic times, but says nothing as to its necessity to the constitution of a church, although laying stress upon the antiquity and wide extent of this institution.

Such is the meaning of the two terms which I would ask you to keep quite distinct in your minds.

## II.

The careful perusal of the Gospels renders two things fairly clear. (1) That Christ contemplated a Christian Society or Church, i.e., an organised body of his disciples to carry on His work, and (2) that He never gave to His disciples or apostles a stereotyped pattern of church government. There is no record that Christ ever used the words bishop, presbyter or deacon, no record that He ever said that the ministry of His church was to be threefold, or twofold. Perhaps some of us may wish that He

had done so, but I would draw your attention to the fact that in *not* doing so he simply followed His general method of teaching. Christ gave no stereotyped form of doctrines. There is nothing like a creed, or confession of faith in His teaching. Faith, no doubt, is enjoined, but by faith He did not mean assent to a series of propositions, but confidence and trust in Him and a consequent following in His footsteps.

Neither did Our Lord give any code of morals. His teaching is full of the most splendid ethical principles, but there is no stereotyped code of rules and laws by which the Christian has to guide His life. When we consider these things it will appear quite natural that Christ should not have given any cast-iron constitution to His Church. As Phillips Brooks said, "More and more, the longer I am in the church and its ministry it appears plain to me, that Christ did not order the details of the church's government or appoint the grades or functions of its ministers. . . . He taught His truth, He gave His spirit, He sent His ministers, but He did not make bishops, priests and deacons. He did not establish any pattern of worship. He did not declare when or how His sacraments should be administered. All these things shaped themselves out of the free life of the church. They are free to change, as the Gospel, always the same, yet changes its attitude towards each changing age."<sup>3</sup>

From the Gospels we turn to the Acts of the Apostles, the book which records mainly two things, (1) the activities of St. Peter and St. John until St. Paul appears upon the scenes, and then (2) limits itself to the narrative of St. Paul's missionary journeys.

Here now if Christ gave definite instructions with respect to the organisation of the ministry of His Church, we should expect to see them put in operation, and carefully recorded. But we find nothing of the kind. We find the Apostles and their friends to the number of about one hundred and twenty assembled in Jerusalem. In the course of a few weeks there is a visible outpouring of the Holy Spirit upon them, not, mark, *upon the Apostles only*, but twice we are told upon *all* of them, and "they were *all* filled with the Holy Spirit. So we learn not of a special and exclusive outpouring of the Spirit upon the Apostles, but upon what was then the entire community of believers. In other words the whole church is the Spirit-bearing body, not the ministry only. The Holy Ghost is for all. And it is just this very point that St. Peter elaborates in the first part of his speech. I wish that time permitted of my dwelling more fully on this point, one of fundamental importance, but we must leave it now to pass on with the story.

The Apostles preach with great success, several thousands are added to their number, and the organisation begins. The new converts are baptized, they break bread together, and they have common prayers. It is at this point we might have expected to hear something of the appointment of the threefold ministry. But so far we hear nothing of the ministry. But with the rapid growth of the church, it was inevitable that all the work could not be done by the Apostles. In their zeal for preaching, which they felt was their especial task, some disorders occurred in the administration of the poor funds. You will find the details in the sixth chapter of Acts. Now, at any rate we should have sup-

posed the Apostles would have proceeded to elaborate the threefold ministry, but they neither do this, nor do they say anything about it. They do what any society of earnest and sincere-minded men would do to-day. To meet a special emergency they appoint special officers. They do not call these men deacons. They are never called deacons in the New Testament. They do not give them any particular title. They say to the members of the church. Look out, select, or elect, seven men of good report. . . . . whom we may appoint over this matter. The election is made and the seven are installed into their office by prayer and the laying on of hands.<sup>4</sup>

There is no direct evidence that this narrative describes the origin of the diaconate, but it is by no means improbable that it does.

Of the institution of the presbyterate, i.e., the second order of the ministry, we have no record at all, nor of the episcopate.

We read of presbyters or elders, however, in the eleventh chapter of Acts, where we are told that the Christians of Antioch sent aid to Christians in distress at Jerusalem, "sending it to the elders by the hand of Barnabas and Saul." There is then no doubt that this office was of very early foundation. But though nothing is said as to the beginning or institution of the office of elder we may form a reasonable conjecture as to the origin of this office. Every Jewish synagogue was managed and governed by a body of elders. The first Christians in Jerusalem did not altogether separate themselves from the worship of their people, but they had separate meetings for prayer, and for the celebration of the Eucharist, and nothing would be more natural than that these Christian synagogues, (a

name applied to them more than once) should continue the mode of organisation to which they were accustomed. This would easily account for no specific reference being made to the institution of this order of ministers. In a sense it was never instituted but was simply taken over from the synagogue.<sup>5</sup>

The word bishop occurs in both the Acts of the Apostles and in St. Paul's Epistles. It means superintendent or overseer. It was a Greek word and used amongst the Greeks long before the time of Christ, for "the treasurers or wardens of their Temples, or the elected officers of a guild or a confraternity whether of a religious or of a purely social character." "To the Jew" writes Dr. Rashdall of Oxford "the Christian Church naturally presented itself as a new synagogue; to the Gentile as a new guild or confraternity. So amongst the Jews the word presbyter or elder was used, and amongst the Gentiles episcopos or overseer. For it has long been known that in the New Testament Bishops and Presbyters are not two separate orders as with us, but one order under different names, or at most descriptive of different functions performed by the same order.

I will give one passage which shows this. In the Acts of the Apostles we are told that St. Paul on his way to Jerusalem, invited the *presbyters* of Ephesus to meet him at Miletus. In the course of his address he speaks to these same presbyters in these terms. "Take heed to yourselves and to all the flock, in the which the Holy Ghost hath made you *bishops*."

How out of the body of presbyters or bishops one became the chief and the title of bishop was limited to him, we cannot enquire now, for we are limited to the New Tes-

tament evidence this evening. Only one more point under this head need be noticed. In Jerusalem we find St. James who is called the Lord's brother, occupying a position of presidency, similar to that of a modern bishop. This appears to be an exceptional case, due probably to the exalted relationship of St. James. Again in the Epistles to Timothy and Titus, we find that these two men had an exceptional position, usually styled that of Apostolic delegate, which gave them a temporary jurisdiction over the presbyters and bishops; and, it is quite possible that the position of St. James and that of Timothy and Titus may have influenced the later development of the episcopate, in our sense of the word, out of the presbyterate. This development is connected by both German and English writers with the name of St. John and is therefore apostolic—or within the apostolic times.

But in all this it must be perfectly clear to the candid student that there is no sign of the existence of any direction of Our Lord, or of any intention on the part of the Apostles to organise the church ministry from the first, after any unchangeable pattern whatsoever. Not a word or an act that indicates anything of the sort.

The Christian ministry grew out of the Christian body. That body had an inherent Spirit or Divine Life in it, and under the pressure of circumstances it developed that form of ministry which was appropriate to the particular needs of the time.

Permit me to fortify this position from the writings of Dr. Sanday, of Oxford, beyond all question the greatest New Testament scholar in England. He points out that the history of the organisation of the church is to some ex-



tent obscure, but says that "if we could trace the sequence of events we should probably find that each stage of the history (of church organisation) grew out of the last by an unforced and natural process." "The important point for us is that if we had been living then we should have seen the episcopate grow up round us—it is very probable—gradually and imperceptibly from such natural causes. It did not drop from the skies. It was not instituted by a voice from Heaven."

Once more he says "We shall form a wrong idea if we think of the growth of the Christian ministry, after the manner of the framing of a written constitution.....The Christian ministry.....rather grew than was made. And that by a process which if we could have seen it we should very likely have described as quite simple and natural—*though because natural it is not to be supposed that it is any the less Providential.*"

How important that last line is. Would that one might dwell upon it. Why should the Church so often regard the natural as opposed to what we call the supernatural. Is God not in nature at all? Not in the sunrise and the sunset, not in the mighty forces that have produced this marvellous world? There is nothing the Church and Christian people need more to-day than to realize the Divine Life in what we call the natural. And so if we say that the constitution of the Church was a natural process, we mean this, that it was not shaped *a priori*, that it was not a cast iron system to be eternally unchanged, but that it was formed and moulded by the circumstances which surrounded it. But the inner life and energy which

gave it this adaptive power is a Divine Life—the Life of the Spirit of God.

### III.

We must turn now for a moment to another kind of evidence which leads straight to the same conclusion.

If you look at the opening words of St. Paul's Epistles you will find that though addressed to churches—the Church of Rome, the Church of Corinth, the Churches of Galatia and so on, yet all of them are addressed, not to the bishop or even the clergy, but to the entire Church. We cannot conceive of a modern bishop, say the Archbishop of Canterbury, addressing the Anglicans in Canada and not addressing them through the Bishops or the Primate. But St. Paul never does anything of this kind. Even in his Epistle to the Philippians, though mentioning bishops and deacons, he addresses his letter primarily to the whole Church—"Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus which are at Philippi with the bishops and deacons."

It seems to me that this indicates (1) a very incomplete organisation, and (2) no very pronounced distinction as yet between clergy and laity. The whole Church is the Spirit-bearing body, and so the Apostle addressed the whole Church and, save to the Philippians, Church officials are not even mentioned.

Again, when in 1 Corinthians a certain flagrant offender is to be disciplined, St. Paul first of all directs that the whole Church (not the ministry in particular) shall deal with him, and when he proved repentant, the Apostle again directed that the whole Church should restore him.

Further, in two places the Apostle mentions various kinds of workers, more or less official. Thus, in 1 Corinthians 12, he says: "God hath set some in the Church, first Apostles; secondly, prophets; thirdly, teachers; then miracles: then gifts of healings, helps, governments divers kinds of tongues." And in my text, "And He gave some to be apostles, and some prophets, and some evangelists, and some pastors and teachers." In neither of these texts are either bishops, presbyters or deacons mentioned. How can we suppose that the threefold ministry, pure and simple existed from the beginning as an essential form of Church organisation ordained by Christ and carried out by His apostles, and yet in two lists of different kinds of workers neither bishops, presbyters or deacons are mentioned. These whom St. Paul mentioned were probably not regularly ordained or set apart men, but rather what we should call church workers, people with special gifts. Out of these by a natural and necessary process the regular ministry of the church was gradually first developed and then fixed.

These things amply confirm what has been already stated, but I may fortify the statements of Dr. Sanday by those of one or two other scholars. Dr. Hort of Cambridge, the companion and equal scholar with Lightfoot and Westcott, says, "There is no trace in the New Testament that any ordinances on this subject were prescribed by the Lord, or that any such ordinances were set up as permanently binding by the Twelve, or by St. Paul, or the Church at large." There is no doubt that Lightfoot and Westcott entirely agreed with this position. And these four men—Lightfoot, Westcott, Hort and Sanday, are the four supremely great New Testament scholars

of our times. I lay stress upon this because I do not want anyone to suppose that the conception of the ministry which I have briefly set before you, is something quite new, or that I am arrogant enough to set forth confidently what is simply my own. It has behind it the authority of the most honoured names in both the universities of Oxford and Cambridge. It has been expounded not only in books meant for the few, but in popular books, in magazine articles, in church newspapers, and in sermons. At the present time when great changes seem to be impending, it seems not only right but even necessary that this view of the matter should be laid before congregations such as this, of intelligent men and women of our great cities.

I have said before, and I say it again, that I cannot conceive of any more interesting subject, or any more practical cause that can be adopted than this of the greater unity of the Christian people in this great and growing Dominion.

Is there not something pathetically ridiculous in the spectacle presented by many a small village in Canada—of from four to six struggling congregations where one would suffice. What pitiable struggles to pay the wretched salaries of four or six ministers where two would do all the work. What ingenuity is displayed in devising fresh means of inducing people to give their quarters and ten cent pieces to some novel entertainment. More and more, sensible men are feeling the absurdity of the position, and quietly losing interest in work which displays such waste of energy, much of which after all is not devoted to the chief objects of the Church, but solely to its financial needs. Do not misunderstand me. I have nothing but praise for the clergy who so manfully struggle to do that which they

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have been put into those missions to do. The romance and glamour that surrounds the foreign missionary is not for them. They know not of one year in seven for rest and travel and the addressing of gatherings of admiring people. Year in and year out they plod along the often bleak and arid path of duty in the face of innumerable discouragements and disappointments. *They* are not to blame, *the people* are not to blame, but surely the heads of our various denominations should get face to face with this problem, should grapple with it in a businesslike and commonsense fashion. Are we to perpetuate a condition of things that is damaging the Church far more than the doctrine of evolution or the arguments of agnostics in our great and growing North-West? That is a practical question fraught with greater issues for good or bad than any question that confronts that vast territory—no longer the Great Lone Land—to-day. Multitudes are pouring over the prairies, men of many a race, like those multitudes that swarmed round the Apostles on the day of Pentecost—Parthians, Medes and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, Pontus and Asia. So in the North-West. Canadians, Americans, Englishmen, Irishmen, and Scotchmen, French, German, Russians, Galicians, Poles, Chinamen, Italians, Greeks, Danes, Swedes and Norwegians—such are the elements out of which a nation is to be born. And if the Church can go to them as one, it can be the greatest unifying, peace-giving, and brotherhood-promoting force in this glorious work. If the churches refuse to face this question, then the real work of God will be done by others. The gospel of brotherhood and unity, and love of country, will be promoted not by the churches, but by the com-

mon schools, the high schools and the universities which know no division of creed or race, and to that extent at least will be doing the work of Christ, whilst the churches waste their strength in unprofitable wranglings.

Many years ago Mr. Goldwin Smith uttered these words—we may disagree with many things he has said, but not, I think, with this: "The reunion of Christendom is likely at last to become a practical aim. Probably it would be a greater service to humanity, on philosophical as well as religious grounds, to contribute the smallest unit towards this consummation than to construct the most perfect demonstration of the free personality of man. As things are, rationalism and fatalistic reveries may be laboriously confuted, but amidst the energies and aspirations of a regenerated Christendom they would spontaneously pass away."

My brothers and sisters, you my younger friends particularly—you are going to be doctors, and lawyers, and engineers and bankers—you are going to be teachers and nurses—you are going to be husbands and wives? You are now citizens of this beloved country. Amongst the forces and influences that are contributory to the country's peace and prosperity and harmony the religious force stands high. But it is wasted, it is maimed, it lags along behind other living forces and influences, because it is a divided force. Yet I would not have you as so many are doing (and I am not surprised, although I am saddened), turn aside from this force in contempt, or impatience. Religion is a great power still in human life. It is a permanent element in human society—this Christian religion of ours. Oh, if any words I have spoken seem to you to be true and good, then listen to my appeal to you not

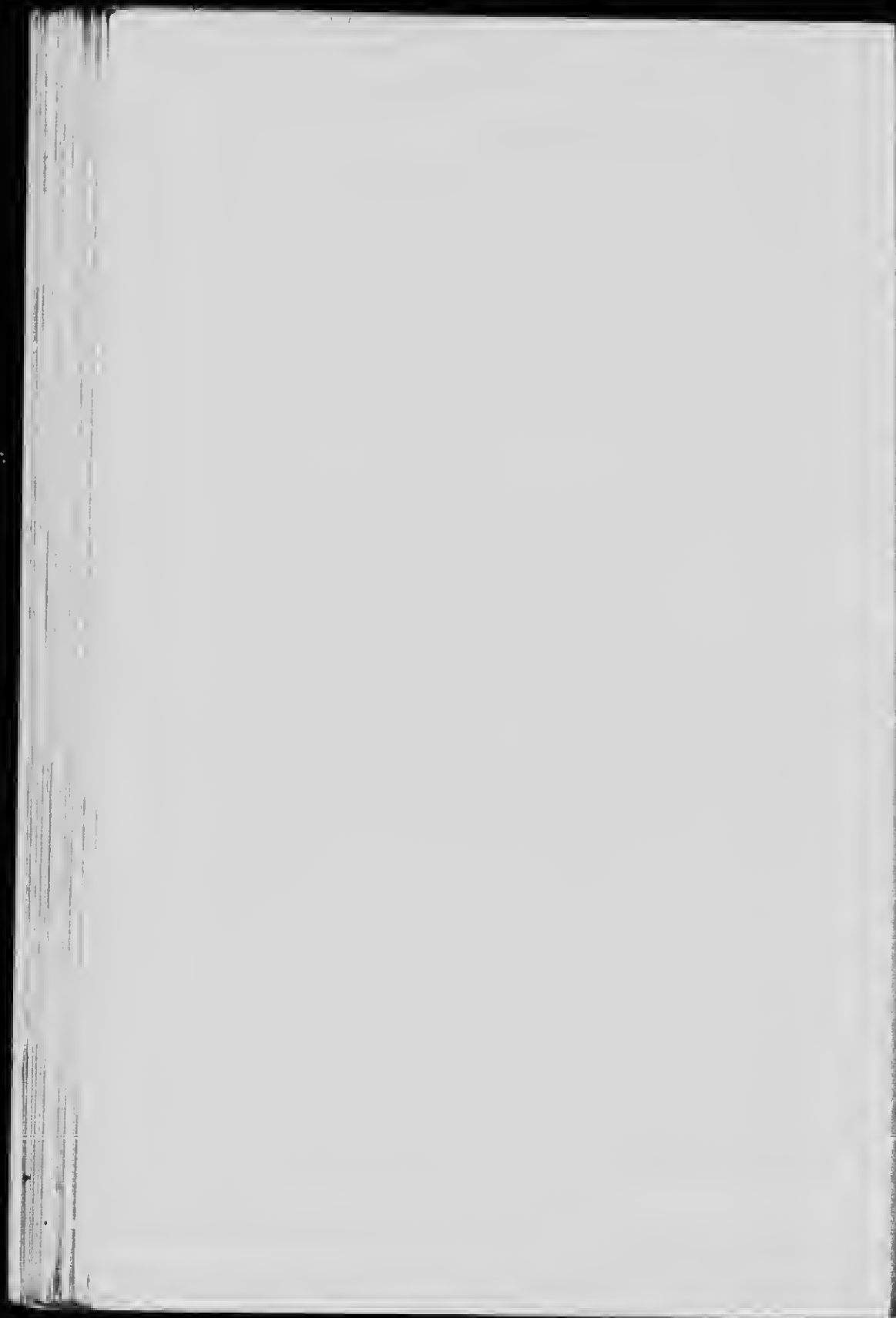
to abandon your church whatever it be, but from within strive to strengthen those influences which to-day are making for unity and harmony, and a strong and united people.

It is a great thing to have influence. Wherever you are you have opportunities of exerting influence of various kinds for good. Do not basely, or weakly, or indolently sacrifice any of your powers. It is, of course, easy to stand outside the arena of life's battle and carp and criticize, and tell the fighters what a miserable hand they are making of it. But there is nothing noble, nothing large-minded, nothing elevating in such a course. Take your part and lot in the world of business, and of politics, of education and municipal affairs, *and* in the world of religion. Here are words, not my own, which I give you for inspiration and guidance: "The Church is now weak, and among the causes of her weakness are doubt, division and dogmatism. To renew her youth and make a fresh start in the career of victory she needs *certainly, concord* and a *simplified Creed*."<sup>7</sup>





## NOTES TO FIRST SERMON



## NOTES TO FIRST SERMON

<sup>1</sup> In a courteous letter a clergyman of the City of Montreal pointed out to me that he thought this statement of the doctrine of Apostolic Succession was too rigid and calculated to leave a false impression upon the mind. I promised him that I would state his opinion from the pulpit, a promise which has been duly redeemed. But I cannot alter the text of the sermon because I still believe it is accurate and fair. Thus, Haddan in his work on Apostolical Succession, says: "It (*i.e.*, Apostolical Succession) means, in a few words, without Bishops no Presbyters, without Bishops and Presbyters no legitimate certainty of sacraments, without sacraments no certain union with Christ, and without that union no salvation."

Haddan proceeds to limit the stringency of this logic in practically the same manner as is done in my sermon.

<sup>2</sup> The trouble with this theory of "exceptional grace," is twofold. In the first place, the exceptions are too numerous. God's Grace is given to unepiscopically constituted churches not only where Episcopal Churches are few and far between, but where they are abundant. In the study of grammar if we found the exceptions to a rule almost, in some instances even more numerous than the cases that came under it, we should say there was something wrong with the rule.

In the second place, under the theory of exceptional grace, it is very hard to answer the objection made in all good faith that the Almighty seems to contrive at schism.

<sup>3</sup> With reference to this point we may compare the words of Dr. Latham, formerly Master of Trinity Hall, Cambridge, whose excellent book on the Training of the Apostles (*Pastor Pastorum*) was widely read and highly approved. "Our Lord..... leaves behind Him men suited to direct a religious movement, but He organises none Himself. He never baptized, never instituted rules, laws or fasts, or stated seasons of prayer; it is not till He leaves the earth that He enjoins the Sacraments of His Church. It was to be left to man to put all into shape. For the outer form belongs to man, and if He had Himself adopted any particular practice in any of the works above named, men might imagine that this was binding for evermore and had a virtue in itself." (Page 222).

It seems obvious to remark that in spite of the above noted facts, so rooted in men's minds is the love of forms above principles that they

have done just this very thing, which our Saviour so sedulously avoided.

Again, Latham says: "It may be asked, 'Why did not our Lord do as St. Paul did?' Why did He not 'ordain Elders in every city' and establish His religion territorially, step by step, just as an advancing army occupies the ground it has won?' 'This is part of the wider question 'Why did not our Lord found a Church Himself;' to which an answer has been given before. . . . . What has been said of Ritual applies to Church Government as well. Church politics, like forms of secular government, were to be formed by men of each age for themselves, and to lay down a system for which a Divine authority would inevitably be claimed, would bar all human intervention in matters ecclesiastical." (Page 236). The remainder of the quotation is interesting and still more strongly fortifies Dr. Latham's position, but enough has been quoted to render his meaning clear.

\* The whole point of St. Peter's address is destroyed unless the Holy Spirit fell upon all the disciples of Christ who were present on the day of Pentecost. For St. Peter sees in that event the fulfilment of an Old Testament prediction of a day to come when the old divisions between men peculiarly endowed and their less highly gifted brethren should be broken down.

\* For the use of the term Synagogue for a Christian church, see St. James, ii, 2. It is similarly used by Ignatius, and Clement of Alexandria—Cf. Art. Synagogue, in Smith's Dictionary of the Bible and Schuerer, "The Jewish People in the Time of Christ."

"The Synagogue," writes the late Dean Plumptre, "was the order with which the first Christian believers were most familiar, from which they were most likely to take the outlines, or even the details, of the worship, organisation, government of their own society. Widely divergent as the two words and things they represented afterwards became, the Ecclesia had its starting point in the Synagogue." Sanday with reference to the presbytery, writes, "It is now generally agreed that this is nothing else than the standing office of the Jewish Synagogue transferred to the Christian Church." The Conception of Priesthood, p. 59.

There is no analogy whatever between the Jewish priesthood and the Christian ministry. It would be easy to demonstrate the essential difference between the two. But since no scholar of the present day, so far as I am aware, draws such an analogy, it is not necessary to say more.

\* See Note 5 of the Second Sermon.

\* Bruce, "The Chief End of Revelation."

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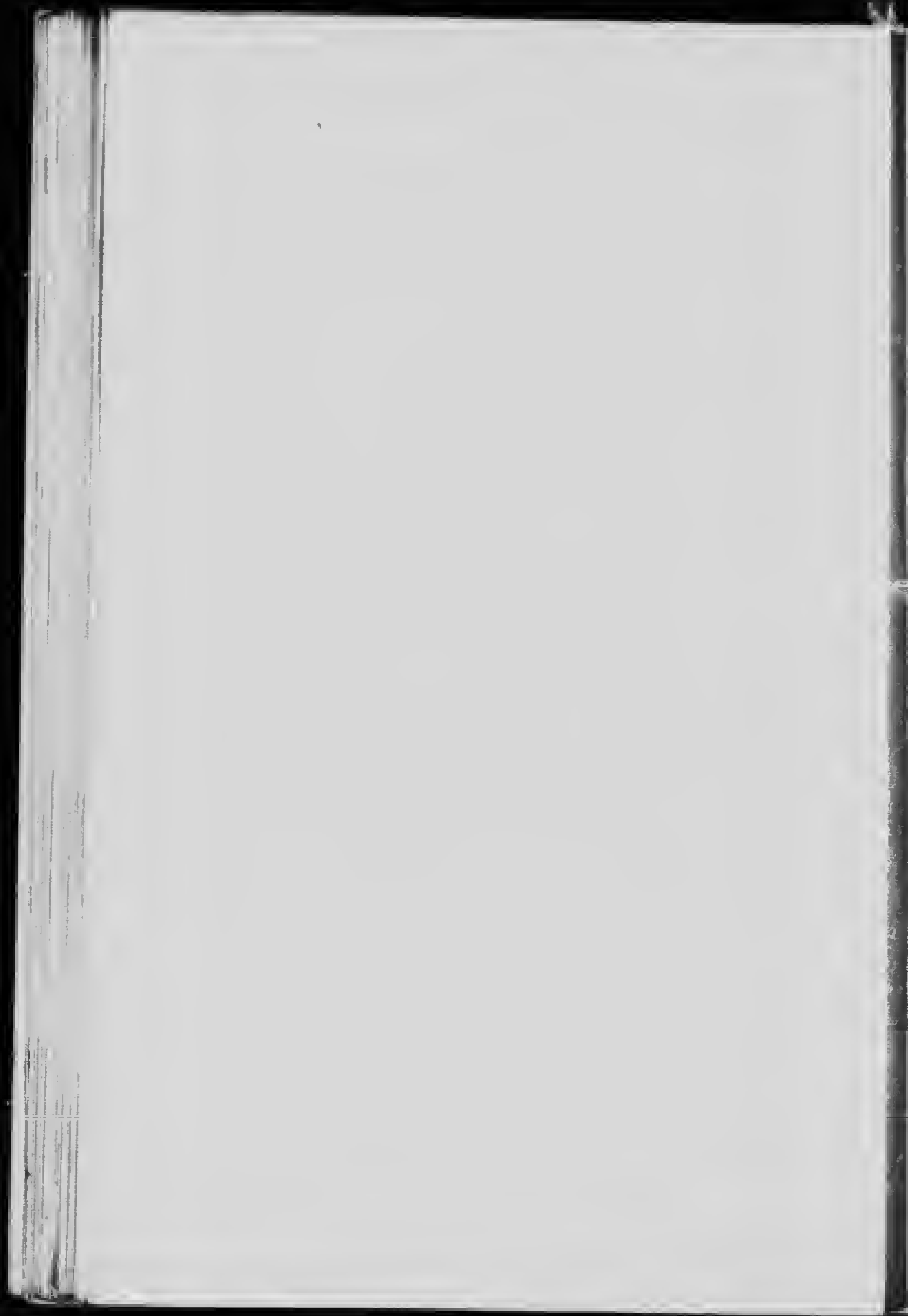
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## SECOND SERMON



## SERMON II

**Eph. iv. 11, 12.**—"And he gave some to be apostles and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, unto the work of ministering unto the building up of the body of Christ."

We have considered the question of the way in which the Christian ministry came into being, so far as we may learn from the New Testament. We have seen that there is no reason to suppose that our Lord gave any fixed constitution to His Church. He did not define whether it was to be Episcopal or Presbyterian, or Congregational. Nor is there any evidence that the Apostles had any fixed constitution for the Church, which they imposed upon it in the course of their missionary labors.

What the evidence of the New Testament shows is this: That our Lord contemplated a society as the outcome of his preaching and teaching. That the nucleus of this society existed already before the Ascension. That it was not an organised society, it had no constitution; but in it the Apostles had a natural position of leadership. The constitution of the Church or the organisation of the Church proceeded according as fresh needs arose. In Apostolic times there were several classes, or orders, of ministers that have now disappeared as Apostles, Prophets, Evangelists.

Within the pages of the New Testament we do not find the bishop, in our sense of the word. Bishops there are

always synonymous with Elders or Presbyters. Deacons are also mentioned. We have also Apostolic Delegates like Timothy and Titus, whilst in Jerusalem we have something like the modern bishop, in the position occupied by St. James, who, however, was not an Apostle.

The New Testament writings came to an end with the first century. For at least seventy years after this there is but little light to be gained regarding the history of the church. But such documents as we possess bear out the theory that the organisation of the church was a gradual development, under the stimulus of new needs and fresh conditions. The two men who some thirty years ago gave this subject their most thorough and impartial consideration were Bishop Lightfoot and the German Rothe<sup>1</sup>—the one an Episcopalian, the other a Presbyterian. But both arrived at the same conclusion, viz., that the episcopate was a development out of the presbyterate. That is, that in the larger churches there were a number of presbyters, that little by little the tendency grew for one of these presbyters to become a perpetual chairman and so to be the chief in the church. Lightfoot and Rothe arrived at this view independently, and what is of more importance, both associated this development of the bishop out of the presbyter with the name and work of St. John. So that the Bishop does, as a matter of historic record, go back to apostolic times. And this is why I venture earnestly to contend for a distinction of meaning between the terms Apostolic succession and Historic episcopate. The first term implies that the episcopate was ordained by the apostles as the one perpetual means of the continuance of the church. For this position my contention is that there is no evidence.



The other term, *Historic Episcopate*, implies that the episcopate as a matter of historic fact, emerges about the close of the Apostolic period; that it then continues with some further developments of form, down to our own day, and that upon this ground it may reasonably be proposed as a suitable form of government for a united church.

## I.

My task this evening is to show what the attitude of the Reformed Church of England was to this question. The subject is a complicated one, but I trust to be able to make the general truth of the matter fairly clear.

First let me remind you of the principles which guided the reformers of the Anglican Church. They were these: (1) to be scriptural; (2) to retain those things that were ancient, provided that they were not in their judgment superstitious. Hence they did not, like some other reformed bodies, do away with the Liturgy. It was ancient, there was nothing unscriptural about it. The Book of Common Prayer is built up out of a number of the service books of the church, with all the elements regarded by the reformers as unscriptural, or unedifying, or superstitious, carefully eliminated.

In like manner Episcopacy was retained as being Apostolic and ancient. The Reformers saw no reason why it should be abolished. They therefore retained it, and decided that only those who had been episcopally ordained should minister in the Church of England. Every church has the right to its own forms of admission to the ministry. The Church of England, on the ground that the orders of bishops, priests and deacons have been in existence from

the Apostles time, and that they have been ever since continued, decided that only those who have episcopal ordination shall be admitted to minister in her churches.

But the point which seems to me of the chief importance, and one which I hope to be able to show has a practical bearing upon conditions here in Canada is this: When the Church of England said that it was evident that from the Apostles time there had been these three orders of ministers in Christ's Church, and therefore none, was to be accounted a lawful priest, bishop or deacon in the Church of England unless he were episcopally ordained: did the Church of England intend to teach not only that no one not thus ordained had a right to minister in the Church of England, but that they were not ministers at all?

Now in our law courts, when there is a doubt about the interpretation of a law, the previous judgments or rulings of judges are consulted. And in like manner the exact meaning of a formulary of the church can sometimes be elucidated by reference to the theological writings of representative theologians of the period when that formulary was drawn up.

As briefly as possible, then, we will examine some of these writings.

Take first Archhishop Cranmer, who had more to do with our prayer-book than anyone else. He did not hold that bishops are necessary to the constitution of a church. When King Edward VI died Cranmer was endeavouring to bring all the reformed churches, *i.e.*, of France and Germany as well as of Great Britain, into one communion, each national church to retain its own forms and formularies.<sup>2</sup> After the troubled times of Queen Mary, Arch-

bishop Parker revived this idea and entered into an extended correspondence with Calvin, from which it appears that the foreign reformed churches had no rooted objection to Episcopacy, nor would the English bishops as a body have objected to such a modification of Episcopacy as would have satisfied the foreign reformers. Unfortunately, the death of Calvin brought these negotiations to a close.

Thomas Brown, one of the most voluminous writers of the period, held that there was no distinction between bishop and presbyter.

Archbishop Whitgift held that with respect to ecclesiastical polity or church government, the Church was left free and that no special form of Church government is binding.

"A name of far greater importance in the Anglican Church is that of Hooker. Hooker was a convinced episcopalian. He believed episcopacy to be nearer the Scripture's teaching than presbyterianism. But he denied that there must of necessity be a divine form of church government in the New Testament. It is not easy for us always in these days to remember or to realize that it was not the Church of England who first taught a doctrine of Apostolic Succession; but the Presbyterians, who insisted that presbyterianism and nothing else was the true form of the Christian ministry. Hooker attributes divisions and contentions to their high claims. Church constitutions, he says, are of the nature of a human law, and may be changed. He calls the reformed bodies of France and England churches.<sup>3</sup>

Lord Bacon again writes, "I for my part do confess that in reading the Scriptures, I could never find any such

thing, but that God hath left the like liberty to the Church government, as he had done to Civil government, to be varied according to the time and place and accidents..... And, therefore, it is good that we return unto the ancient bond of unity in the Church which was one Faith, one Baptism, not one hierarchy, one discipline."

In 1658, Bancroft preached a sermon in which for the first time the Divine Right of government by bishops was proclaimed. Later on, Thomas Bilson announced the same doctrine. From this time on we find two schools of thought in the church. Yet even amongst the high churchmen of that day there were few, if indeed any, who denied that the Reformed Churches of France, Switzerland and Germany, which had a presbyterian ministry, were true churches. Thus Richard Field, the friend of Hooker, in his "Book of the Church," included in the Church of Christ the non-episcopal churches of France and Switzerland and Germany. He distinctly states that in his judgment, those worthy men who were ordained by Presbyters, were not to be condemned. Bishop Andrews was a pronounced High Churchman, yet he did not exclude from the Christian Church the non-Episcopal churches.

It is a fact not so well known as it ought to be that Presbyterian ministers on the Continent ministered in the Church of England without re-ordination. Bishop Cosin, who was a High Churchman, says he knew of many such.

Archbishop Bramhall, who was a disciple of Laud, re-ordained certain Presbyterian ministers, but he inserted into their letters of orders this clause, which is a very remarkable testimony to the general opinion with reference to the Continental reformers. "Not annulling his previous orders..... nor determining their validity, much less con-

demning all the holy orders of foreign churches, which we leave to Him who alone can judge, but merely supplying what was previously lacking as required by the Canons of the English Church, and providing for the peace of the Church, not in any way doubting as to his ordination, or rejecting his acts as a Presbyterian, as invalid."

Bramhall also once said, in answer to a charge by Richard Baxter, that Episcopal divines do not deny those churches to be true churches wherein salvation is to be had. "They will," he added, "readily subscribe to Bishop Andrews' determination: "If Episcopacy be of Divine Right, it does not follow that there is no salvation without it, or that a church cannot consist without it. He is blind who doth not see churches consisting without it. He is hard-hearted who denieth them salvation."

Bishop Cosin, a decided High Churchman of those times, advised a person named Cordal, who was going to travel on the Continent, to communicate with the French Protestants informing Cordal that "If at any time a minister so ordained" (*i.e.*, in the French Presbyterian Church) "in their churches came to incorporate himself within and to receive a public charge among us (as I have known some of them to have done so of late, and can instance many others before my time), our bishops did not reordain him before they admitted him to his charge, as they would have done if his former ordination here in France had been void. Nor did our laws require more of him than to declare his public consent to the religion received among us and to subscribe to the articles established."

No doubt this latitude came later on to be curtailed. But why? Was it because the opinion of the entire Church on this point changed? I think not. We are

too apt to forget how close was the relation of Church and State in those days. The great task before English statesmen was the holding of the people together. After the troublous times of the Commonwealth it was quite natural that the lines of division between English Nonconformity and the Anglican Church should be more deeply drawn. The reason why a difference had been made between the French Presbyterians and the English Nonconformists was that the latter had gone out from the English Church and opposed it at every point. After all the English Church suffered during the Commonwealth, it is not surprising that the lines between Episcopacy should be more deeply drawn. And so in the Prayer Book it was more distinctly and rigidly laid down that episcopal ordination alone can authorize a man to minister in this Church of England. Not only the Church, but also the State had good hopes that by degrees Nonconformity would die out, and they thought that by a more rigid adherence to episcopacy this end would be secured. Unfortunately these hopes have not been fulfilled.

## II.

Now, my dear brethren, I have not dragged these somewhat dry historical details out of the darkness of the distant past without a practical object. They have a very real bearing upon present conditions in Canada. And for this reason:

Here in Canada we leave behind many of the old grounds of dispute. We have no Established Church. We have no Nonconformists. And therefore it appears to me that instead of regarding our relations to Presby-

terians, Methodists or Congregationalists in the same way in which such relations may with some excuse be regarded in England, we should rather regard them as similar to those between the Anglican Church of the Reformation period and the Continental Reformed Church of France and Germany. If an extreme High Churchman of that period could say of them, as Bishop Andrews said: "That he must be stone blind that sees not churches standing without episcopal government," surely we have still more reason to say the same here in Canada.

To deny the title of church to the Presbyterian communion, for instance, in the light of history and experience, seems almost ludicrous.

With respect to the Methodists I may once more remind you that the historian, Lecky, the historian *par excellence* of the 18th century, declares that the Wesleyan movement accomplished more for England than all the brilliant statecraft of Pitt and the victories of Nelson and Wellington. Whilst only a very few years ago the present Dean of Westminster, in a sermon preached on no less significant an occasion than the consecration of a bishop in St. Paul's Cathedral, used this language with reference to the Methodists in England:

"One such society, more than a century old, is full of spiritual vigor to-day, and is spreading more widely than ever over the land. . . . . It quarrels little now with the doctrine of a visible church. It claims to be a church and a branch of the Universal Church, taking its stand as such by the side of the mother church from which it has sprung. . . . . It claims that its ministry is attested by the highest of all evidence, the power of the spirit for the conversion and shepherding of souls. . . . . How long,"

cries the Dean, "are we of the Church of England to content ourselves with shutting our eyes as fast as we possibly can to facts like these?..... In the case of that great society of which I have spoken, the chief barrier to reconciliation with the old church, for which many of them have a deep respect and a sincere love, is the thought that such a reconciliation could only be possible on terms which would to them be a denial of the grace of the ministry to which they owe their souls. Fathers and brethren, I take this solemn occasion to ask you for the sake of the unity of Christ's Church, to consider afresh whether this must needs be so."

And if such an appeal can be made in England, with all its historical past, how much more here in Canada to-day, where we have no such record of theological strife and bitterness.

What is the precise form which this appeal takes here in Canada to-day? It is this. The Presbyterians, Methodists and Congregationalists are uniting in an earnest endeavour to promote in this new land a larger measure of unity than exists to-day. They have no doubt an eye on the great North-West. They feel the importance now, when that country is just beginning to be populated, of the question, 'How is Christianity most effectively to be presented to the millions which the prophetic eye sees in a not far distant future swarming over those vast prairies? Can you imagine a more worthy object of thought and effort. To say: We will try to prevent in this new country some of the unfortunate and weakening circumstances, by which we are surrounded. We will try to give to those people a religion, pure, simple, united. A religion that shall be less Presbyterian, Methodist or



Congregational and more simply Christian; a religion that will not divide a little village community into three or four different religious bodies, struggling for bare existence, with much concealed rivalry and jealousy, and a heavy burden upon the mission funds of our churches; but shall weld them together into one body in Christ, where, if I may adapt the great words of St. Paul, there shall be no more Anglicans, or Presbyterians, or Methodists, or Congregationalists, or Baptists, but all shall be one in Christ Jesus.

I call that a worthy object, I can conceive of none more Christian. Can anyone seriously suppose that if Christ stood on earth to-day He would hold coldly aloof from such a movement. And we are asked to unite with it. We are not at present asked to give up anything, only to send a deputation to consult with them in this good work. How there can be, or why there should be, the slightest hesitation to accept that invitation, I cannot possibly understand.<sup>4</sup>

Our rights and privileges and traditions will be guarded. These committees have no power to act, only to report. From my heart I believe that it is in the highest interests of the country and of our own Anglican Church, because it is a noble work, the noblest kind of work that can be done, that we should accept the invitation.

There is another reason. Wise men will always study the signs of the times, they will watch the trend of thought and action, not only in their own country but throughout the world, and they will be guided accordingly. Has the spectacle that has been presented to the world in France of something like four-fifths of a nation, according to reports, openly casting off their allegiance to a

church in which they were born, and educated, no lesson for us? If Spain and Italy are evidently moved by the same feelings that the church is not a gracious mother but a spiritual tyrant, has this no lesson for us? Religion for free, educated men, must itself be free. Men to-day will not bow to the mere authority of Pope, or Bishop, or Synod, but they will bow to the authority of truth and love. And that, my brethren, was the appeal of Christ. He never said you must obey Me because I am God, but he sought to win them by the power of truth and love to the free confession of His Divinity.

The authority of force is essentially a thing of this world. The authority of truth and love is of Christ. When the people said of Him, that He spoke with authority and not as the scribes, they meant that their inmost being was moved by His words, which brought to their souls light and life; and their spirits were knit to His Spirit in the unity of truth and love.

Truth and love. There is no authority that is not ultimately based on these.

Again, another sign of the times. Sir Oliver Lodge, a man who in larger measure than any other writer of our times, combines the scientific with the religious temperament, has recently written these words: "The old familiar problems which group themselves round the fundamental ideas of God, Freedom and Immortality, are far more interesting and weighty than questions concerning sacerdotal authority and Apostolic succession, which have always been responsible for divergence between church and dissent; and it is these root ideas which are being attacked, it is from living apprehension of these that the nation is

in danger of drifting away, unless religious organisations are able to amend some of their ways of procedure."

The opportunity before us, my brethren, is to take action which will commend itself to the wisest and best men among us. But opportunities do not stay long in one place. You remember the old mythological symbol of opportunity, the flying steed which must be caught by the forelock as it rushes by. The opportunity to make this Dominion of ours, especially in the vast new territory of the North-West, an object lesson for the whole world, is, I believe, now before us—the opportunity to build up a truly Catholic Church, universal, but free, bound together not by the chains of mechanical successions, canons, or decrees; nor on the other hand divided by all sorts of subordinate questions, but knit together by the unity of the spirit, and held together by the bond of peace. "Where the spirit of the Lord is," cried St. Paul "there is liberty." and the spirit of the Lord is the spirit of peace."



NOTES TO SECOND SERMON



## NOTES TO SECOND SERMON

<sup>1</sup> It is a remarkable testimony to the splendid scholarship of Bishop Lightfoot, that all sorts of theologians claim him for their side—Presbyterians, Low Churchmen and High Churchmen have all invoked his name in behalf of their views.

I can only offer my opinion on the subject of the Bishop's position, and illustrate it by quotation:—

Bishop Lightfoot's Essay, published in 1868, on "The Christian Ministry," produced a profound sensation. High Churchmen were scandalized, Low Churchmen delighted, and Presbyterians claimed the Bishop (then Professor) as their own. The Bishop, however, steadily refused to withdraw a single word of the Essay, and it is therefore incorrect to say that he ever changed his views on the subject. But he did publish a very short statement in which he affirmed that his teaching supported the Anglican position that Episcopacy went back to Apostolic days, and could not rightfully be claimed as supporting a Presbyterian theory of the Ministry.

That Bishop Lightfoot did not change his views is further proved by the fact that after his death Dr. Moberly wrote a reply to Lightfoot from the High Church point of view. And that Lightfoot's theory is opposed to the High Church theory of the Ministry the following quotation from the *Guardian* (High Church) ought to suffice. "There is nothing to be gained by denying that the Essay cuts at the root of the principle of an authoritative commission from God, original in the Apostles and transmitted down the generations of the Church unto the end."—*Guardian*, February 2, 1898.

With respect to the origin of the Episcopate Lightfoot's language is clear. First he points out the high probability amounting to practical certainty that bishop and presbyter in the New Testament are synonymous terms. He then proceeds: "If bishop was at first used as a synonym for presbyter, and afterwards came to designate the higher officer under whom the presbyters served, the Episcopate properly so-called would seem to have been developed from the subordinate office. In other words, the Episcopate was formed not out of the Apostolic order by localization, but out of the presbyteral by elevation."

How this process of development of the Episcopate out of the presbyterate took place the reader must discover for himself from Lightfoot's vivid pages. "There is," he says, "no reason, how-

ever, for supposing that any direct ordinance was issued to the churches. The evident utility and even pressing need of such an office, sanctioned by the most venerated name in Christendom (*i.e.*, St. John) would be sufficient to secure its wide though gradual reception."

<sup>2</sup>*Cf.* Hunt's Religious Thought in England, for this and subsequent statements.

<sup>3</sup>Hooker. Of Hooker's Ecclesiastical Polity, Matthew Arnold says: "Hooker's great work was written not because Episcopalianism is essential, but because its impugnors maintained that Presbyterianism is essential, and that Episcopalianism is sinful." (From Allen's "Continuity of Christian Thought, p. 328).

Concerning divisions, Hooker writes: "Which divisions and contentions might have easily been prevented if the orders, which each church did think fit and convenient for itself had not so peremptorily been established under high commanding force, which tendered them unto the people as things everlastingly required by the law of that Lord of hosts against whose statutes there is no exception to be taken." (From Allen's Continuity of Christian Thought, p. 329).

Hooker writes further: "The unity of which visible body and church of Christ consisteth in that uniformity which all several persons thereunto belonging have, by reason of that *One Lord* whose servants they all profess themselves, and that one *Faith* which they all acknowledge, and that *one Baptism* wherewith they are all initiated." These and these only he describes as "things which supernaturally appertain to the very essence of Christianity." Again, whilst admitting the importance and even Divine origin of Episcopacy, he says: "We must note..... that the necessity of polity and regimen in all churches may be held without holding any one certain form to be necessary in them all." (Ecc. Pol., iii, 1, 2).

He declares that all Church constitutions are of the nature of a human law (iii, 9), but even if otherwise he contends that, "Neither God's being the author of laws nor his committing them unto Scripture..... is any reason sufficient wherefore all churches should for ever be bound to keep them without change." (iii, 10). He calls certain reformed bodies without episcopal government churches, and will go no further than to say that he regards government, that is by bishops, as that which agreeth best with Scripture. (iii, 11).

<sup>4</sup>I should be sorry to have the inference drawn from these words that all Anglicans are opposed to accept the invitation of the Committee on Church Unity to share in their deliberations. The contrary is the case. But why should we not unanimously and joyfully accept it?



<sup>a</sup> Dr. Sanday's name carries so much weight owing to his great scholarship and candid mind, unbiassed by considerations of party or school of thought, that it seems worth while to examine somewhat closely his exact position. I quote from his latest writing on this subject, "The Conception of Priesthood," composed in answer to Dr. Moberly's work *Ministerial on Priesthood*;

(a) "It does not follow that because the Church is one, it can have but a single type of organization" (p. 16). This reminds us of Hooker and, as we shall see, of Bishop Westcott.

(b) As to the development of the Ministry he writes as follows:—  
"We shall form a wrong idea if we think of the growth of the Christian Ministry with its accompaniments, after the manner of the framing of a written constitution in which certain leading principles are recognized from the outset and carried out in detail with logical precision. The Christian Ministry, like most other administrative forms, it is probable, rather grew than was made. And that by a process which, if we could have seen it, we should very likely have described as quite simple and natural, though because natural it is not to be supposed that it is any the less Providential" (p. 59).

(c) Sanday maintains (like Dr. Hort) that the essential thing in ordination is the prayer not the laying on of hands. And that the essential thing in the laying on of hands is the blessing, not the transmission of office (pp. 55-58). He then proceeds: "The importance of this point is clear. Let us grant that a certain order is normal, and that it has historical prescription in its favour. Let us grant that at a certain point in history, through an exaggerated reaction, largely caused by the fault of those who administered that order, its course was broken and another substituted. Yet, when under that order ministers have been for many generations solemnly set apart and the Divine blessing solemnly invoked upon them by sincere and devout people, not without signs following that the blessing so invoked has been given, even supposing that there was an initial mistake, it seems to me, on a Biblical estimate of the relative value of things, altogether disproportioned to make that initial mistake a cause of fundamental or permanent division" (p. 58).

(d) Sanday is very clear as to the right of non-Episcopal bodies to the title of Churches although imperfectly organised. Churches without the Episcopate should be spoken of "as Churches with a certain defect of order or organisation." "Where there are so many signs of God's presence the impugned bodies must needs have a right to be called Churches" (p. 97).

So also "The more sweeping refusal to recognize the non-Episcopal Reformed Churches is not, and can never be made, a doctrine of the Church of England. Too many of her most representative men have not shared in it—Hooker did not hold it—Andrews expressly dis-

claimed it—Cosin freely communicated with the French Reformed Church during his exile. Indeed it is not *until the last half of the present century* (i.e., the 19th) *that more than relatively a small minority of English Churchmen have been committed to it.*" (p. 96).

Dr. Hort's views are to be found in his posthumously published "The Christian Ecclesia." The particular point which he emphasises is that the entire Church, clergy and laity, is the Spirit-hearing body, and not the Minister only. "The Apostolic age is full of embodiments of purpose 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 precedent on the one hand, and adaptation to present and future need on the other" (p. 232). "Dr. Hort," says the present Dean of Westminster, "believes that authority for determining the method of government and administration is lodged by Christ in the church as a whole." (*Guardian*, March 9th, 1898).

Bishop Westcott is in accord with Hort with reference to this point. In his famous commentary on the Gospel of St. John referring to the Commission of the Church (St. John xx, 22, 23), he first of all identifies the occasion with that of St. Luke xxiv, 33, when the Apostles and other disciples were present. He then adds, "There is nothing in the context to show that the gift was confined to any particular group (as the Apostles) among the whole company present. The commission therefore must be regarded properly as *the commission of the Christian society and not as that of the Christian ministry.*"

So far as I know, Dr. Westcott never wrote directly on the subject of the Ministry. Nevertheless, his views may be gathered from such quotations as the following from "The Gospel of the Resurrection." Thus, in Chap. iii, sec. 19, he writes the following weighty words:—"Unity is not uniformity. Differences of race, class, social order obviously have no influence upon it. They are of the earth only. But more than this, it is consistent with serious differences in the apprehension of the common faith on which it reposes. . . . It was only when the attempt was made to enforce one partial system as universal that the unity of the whole was endangered (Gal. ii, 10). The first serious effort to establish uniformity threatened to end in a schism."

Again: "It is then necessary to bear two things in mind in treating of the Unity of the Church. The unity of the whole is consistent with a wide variety of parts, each having to a certain degree a corresponding unity in itself. And next the essential bond of union is not external, but spiritual; *it consists not in one organisation but in a common principle of life. Its expression lies in a personal relation to Christ and not in any outward system*" (sec. 22).

Again: "If the true unity of the whole Church, which is derived from the participation in the Spirit of Christ, is compatible with the existence of outward divisions on earth, it is no less compatible also with the existence of *independent centres of local and partial authority in its manifold organisation* (sec. 24).

Again: "It is indeed impossible to regard the Church as a body without recognizing the necessity of a constant change in the organisation. Growth itself is change; and in proportion as the life of the body is complex we may expect the forms in which it is clothed to be varied" (sec. 39).

(The *italics* in all cases are my own.)

