

vouchsafed to us,—we are not at liberty to shake off this responsibility of judging for ourselves whether this or that portion of the Bible has a message from God to our souls or not. God will not relieve us from this responsibility; He will not give us what, in one form or other, men are so prone to desire—an infallible external guide—a voice from without, such as men often wish to substitute for the voice within.

“(2) On the second point to which you refer, I believe that my language is entirely in accordance with the Second and Ninth Articles of our Church; and I must say that I am surprised that you should have remarked as you have done on this subject, when I have written in my book as follows.”

[Here follow citations from pp. 65, 67, 68, 97, 106, 112 of the *Commentary*.]

“But indeed there are innumerable passages in which my book distinctly implies and expresses the belief that Christ suffered as a sacrifice for original guilt as well as for actual sin of men.

“(3) With regard to the Atonement, I believe, of course, that I have expressed the mind of St. Paul upon this point. I most assuredly do *not* deny that our Lord was a true propitiatory sacrifice for our sins, as you say; for I have distinctly said (p. 68) that ‘we are privileged to look at Christ Jesus, through faith in His blood, and behold in Him the propitiation for our sins, the object which makes us acceptable to God.’ I have no less distinctly expressed my belief that ‘we have redemption through His blood, even the forgiveness of sins,’ for I have said (p. 69), ‘through that precious bloodshedding the whole race has been redeemed from the curse.’ And I am sure that there are other passages where, in other like words, I have said the same.

“But I deny that His was a *vicarious* sacrifice, in the sense in which I understand you to use the word; namely, that He endured in our stead the weight of God’s wrath, He bore the penalty due to our sins. I believe that neither the expression nor the idea is Scriptural; nor is either to be found in the Prayer Book. In the New Testament it is *invariably* said that our Lord suffered or died *hyper*, on behalf of, not *anti*, instead of, the children of men—the same expression being used as when the shepherd is said to lay down his life *for*, not instead of, the sheep, or where St. Peter says, ‘he will lay down his life for his Lord,’ or where St. Paul says, ‘he is ready not only to be bound, but also to die, *for* the name of the Lord Jesus.’ . . .

“When you say that my language is not always consistent with itself, that it is in some places more evangelical than others, I must respectfully contest this, and assert that my language is the same throughout, as evangelical in one place as in another; though it is not possible on every page to produce all that one would say upon the great subject concerned, especially when the thoughts of the commentator must follow those of the original writer. How it can be said that I maintain that our Lord came to ‘release us only from the power or dominion, not from the guilt, of our sins,’ with such passages as I have written, not only on the pages you have quoted (68, 94, 95, 161, 162), but in many others where the subject led to it, I cannot conceive. . . .

“As to the former portion of the Second Article, I am sorry that the expression is there used, ‘to reconcile the Father to us,’ because it is not Scriptural, and it is liable to be misinterpreted. But these words of our Church cannot be meant to contradict or set aside the Apostle’s own words, when he says that ‘all things are of God, who hath reconciled us to Himself by Jesus Christ,’ that ‘God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them.’ There is, of course, a sense in which a father displeased requires to be reconciled to his child, though tenderly loving all the while that he corrects him and manifests his anger towards him. I have thought that our Lord came, at His Father’s command, to reconcile His Father and our Father in this sense to us; and I have used this expression on p. 89, ‘one reconciled, or, rather, reconciling Father and Friend.’

“(4) The Scripture teaches us that God is love. Being perfect love, He *must* be perfectly holy, just, and righteous. And surely my book in a hundred places speaks as strongly of God’s loving correction of the wilful and disobedient as of the loving delight in the faithful and true. It cannot, I say confidently, be justly laid to my charge that I overlook the holiness, and justice, and righteousness of God, though certainly I do not hold the dogma that God cannot forgive sin, even in an infant, without taking vengeance for it, without inflicting on some one pain and bitter anguish as a penalty.

“I do hold that *all* men are justified before God, using the word in the sense in which St. Paul uses it throughout this Epistle, not in that which modern theologians may perhaps assign to it. I do *not* hold that our justification depends on our faith, because that would make it a matter of works, in direct opposition to St. Paul’s teaching. Our

salvation is a totally different thing from our justification. Being justified, we are to 'work out our own salvation,' and therefore for this we must have faith.

"But with St. Paul the word 'salvation' means something very different from the miserable notion commonly attached to the word, of mere deliverance from a pit of woe. He means by it the being saved from that Divine displeasure which is declared against all wilful unfaithfulness, and which will be manifested upon us Christians above all others, if we do not live according to the light vouchsafed to us, and answer to the gracious end to which we have been called. To 'work out our salvation' means, with St. Paul, to live faithfully as becomes the children of God, who are privileged to know that they are justified and brought near to their Father's footstool, and being prepared here on earth for His glory.

"I do not agree with your statement of my ideas about faith—viz., that 'what faith does for us is to make known to us, to give us a conscious assurance of what would be equally true, whether we have it or not, that God looks upon us as righteous in His Son.' I do not think that faith *does* this for us: it is the 'conscious assurance' of something which in itself is true, whether we believe it or not, the realising of things hoped for, the conviction of things unseen. The words, however, which you have quoted from p. 12 I entirely abide by: I am certain that this is what St. Paul intends to teach in this Epistle.

"I think you have not rightly read what I have said on p. 74. It was not said, as you appear to think, that 'justification *consists* in being justified in one's own conscience.' Quite the contrary. I hold that we are justified in *God's sight*, whether we know or believe it or not.

"But when you go on to say, 'If these views are true, I cannot tell why we need to preach the Gospel to the heathen; it seems to me that you take away the great motive for doing so: they are, without our teaching, accepted, righteous, justified, *saved*.' I really hardly know how to reply to this—not because I cannot reply to it, but (pardon me for saying so) because I am amazed that it should be necessary to make a reply to it.

"In the first place I have taught that neither they nor we shall be 'saved' if we die in impenitence, each according to the light he has received. But it is plain that you are speaking only of endless horrors in the pit of woe, whereas I am thinking of the Divine displeasure,

which every human being will incur who lives unfaithfully in proportion to the light he has received, and dies in impenitence. I have said accordingly (p. 95), "We shall be saved from that wrath by having our faults freely pardoned for His sake *when confessed* and repented of.' . . .

"But have we no motive to preach such a Gospel as St. Paul's, according to my views of it, to the heathen? To tell them that God loves them, that He, after whom they have been groping in the darkness, has been caring for them all along, and now calls them near to Himself, that they may know Him more fully and the rich treasury of His love? Why, this is the very life and soul of missionary work. It has been my joy for some years past thus to publish the Gospel of the grace of God; and if you could witness the effect upon those who heard the message, you would not doubt that it was at least as effective as that Gospel 'which is not a Gospel,' which is so often preached to them. Is the Gospel, then, only a means for 'saving' men's souls from endless misery? And because they who are faithful with their fraction of a talent without it, may be as *safe* as, that is, not more or less *safe* than, Christians with their ten thousand talents, is there no work to be done among the heathen that the hearts of our fellow-men may be gladdened and their eyes enlightened, and their spirits filled with life, and, above all, that God's gracious command may be obeyed and His name be glorified?

"I do believe that my teaching on this subject in this book is 'in full accordance with the plain teaching of the Church which I am pledged to guard and maintain as laid down in her Articles,' and, above all, with my consecration vow.

"(5) You have been long aware that I do not agree with those who hold what is called the sacramental system, and that I regard their views as unsound and unscriptural. But I have not spoken of sacraments as *only* signs, and not also 'means of grace' when duly received.

"With respect also to the Lord's Supper, I have taught in this book, and more fully in my *Sermons on the Eucharist* that we are all partakers in like manner from our birth-hour of the benefits flowing from the body and blood of Christ, which is the 'free' gift of God, set forth to us in that sacrament. But this sacrament, as the Church Catechism teaches, is ordained for the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby; and coming to it faithfully, we shall be privileged to

draw continually by it, as a means of grace, more and more from the Fountain of Life.

“Having my book on the Romans before you, and having so recently had occasion to read with some attention my *Sermons on the Eucharist*, I cannot conceive how you can find any just reason for quoting against me the words of Articles 25, 28, and 29, the Communion Service, Homilies, and Catechism, with which, as I believe, the views which I have expressed in these publications as to the nature of the two sacraments are in entire accordance. I cannot say the same of the ‘sacramental system,’ which I believe to be opposed to the Prayer Book. You say that these Articles, &c., exclude my saying that all men are partaking everywhere, at all times, of Christ’s body and blood, whether in the sacraments or out of them, whether they feed upon them by living faith or not. I have shown more fully in my *Sermons on the Eucharist* my grounds for making this assertion—viz. that all men have life, spiritual as well as bodily; that they could have no life (as our Lord tells us) without ‘eating His flesh and drinking His blood’; that consequently they do partake of His body and blood, and so (as Waterland says) ‘our Lord’s general doctrine in *John vi.* seems to abstract from all particulars, and to resolve into this, that whether *with faith or without*, whether *in the sacraments or out of the sacraments*, whether before Christ or since, whether in covenant or out of the covenant, whether here or hereafter, no man ever was, is, or will be accepted, but in and through the grand propitiation made by the blood of Christ.’ I know that you do not agree in this view; but I am at least not singular in holding it.

“(6) I must confess that it does appear to me that you are finding grounds of objection in my book which do not really exist, when you say that my language on the Judgement ‘leaves you in doubt whether I believe that God has *appointed a day* in which he will judge the world in righteousness,’ and this, notwithstanding that I had written thus, p. 48, ‘Whenever Christ shall appear, to visit and judge’ in His Father’s name, now amidst the affairs of daily life as well as on *the great day of future account*. . . .

“There are other passages of a like nature. But I must say, with all deference, that this is not the only suggestion made without the shadow of a ground for it (except it would seem a presentiment or prejudgement that so it must be) which has surprised me in your letter.

“(7) With regard to the eternal world, I have expressly refused to carry out any scheme to its full and logical conclusions. *I have maintained* no points at all upon the subject, but that He whose name is Love will deal according to His name with His creatures. I have said that I entertain ‘hidden hope’—and I say not even that—for all; and I am very far indeed from saying that the great majority of mankind will be ‘saved’ from God’s wrath, because they are all ‘justified,’ though I dare not assert that such wrath will certainly take effect in inflicting endless, unutterable woe; and I have shown abundant reason, as I think, for checking the utterance of that fearful dogma, which so many profess to hold (though they never boldly teach it, and follow it to its consequences), without any authority from the Bible or the Church for holding it—I mean that the wicked shall not only go into everlasting fire (as I have taught) but shall *remain there in helpless torment for ever and ever*. You would have stated my views upon this subject more correctly if you had written thus, ‘You maintain these points that the doctrine of *endless* (not eternal) punishment of the wicked is not found in the Bible or the Prayer Book—that all punishment is an act of love and *may* be remedial—that our training and discipline *may* not end here, but may extend to the next world, and, for aught we know, to infinite other worlds beyond it—that our chastisement *may* be purifying—that sin may be purged out from God’s universe in some way of God’s wisdom—that, however, there is no purgatory, where penalties are measured by time and intensity, and can be remitted by favour or importunity. . . .

“I do not believe that my doctrine contradicts at all the language of Holy Scripture, or the formularies of the Church, including the Athanasian Creed, when perfectly interpreted.¹ . . .

“As to the Athanasian Creed, it is notoriously a stumbling-block to thousands of pious souls, not in the least degree because of the doctrines set forth in the statement of the ‘Catholic Faith,’ but because of the harsh language of the damnatory clauses. It is very noticeable that in the oldest manuscript of the oldest commentary (by Fortunatus) on this Creed (preserved at Oxford), the particular clause which you have quoted, the second verse, is left out altogether. Do you yourself really believe in the sentence of sweeping condemnation contained in this verse, as ordinarily interpreted, in the most obvious and natural sense of the words? Have

¹ See pp. 17-319.

you not also reservations of your own, though not, perhaps, as extensive as mine, by which you would except innumerable cases from the judgement here pronounced, which at first sight would seem to be included in one general doom of endless, irremediable woe? I am sure that nine clergymen out of ten have; and, at all events that they will not dare to take this sentence of the Creed into the pulpit and preach the doctrine which its words, taken in their most simple and natural sense, obviously contain. . . .

“That God may guide us both in the path of duty, and teach us to buy the truth at all cost, is the fervent prayer of, my dear Brother,

“Yours ever affectionately,

“J. W. NATAL.”

The postscript of this letter consists of citations from Dr. Hey's *Lectures in Divinity*, a book to which the special attention of candidates for holy orders was directed by the Bishop of Ely, by whom Dr. Colenso was ordained deacon and priest. These citations are prefaced by the remark, “I find strange resemblances between his language and some parts of my teaching to which you have so strongly objected.”

APPENDIX B.

LIST OF THE ARCHBISHOPS AND BISHOPS FROM 1848 TO 1870.

Archbishops of—

Canterbury . . .	{	Jn. Bird Sumner	appointed 1848.
		Chas. Thos. Longley	" 1862.
		Arch. C. Tait	" 1868.
York	{	Chas. Thos. Longley	" 1860.
		Wm. Thomson	" 1862.

Bishops of—

London . . .	{	Arch. C. Tait	" 1856.
		John Jackson	" 1868.
Durham . . .	{	Hon. H. Montagu Villiers . . .	" 1856.
		Charles Baring	" 1861.
Winchester . . .	{	Charles R. Sumner	" 1827.
		Saml. Wilberforce	" 1869.
Bangor . . .		Jas. Colquhoun Campbell . . .	" 1859.
Bath and Wells	{	Robt. J. Eden (Lord Auckland). .	" 1854.
		Lord Arthur Hervey	" 1869.
Carlisle . . .	{	Hon. S. Waldegrave	" 1860.
		Harvey Goodwin	" 1869.
Chester . . .	{	John Graham	" 1848.
		Wm. Jacobson	" 1855.
Chichester . . .	{	Ashurst Turner Gilbert	" 1842.
		R. Durnford	" 1870.
Ely	{	Thomas Turton	" 1845.
		E. Harold Browne	" 1864.
Exeter . . .	{	Henry Phillpotts	" 1830.
		Fred. Temple	" 1869.
Gloucester and Bristol . . .	{	Wm. Thomson	" 1861.
		Chas. Jn. Ellicott	" 1863.
Hereford . . .	{	Renn W. Hampden	" 1848.
		James Atlay	" 1868.

Bishops of—

Lichfield . . .	{	Jn. Lonsdale	appointed	1843.
		Geo. A. Selwyn	"	1867.
Lincoln . . .	{	Jn. Jackson	"	1853.
		Ch. Wordsworth	"	1868.
Llandaff . . .		Alfred Ollivant	"	1849.
Manchester . .	{	Jas. Prince Lee	"	1848.
		Jas. Fraser	"	1870.
Norwich . . .		Hon. J. T. Pelham	"	1859.
Oxford . . .	{	Sam Wilberforce	"	1845.
		Jas. F. Mackarness	"	1869.
Peterborough .	{	Geo. Davys	"	1839.
		Fras. Jeune	"	1864.
		W. C. Magee	"	1868.
Ripon		Rob. Bickersteth	"	1856.
Rochester . . .	{	Jn. Cotton Wigram	"	1860.
		Thos. Legh Cloughton	"	1867.
St. Asaph . . .	{	Thos. Vowler Short	"	1846.
		Joshua Hughes	"	1870.
St. David's . .		Connop Thurlwall	"	1840
Salisbury . . .	{	Walter Kerr Hamilton	"	1854.
		Geo. Moberley	"	1869.
Worcester . . .	{	H. Pepys	"	1841.
		H. Philpott	"	1861.
Sodor and Man		Hon. Horatio Powys	"	1854.

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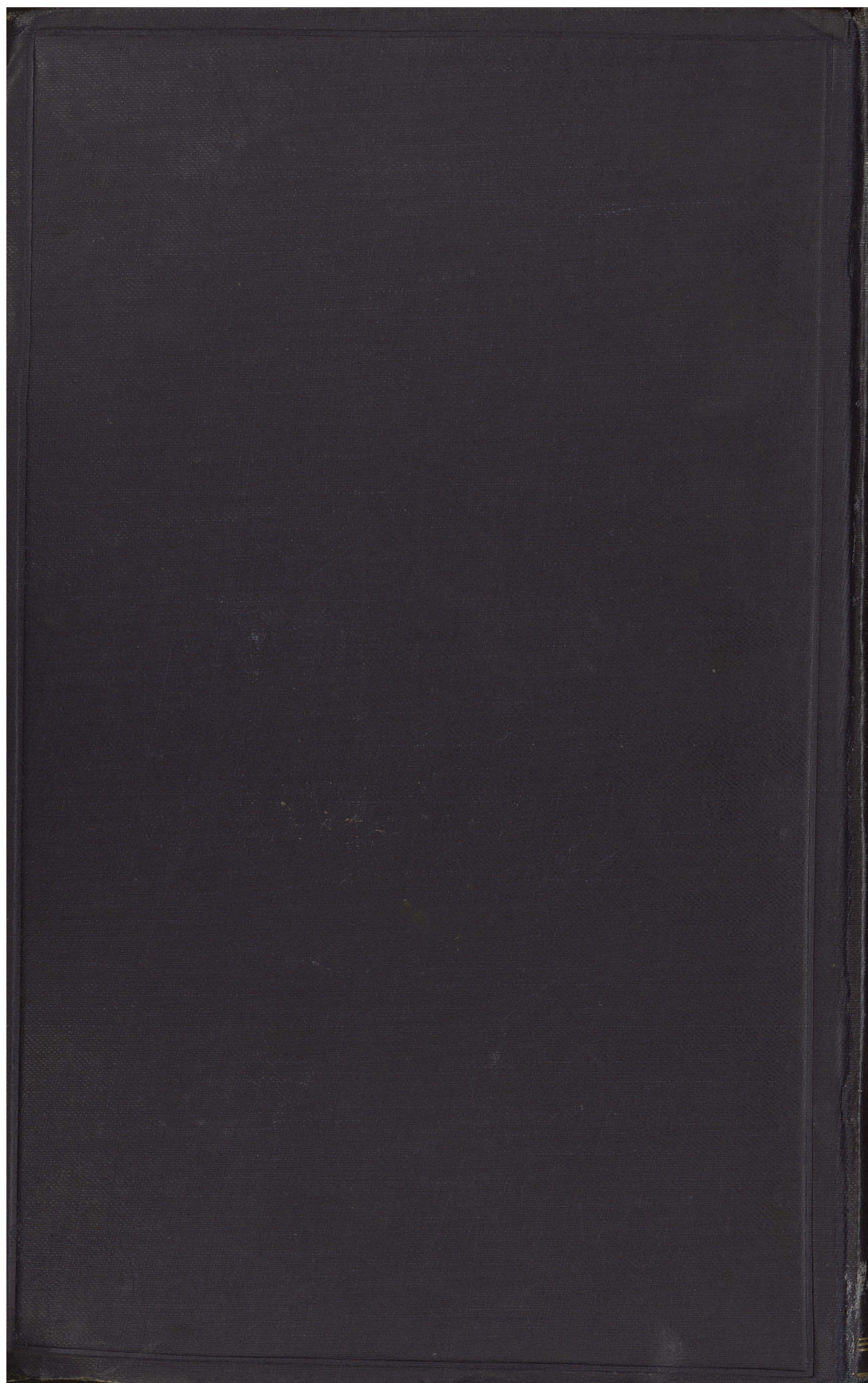
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