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**The Bible and its Interpreters:
Its Miracles and Prophecies.**

WITH

A CONSPECTUS OF THE ARGUMENT
AND NOTES.

BY WILLIAM J. IRONS, D.D.,

PREBENDARY OF ST. PAUL'S, ETC.

Third Edition.



L O N D O N :

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TO THOSE

WHO, LOVING TRUTH, WILL DILIGENTLY SEEK IT
AND HAVE COURAGE TO ACKNOWLEDGE IT,

This Address,

PUBLISHED AT THE REQUEST
OF MANY WHO HEARD IT IN ITS FIRST FORM,
AND PUT FORTH AFTER CAREFUL CONSIDERATION,
IS NOW DEDICATED.

PREFACE

TO

THE SECOND EDITION.

OUR Religion can only be reasonably and rightly accepted on its own grounds. But the generality of men neither think nor act reasonably throughout; yet in religion it must be far better that they receive the truth imperfectly than not at all.—Such was the dilemma presented to me when this Volume first appeared. I felt the responsibility of pressing an argument which destroys the apparent foundation of much that passes for Christianity with the multitude; and I felt the yet greater responsibility of sanctioning false premises

for the sake of true conclusions—being assured that when the deception shall be discovered, (as in the coming times it inevitably must be, and ought to be), the reaction against the Truth itself must be calamitous.

I therefore have not shrunk from issuing a Second Edition of “The Bible and its Interpreters,” now that it is called for. But in so doing, I have endeavoured to make the scope of the argument plainer, by a “Conspectus” prefixed to it.

My attention has been kindly directed to the fact that the Bishop of Natal in a recent volume has referred to some of my statements, as if they supported his views of Holy Scripture. I am glad to think that every competent reader can judge for himself, by looking at my words in their context, whether they do not rather destroy all the grounds on which his lordship bases his Scripture criticism. As to

those who will not take this trouble, (and I hope the Bishop, with his great fairness, will not be hereafter among the number), further explanation would be useless.

But there is one circumstance which must in this place be briefly dealt with, if I would not do injustice to myself and my subject. In the first Preface I had said (p. xix.) that they to whom my argument had been originally spoken acknowledged the first three parts of it, which they called "the destructive" parts, to be conclusive, but they desired the fourth, or "constructive" part, to be made plainer—a most reasonable request, to which I hoped I had "sufficiently though briefly" responded. The same objection has, however, been reiterated with some monotony and persistence, since the published book appeared, by those who do not seem to perceive that it is not possible for fair critics, with a printed argument before them, to deal with

it thus. I speak at least of those critics who do not cast off belief in Revelation, or view it *ab extra*, without concern. They have admitted—for the main facts have not been denied by any one—the “destructive” force of the first three portions of the argument; when they come then to the fourth part, are they not bound, as Christians and reasoners, to say what they are resting on, if they reject the solution of difficulties there offered? Unwilling as so many men are to think consistently, they still will be unable honestly to evade this. Nor, further, can the doubt be accepted, as to the soundness of this “constructive” argument, until some one will grapple with the fact which constitutes its main strength, viz., (pp. 146-163,) that the proof of the Bible, and of the Church its witness, is exactly the same as the fundamental proof of all Theism and all Ethics.

It may be, indeed, that some difficulty is honestly experienced by many in realizing the alternative offered, when the proposed literary basis of Revelation is shown to be impossible to them, and a "Supernatural Book with its Supernatural Meaning" is put before them; and for them some explanation may yet be needed, especially as to what the word "Supernatural" implies. If in thus explaining, I repeat what is elsewhere said, it is because it is unavoidable.

In discussing the four principal theories as to the position of Holy Scripture, in the ensuing pages, it is intimated that there are certain preceding questions belonging to each of them. Thus the Popular view presupposes, in some indefinite way, "inspiration," (p. 111); the Roman view, "infallibility," (p. 48); the Literary view, "authenticity," (p. 66); and the Catholic view, the divine or "supernatural"

character of the Book. In the first three cases, the postulates are all to some extent of a literary kind. It is the fourth which we are now to explain.

It will appear indeed ultimately, that the ways of regarding the Bible can be but two; though each way may be adopted more or less perfectly :

1. It is either “a Book like any other Book;” or,

2. It is not a Book like any other Book, and that is, in other words, “supernatural.” Let us without subterfuge look at this alternative :—

1. Take the first hypothesis, (or any modification of it which fear, or habit, or necessity may suggest,—because the hypothesis is the same in its essence under all the modifications). It is the view of the Bishop of Natal, and of Mr. Jowett, but not of them alone. A man comes to his Bible without prejudice, as he would to his

Homer, or Plato. He ascertains its character, genuineness, and meaning: approves of what he thinks good in the book, doubts what seems doubtful, and rejects what in his judgment is erroneous. If he at all entangles himself by the feeling that the book is inspired, he is so far allowing that it is different from other books, unless he generalizes on the idea of inspiration: (but he is still at liberty to limit the inspiration to the moral and spiritual teaching of the book, and not to its words or facts.) Perhaps the words cannot be distinguished by him from the truths, nor the facts from the ethics; he must, however, proceed with his analysis, as in the case of any other book. He may not arrive, indeed, at Bishop Colenso's conclusion; he will prefer his own—be it what it may: but he has no right to complain if others use the same method, and decide also for themselves as to the truth of all that the Bible teaches.

In fact, the most ignorant must either do the same, or trust some to do it for them. And in so doing they subject the Bible to the individual judgment of the reader.

Will any thoughtful man say that he is satisfied with this? Surely very few will ultimately retain the Bible at all on this plan?—But what is the alternative?

2. A man opens his Bible with an entirely opposite feeling and studies it on a totally different method. He soon becomes aware that it has a message for him more searching and more elevating and more profound than any other book. He comes upon things which he does not understand;—after a time some of them perhaps are explained by further meditation or inquiry, but some are not: some things distress, some amaze him; but all the while this Book, as a whole, has a mighty power over him, and that all the more as he uses it, and

acts on its main teaching (pp. 117-119). Very gradually he finds that parts which, in the letter, are unintelligible to him, are full of spirit and life, and suggestive in a thousand ways. He learns that this has been the case with the readers of this mysterious book in all ages, and that there is a wonderful consensus of feeling among them. Then in fact his approach to the Bible rises, and grows to be a devotion, and he can with reason lay aside critical questions for fit occasions, and be at present content to "understand in part." Experience soon teaches him that in using it "Scripture cannot be broken," he must take it all, and he knows not beforehand in which part he may next find "doctrine, reproof, correction, or instruction in righteousness." Thus more and more it becomes to him a Divine whole, a book "unlike every other book," a Supernatural book, with its Supernatural meaning revealed by

the Holy Spirit, and really in harmony with revelations to the saints in "the Holy Church throughout all the world."

True, a great part of this wondrous book is wholly withdrawn by Providence from all possible criticism. Even the archaeology of the first writing is lost. The criticism of what we possess must remain but for the few. CHRIST, however, received Scripture under those very conditions, as a whole, showing the literal use of some parts, and not giving us a literal key to other parts; confirming the literal meaning, for example, of the story of Noah or of Lot, but withholding literal interpretation from the Psalms, taking them all to HIMSELF—the "Psalms concerning ME." So all His Apostles received Scripture as a Divine whole. So also His Church in every age; and so will each faithful heart in His Church for ever.

In Lord Bacon's striking fragment, the

“New Atlantis,” we read of a supernatural scripture, which every one could read as if written in his own language: but this happened in the “supernatural island.” It is a parable of the Bible and the Church.

Many will doubtless refuse to accept either side of the alternative now presented; for unhappily we see that it is possible for the educated classes in this age, throughout Europe, to subsist without faith, that is, without clear mental conviction or fixed judgment of anything. And in this the highest classes among us are the most guilty. Not only are men growing more and more silent when they meet, as to the right and wrong in the great moral, social, and religious questions of the day, but they are startled at any one who speaks out, and in their feebleness and irresolution they would simply avoid him as unsafe and unrefined. Silence as to matters of principle is be-

coming part of our modern civilization, and is corrupting not only the honesty of virtue, but individuality of thinking and reality of faith. The few who yet think, aim to think in parties. Truth is to have none but anonymous patrons—majorities or the ballot may decide everything. Even opinion seems almost as if raffled for, in general society. But let no one imagine that this can be a permanent condition of things. This silence of conscience may be ominous even now of a coming storm. The hesitating and insincere, like those in old Judæa, will yet have to face a day of retribution; and there shall be ‘multitudes, multitudes, in the valley of decision.’ (*Joel* iii. 14.)

Perhaps I ought not to send forth this Volume in its present, I trust final, form, without some acknowledgment of the kindness of the many criticisms which I have re-

ceived and by which I have endeavoured to profit. With rare exceptions my reviewers have been courteous; and frequently generous and careful.

Some things have, indeed, been said which probably would not have been said, had the writers put their names to their writing, as I have to mine. In some cases a mutual sympathy has been significantly elicited among writers of widely different schools; the most extreme example of which is the use made of the Westminster Review by the organ of the most advanced Church-Puritanism, the same passage of my book being singled out for disapprobation, with the same comment, and without acknowledgment.

An author very quickly perceives whether a critic has read his book; and in this and some few other cases I would again respectfully ask to have my argument considered. One who writes only for Truth

must needs address himself to those alone who love Truth; but it is a duty to hope that such audience is more numerous than sometimes it seems to be.

PREFACE.
TO
THE FIRST EDITION.

THE circumstances in which the present Address originated, though known to many, ought perhaps to be briefly stated, lest the object of its publication should be misapprehended, in any quarter.

Every one has felt of late, that the BIBLE has come to be treated in a tone and spirit inconsistent with that reverence which, in this country, has hitherto been usual. Historical and scientific inaccuracies have been freely imputed, and almost as freely admitted, as distinctive of the Sacred Volume; and people who had been taught to regard it as the one voice of Infallible Revelation to man, have consequently found themselves bewildered at the prospect, that henceforth the credibility of the Scriptures may gradually diminish. Having long since surrendered the idea, that the Christian Church has any independent reality and truth, and only rests its claims on documentary proof, the failure of Scripture itself leaves such persons with less and less of "Revelation" every

day; and no wonder if the announcement of any new discoveries in literature or science fill them, as it does, with dismay.

For few, after all, in the "religious world" are as yet, able to grasp the idea of a Christianity which needs neither an entirely true Bible, nor a Divinely-gifted Church, to rest on. All the attempts made of late years to reduce Scripture to the level "of other books, and to bring the Church to the condition 'of other Societies,' have failed hitherto to suggest a definite view to the many, as to what is to be the "Theology of the Nineteenth Century." Perhaps indistinctness in this case may have been inevitable; for no system, and no men, would be intentionally obscure, unless there were—which would be hard to attribute—obliquity of purpose. Since every honest mind prefers to have its meaning understood, it is fair to suppose, that when a theory is unintelligible, it is because its professors cannot help it. There may be such a thing as intellectual twilight, in which men do not plainly see what they are thinking; and very often there seems to be a moonlight criticism of moral subjects, in which the light though interesting, is pale; and the shadows are dark and deep.

The ensuing Address, delivered in Lent of the present year, was intended to deal with the present

state of mind among us. Deferring to the request made to me, I laid these thoughts before about a hundred of my brethren, chiefly clergy, in LONDON; nor could I refuse to give to the public what I had spoken, when the wish that I should do so was generally expressed. Indeed, under the circumstances, it would have looked like faithlessness to my own convictions, and to the Truth itself, to suppress what I had uttered.

I am conscious, that what I have said is likely to give pain to some who are very dear to me: but I have avoided every word that could needlessly irritate. Such, at least, has been my purpose, and I hope that I have attained it. The words "Evangelical," "Broad Church," "Papist," and "Dissenter" have found no place in this Address. Other terms, (inclusive no doubt of these, but perhaps of more than these), have been adopted, not only to avoid offence, but as more truly expressing my own meaning, and bringing out the idea which was opposed. And there is this advantage in such general expressions: no one need appropriate what is urged, unless it be necessary.

It was said, that the three earlier parts of this Address were more complete than the last; and it was requested by many that the "constructive portion" should be made as clear and conclusive

as the "destructive." I am mistaken if this has not now been sufficiently though briefly done; yet the delay thus occasioned, (through the pressure of other and prior duties), is to be regretted. I have not, however, lost a day in acceding to the wishes of my brethren; and I trust that the Address in its present state may prove as useful as so many of them kindly anticipated. If any further enlargement be asked for, it will not be withheld.

Above all things, I earnestly request my fellow Christians of every class who may read these pages, to do so with patience and fearlessness, as in God's sight—even if the course of thought at first seem to them very trying. For if what is said be all simply and undeniably *true*—then, to be angry with it is but to "fight against God." If there be any who imagine that they can defend their faith in Christianity *at all*, on other grounds than those here set forth—viz., the grounds of the CHURCH,—let them, in God's Holy Name, do it at once, with calmness, and reasonableness, and earnestness of heart. Bitter words, and sneers, and persecutions, however refined, will fail. Let the appeal be to facts—to conscience—to reason.

Yet a little while, and we must all give our account to HIM Who is the TRUTH.

CONSPECTUS.

THE call made for some further clearing of the argument of this book, especially in its concluding part, is the occasion of the "Conspectus" which follows this brief explanation. Taken together, it is hoped that they will bring all competent readers to test the practical issue which has been raised.

The book was addressed to "lovers of truth," not to those who would dip into its pages idly, carelessly, or impatiently. If some unbelievers have made *ad captandum* use of the facts here referred to, they have but equivocated with truth in this argument, as they might in any other which as a whole they feared to face. If the timid believer has been alarmed, it may be well that he should ask himself whether, "if these things be so," it can possibly harm him or the truth in the end, to recognise that which is quite undeniable. That misuse or misrepresentation of the argument was easy from the first, was of course painfully evident.

The consternation into which the Christian world has been thrown by the criticism brought to bear of late on the Bible unhappily displays the fact that the critical method is admitted, and that nothing is complained of but the results which it arrives at. But can anything be more unworthy than to admit principles, act on them as far as they seem convenient, and upbraid those who follow them more fully and consistently to the end?

The present argument shows throughout that the critical method itself, whether in the hands of those who would defend or of those who would destroy the Bible, is a false method, irrational as well as irreligious, scarcely conceivable in theory, and in contradiction with all facts. But if this be made clear against the rationalist, it is equally so against the Puritan.

The principle has been asserted in our own country, for instance, for 300 years, that every man has a right to his own private judgment of the Bible, as to its true text, its authority, and its meaning. At the Reformation, in the times of the Rebellion, of the Restoration, of the Revolution, and of the later Georgian controversies, there may be seen a growing assertion of this principle. Parallel with this assertion, there has been all along a rejection of ecclesiastical authority, becoming

more definite at each crisis during those 300 years. Had there been any true Discipline maintained in the Church, the Doctrine could not have been thus left to every man's own Biblical research. The gradual displacement of Church discipline, the setting aside of the "Canon Law," was thus an inevitable condition of the working of the principle of "Private Interpretation."

In our own days the double climax has been attained—the assertion in its fulness of the principle of Private Judgment, and the resistance to every Ecclesiastical Authority.

The critical method of dealing with Scripture and with Revelation here reaches its legitimate and inevitable development. The Christian world is thus surprised, first by Bishop Colenso's private judgment of the "Pentateuch and the Book of Joshua;" and then by his resistance to the attempt, made to hold him amenable to the discipline of ecclesiastical authority. But Bishop Colenso has surely a fair right to complain, if they who use half way the same principles as he uses, not only clamour at his fairly following out those principles to the best of his ability, but would overpower him by "authority" which they, as well as he, would in conscience disclaim.

The Churchman who, on the grounds set forth

by us, wholly repudiates Bishop Colenso's principle as irrational and impossible (see pp. 107, &c.), can rightly call him to account, and ask for authoritative condemnation of such views; as naturally as he would, in a plain case of morals, in which criticism and debate might be out of the question. But every one except the Catholic Churchman is bound to answer Bishop Colenso or leave him unmolested.

A pious Wesleyan, or Baptist, or a thoughtful Quaker, for instance, may dislike Bishop Colenso's conclusions; but if "private judgment" is to be the rule, they have no right to interfere except by reasoning. True, he has exceeded the limit of thought allowed in his own communion; but the law must settle that. If some who hold Methodist doctrine within the Church should find that Bishop Colenso's views destroy the Bible, they have no right to complain of his criticising, nor his not submitting to authority; for they do not allow Church authority to restrain their own views; and they use their own judgment, as he uses his. If Church discipline had been kept up for the last 300 years, Congregationalists, or Quakers, or Methodists—as they are well aware—would have had their private judgments all to themselves, outside the Church. The critical method, in whole or in part, might have been excluded from our pale, by authority.

They, however, who have most contributed to break down our discipline as a Church, and yet would evoke it against critics, have been asserters of private judgment, for themselves, both within and without. We cannot forget, as they do, that unless Ecclesiastical Discipline had been long since broken down, the critical method could never have run among us its destructive course.

The Church of CHRIST, as constituted from the first, is an organized body—and not merely a collection of individuals professing opinions. The organization of that body for its full edification and life, was the great concern of apostles, bishops, pastors, from the day of Pentecost till the 16th century. Its doctrine was dealt with, “in the Body” of the organized Church; and CREEDS express it. Its Rules of Organization had been the “Canons” of its Councils, ordered by the SPIRIT of wisdom, variously, within that Body.

At the Reformation in this country, that “Canon law” of the Church Universal was a bond of discipline among us, subject to some limitations and restraint. Our king, Henry VIII., saw that it was necessary, in his circumstances, to alter much of that law for his own kingdom; he thought to retain the Creeds, and alter the discipline. He appointed thirty-two commissioners to

change the discipline of the Church. He died without accomplishing the object, and his daughter Elizabeth received the "*Reformatio Legum*" from the Commissioners and others; but wisely, as if doubting her power, refused to sanction it. Meanwhile, the old Discipline and Canon Law—in theory, of course—held on, but was necessarily disregarded by the spirit of private judgment which began more and more to work. New canons were, indeed, drawn up in the 17th century; but they could not be ultimately enforced if private judgment were to rule. High Commissions and courts of various names, however unwillingly, lowered gradually the application and range of the canonical discipline: the people next became Puritanized, and all was swept away.

The Restoration came, the Doctrine, the Creeds, and the Liturgy of the Church were reinstated with authority, and it was attempted to limit private judgment once more, within the pale of the Church of England; but no new canons, no new discipline, could really be attempted. The 18th century followed, and no change for the better. The national feeling forbade ecclesiastical authority more and more, even for the members of the Church. A shadow of it was retained in Ecclesiastical Courts, which have now, however, nearly

disappeared. So far as they exist, it would seem that the clergy alone are subject to them.

Even the sects around us all put us to shame in this, and aim at some internal discipline for CHRIST; but we who are His Church, by all inheritance, have no pervading discipline. Even our final Court of Appeal, in matters of religion deemed worthy of zealous debate at all, has become a civil tribunal.

This course of events has surely been logical throughout. A single individual or a single generation may be illogical; but the main current of human history moves steadily towards its natural conclusions. The critical method, of the individual judgment brought to bear on Revelation, always implied the disintegration of the whole discipline of the Church, and we have lived to see it. Bishop Colenso is a consistent follower of Chillingworth. He judges his Bible for himself; and declines an ecclesiastical judge.

The critical method, and his denial of ecclesiastical authority and discipline, are in harmony; but they both are inconsistent with the dogmatic truth asserted and the organisation begun at the Pentecost. All history, no less than the reason of the case, shows that the doctrine and the organisation of Christianity are bound indissolubly together.

It is the critical method itself which is at fault. To set every man to find, test, prove, and interpret the Divine Word for himself, has always led, and must lead, to the countless varieties of belief which are external to the Church. The method is a false one *ab initio*. They who depart from that one ancient organisation which has been continuously known among men as "The Church," are beyond its discipline; they, and only they, are free to change or set aside the one Baptism, or mutilate the Creed, or the Canon of Scripture, or the Eucharist. The truth only exists in that body which has continuity promised "to the end." They who will depart, risk their whole Christianity.

If Bishop Colenso could be induced to read and weigh all that is here set before him, he could not help seeing that such arguments as his, and all such criticisms of Holy Writ, are now and for ever *impossible*, as far as the basis of revealed truth is concerned. To admit that some of his criticisms may in themselves be allowable, and others true, cannot touch the Churchman's foundation in the least, any more than Adam Smith's Theory of Moral Sentiments, or Jeremy Taylor's Ductor Dubitantium, or Liguori's Casuistry, can alter the human conscience. We are absolutely independent of the critics in every vital matter. If Bishop

Colenso has worked out the Puritan, or Literary, Biblicist's hypothesis *ad absurdum*, is he not aware that this must recoil on the hypothesis itself? And is it too much to hope that he may yet seek to repair much of the evil done, by a manful if late avowal that the literary method in religion is to be abandoned by every man who professes to take reason as his guide at all; and so submit himself (whatever become of his future critical labours), with humility and joy, to the Catholic truth, that Word which conscience ever feels to be Divine?

The Truths which are vindicated in the ensuing argument are comprised in the following propositions:—

- I. That the Bible is a Divine volume, and unlike any other book.
- II. That its origines, and frequently its literal criticism, are withdrawn from human scrutiny.
- III. That, quite apart from criticism, it is felt by the human conscience;
- IV. But that it is interpreted safely and truly only in the Church.

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§ It may be useful, in further illustrating the argument, especially that part of it which ends at p. 37, to place in juxtaposition the unwritten and the written Religious Truth of the Old Dispensation. For this purpose a glance at the state of facts, even as exhibited in the ordinary chronologies, will suffice. This may assist in giving more definiteness to our ideas, whenever we find in different parts of the Old Testament "the Word," and "Truth," and "Law" of God referred to; as for instance in the 119th Psalm.

<i>Bible Chron.</i>	<i>Events.</i>	<i>Time.</i>	<i>Form of Revelation.</i>
E.C.		YEARS.	
4004	From the Creation to the Flood.....	1656	Unwritten Traditions of Paradise; of the First Promise; Sacrifice; and Vows; of Noah's Preaching and Precepts; Circumcision; and the Abrahamic Promise.
2348	„ the Flood to Noah's Death	350	
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1635	„ Joseph's Death to the Law	144	
[That is— <i>previous to Written Revelation</i> } there elapsed			2513 years.]
1431	From the Law to the Death of Moses	40	„
1450	„ Moses's Death to Eli's	325	„
1125	Times from Samuel to Solomon's Death .	150	} Parts of the historical books.
975	„ from Solomon's Death to Elisha's .	140	
835	„ from Elisha to the Captivity.....	247	8 Prophets wrote.
588	„ from the Captivity to Malachi	188	8 „ „
400	„ Malachi to John the Baptist	401	
			4004 years

Thus the only parts of the Old Testament which could have been put together as a Sacred Whole after the first 3000 years would be the Pentateuch, Joshua, Judges, Job, and some of the Proverbs and Psalms. The prophets down to the death of Elisha left no writings.

The Bible, so far as possibly possessed at any one time before the Captivity, may thus in some way be seen.

THE BIBLE AND ITS INTERPRETERS.

Introduction.

NO thoughtful Christian can affect to be satisfied with the position popularly held, at present, by the Sacred Scriptures. The periodical panics of sincere if not deeply-instructed believers; the jealousy among religious persons, as to “reason and science;” and the want of thoroughness in the method of even professed theologians, are symptoms of a condition of things which cannot really last, and ought not to be prolonged by any honest mind.

There are facts connected with the history, character, and contents of the Sacred Volume, about which there is no doubt, and ought to be no equivocation. To state them is to produce no novelties. Sooner or later all must do something with them. To admit but half, and wrestle against the other half, is in no way creditable, especially when the primary admission may have ceded the

only principle on which an opposite intellectual stand could be taken. The facts of Biblical literature must be faced by all who have to deal with the Christianity of the future: the present brief review ought not, then, to irritate any who are conscious in themselves that truth is dearer to them than custom or prejudice; and who love the Bible because it is *true*.

There is, however, a considerable class of minds capable of receiving and handling facts as if they meant nothing. Their stores are like a museum entirely unarranged, and illustrating no science. They make admissions, and then go on as if they had not made them. Such persons, in a sort of self-defence, can exclaim at much which may now be said,—“why, you own, that there is nothing *new* in all this!” They are right. The new thing is, the attempt to make such people *use* the admitted facts.

All Christians believe, that GOD has revealed Himself specially in CHRIST our LORD.—But the idea of a “Revelation” to us implies, that some have *received* that truth which GOD has given. “In sundry portions, and in divers ways, GOD has spoken,”—and “whoso has had ears to hear” has received *Revelation*. So too, on all hands, the Scrip-

tures are taken among us as records of this Revelation. Beyond this, indeed, we cannot assert much uniformity. Such records have of course necessarily been regarded, not only as "containing" but as *imparting* truth: and, as truth may be subjective as well as objective, the widely different results arrived at among Christians practically clash with the supposition of the "all-sufficiency" of the Bible as a *medium* of truth to all classes alike. Hence have arisen certain refinements which are found in most of our systems, as to the moral and spiritual 'qualifications' of the individual, necessary for the "right reception" of Scripture teaching. There is some intellectual inconsistency here, which should not escape examination (see p. 60, &c.): meanwhile it is well, all have a feeling that, in some way, the subjective and objective must eventually be found together. In speaking at any time of the "written Word," and of "God's Revelation," and of the connection between them, we should all be more real, and more sincere, if we would constantly remind ourselves that the BOOK and its MEANING cannot be separated. Waterland has said, that "the meaning of Scripture is Scripture;" may we not add, that 'the meaning of Revelation is Revelation?' True, our primary concern, at present, is to be with the objective position of the Bible; but let us not forget

that Revelation and a *reception* of it,—a “deposit” and the “holding” of the deposit,—are correlatives.

There seem to be four views of the supposed relation of the written Word to Divine Revelation, with which we have become familiar. They may be distinguished as the Popular view, the Roman, the Literary, and the Catholic.

The first identifies Scripture with Revelation, making the terms precisely coextensive.

The second subordinates Scripture to the living Church.

The third, ignoring *à priori* the idea of “Revelation,” accepts Scripture first “like any other book,”—afterwards estimating the contents as Revelation, or not, as the case may be.

The fourth regards Scripture and the Church as co-ordinate in the mission of Revealed Truth to the world.—Let each be compared with the facts.

On the first, or “Popular” view, the Written Word *is* Revelation *absolutè*. On the “Roman” view, it is Revelation *sub conditione*. On the “Literary” view, it may be Revelation *per accidens*. On the last, or “Catholic” view (if the designation may be permitted), the Written Word is Revelation *ἐν περιχώρησει*,—that is, it “contains” necessary

truth, the Church also having “authority in controversy.”

Without needing to say that this arrangement of our subject is exactly historical or scientific, (for the three former views are, to a great extent, identical in principle, and the last alone is essentially distinguished from the rest), it is enough that practically, in our times, the matter comes thus before us. No doubt our insular theology, for three hundred years, has bravely struggled to secure what it has felt to be a true position for the BIBLE; and the controversy has presented to us, in turn, all these phases. First, in the sixteenth century, with but little criticism of the text of Scripture, or of the Canon, and without defining “inspiration,” we upheld the Divine Book as the “authority” against Rome. Then, Rome was obliged to defend herself against the Biblical schools, and part of her defence at once was *literary*; and necessarily so.

The Complutensian Polyglot soon appeared, A. D. 1517.
the noble legacy of the dying Ximenes to the Church. It was among the earliest outbursts of that hearty zeal for God, “God’s word,” God’s truth, which then stirred the heart of Christendom. Erasmus had but just preceded Ximenes in his great work; and when the grand old Cardinal heard what Erasmus had done, he exclaimed, almost as with

his last breath, "would God all the LORD's people were prophets!" The appeal to literature was henceforth unequivocal.

Hopes at first were high, however, in Rome, that her claims to preside over Scripture would yet be maintained. The reliance of the Reformation divines, on the simplicity and certainty of their Scripture-foundation, was boldly assailed. Free use was made of the difficulties of the sacred text; and at length Bellarmine, Morinus, and others on the side of Rome, threw out critical doubts foreshadowing, it was said, not obscurely, a scepticism which has shown itself openly in later days. Our theologians, thus driven more and more to *literary* ground, had to ascertain the "true text" of both the Hebrew and Greek. Gradually, but surely, it became the business of *critics* to settle this foundation-point; without any suspicion expressed, as to the method itself, to which all parties were being committed.

The matter could not stop where it was now brought. Hitherto the Sacred Book had been commonly regarded as a *whole*; the English Church affirming—and even the Roman, with St. Augustin and St. Jerome, implying—that "the Hebrew verity, and the Greek codices" constituted the real "Scrip-

S. Aug.,
Christ. Doc.
lib. ii. cap. 2.

S. Jer.,
Prol. ad Pen.

Reformatio
Leg. 5.

ture." With the exception of a rough exclusion of the "Apocrypha" from authority, criticism hitherto had chiefly limited itself to "various readings," "emendations," "renderings," and "expositions," (which to this day still suffice for a slowly diminishing body of theologians). But a generation had quickly passed; and the "London Polyglot," with its formidable "Appendix" A. D. 1657. appeared. The range of criticism was seen to be indefinitely widening.

Owen, at the head of the Puritans, was indignant beyond all bounds, and openly avowed, that if such countless uncertainties were to be popularly suspected, the Protestant foundations were utterly cast down. He was a clear-minded man; and his was no merely "illiterate" Puritan prejudice, (as Chalmers has called it).—When, in another generation, Dr. Mill's "various readings" were marshalled, 20,000 strong, for the Greek Testament alone—(Mill, like old Ximenes, dying A. D. 1706. a few days after his work was done),—the zeal of our own Dr. Whitby was not less signally provoked. It was not ignorant zeal, though the *vox populi* was with him.—Still more exciting was the issue, when Kennicott's Codices of the Old Testament followed; and Julius Bate, and A. D. 1753. Mr. Cominge, and Dr. Fitzgerald, and "the Religious

Public" believed that everything dear to Christians was openly threatened. Yet a far closer dealing with the whole subject was really inevitable. This mere comparison and correction of texts seemed as nothing, when, beyond this, the authorship, authenticity, and actual contents, and history, of *every part* of Scripture had to be debated in detail. But this was the natural course of events. From Voltaire's "*Histoire de la Bible*" down to Davidson's "*Introduction*," the analysis, as every one is aware, has gone on, with results, it needs scarcely be said, which would have driven to madness the earnest Hutchinsonians of the 18th century; and now shock the milder faith of the Anglo-Saxons of our own day, which, unconsciously, is Hutchinsonian still.

Such is the actual position; nor is it very dignified to complain of it. From the first resistance to "Papal Infallibility," down to the setting up of the "Bible Society," all our history—no one can deny it—converged to this, "the theology of the nineteenth century." The old Chillingworth formula, "the Bible, and the Bible only, is the religion of Protestants," had gradually reduced itself to—'the Bible as criticism may ultimately settle it.' Indeed, one by one, the Roman, no less than the Reformed and the Rationalist divines, have descended to the

literary arena. Meanwhile, however, the TRUTH has remained the same.—Still we must needs (in one sense) accept the controversial position : let us examine it without any shrinking. They who would shut their eyes, and pretend not to see facts, will none the less come into collision with them.

§1. *Popular Theory as to the Bible.*

The great majority among us happily still accept the Bible, as the Church gives it, reading it, in fact, in the only rational way, viz., in the light of the Creeds, the Catechism, and the Liturgy, —in a word, of the Christian traditions around us. Theirs is a wise, sure, and edifying faith ; and finds ultimate support in a deep and true philosophy. If a few of us are persuaded, at times, that we “ prove ” our Scripture for ourselves, and then prove our doctrines by certain “ texts,” the *fraus pia* has but a limited sphere. (See p. 63, &c.) Narrower it could scarcely be in a nation like ours, where every one has something of the Rationalist in him, and is compelled by his own personal self-respect, to think that he has tested what he believes. But the strength of our orthodoxy, after all, never lies in the “ Scripture-proofs,” but in the response of our own better nature to the

inherited truths of CHRIST, received from our forefathers. The *theory*, however, prevails in the minds of almost all of us, that we do, in some way, “think for ourselves” in religion, with the “Bible only” as our authority. It is not true; but we like to fancy so; and this imagination is a growing evil. Education of some kind is advancing, and discussion, if crude, is more and more “free;” and the “theologian of the nineteenth century” invites us, with increasing boldness, to “look for ourselves” into the entire teaching and structure of Holy Scripture, as fearlessly as we would look into “any other book.” Let this be the vindication of what is now to be said. The Englishman of ordinary education is challenged, *on his own principles*, to the unwonted task of Biblical examination. “The Pentateuch, and Book of Joshua,”—the “Prophecy of Daniel,” and the “Epistles of St. Paul,” he is called on to explore thoroughly, and compare with the “results” of modern science, and the ethical system of the age. Does he shrink from the task? Does he say, ‘I am content to take the Bible in the Church’s sense?’ He does not. He proceeds fearlessly to the new work before him; though in truth as a victim.

Frequently beginning with the idea that the Bible, very much in its present state, but in what

he calls "the original tongues," was given by GOD to man, (that every one may, in every age, use it for himself as well as he can, "in his own way"), the "free enquirer" is troubled at the first step with the question, '*how* was the Bible given?' He has once thought, probably, that every word was written in some way by Divine dictation. He has been very different from most religious persons, if he has not, on occasion, quoted "texts" to establish "his views," and consistently argued from mere words, and even syllables. It is a matter of every day occurrence. But it may be, that this enquirer, after a little experience, has grown more liberal, granting—(perilous concession,)—that not every *word*, but only "the sense," (*i. e.* apart from the words?) could be originally "inspired." Still he must rely on *some* words. We will say nothing at present of his idea of "inspiring."

Has he then to get "the sense" from the English translation? He has always heard, that it is a very good translation. Why should it not be? On the face of it, it was made "by his Majesty's "special command, and with the former translations "diligently compared and revised" by very learned men. Does he know, has he even thought, as yet, of asking, from what "originals" this translation was made? If he says at once, "those learned

men knew better than I, and I am not likely much to amend their work," his act of faith in King James's translators appears complete; but he is in such case, entirely out of the field as an independent enquirer, and he had done better to say this at once. This, then, being impossible to such a man, he determines to go farther into the matter. He can "read Greek," at all events: and have his own translation.

Comparing his Greek Testament with the common version, he finds that they fairly correspond. That was to be expected; but how is he to test this printed Greek Testament? how trace it back to any ancient manuscript as a standard? He soon ascertains, if he had not already known, that "the text" has been revised by different learned men all along our history. He may mark the "various readings," from the present scholarlike text of Dr. Wordsworth, back to Bishop Lloyd, and Dr. Fell, and Dr. Mill, and Bishop Walton, and the Elzevirs, and the Stephenses, and Erasmus. Some of these variations, perhaps, look serious; but no one can say that, on the whole, they destroy, or even materially alter, the general sense of the record. This is so far satisfactory; as far as the New Testament is concerned.

Arrived, thus, at the Reformation times, he asks,

“from what sources the Greek Testaments then printed were derived?” and, from those who give the most favourable accounts of the manuscripts then known and used, he learns that none of them were five hundred years old; and he has next to satisfy himself that the Greek Testament so printed from MSS. of the eleventh century, truly represents what was written by Evangelists and Apostles in the first century—that is, a thousand years before.

To speak briefly; he must here commit himself to a great literary investigation, if he is personally to do any thing at all, and not fall back on some “authority.” (As to all speculation about the meaning of this Sacred Book, that must be far off at present. He has first to settle the external question, “what the book *is*.”) Most persons who have examined for themselves, even as far as now suggested, will, in fact, here surrender the task, conscious that they would find an ancient manuscript harder to read than a “Greek Testament,” and unwilling to trust themselves to judge of the age of papyri, palimpsests, or parchments, uncials or cursives; and hearing, perhaps, that the latest discovery of this kind, made by a fortunate German, has been gravely suspected to be an entirely modern production. Should men of ordinary education pause, then, at this point, and look about for some

concise method of escape from the pending inquiry, it certainly would be hard to blame them; provided they would but own it, and honestly say, "it is impossible that all this can be required of us, in order to find God's Revealed will."

The retreat is wise; but *on what* are they to retreat? That is a question which shall not be avoided; but let it be postponed a little, for there will be some who will still determine to go on with the investigation. They will be few; but they should be fairly dealt with: and indeed, it is in their cases that the Popular Theory must really be tried, and the popular method, if so be, exhausted.

The question then appears next to be, what are the *oldest existing* authorities to which any one can now trace the Greek Testament? No actual manuscripts, no original versions, no autographs, of course, of the saints or fathers of the *earliest* generations of Christians, now exist. We may get *printed* copies, of such ancient works, as have survived the ravages of time, in various transcripts which rarely reach within hundreds of years of the originals. In monasteries and libraries, some treasures of the 7th, or even the 6th, century of our era may be met with, by those who are happy enough to explore them; but little critical use has hitherto been made of them. There remains, how-

ever, a vast literature, Greek, Latin, and Oriental, amply printed, and elaborately edited, since the 16th century; very corrupt, but too greatly diversified to admit of universal fabrication, and too widely diffused, to be open to any suspicion of much collusion. From these sources the student may arrive at the *general consent* of all Christians, as to the main features of the New Testament; and if he have patience, he may convince himself that his Greek Testament cannot differ materially from that used, say, by St. Chrysostom, St. Jerome, or St. Ephrem.

But there are several centuries to be accounted for, beyond their time, before the Apostolic age is reached. St. Jerome, in the fourth century, marks a kind of Biblical era. He revised the whole of the *Latin* Scriptures, and gave to the West that version which has since been known, in all its revisions, as “the Vulgate.” The cave of Bethlehem seemed, once more, the cradle of Christianity. St. Jerome knew monks who could repeat by heart the whole New Testament—in their own version. His work is full of importance, even as bearing on the *Greek Text*; as he must have had access also to manuscripts far older than any now known to exist; and he departed considerably from the previously existing Latin Versions, of which he declares plainly, *that no two agreed*. He says

that he had heard, that the original of the first of the Evangelists, St. Matthew, *was not Greek at all*, but Hebrew. If so, it has apparently perished and not even a copy has survived. St. Jerome's list of canonical books is the same, however, as ours; except that he hesitates to accept the Epistle to the Hebrews. Other "lists," too, of the names of the accredited books of the New Testament, given in less critical writers of St. Jerome's time, nearly agree with our own. Of the identity and wide diffusion of the Books, there is no doubt.

Eusebius of Cesarea, fifty years earlier, gives us yet more assistance. His own works on the Gospels still survive, in fairly ancient copies. He tells us of the useful labours of Ammonius, and Tatian the Harmonist, and others, (which still in some form remain to us), in days before his own. He does not, however, express himself as sure of the authority of the Epistles of St. James and St. Jude, the Second of St. Peter, the Second and Third of St. John, and the Apocalypse. But Eusebius is quite confident that St. Matthew wrote his Gospel *in Hebrew*. Now, to admit this, would seem to place at a hopeless distance the chance of recovering, in a literary sense, the *very words* of the first Gospel teaching. Yet it were hard, here to dispute the authority of Eusebius; for it is startling to per-

ceive, as every one must, how much of all the testimony of other Christian writers of the first 300 years depends on the veracity and care of that one man, living in the fourth age. Eusebius is the very Ezra of the Christian history and law; its chronicler, critic, and defender;—though his orthodoxy has been more than suspected.

If, indeed, the works of Origen had come down to us in a perfect and authentic state, as Pamphilus the Martyr would have had them, we should find in them more of contemporary evidence, as to the received “Scripture” of the generations between him and the Apostles, than in all other writers put together. But the critical condition of Origen himself, almost neutralizes his testimony on every point where exactness is needed. Origen, for instance, commented largely on the New Testament, (as well as the Old, of which we have not yet spoken); but the perpetual “*Ὀριγενίζει*” of his Latin Editors in the margin discovers the sort of treatment to which he has been subjected. And there is a difference, almost unaccountable on merely literary grounds, between what survives of Origen, and what remains of such a writer as Justin Martyr, only fifty years before. Justin does not once quote any Epistle of St. Paul, either in his Apologies, or his Dialogue.—(Bishop Marsh thought that he was unacquainted

with the Gospels, as Scripture). Origen is intimate even with the Epistles; yet at the beginning of the second century, there is almost total silence in the Church as to the formal existence of "the Gospels!"

We arrive then at the Apostolic era. Quotations, or even "lists of names" of Books, or certainty as to the *language* of the first Evangelist, no literary investigation has here discovered. In those copies of the Epistles of St. Paul, which the Church inherits in her own sure and mysterious way, that Apostle, though writing 30 years after the Ascension, and mentioning in his Epistles several "sayings" of our LORD, never once seems aware of the existence (for example) of St. Matthew, or his Gospel. The same may be said of all the Epistolary writers in the Canon, to the close of the first century. The very language in which our Blessed LORD uttered His Divine discourses, no criticism has found out. If HE spoke them in Greek, are we to suppose that the Galilæan multitudes who heard Him, understood Greek? If He spoke them in Hebrew, are the "original words" entirely lost? Or, was that which He spoke to them in Hebrew, "brought to remembrance," 30 years afterwards, in Greek, and written down in Greek by the Evangelists?

The examination grows harder. There are many "Apostolic" Epistles, Acts, and Visions: who shall

select and authenticate them? It has been said, indeed, that it is “no harder, after all, than the task of tracing to earliest antiquity any other works of former days:” which may be very true; but, then, the case is different. Other books (such as Aristotle and Homer) ask no examination from us as conveying a Divine message to us.—We are not to suppose, indeed, that the state of facts now glanced at, has no explanation; but we may conclude, at once, that such facts are out of harmony with the Popular Theory, that God has given this Sacred Volume as His clear Revelation which *all* men may test for themselves, and all must understand. With any such hypothesis, such facts seem utterly irreconcilable: of course they belong to some theory, but we are not at present ascertaining that.

We have advanced but little, however, towards appreciating the whole difficulty of the Popular View. We have not noticed the Old Testament, which is so interwoven with the New that it is not possible to accept the latter, without some view of the former. It is usual, indeed, (and in a certain position quite natural), to say that the quotations from the former Scriptures, made by CHRIST and His Apostles, guarantee the Hebrew Canon. The remark of St. Jerome, and
S. Jerome
on Isa. Ch.
vi. of Origen, that ‘CHRIST never upbraided

the Jews for corrupting the Hebrew text,' is true, (so far as the present Gospels inform us). Will this, however, assist us at the present stage of the argument? Has the independent enquirer yet placed the Gospels on such a footing as to justify that strict verbal appeal to their contents, which alone would make them avail as evidence for the Hebrew Canon? And even taking the existing Gospels, does it appear that our LORD quoted from the Hebrew Scriptures? Did He not use the Septuagint very frequently? and at times employ a version different from both "the Hebrew verity" and the Septuagint?—We must certainly make some enquiry, then, as to the Hebrew Scriptures themselves, and learn their condition, as well as that of the Greek.—And here, some students may part company with us.

Time may be saved by conceding at once, (what still would be arduous for many to go through in detail), that for the present printed Hebrew text, we may trace a fair literary history back to the middle ages, with some allowance for the 800 Keri and Chetiv, (the read and the written variations). The Jews' own copies correspond with ours. But from the oldest examined manuscript, there are at least a thousand years back to the time of those papyri, or parchments, used and known by our

LORD and His apostles ; even if we had no need to think of the earlier history. To follow the course of the Hebrew Bible through that thousand years only, is a much harder task than when the Greek Testament had to be considered. Versions in other tongues, (most valuable indeed in many respects), will not settle the Hebrew text. The Hebrew, too, is no longer a spoken language, and it has no wide range of literature like Greek ; its meaning being often difficult on that account. The character which is used in the Hebrew Bible is Surenhusius, pp. 140 and 37. thought by most learned men to be not the character used by Moses or the Prophets : and in its present state, the " Hebrew " of the Old Testament from Genesis to Malachi has an uniformity which, on the whole, seems best explained by the supposition that, at some time, all the books had, (as the Jews themselves say), passed under some one revision.

But the character used in writing the " Hebrew " books is ancient no doubt. It reaches back beyond that thousand years which lie between the now known manuscripts and the Christian era. In addition, however, to this character, which is Chaldee, there are certain " points " placed below and about the letters, and without these " points " it would be difficult to read the Old Testament at all, with any certainty. These " Masoretic points," as they

are called, have been part of the Hebrew Bible since their general acceptance by the Jews in the tenth century; but they cannot be traced to a higher antiquity than the seventh century of our era; and they probably arose, out of some previous hints and customs in writing, at that time, from a desire to preserve the old traditional sense of the text, the Masora, ("tradition"), among the Western Jews. They, after the suppression of the office of "Patriarch" among them (A.D. 429) by the Imperial laws, were in danger of departing from the National traditions, still preserved in the East, under the "Prince of the Captivity," whose authority survived at Babylon,

On this controversy see Houbigant's "Racines Hebraïques," and Semler's "Apparatus ad V.T." &c.

or at Bagdat, till the twelfth century; and is not now wholly extinct. This settlement of the "points" is attributed to a Karaite doctor, and to a Rabbi of Tiberias; and from the seventh century to the tenth, grew into repute, and fixed the Bible as we have it now.—Maimonides says, that the whole sacred volume was transcribed by Ben Asher, in the beginning of the eleventh century; while Ben Naphtali, in the East, was then a much venerated authority for the sacred text.—Walton reports in his Prolegomena the declaration of Kimchi, that "he had seen" Rabbi Hillel's own copy of the Divine Law, then

nine hundred years old. But that would be unpointed.

It is evident, however, that the utmost religious care and pains were taken among the Jews to preserve their Holy Books, from age to age; and we must *trust the Jews*, not only for the safe custody and purity (*Rom.* iii. 2.) of the Hebrew writings, but also for the meaning, so far as it is embalmed in the "points." Next, of course, we have the numerous "versions" to refer to; and the testimonies of the fathers.

Previous to the sixth century, then, the Hebrew Bible, (we must face the fact), was read traditionally. The Jews believed that, together with the written word divinely imparted to Moses, there were *unwritten* instructions, directing both the continuance and the interpretation of the Sacred Writings: consequently their fathers had no need of written points, in the earlier times of their dispersion; (and the Jew even of the present day who reads his unpointed law in the synagogue, strictly follows the same Masora). It was a living Tradition—a kind of *conscience*. Two hundred years, at least, before the points were invented, St. Jerome (for instance), in his cell at Bethlehem, read the Old Testament, working hard at it with his Jew by his side. His Jew was his "tradition," to help him to read his

unpointed Bible. But St. Jerome, the greatest of early Patristic critics and commentators, gives us no help, any more than the Jews, in settling the letter of the Hebrew text.

Before the time of St. Jerome, the Hebrew Bible was but little used among Christians. They were to be content with versions. We catch a glimpse of it two hundred years earlier indeed, (but only to be disappointed), in the Hexapla of Origen. That marvel of industry had in one of its columns the Hebrew expressed in Greek letters, and compared with the versions of Aquila, Symmachus, and Theodotion; but the principal part of the labour of the great Alexandrian was so little cared for by his contemporaries that it utterly perished. Whether, indeed, some questions, both as to pronunciation and lections, may yet be elucidated by the recovered fragments of Origen's work, (which Mr. Field, of Trinity, is happily editing), remains to be seen. But at present we really have no *literary* guidance worthy of the name, as to the state of the Hebrew text, from the days of St. Jerome back to the time of Josephus and Philo. We know little more than this—that St. Jerome went to Cesaræa to examine Origen's Hexapla; and that in controversy with the Jews it had been generally assumed—as for instance by Justin Martyr with Trypho,—that the

Law and the Prophets, appealed to, were substantially admitted by both Christians and Jews; though there were charges of "corrupting the text" freely made on both sides.

How then stands the case, (in an "independent" point of view), in the first century?—Josephus (against Apion) declares that 'no letter of the Law had been changed.' The Talmudists (on *Levit.* xxvii. *fn.*) affirm, indeed, that not even a prophet might change a letter: but as to the history of the *preservation of that letter*, we shall get but little help from them, or from Josephus, or Philo. And yet, even could we attain it, looking upon Scripture as a vital message from God to man, no serious person could wish, after following it back to the first century, to rest its purity and certainty there, on the Talmud, or Josephus, or Philo. In addition to which, the Talmud is scarcely "historical," and Josephus and Philo would themselves need sifting before their testimony could be at all received; nor would it, when received, prove to be altogether orthodox.—But it is needless to urge more, on a point which will not be contested.

The striking fact, however, which next confronts us is, that in the first century the Greek Translation of the Old Testament was more in use among the *Jews* also, than the Hebrew; and that this had

possibly been the case for generations. It seemed even to be thought by some, that this Greek Version fixed the sense of some passages of the Hebrew. Anyhow, this Version lies in the pathway of the investigation which evidently cannot be avoided, between the first century and the times of the old Prophets ending with Malachi. What is this Greek Version, or "Septuagint," as it is called? Who made it? From what originals was it made? And when? And why? And what is its present state?

It must be owned that we have here come to a difficult though brief parenthesis—if it may be so termed—in our examination of the Old Testament of the Hebrew Prophets. The story used to be believed, however, that 270 years, or more, before CHRIST, some Seventy Jews were employed by Ptolemy Philadelphus to translate "the Jewish Scripture" into Greek: Josephus says, that it was the Pentateuch. An account of the miraculous agreement of these 70 Translators, working in 70 separate cells, is found in the letter of Aristæus to Philocrates. It has been respectfully referred to by Christian writers of such high name as Tertullian and St. Jerome; (and our esteem for their sagacity cannot thereby be increased). Bellarmine, however, no more rejects it, than did Josephus and

Philo. It has been thought not unworthy of being "done into English," by a Dean of St. Paul's.—But this letter cannot be regarded in the 19th century, (any more than the Talmud was), as "historical." We may pass it.

Dr. Donne.

Strictly speaking, no one knows who made the Septuagint. No one knows from what copies of the originals any parts of that Version were made. It appears to be a growth of at least two generations; and, as might be expected, the style is not the same throughout.—Has it then no authority at all, it may be asked? Was it not used by the Jews themselves, and bequeathed in fact by the Jewish Church to the Christian? Yes. That, such as it is, is the ground of its authority, for all purposes of practical edification. But this does not assist our investigation as to the literary condition of the Hebrew Scriptures at that time; unless we are to assume that the Septuagint corrects the sense of ancient Hebrew manuscripts now lost? Few would think, however, of thus setting aside the present Hebrew text in favour of the Septuagint, in those places where they now differ. The state of the text of the Septuagint itself is far, also, from satisfactory; and if it is to be set up as the principal authority for the Old Testament, the historical continuity of the originally Written Word is given up.—

One more suggestion, however, is made at times, to assist the difficulties of the case. At a date a little more distant than that of the Septuagint, and standing midway between the Babylonian Captivity and the time of Christ, we have the Samaritan Pentateuch, which some good scholars have thought very valuable. But it has no clear history of its own, and is of no use for the purposes of our present enquiry,—as to the *true text of the Hebrew Bible*. Of the Prophets and Psalms, of course it tells us nothing. If the character in which it is written be, as some have pleaded, the ancient Hebrew used by Moses and Isaiah, the fact that none of the old Prophets survive in that character, increases the difficulty of ascertaining the genuine Scripture so incalculably, that it must destroy in every rational mind all hope of defending the present verbal inspiration of the Old Testament, on *literary* grounds.

We now pause a moment. We set out from the printed Hebrew Bible acknowledged by Jews and Christians in the sixteenth century, or even earlier. We had to trace it back, step by step, to the Sacred writers; we had to enquire the grounds for believing in the *purity* of the text, and not merely the general proof of the existence of Hebrew Scriptures. We have arrived at the period when the last of the Prophets lived—Malachi. We have looked at the

literary evidence, as we would in the case of “ any “ other book.”—Will any one now congratulate the ordinary student on his prospect, at this point, of obtaining an easy literary foundation for his Religion ?

Let us now proceed, to realise the position of the Sacred Volume anterior to the time of Malachi, the Samaritan Pentateuch, and the Septuagint.

Another slight hiatus, and we come to Ezra :—again, another historical pause, and we reach the close of the Captivity.—We may here think of the Jews as permitted to return from their exile, and some considerable number of them availing themselves of the permission to settle again in their own land. Where, *at this time*, was their Sacred Book ?—and of what did it consist ?

The Holy Volume, as we now have it, contains the Law, the Prophets, the Psalms, and certain historical and moral books—twenty-two (or twenty-four) in number. St. Jerome reckons five Books of Moses, eight Prophets, and nine Hagiographa. Josephus numbers the Sacred Books by the letters of the Hebrew Alphabet. There is no question as to what books are received among the Jews as Divine, although they are not all received as equal in authority and character. Nor can it be said (with some) that the Jewish Canon contained “ all their national literature,” on the ground of the very

language being sacred. The Book of Tobit, for instance, was not taken into the Canon; yet it appears to have been Hebrew, and, partly at least, may be as old as Hezekiah. Baruch and Judith, again, in their original form, could not have been Greek. And some of the later books have not been received into the Jewish Canon, (the Maccabees, for example), though written first in Hebrew, as St. Jerome and Origen both intimate. Then at the Return from Babylon, the three latest prophets, Haggai, Zechariah, and Malachi, had not begun to prophesy, and must for the present be excepted from the Sacred Collection. How then were these Books then chosen, or ascertained?

There are five sets of books, composing the Sacred Hebrew writings:

- 1, The Pentateuch;
- 2, The Historical Books;
- 3, The Devotional and Ethical;
- 4, The eight Prophets from Hosea to Isaiah, who prophesied in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah;
- 5, And the five Prophets of the Captivity, from Jeremiah to Zephaniah.

Of these five groups of writings, we may at once perceive plain indications that they had hitherto been so far unconnected, that they had never yet been

actually brought together, as a whole. The prophets of the Captivity, Jeremiah, Ezekiel, Daniel, Habaccuc, and Zephaniah, of course formed no part of any of the pre-Babylonian Canon. The prophets of Israel, Hosea and Amos, presuppose "the law" of Moses; but do not appear to have been mixed at all with Isaiah, or Micah. If the greater part of the Psalms were written in the days of David and Solomon, yet few scholars, (like Dr. Allix), would now attribute them all to that era; and if not, then the book, (as a Canonical whole), *could not* have been what it now is, much before the Captivity.—Of the History, little can be said with literary certainty. When, then, we meet with a dim report among the Jews, that the "great men of the Synagogue" gathered together their Sacred Books after their National Return from Babylon, it is not easy to appreciate the idea. That some effort of the kind would be made would seem so probable, that the report is a very natural one to have arisen. Yet it is noticeable, that there is no real testimony on the subject. Ezra in his recognised book says nothing to assure us that the Law, the Prophets, the Psalms, and the Histories, had ever been gathered together as a whole before his time. The author of "Maccabees" (ii. 2, 13) attributes the collection to Nehemiah.

Between the time of Ezra and Moses, there

is, again, a space of about a thousand years. The History of that time had been written, we are frequently told, by prophets; and the History must be the thread of the whole Religious life of the nation.—Let us see briefly, *what the Scriptures tell us*, as to that History, from the beginning to the end of the Monarchy.

The History of David was written by Samuel, Nathan, and Gad. (1 *Chron.* xxix. 29.)—The History of Solomon, by Nathan, Iddo, and Ahijah. (2 *Chron.* ix. 29.)—The History of Rehoboam, by Shemaiah and Iddo. (2 *Chron.* xii. 15.)—The History of Rehoboam's son, Abijah, also by Iddo. (2 *Chron.* xiii. 22.)—Abijah's son and successor, Asa, was guided by the prophets Azariah, and Hanani, and his History was written in the book of the Kings of Judah and Israel. (2 *Chron.* xv. 1, 2; xvi. 7, 11.)—The History of the next monarch, Jehoshaphat, was written by Jehu, the son of the previous prophet. (2 *Chron.* xx. 34.)—King Jehoram came next; and a "writing from Elijah the prophet" terminated his brief bad history. (2 *Chron.* xxi. 12.)—Jehoiada the priest, and his son Zechariah brought up the young child of king Jehoram in the temple, during the six troubled years of Athaliah's rebellion, and the priests had direction of affairs till the death of king Joash: the account

was written in the "story of the book of the kings" (2 *Chron.* xxiv. 27).—So also "the acts of Amaziah first and last, in the book of the kings of Judah and Israel" (2 *Chron.* xxv. 26); prophet after prophet being sent to him. (2 *Chron.* xxv. 7, 15.)—King Uzziah came next; and the prophet Isaiah wrote his acts.—(2 *Chron.* xxvi. 22.) Next Jotham (2 *Chron.* xxvii. 7), and then Ahaz (2 *Chron.* xxviii. 26), are chronicled; and no less than eight of the prophets were then living.—Isaiah too is expressly said to have written the acts and character of Hezekiah (2 *Chron.* xxxii. 32); and Chosai the story of Manasseh (xxxiii. 18).—Of king Amon's short career there seems no history to tell.—His son Josiah was, practically, the last of Judah's monarchs; (the kingdom expired with his children). Hilkiath the high priest brought him up, and guided him (2 *Chron.* xxxiv. 3, &c.); and Jeremiah the prophet wrote his elegy (2 *Chron.* xxxv. 25).

The writer of the Book of Chronicles, (who lived after the Captivity—2 *Chron.* xxxvi. 23), gives us these statements of the *authorities* referred to, for the history of his people. But he does not say who was authorised to draw up the summaries of the story, which now are called "books of Samuel" and "Kings," or his own "Chronicles."—In fact, the writings of Samuel, Nathan, Gad, Ahijah, She-

maiah, Iddo, Azariah, Hanani, Jehu, Elijah, and Chosai, and the Chronicles of Isaiah and others (all referred to as the *literary* basis of the national history) have perished, without exception. The outlines which survive are by another hand; and have been drawn with a *design of their own*. Nothing can exceed the plainness with which the sacred author of the "Chronicles" acknowledges that they who seek mere history must look for it elsewhere. He is writing for another purpose,—being guided in a way which he does not pause to explain, or guard against misconception.

The results are simply and undeniably these: that after the Jewish Captivity in Babylon—(within a hundred years of that event)—the *merely* historical, as distinct from the sacred, records of the nation having no doubt been examined, disappear, and the religious books called Samuel, Kings, and Chronicles, are found in their present form. The ingenuity of popular theology among both Jews and Christians has attributed to Ezra the task of "editing" the whole work. But there is no proof that he did it; nor is it of the least consequence to us *who* did,—unless we are anxious to rest our faith on some one man.

But we have been speaking of the sacred histories of the Jewish monarchy. We have not yet touched on

the story of the commonwealth, under the Judges—and the Elders—and Joshua—and Moses. For these, the Pentateuch, the books of Joshua, Judges, and Ruth are our authorities. Again, we have not noticed the books of Job, Ecclesiastes, Proverbs, or Canticles. Assuming these to have existed before the Captivity, we should ask, on what theory they are supposed to have been preserved? When the historical books were being transcribed into the uniform Chaldee character, during the hundred years following the Captivity, who had the custody of the eight Prophets of the time of Hezekiah?—and who of the five Prophets of the Captivity?—and how came they, too, to be all written out in the same square letters as the religious outlines of History then drawn up or transcribed?

Did those who, under the authority of the “great men of the Synagogue,” copied all the Scriptures then recognised, find them in ‘sacred’ Hebrew, and turn them all uniformly into Chaldee letters?—It is very hard to conceive. As a literary hypothesis, it is not less amazing than Tertullian’s assertion, that “the very Hebrew writings are laid up in the temple of Serapis,”—having been there since the Septuagint of Ptolemy was made (*Apol.* i. 18); or the idea that the Hebrew writings were all imparted by inspiration to Ezra,—having been

previously burnt (4 *Esdras* xiv. 21, 22).—It is certainly more reasonable to think that the collected Sacred Volume had been Divinely cared for all along; even though no literary history of that preservation can be recovered.

In the Sacred Books, as received and authorized among the Jews, (after their return with Zerubbabel their prince in the time of Cyrus), we have intimations, though not very copious ones, of what had been the *previous* history of the Book of “the Law.”—What may be included in the term “Law,” or “the Book,” we cannot be sure. It may mean the “two Tables written in Horeb,” by the finger of God. It may mean all the *Ritual* of the Pentateuch. It may mean the book of Deuteronomy. It may mean the five books called the Pentateuch. Or finally, it may mean those parts of the five, or four, books which were said to be written by the hand of Moses himself.—We are told, for instance, (*Exod.* xvii. 14) that “Moses wrote in a book” the defeat of Amalek, for the use of Joshua. Again, (*Exod.* xxiv. 7) that “Moses took the Book of the Covenant,” and read it to the people. And (*Deut.* xxxi. 11, 22-26) that he “wrote the Law and put it in the side of the Ark.” The future king was also commanded to copy it. And there are indications in many passages, that Moses wrote them; though

in what *character*, we are not told. There is a passage in Joshua (xxiv. 26) which that great leader of the people is said to have written: and one in Samuel which states that that Prophet wrote a history of the kingdom, and “laid it up before the Lord.” There are other passages of a similar, but fragmentary, import.—When the Ark of the Covenant was placed in the temple in the reign of Solomon, we are expressly informed that the “two Tables” were in it, and nothing else. (1 *Kings* viii. 9; 2 *Chron.* v. 10.) Where the “Book of the Law” then was, or any other Sacred book, we are not told: nor whether any books were then known and recognized, except the Law.

Thus during the 500 years from Moses to Solomon, we have no history of the Law. About 350 years later, (*viz.*, in the close of the Monarchy), Hilkiah the high priest “found the Law and took it to Huldah the Prophetess.” It had, in some sense, been lost for some time—probably kept out of sight during the long and wicked reign of Manasseh.—

Again, then, we pause, and ask, how can we, as the popular monobiblic theory would wish, place ourselves in thought with Moses in the wilderness, and imagine him, or some one at his bidding, preparing for us a “Sacred Document” to stand *per se*, for every man’s own private exposition?—

If any one can give a better account of the Chillingworth foundation of the moderns, let it be done. Yet be it observed that nothing now alleged has been stated in a way that even admits of a moment's denial. We have conceded to the popular investigation every advantage. We have kept entirely to the external history of the Sacred Book, and not doubted its meaning, or the enquirer's right and capacity to judge of it. We may further concede any, or all, of the conjectures by which certain "lost books" of prophets are "accounted for." We may concede 'that the very copy of the Pentateuch, written by Moses throughout, with National Hymns, and some of the Psalms, and some pieces of history gradually appended, existed for ages in Israel;' but the Sacred Autograph escapes us at last. Or, if the "book of Jashir," for instance, became the standard copy of "the Scriptures" thus composed,—did it contain a transcript of the Divine Writing once made in Horeb? And was that Divine Writing lost altogether, after the Captivity? Having existed for 500 years, from Moses to Solomon—and 350 more from Solomon to Hilkiab—and then 150 years more to Ezra,—very little noticed in all those ages, so far as the record states,—was it really turned into one uniform shape—Chaldee letters, without the written points—with only the

unwritten "Masora" to fix its meaning?—To conceive of this as "Revelation for every man's own verifying faculty to judge of," seems to require credulity more amazing than we can describe.

We still waive the literary examination of the contents, and the internal character of any of the Sacred Books. The popular identification of the "documents," as such, presents such crushing difficulties to the independent enquirer, "freely handling Revelation for himself," that we do not hesitate to say that any reasonable being who would accept the Scriptures at all, *must* take them on some other ground. A more hopeless, "carnal," and eventually sceptical position, it is impossible to conceive. We must repeat it yet again. Granting the Hebrew Bible a safe transit from the Mediaeval schools of Toledo back to the best manuscripts of Bagdat; granting that the Jewish Masoretic points (whenever invented) kept all the traditional sense handed down from Moses; granting that the earliest Jewish records (the best parts of the Mishna, or the Targums) give the scholar ground for supporting a true text, till we reach Josephus and Philo, and the Septuagint; and granting that some parts of the Targums may, though unwritten, have been as old as Ezra; yet if the reproduction of the whole

ancient Scriptures in a new character, interpreted then by an unwritten "Masora," be what we come to in Ezra's time, and the documents of the thousand years before all vanish before investigation, it is on the gigantic gifts and inspiration of the transcribers in Ezra's day, that we are really depending,—gifts and inspiration which yet are a mere hypothesis, of which the possessors tell us no single word! And before Ezra's day, we are thus owning, unmistakably, that the documentary history of the Old Testament is lost! Let all those who would identify this with God's entire Revelation, see to what they have brought us.

Let us not, however, omit to notice the very probable evasions of many a man who will pretend that it is mere wantonness thus to attribute to the popular Bible-speculator all this anxious task. He takes the Bible, (it may now perhaps be said), on the "*authority* of good scholars." "He never pretends to judge everything for himself." He chooses his theologians as he would his physicians, taking his chance. He only judges some things, and takes the rest on trust. He accepts the usual results attained by the labour of others. Well. But does he not wish at least to know *what* those results are? And that is all that we have as yet demanded. The scholars to whom he

appeals are not at all unanimous as to the results. If, when scholars differ, the ordinary Christian is bound to no decision either way, it may happen very often that he is bound to nothing at all. And this will very painfully appear, still further, when we come to minuter investigations. For there are critics, and many of them, very highly cultivated men, who reject in turn every part of the "written word" of the Popular faith; and our enquirer does not, it seems, pretend to be qualified to judge between them.

But he rejoins; "He does not mean this. He means that he *has* the Bible. He possesses it, as every one around him possesses it; and that, without relying on any particular scholars or critics, and without the task of choosing between them. The Sacred Book is 'common ground' to all who receive it. The Church owns the Book, and may not urge these difficulties against the popular Puritan use of it. *How* people come to own it, is no enquiry with which to trouble them. They do not *look* at these questions, about the origin of the Bible." That is very intelligible ground; but let us note what it means. Are you prepared to shut your eyes thus to all enquiry, and accept *anything* as a "Bible" which nominal Christian, or Jew, may offer you? Are you willing simply to

trust the Church of England, or the Church of Rome, or your own sect whatever it be, as to "what is the Bible?" for that is all we are now considering. If you say that you take the Bible from your church, or sect,—is it from the Church itself, as the trusted authority? or is it from the critics employed by the Church? If the former, you are not "thinking for yourself" in Religion—as the pretence has hitherto been. If the latter, it is but the "literary" method again, once removed.

Too probably, it is for the sake of the coveted privilege of satisfying the individual with *his own opinions* and traditions, and propping them with some sort of "authority," that the common run of people would first grasp the Bible *anyhow*. Suppose we grant, then, for the moment, that the monobiblic party "climb up some other way," and get possession of our treasure; we believe, that it must prove as useless to them, in this controversy, as the Ark was to the Philistines,—(that is if they desire *Truth*). It will be found that in the presence of this Sacred Law, the Dagon of mere opinion will fall and dash itself to pieces; and Calvin will pick up a hand, and Luther a foot, and Swedenborg claim the trunk; and the Ark of God will needs have to be put on a new cart and

sent back to its own people,—“the milch kine lowing as they go.” It will be found, (that is) that the Bible is actually unuseable on this “common ground” hypothesis.

Put the case. A man gets the Book—Hebrew, Greek, Latin, or English, *anyhow* at first; trusts us, or the critics, or any one: *begins*, at least, blindly without previous free enquiry, abandoning his Protestant self-respect and intellectual liberty. His object then is, to *examine every word* and phrase of this accepted Book, to get its *sense for himself in his own way*. He goes to his trusted lexicons, histories, and commentators; perhaps he prays to God to enlighten him to understand this Book, when he has not dared to ask for the history of the manuscript of any part of it—or even *what* it is. Yet then, he has but placed himself in an *impossible* position. If he would accept any one of its doctrines, he will find that the words of the Scripture demand careful examination; and thus, sooner or later, the internal structure and character of every book will have to be explored; and this will *oblige him* to know something more of the external history of every part, and so he must be brought face to face again with the very questions which he had thought he had got rid of for ever! Then, finding out enough, very soon, to make his

mind uncomfortable, if his theories seem to be at stake, he may try once more to *shut his eyes*—(yes, it is a common case that we see,)—this man of “free and independent conscience,” who wished for nothing so much as an *open Bible* to confront all those “narrow-minded Churchmen,” who are so notoriously “superstitious” and “ignorant!”

There is, however, one more resort of the Popular theorist whose course we are now following to the end. Baffled in the pretence of “free thought,” and detected in the evasions on “common ground,” he has recourse to his *feelings*.—“Say what you will about difficulties,” he now alleges, “I find this blessed Bible to be a sacred guide to me. Am I to doubt that Truth which it conveys and certifies to my soul and conscience?” Again, however, our enquirer is wrong. Who has asked him to dispute such felt truth? Our investigation has been of a different kind, viz., concerning his proving for himself the *correctness of the text* of Scripture. If he does not want to know that, let him say so. His feelings about any truth will not establish the accuracy of any page or line of the Pentateuch, or Isaiah, or Daniel. To say that Revelation is thus made to the individual, is to appeal to the “verifying faculty” without reserve, and give up the Bible. If his consciousness of a

Truth proves to him that a book which contains it is inspired, will he adhere to that view whenever *any* book tells him what he believes to be true? And will he deny the inspiration of any part of a sacred book that he does not thus feel? If he does not (as some do not) feel the deep truth of the Book of Esther, or Canticles, or Ecclesiastes, or Daniel; or the instructiveness of the story of Bel, or Susanna; or the certainty of the angel's descent at the Pool of Bethesda; has he a right to give them up? It is clear enough, indeed, that the popular theology, notwithstanding its pretence to regard the Bible and Revelation as identical and co-extensive, does, by neglect, give up a very considerable part of the Sacred Volume; but it scarcely as yet avows that it does so, on the principle of following its own sense of truth. In any case, the appeal to individual feeling as the test of religious doctrine and practice, is an abandonment, *pro tanto*, of the ground that the Hebrew and Greek Scripture, the "Written Word," is God's infallible voice to mankind, His one and complete Revelation. Such an appeal is a taking refuge in the subjective, and even casting aside the objective.

Would to God that thoughtful Christians might, even from this brief review of the external facts as to the Sacred Volume, lay to heart the im-

possibility—not to say mockery—of the whole popular method of approaching and treating it; and learn that if indeed the Bible is to be received *at all* by reasonable men, it must be in some very different way. Too long, by far, have we stood by, and seen the Holy Word misused, in appeals to the ignorance of the many. Even now there will be not a few to deprecate the plain statement of facts here made, as though it might be used in the service of unbelief. They forget that an undevout appeal to the Bible *is* unbelief. To call on semi-Christian masses all around us, or on heathen populations abroad, to pick out a Religion “from the Bible” in the popular way, is surely a most disheartening and mistaken proceeding, if it be not very much worse.

The Divine Word refuses to be merely explored as human literature; and the hearty believer in it may recognise this, and not be afraid to speak the truth about it. He can be devoutly thankful that the Bible is what it is; and that, not being a human work, it defies those who would treat it as such.

As to the countless *varieties of Meaning* honestly extracted from the Sacred Word, we must not indeed be silent. They belong rather to that division of our subject in which the Bible as

“Revelation *per accidens*,” comes under review. We have thus far principally shown how Providence itself defeats the attempt to treat Scripture as what is called a “*Documentary* Revelation for every man to judge.”—First get your “Document,” by any of your independent methods; that is our primary answer. But even were it obtained, and men went and sat before the Oracle, “every man with his idols in his heart,” we doubt not that its own mute but sublime answer would be found to be,—“I will not be enquired of at all by you.”

So unreasonable, however, are too many men, that they will but recoil even from their own convictions, if they fancy that they see before them some conclusion which they dislike. Are we to be led, say they, after all, to think that Scripture is subordinate to the living Church? Is not that the theory of Rome?

How far it is so, is next to be seen.—At the present moment it might well suffice to say, that it may be better to have the Bible even on that ground, than not possess it. And the Popular Theory has not yet arrived at it at all.—But we are by no means shut up to this alternative.

§ 2. *The Roman Theory.*

The facts thus far referred to, as to the text of Scripture, and the external proof of it, need not be re-stated, of course, in the examination of the three remaining views. We have principally to enquire how, on each of those views, the admitted truth is dealt with. In examining this, some slight repetition of details may be perhaps unavoidable at times; but may, it is hoped, be borne with, when a necessity.

There can be no question that the Romanists' position requires us to admit that their Church, the living Church of which the Pope is considered the Head, and "infallible"—has actually the control and settlement of Holy Scripture, and of all questions of salvation connected with it; and has in fact dealt with it as the Teacher sent for that purpose should claim to do. (See *Preface to Vulgate* 1641.)

Here, as before, we shall look to the external aspect of the case. We postpone the question of "Infallibility," just as before, we postponed the questions of "Inspiration" and "Interpretation," and address ourselves to the facts only.

Take at once the Hebrew, or Greek, text. It seems almost trifling to ask it,—but has any Pope, or Council, or authorized Congregation, ever certified,

or even examined, the *ipsissima verba* of either the Greek or Hebrew? Or to put the matter much more closely, and more justly too, considering that the Church of Rome claims to have *always* had the same authority as she now asserts,—did she, in truth, from the first, prize and preserve in some ark of safety, the autographs of Apostles, or Evangelists, or make diligent search after the authentic manuscripts of the Prophets?—To judge of the importance of this question, let us for a moment suppose any of us *now* to be possessed of the authoritative copy, or the very original of any inspired writer. How beyond all things we should prize it! We know the great anxiety shown for the safety, and for a critical examination, of a manuscript like the Vatican Codex of the sixth century. What, then, we may justly demand, was the Roman treatment of the “Written Word,”—either the Old Testament or the New—in the first ages of Christianity?

Undoubtedly, the Church of Rome expressed *no judgment whatever* at first, as to the authentic Books of the Old Testament. Theophilus of Antioch, Tertullian and St. Irenæus, are the three earliest writers to whom we can at all refer on the subject. If they may be taken as expressing the views of the East and West as to the Canon, they

strikingly exhibit, that neither the Roman nor any other Church had critically, or authoritatively in any sense, settled the grave question as to *what* Books should be admitted; or enquired at all, as far as appears, for “authentic copies.” Theophilus of Antioch in his Apology addressed to the pagan Autolyceus seems to place the Sibyl of the Greeks on a level with the Hebrew prophets. Tertullian and St. Irenæus expressly reject the practice of individual appeal to Scripture as erroneous in theory; and also refer to Apocryphal Books, such as Wisdom, Ecclesiasticus, and Bel and the Dragon, as inspired. Indeed even the Septuagint is regarded as of Divine Authority for the Old Testament, by St. Irenæus, St. Clemens Alexandrinus and others; so that the accuracy of “Hebrew verity” is not even enquired for, at that time.

As to the New Testament—if the fragment discovered by Muratori (*Routh*, vol. iv.) be, as the learned Editor believes, as old as the end of the second century, it is probably the earliest testimony in existence as to the Books of the New Testament received among the Latins: and it is melancholy to mark in this the entire absence of all such accurate supervision as the Roman claim implies, if it means anything. If Muratori’s Canon recognises the four Gospels, the Acts and the

Pauline Epistles, it omits or misnames the Hebrews, doubts the Apocalypse, and inserts the Book of Wisdom and the Shepherd of Hermas; and, in other ways, is a most painful picture of hesitation and uncertainty.

But will any venture to surmise that the need of a minute investigation had not arisen? Such a supposition will not bear a moment's examination. The Church of the second century had two opposite classes of internal enemies,—the Gnostics first, and afterwards the Montanists. The former supported their theological philosophy by appealing to their own interpretations of the Apostolic Writings; rejecting some of those documents and arbitrarily acknowledging others. Here was the exact occasion required for the exercise of Church authority over “the Written Word:” but instead of using any such power, the Church rejected the heretical method, and relied on her own traditions. The latter, the Montanists, asserted a kind of perpetual inspiration, practically superseding all Scripture. Here again was an opportunity for an authoritative assertion of the Canon on the part of the Church. But we do not meet with it. Even the autographs of Evangelists and Apostles, if still existing, were allowed to pass away without any enquiry after the invaluable treasures; and not a list of their

works was at first guaranteed, or (apparently) as much as thought of, for the hundred years after they were given to the Church. That the course of Montanistic and Gnostic heresy hastened the determination of the Canon between the days of Justin and Origen, we do not question: but this was not by any formal action of the Roman or any other Church. If then any may be thanked for the Canon of the New Testament, it is the Church of Alexandria: but not even in that literary Communion have we any attempt made to preserve or ascertain the originals of the Gospels or Epistles. What was at all done towards exegesis was the later work of individual minds.

If at length the uncertain condition of the Sacred text, the growth of heresies, and the decay of the Judaistic element in the Church, forced, as they did, some more exact attention to both the Old Testament and the New, yet the allowing such an effort as Origen's Hexapla to be neglected and lost, is a proof how little the Roman Church recognised the position assigned to her by some in later days, as Arbitress of Scripture.

And what has been the condition of the Sacred Word since the third century—(for all questions as to the correction of the text slept for at least a hundred years after Origen)—? An uncritical

Septuagint, and an uncritical Greek Testament in the Greek Churches; the common Syriac Version of the third century in the Oriental Churches; half a dozen different versions in the various African communions; the Vulgate in the West;—these in some way sufficed the Christian world for many ages. With some of these, the Septuagint, the Peschito, the Syriac, and the Egyptian, the Roman Church had nothing to do. As far as we know, she never thought of examining them. If that was her duty, she was entirely unfaithful to it. If subordinate to any Church, those versions must be answered for by others; not by Rome. Nearly as much may be said of the manuscripts of the Greek Testament. The Vulgate, however,—the Bible of the West—was in the hands of Rome from the fourth century.

St. Jerome's Revision of the Latin Scriptures was a great gift of Providence to the Latin world. Those of his Prologues which exist are valuable indices of what was then known of the state of the text or the Canon. St. Jerome's version was compared to a great extent with Origen's Hexapla, preserved in the library of Cesaræa. How long it there remained we cannot say. Eventually St. Jerome's whole revision was collated with the Hebrew and Greek. But the Church at large was most unwilling to receive the Saint's work, as he

bitterly complains ; and even St. Augustin was disposed to accord to it qualified praise. No attempt was made on any hand to give Scripture an independent standing on a critical or historical basis of its own, at that time ; nor indeed till more than a thousand years afterwards.

The desire to find Synodical authority for the Sacred Books has led to many endeavours to associate lists of the Canonical Scriptures with the proceedings of the early Councils ; but the result is anything but satisfactory. No one who cares for the written Word of GOD would be content to find authority for it, in such recorded evidence as is given for the, so called, acts of Nicea, or Laodicea, which are alleged to refer to it.

But if the utmost were conceded to the advocates of those records, nothing would really be obtained but a list of the names of Books. Again it was a time surely for the Church of Rome to have spoken out plainly on the subject ; but she did nothing whatever in support of her present claim of authority in respect of either Old Testament or New. Her greatest Saints took different lines. St. Jerome, with the encouragement of Pope Damasus, preferred to retranslate the whole Bible from even uncriticised Hebrew. St. Augustin adhered to the older Latin versions. St. Hilary appeared rather to regard the

Septuagint as the inspired text. St. Leo and St. Gregory were dogmatic and spiritual expositors only. By degrees, as we reach the ninth century, we find that the Vulgate had crept into general use, unexamined by Church authority. Indeed, as late as Gregory the Great, the old Latin, the Itala, was plainly preferred.

From that time, the "Ordinary Gloss" (of Strabo Fuldensis, our own Alcuin, and others,) exhibits the Latin Scripture received throughout Europe. The Interlineary spiritual Interpretation of the Fathers, supported by extracts from their writings, placed in the margin, tells us how every *word* of that Translation had come to be relied on. A hundred names, the greatest which Christianity had known, combined to give to this great work the highest Catholic Authority. It displays, as we look at it now, with the very sensible Postils of De Lyra at the foot of each page, the Religion of the first half of this dispensation, more perfectly perhaps than any other Book. But the complete, we may even say sublime, *independence* of the whole is a direct confutation of the notion of any authority in a Church claiming, *à priori*, control over Scripture. The reverent submission of every Father and Commentator, to every word and phrase of that Latin Bible is the answer of history

to the Roman theory. Whatever else may be said, no one worthy of attention can deny, that the "Ordinary Gloss" absolutely glorifies what it takes to be Scripture, as *supreme* in its own sphere. If any should now tell us, that that was a very defective translation, we reply, that at all events it served Wiclif very well, when he made his English Version; and its merits cannot be well weighed until we know what the purity of the Hebrew and Greek texts may be, with which it is to be compared. But further, the Church of our fathers did not think it corrupt. No better version was issued at Rome. It lasted till the Reformation. The schools had used it with religious submission. It gives us in many places, doubtless, very sacred readings and senses, suggested by older manuscripts than we now know. It was the light of ages which we call "dark." Its comment, written with a freedom which we feel to be so elevating, was the work of holy individual minds acting in and with the Church, to keep alive the sacred flame from age to age.—But no Roman council ever criticised this "Ordinary Gloss." We see in it the *Divine Scripture and the Meaning of Scripture*, shining together; and notwithstanding the varieties of opinion which crowd its margin, we learn unmistakeably how, unbidden by Pope or Council,

the whole heart of the Church literally adored the uncriticised Latin Bible, that Bible which penetrated its whole life ;—but which a modern historian of the Reformation represents Luther as “ discovering !”

We pass, then, to the time when the Church of Rome could no longer pursue this passive career. The appeal to Scripture at the Reformation was too urgent to be disregarded. The Council of Trent found itself obliged to repromulgate the Canon ; and in so doing, it simply took the existing facts of the Christian literature of the previous ages—adopting as a whole the ecclesiastical traditions. It was the only reasonable, the only possible, course in her position ; but it practically vacated much of the Roman claim, and left, as the world would say, to hazard, or individual zeal, decisions which needed authority. The Council of Trent ventured so far, however, as to order a carefully revised edition of the Vulgate. If this were sincerely meant, yet it was by no means attended to. The Roman Church knew the difficulties of the case ; but was herself in difficulties.* Nearly half a century passed away, and the task was again rapidly passing into the hands of private doctors.

And thus the work of Lucas Brugensis had come

* In the 100 years following the Council of Trent, the Popedom changed hands 17 times.

to be nearly regarded among Roman Catholics as representing the true Vulgate ordered by the Trentine Council ; when Sixtus V. was called to the Papal chair. This pontiff, however, a man of some learning and much resolution, took the matter personally in hand ; and set forth an edition of his own. He died in 1590 ; and that edition (declared by his Bull to be the model of future Bibles) was, four years afterwards, suspended. Clement VIII., in 1605, “corrected,” in a fashion, three thousand errors of a predecessor. When the new Vulgate came forth, Bellarmine had the unpleasant task of writing the Preface, which may be seen in some of the editions of Urban VIII. (1641).

We see by the “Roman Corrections,” now at the end of the “Gloss,” how far from perfect this work was thought to be. But it was tolerated at first ; then faintly praised ; and, at length, silently acquiesced in. Repudiated at times in almost humiliating terms, the Vulgate of Clement and Urban has, by use, acquired the reputation of Infallibility ; and from it are made all the modern translations accredited in the Roman Communion.

Such then are the facts bearing on the claim of the Church of Rome to rule over Scripture, and subordinate it to herself.—She did *nothing* to the

Canon for 400 years : *nothing*, except by individual, and much neglected and opposed, doctors, for 500 more : *nothing authoritative* till the sixteenth century : *nothing satisfactory to herself* even then : *nothing, to settle by authority either the Hebrew or Greek text*, till this hour !—Any claim on her part to paramount authority over the Written Word is contrary to every fact of history.

We have now looked, *ab extra*, at the Roman view of the relation of Scripture and the Church. Having never been carefully defined, the claim itself appears, on any close examination, to be without meaning. Yet it is not the less practically injurious on that account. So to regard the Divine Word is to misdirect the conscience of the Church, and lead to the neglect of duties towards that Word which a more dutiful and sensitive deference would inevitably teach. The condition of Scripture criticism in the modern Roman Communion is the natural result of their theory. Nor are the common people at all helped by the Roman assumption. The claim to rule over the Bible is to the mass of the people *entirely irrelevant*, except so far as it is obstructive. What the people of any Church need is a *reception of the inner, or subjective, truth* of Revelation. Rome does not pretend that men get this from the study of Scripture even as

settled by her own authority. The practical question for all of us is the same, 'how is the individual to become possessed of that *truth* which concerns his duty and salvation?' Whether to set us to discover an infallible Book, or an infallible Pope, will help us, may be judged, by any who make the case their own.

An "Infallibility" or an "Inspiration" which we cannot get at, is of no avail to us. Neither the authorized Bible, nor the "Vulgate" of Rome, nor the criticised Bible of the Popular theory, is *supposed* to be the *infallible means* of conveying this same truth to all of us. To keep up any such pretence is dishonourable. Useful as it may often be found, while vaguely hinted,—the attempt only to *state* the position of Rome in this matter, at once exposes it. The inherited forms of truth which each conscience gradually adopts, and the grace of the Sacraments, are all that *any* Church can possibly promise to the multitude. (See p. 146, &c.)

In every Church, and every system, every man's faith is partly authoritative and traditional, and partly literary. But the intellectual perception, and analysis of truth must everywhere be left to those who are capable of it. The Roman method may satisfy a love of repose, at the expense of a love of truth; but it can give no intellectual satisfaction.

§ 3. *The Literary Theory.*

We have now seen, that the Popular view of Scripture became literary, per force; and next, that the Roman has attempted to be literary, and failed;—and that both views are unreal and insincere, as far as the generality of people are concerned; because they both really look, not to the “written Word,” but to some *Special Grace*, to convey Religion to the many. In other words, the Popular, and the Roman, treatment of Scripture end in the same way, by demanding the subjective reception of truth by subjective means.

To a great extent, then, the simplest exposition of the facts condemns the idea of handling Scripture in any merely literary way. But the method itself needs to be considered, *per se*, and also in its practical working. A method which leads to wholly contradictory, and therefore irrational, results is to be suspected by rational beings. Let it not be supposed that in deprecating this way of regarding the “written Word” we are deprecating the “use of reason,” or the thorough investigation of truth. No man unconscious of equivocation would be likely to assign that meaning to us, after considering our statement. It is not of Reason that we are suspicious; we have appealed to it, without hesita-

tion. We cannot conceive of a rational creature rightly determining to be in any thing less than rational. Though it certainly provokes patience, at times, to see some misbelievers, the least logical of human beings, affect to stand boldly for the "rights of the human mind," yet one soon forgives even this. Irreligion seems forced to soothe itself by some delusion; and if conscience declines to be party to it, the miscalled "intellect" is often the self-deceiver's ally.

We are about to urge, then, that while we are as ready as any to admit the investigations of literature, we cannot appeal to them as sufficient to certify or to interpret God's Revelation to the World. Revelation is one thing, and Literature is another. What has been painfully termed "book-revelation," has been already seen to be not very hopeful in point of fact; it will also be found unreasonable in *principle*.

The Literary principle (quite as much as the Popular position, and the Roman), only needs to be looked at steadily, in order to be rejected.

We postpone, as before, the more superficial rejoinders of objectors,—(such as naturally rise up to decline an unwelcome conclusion which the premises make inevitable)—and deal first with objectors capable of being logical. The creatures of feeling, and victims of prejudice, may be noticed afterwards.

Granting, for the moment, that by a course of successful investigation, the Bible could be reached by some; we still submit, that there are evident fallacies, we will name four, which lie beneath all this literary treatment of Scripture, as GOD'S word to mankind; and vitiate its principle. For hereby,

1st. It is assumed, that GOD'S vital message to conscience is definitely made *in writing*: writing being undeniably an artificial, varying (and in its ancient form most precarious) way of conveying ideas to those only *who have been taught to read*; ninety-nine persons out of every hundred, since the world began, having been unable to read.—Such an idea of "Revelation" probably involves a contradiction in terms.

2ndly. It is assumed, that that "written Word" (as it actually exists among us) is in such wise "a Book like any other book," that we may treat it by the same literary methods, and may, *in limine*, ignore what has always seemed to many its *specific* character. Yet if it be only possible, that this Sacred Book stands wonderfully *apart from all besides*, (as many have felt), it is at least *gratuitous* to assume the reverse, and place it at once on the level of common literature.

3rdly. It is assumed that the "written Word" is not only a Divine message to some men, but covers and includes Truth, so as to be abso-

lutely conterminous with all Revelation from God to man: hereby shutting out from authority, and independent truthfulness, everything beside the “written Word;” and including as of equal certainty and validity all that lies within it. This assumption is suicidal, as it affirms a “Revelation” to conscience, and yet *denies conscience*, at the same time.

4thly. It is assumed, that the capacity to examine, and judge, such a Book as the Bible is thus supposed to be, is adequately possessed by all concerned in its contents. And this is contrary to all experience.

It seems impossible for any one who understands the terms, to deny that these four fallacies are at the *very foundation of the Literary method*; viz., this forgetting the artificiality of writing, as a vehicle of thought,—ignoring the difference between the Bible and other books,—taking Scripture and Revelation to be conterminous,—and assigning literary capacity to all concerned in the Revelation. If the objector denies any of these, he so far agrees with us in repudiating the delusion. And if it be owned that these assumptions belong to the literary principle, it is equally clear that the fallacies exist, and are objections to the *method*, whether the Sacred Book be well authenticated or not. They who would

reasonably acknowledge the Scriptures as Divine, must do so in some way which will not depend on any of these fallacies. The only true theory, as to receiving Scriptures which concern us all, must be one which provides for all capacities, and for all just and reasonable contingencies. We fully admit too that while thus impugning the literary method as irrational and impossible, we must not afterwards lean upon it, (See pp. 107, 146, &c.), in some artificial or limited way of our own. "With the same measure that we mete, let it be measured to us again."

But before we advance, and speak of the true and only intelligible way of receiving and using Holy Scripture, let us first do justice to the ordinary *results* of that method of fourfold fallacies which every literary believer accepts. Let us mark, as faithfully and carefully as we can, the best and clearest examples, as well as the commoner cases, of men who, in some way, get the Bible, and read it for themselves with sincerity, painstaking, and ability, and let us see whether the results also do not in *every* case discredit this whole method of proceeding. Let us watch with fairness the various examples of those of our brethren, who, surely with uprightness equal to our own, have thus sought their Religion in the Bible, apart from all tradition (as they suppose) concerning its meaning. How wide the

range is, of this "Literary" Christianity, the instances which we shall adduce will instructively show.

Take, first, the man who with learning and candour and high ability, having well examined the literary history of every part of the Bible, arrives at the conclusion—and he is thought free to do so—that some parts of the volume are altogether "spurious,"—some whole books of "later origin" than they had been usually thought,—some "composite,"—some "secular,"—some "doubtful,"—and some still under examination. He reads these Scriptures in Hebrew and Greek texts, which he has satisfied himself are, in the true parts, authentic. He cherishes as Religion for himself whatever these true and genuine portions of the Bible teach,—so far as those portions appear to him to be good. In this position he is not committed to bad Geology, or Astronomy, or Ethnology, or Arithmetic, or Geography, or Demonology. What the *positive* or permanent element in his Revelation may now be, he is not bound to say. Definition would seem "dogmatic." Can he not believe something in Scripture, without saying what? To call on him to say what, in truth, he *does* find in the Bible, is to ask him to relinquish his whole position. But will he say what he *does not find*? That too

seems doubtful. Is he ready to part with, as "un-essential," what he does *not* discover in the "true parts" of the "authentic" and "criticised" Hebrew and Greek? That would be painful to him if he had been a Churchman.—Perhaps he may conclude that he can hold these things as "tolerable," even if not read in Scripture?

But let us see what some of these things may be. First there are the very sacred terms: "Trinity," "Holy Orders," "Holy Sacrament,"—Prayer-Book but not Bible words,—"The Christian Sabbath," "Infant Baptism," "Daily Worship,"—are these henceforth to be to him no more than "tolerated" phrases, and no "essentials" of the Revelation?—The "Catholic Church," the "Liturgy," the "Creed," "Christian Public Worship," "Articles," "Offices,"—what is to become of all these, to the man whose criticised Bible is his "Revelation," and his own conscience his guide to interpret it, without *any* tradition?

But let him proceed. He finds other terms in use among Churchmen, which he must look at, truthfully, as a "Bible Christian," and honestly use, or honestly give up; and they are terms which have implied no merely objective dogmas, but the subjective life, the whole inner reception of Religion. They are such as these: "Priest," "Atonement,"

“Propitiation,” “Justification ;”—need we name more ?

(1.) No doubt the Prayer Book speaks of “Priests” in the Church ; but the New Testament does not. If we except the Epistle to the Hebrews, which is “anonymous,” and “regarded as a later document, by many,” (and was not relied on by some in the primitive days), the title “priest” is withheld in the New Testament even from our LORD Himself,—CHRIST never openly appropriates the term. None of the Evangelists call Him “Priest,” or “High Priest.” It is a word of much meaning : can it be really unimportant whether it be used or not ? Has the word “Priest” been so uninfluential, that it may be acquiesced in as of little consequence ? Shall it be given up ? Shall the “Bible-Christian” believe that CHRIST was not a “Priest,”—at least till the writer to the Hebrews called Him so ? And that His Ministers are not “priests,” because the Apostolic writers do not say so ?

(2.) But what is to be said of the word “Atonement ?” so mysteriously dear to Christian hearts ! He cannot find it in the New Testament except *once* : and then only in the sense of “Reconciliation.” He looks, perhaps, yet again, to see some text, if possible, which shall exhibit the “Atoning Death,” in the form with which he had

long been familiar: But he finds that he has to express the thought, if at all, *in other words*. Can he exactly render it all, by keeping only to Bible words? He tries, perhaps; and then finds that the pure Scripture language admits of other meaning than his,—admits it, it may be, more naturally than his own accustomed meaning! What shall he do? Enlarge his theory of Revelation?—or reject the term “Atonement?”—Which?

(3.) As to “Propitiation,” he is in no less doubt. It is a term not used by CHRIST, nor by the Evangelists: not found in the Acts of the Apostles, nor in St. Paul’s Epistles, except once in a passage of extreme and acknowledged obscurity. True, the Church uses it, in her office for Communion whenever she celebrates; but what is the New Testament sense of the word?—Gradually, the faith of this “literary” Christian is becoming attenuated, more and more;—where is the process to stop?

(4.) Some eager friend reminds him of “Justification by the imputed merits of CHRIST;” and he pauses a moment, perhaps, to be sure of the idea, and finds that the meaning has escaped him: and the *phrase*, at all events, is not in Holy Scripture anywhere; and perhaps not the notion itself! ‘Is it in any Christian writer for hundreds of years after

the Ascension?' He doubts it—unless, indeed, something akin to it belongs to the Church's doctrine of Sacramental Grace: but then *he* looks "only to Scripture," as the record of Revelation.—

What, then, has this gifted enquirer, whom we have supposed, gained by all his search into Scripture, after all his study, and prayers and care? What is the "Revelation" which rewards him in the end?—Neither any distinct objective truth, nor any internal ideology of the Christian system, has yet been gained; nor even any part of the supposed terminology of hereditary Christianity.

But are there no other Sacred questions on which a Revelation from heaven might throw light?—Perhaps he has gained by his method, some insight into the primary problems of Theology? The *Personality* and Providence of GOD; the nature of *choice* in the All-Perfect FIRST CAUSE; the Possibility of Real *Wills*, subordinate to the SUPREME WILL; the use and efficacy of *Prayer*, in a Universe governed by an absolutely wise Lawgiver:—Dares he to say to himself that these "difficulties" are solved in any of his approved fragments of Authentic Scripture?

Literally, then, he has nothing for all his toil. He is disappointed. He thought at the outset that the Bible might Reveal something to him; but he

ends as he began, in a doubtful outline of Natural *Morality*, which is all that he can mean by "Natural Religion!"

There is indeed an undefined notion of "Mercy" which he preaches to his own conscience; but even of that he cannot be certain. It stands side by side with other theories, in every part of Scripture. He has learned then to despair of finding in "Revelation," dogma, or creed, or even philosophy or theology of a scientific kind. His investigations have failed him at every point. He must fall back upon any "moderate" national customs of Religion, and a Benevolent *Morality*. That is all. The Bible is not to him even "Revelation, *per accidens*."—Surely the humble, though little learned child of the Church, with most restricted gifts, might afford to compassionate so noble a wreck, as such a "Literary" believer must be, and exclaim; Ah, "would to God that thou wert almost, and altogether, such as I am,—except my bonds!"

Now the well qualified and upright literary Christian, whose career we have thus traced, finding it grow broader and fainter as we went on, is, be it remembered, the choicest example, the most perfect development of the literary method. We have not imagined him impatiently breaking off in

disappointment, from the pursuit of truth, and turning aside to blasphemy, or moral despondency, and its train of woes. No. He has kept heart through all his course. We have supposed him, however improbably, to retain throughout, his love of truth (so long baffled), his habits of prayer, his traditions of Christian faith and hope and love. There could be but few such as he among those who adopted his principles. And if such be the condition of the Leader,—what is to become of the rank and file? What of the multitude who, attempting “the literary” in a smaller way, accepting the Bible, in whole or in part, without at all comprehending the questions at issue, still “interpret” for themselves;—or, for themselves, “make shipwreck of faith?”

Yet let us not fancy that all enquirers, except the highly equipped and sincere critic, are to be looked on as contemptible. Multitudes of Christians there are, of the greatest variety, who rudely accept the Sacred Volume as Divine, and study it as their most bounden duty; and having so done, solemnly rest in their own conclusions, drawn (they believe) from that Book. We are not going to ask, again, how they *obtained* the Book. They *imagine* that they possess it, at all events. If they possess what may be to them a volume of enigmas,—it is theirs to solve them. Let us look, then, at

some of these well meant "solutions." Have we not been at times somewhat hard and uncharitable, in supposing that the conclusions drawn from Scripture by others, were corruptly drawn, because different from our own? Have not the thoughtful, though divergent, interpreters of many systems, a great deal of reason on their side, could we concede the first principles of their method? Have they not often much earnestness as men, and much goodness, and faith, and patience, and exemplariness of life? We do but harm ourselves, hardening our own hearts in self conceit, when we roughly assume that multitudes of enquirers into Scripture are *right in taking to the plan* of individual interpretation, and yet wilfully *wrong in their conclusions*.

The method which prevails among the countless sects of Christians is in truth always to a great extent the same, and quite as subjective as that which the literary critic adopts. The only difference is, that some sects, and some men, adopt it more perfectly than others. "Revelation" is alike assumed to be latent in the Bible. You *may* succeed in getting it for yourself, (say they, in various forms), or you may fail. "Revelation," then, is an *accident* to them. The possessing the Book, on their shelf, or in their hand,

is nothing of course, till they have the *meaning*. The whole sectarian or literary method of necessity thus reduces Revelation to a chance; and the noble and pure hearts and minds which have used this method and failed, sufficiently and most painfully show this. We will mark some examples.

There have been few more able, thoughtful, calm, and devout, among educated men than EMANUEL SWEDENBORG. He found the New Testament as it is, a sufficient foundation for his "Vera Christiana Religio." No candid mind can question that Swedenborg makes out a good case. His hearty denunciation of the Nicene decisions, as the greatest misfortune of Christendom, has been lately echoed among ourselves—perhaps by one who did not know Swedenborg to be his predecessor. His system appears to be based on no wilful perversion, at least, and no ignorant glance, but on an intelligent and painstaking perusal of the Bible in the main, as we now have it. From his literary and conscience-taught point of view, it would be difficult to prove that his may not be the honest sense of Scripture. It is useless to be made angry by a fact like this; and that it is a fact, any competent student may judge for himself; without turning Swedenborgian. On purely Popular or Literary Bible-ground it would not be easy to find that any

one has fully answered Swedenborg. The account of his death-bed can leave no doubt that he remained sincere to the last. The "Bible-Revelation" led him to Personal Revelations, *per accidens*.

EDWARD IRVING was one of the noblest and truest of men. He, like Swedenborg, was a student. His system, or that which, historically at least, sprung out of his beginnings, has enlisted multitudes of the warmest Christian hearts, and some of the most intelligent minds. We say, that no one can pretend that it was based on a stupid, or ignorant, or impatient perusal of the Bible. It seemed to him, and still seems to many, the very truth of Divine Revelation. It has led to much beyond the mere letter of Scripture—but it arose out of the honest reading and interpreting of the written word, by individuals. Irving took the whole Bible, as the Sects ordinarily do; he abated nothing—except perhaps the Apocrypha. He had an intelligent right, on his ground, to say to other Bible-Christians, "Answer me—or follow me." His was a Bible-Religion acquired by the literary method, with his own feeling of truth, and earnest prayer to God. To think of it as an irrational fanaticism, as some affect to do, is unfair and dishonourable. Irving died, almost as a martyr

might, a grey and worn out man at forty-five,—exclaiming calmly and submissively, “if I live, I live to the LORD; if I die, I die to the LORD!”

If we go back to the previous generations, still keeping to our own countrymen, we meet with names, had in honour even now among millions, or at least respected by the student. We may mention WESLEY, GILL, and WHISTON, as examples. They were all pure and upright men; and learned men too. They all honestly found their systems in the existing English Bible. One was an Arminian, and a believer in the sinlessness of true Christians. One was a Supra-Lapsarian Calvinist and a Baptist. The third was an Arian. Two of them had commented on the whole Bible. Gill’s Commentary is both learned and pious; and Wesley’s acute and devout. Whiston took more pains than most men of his day to ascertain “*Primitive Christianity*.” The works of all these three are valuable still. It cannot be said that the differences between such men are even comparatively small. The first would have thought the doctrine of absolute predestination held by the second to be incredibly blasphemous; and he has left that on record. The second would think the first to be utterly a “carnal” and self-deceived man. The third would be regarded by the first

and second, as a denier of the foundations of Christianity. Yet a man of patient and earnest character might at any time persuade himself, on apparent Scripture grounds, to embrace either of these three views of revealed truth—that is, in plain words, be either Freewiller, Fatalist, or Arian,—or Baptist with either of these three peculiarities superadded.

Was the case at all different in the earlier ages of Christianity? Not to refer now to the Gnostics, or Montanists, whose history is more complicated and whose Canon of Scripture was greatly unfixed,—let us look at the earliest developers of individual Scripture systems.

Novatian built on a few clear passages, a doctrine of more than Puritan strictness. He was a good man, and his followers were perhaps better and stricter than the Church people who resisted them. To judge of the “Scripture proof” on their side, let any one read writings put forth in a very earnest spirit among ourselves, in the same apparent direction. The present Bishop of St. Andrews, Dr. Charles Wordsworth, published many years ago a sermon entitled “Evangelical Repentance.” Dr. Pusey at the same time issued “Scriptural Views of Holy Baptism.” No one can read these works, without seeing that the Novatians

may have had good *primâ facie* reason to think Scripture on their side. Of course an obstinate and sordid person may be vexed at this being said, but no true man can doubt it; and the present argument does not pretend of course to address itself to either the insincere or the incompetent.

But take the next honest-looking "heretics," the Donatists. They were Puritans too. Their Episcopal congregations had reason enough and Scripture enough for their schism, to persuade hundreds of Christian bishops for a hundred years.— Or take Pelagius, a distinct heretic, beyond doubt. He thought that the doctrine of Grace which was in his time rising into new prominence, and expressing itself in new terms, was itself new, and not to be proved from clear Scripture. We can easily imagine a righteous and able man, as apparently Pelagius was, to convince himself then of this. If we compare what he taught, with the doctrines of St. Prosper, or our Bradwardine, can we possibly help inclining to think his views, wrong as they were, excusable in a man who at all forecast such consequences of Augustinianism?

It is unnecessary to our argument to follow the sincerities of heresy to the tribunal, the prison, and the stake of later ages; unnecessary to trace the aberrations of the Schools from Damascene to Lom-

bard—from Lombard to Gabriel Biel; or to mark how the noblest intellects (like Bellarmine and Suarez,) were thwarted by the use of wrong methods, and only kept right, when right, by deference to a higher spirit than their own. Enough has been said to illustrate the position, that learned and thoughtful men, men of prayer and faith, interpreting the Sacred Volume, do not reach the same idea of Revelation.—It might be easy even to show, that what is now popularly thought to be in some respects the true and only meaning of the great doctrines of Christianity, *had no existence at all* in the earliest days, either as exegetical conclusions or as traditions: but it might lead us too far from the course of thought to which we now are keeping.

The learned men who have denied, on literary grounds, the Trinity, the Doctrine of Grace, the Freedom of Man, the Atonement, original Sin, and the Possibility of Repentance after Baptism, stand as warnings in history, especially eloquent to men of our own time. But what can be said of those who have used the *same method, without* their learning? What fearful prodigies of belief are extracted out of our blessed Bible, by the ignorant masses,—from the fantastic excitements of English “Revivalists,” and American “Jerkers,”—down to that darkest of all creeds, which seethes among

our Anglo-Saxon “dangerous classes,”—viz., that True Religion is a sudden *something to happen to us*, transferring to us at once the Righteousness of the REDEEMER, and practically excusing us from further anxiety!

It may be said, “Why upbraid men with results which all sensible people repudiate?” We answer—Is it, or is it not, a fact that the Anglo-Saxon fanaticisms do, as a rule, appeal to the Bible as they understand it? The method, we have seen, is fallacious in principle, alike for the most literary and for the least learned believer. And we further say, grant but the *Book method*, and you must take *all* its actual consequences. Say you, ‘it is a corrupt use of the method;’—be it so; but that is your affair, not ours. Your method, you think, succeeds, or may succeed, better in your hands than in the hands of the million. Granting it possible; yet in the meantime the million are called on to adopt it; while the method itself needs to be propped, excused, waited for, and helped, by all the expedients of personal toil and personal grace; all the time it is boldly relied on, as sufficient in itself!

It is conceivable indeed, that some Literary believers may rejoice in all these diversities of thought, as ultimately conducting to Truth. Their hope would seem to be, that after the Bible has been well

criticised, and ascertained, some elevated principles may emerge as the *ultimate* meaning of what may remain of the Sacred Volume. They have a suspicion that they can somehow retain the inner life of Scripture, when they have disintegrated the framework; and they are content, till then, to let the populace freely handle the Bible after their own fashion. But such a result, even if attained, is *not Revelation gained from a Divine Book* at all. The result is a composite one, whatever it prove to be at last. It is no consequence of the freely-handled "open Bible"—but something gained from other quarters, varying with every mind.

Thus, then, the whole Literary attempt to get a Religion from our Divine Scriptures, apart from Divine guidance, proves as truly subjective as either of the former methods; it runs up at last into the same self-contradiction. Every effort to build to heaven in men's own way, ends in a heavy judgment, "confusing the Tongues." The Bible, as we commonly have it, cannot in *any* way, at last, help the Chillingworth theories. Tear the Bible from the heart of the Church-system of which it is the very centre, and expect it to animate some new organization, and you will find, too late, that it does not beat to the touch: it is to the Literary 'believer,' as if *dead*.

But, yet once more : Before we pass to those facts on which the Revelation depends, those grounds of Catholic faith lying beyond the region of intelligent doubt, it seems to be a duty to return and consider, quite apart from all names and parties, some of the Doctrines themselves, usually accepted by millions as if they had proved them or could prove them from Scripture, in a rational way, as they would prove an opinion or truth from any human author that had advanced it. Let us earnestly ask for this review a disimpassioned mind. Let no man be impatient at what is said, but try to deal with it, in truth and integrity. The points to be thus reconsidered shall be what are commonly called the Doctrines of the (1) Trinity ; (2) Atonement ; (3) Original Sin ; (4) the Sabbath ; (5) the Sacraments ; (6) the Inspiration of the Bible ; and (7) Eternal Punishment.

The list might be enlarged, but these are enough for the purpose.—(The distinctive Roman doctrines of Infallibility, Invocation, Purgatory, and the like, need not now be referred to, because the Roman Catholic does not base his theories on “Scripture only.”)—Now, we are not here questioning for a moment that the seven doctrines enumerated, and held both in the Church and in the Sects outside the Church, are true. There is a

general understanding at least concerning some of them, that they are what is called "orthodox." Is it *true*, then, that an independent examination of Scripture, each man for himself, would conduct him to orthodoxy on these points? We appeal to every fair mind with confidence for the answer.

1. Let any one look at the "Scripture-proofs" alleged for the TRINITY.—The expression "three persons in one GOD" appears not in Scripture. The text concerning "THREE that bear record in heaven" has been much doubted; and no one could rest *proof* of the TRINITY on a suspected verse not found in ancient manuscripts. It becomes, then, a necessary work of labour to bring together the texts which appear, on the whole, to suggest the "Threefold" nature of the Godhead. During this examination, there arise texts of a contrary kind, at least in appearance: *e. g.*, "No man knoweth of that Day,"—(words of CHRIST, Himself, speaking of the day of Judgment,)—"no *not* the SON, but only the FATHER." Upon this the Arian has asked: Is the SON equal to the FATHER?—Again; If, strictly, HE and the FATHER "*are one*," where is the Sonship?—if, in some sense, "the FATHER is *greater* than the SON," where is the Unity and Equality?—Of

course, there are orthodox explanations of such texts. The Oneness is in the Divinity, or "Substance;" the Distinction lies in the "Persons;" and so on. But these are not *Bible* explanations. On the other hand, too, it is a simple fact, that our LORD's earthly Mother is never said to have treated Him as GOD, so far as the New Testament informs us. He defends for Himself, the title "Son of GOD;" but it is on the ground that some of the inspired servants of GOD are "called Gods" in the Old Testament. He commonly speaks of Himself as "Son of Man."

We have no doubt whatever that the Church's doctrine of the TRINITY is the Doctrine of Holy Scripture; but we say after this, that the Church alone "*proves*" it to be there. Look solemnly at the New Testament, and see whether you might not, if you went purely by your own judgment, arrive at a different doctrine of the TRINITY from ours? Thousands have tried it—from Paul of Samosata down to Wallis and Clarke; and many, with the most thorough intention of being orthodox, have become Tritheists, or Arians, or something new, like Swedenborg. Now a scientific statement of this Truth is very hard; yet the truth is vital. Would St. Hilary's assertion, *e. g.*, of the "Filial

subordination" be intelligible and acceptable to most of us?—Yet the entire system of orthodoxy is dislocated, if any new doctrine of the Trinity be admitted.

2. Next; Let the Christian *try to state*, in clear Scripture propositions, what is the effect of the Death of our LORD; or, as it is termed, the "ATONEMENT."—Whether His death was a Sacrifice, or an Example; and in what sense either? If a Sacrifice, was He Priest as well as Sacrifice? HE does not say it Himself. He says that He "lays down His life for His sheep," like a "good shepherd." But a shepherd faithfully defending his sheep *is not*, as such, an expiatory or atoning sacrifice.—Did our SAVIOUR compare Himself to Aaron? No.—Or His death to that of the sacrificial lamb? St. John Baptist did so; but not CHRIST. The omission is a marvellous one, considering what is involved.—Certainly our Blessed LORD compared His own Crucifixion to the "lifting up," of the brazen serpent; but the brazen serpent was not a sacrifice.—If we look at the accounts given by St. Matthew, St. Mark, or St. Luke, either of the life or death of CHRIST, we cannot derive the idea of sacrifice in any clear way. To the eye of faith, and with the Church's blessed guidance, the Cross is everywhere, and the Atoning Mystery pervades the whole

story of the Incarnate ; but, reading the Gospels "like any other book," we miss the expected "theory of Atonement."

Is it easier to discover it in the Epistles? Let any one express the doctrine in the way he may please ; in St. Anselm's or in Calvin's ; and try to put together the texts which support it. Nothing more will be needed to convince him of the hopelessness of his task, than any such honest trial. Not to dwell on the obvious fact, that in reading any work we ought fairly to aim at getting the drift of the *whole*, and not to make meanings for a few *phrases* or "texts ;" yet we may safely challenge men to find "Scripture-proofs," in any way, of the popular orthodoxy on this point.—Taking the conception, for example, that the death of CHRIST was an Atonement in the sense of a "*Substitution*"—(which is essential, perhaps, to the Calvinistic idea),—the nearest that we can approach to it is in passages which speak of HIS death as a "Redemption," a "Ransom," a "Price" paid. To accept these expressions literally must lead, however, to such a theory of absolute "substitution," or even "suretyship" as some call it, that "vicarious Sacrifice" could not be made a stronger doctrine. Hence then the Calvinists urge that *all* for whom such sacrifice was offered,

all *in whose stead* CHRIST so died, are in the position of men whose debt is paid. Hence, too, they believe that the Elect alone are “ransomed” by CHRIST,—the Elect alone are Redeemed—for their sins alone, HE atoned! This result, however, is arrived at by a very intricate and compound process, and not by the force of single texts. For many texts say, or seem to say, that CHRIST “died for all;” and the Universalists conclude from such texts that *all will be saved*. The Arminians, in their way taking a middle course, neutralize this “doctrine of Atonement” by moral and spiritual ideas, Justification, Sanctification, and Grace; amidst which, however, the notions of Sacrifice and Priesthood may become, to a great extent, practically extinct.—The Calvinists, in their way, do the same.

There is one of the Epistles in which, no doubt, our LORD’S Sacerdotal character and office are distinctly dwelt on; the Epistle to the Hebrews. But many of the primitive fathers and early writers seem to ignore, or doubt, the authority of that Epistle. Among the moderns, there have been not a few who, (as Dr. Arnold so long did), reject it. But accepting it fully, what is the Doctrine of that Epistle as to the death of CHRIST? Is it the usual doctrine, apparently, of those who are

accounted "orthodox?" Let any one compare its statement throughout, with the current views, and he will be startled at the difference. Instead of security and confidence for the ransomed, as a chosen few, the representation is that "CHRIST tasted death for *every man*," that this is a boon conferred on us once for all, that it may be accepted, or rejected by us, and that if we sin wilfully "after knowing the truth," there is no hope. (See and compare *Hebrews* ii. 9; v. 7, 8; vi. 4—8; x. 26, and xii. throughout.)

In another Epistle, we find another set of images setting forth our LORD'S work; a parallel is drawn between CHRIST, as the "second Adam" and the first father of mankind. This is nearly confined to St. Paul's writings; and scarcely helps us: for here it would be difficult as matter of simple interpretation, to evade the narrowest doctrine of the Calvinist, *i.e.* if it were pressed and taken literally. Thus, the doctrine of "Original Sin" universally inherited from Adam, may be supposed greatly to rest on this analogy; but if so, might it not be equally urged, that the inheritance of Righteousness from CHRIST extends to all His spiritual posterity? And thus might not some results of Universalism, or of Calvinism ensue? Now it would be very hard to reconcile with either theory,

that doctrine of "Vicarious Sacrifice," which is taught by the Church's tradition.

Again, it is far from common for any one to examine, how far also the usual theories of Justification by Faith are compatible, on intellectual grounds alone, with the popular ideas of Vicarious Sacrifice. It is gratuitously assumed, indeed, that the faith of the *offerer* was essential to the acceptability of Sacrifice; yet were it even so, it would not follow, that the faith of all those *for whom* the Sacrifice was offered was necessary to the efficacy of the Offering. Try to carry out the thought, and the analogy perishes.—Now add to all these considerations, that this Sacred doctrine, for which no wit of man has found a definition, is held, though crudely, by the millions of our generation to be "the Gospel," "the Revelation," the very essence of the Bible; and the result is much too painful to be expressed.—It is easy to apprehend, however, that if the Church already *has* the true doctrine, as to the Sacrifice of our LORD, she will have no difficulty at all in understanding these and other analogies which abound in the "Written Word."

3. It may seem almost superfluous, after this, to call on the theological enquirer to exhibit the doctrine of "ORIGINAL SIN" in an intelligible way, and refer us to the texts which Divinely reveal it. Can he

inform us, whether it implies a total loss of our moral nature, as Luther consistently held at last? or is the loss partial only? Is the sin transmitted bodily? or only in the soul? If the former, is sin material? If the latter, are all our souls as well as bodies descended from the first man by generation?—No one will say, that the hereditary trans-

See the Council
of Trent : Sess.
V.—Bellarmine's
Heresy : and
Möhler's Sym-
bolik.

mission of moral evil is an unimportant matter. Is it *clearly* stated in any one one place of Scripture? Is it part of Divine Revelation surely explained in the written Word? And if so, *where*!

4. Once more. If any opinion has sunk deeply into the popular conscience among us, it is that which affirms the sacredness of the "CHRISTIAN SABBATH;" "Sabbath-breaking" is a felt *sin* among our people universally. The question is, Has it become so, in consequence of statements found in the New Testament? If it had been the Divine Will to lay down for Christianity any such written law, might not some one at least of the New Testament writers have expressed it? Might not some have told us at least of the Duty of Public Worship on that Day in unmistakeable words? But none have done so. Honest Bible-readers have even been known to point to St. Paul's classing "Sabbaths and new moons" together as abrogated,

(Col. ii. 16, 21) and his warnings against touching and tasting and handling “ordinances,” as not unreasonable palliations for the Quaker and Anti-Sabbatarian repudiation both of Holy days and Holy Rites—even the Sacraments—as ‘not of perpetual obligation.’ If one says that the orthodox view is absolutely clear as Divine Revelation, in the “Bible only,” he surely is easily satisfied.

5. The great body of Christians all over the world receive certain rites, as “SACRAMENTS.” The number, name, and effects of those Sacred Rites, or the idea of Sacramental influence, can with no certainty be obtained from Scripture only. The Baptist and the Quaker point out that no infants are once named in Scripture as partakers of Baptism; (and others add, that no women are mentioned as admitted to the LORD’S SUPPER.) The Gospels give no account, *e. g.*, of the Baptism of the Twelve Apostles. The Epistles of St. Paul speak most loftily of Baptism; yet do not so exalt it as to hinder his expressing his satisfaction that he had baptized very few. (1 *Cor.* i. 14.) St. Peter once mentions Baptism in his Epistles, but not the Eucharist; St. John just refers to Absolution; St. James and St. Jude do not distinctly allude to any Sacraments. Is it probable, then, that the actual faith and minute practice of the whole Church

as to these Sacred Ordinances, are traceable to the "written Word" as we now possess it?—The most credulous cannot believe it.

6. And again. We have said enough to convince any who are looking sincerely for opinions in "Scripture only," that the New Testament is silent as to the theory that IT WAS INSPIRED to be a "written Word" of such and such extent, for the sole guidance of men as to GOD'S Revealed Will. The straining which we see, of a phrase or two, here and there, into an assertion of "INSPIRATION," for some unenumerated writings of St. Paul, is in itself sufficient to shew to what straits the maintainers of this theory are reduced. It seems superfluous to add that no definition of "Inspiration" is even pretended, which can explain the separate existence *per se* of Divine writings prior to the Living Presence, the "Spirit of Truth" abiding in the Church for ever.

We return then to our first assertion, (p. 3), that the Divine Book, and the Divine *Meaning* of it (or "Orthodoxy"), cannot be parted, *cannot* be held except in conjunction. We may now perhaps go farther; and ask any competent person to consider whether it is even *conceivable* that "the Letter" is inspired, without "the Spirit" at the same time dwelling in the minds of those to whom that "letter"

is committed? There may perhaps be one reply to this enquiry, and that too a very practical one.

It may be said, that in point of fact, say what we may of this "Literary method," it is conceded that the doctrines commonly understood as "orthodox" doctrines, and "Gospel," are widely held among English and American and other sects, on a Bible basis, apart from Church interpretation and authority. This, like all other alleged "arguments from facts," is to be looked into.

Supposing the so-called orthodoxy to exist, as in some sense it may, beyond the Church's pale, can we at once conclude, that such illogical and varying sects have elaborated this "orthodoxy" from Scripture? *Where* are the sects to be found who hold to any "orthodoxy,"—(as to the Trinity, the Atonement, Grace, and so on),—except in our own atmosphere? Where the Church finally fades, there (in due time) the "orthodox sects," however strong at first, gradually cease to be. When they first rise, these sects may justly upbraid indeed the Church's unfaithfulness in practice; but they cannot outlive her. Let them attempt to colonize, and they change: their "Pilgrim fathers" become uncouth and strange in a generation or two at most. Trace the results everywhere, and they are the same. Methodism was really almost orthodox when it began under the

shadow of St. Mary's, in Lincoln College, Oxford ; but in Cornwall it soon gave rise to "Ranters ;" in Wales (where the Church lamp flickered) it produced "Jumpers ;" in Scotland, in our day, it spoke in tongues ; in Ireland in hysterics ; in America it turned Mormonite at last. It cannot long leave the side of the Church without losing itself in heterodoxy. There are certain latitudes beyond which "orthodox sectarianism" as a species cannot be found. There really are not various *foci* in the Divine creation, nor ever yet, (as Mr. Darwin might suppose), "spontaneous selection" in the spiritual world.

7. In turning to the last of the seven subjects which we proposed to dwell on,—“ETERNAL PUNISHMENT,”—we have to deal with ideas which are felt on all hands to belong not to *Revelation* only. They who call in question this truth, do not rely merely on the assertion, that it is not proved from Scripture ; for the author of the remarkable book, “Life in CHRIST,” may be admitted to have made that fairly debateable : but they reason against it, on principles apart from Scripture. The literary believer indeed invariably diverges from his scripture-hypotheses to *à priori* considerations, but no where so consistently as here : for that precarious literary Christianity which many plead for, as

tenable if not certain, could only, we think, be entertained on the supposition, that to be right in Religion does not involve eternal consequences. To deny the "dogma" of Eternal Punishment as it is unfairly termed (—for a "dogma" seems to many to be an "opinion" only, perhaps disconnected from the necessary facts of moral being, which in this case has not been proved)—to set this aside, then, is to affect very vitally all our interest in Religious matters. Popular Christianity is sensitively alive to this. For the sake of all literary Christians, then, of every class, we give more detailed notice to the opposition made, it is supposed, on principle, to this doctrine. All the other questions raised in our whole Address, depend for their abiding interest on that Future of joy or sorrow, without which Religious speculation is but amusement, and of a very questionable kind, especially when we bear in mind the dark as well as bright side of the world's religious drama. Other Christian truths stand indeed on a real and abiding philosophy, as we have intimated (p. 9); but we have not been discussing such philosophy. In reference however, to this concluding topic, we venture, in consideration of those foundations which are essential to all of us, to take a wider range.

But first, we would explain that when it has been admitted, that the "Eternity of Punishment" cannot be so proved from Scripture as the many have imagined, we mean that the word "Everlasting" is not of uniform signification in the Sacred Word; and a reference to certain passages will of course show this. (See *Gen.* xvii. 8; xlviii. 4; xlix. 26; *Exod.* xl. 15; *St. Matt.* xxv. 46, &c., &c.)—We know, however, too little of the nature of our coming Eternity to argue much from this negative position. The *idea of a Future world* is, to speak truly, very little explained to us at all in Scripture. Anxious and thoughtful minds always have had the desire for some more definite account of what THAT world is, whether in its light or its darkness, than the Bible literally furnishes. Its locality (if it be "local")—its occupation (if active) its probationary character (so far as it may anywhere be probationary)—its joys—its sorrows—how little can we realize! Joy and sorrow have so much dependence on individual capacity, as well as on circumstances, that the most divergent views on the subject have often appealed to Scripture. It would be contradicting facts, to say that the written Word has here an un mistakeable teaching for all. As to the "Eternity of the Future" of *all* souls, there has been room for two opinions,

whenever human ingenuity has freely handled the "letter of the Word" for itself.

Turn we then to the Church, lest tempted to err for a moment, for its uniform interpretation. The *latent assumption* of what has been called "orthodox Christianity" has always been, and now is, that the joys and sorrows of the Future may be *Endless*. To know the Christian Church anywhere, is to know that it assumes this,—with more or less of distinctness in special cases perhaps, yet *really* assumes it. And if the literary believer ask of us some literary evidence of this, we confidently point to the *primâ facie* appearance at least of the consent of the *great body* of our teachers from St. Paul to Augustin—to Gregory—to Anselm—to Bernard—to Bishops Bossuet—Andrews—Bull—and Ken. Such consent is enough for us who believe that the Divine Spirit essentially leads His Church aright. And it is at least a formidable difficulty for opponents: for they have to suppose, in this case, that a fundamentally false hypothesis has pervaded the teaching of the Christianity of 1800 years: and that would tempt some to doubt whether anything in human nature could be relied on as true. If they appeal to man's instinctive hope of mercy, as contrary to this pervading teaching of the Church; we point in reply to man's

instinct of Retribution also, to which Conscience certainly refuses limits. The Church's message is to Conscience.

On the other hand, though entirely assured of this *de facto* assumption or interpretation of the Church, and so of the real teaching of Holy Scripture in this matter, we are ready to examine what is alleged by the opponents of "Eternal Punishment," on natural principles. For if there be one characteristic which distinguishes the Literary theory in all its phases, it is this,—it uniformly questions, at last, this foundation Truth; and persons of dim intellect, and tender sensational natures, are more readily misled perhaps on this subject, than on any other. We only premise that such arguments do not touch our own foundation.

The sort of premises for a conclusion of doubt, as to the Future of the wicked, are such as these :

(1.) That no Sin *can* deserve Eternal Punishment.

(2.) That no created being *could* sustain it.

(3.) That all Punishment is intended to be *remedial*.

(4.) That neither the *mercy* of the Moral GOVERNOR could permit, nor His *justice* require, that the punishment of any sin should endure for ever.

(5.) That we would not ourselves (if we had the

power)—inflict endless sufferings on any one; and much less could we imagine that God would do so.

These are, it may be thought, the entire premises from which some persons have been led to question, and others to deny, “Eternal Punishment.” None of the usual grounds are consciously suppressed. And we proceed to show, that these treacherous propositions could not have been entertained, had the previous questions, as to *what Sin is*, and what Punishment is, been considered.

The sense of ‘Sin’ implies wherever it exists in us a consciousness of Responsibility: and consciousness of Responsibility implies some choice, WILL, or what is termed ‘Moral Power.’ A condition in which any creature is rightly responsible for the use of moral power is what is commonly termed a ‘state of Probation.’ To think of ‘Sin’ apart from Responsibility, and Will, is but dreaming. To think of the Punishment of Sin as a *formal infliction* only, is to make the judicial supersede the *moral* idea. Take away ‘Will’ and the moral idea included in the term ‘Sin,’ disappears. Actions of violence, and sensual ebullitions, however dangerous and revolting to others, may have a merely animal, or even at times a mechanical, character, if done without choice. Remove from ‘Sin’ the distinctively moral idea, and it is

reduced to an 'inconvenience.' In like manner, to take from the idea of 'Punishment' all essential connexion with the moral nature, is to change the conception altogether. A human polity reserves penalties for certain acts, without, at times, even considering at all their *moral* character. Hence the mere lawyer is apt to confound right with legal obligation. The political notion of *infliction of penalty* does not however (in some polities) pertain to the higher morality at all.

Now these axiomatic positions are forgotten entirely, in that course of thought which we have described as distinguishing the opponents of the unalterable truth that 'Sin' is an endless misery; in other words, *their* "dogmas" depend on what is, strictly speaking, an *immoral* conception of our whole nature, and its duties.

To do justice to these speculators we must mark the *breadth* of their aim. Their objections are not merely as to the fact in any particular case, but as to the *possibility of Eternal Punishment* in any case. If this be not the scope of the objections, there is no meaning in them at all. They have certainly so comprehensive a sweep, that they could not tolerate the eternal ruin of but one soul, even though all others were saved. Judas, the "son of perdition," of whom CHRIST said, "it

were good for that man if he had never been born," or possibly even "the devil and his angels," for whom hell was first "prepared," would appear to be as much included in these speculations of "mercy," as any of the ungodly multitudes who are supposed to be thus protected. For if the possibility of "Eternal Punishment" were allowed in any case, the remaining questions as to the persons who are to be liable to it, would be subject to considerations of various kinds, and would not be affected by the objections which have been alleged.

It being unquestionable, then, that the objections, if valid at all, are levelled against the *possibility* of this endless woe, it is obvious that no doctrine of "Purgatory," such, for example, as the Roman, can be any relief to the theorist: for the Roman Christian does not question that there may be Eternal Punishment for *some*. We have a clear view, then, of the question really raised.

And we conceive that it is *demonstrable*—(if any truth of Theism or ethics can be so)—that this *possibility* of endless ruin for some, is undeniable by a rational believer in God, or in any Morality—*i.e.*, any system of right or wrong having relation to "will" or choice. We mean—that the deniers of this doctrine must, in reason and consistency,

deny the possibility of both Virtue and Vice, and overthrow the foundations of all Morals.

Let a man ask himself, whether it was possible for GOD to create a being with a real WILL?—and, has HE seemed to do so?—and, is man such a being? If he replies to himself, “no :” “choice is but a delusion, and for a finite being to have Will, or originate action, is impossible”—we understand him. He destroys all Moral Responsibility—all Conscience—at once. We have no need to occupy him, or ourselves with any further argument. He conceives that there is not, and cannot be, more than One Agent, one Will, in the universe. Reward or punishment, either temporal or eternal, are then unreal terms : they are but inaccurate expressions of certain consequences of action. Whether, indeed, the One Agent, be a Will, or not rather a Necessary Agent, it would be difficult, on this view, to determine. We will only assure such a theorist, that his own Conscience and his neighbours, too, will still treat him personally as a Responsible Being, and award him praise or blame for his doings. If, on the ground supposed, he persists in denying Eternal Punishment, we will but remind him that he is but actually affirming *Universal Necessity*. Argument is at an end.

We address the man, then, who thinks himself

capable of deliberate “reason,” and therefore of “*choice*.” With him, Conscience is a *fact*. And it needs but to be stated, to any one with a Conscience, that if there were *no possible alternative* of action, there could be no choice,—no selection of right *rather* than wrong. *Possibility* of wrong thus being a necessary condition of Moral choice—(and the frequent enquiry about the “origin of Evil” being therefore absurd)—see what follows:—Suppose a Moral Agent to have made an evil choice, and, acting on it, to have become evil; and, after this, to have gone on in evil, to the end of his career—his character morally deteriorating of course during this process, and becoming less and less likely to improve probably at every step—habit forming character, and character generating habit, perpetually; what is his ultimate prospect?—Is it pleaded, that there may be a “new-creating” of his moral strength,—a re-*invigoration*? (such as Christians say is given by “Grace” in various ways,—or by “Education,” or “Influence,” as philosophy might urge;) this may be granted,—but the man is, in this new condition, still expected to use his re-*invigorated* power of *choice*;—otherwise he is ceasing to be a Moral Agent, and lapsing into a mechanism,—which is contrary to the supposition. Suppose, then, after any number of

free trials of the Moral Agent, any where thus strengthened again and again, (some real power of choosing good rather than evil being preserved, till the end)—suppose, we say, that his probation actually fails at the last; which must be possible, and is the case of the finally impenitent Christian;—then it is asked by some, whether in some future state of existence, this man may not still pass through some favorable change?

We demand, in reply, is this new state to be a *Moral* one? is man supposed in it to have Will, or choice?—if not, his change will only be an annihilation of his Moral Agency, and it would simplify the statement to own at once what it means—viz., that GOD will annihilate the *wicked moral agent*, and form some good *mechanism* instead! If the Will is not to be got rid of, the Moral State, however deteriorating, is *possibly Eternal*. A state of Probation, *which must end at last in some one way*, is a contradiction. It were childish to say that GOD's "love" is to interfere with this; for that is only saying, that HE must abolish Moral Agency in those cases, and cause "Will" to cease. If that be reckoned on, to happen in some unspecified cases, *it alters the nature of Moral Trial in all cases*. The choice of the human Conscience would then ultimately be a

choice not between *Right and Wrong*—but between Obedience to a certain Law, and Annihilation, *i. e.*, change into mechanical existence. This ‘Obedience,—or Moral Suicide,’ is not a moral option at all. It takes away the *denial of evil* implied in moral choice. To imagine thus, that the Great Moral Governor *changes the nature of the alternative* put before Moral Agents, is equal to saying that the original Divine desire to have Voluntary Virtue in a creature formed for that end, had to be changed—*i. e.* that a creature with a WILL ought *not* to have been,—and further, that all Morality, so far as connected with “Will,” may have to be abandoned, and Responsibility given up. “L’Eternité des peines n’est qu’une strict consequence de la liberté des creatures.” (Reynaud; *Terre et Ciel*, p. 393.)

A created WILL, as long as it exists, is called on to choose good as such, *rather* than evil as such;—realizing and knowing the choice. Without such choice the highest human “Virtue” is not;—it becomes another thing. And so long as Virtue is voluntary, and “Will” endures,—so long as it remains “good” that GOD should have made man thus, as a moral creature, the final failure of a Will is an Everlasting misery. To deny this possible failure of a Will, is to deny Will itself. There is, in a word, no argument against the Final Misery of

Moral Agents, which does not equally hold against the *Creation* of Moral Agents; and there is no argument against the *Creation* of Moral Agents, which does not *destroy the foundations of Voluntary Virtue*, and all the sacred realities recognised by Conscience between man and man.

We place before the Literary believer in God and Conscience, this reply to his one positive article of faith, *i. e. Universal Restoration* by some future intervention of the CREATOR.

We know, indeed, that the Christian truth as to this solemn subject is taught by no such hard reasonings; though we have thus reasoned for others' sake.—It stands on Conscience, Scripture, and Tradition. Our position is quite independent of all attempts, successful or not, to meet theory by theory: and here we leave the Literary believer: having shown, we trust, that his last appeal, *viz.*, that to reason, is a Fallacy.—

§ 4. *The Truth.*

It is time that we turn from the mere exposure of inadequate theories and false and unsatisfactory methods, to some elucidation of the Church's way of accepting as her own the Blessed Gift of her God, the "written Word" and all His Sacred Truth. Only our earnestness still prompts us to ask

any who have followed the subject with us thus far, to look back first, (and from time to time also,) and see what has surely been arrived at, *i. e.* what, in truth we *know*, and by no guess, but by the humblest array of unquestioned facts. We know that the popular view is "impossible;" the Roman view "contrary to all history and truth;" the literary view *both*; as well as so clearly contradicted by experience as to need to be supplemented by various expedients, to be even *intelligible* (p. 80). If these results have not been now arrived at, let any one look back and see where the proof fails: for we cannot see it. We have a right, then, to deprecate hereafter a return to hypotheses, which are strictly speaking unworthy of analysis.

We have again to deal, of course, with the same subject-matter as in the three previous portions of our argument—the same "records," the same history. Hitherto we have seen them, for the most part, inverted. We have looked from our present standing, backward through the vista of many ages, the objects often becoming more and more minute and indistinct with the growing distance. We shall now have to reverse the telescope, and shall find all the facts come before us, with reality and magnitude unappreciated before. They stand out as SUPERNATURAL.

If in the consideration of this part of our subject we seem to be tedious, it must be remembered that in opposing the deeply-ingrained obstinacy of supposed critics, and the inveterate prejudices of the half-taught multitude, some iteration may be again unavoidable. Admissions made, or conclusions arrived at, or objections fully answered, must be mentioned at times, if only to be dealt with as registered facts; and this is all that will be generally intended in further reference to them.

Let it not be thought, above all, that there has been any exaggeration as to the details of the history of the Written Word. Rather than entertain suspicions of this kind, let all that has been said be yet again considered before another step is taken; for indeed a large part of the difficulty which besets the investigation of this Literature has been barely glanced at. We have, in the main, treated the Old Testament (it will be remembered) only as a whole; and the New Testament also. We have but lightly touched the circumstances, that the Bible really consists of about fifty treatises or tracts, each of which has or had a history *of its own*—an authorship, occasion, date, structure, transmission and difficulties *of its own*, all demanding examination of the Literary believer. We have but *hinted* how the

books of the Hebrew part of Scripture have all, in some way, been reduced to a kind of *uniformity*, considerably veiling the differences of both style and language which must have existed at first—differences, for instance, between the utterances of Noah, Abraham, or Balaam, and those of Solomon or Malachi. To find, for instance, as we do, a dialogue which took place in Paradise, and a canticle written 3000 years afterwards in Jerusalem, both recorded now in those same square Chaldee letters, and pointed now on the same Masoretic system;—to be stopped at a kind of great literary precipice, *e. g.*, like the Babylonian captivity, and told to “investigate,” with the few materials at our disposal;—to have not dissimilar occupation in dealing in detail with the Gospel of St. Matthew, the Epistle to the Hebrews, or the Apocalypse; would open a multitude of difficulties which we have not pressed. The truth does not need it; more than enough has been said, (unless men will insist on more), to show that a Literary faith, under all its modifications, is a most hopeless and unquestionable scepticism.

But in warning all honest minds of such insuperable obstacles, in challenging the rationality of the Literary idea of Revelation, and therefore exposing the sandiness of the foundation of so much

that passes for reasonable Christianity now, our object has been, and will be, to urge all those who would have a solid faith to rely on, to give up unreality, and not wait till another and more educated generation detects the hollowness of the "theology of the 19th century." On the other hand, we do not disguise that it becomes our duty to make very plain our own foundation. We have found the literary method (in all its phases) to be fallacious: Our own must be different. The faults which we point out in others, should be warnings to ourselves.

We began by saying (p. 5) that the Catholic view is that "the written Word," and the "Church," are "*co-ordinate* in the mission of Truth to mankind:" and we shall not evade, or pass lightly, any part of this proposition. We affirmed, in the face of the obstacles before us, that a true view of Revelation *must* be one which was not open to those difficulties. It must (p. 65) "provide for all capacities, and for all just and reasonable contingencies." And this cannot be too much to demand of a professed Revelation. Nothing less could suffice; nor should a SUPERNATURAL Revelation find it too hard to attain.

The Catholic view needs not, *à priori*, any of that kind of "evidence" which we have objected to, *in*

genere. Supposing our Bible, or our Church, truly to claim a Supernatural position, the fact of course, announces itself. Supposing any to ask, "what is the Bible?"—"what is the Church?"—we say not that "definition" is *impossible*, but out of place. It would take time and pains to give it; and very few of those concerned in Revelation could test a definition, or even understand it. The multitude who are addressed by Revelation, cannot be expected to wait for previous definitions, or to ascertain half the *history* of the Bible, or of the Church. Whether that history were so clear that "he who runs might read it;" or whether it seemed impenetrably obscure; in either case, it is an independent matter, and belongs as such to those only who have the power to investigate. If it be alleged, as it is, that God has a Message for man *now*, that is a present Fact, and not a literary investigation. If the "Supernatural" needs aid of the kind commonly supposed, it vacates its claim. This can be no irrelevant point; and we therefore dwell on it beforehand.

The distinction between a fact, and its history, and its definition, may be seen in natural things also. The merest child who touches or plays with a magnet, may know, in some respects, whether it is what it is pretended to be; little as

he was able to discover it, or to account for it, or properly to use it. And so we are affirming it to be with Revelation from God, to man's conscience. The Bible and the Church (each in its own way) will testify to Revealed truths ; and, long anterior to any definition, in either case, each will make itself *felt*, if it be the reality asserted.

We are not questioning, of course, that there is some history of the Canon, and some history of the Church ; and might not mind conceding that an exhaustive definition of either is conceivable for the minds of a few : but it must be understood that Revelation is not to be confounded, in idea or in reality, with any such definition, or any such history. It is independent, so far as it is Revelation at all, —inscrutable in its beginnings,—inscrutable in its life and power.

And, first, we will simply look at the facts of the case ; as to the Written Word, and as to the Church with her unwritten message ; for *each of which* such lofty claims are equally asserted.

The “Written Word” is before us. We approach it at first, of course, in any Version or Translation, or form in which it may confront us, by what means soever we may have been introduced to its pages. Our first business is fairly to acquaint

ourselves with it, so far as we are able. We look at it. Its story must briefly be re-told.

From whence does it immediately come? Some readers do not know at all. Some are soon aware that the former part of it, or "Old Testament," was received in an ancient language from the Jews, one of the most mysterious and ancient people on the earth,—a people scattered now in all lands—a world-wide fact; but not yet teaching us much. The Jews take this book to be a Supernatural Book, divinely transcending all the usual literature of the world. They have certain mutilated Traditions, too, about it; but they are dark.

We may be excused if we pause for a moment to look at this Jewish people (if we have the opportunity); we may learn at least by a passing enquiry their own account of themselves. Their history may, or may not, correspond with this Book. They say they are "God's witnesses" to mankind. By a strange set of events they have for thousands of years mingled with us all, without in the least losing their own distinctness. Ineffaceably stamped with a character that time does not change, they assert for themselves a special, and undeveloped destiny. As we look into their Sacred Book, it greatly corresponds with this.—Can they tell us anything about this book? Literally nothing

more, with any certainty, than the Book itself tells ! Helpless in a literary point of view, we soon hear that these Jews cannot critically defend their Scriptures, even though they keep them ; all this increases the strangeness of the facts to be dealt with.—A Reformer, like their Maimonides, or a Pantheist like Spinoza among them, arises to change or deny their traditions ; but in vain,—the attempt just helps to confuse them—nothing more. The Bible still is engraven on the memory, we may say even the countenance and heart of the Jewish race. They cannot alter it, if they would—(as witness their great Council of Rabbis at Ageda in Hungary 300 years ago.) We turn to the mysterious Volume, then, once more ; and, with such powers as we have, *look at it for ourselves.*

It begins with a book called “Berashith,” and “Genesis.” This sometimes has a title at the head of it—“The first book of Moses :” but the book itself does not say that Moses was the author.—(The Jews affirm this, we may hear, as their tradition).—It treats of times long anterior to Moses. In the earlier chapters of this book we find a great deal is *assumed* at once. The Being and Personality of One God ; and the Responsibility and Conscience of man, are *taken for granted.* We do not find that these are explained ; and we do not quite under-

stand them. But in some degree we *feel* them ; and the assumptions do not shock our nature, or judgment.—We see, too, that the CREATION of heaven and earth by GOD “ at the beginning,” is simply announced,—announced in terms morally impressive in a very high degree, and so *felt* at all times, whether by philosophers like Longinus, or by ordinary unsophisticated minds. And yet what is thus said is not (as far as we are aware) reducible to any natural system.—Soon we are told of man’s Sin, his losing Innocence ; and we cannot well understand the description. It tells us something of a loss of a garden of peace, “ Paradise,”—a forfeiture of happiness, and to a great extent, of Divine favour. The nature of the account here proves to be entirely beyond us. We do not know *what* the state of the “ original innocence” in Paradise might be,—the mode of life, the powers, or conditions. We are incapable, therefore, of giving precisely the “ literary interpretation” of the details ; but still once more, we *feel* the whole intensely,—(very little more than that),—as, perhaps, a Supernatural account of our Supernatural sorrow. In the fact that the world *is* thus in conflict with its own conscience, and so is unhappy, alas ! there is nothing doubtful. In the assertion that GOD made this world “ good,” innocent and happy at first,

there seems, too, nothing incredible.—We continue. We come to the first great Punishment of the world's sin. It startles us, doubtless, in its gigantic simplicity. We find again that we *cannot reduce this to any very clear literary form*. The Deluge is almost as surprising to us as the Creation.

Then we next observe that the Scripture story, (after these early chapters of the first 1600 years of the world's life), suddenly contracts; and for the following 2000 years, and more, we hear but little of any Revelation from God to this broad earth of ours; but chiefly of His treatment of one family, one race—their rise, their “Exodus,” their Law. We find very obscure “Prophets,” some incomplete Histories, and a variety of Psalms; all more or less Judaistic; and, as we look steadily at these books they prove to be of wonderful individual and local interest; touching the destiny of the rest of the world just at the few points where the Jewish story intersects that of any other people; and yet generally, to a great extent, defying scrutiny when we attempt to explore the *origines*. We are growing to feel still more, that this is a marvellous Book, as truly as that they who hand it to us are a marvellous people.—But do we understand it when we have read it all? or why, if not, should we care to read it?

Here, then, another fact meets us. Over this Book, as with a strange fascination, the world has hung, ever since it was known to be put together as a whole,—(*i. e.* soon after the days of the latest of its writers, Malachi). The inheritor of the great Empire of the Greek Conqueror of the East insisted on having this Book translated into Greek; that he might know what it was all about. True, it seemed to address itself to Jews; but from Ptolemy's days till now the world has gone on turning this Bible over and over,—*unable to get rid of the feeling* that it has something to do with this Book after all! We pause a moment:

Is that a "Book like any other book?" we begin at once to ask;—or may it be SUPERNATURAL, as some have said?

Yet, whatever it be, we have now discovered that we can satisfy ourselves but little, when we try to put it into shape, in a way of our own. At what time the various parts of this Book were arranged in this present form? At what time each part of it was first written? and *by whom?* and where preserved? and how *edited?*—It almost looks as if some pains had been taken to *hide* these things! So widely known, and yet not known; so royally translated, and yet,—from *what ascertained originals?*—We are thwarted at every point. If we

could get at the clear beginnings of but one of its twenty-two books, it would be something literary to start with: but no. On the other hand, we cannot get rid of it. Neither Jew nor Gentile will let us long forget it.—Why would not Ptolemy let it alone? He could not understand it when he had got it. Why will the Jews keep it so firmly? They evidently, even with their Masora, cannot penetrate it. If we take this “Masora” as we do, we still are *outside* the Tradition, and cannot get its life: while the Jews themselves are as men who have lost the keys to their treasure.—And there it stands—that “HEBREW BIBLE,” (of which even the Hebrew character perhaps is lost!) and it is nevertheless a great FACT, growing as in apocalyptic significance; while we see the obstinate speculate, and the thoughtful continue gazing on it! It seems, in some aspects, to span all our human life and hope; and yet our eye swims, as we try to separate its rainbow colours from the dark historic cloud in which it is set!

Yes; and there is felt to be an *Inner Character* of this Book which absorbs our interest as we come to acquaint ourselves with it, still more. Soon, in practice, we *forget*, (if we ever knew), the little which disputers can tell us about the transmission of the letter of this Book. We must needs leave

to Elias Levita, and Bryan Walton, and the Buxtorfs, and the rest, the outer history of books written in a language which has been dead 2000 years. To the many—if we will but own it honestly—It is a “Writing on the Wall,” as by some “Hand” coming forth from the obscure; yet to us its meaning more and more proves to be, “Mene, Mene, Tekel, Upharsin,”—above all, when *the true Interpreter stands by!* It “numbers” our earthly destiny; it “weighs us in the balance;” it “divides us,” and interrupts our self-satisfied doings, and dissipates for ever earth’s careless revelries.

Let us turn aside and gaze, then, further and yet more steadily at this phenomenon,—this FACT, which we are, at times, so conscious of,—this standing in the presence of what we *feel*, and are influenced by, beyond all that we comprehend.

The first acquaintance which we have made with this Fact justifies us in further enquiry. There is very soon in the Book itself a suggestion beyond itself. As we read on, we meet with so much that has not *yet been proved* to us; and we bring to it so many of the *à priori* impressions of our own mind, and of our own or a former age, that we find it difficult to say how much is derived from the Record itself, and how much *imported into it*

unconsciously from other sources. It seems as though some dim finger already pointed to the needed Guide—the Teacher of the Inner sense. And what is now the case with ourselves in this respect, would naturally *and always* have been the case with all intelligent readers of the same Scripture: and the less intelligent would of course be still more subject to impressions *ab extra*.

Some examples may illustrate this; and show perhaps that the Bible actually *assumes*, as though EXISTING ON OTHER GROUNDS, *the Foundations* of Religion and Revelation throughout; that not only does it begin at once with GOD, Creation, Good, Duty, Prohibition, Command, Conscience, Sin, Punishment, (all “unproved,” as critics might say), but even with more special and definite Rules and Rites, which human instincts, or sacred Traditions, have recognised *ab initio*.

1. There is SACRIFICIAL WORSHIP taken for granted in the earliest chapters of Genesis.—Whence is this? Was Abel commanded to offer it? And wherein was its obligation?—Was Cain warned, or taught, against wrong ways of Sacrificing? Or was Noah, 1600 years later? The Bible says nothing of it, in those ancient days. It mentions the fact; but of its origin it gives no account.

2. Then, again, it is unquestionable, that “the old fathers looked not for transitory PROMISES.” St. Paul has taught us (*Hebrews xi.*) that the Life of Faith had been known from the first, and that from Abel’s death, and Enoch’s Translation, till now, a Divine Future had been set before man, and had been lived for. Anxious to find this in the letter of Scripture, men have appealed with confidence to what has been called the “First Promise” to our First Parents, that “the Seed of the Woman should bruise the serpent’s head.” But was that prediction really, to man at the time, all that it has been taken to be? We think that the serpent-tempter was the devil; that the “Seed of the Woman” was the future Deliverer from sin, the Messiah; that the “bruising the head of the serpent” was the moral victory of CHRIST over the devil, and that the serpent’s “bruising the heel” of the woman’s Seed was the death of CHRIST. But no one can pretend that all this is in the letter. Scripture gives no sanction to such an interpretation from Genesis to Malachi. The Prophets never once refer to these words as a “Promise.” True, indeed, the Targums—(*e. g.* Jonathan’s, in the generations following the times of Malachi)—say that this “Seed of the Woman” is *Messiah*. But this, as any one can judge, is not in the letter of Scripture.

It first appears to us as Tradition; it is useless to deny it.

3. Other Divine PROMISES of the Moral and Spiritual Future of man doubtless may have existed, unwritten, from the beginning, to cheer man's prospects. One such we are told of, the "prophecy of Enoch," which lived on in some way, written or unwritten, 4000 years, and was appealed to by St. Jude as well known. But the earlier books of the Old Testament have but little, if any *distinct* reference in the text to a Future Immortality for man. A critic of the Pentateuch has even ventured to argue the "Divine Legation of Moses" from the absence of all reference to a future life, in his writings. We may at least learn from this, how faintly that is to be seen, if at all, in the Text of the Law. If it really existed then, if "Faith" meant anything from Abel to Abraham, from Abraham to the Captivity of Israel; if the "PROMISES" were known in any degree; then concurrently with the Letter of Scripture, as it grew, there *must* have been all along a kind of Unwritten Creed, a sacred Tradition of Religion, interpreting and illuminating alike, Rite, Promise, Prophecy, History and Statute.

4. Again, every religious reader of Holy Scripture becomes aware of the fact, that the story of the Old

Testament throughout, and of every personage, and every event, claimed from very early days special significance. Hence, what have been called, after St. Paul, (1 *Corinthians*, x. 11,) the "TYPES" of the Old Testament, have been regarded as practically prophetic. The principle on which this is received is such as reason, and even science, may recognize. It is as much a law of nature as of grace, that later events are developments out of the former. There is not a doing and undoing, as such; not a repenting in the order of things, but an advancing. Not unfrequently the former is the mould in which the latter has grown, till at length it has outgrown the τύπος, and, in its turn, become a new thing. To some extent the former has been a prophecy of what was coming. In this way the former dispensations contained στοιχεῖα, "rudiments," and "elements of this world," as the Apostle calls them. A true "type" is not an arbitrary invention, as an allegory might be. Yet, evidently, the gift which can Interpret these types, or profit by them beforehand, is something very different from the Record itself. Whether this "Gift" would ever be found external to Revelation itself, may well be doubted; but it is not to be identified with a *Document* anywhere. There seems always to have been a special set of men who had discernment beyond

others—a Church, or family of GOD, or chosen people, with Gifts and Traditions of their own. Outside that Family, there might be some knowledge doubtless of its Scriptures and Customs ; but not any real understanding of its feeling and inner life.

5. Still less can PROPHECY be appreciated, when its symbolical and highly artificial structure is left to speak to the natural mind in the “letter” only. Any one may decide this easily for himself by turning to any of the Prophets, such as Zechariah, or Daniel, or Ezekiel. Nor is this a difficulty simply arising from the antiquity of these writings : for we have traces of a recognised line of Scribes, Rabbins, and Doctors seeking to interpret the dark sayings of the Divine Book, from Ezra at least till Philo and the days of the later Talmud, if not until now. The spirit, above the letter of the law, was the object of anxiety ; much as the letter itself was prized. The Jews, though in rugged and artificial ways, ever preserved the truth, that there was a “hidden life” of their whole Nation, (seen in their “Chosidim” most specially), and of its whole Law. The “inner Law” was the Divine reality for which the outer existed. And the whole scheme of Prophecy, no less than of the Types, confirms this.

It has been doubted, and becomes a fair matter

of enquiry, whether there is in all the Hebrew Scripture one such distinct Prediction of the remote Future which concerns us, as the natural mind would ask? As to the carnal, and frequently immoral, idea of mere prognostic, that, at all events, is not the Christian idea.

If we notice, for instance, a few references to the word of Prophecy, met with at the beginning of the New Testament,—what do we see? Isaiah, Jeremiah, Hosea, Micah, Zechariah, Malachi, and “the prophets” as a body, are all quoted as “fulfilled,” in the Gospel story; but, in each instance, this “fulfilling” is discovered to us by a mysterious method, through a kind of pervading *comment*.—The birth of “Immanuel” of a Virgin Mother, the “Weeping in Rama,” the Flight and “Return from Egypt,” the Deliverer born “in Bethlehem Ephrata,” the “Entry into Jerusalem,” the “Coming suddenly to the Temple,” and the title of “Nazarene,” are not so written of, in these Prophecies, as naturally to convince us. The meaning found is not, in any one of these prominent instances, the meaning which our natural criticism would have supposed. We find that we must “spiritualize” that Mother in Isaiah’s vision, “spiritualize” that lament in Rama, “spiritualize” even the musing of Hosea, as to Egypt, and God’s love to His people

there : and more, we must “spiritualize” the very prophecy of Micah against Assyria as to the Bethlehem-Deliverer ; and Zechariah’s exultation of Triumph, and Malachi’s sudden Epiphany, and take the unwritten testimony of “the prophets” as a whole, as to the Messiah’s connexion with “Nazareth,” of which no now-existing prophet appears to have said one word. Reading these quotations, or any of them, in the mere letter, (to speak plainly), we are disappointed. And these examples are by no means exceptional. Account for it how we may ; together with this whole range of Prophecies, and a hundred more, imbedded in every line of that strange Hebrew Book—(of which we have already found ourselves unable to say “whence it cometh”),—there has been, as all past experience assures us, and as no one pretends to doubt, a Living doctrine, a perpetual Expectation, a quick Interpretation, far more unwritten than written. Some may trace proof of it in the Christology of the Targums,—some in the travestie of the Cabbala— or in the growth of the Talmud, from Ezra to the third century of Christianity. We may follow it among the Jews from Ben Asher and Ben Naphtali, down to the philosophic Spanish Jews, to whom it was a stumbling-block. Maimonides, a “second Moses,” could not materially change it. Even the

infidelity of Spinoza is its witness ; and the Deism of the "German Reform." Yet it is *not a Literature* ; you might as well call conscience a literature. It is a mode of feeling ; it is an inherited thought ; it is a Life in a Nation, 3000 years.

Some have said that it was a "secret of the LORD among them that feared Him," though often corrupted by others. Anyhow, it told *uniformly*, that the law was a "shadow of things to come," alike to Karaite and Sadducee, and to Scribe and Pharisee, to Evangelist and Apostle. It ever repeated "thou shalt see greater things than these," to the ear of every "Israelite indeed, in whom was no guile."

Just as the Traditions of the Old World preceded "Genesis," and the Traditions of Circumcision and Sacrifice and Sabbath preceded the rest of the Pentateuch, and the Traditions of Messiah lived on before the Writings of the Prophets, and then lived with them, and penetrated them, and seemed to mould and interpret them ; so also we find, in fact, as we advance, that every part of the History of this marvellous Bible appeals to "*lost accounts*," within the ancient Church, as "confirming it."

Is there no philosophy of this ? Do we not all know, that while written rules and teachings are

perpetually enlarging or changing their sense, an intangible kind of *animus* will live on? Even the abiding life of certain "Secret Societies" of the middle ages may show us this. But we may take better analogies. Just as Common law is more durable than Statute; or what is called "tone," however undefineable, is real and influential; so Faith, though invisible, may be surer than outward Law: and "*litera scripta manet*" may be found too often but the proverb of a debased and mercenary theology.

Let us now look back, and again mark the position at which we have arrived. The Bible, directly we become acquainted with it, strikes us as a book different from all others. It challenges and fixes attention. We feel it, and can understand it but imperfectly. Something more than itself seems actually needed, and *always to have been had*, for its interpretation. The Bible is a FACT hard to explain, both as to its origin and its contents. The Tradition accompanying the Bible is *no less a FACT*, and we all, in various degrees, use it. It is a life and a light, the possession or enjoyment of which in no way depends on our analysis of it. The light is reflected from a thousand objects all around: it softens off into twilight here, and it brightens there; it is mysterious everywhere; and

the cross-lights may sometimes seem confusing, and the colours many. To ask, however, for a philosophy of it, or an exact history of it, or a record that might be tested, is to ask for a literature in lieu of a vital agency. That this Life and Light are in the Church, is but a further statement of the same Fact.

Nor may we here omit to re-assert, that all Christians have, or *try* to practise, a way of reading the Sacred Scriptures with *other light* thrown on them. Apostles and Apostolic men, saints, martyrs, doctors, and fathers, accept naturally this method. Barnabas, the two Clements, Origen, Jerome, the Gregories, Augustin, Basil—why continue the list?—we should have to enumerate all, even to the present day. It is everywhere still; not less, though corruptly now, among the Jews of the Synagogue in St. Mary Axe London, than among the students writing “No. 89, Tracts for the Times” in the cloisters of Oxford. It is even painfully copied by the Puritans themselves, when near enough to the church to be so far influenced. *None*, we find at length, are really going on in Religion by the letter of Scripture.

But it may now be asked: is “the letter” of this Book to be given up? Is its actual truth unim-

portant? This is a fair inquiry lying in the way, at this point. The concession of a Spiritual sense still leaves the "Letter" to be dealt with. Granting it to be so,—that the "Meaning" has lived side by side with "the letter," and in this sort of spiritual way; yet this "letter of Scripture," whether we will or no, whether we allegorize it or no, *is also a fact*, and does, it is said, come into collision with other facts, both of history and of science, as men now state them. This is true; and we must look at the allegation very steadily, for we are dealing all along with FACTS.

It is an Episode, but it belongs to our subject.—Ever since the appearance of Humboldt's "Superposition of Rocks," the monobiblicists have been in great anxiety about Genesis. Geology has been through eight or ten transformations since then, and "defenders of the Mosaic Cosmogony" have been plentiful, at every turn. Sir Charles Lyell has lately given us reason to suppose that recent geological theories at present are clashing with some of the geological facts. One thing is clear to us, viz., that the "Bible alone," according to the letter, provides no one "cosmogony," about which its literary interpreters can agree, (whether they be "believers" or not). Honest men on either side would surely seem *obliged* to say

precisely *what fact* of universally, or even generally, acknowledged geology is contravened by any clear statement of the first Chapter of Genesis? Christians must challenge the geologists to this; and on the other hand they may well challenge the Puritan theologian to a literal statement of some Biblical "theory of Creation" such as an honest Bible reader would be bound to. Until this is done, the oppositions of "*science* falsely so called" to the letter of Scripture are, on religious grounds, something less than childish.

Scientific men are generally men of somewhat narrow education, and not gifted, as Sir W. Hamilton hints, with very logical powers. If they accumulate facts, they do not know how to use them. But still they wish, in general, to be thought *rational*. Then let them be exact, before they are supercilious. Nothing but truth will last. Let facts be kept to. On the other hand, let the "Biblical" school of theologians remember, that if they are alarmed by the progress of knowledge, Churchmen are not; being under no apprehension at all, that they shall ever have to surrender Rationality to the Infidel, or Catholicity to Romanists. Let us study the literal text of Scripture by all means, and understand it if we can;—or else wait; as most men needs must, on *all*

subjects. The effort to find the literal meaning of Genesis is considerable; and, meanwhile, St. Basil's Hexaëmeron, or the Patristic "Gloss," seems quite independent of "cosmogonies."

Very near to the difficulty about the CREATION, there is supposed to lie a very painful one about the DELUGE.—It had been positively said, that a "Universal Deluge" was ascertained to be an impossibility. It would almost seem as though some Nemesis compelled these speculations to stultify themselves; for the geologists had appeared to be taking heart, and regarded this, at least, as a point about which they could all agree. True, they had a troublesome task, in accounting for the universal prevalence of the Tradition as to such a Deluge,—a Tradition obstinately worked into every Religion—and indeed every language of mankind; but they would leave all that to be examined by the learned—in a word to be *got rid of*, by others better acquainted than they with the world's literature. To establish on the ground of their own Geological "science" a fact evidently, as they thought, in contradiction of a statement in the 7th Chapter of Genesis, was all-important to some. But suddenly their unanimity has been broken. Eminent Mathematicians in France, and elsewhere, have made another discovery; made it by calcula-

tion ; made it by the same means by which Adams and Le Verrier discovered Neptune or some other stars. Is it possible to doubt that method ? Well then—M. Le Hon, M. Adhémer, and M. Felix Julien have “proved” that the real difficulty is not so much the occurrence of the “Mosaic Deluge,” as the pretence that God sent it ; because the ‘*Periodical recurrence* of general Deluges in sure cycles, is a pure matter of calculation ; and, (nature being what it is), such Floods cannot but come to pass !’ Without affecting then to decide between these scientific theorists and their opponents, perhaps theologians may be allowed to be “neutrals” for a time. The text of Scripture, with which they are concerned, admits of several interpretations, and “Science” has several theories, too, on the same subject.

The Moral and Spiritual uses of the Scripture-record of the Deluge meanwhile *are not interfered with* ; and we may at least accept the Church’s Religious Traditions as quite consistent with the world-wide traditions of all, on the same subject. No argument here lies against the Theologian, unless he be a Literalist who is bound to find for himself a “rational” exposition of the text, or abandon it ; which is not exactly the case of Churchmen.

Passing, then, from supposed difficulties of the

Creation, and of the Flood, which cannot touch "the text" of Scripture, until they are shown to be definite, and the textual sense equally definite; we come next to what are termed the "Ethnological" difficulties. Some of these we may evidently leave, at present, in the hands of such students as Mr. Max Müller; and for the rest we may be pardoned for asking, whether they are, as yet, quite in a scientific condition? In any case they *do not touch the question* of the actual truth of the Text of Scripture. Certain passages referred to in these objections, may be such fragments only of the history of the human family as the Sacred Writer had to adduce for the definite purposes of Divine Revelation. They need not be more than this; and the right interpretation will alone decide, that they are exactly what was so needed—neither less nor more.

One more difficulty as to the truthfulness of the Text shall be glanced at, viz., that which is connected with the Numbers and Dates of the Old Testament. If we were quite sure as to the methods and expression of the ancient Oriental Notation, we might better grapple with this subject; but at present, it is not easy to *state the difficulty*.* The

* If the Hebrew, the Septuagint, and the Samaritan Scriptures are all attested by the quotations of the New Testament, are not their Chronologies attested? What will be said then of *their* discrepancies? (*e. g.* From Adam to Noah, according to the Heb., 1656 years—the LXX. 2242—the Sam. 1017.)

numbers in the present copies of the Jewish Scripture are expressed *in words*; and probably have been so, since the time of Malachi. But how those ancient people *counted*, (especially in the higher numbers), and how they first expressed numbers at all, it would be hard to say. At present, we are in this position, as believers in this Book as it stands, being a marvel in so many ways. These mysterious and often unintelligible "numbers" we find to be part of a whole *which has meaning of a Religious kind* which we receive from our fathers. We are not sure that *we know the literal meaning* of these abstractions or "numbers,"—(the higher numbers, we know, are frequently inconceivable, even in science, and express relations principally). But as we do not find our Religion in "the Text" we really have no practical concern, in any such questions. They do not belong to us; nor interfere with the rigid truthfulness of our Scripture. They may no doubt be ruinous to the mere Biblicist; but his cause is a ruin already. It has not a shadow to rest on. Let him try, if he please, to "explain" these things. When he succeeds, we may accept the results. When he fails, he may try again.

Our position stands quite apart then from all textual "discrepancies." They only exist on the

hypothesis, that the Bible is a Document for individuals thus to handle for themselves *to get a Religion*—an hypothesis which is absurd. If we accepted in all their detail, the 'obscurities enumerated—(which we do not)—yet they would be no more to any Churchman, than the lost characters of the old Hebrew, which we do not lament over; no more than the broken type, or faded parchment, or incorrect grammar, of any human copy of the Divine Book, or its Translations. The truth and accuracy of Revelation are known in the *Transmitted Life*, and cannot be gauged, by the perfection of its literary medium.—(What men can *ever* mean by "accuracy" in human *words*, as representing ideas, whether written, spoken, or thought, it would be worth while for strict Document-Revelationists to consider.)—The word of true Revelation must always be Spiritual. (*St. John* vi.) Strictly speaking, without doubt, "the letter killeth;" for to the mere Biblicist the *least verbal flaw* might be as fatal as the gravest collision with science or fact.

We have sufficiently dealt with this subject, and now leave our Episode (p. 130) as to "the Text," and its Truth.

One portion of the Sacred Book however, must have further attention. We have spoken

of the Law, the Histories and the Prophets, their letter and their spirit. We have not much referred to the PSALMS; and our view of the Bible would indeed be incomplete without this. Assuredly the Psalms will not less vindicate the SUPERNATURAL character of the Word of God, than those other portions of it. Less obscure in some respects, this book is far more wonderful in others, and less to be accounted for as literature, and less to be fettered by natural and historical meanings of any kind.

The very fact that 150 Psalms, all of them five or six hundred years older than the time of our LORD, have been the text-book of the devotions of Jews and Christians these thousands of years since, is arresting. For what was the state of the world when these had all been produced? say, in the sixth century, or so, before CHRIST?—At that time the Old Persian Religion was beginning to break up, and the Reformed theology of Zoroaster to take its place. At that time the Brahminism of India was first being shaken by the philosophy of Buddhism. At that time in China the moral system of Confucius disturbed the barbarism, and the philosophy of Laotsea arose. At that time Pythagoras taught in Italy the dim theories, which have become unintelligible to most men, even as theories. At

that time the old Greek Mythology began to be discredited, and philosophers, from Thales onward to Aristotle, led the mind of their countrymen. In a word ; what was there, previous to the Jewish Captivity in Babylon, out of which there could naturally have grown a condensed and chastened series of devotional songs which should touch the heart of untold millions of men, probably to the end of time ?

What can the critics say to us here ? Simply nothing. Of the *origines* of these sublime utterances, they generally, too, can tell nothing. The very titles prefixed to them are subsequent guesses, or traditions. Of the spiritual, human, individual sense, what can they tell us ? Can they *fix* the “ occasions ” on which they were written ? They cannot : and we may even be thankful. All those words of high devotion—of Hope, or Gratitude, or Prayer, or Denunciation, are alike cut off from the “ occasions,” (when there were any), on which they were written : and the Christian has been taught how to interweave them with all his creed. He is able at once to sing at the end of every Psalm, words which, to the critic, and Biblicist, must be a pure intrusion, and wholly incongruous ;—as the chorus or epode of each, there is, “ Glory be to the FATHER, and to the SON, and to the HOLY GHOST ! As it was

in the beginning, is now, and ever shall be, world without end. Amen!"

Now the critics may call these Psalms "national lyrics," "highly influential poems," written by "gifted persons," under the influence of the Zoroastrian, or other wise men with whom the Captivity threw them! Can bathos go further? We might at least be told how it was that the wise men who could teach the poor captives of Judah to write words which find their way to human nature wherever they go, left no such Psalms of their own. We also have a right surely to ask our literary friends to subject any other ancient book in the world to half the processes to which the Psalms have been subjected, and then produce to us a parallel result. Put a *careful prose translation, e. g.* of the Hymns of Homer, or the Choruses of Æschylus or Sophocles, before ordinary people anywhere, (or say, the extracts lately much admired, from the Vedas), and we may defy you to interest common readers about one line of them. They are, *to the many*, and always have been, simply unreadable. But the PSALMS! What a MIRACLE is that book,—if a miracle be something different from all common facts lying round about it, and asserting *a power for itself!* How this Book finds its way, ay, in any of the Church's

Translations, to the *heart of man!* Render them even badly, if she can, and still, being made with *an insight*—(and how ‘wooden’ any scholar’s rendering is, if he has not insight!)—they ring through our inner nature everywhere! and joy, and sorrow, and penitence, and hope, and nearness to the Living God, *will find thrilling expression in every page!* Fling them broadly on the world, and they are more than “Sibylline leaves,” that the wind will scatter, or the Prophet himself withdraw or destroy. But to see CHRIST in them all,—to hear GOD speaking to us in them all,—to read the mystery of Grace, and to be thrilled by it, in them all: THAT is the Revelation!

While in ancient days, the old Jewish Church had *life*, it could, according to its measure, so use the Psalms. It falters now, and “cannot sing the LORD’S Song;” its gift of interpretation is confused. But the gift might not perish, if Truth and Grace have life.

We pause and ask: have we now or have we not arrived at much, concerning both our Bible and its Meaning? The Hebrew Scriptures speak to us otherwise than the critics think. The Book, and its lofty Interpretations, too, have lived, each an insearchable life, side by side; so that the Book is *not trace-*

able, not useable, by natural and literary individual methods only. Yet that Book is a great FACT, and the Meaning a great FACT—a POWER that it is useless to deny; for that it has made itself *felt*, wherever it has been. We said that the Revelation was “*SUPERNATURAL*,”—the Book *Supernatural*; the Meaning *Supernatural*. Is there any honest and rational way of avoiding this conclusion? If the *Supernatural* is always self-asserting—“*Solvitur ambulando*”—is it not so here?

But we have greatly confined ourselves thus far to the Old Testament. Can we equally affirm of the New, that It likewise impresses us as altogether different from all other Books?—not only different in its origin, but different in its character and contents?—We said that the whole “written word” was “*Supernatural*.” The Gospels and Epistles must be looked at, to decide their own pretensions in this respect; looked at, not with mere microscopic minuteness, but broadly and naturally.

As to its origin, we just know that the New Testament must have arisen out of the vortex of Israel’s sorrows, after the Asmonæan period. It stands thus in apparent and immediate connexion with the former Scriptures, at that epoch when the prophecy of Daniel, and the

Book of Enoch, and the living Glosses of the Rabbis were the chief popular literature. After the mysteriously closed Hebrew Canon, (between Malachi and the Baptist), there came a change over the National mind. Certain special beliefs as to the Providence of God, the share of righteous Gentiles in the Divine favour, the Resurrection of the body, and other spiritual truths, gradually came forth, with no new "letter of Scripture" to inculcate them. We know that these glorious things burst in full radiance at length in certain documents, or discourses, which we familiarly speak of as the "Sermon on the Mount," the Sermon at Capernaum, the Sermon of the Upper Chamber. But how came we to possess them? How came they before the world in the first instance?

We have already seen (pp. 14-19), that we cannot trace these facts. What a late sceptical writer has called the "underground beginnings" of our Christianity escape us. All that we can first affirm is, that the Records of the New Testament, including the marvellous words of Christ, are *found* in the Church. The world certainly has nothing like them: the Church possesses them from an early period,—when contemporary religious literature is all comparatively so inferior, that even the illiterate *feel* that "this Scripture" is different

from other books. Why should we fear to own it? The Hand that traced the records of the Word of God Incarnate, and *hid them, then, for nearly a hundred years from the Churches*, is as invisible to us as the Hand that wrote on the Tables of Horeb; and the very language and sound of that Divine Voice, once heard in Galilee and Jerusalem, is as utterly passed away as are the marks and signs on those stones which Moses brake at the foot of the Mount. Truly, the undiscovered origines of the Pentateuch find a strange parallel in the origines of the Diatessaron.

Need we insist also on the parallel of difficulties throughout?—Will any one say *e.g.* that the Apocalypse of St. John is easier than Ezekiel? Or the Epistle to the Romans a Revelation which all honest minds can readily interpret, in one sense?—But yet how every line and word of Apocalypse, Epistle, History, and Gospel, has been *felt* for 1800 years! And how loftily has the whole Church contemplated it all, as pure Spiritual Truth, with an outward letter to guard and convey it; *exactly as the Jewish Church read Isaiah, or Moses!*

But, above all, we shrink not from affirming, that the simplest collection of the Words of our Blessed MASTER Himself, even previous to all introduction, connexion, explanation, or note,

would stand out as SUPERNATURAL, and smite the human mind and conscience wherever found; so that His Spirit in His Church might enter with the welcome Interpretation.

We have found, then, this our Bible, as a whole, the Old Testament and the New together, in indissoluble combination. Its witness to GOD and to Conscience is *felt* from first to last, enough to arrest us at once. Whatever its origin, whatever its criticism, its testimony has a dim and solemn unity for man's conscience throughout. It sets before us our GOD, and ourselves, as if one voice had dictated its moral teaching, in whatever language, in all the widely-separated ages. It is GOD "in the beginning" Making heaven and earth; GOD commanding human Duty, and visiting human Sin; GOD ordering "the seed-time and harvest, summer and winter" of the outer world,—and directing also the inner life of the individual, and the races of men: GOD in all the human story, as it proceeds, and tells of good or of evil "done in the sight of the Lord;" GOD "doing according to His will," planning a moral future for his earthly family, and bringing His Design of Grace to pass in the fulness of time! It is *not a Treatise—not a Code—not an Epic of Religion*. It is human life drawn out, and describing itself in

word and act. Its entire story *implies* Revelation—each recorded act proves to be a Type—each word of the record, however simple, a Divine etching, if rightly used at any time. The facts are patent—they ask no proof.

In all this survey, we have done nothing, and attempted nothing, which presupposes anything more than ordinary English education—and the power to read the vernacular translation. Or even to think about it, with average common sense and conscience is enough. We have found the Bible not a natural document: but quite *unlike any other book*. It has a witness to us, though we can ascertain but little of its meaning, without the aid of a concurrent Tradition, which, again, is all a FACT—as undeniable, as unaccountable, as the Bible itself. We have found it absolutely impossible, *in reality*, to separate the written Word from this transmitted Meaning.

In now approaching the remaining part of our subject, we next meet the deceitful enquiry—for such it must be—*What is the Church*, which transmits this Meaning together with the letter of Scripture?—We shall not turn from it, any more than we declined the question—*What is the Bible?* THE FACT of the transmitted Meaning itself stands certain for all men, apart from the disputes of controversy in

the one case, or of criticism in the other. Let any one, indeed, drop either of these Two Witnesses for GOD—the Bible, and the Church, and the witness of the other may be mutilated, if not often unintelligible to him. If he tries to fall back upon the *written Word alone*, he is doing that which few can even attempt; and then he is unable by his own skill to assure himself of any one special truth—such as the Trinity or the Atonement. As to any notion of following the Church without the Bible,—this is now almost as suicidal. The Bible presupposes the Church in all her life; and she uses its substance in all her teaching.

In following out the enquiry “What is the BIBLE?” we shewed two things: first, that the multitude cannot satisfy themselves by critical methods, which, at the best, are only within the reach of a few: and, secondly, that the Book still makes itself *felt*, in its own mysterious and various ways, by all to whom it ever comes. (But see p. 62).

Pursue a similar (and in truth a far easier and briefer) investigation as to the CHURCH, and there is a similar result. The multitude must needs have such answers only to these, and all fundamental enquiries, *as they are capable of*. Let anyone reflect, whether the millions are, or ever have been, *capable* of any other answers to the

primary questions of Theology and Morals, than these :—

1. “What is the Bible?”—the “Books commonly received,” as such.

2. “What is the Church?”—the Society “commonly received,” as such.

3. “What is the true idea of GOD?”—“that which is manifest in them, for GOD has shewn it to them” (*Rom. i. 19*).

4. “What is Conscience?”—that “inward witness accusing or excusing” (*Rom. ii. 15*).

Such *must* be the common answers. “The word is nigh thee, in thy mouth, and in thy heart; that is the word of faith which we preach.” If there be any who still will demand for themselves a *literary* proof of the Bible, or of the Church; of Conscience, or of GOD; they must be prepared to take a great deal of time and pains. If there be any who reply, that some other books besides the BIBLE—some other Society as well as the CHURCH—are *felt* in the world, in the same way, let them make sure of *the fact* before they appeal to it. If any other Book *can* be to the world, what we have shewn the Bible to be, we will own any such book to be an equal wonder. If any other Society *can* be to mankind, what the Church has been, in highest or lowest estate,—we shall never

wish, nor be able to deny it. Our "non-possumus" will be then as feeble, as now it is mighty. And so, too, if any system of Ethics or Theology *can* anywhere ultimately supplant the existing testimony of the conscience and the heart—we may surrender all to scepticism. Again and again we repeat, that we take our stand on facts alone: these our "ignorance" *can feel*. "HIM whom we ignorantly worship," the Church "*declares* unto us," (*Acts* xvii. 23) by Her Creeds, Her Sacraments, Her Hierarchy,—and in them we *feel* her power so to teach: just as in Holy Scripture we feel that there is a message that concerns us, and which the Church alone has always understood.

When the Church of Rome set people on putting this question to themselves for controversial purposes, "*What is the Church?*" she made Religion, so far, a literary matter for *her* people, (and especially for her converts, who always, therefore, seem unreal.) It was such an appeal to each man as judge, as was known to be impossible, and therefore immoral. It was as fallacious as the sceptical enquiry *What is the Bible*; and it is to be met in the same way. If we cannot treat the Bible as literature, shall we be asked to treat the Church as such? *If it were thus necessary* to "prove the Church" by some little

logic of the natural mind, her whole claim of the Supernatural, is vacated. We must repeat in this case, as in that of Scripture; “*Solvitur ambulando.*” If the world meets the Church, and neither feels nor fears her—her claim is disproved by this alone. If the Philistines are in dread of Samson’s Supernatural Strength, even though they bind him, and put out his eyes, they own his Supernatural claim. They do not shave the locks of Samson’s companions. When it is said, at times, with *naïveté*, that the Sects call themselves “Churches,” and often share with us the “One Baptism,” we may generally reply,—their *laity* may be ours; but as for their clergy *no one fears* their claim. When off their guard, they do not seem sure of it themselves. On the other hand, (we say it with no boasting,) the denials and jealousies of others cannot negative our existing life. It is a sad sight, doubtless, when great Baptized Communities deny one another to be “Churches,” either in the East, or the West, or the South. That there are indeed doubtfully baptized communities—and heretical Churches—is unhappily true: but “by their fruits let us know them.” Not that *à posteriori* claims can constitute churches; but deeds of faith are FACTS, find them where we may. As to the appeals to great

moral and spiritual deeds apparently achieved by Sects, every one knows that they can scarcely be tested, in the higher sense. If they meet us in rivalry, like the magicians before Pharaoh, how wonderful soever their doings, we know that they must yield at last; our rod must "swallow up their rods." As for that Community which from the day of Pentecost till now has always been called the Church, *she cannot*, if she would, alter her claims.

Look at the Church from the first, if you will: define her, you really cannot—any more than you can define Conscience, or Life, or God Himself. Look at her, and she really claims all that her LORD said of her when he declared:—"Ye are not of this world even as I am not of this world." On that day of Pentecost a Body of Men stood up in Jerusalem, found themselves gifted with certain Supernatural Grace, and consequently went forth to "Reveal the things of CHRIST to" mankind. That Company of men made itself *felt*—beyond all the probabilities of their natural position. They included among them "the Twelve" who had the Traditions of their Master's ministry. There had been a hiatus in their body; and they filled it by choosing at once a member of their "Company" (*Acts* iv. 23), familiar from the first with those Traditions. (*Acts* i.)

That Company gradually completed, extended, and modified their Organization. That Company is not alleged by any to have had any other beginning; nor at any time to have broken up their System. It has continued. Their DIVINE FOUNDER had once said to them, "I will build my CHURCH," and so they soon had this name,—and have ever since had it,—The CHURCH. Other titles come and go, but this abides wherever she abides, even when enemies refuse it. Sometimes faithful, sometimes unfaithful to her sacred mission, this Church of lofty Spiritual claims still abides, and faces the world.

We are not here arguing for this, and saying that this *ought* to have been; but that it actually was, and is. In point of fact, Christianity in no sense first sprang from the documents of the New Testament, but they from it—just as the Law of Moses had been 430 years later than the Religion of Abraham (*Galat.* iii. 17). The Baptising, the Liturgy, the different Orders, the Laying on of Hands in several ways, the Doctrine, the Discipline, the Excommunications, the Lord's Day, the Membership of Infants, Exomologesis, Prayer, the entire Christianity, came into being quite apart from St. Matthew's Gospel, or St. Paul's Epistle to the Romans, or the Revelation of St.

John. We say not this, to undervalue those Sacred Documents; but, quite the reverse, to give them all their value, and rescue them from sceptics and unbelievers. If Christianity was a Revelation at all *at the beginning*, then Revelation means that which the life of the Spirit of God expressed in the main, in that Company of Men who were gathered at the Pentecost.

Consistently with her belief in her own Divine mission as the World's Teacher, mark, then, how this great "Church of CHRIST," known everywhere only by this Name, has acted towards that "Written Word." Each part of it, as it rose and commended itself to her heart, was absorbed by the minds of her saints. Every word and phrase was assimilated. Each voice, as it came to her, was the voice of the "SPIRIT," and was welcomed "by the BRIDE" (*Rev.* xxii., 17) as communing with Her, consoling Her, abiding with Her, *understood by Her*. Certainly she did not begin with attempting, by means of such writings, "to *prove*" that the HOLY GHOST had filled her at the Pentecost. She *knew* that: and the world, in its own way, was strangely aware that something which "it knew not," had taken place, which might "turn it upside down." (*Acts* xxvii. 6.) No prophets in the Church (though there were prophets) rose up to prove or

define Her. No Evangelic writing was the preliminary of Her Mission. She had powers, and *used them*; for the “one Body, partakers of the one Bread,” (1 *Cor.* x. 17) sanctified by Traditional words of Consecration, which we still use, (and which are found in no Gospel precisely as we thus inherit them). She “bound;” she “loosed;” she “remitted;” she “retained;” and all the while the Scripture of the New Covenant was growing.—Not that we find the Church sending from Jerusalem a condensed inspired statement of the efficacious doctrine of the Atonement—or, explaining in a treatise, the vital mystery of the Crucifixion, to convert, *e. g.* Nero’s household, or become a “Revelation” for the Indies—any more than a copy of Genesis had been sent of old time by Moses to the people of China. No: but as written words of GOD were gradually given to her, she, in her own unmethodical, and indefinite, and Supernatural way, “proved all, and held fast that which was good.”

What the Church has since then accepted as Scripture, that has shewn itself to *be* Scripture. Not that we have first to find out all our Religion from this Scripture, any more than the old Fathers had to prove their immortal hopes from the Penta-

teach. We *have the Truth* already; and then Scripture edifies. The SPIRIT Himself writes an interlineary Gloss for the faithful now, as truly as HE did long centuries since, for Augustin, or Alcuin, or Strabo, or Bernard.

Heresy and novelty began after a time to build on texts of the New Testament. But in vain: the Church was already built. One favorite resort, mentioned by some of the Fathers, as soon beginning to be met with, was in such verses as "where two or three are gathered together in My name there am I." Even the half orthodox Tertullian himself only glances at this with a smile. It was too late. The Church scarcely noticed it. Her Scripture was not meant for that. False teachers, too, very soon found this method unsatisfactory to themselves, (and like Marcion and others), dropped the chief part of the New Testament; as Luther afterwards tried to drop St. James. As to the Canon itself, the very calmness of the Church, from the first, is full of significance and instruction. The Church, knowing the Scripture to be SUPERNATURAL, was sure of course that it was always Divinely safe: the idea of being in the least alarmed about the Bible "not proving true," never occurred to her. Just as now among ourselves, with simple and conscious self-possession, the Church says,

—we take those books which are ‘commonly received;’ so it was then. The old Traditional stories about Ezra being inspired to re-write the Old Testament—or about the Seventy Translators in seventy cells all coming to miraculous agreement—or about the genuine Books of both Testaments finding themselves all of a sudden “on the Table” at a General Council, and the spurious books underneath—fables as they are, express in a literary way the unlettered confidence of the ages of faith, that the Bible was Supernaturally cared for in some way, even “while men slept,” and they “knew not how.” As to “proving the Canon of Scripture” to the outer world, the notion never seems to have occurred to any. Could the heathen have demanded it, the Church might naturally have said, “We are not careful to answer you in this matter.” “Come and see,” and if “God be here of a truth,” then “fall down and worship.” (I. Cor. xiv., 25.) If not, go your way and deny it by all means if you can; and take the consequences.—

So, since the Church is true, and has a Divine message to men, this also is Her apostolic answer to the world—“Come, and see!” (*St. John* i., 46.)—It is not only with respect to the Bible, that the Church defies the literary appeals of the

secular mind. She refuses equally for herself. Knowing her own Supernatural claims, and that she always has been, from the Pentecost downwards, Supernaturally cared for, she ever is bold to trust the Life of God which is within her. The World, like Nebuchadnezzar, must dream of her, as of a "stone cut out without hands;" and she must "prove" herself, by "*becoming* a mountain and filling the whole earth."

Was she ever forward to Define? Ever eager to make a Creed? If we look back to the "Creeds" of the first three ages, how "indistinct," and "fragmentary" they seem, as the world might say! Yet how marvellously accordant, and really immutable! Council after Council protest, when forced into session, that they will write no more; they even "anathematize," at the outset any one who should add to the Creed of the 318. There were "symbols" in all the Churches, before Nicæa; but their very variety shewed how they were committed as little as possible to technical phraseology. The Church, possessed of the SPIRIT, ever shrank from hardening Truth into letter. The course of false doctrine forced the Church to say a little more, and a little more; but always reluctantly. The greatest saints, such as

Gregory Nyssen, shrank even from Councils at last, in matters of Doctrine; and doubted if they would do good. The fixing the letter of a Creed was ever the SPIRIT'S "strange work." The process by which the result was attained was often beyond scrutiny, and open, as in St. Cyril's history, to all misrepresentation afterwards. Sometimes, as in the case of Athanasius' creed, the process was historically as *unknown* as that by which St. Matthew's Gospel came into being. And yet—when the Church has been *obliged* to define, how consistent, how grand, has been each statement! If the doctrine of the Trinity, or of the Incarnation had been wrought out in one book, at one time, and by One Mind, it could not have been a more perfect Unity than it is as we find it finished, part by part, during a period of 500 years. It could not be otherwise—it could not but come forth at last, chiselled, as a perfect symmetry and purity; for One and the same Spirit *had* been in the Church, from Peter and Paul to Athanasius and Leo. Yet, on other and most vital doctrines, the Church which has so fixed the pure Theology, has steadily abstained from definition. It is not in her nature to wish to materialize truth. Her "Anthropology" is greatly *unfixed* by creeds to this day. Not only the deep questions as to the Will

of man, and the government of GOD, and the nature of Grace, and the theory of Atonement; but very practical questions, such as that raised by Cardinal Sfondrate, and objected to by Bossuet, and referred to the Pope, as to the condition of the unbaptized, especially infants. Even in the Church of Rome, the hardest and most reluctant of Churches, that definition has been waited for in vain, for some generations; *and will wait*. So also the same may be affirmed as to the Discipline of the Church: it has burst the restraints of the literal Canons again and again, from the first. Even our own English Convocation, apparently, is still longing for a Gratian of her own, whose "Decretum" might prove a "Concordia discordantium canonum,"—and, under GOD'S Providence, she yearns for it in vain!

It is time that we now brought our argument to a close. After all that has been said, it will no doubt still be found, that men must be in a certain attitude of mind to receive truths, even though the truths assert themselves all along, in a thousand undeniable results. Just as mathematicians may perhaps mention the doctrine of fluxions, or of limits, as among scientific mysteries needing for their reception previous conditions,

and always disputable by the logician ; so, undoubtedly, something more is required, for a right receiving of Religion, than incontrovertible facts and arguments. The progress of truth is slow ; but in the argument which is now before us, it will be sure. The theory of a self-acting Bible must go its way, like other theories. Could it be realized, it would be a passing portent,—a Frankenstein-creation in the Spiritual world. But it is not conceivable. We cannot really separate now what GOD has joined. The Bible and the Church must speak in harmony. The pedigree of the Church, and still more of the Bible, may not be traceable by the multitude ; but GOD'S "Witnesses" will still *make* their presence to be known.

The Popular Biblicist—(we use such a term to avoid the vexation of other names)—is really *responsible* for the modern attacks on the Bible, which so affright the Popular Religion of our day. It comes, too, with bad grace from him to deny (in the interest of private judgment) appeals to man's truthfulness and conscience,—or, as it has been called by the "Literary" believers, the "verifying faculty." On the other hand, nothing can be less Catholic, or less rational, than the Roman jealousy of the Scriptures,—a *very small part of which* is

ever once read by one person in a million. The present and coming investigations of the Sacred Word are the result of the treatment of it by the Popular, the Literary, and the Roman schools.—The position of the humble and faithful churchman is undisturbed.

The Church gives him his Bible ; and he feels it, loves it, *knows* it in his inmost heart, as he hears it. The Church is GOD'S witness to the Bible—and its Meaning. The Bible witnesses to the Church. Each Witness bears the light of heaven on his brow. The Letter and the Spirit have one origin,—and that a Divine one. Neither “establishes” the other; but, in all Revelation, the Letter has been subsequent to, and distinct from, the Spirit. Such is the sum of the whole matter.

In the Old Dispensation, the REVELATION existed 2500 years before Moses wrote a line. Sacrifice like Abel's, Promises of CHRIST, Prophecies like Enoch's, Priesthood like Melchisedec's, even Rites like Circumcision, and Ordinances of Vows, and Sabbaths, *preceded* the Bible. When a chosen people, or Church, received a written Law, they put into it, of necessity, all those living Traditions which had existed before it.—It is mere straining, now, if we try to get the literal prospect of a Future life out of Moses' law, or every Gospel doctrine from St.

Matthew. The Biblical enthusiasts must answer for all the sceptics made by such attempts. The literal *Examples*, too, of the Old Testament throughout, are the scourge of those who, denying the living Tradition, may easily lapse into all crudities—polygamy, sensualism, and darkest cruelty.

A sketch of the apparent *coherence** of half a dozen Heresies, traced by the hand of a Möhler, would, from another point of view, converge to the same conclusions as ours, and soon convince every reasonable man that this whole modern method of treating the Scripture involves a contradiction.—This, however, would be another course of thought, and we must not tarry here.

But it is not in reference to the Old Testament alone that our argument has been urged: we refer to the New also, as obliging the same conclusions.

The New Testament is all our own; nevertheless, our Doctrine, our Liturgies, our Priesthood, our Creeds, have not a literary origin there; they

* Möhler, in his "Symbolik," has admirably traced the internal relations of various heresies—showing how a wrong doctrine as to the Creation of man was allied to a wrong doctrine as to his Fall and his Redemption. It is suggested above that the *Scriptural defence* of each false system, as well as its ideal coherence, might be profitably pointed out. Take, *e. g.*, Gill's Calvinism, or Wesley's Arminianism—each is made co-extensive with all Scripture in the able commentaries of those two erroneous teachers.

all first *speak for themselves* as Divine ; and then afterwards they illuminate the letter of Gospels and Epistles, which we grow to use *entirely in the Church's way*.—The Church at the Pentecost began to consecrate the translation of truth into “every man’s tongue wherein he was born.” “The word is nigh to us,” now. “O how precious are THY words unto our mouth, yea, sweeter than honey to our throat !” The Christian can say, “I rejoice in THY word as one that findeth great spoil !—“THY word is the lamp of my feet and the light of my path !”—To possess the autograph of Moses or of Paul could not thrill us so as the Truth itself then does, when, secure from all possible heresy, the “eyes have been opened by the SPIRIT to understand the Scriptures,” and behold, as the Church beholds them, the “things of CHRIST.”

Have we not abundantly seen that there is indeed *no other way* to Truth ? If we take texts, to prove even the sacred Atonement of CHRIST by them alone, our range is limited and we have an imperfect and comfortless and illogical doctrine at most,—unless we import into our theory *e.g.* something of Anselm and Bernard, and not a little that from another point of view might seem the efflorescence of monasticism, or hymnology, or art.

And are we to do all this for ourselves? Impossible.

There can be no such task for us, as to any parts of our Faith. Little able to define them, we must all grow to them, in the Church's atmosphere. Some definitions which we now accept may indeed hereafter change, but the Faith is more immutable than such definitions; just as truths of Morals live on in Conscience, notwithstanding all the volumes of casuists and moral philosophers, ever the same.

The Book, and its vital Meaning, the BIBLE and the CHURCH, speak to us "as man never spake." Yet we own that we have these treasures in earthly shape. The structure of each Divine Witness is wonderful, yet, O how natural its form appears—superhuman, yet human! History, Legend, Proverb, Idyll, Chronicle, Psalm, Vision, Dream, Epistle, Tongue—(for how much even of the Pauline writing seems to be Tongue, so unlike all besides!)—are Divinely used. We are spoken to by the Book of GOD in every conceivable form that the human conscience ever knew: And so also every mode of human life, and every law of human association, has no less been touched, and made sacramental by the Church.—Synod, Canon, Rite, and Liturgy, all reveal to us in some way, how GOD is dealing with us still; for they are

the Church's acts. Though they all marvellously belong to and support each other, and though our very Creeds are also proved by "sure warrant of the written Word"—we chiefly know this to be so, *because the Church has so told us*. By her help, through God's grace, we prove all things—for she "has authority in controversies of the Faith."

Our task is done.—We undertook to show, that the "Written Word" must, on any just theory, be dealt with in a way that should meet all the requirements of the "wise and the unwise," "barbarian, Scythian, bond, or free," and provide for all contingencies and all capacities. We were bound to see, that even the entire absence of the written Word,—(a possible contingency always)—must be reckoned for, in any true theory of Revelation. Have we not done it? We have appealed to Reason—we have appealed to *all the facts*.

If in these pages we have unequivocally *shown*—that 'The Spirit was before the Letter,' and the Letter an instrument of the Spirit; that the Letter only is not the "Revelation," nor, apart from the Spirit, a sure guide to dogma; that the SPIRIT was given at the Pentecost and has led

the Church into Truth ; that the Letter can neither be certainly ascertained, nor uniformly known or understood, as literature only ; that the “ orthodox ” Meaning is a known, intelligible, sure FACT, *per se*,—though never able to live out of the Church—just as the Bible, though a “ sealed Book ” to the natural mind, is a FACT which the world cannot account for, *on any ground but ours* ;—then, we have done all we desired : and in doing this we may have saved some erring brethren who may hereafter calmly read these pages, from the ghastly disappointments of a “ Literary ” Christianity. We may have strengthened the hands of many who were troubled ; and we may be permitted without presumption, as Churchmen, finally to re-affirm that it is demonstrated, that the “ Written Word,” whenever and wherever it exists in the Church, is “ co-ordinate with the Church in the mission of Truth to mankind.”

Dark days may be before us, but God’s “ two witnesses ” will bear their testimony. Their future is secure. And even though it were our lot, to live to see both HIS witnesses assailed, and “ slain in our streets ; ” all Prophecy assures us, that there awaits them a quick resurrection, when “ the time, and times, and half a time ” shall be passed !

Yet while we thus speak, let it not be thought that we may look on all gainsayers of God's Church, or of His Word, as alike conscious resisters of His Truth. There will be many, to the end, whom we may "count not as enemies," but plead with as brethren. In earnestly proclaiming the Bible as SUPERNATURAL, and the Church SUPERNATURAL, we may seem at first perhaps to be doing but little to aid the faith of those, to whom all MIRACLE seems in itself incredible; yet is not the SUPERNATURAL alone the object of the highest *Faith*?

Belief—and here we appeal to every man's conscience—belief is something more than a perception of the logical, or the probable, or the safe; more than a result either of speculation, or of marvels. *It is a direct apprehension, and has its ultimate reason in itself.* And it may be fitting here to add that we may not think of founding our Religion now on the literary evidence only of former Miracle, or even of Prophecy, any more than on criticism of Scripture. Miracles, indeed, have been often given by our God, and are supernatural acts; and Prophecies supernatural words—belonging to another order of being, and touching on ours to assure men from time to time that God "is indeed near to us." But they are not viewed rightly from

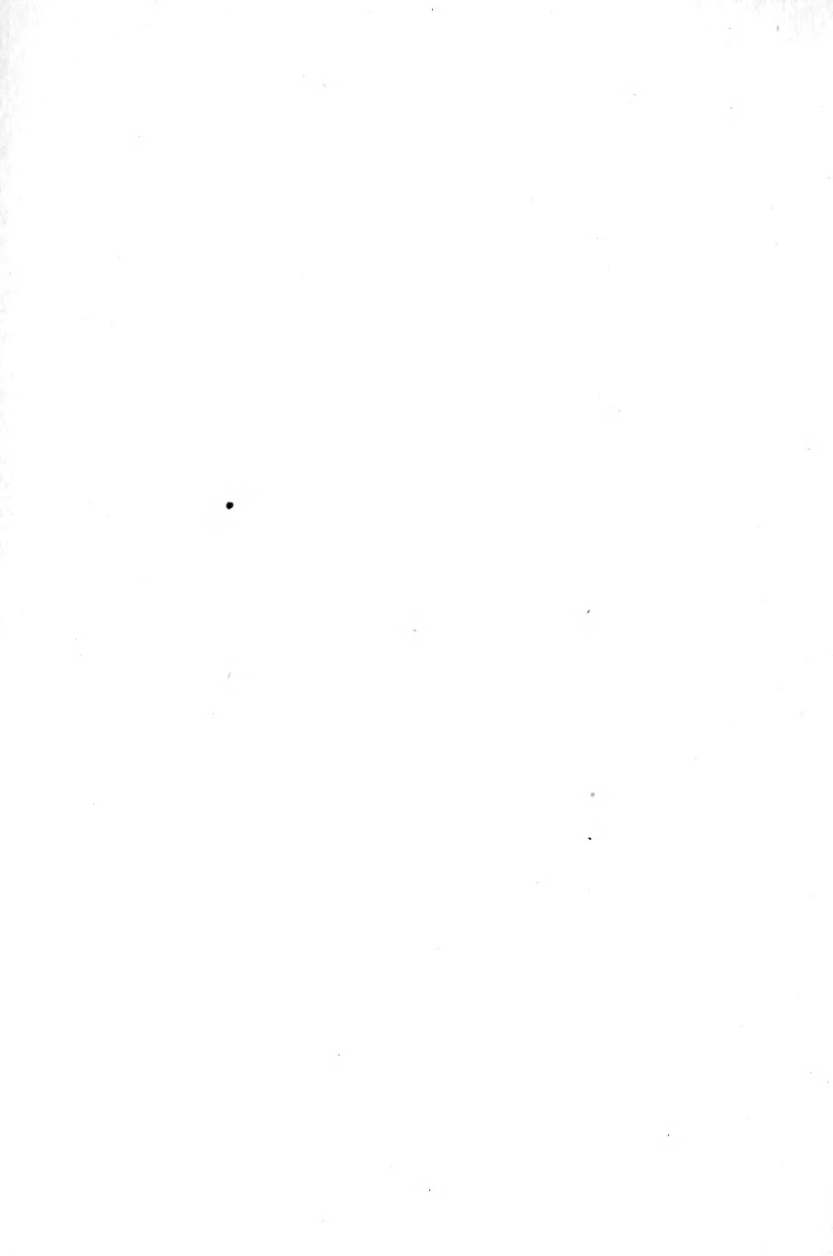
without. They are not additional nor precedent to Revelation, but interwoven as parts of the record and the life. The special use of most of the Miracles of the ancient days was for those who witnessed them; the special object of the Prophecies, for those who heard them. Indeed, the "evidential" use of either has this inherent difficulty in it—that it is Literary; and that close access to the materials is, in most cases, now impossible. True, the ancient Prophecies, grouped together in the light of the Church's interpretation, have a cumulative grandeur quite overwhelming to the mind once elevated by them to behold the typical moral order of the dispensations; but Prophecies are not maps of a future moral agency, such as the natural mind could study beforehand.* neither is the record of former Miracles the instrument for producing faith in the critical enquirer.

But we affirm that our Revelation is *still* supernatural—one long Miracle—one long Prophecy—from the day of Pentecost till now, from now until the end. Our Faith is a real *ὑπόστασις*, "the substance of things hoped for—the *ἔλεγχος* of things not seen."

* Mr. Davison's most thoughtful book on Prophecy will assist any one greatly in reading the continuous message of Jewish Prophecy in the Church's sense. The subject of Miracles is discussed also in the Sequel to the present vol. No. I., and Prophecy in No. II.

To know the INCARNATION,—the presence of EMMANUEL,—is to know that “all things are possible.” Things that “pass understanding” in the order of nature, may utter mysteries of a higher world; and what is, for the time, unintelligible to sense, may be full of divinest meaning to heaven-taught faith. There is “no day like unto that in which GOD hearkens to the voice of a Man,” and mysteries are silently revealed. Our Sun, “faithful witness in our heaven,” yet “stands still on Gibeon,” our “Moon in the valley of Ajalon;”—dumb Creation yet speaks to the prophet’s ear “with man’s voice;” and the great deep of ocean is moved with the types of the “SON OF MAN.” Among the grand “difficulties” of the Divine Presence, in HIS Word, and in HIS Church, the child of God will hear heaven’s most solemn messages as he silently listens; yet he has ever a joyous fearlessness, a sense of sacred security, among the rocks where unguided spirits are making shipwreck,—as knowing “HIM Who sitteth on the water-flood and abideth a KING for ever.”

Sequel
ON
MIRACLES AND PROPHECY.
(WITH NOTES.)



SEQUEL, &c.

It is evident, that if it be impossible to accept the Literary method of dealing with Holy Scripture, the usual mode of arguing the truth of Revelation, *ab extra*, merely from what are called "Evidences,"—whether of MIRACLES done or PROPHECIES uttered thousands of years ago,—must also be insufficient. The long process of ascertainment must bar the way to proof for almost all men. Yet Miracles and Prophecies hold a definite place in the scheme of Divine Revelation, and stand related to that supernatural order of things which Revelation makes known. Miracle may often be a link between the visible and the invisible, and Prophecy a voice from within the veil.

The prominent sphere occupied by both Miracle and Prophecy in religious controversy would also oblige us to assign them their true place, in

an argument like the preceding, in which we have asserted a Supernatural position for Christianity as known in the Church. This becomes a stronger necessity when we further bear in mind that alleged marvels, put forward as evidences by some, are sincerely felt by others to be objections, and to need evidence instead of giving it.

The subject is overlaid with prejudices and popular difficulties, and the careful consideration of it may extend the foundations of the argument that has been pursued. We shall thus approach the proof of Revelation from another point of view, but we must not be thought to be abating our assertion, that the *de facto* Christianity of the world, the present worship of the God of Israel by the Gentiles, is, as Pascal expresses it, a fact sufficiently evidential in itself. We could not, *e.g.*, allow, even though Origen and St. Chrysostom think it, that in so grave a case the sincerity and zeal of Apostles could “prove Miracles,” and then the Miracles prove our Faith; for Miracles, as the fathers admit, may have been really done even among and by the heathen. (*Gal.* i. 8 and

Deut. xiii. 3.) Yet that there were Miracles which showed the Worker to be The Logos—we vindicate, with St. Athanasius and all the Church.

And Prophecy no less than Miracle demands consideration; for the contents of the Inspired Scriptures concern our argument quite as vitally as the external history: and the Prophecies force the subject of internal evidence in many ways on the attention of all who believe in Revelation.

I.
OF MIRACLES,

AND CHIEFLY THOSE OF THE OLD TESTAMENT.

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ON MIRACLES.

THE definition of the term Miracle must greatly depend on what we mean to distinguish when we contrast the “natural” and the “supernatural.”

Whether indeed a general boundary line, separating nature from that which is above nature, can with our limited knowledge of things be properly determined; or whether the common distinction between the natural and the supernatural can, strictly speaking, be conceived (as Spinoza and others have doubted); it is nevertheless certain, that there are facts which, at times, astonish us, as being at variance with previous knowledge and experience,—facts which we may have to deal with very practically; or of which, if they are but reported to us, we may be obliged to form an opinion: nor will our imperfect acquaintance with all the laws of nature excuse us in many such cases from making some estimate of the ordinary and the extraordinary, the

usual and the apparently abnormal, events of the world.

Of course we are bound to be very careful in attempting any such analysis. We cannot at once assume that an extraordinary fact, unintelligible to ourselves even in the highest degree, must needs belong to an order of things distinctly above us: for even in our own sphere we soon find a great variety of beings; and that which is astonishing at first may afterwards prove to have its own proper place in the Universe, and be in that place quite natural. Only we must determine that there shall be no pre-judging, no resolving roughly beforehand, that this is incredible, or that impossible.

No doubt we are obliged, by first principles of reason, to reject the belief of any representation which involves a clear contradiction; if it even seem to do so, we naturally begin to suspend our faith; but beyond this, a just caution forbids hasty decision, since all real phenomena have a fair claim to examination.

As we gradually learn to classify things, it is not long before we perceive, as just intimated, that what is natural to one class is not so to the next: and we mark the ascertained facts, and soon see that what is below the nature of one being is above the nature of another; but to the last we must be

very far from a position in which we could say, that any event absolutely contradicts all the laws of the Universe, so as in that wide sense to be supernatural. Its very existence, if established, asserts that it has its position *in rerum naturâ*, whether we understand it or not.

It sufficiently appears, then, that whatever may be implied in the "Miraculous," the popular description of it, as that which is "contrary to nature" or "an infringement of the laws of nature," is, if we would speak accurately, unworthy of serious notice. It is often very useful to the sciolist as enabling him to accumulate superficial difficulties in the way of the ordinary Christian, but must be rejected as much by the careful Pantheist as by the Christian Philosopher; the distinction of whose philosophies lies not so much in doubting the variety of classes of being, as in a different estimate of causation. Both alike can speak of different "orders in nature," some of them transcending others; both alike may intelligibly use the distinction of the "Natural and the Supernatural;" while Christianity, by its faith in causation, has this advantage over Pantheism, that it consistently refuses to limit the orders of various being to the sensible and phenomenal, and admits of various other probable orders, invisible it may

be, or veiled to us at present, but equally subject to HIM Who is the One Cause of all Being,—not only the “FATHER ALMIGHTY, Maker of heaven and earth,” but “of all things invisible, as well as visible.”

We find accordingly that the greatest of our Christian thinkers, such as Augustine and Aquinas, reject *in limine* the thought, which is as impossible to the believer as to the philosopher, that a Miracle is or can be a “violation of nature,” in the usual and coarser sense of the terms. Writing against Faustus the Manichee, Augustine says, “id erit cuique rei naturale, quod Ille fecerit a Quo est omnis motus, numerus, ordo naturæ;” and, after asserting this principle, he goes on to discriminate between a law “known to us,” (“nobis cognitam,”) and that “summam naturæ legem a notitiâ remotam.” In the same way Aquinas, “*Contra Gentiles*,” explicitly teaches “licet Deus interdum præter ordinem rebus inditum aliquid opèretur nihil tamen fecit contra naturam.”

In proceeding then to examine what are called Miracles, defining them only in relation to some lower rank of being, as supernatural or “præter ordinem rebus inditum,” we find ourselves at once relieved from a great deal of literature on the subject, which it might be invidious to specify.

The *à priori* objection to the supernatural is disposed of. Our first principles, fortunately, carry us a great way. We have, as intimated, some prior assumptions, as they must be called, which we are obliged to make,—viz., a belief in Causation, and in the existence of a personal GOD. These are termed assumptions here, since it is obvious that in the present inquiry into “Miracles” we cannot be detained by a general vindication of Theism, or an examination of the philosophy of Causation. We must not be at all diverted into tempting regions of metaphysics, (where some would not wish to follow us,) for it is a practical and critical subject to which our present course invites.

It must suffice us as Christians to profess that our inevitable belief in adequate Causation lies, in fact, at the foundation not only of all the phenomena of existence and life, but of all action and responsibility. Men we know cannot get rid of it, though they easily equivocate about it: and so, too, they may, (much more guiltily), wrangle with their own instinct concerning the Divine Personality of our MAKER and JUDGE, “in Whom we live and move and have our being.” But man, wherever he dwells, will still “feel after GOD, if haply he may find Him.”*

* But see, further, my book “On Final Causes,” 1836.

In passing, however, as we necessarily do, from any discussions of Theism and of Causation, such as, it is well known, have occupied two recent Bampton Lecturers, so distinguished as Mr. Mansel and Mr. Mozley, it might be wrong if we left it to be thought that we acquiesce in certain arguments, by which the Christian position as to those subjects has been defended. For both those great lecturers seem to avail themselves to some extent of the Philosophy of Scepticism (made popular by Mr. Hume and others), taking the weapons of unbelief to be effectual against the unbeliever. The former attempts this in a slight degree, in comparison with the latter. (But see note p. 238.)

Mr. Mansel casts aside what he terms "the forgotten follies of scholastic realism," and reduces our knowledge of God to certain "Regulative" ideas. (*Mansel*, pp. 13, 45, 90.) But surely, even to aim at a pure theology, with the old Catholic Schools, is nobler and better, and may eventually be more successful, than to abandon it in despair, in favour of a "Regulative" Theology only, which might ultimately correspond but little with reality and truth.

Mr. Mozley's position, as to Causation, appears indeed much more hazardous than even this,—though hailed by many as a triumphant logical defence of Miracles. His words are these: "In

the argument against Miracles, the first objection is that they are against Law; and this is answered by saying we know nothing in nature of Law, in the sense in which it prevents miracles. Law can only prevent miracles by compelling and making necessary the succession of nature, *i. e.* in the sense of Causation; but science has itself proclaimed the truth, that we see no causes in nature, that the whole chain of physical succession is to the eye of reason a rope of sand, consisting of antecedents and consequents, but without a rational link, or trace of necessary connection between them. We only know of Law in nature in the sense of recurrences in nature, classes of facts, *like* facts in nature—a chain of which, the junction not being reducible to reason, the interruption is not against reason.” Mr. Mozley calls this “clearing the ground effectually for the principle of Miracles” (p. 50). He does indeed “clear it;” but he does not seem to feel, that by denying the efficient connection between cause and effect, he is cutting the ground from under the argument of Theism. If Miracles are, with all other events, “mere sequences,” they can prove nothing. Indeed, this argument appears, when followed out, to be based on a denial not only of causation, but of will, or moral-causation: unless it were intended as only

an *argumentum ad philosophum*,—in which case, however, it would be useless to the Christian, who is quite unable to admit “miracles” on the understanding that they shall imply no Cause. If, as Mr. Tyndall says, “the scientific mind can find no repose in the registration of sequences in nature,” still less can they who cultivate the highest science, which is Theology.

Beginning then, as we do, with the fullest admission of “miracula,” astonishing events, which meet us, or which we hear of, in this world of ours,—a world of efficient Causes,—a world of many orders of being,—a world under the constant control of a PERSONAL DEITY, it is our business to estimate and arrange those “miracula,” and ascertain (as far as we are able) their true place in the physical, and it may be in the moral, system of things, and in Religion itself.

We know, as Christians, that in some sense our Religion springs out of the facts and teachings of Judaism: it cannot be really separated from the documents of Judaism, “the Old Testament;” and a very large part of those ancient Scriptures records not only isolated facts, but ranges of facts quite unusual now,—indeed, wonders, or “miracula.” It is useless to turn aside from them. They must be dealt with by us, and by those who

come after us. Let us not try to persuade ourselves that the marvels of Christianity are more simple and intelligible than those of the elder dispensation: they may seem to the natural mind to rest on what may be thought stronger evidence; or some difference of internal character may be assigned to them, answering to the acknowledged difference of the two covenants; and at present they are but little assailed, while the "miracula" of the Old Testament, from whatever cause, have a less respectful treatment among us than those of the New. A lingering deference to the Evangelical records, and some regard to the feelings of Christians as to the Miracles of our LORD Himself, may account for this.

But a weak vindication of our Religion at best could arise, on accepting any such distinction between the two Testaments. Let us not suppose that a successful disparagement of Miracles under the former dispensation could stop there. Let our defence be based on principle, and we shall find it available throughout. Let us not hesitate to face, and justly and clearly estimate, the facts, in all detail, and never shelter our orthodoxy in mists and clouds of words which (however fitted to conceal error and real unbelief) are quite unworthy of HIM Who said, "Ye shall know the truth,

and the truth shall make you free." Nothing can be more unwise in the present age than, on the one hand, to evade inquiry, or, on the other hand, indolently to acquiesce in existing prejudices.

Turning, then, to the Miracles of the Jewish Scriptures, it is our first duty to estimate the Evidence on which we receive them.

We are unable to examine each document of the Hebrew Scriptures separately; and are aware that intervals of many ages separate the authorship of the various books; though, in fact, they now only exist to the world as one collection. The literary history of each book from its beginning, and through all its phases, we leave (as elsewhere* said) to the literary believer—if he can find it. Our Divine MASTER accepted the Old Testament as read in the synagogues of Palestine, and He freely used it, *as a whole*, without any criticism as far as we know. Sometimes, indeed, His references to it were special, and there our guidance as His followers becomes special: but HE did not always quote from the Hebrew, or from the Septuagint, or from any other now known version. HE refers, in a general manner, to the "Law, the Prophets, and the Psalms," and gives no further rule.

* See the third part of the argument of "The Bible and its Interpreters."

St. Jerome, indeed, in his controversial way, rather rejoices in the inexactness of the references in the Gospel to the Old Testament; and upbraids those who expect precision: "Accusent Apostolum falsitatis, quod nec cum Hebraico, nec cum Septuaginta congruat translatoribus: et quod his majus est, *erret in nomine*, pro Zachariâ quippe Jeremiam posuit. Sed absit hoc de pedissequo CHRISTI dicere, Cui curæ fuit non verba et syllabas aucupari, sed sententias dogmatum ponere." (*Ep. ad Pammachium*, 57.)

Among the Jews themselves there was in our LORD'S time a diversity of opinion as to their own Scriptures: the Pharisees using the whole Hebrew Literature, with their Rabbins' glosses; the Sadducees attributing special sacredness to "the Law" only; and the question between them, or the general question as to the state of the Canon or Scripture, seems not to have been formally entertained by CHRIST or His Apostles. We may notice, perhaps, that our LORD, when discoursing with the Pharisees, referred to their threefold division of the Canon; and, when reasoning with Sadducees, rather quoted "the Law." At times HE used in some degree a method of interpretation common to the former in the synagogue; at times HE strongly rebuked it. HE upbraided their tra-

dition when HE exposed the rule of "Corban." HE adopted it, when HE said, as they did, that the universe should perish, rather than a "jot or tittle of the Law." Between the traditional and popular view of the Pharisees, and the narrower and literal view of the Sadducees, we can scarcely say that HE gives any decision. Whether the post-Babylonian Hebrew, or the Alexandrian Pentateuch, or the version of the LXX. throughout, were to be adhered to, our MASTER, we repeat, does not say.

If we refer to the guidance of the Church of the Apostolic and post-Apostolic time, we might incline to prefer the Septuagint; only that its condition was so corrupt, that the fathers of the fourth age say the strongest things against it, even after all the labours of Origen; and St. Jerome reverts finally to the Hebrew in every case. There was no doubt among Christians from the first that to the Jews were "committed the oracles of God," that God "spake to the fathers by the prophets," that "holy men of God spake of old as they were moved by the HOLY GHOST;" but all this was general, and the Primitive Church no more furnished a criticism of the canon than did the Apostles, or our Blessed LORD Himself. Regarding the Sacred Word as Divine, it would have seemed impossible so to treat the Supernatural

Book "like any other book." (*St. Greg. M. in Pref. Lib. Reg.*)

In turning, then, to this little-defined but Divine record of all the "Evidence" we have of the Miracles of Judaism, we must use it *as CHRIST and His Apostles used it*; and not attempt to stretch every portion of it upon the rack of a minute and carnal exegesis, of which Apostles and Saints give no example. We must remember, that the Sadducæan method of *merely* literal and historical reading has had but little favour in the Church of the best days, and that a spiritualising tradition was well-nigh universal for ages. It was held that the Supernatural Word of GOD was "spiritually discerned." In all the great writers of the Christian Church there is a mingled literal and spiritual interpretation, the limits of which we often cannot define; though the Catholic mind quickly feels whenever they are transgressed. There is a sensitiveness of Divine grace in the Saints, analogous in a lofty way to what is called good taste in things natural, so that error is sacredly warded off.

It may be thought that the example of Origen—though his name is not found in the calendar of saints—is in contradiction of this. It is certainly the fashion to refer to him as an instance of extravagance

in spiritual exposition ; but this is unfair. Origen was not commonly thought in his time to have transgressed the rules of interpretation. If indeed his later commentators throw in a caution here and there, as if fearing that the entire fabric of historical fact might be imperilled, no one of them questions Origen's pervading assumption, that the framework of the Pentateuch, Psalms, and Prophets throughout, is really constructed, and must be interpreted, in the interest of certain Gospel truths, which the HOLY SPIRIT enables the Church there to discern.

St. Jerome himself is the admiring editor of Origen on the Song of Songs—a part of Scripture of very uniform spiritual use, onwards to St. Bernard's days and our own, and which has no fixed literal meaning as yet. Everywhere we see the same spiritual uses made of it. Just as our LORD had said that John Baptist's death was "written" of him, *i. e.* spiritually, though no literal prophecy of old foretells it; just as St. Paul found an allegory of the Church in Mount Sina and Agar; just as Barnabas draws a parallel between the scapegoat and CHRIST, (an illustration which has taken so permanent a place in exegesis); just as Clement finds in the wrestling of Jacob with the angel a picture of our SAVIOUR'S struggle in elevating and blessing this world; so Origen is beyond blame, even

in his asking of a passage in Isaac's history, *e. g.*, "has fabulas putatis esse et historias narrare in Scripturis Spiritum Sanctum?" (*Gen. xxiv. Hom. x.*); or, again, in his spiritualizing of all the wars of Joshua. The principle is identical throughout.

We have the same latitude of construction then, in examining Scripture and estimating its facts, natural or supernatural, as our Christian fathers claimed; a latitude so wide as to be only limited on the one side by the Church's divine tradition, and on the other by all the apparent facts, however fragmentary.

Looking, thus, at the Old Testament in the Church's way as a whole, (and previous to our concentrating attention on any parts as of a more unusual character, or in the vulgar sense "miraculous,") we at once confess with St. Gregory, that this Bible is all "miracle," all "wonderful" in its matter and structure; and that it is also presented to the world in a most secret and wonderful manner; as the least examination proves. On opening it, we find that it deals with that Revelation of HIMSELF which GOD has been pleased to give to man, unfolding so much to us, from our Beginning to our Apocalypse, which our ordinary natural powers could not have ascertained. The Book strikes us as different at once from all that we have elsewhere

known, and itself belongs to another order of things. What it tells us from the first, of our creation—the beginning of sin—its increase, and its punishment, is all wonderful. All, however, that is so far said relates to a state of things in the past, and out of analogy with our present experience; and whether contradictory to the laws of the world, under the conditions supposed, we are in no position to affirm or deny.

Some half-dozen chapters span the world's first 1600 years, and are a link, and no more, between us and our Primæval Paradise. The facts are so few, and so briefly stated, that we are here unable to say in what sense they imply the "supernatural." Whether, for example, the long lives of the antediluvians belong to another nature of things? or may be explicable by modifications of existing laws? Whether even the Translation of Enoch were out of the order of nature? as several of the fathers have doubted, (see *Calmet*, art. *Enoch*,) we lack materials for critical decision. On the other hand, no philosophy has yet put before us an easier general account of the early problems of life on earth, than Genesis suggests. And nothing in its narrative is represented as exceptional; it is a usual order of things. Whatever, indeed, there be of the supernatural, there is nothing

certainly that comes in collision with first principles of human knowledge, or with anything to be properly called experience, *câdem materiâ*.—The same perhaps may be said of the account given of the Deluge, the Dispersion, the call of Abraham, and the intercourse of Patriarchs in vision with the Divine and invisible.

We at length come to that more restricted sense of the word “supernatural,” which introduces the difficulties of those who, conceding a higher order of things than the present as not only possible but implied in all Revelation, yet recoil more or less from that mixture of the historical and the wonderful, or “Miraculous,” presented in the subsequent narrative portions of the ancient Scripture.

In this familiar and limited use of the term by literalists, the proper “Miracles” of the Old Testament are mainly in connection with the history of the Hebrew nation.—Now the separate and sustained existence of that people, with its elevated traditions and hopes, is a fact, indeed a kind of standing Miracle, occupying, in its mysterious way, the 4000 years from the days of the sons of Noah to our own; and it ought to fix the attention of all who attempt any philosophy of religion, or of man. Judaism as a Religion, as well as a nationality, touched human history at such countless points that the sceptic is

as much bound to deal with it as the Christian; and in the absence of other hypotheses, (see *Lettres de quelques Juifs à Voltaire*; and the *Revue des Deux Mondes*, Sep. 15, 1867, art. *Juifs*,) we may be excused for thinking the facts of their story, as alleged by their own books, to be at least generally admissible.

But here the question arises, is this admission of the main outline to oblige the acceptance of every detail of those documents?—for some of them are strongly excepted against. We may not answer this carelessly. We must define, if we can, the special points at which exception is taken; for all the chief features of the Jewish history, from Abraham downwards, are as well authenticated at least as any part of the history of mankind. It would be possible, indeed, to write a story of that nation, quite consistent with itself, and with all otherwise known facts, which might leave out every exceptional passage which the wilfulness of man has ever stumbled at. But we are not prepared for a culpable surrender like this.

Looking at this history as a whole, it is noticeable that the more extraordinary incidents are found within a comparatively limited area, and also in connection with the special purposes or epochs of Revelation. Just as there is no clearly-stated

mutation of any "law of nature," as such, from Adam to Noah, nor from Noah to Abraham, so in the 2000 years from Abraham to CHRIST, the ordinary course of things is only at times interrupted by exceptional facts. These facts, the commonly called Miracles, we find to be chiefly grouped around the history of the two great prophets of Horeb, Moses the giver of God's Law, and his successors, and Elijah the Tishbite and his successors, the vindicators of that same Law, after the apostasy of the ten tribes. Nearly all, except what fall within those times, (of about a century each), might perhaps to the outer observer have seemed to be ordinary history.

To these two groups, then, we must give our careful attention, and so arrive at our estimate of the details of this history.

The life and career of those two greatest ministers of Judaism, and the departure of each from this world, (Moses by a Divine burial and Elijah by a Divine ascension), will be admitted by all to be so interwoven with the former Revelation, as well as with our Christianity, both in fact and type, that we are bound to regard them in their true position, if we can. It is not for us to receive or reject in a blind way, what at first sight may seem to come before us. We have neither to

be jealous of the supernatural, nor to be eager for it ; but to take the facts as sacredly given, and as understood by the best and most careful thinkers, and, when possible, as warranted to us by our Divine MASTER Himself. The direct attestation of CHRIST and His Apostles must, when attainable, be final with all those who believe their words to be truly reported in the New Testament ; and as to any who question that, it is obvious that this is not the place in which their difficulties can be discussed.

To proceed, then, to the history of the mission of MOSES. The Miracle which inaugurated the great Religious era which then began was that which took place at the Burning Bush.

The interview there with the DIVINE BEING we can have no doubt was more than ordinary, and was certified and accompanied by “the sign” of the serpent-rod and the leprous hand ; but whether the Flaming Bush implied an interference with natural laws or not, we are not told, nor can it concern us. The nature of that marvellous appearance, or the result of it naturally, we do not know. Yet as to the fact itself, we have CHRIST’s special authority—“God spake to Moses at the bush.” (*St. Luke* xx. 37.) This is recorded in all the Synoptical Gospels, (the same being mentioned afterwards by St. Stephen, the proto-

martyr of the Faith, *Acts* vii. 37) ; and reverence to our Divine TEACHER may well oblige us to think that He guarantees to us the whole of that account, with all its attendant marvels (*Exod.* iii., iv. 1—9).

On Moses' arrival in Egypt, the GOD of Israel enabled him to perform certain "signs and wonders," including the repetition of the Serpent-Miracle, in the sight of Pharaoh and his people.

Ten wonders, which are specially marked as the "Plagues," were then inflicted as just punishments on Egypt, as well as used for instruments of deliverance for Israel. There was first a Plague on the river Nile, then a Plague of swarming Frogs, then of Lice, of Flies, of Murrain, of Boils, of Storm, of Locusts, of Darkness, and finally of the death of the Firstborn. Could all these Plagues have possibly been merely natural events?

They all are attributed by Dr. Geddes, certainly, in his comment on the 12th of Exodus, to natural causes. Dean Milman, in his History, explains some of them in the same way, and connects them all, (as Jacob Bryant does very minutely), with Egyptian idolatry. Eichhorn and others take the same view as Dr. Geddes.—But without sympathising with these writers, we may believe that these wonders may have been Divinely elicited at all events in conformity

with existing law; and we may readily concede to Rosenmüller and a more moderate school, that some of the Plagues were intensifications of known natural conditions, which historically mark the land of Egypt. But this by no means explains to us any of these marvels of Divine interposition.

And there is an additional circumstance in this remarkable narrative to which we are bound to attend, and without which our view of the whole must be unsatisfactory.

We are told, that the magicians of Pharaoh performed, before the king and Moses, some of the very same Miracles as the Hebrew prophet did. "Jannes and Jambres withstood Moses," on his own ground of the supernatural, from the time Aaron's rod became a serpent until the second Plague had been inflicted.—Dean Milman thinks, that the magicians by dexterity appeared to work the marvels, but did not really perform them. The doctrine of Aquinas, that God alone performs real Miracles, may seem to be in harmony with this opinion of Milman; but the question still may remain, whether powerful agencies, unseen by us, may not be permitted by God so to work? Such an admission may mar, perhaps, what is called the "evidence of Miracles;" but to refuse it might greatly undermine the "credibility of

Testimony ;” for evil Miracles are well attested at times in the heathen world, from the days of these magicians to those of the soothsayers of Chaldaea, or from Apollonius of Tyana down to the Hindoo marvels of later ages. Then the evidence for the Miracles of the magicians is exactly the same as that for the wonders done by Moses and Aaron ; and, on the whole, it seems difficult, and unnecessary too, to dispute the reality of that which the magicians did, appearing, as they do in the narrative, to have been strictly under Divine control, and themselves at last to have owned “the finger of God.” (*Exod.* viii. 19.)

The only serious question, then, that arises as yet on the whole narrative is, whether, taken in all its details, it is a complete, and as men say “historically exact,” representation?—or whether, waving that, we have ground and a right, as Christians, to accept the general facts without precise explanation, and even learn from them spiritual mysteries?—discern not only in the brazen Serpent, (perverted as it was to idolatrous uses, 2 *Kings* xviii.) but in the rod of Aaron also, the Cross of Christ?—in the judgment on Egypt the victory over the world?—and perhaps in the ten plagues find ten commandments?—as Origen does in his tract.

To assist us in this, and in all such questions, we have the later traditions of Holy Scripture, and the testimony of our LORD Himself to guide us; and, finally, we are at liberty (though not as at all vital to the matter) to use our best criticism; or (if we prefer it) to pause till we have further light.

We ask then—what says the Scripture further on as to the Plagues of Egypt?

We find that the 78th and 105th Psalms recall as *facts* these Plagues divinely inflicted; though in the later allusions to them the details vary a little, both by omission and addition. Then the former of these Psalms is so quoted by our LORD as to give it an imprimatur of a more than general kind, for HE seems to regard all its facts and language as suggestive of “Parables” for His people (*St. Matt.* xiii. 35).—Next, the Book of Wisdom (xi. 1-19) also refers to some legends of the Exodus which may enlarge our interpretations. And thus of the general facts we have certainly the best evidence possible. If after this there be to any of us difficulties of detail “in the letter,” we are permitted to say, with St. Jerome in another place, “In hoc, et in aliis Scripturarum locis quæ non possent stare juxta historiam; ut rerum necessitate cogamur altiore intelligentiam quærere.” (*In Esa.* lib. vii. c. xix.)

For the minute literary sense of Scripture, even when to be had, is to us of secondary consequence at most, and may admit of various treatment; and the sooner this is frankly understood the better. The principle which is here strictly applicable, and on which the Catholic Christian always proceeds, is this: *That Scripture is a Divine whole, and received from CHRIST, quite apart from criticism.* Even granting that its literary import were often as impenetrable as we know its literary origin to be, "howbeit in the Spirit it speaketh mysteries" to the Church.

Advancing, however, beyond these Egyptian wonders to those of the Red Sea (סִיָּף Sea of weeds), the Wilderness, and the passage of the Jordan, it behoves us simply to mark how our principle will bear to be applied throughout. These, it will be urged, cannot be evaded by generalization; these, it will be truly said, are clearly exceptional; these are vital also to the truth of the narrative; the literal and historical meaning cannot be all subordinated to the spiritual. In vindicating this, however, most fully, we still, for clearness' sake, must pause, and discriminate.

Looking at the forty years which elapsed between the departure from Egypt and the entrance into Canaan, Scripture, we observe, is quite silent as to

most of the details, except in the first year and in the last. Thirty-eight years are passed over. Many of the events of this whole time must have been quite natural, and many exceptional; but it has pleased God to inform us of a few only, and for the rest, we must be content, till more is known, to think of "all our fathers" of that time as "under the cloud" of a perpetual Divine Presence and guidance.

Of some, however, of even the more remarkable events it may be and has been said, that natural causes may have been employed in them. Josephus, among the ancients, conceives this (*Antiq.* II., lib. xvi. c. 5) to have been the case even at the Passage of the Red Sea, to which he even suggests historical parallels; and Dean Milman, among the moderns, speaks in the same tone of some other of the marvels,—such as the sweetening of the waters of Marah by wood, fifteen days after Israel's leaving Egypt (*Exod.* xv. 25).

But we turn to wonders, emphatically spoken of in Scripture itself, in later books, as distinctly of Divine causation, and as to which such suggestions cannot apply. The principle then which we have asserted must be tried here.—The guidance of the pillar of cloud and fire, and the supply of manna daily, may, for example, be quoted as wonders ac-

companying Israel for forty years; and they are referred to very expressly in the Psalms, the Prophets, and the New Testament, as *facts* of Israel's history. If, indeed, as has been suggested by the Dean of St. Paul's and others, the manna was a natural production, it still had some marvellous character about it, which made the people ask "what is it?" ("Man-na?") and a portion of it was laid up for a memorial in the ark. The Psalmist sings of it, "man did eat angels' food." Our Blessed LORD, in His discourse at Capernaum, says emphatically, "My FATHER gave you that Bread from Heaven." Supposing it indeed to be possibly true, that no natural law was broken to bring this wonder to pass, yet it is certain to all who believe CHRIST's words, that a higher law was put into operation at GOD's bidding. The fact, as a whole, was supernatural, and Divinely ordered, since the record is true, which we unhesitatingly believe.

But while affirming this, we also affirm that on our principle the belief, whether it be general in some cases, or special as in this, rests not on the literary evidence, but ultimately on our belief in CHRIST. And while we maintain the truth of the "exceptional facts," as they may be deemed even in a history all so supernaturally ordered as

Israel's, we say that the marvels have a higher than an historical value. Our Christian Scripture guides us here as to this whole series of wonders. The Serpent uplifted in the wilderness was miraculous; but our LORD's teaching is, that it was also typical (*St. John* iii. 14). St. Paul, in like manner, declares that all that really indeed happened to Israel had this typical character. "All our fathers were under the cloud, and were baptized unto Moses in the cloud and in the sea; did all eat of the same spiritual meat and drank of the same spiritual drink, for they drank of that spiritual Rock that followed them, and that Rock was CHRIST."—Our principle then covers the whole class of facts so pointed to.

The Apostle even goes further; and mingles together here the marvellous facts of the Exodus, with the marvellous gloss of the Rabbins, as to the "Rock that followed," (1 *Cor.* x. 4); and regards the whole—the traditional letter and the traditional meaning—from a mystical point of view. Certain facts are acknowledged, but rather, even so, for their spiritual value. To St. Paul, the inspired teacher of the nations, the delineation of Israel's story was in no part a mere worldly literature: no dead photograph of departed events, but a glorious cartoon of highest truth, filled by the more

than genius of the heaven-taught artist. To the Apostle's faith, the whole life of his sacred nation, the life of all its spiritual fathers and heroes, was supernatural. "All had happened to them as types" (τύποι). Looking at any part of those annals, all marvellously transmitted, he discerned at once the grandeur of a destiny so allied with God. Even commonest facts of their life or law became transfigured to him. "Thou shalt not muzzle the ox that treadeth out the corn"—"doth God take care for oxen?" nay, it is altogether (πάντως) "written for us."—Not that he denied "the letter," but that he accepted it, as the SPIRIT teaches the Church, with an absolute disenthralment from the frivolity of dictated verbalism.

But in further marking how our acknowledgment of these marvels rests on the express warrant of CHRIST, and the teaching of His SPIRIT in the Church; and in discerning at times between the general acceptance of the whole of the Old Testament, as "commonly received," (in Greek or Hebrew or Aramaic gloss, in our LORD'S time), and the *special* use of certain parts only of the Sacred Volume, in the Christian Scriptures; we are compelled to observe the *Omission* of all notice in these later Scriptures of some of the

most striking details of the earlier books. Indeed, the completeness of our view depends precisely on this.

Our LORD, we insist, uses the Scriptures of the Synagogue as a whole, in the most general way. We do the same on His authority. He specially mentions some parts of those Scriptures as of spiritual significance. There, too, we follow Him.

As to the parts to which HE makes no reference, we have this alternative—either to receive them reverently, without protruding them, *omitting*, where we do not understand them, to dwell on them, except spiritually, and leaving their minute examination to the critical inquirer; or, to regard our LORD'S use of certain Biblical facts as specimens of interpretation, to be privately imitated by us in other cases. The latter course involves us in the responsibility of individual inquiry to an extent which few will be prepared for; especially if, as some would have it, the truth of Christianity itself were made to depend on our successful explanation of all the Old Testament. That the former course may be wiser and better, an example or two may suffice to show.

The account found in our Book of Joshua, of the "sun standing still on Gibeon, and the moon in the valley of Ajalon," may illustrate and test our

principle. It is the constant attempt of unbelievers in our Religion, to represent this Miracle in its popular interpretation as an integral part of Revelation or its "evidences." According to us it holds no such position, be its meaning or significance what it may. Our ground is a plain one. We look to the later Scripture, and to the teaching of CHRIST.

We point to the Psalms, in which the greatest wonders wrought by GOD for Israel are triumphantly enumerated, again and again, to rebuke the people and glorify GOD: and we say, that this Miracle as to the sun and moon, which might have been thought the greatest of all, is not once alluded to. We look to the illustrious prophets, Isaiah, Jeremiah, Ezekiel, Daniel, and the rest, down to Malachi. How powerful a rebuke this miracle might have been, to an unbelieving people, every one will see; but the prophets none of them refer to it—(unless an obscure line in Habakkuk be taken to imply some faint tradition,—which, if examined however, seems unlikely). A reference to it of an imperfect kind is met with in the Vulgate, and in some ancient versions of the Book of Chronicles (1 *Chron.* iv. 22); but this is now missing in the Hebrew, and in the Septuagint too—(even if St. Jerome's copy had it). Remembering further, that Joshua,

with whom this Miracle is connected, was, by name and position and act, an eminent type of our LORD, it would be natural to think that this would be referred to in the new Testament, either by our LORD Himself or the Apostles : but we meet with no allusion to it at all.

At this point, then, we at once pause, and find ourselves bound to inquire somewhat further, before we attempt to hold Christianity answerable for the popular prominence assigned to this Miracle, especially as this seems the first Miracle in Scripture which implies, as commonly understood, a violation or infringement of the fundamental laws of nature, and no mere addition to the facts of nature by Divinely introduced facts of another order. Perhaps there is no other miracle of the Old Testament which is of this kind ;—(if we except that which is found in the history of Balaam, equally unalluded to as fact in any clear passage of subsequent Scripture). It is a serious responsibility for any man to claim the authority of CHRIST for a certain view of a fact, and a Miracle, which CHRIST Himself passed by without notice.

If we turn to the passage itself, as it now stands in the Book of Joshua, we have still further reason for hesitation ; for the sacred writer seems not to state the nature of the Miracle on his own

authority ; but the reader is asked, parenthetically (*Joshua* x. 13), whether this is “not written in the Book of Jasher?”—(some collection, probably, of national poems, compiled or written after the time of King David, which is lost.—See 2 *Sam.* i. 18). The ingenious Jacob Bryant was led from this circumstance to a careful examination of the whole passage in a dissertation of some length, in which, after dwelling on the idolatry of the Sun and Moon at Bethshemesh and Jericho, (implied in their very names), he connects the whole narrative with that idolatry ; and he proceeds further to indicate that the passage is still corrupt and interpolated ; of which any reader may judge for himself by attentive perusal of the entire chapter, with a map of Palestine by his side. (The localities are pointed out by Bryant, chiefly following Eusebius and St. Jerome and certain ancient authorities given in his final note.) The 15th verse of the tenth of Joshua will be seen to be an insertion of the 43rd (and the LXX. have omitted it) : it possibly marks the end of the interpolated passage, for it interrupts the whole story. Let the reader pass on from the 11th verse to the 16th, and the connection will appear complete ; for no one probably would suppose Joshua to “return to Gilgal” during these battles, but only at the end ; nor, indeed, till

several days later than the battle of Beth-Horon, which is won by the end of the 11th verse.—But this is not the place for a minuter examination of these points. It is enough to suggest to every one to look into the matter for himself; and pass on to our argument.

Here it may be naturally asked—Are we to think that no celestial miracle was wrought, in addition to the other marvels, at that series of triumphs of Joshua and Israel? Is the statement from the 11th verse to the 15th inclusive to be eliminated, as merely a later extract from a book compiled in or after the days of David, the “Book of Jasher?” Was there no marvellous sign in the heavens at all?—This by no means follows on our principle, though Dean Milman and others seem to think it. We know that the learned Jew Kimchi, the learned Roman Catholic Masius, the learned foreign Protestant Grotius, the learned Church of England writer Bryant, were all of opinion that no celestial miracle (of the kind commonly supposed) is described in this Scripture: and Maimonides, the most illustrious of the Jewish writers, seems to treat the idea as almost an imputation on the dignity of Moses himself. But, on the other hand, the Saints of the Church always, when referring to this, regard the fact as miraculous, though its

typical use is preferred (*e. g. S. And. Cretensis Bib. Max.*) One of our best scholars, too, Mr. Greswell, has directed attention not only to the dim traditions of all nations, as implying some remarkable perturbations of the heavenly bodies about the time of Joshua—(traditions met with most widely, from Etruria to Egypt, from Egypt to China),—but also to the singular confirmation which those traditions derive from careful astronomical investigations.

That some remarkable “signs in the heavens” are traceable both in the sixteenth century before CHRIST and in the eighth—(which latter may point to the miracle on the sundial of Ahaz, which the King of Babylon had heard of, 2 *Chr.* xxxii. 31),—we are scarcely at liberty to doubt. These “signs,” of whatever kind they may have been, seem to imply, too, some “lengthening of the day;” and whether the tradition of “the book of Jasher” as to the “silence” of the Sun, or the tradition of the Son of Sirach as to the Sun “going back,” or of the Song of Habakkuk as to the Sun and Moon “standing back,” (see *Henderson’s Minor Prophets*), or the allusion of Isaiah to God’s “strange” work in Gibeon, or the record of the Egyptian tradition in Herodotus (*Euterpe*, 142), do not all point to some marvellous deed in the past history

of God's people?—must be a question of fact, belonging to literature, and at least not vital to Religion.

Indeed, Archdeacon Wordsworth, in his learned and practical Commentary, thinks that the marvel was entirely local. None, evidently, are capable of entering on any such questions with scanty knowledge; nor are we in a position at present to say, whether any existing law of nature was interfered with, or whether, as Dr. Young suggests (in his "*Science and Nature*"), some law hitherto unknown by us were working the will of the Eternal Lawgiver; (the latter view seeming more in accordance with what we can yet ascertain). Meanwhile, the Christian takes the general passage in the Book of Joshua just as it stands, with its quotation from Jasher, and the marginal correction, and without the vulgar interpretation. Whatever that marvel may have been, it is enough for him, that neither CHRIST nor His Apostles certify to him the nature of it, nor so much as allude to it. The book which now contains the narrative and the quotation made in it, is certified to him generally as part of the volume of Scripture, and that, for all spiritual ends, the Churchman takes to be enough.

If any one wishes for his own purposes to make

a literal exposition of the chapter, on literary principles, let him do it on his own responsibility. He may, if he desires, like a true Chillingworth, begin by satisfying himself of the literary state of the text, its true authorship, and clear historical descent, from the day of the battle of Beth-Horon till now: only let him not yet seek to bind his investigations on us, as either "objections" or "evidence" to our Religion. For us there is no difficulty in the matter.

The Divine Book actually containing this whole chapter now, we can use it all, as the Church, guided by the SPIRIT, has ever done. We may say with Procopius, 'Our Joshua lengthens out our day that we may destroy our enemies.' We may say with Jerome, 'Our Joshua leads us on, commands difficulties into silence, and we are conquerors.' We may say with Theodoret, 'There were signs in the Sun when our Joshua encountered our sins on the Cross, and there shall be signs in heaven and distress of nations, when He comes again to lead us to our heavenly Rest.' A literary Christian may not feel happy in using Scripture thus, till he has cleared up the difficulties (if so be) of the Sacred text: but we are not literary Christians. We feel that no Miracle, however great it might seem, would be too much for faith,

if faith in CHRIST be a reality at all. But in this case our SAVIOUR has not assured us as to the details, and the literary sense of the sacred document itself is not clear to us; and we are abundantly satisfied to leave that literary sense an open question, and use the spiritual.

One other Miracle found in the Books of Moses, viz., that in the history of Balaam, also unnoticed by the rest of the Old Testament writers, and *omitted* by our Divine Master and His Apostles (except in one verse of the latest of the epistles), we may here fitly examine before we proceed. Implying, as it seems to do, the mutation of natural law, it has also been a stumbling-block to the unbeliever.—Our position, then, is, that the narrative of Balaam's being hindered by an angel from cursing Israel is found in a book of Holy Scripture, which is part of the Canon generally certified to us by CHRIST; but that as it is a passage not specially referred to by HIM at all, there is nothing to hinder our examining it for ourselves; but, on the contrary, such examination may, for some, be a duty. If, on the one hand, we ought not to, and cannot, as Christians, refuse to accept any real statement of the Divine Word, however marvellous, our jealousy for the honour of GOD, and respect for His word, oblige us on the

other hand to be careful as to its meaning; and not to impute to it what it does not clearly intend, in those cases in which we are left to our own investigations.

The account before us is said to represent that a conversation was really carried on between the prophet, and the ass on which he rode; and the principal question raised is not whether this could and did take place, but whether Scripture says that it did?

Turning to the Book of Numbers, we find several chapters devoted to the history and prophecies of this prophet Balaam. Whether these chapters are taken from any other record of what Balaam said and did, and so inserted in this book by Moses; or whether the prophecies uttered by Balaam, the bad prophet, were afterwards revealed by God to His faithful servant Moses; or whether the Moabite princes made known to Moses all that had been attempted against Israel, we are left to conjecture.

We find Balaam, however, to be here represented as a man who, in some very emphatical way, had a peculiar "vision of God," which is described as "falling into a trance, and having his eyes open." This description of him is repeated (*Numbers* xxiv. 4, 16) again and again; and it seems to be never used of any one but Balaam. His communications

then with the Deity, possibly all of them, are in a special kind of Vision. On being asked by the messengers of the king of Moab to go with them, he begs them to tarry "this night," that he might know what GOD would tell him (*Numbers* xxii. 8, 19). He makes the same request on the second occasion, "also this night," though then his own behaviour varies. He tells the princes at once, the first time (verse 13), the nature of GOD's midnight answer to him. But we learn the second time (verse 19) that Balaam only retires for the night: and it is next said (verse 20) "*if the men come to call thee*"—(so that when this was said he seems as yet in his chamber),—he is to "rise up and go with them;" but, it is added by GOD, "the word which I shall say unto thee, that shalt thou do." Balaam never tells them GOD's answer the second night. Now, if we look on to the 35th verse, we find these same words, (caught up as if to continue the narrative), "only the word that I shall speak unto thee that shalt thou speak. So Balaam went with the princes of Balak,"—probably implying that he went *subsequent to all that had been described* between verses 20 and 35. It is natural to suppose that those fifteen verses are a parenthesis, describing what took place between Balaam (this "man who had the visions with his

eyes open'') meeting the angel at night and his going with the princes in the morning. Perhaps Balaam was restrained so as to have no power to tell the vision yet. (See ch. xxii. 33.)

Now let us examine this parenthesis by itself, the whole narrative being, (as may be seen), complete and symmetrical without the parenthesis.

The angel says to Balaam, "if the men come to call thee, rise up and go with them," but it does not appear that they called him; Balaam, when the morning came, seems (verse 21) to have risen and saddled his ass; and then he "went with the princes of Moab: and God's anger was kindled." If the 36th verse came next to this, the connection would certainly be plain: but here we are told of the *angel* rebuking and withstanding the avarice of the disobedient Prophet. And here, in the Vulgate, too, appears to begin a fresh paragraph.—Now are we to think that this resistance of the angel arresting the Prophet took place in the company of the princes of Moab? If Balaam had already set out with them on the journey, it would seem so; but, instead of this, he is represented as having "two servants with him,"* and

* It should be noticed, too, that the grammatical structure of the passage is somewhat changed from the explanatory 'נ which begins the parenthesis.

apparently no one else. The servants take no part in what follows. They are not said to be agents, nor hindrances, nor witnesses; they do nothing. The "princes of Moab" are in no way aware of what is going on between Balaam and the angel of God, nor does the prophet, who alone knew it, allude to it afterwards, till he gets to Moab; and *then* he only speaks of it, if at all, as his having seen visions of God "in a trance." (*Num.* xxiv. 4, 16.) It is a matter wholly confined, thus far, to the man himself. The scene is described, too, as none could describe it but he, as to some of the details, impelled by the spirit that was on him. The angel with the drawn sword approaches; the ass on which Balaam is riding turns aside, and eventually speaks to Balaam;—(some Jewish traditions prolong the dialogue; see *Jerome, De S. Fide*). Balaam shows no astonishment whatever at this; he actually seems to argue with the animal; and then deliberately addresses the angel.

Can we doubt—does he not tell Balak as much?—that this is the account of the Divine dealings "in vision" with Balaam that night, (or at least in some night during his journey to Moab)? (*ch.* xxiv. 3, 4, 10.)—But note further the kind of trance sensation of crushing his foot, and getting it "against the wall," and the wall of the vineyard

being closer, and the lane narrower ; again, the sort of incubus-feeling of some surprising dream, and then, the Angel receding a little ; and, once more, Balaam being not in the least surprised ;— all which is so natural in dreams, and so impossible on the supposition that he was actually at this time on his way, with two servants, and the princes of Moab and their retinue.

It is natural that Balaam kept to himself all that had happened ; and he got up, without saying what God's message had been, and went with Balak's messengers, the next morning, as afterwards told in the 36th verse. Neither they nor Balak seem, we repeat, to have ever heard a word about God's second answer, until Balaam was obliged to speak of it (ch. xxiv.)

The simple examination of this passage, more than twenty years since, led us to the conclusion now put forth. But it appears that Maimonides and the most intelligent and learned of the Jews are familiar with the same exposition of this history of Balaam's Vision. And we may profit by the way, in noticing that Maimonides does not confine himself to this instance of explanation by Visions. "Ita dico in negotio Baleami," &c., he says, but he only enumerates it as one of the prophetic "parabolæ," which are visions "extra

omnem dubitationem ;” adding Ezekiel iii. 23, viii. 1, 7, 8, 9, xxxvii. 1, and others in Genesis xv., Joshua v. 13, Isaiah xx. 3, Jeremiah xiii. 4, and Daniel ix. 21, &c. “Hæc omnia in visione facta fuisse.” (*More Nevochim*, ii. p. 310 and 323.)

Let it not be supposed, however, that all this is said to persuade anyone to adopt the conclusions here proposed, if he thinks he can find better,—as for example St. Augustin’s, that the ass uttered the sounds “without understanding them.”

These two miracles of Joshua and of Balaam have been here adduced as two exceptional cases, which CHRIST and the prophets *never quoted*, and which in the record betray characteristics which may account for such silence, and leave us free to adopt the best exegesis in our power.

We have pointed out, in each case, what appear to be the “seams” and “joinings-on” of the passage—the 15th and 43rd verses of Joshua x., and the 20th and 35th of Numbers xxii.;—and of the rest let every man calmly judge. Surely a Christian critic now has as much right to form an opinion as to this miracle of Balaam, as St. Augustin (if the treatise be genuine) had to deny that the witch of Endor really raised the ghost of Samuel.

The allusion to the Vision and sin of Balaam in

St. Peter's 2nd Epistle (ch. ii. 15), may at least admit of the same interpretation as the foregoing—(ἐξακολουθήσαντες τῇ οδοῦ seems to suggest a spiritual parallel to the *way* of Balaam)—and consist with a belief of the state of prophetic extasis as that in which the dialogue took place: though it is possible that the verse in St. Peter is itself in need of critical attention. It seems, (and it is well to point it out), that the epistle a little varies the history of the “*Son of Bosor*”—as it calls the “*Son of Beor*”—and speaks of the παραφρονία (abnormal mental condition) of the prophet, and puts the “*rebuke*” into the mouth of the animal, while the history rather says “*the angel.*” With this, however, we pass on. Our argument is independent on these details.

We have now to apply the Principles which we have explained and used, to the remaining Miracles of the Old Testament.

The accounts which come next in order, viz., those in the Book of JUDGES, must have been taken by the inspired writer or writers from documents now lost, extending over three centuries at least. Neither these documents nor the book or books of Judges are ever referred to in the New Testament—(unless any one be eager to press the mere mention

of the names of "Gideon, Barak, Samson and Jephthae," given in an entirely different order from the history (*Heb.* xi. 32), into an allusion to the book.)

This book contains, as might be expected, many extraordinary incidents. No one who contemplates the history of the Hebrew people throughout, can in such a part of it be unprepared for marks of the supernatural. The laws, antiquities, customs, family rolls, songs, traditions, and, as far as ascertainable, the very language, may be likely to be touched with this character; for Judaism is not a mere nationality, it is a Revelation. All that could be known of the chosen people would, in varying degrees, be sacred; and even the land which was theirs be, for all time, "the holy land." All this is implied in the entire structure of the ancient Dispensation of Religion. There is, therefore, no mere selection made for us now out of the Hebrew literature; we have it all.

Some parts of that literature have always indeed been singled out and revered by the Jews themselves, as sacred in the highest degree; and some parts spoken of as "Hagiographa." It would be difficult for us to say that this should have been otherwise. If it please GOD to teach us by means whether of genealogy, or elegy, or idyll, or legend,

or extract of chronicles—why not? Even legend is very often a better representation, a truer parable of the past, than some more rigid annals. As to the materials, however, which composed this Book of Judges, they are wholly beyond literary analysis. Still we shall find that here also the Christian has no difficulty whatever in using the book in the Church's way.

Not to dwell on points of minor importance, let us turn to the more noticeable difficulties. For the story which meets us at the beginning (Jael's), contains nothing perhaps distinctly miraculous,—though the prophetic ode of Deborah tells of the “stars in their courses” fighting against Sisera. But we are not here dealing with prophetic ex-tasis, in which all things are regarded from a Divine point of view. It will not, however, be thought that we are “evading the difficulty of our subject” if we refer at once to the history of one of the most remarkable of the judges—SAMSON. We would see then how the Church uses that, quite apart from criticism.

The fact taken up from Samson's history, by the religious mind of Jews and Christians alike, is his prodigious strength; and then his patriotism and faith. In these respects he has even been regarded as a type of Messiah. But every one, after

all, shrinks from some of the details of the life of the husband of Delilah, as quite unworthy even of those uncouth times; and of some as now unintelligible. How far certain of those incidents are told us as supernatural, or miraculous, it is hard to judge. None could be blamed for saying, as we must say, that the materials do not now exist for our understanding the story of the "foxes and firebrands" (*Judges* xv. 4), so as to describe at all exactly what it meant. So the account of the slaughter of the thousand Philistines with the jawbone of an ass, is, for want of more information as to facts, nearly as unintelligible in a literary point of view. The man of literature may please to treat these as merely legendary records of partly-lost facts. Christian writers have believed them to be reserved as parables of higher things.

Mr. Bryant's two Essays on these passages will repay perusal; but he seems far too anxious about them. To call them difficulties, or treat them as though our "Christian Evidences" were in any way involved in them, is simply amazing. One lesson certainly may be gathered from most of the Judges, whose faith in their nation's sacred destiny was so strong—viz., that faith may be very real, and goodness at a very low mark.

None of the miraculous events in the story of

the Book of Judges are used, however, in the New Testament at all; they are *omitted*; and therefore as Christians, (for here our principle comes in,) we cannot be upbraided for thinking that they may hold in some respects a very different position from events which are singled out and treated as typical and prophetic by CHRIST Himself.

The next great group of Miracles which we have for consideration is that connected with ELIJAH and his successors.

In looking at these we must mark—it is not for us to explain—a great religious fact in Israel's supernatural history not yet commented on—the existence of what is called a “School of the Prophets,” which had been known, more or less, in Israel since the days of Samuel, when the “open vision” once more began (1 *Sam.* iv. 1). This prophetic institution was itself a supernatural fact,—perhaps a standing miracle. From all that we can ascertain of it, it seems to have been Divinely adopted as a check (1 *Sam.* ix. 9) on the Royal and Sacerdotal orders in Israel; and some of its outward conditions resembled what have been found in all ages among men under powerful religious impressions, whether for good or evil. (See *Numbers* xi. 27.)

The Prophetic or extatic life implies, no doubt, an "order of things" in addition to the visible order to which we are accustomed; and spirits, both good and evil, belong to it. What has been called the Theomantic condition of the human mind is as much a fact as the moral condition, or the material. When Saul went to Bethel, Ramah, and other places, where prophets were exercising their functions, he himself "went on prophesying" in a way which was beyond his control (1 *Sam.* x. 6, 10-13; xviii. 10; xix. 19-24).—It is a narrow and ignorant thing to condemn at once as imposture all that may seem to us excessive enthusiasm, either among Jews, Christians, or heathen. The Fakirs, the Boses, the Gymnosophists of Asia, the Hierophants of Egypt, the Oracles of Greece, the Therapeuts of Palestine, or, to come nearer to ourselves, the Corinthians mis-using the tongues, the Fasting Hermits, the Stigmatic Religieuses, down to the Estatica and Addolerata of later Rome, the Revivalists of America, and some sects (better unnamed) in Scotland, Ireland, and Wales,—all bear witness to a possible condition of the human life in relation with the unseen,—too often for evil, but also, at other times, for lofty good. Indeed, an entire absence of what may be called the Religious *afflatus* would be fatal very soon to any form

of faith.—(Hence the impossibility of any merely state-made Religion).

Now it is among these supernatural facts, in their sacredly recognised form, that Elijah's ministry arises. A predecessor in that prophetic ministry, fifty years before Elijah, had denounced the attempt to set up a new Religion in Israel, when the division into two kingdoms took place at Solomon's death. That prophet's protest and miracles had not stopped Jeroboam's new Religion: and Elijah the Tishbite sprang suddenly from among the prophets to denounce it again. It can hardly be doubted, that the occasion for this supernatural interference had become as urgent as it had been when Moses first gave the law; for the question practically was this—whether Judaism, as God's Revelation, was to be superseded by a daring idolatry?

But on the question of the need of Miracle at this crisis—or on the criticism of the facts alleged—we have not to pause, at least as yet. Our own question at once arises: On the one hand, are Elijah, and his ministry, only certified to us generally, as undefined portions of the ancient Scripture used in the synagogues by our LORD? Or, on the other, did Elijah hold a conspicuous place in the mind of those around our MASTER?

And did our LORD and His Apostles refer to Elijah in any detail ?

Here, we think, there can be no doubt of the answer. One of the earliest inquiries as to MESSIAH'S Forerunner was, whether he was Elijah ? The belief that he would come to usher in the CHRIST was founded on the latest words of the last of the prophets. Our MASTER declared that John had " come in the spirit " of Elijah ; and thus HE accepted the tradition, as spiritually fulfilled. So again, when preaching in the synagogue His first sermon, HE refers to Elijah's greatest miracle, the " three years' famine," (preferring the tradition of " three years and a-half " to the literal " three years " of the book of Kings) ; and noticing at the same time the visit to the widow of Sarepta. (*St. Luke* iv. 25).

But this is not all. The Apostle St. Paul mentions the religious encounter of Elijah with Baal's prophets, and the interview of Elijah with God at Horeb (*Rom.* xi. 2). St. James (ch. v. 17), and St. John (*Rev.* xi. 6) both notice the " shutting of heaven three years and six months." Our LORD also, in the mount of Transfiguration, is visited by this great prophet, as well as by Moses, whose death and burial had, for some reason, been a Divine secret. Can it be a matter of surprise

then, that Christians have seen in the mysterious beginning, the ministry, the fasting, and the departure of Elijah, types also of the Incarnation, Temptation, and Ascension of CHRIST?—Even in the points of contrast between the ministry of our LORD and this stern prophet—as *e.g.* when HE rebuked the “as Elias did” (*St. Luke ix. 54*) of James and John—the fact of another miracle, Elijah’s sending “fire from heaven,” is incidentally recognised. And indeed to the very last, the Jews themselves, at the hill of Calvary, almost suspected “Elias might come and save HIM.”

Looking then at all the facts, they stand apart from criticism; and we must, since we accept CHRIST’S testimony, acknowledge the whole miraculous career of Elijah to be specially interwoven with our faith.

It might seem almost superfluous now to continue in many other examples the application of the principle, and method of interpretation, hitherto urged; and what more is to be said shall be done as briefly as possible.

ELISHA, the successor of Elijah, is recognised by our LORD in one place, when HE recalls the miracle wrought on “Naaman the Syrian.” All the minuter details, however, of Elisha’s life, come to us on the general warrant of the Sacred Book,

as a whole, which contains them for the edification of the Church. Not one word, indeed, of that Book may we consent to give up; it all has its Divine uses. But the literal and minute criticism is in many details, as here, unassisted by the New Testament. Thus Elisha's parting the Jordan with his mantle,—his sweetening the unwholesome waters,—his calling she-bears to destroy the forty-two young children,—his supplying with water three armies in distress,—his blessing the widow, and raising her child,—his feeding a hundred men with twenty loaves,—his healing poisoned pottage,—his making the iron axe-head to swim,—the raising of a young man to life by the touch of his bones,—are not recorded in vain, but doubtless "for our learning." We accept them because they are in the Divine Book, which the Church has received as a whole from her LORD. A Churchman is unable to separate off from it any part whatever truly handed down. Every part in its own way has truth in it for him. The religious import is, in all this history of Elisha, most significant.

If any literary examiner denounce certain parts as incredible, or think other parts to be legendary, a Christian well taught in his religion would reply, that were they judged by the natural mind

to be even so, they still might convey God's truth, if such were His Will. Since we deny that a purely literary foundation for Revelation can be attained at all, even by the wisest of men, much less could we admit for different parts of Scripture, whether hard or easy, an independent literary basis. If any one is displeased with this saying, and refuses the Divine Book as a whole, in the Church's sense,—if any one fancies that he can trace for himself a clear literary connection between the document, *e. g.*, now called the "Book of Kings," and the events therein recorded,—he is beyond the reach of anything to be here said.

Where CHRIST speaks, all is plain to our faith, however hard to sense. We hear HIM speak of the history of the prophet who was "three days and three nights in the whale's belly:" and can we hesitate to admit it? No, indeed; we not only learn from HIM the miraculous fact, but its typical import also. And as to any parts of the sacred record to which HE does *not* in the same way direct our faith, our principle is to follow His guidance still.

In truth, we can rest safely on nothing but what CHRIST authorises, and as HE authorises it. His Incarnate Presence has become the Miracle of Miracles, assuring us of all we need.

And now, if we look back on the course of our argument, we may gather up the result. We began by explaining what we mean by the "supernatural." We urged that all Revelation implies the supernatural. A voice has come to us from within the veil, warning us of an order of things beyond that in which the world now moves. That supernatural order of things connected itself under the former dispensation with one nation, whose whole career became distinct from that of the rest of the world, and was Divinely ordered with express reference to Revelation. Out of that supernatural order of Judaism arose the present dispensation. The mystery of the Incarnation then began to fulfil the long prophecy of all the ages from Abraham to CHRIST. The supernatural order of Judaism had been illustrated from time to time by marvels which came athwart the natural order, impinging on it for special purposes, here and there, and then seemed to be withdrawn. Also, we believe, the supernatural order, or "New Creation" in CHRIST, was at first, and has since been, illustrated by marvels, indicating even to the natural mind, not unfrequently, the presence of a Higher Power: but it was no part of the plan of the New Dispensation—and probably had not been of the Old—to strew men's pathway here with sensible marvels,

which natural obtuseness would so soon trample on.

A faith which waited till it had "signs and wonders" was not the faith approved by our MASTER; HE even withheld His mighty works "because of men's unbelief," and refused at Nazareth, and in Herod's palace, the Miracles so eagerly demanded. Even the Jewish estimate of Miracles was such as to need His rebuke; and very unworthy therefore of our LORD's cause is the attempt to rest it "on signs and wonders" of the past. Few, indeed, among earnest believers ever became so by historical examination of the marvels of the former days. Any one may judge for himself whether that is the ground on which he is resting his own soul? And whether he does not inwardly say, "the Miracle that has convinced me is CHRIST Himself?"

The INCARNATION of our GOD, with all its abiding mystery—"with us always"—is the mighty Fact which the world will feel, and that more and more, "till all is fulfilled." The supernatural order of things begun in Bethlehem 1800 years ago is still existing, and expanding side by side with the natural. There were outward marks of it at first for that generation; but the Miracle for the world for all time is to be the Religion itself. So little,

comparatively, did our MASTER dwell on the outer signs which accompanied His own ministry, that HE said to His surprised followers, "greater works than these shall ye do, because I go to My FATHER." "Yes!" (exclaims a great prelate) "the conversion of the world by a few fishermen and a tent-maker is a 'greater miracle' than raising Lazarus; for so with us, 'the things that are not' are bringing 'to nought the things that are.'" Our LORD has wrought it: "On this Rock I will build My Church;" behold the Miracle, against which "the gates of hell shall not prevail."

As to those who will still attempt to build their so-called faith on miracles of the past, concerning which they suppose they have fully satisfied themselves by candid examination, we can but look on with amazement to see them take their "brick for stone and slime for mortar," in the hope of so building their earthly materials up to heaven. Alas, their poor Babel will never reach the height even of the natural conscience, much less lead up to God.* The "evidences" of Miracles which they

* Professor Baden Powel, in his early work on the "Evidences," written, as the preface intimates, in consequence of my book on "Final Causes," shows how his evidential process is fundamentally sceptical, though little perceived by him probably at the time to be so.

will have to rest on will be accessible to very few, and the literary proof will needs be remote; and not distinguishable oftentimes as “evidence,” from that which other men may produce for very different wonders. Of this let us, in conclusion, give one example:—

The Miracle of the “Thundering Legion” has all the “evidence” probably which would be demanded by the celebrated “four marks” of Leslie in his controversy with “Deism.” The sculptured column of Marcus Antoninus at Rome records it yet,—unchanged as when set up, except that an Apostle’s statue has displaced, very properly, the virtuous Emperor’s. Was that miracle a convincing evidence at the time to the Emperor, of the truth of Christianity?—Will it now prove to the lover of “evidence” anything at all, even as an illustration of the supernatural order of things in the Primitive Church?—

We have said enough. They who can determine, in face of all reason, to receive Miracles for themselves on “evidence,” and the Scripture which records the evidence “like any other book,” must be left to find too late that they have lost their faith, and parted piecemeal with their Bible. The Christian who receives all the supernatural Book, content to “understand but in part,” and in va-

rious degrees, is the only consistent reasoner, the only consistent follower of His Divine MASTER. The supernatural Book, with its supernatural Teaching, is a glorious inheritance, of which, as a true child of GOD, he comes into possession. There he finds the "light of his path:" for it now is his LORD's gift of truth to "His Church, which is His Body,"—truth which passes on into the eternal, "the fulness of HIM that filleth all in all."

Note.—It seems due to Mr. Mansel, after what has been said at p. 184 in deprecation of "Regulative Theology," to give what seems the opposite view of the schoolmen. The following passage is therefore condensed from the opening of Aquinas's great Theological work. Technicalities of manner being avoided, this extract adheres as nearly as possible to the words, and entirely to the thoughts,

of the angelical doctor. The translation is from a MS. work on the scholastic writers, unpublished.

I.—‘Philosophy may lead us to the knowledge of natural things, but the intellect of man has other objects at which it aims. Our mind strives to rise to its first Cause. The contemplation of GOD is the end of man’s existence; and not the contemplation of GOD in His works, which philosophy leads to, but of GOD in Himself. The former is but imperfect and inadequate knowledge—the effect being so infinitely inferior to the Cause of all things, that by contemplating the effect we should never rise to the Cause; though such contemplation is useful, and suitable to our present state. The pure contemplation, then, of GOD Himself is that which Theology aspires to. It originates not in things created, but in the divine light in the soul of man.

‘That knowledge of GOD governs all other knowledge, (or is above it;) it uses all kinds of subordinate knowledge, as a lord uses his vassals. Higher ends include the lower; and the end of Philosophy is subordinate to the end of Theology. Inferior beings may be satisfied with natural knowledge: but man is made to be a partaker of the

glory of God, and has in him the aims and tendencies thereto; to thwart which, would be unworthy and unreasonable.

II.—‘ Human Philosophy distinguishes its objects of knowledge into separate classes—the moral, the physical, &c. It is not so with Theology. It is lofty and all-comprehending. God is light, and all knowledge is in HIM. And the divine light in man is manifest towards all objects of knowledge.

‘ And Theological Science, though practical, is in the highest view contemplative. We call it wisdom, and it is more truly so than metaphysical science, because it comes from the inspiration of God, and not by inductions of experience, (“rationes ex creaturas assumptas.”) It is metaphysical indeed as to its subject, but Divine as to its mode of reception. And action is not its ultimate end; but the beholding of pure truth: “blessed are the pure in heart, for they shall see God.”

‘ All science has first principles. Natural science proceeds from such. Principles naturally implanted in the mind are indispensable as the beginning of knowledge. The first principles of theological science are articles of faith. There is, then, a light of faith in the soul of the believer (analogous

to the light of intellect in nature). From such spiritual first principles theological science proceeds. Such first principles admit not of *proof*, but only of *defence* against contradiction. Such faith as may be called opinion fortified by sound reason is *subordinate* to knowledge: but the *light of faith in the soul* is antecedent to knowledge.' (See *ante*," p. 166.)

'Again: a science has its proper *subject*. What we are said to "*know*" exists in the subject of our knowledge. All things considered in theology are either GOD Himself, or what proceeds from HIM, or what has reference to HIM. In the language of the old philosophy, a distinction was made between the simple forms of immediate knowledge, and the "subject" which was intimated by such forms. But the distinction is irrelevant here; though the form and the subject of knowledge be distinguishable, yet the knowledge, or science, is *not* to be thought unreal on that account.

'And finally: We must vindicate the use of reason and argument in theology. For though the light of faith takes cognizance of the objects of faith as divinely revealed, yet Revelation itself asks for faculties in man, and the use of them. "Faith cometh by *hearing*." Nor may any of the modes of real knowledge be refused by us. And

as to Scripture, if we look at it as a source of scientific knowledge in theology, the literal sense must be taken. But the moral, the allegorical, and the anagogic senses are to be used for edification, though not in arguments of strict controversy.'

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II.—ON PROPHECY.

THE common notion of Prophecy seems to be that it is simply a declaration made beforehand of future events, and so made that by comparing the prediction with the event—sometimes before and sometimes afterwards—an honest mind may be convinced of their intended correspondence, and a reverent mind should be awed into any conclusions of a moral or practical kind demanded by the prophet, or by HIM who must be believed to have sent and taught the prophet.

That there have been, in some sense, predictions of this kind need not be questioned here ; but that the generality of the Prophecies of the Old Testament referred to in the New are at all of this character is denied. It is a question of fact very easily ascertained by any man, whether the prophets of the Hebrews described the future in terms so plain as ordinarily to convince men, when the time was fulfilled, that the result had been predicted ?

This common conception of Prophecy is, we hold, thoroughly defective, and can only lead to disappointment. The idea is, if clearly apprehended, fatalistic, and, as concerned with any remote future, might even be immoral. Yet it is on some such idea that many have been taught to rely for their personal belief in Christianity.

The truth is, that Prophecy is always spiritual, always moral, never fatalistic. It is a view of the grand panorama of human trial, from the standing-point of the invisible and divine. The conscience that ever hears a real Prophecy for itself, feels it. But that state of mind which is manifest in a Prophetic utterance is the last that the critical judgment of mankind would ever understand; hence the prodigies of "interpretation" which have in all ages eclipsed the prodigies of the Prophets.

Scripture Prophecy is a Divine utterance for all time; but it is "of no private interpretation" when the immediate occasion has passed by. To read it aright is a gift; and the gift of Prophecy and the gift of interpretation alike are supernatural. No one can examine the Prophecies of the Old Testament referred to in the New, or in the Church at large, without finding this. The Prophecy, for example, which we read on Christmas Day, of "the

CHILD born and the SON given," "the Wonderful, Counsellor, Mighty God," is not quoted at all in the New Testament—as so many others are not); but the Church has found her inspired way to the marvellous spiritual sense, which criticism alone could never have found.

This gift of Prophecy, with its corresponding gifts of grace, had its fixed residence or "School" in Israel from the days of the last of the judges to the last of the kings. Then came the Prophets of the captivity and of the second Temple at its rise.

At the close of the ensuing 'Table of Prophecies quoted in the New Testament,' to which attention must first be given, we will mark the course of Providence as to the direction of the tradition of the Law when Prophecy ceased, as it did from Malachi to CHRIST.

There are abundant traces that in the Schools of the Prophets, the "book of the covenant"—the "oracles of God," the sacred odes, the genealogies and traditions of the nation, and its latest psalms, were so cared for as to secure a supernatural keeping of the Divine teaching throughout; and warnings and guidance from time to time came forth from the more exalted members of that Prophetic Order.

PROPHETICAL QUOTATIONS

FROM THE OLD TESTAMENT IN THE NEW.

Note—That the varied forms of Reference may be reduced practically to two, viz. τὸ ῥηθὲν, which may resemble the “Keri” of the Rabbins; and γέγραπται, which may correspond with the “Chetiv”—the latter being more exact to the letter of Scripture, the former embodying somewhat of tradition, as to the use of the passage. Surenhusius points out indeed a great variety of modes of quotation among the Jews, and suggests that they are all parallel with those in the New Testament. For those readers who may think Surenhusius’s supposition too artificial and improbable, the above may suffice. (See also Don Isaac Abrabaniel’s “Præco Salutis” for an invaluable comment on the chief Predictions of the “seventeen heralds of peace.”)

T A B L E.

The Text.	The Apparent Sense in the Old Testament, if read like any other book.	Use of the Passage in the New Testament.
<p>I. <i>St. Matt. i. 23.</i> "Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel." (In the Hebrew: "she shall call;"—and the LXX. in some MSS.)</p>	<p>I. Isaiah says, that before the expulsion of "both her kings," Rezin and Pekah, a child would be born in the land of Israel, who would be named Immanuel.—<i>Isa. vii. 14, &c.</i></p>	<p>I. The Evangelist sees in this an historical parallel, prophetic of the birth of our Lord JESUS CHRIST of St. Mary. He speaks of this as τὸ ῥηθὲν.</p>
<p>II. <i>St. Matt. ii. 6.</i> "And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda, for out of thee shall come a Governor, that shall rule my people Israel."</p>	<p>II. Micah foretells a conqueror to be born in Bethlehem, who should oppose Assyria, and bring peace to Israel (<i>Micah v. 2, &c.</i>);—the elevation of language suggesting something beyond this.</p>	<p>II. The Evangelist sees a prophetic parallel to this in the fact that CHRIST was born in Bethlehem. (And the Jews expected this parallel, and saw in Micah's grand words an event shadowed forth far greater than Assyrian invasions,—even their Great Deliverer's Birth.) γέγραπται.</p>
<p>III. <i>St. Matt. ii. 15.</i> "Out of Egypt have I called my son." (The LXX. has the plural, "sons." The Heb. is singular.)</p>	<p>III. Hosea reminds Israel of God's love in calling their nation out of the bondage of Egypt.—<i>Hos. xi. 1.</i></p>	<p>III. The Evangelist notes here a parallel to the flight of CHRIST to Egypt, and His return after the death of Herod, by a Divine call in a dream to Joseph. τὸ ῥηθὲν.</p>

The Text.	The Apparent Sense in the Old Testament, if read like any other book.	Use of the Passage in the New Testament.
<p style="text-align: center;">IV.</p> <p><i>St. Matt.</i> ii. 18.</p> <p>“In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.”</p>	<p style="text-align: center;">IV.</p> <p>Jeremiah describes the sorrows of Israel's captivity, and promises a return of “all the families of Israel,” (<i>Jer.</i> xxxi. 1), Samaria and Ephraim (<i>ver.</i> 5), to Zion, and the drying up of Rachel's tears.</p>	<p style="text-align: center;">IV.</p> <p>The Evangelist thinks in connection with these words of the sorrows of the mothers of Bethlehem at the massacre of their children by Herod.</p> <p style="text-align: center;">τὸ ῥηθὲν.</p>
<p style="text-align: center;">V.</p> <p><i>St. Matt.</i> ii. 23.</p> <p>“He shall be called a Nazarene.”</p>	<p style="text-align: center;">V.</p> <p>No Hebrew Prophet has left on record any prophecy connecting the Messiah thus with the city or village of Nazareth.</p> <p>It was possibly a tradition of several of the prophets, not “copied out,” as other sentences and “acts” were. (<i>Prov.</i> xxv.—xxix.)</p>	<p style="text-align: center;">V.</p> <p>The Evangelist does not quote the written word, in this case. A sort of general expectation of the prophets (preserved perhaps in their “Schools”) is said by him to be realized in the dwelling at Nazareth.</p> <p style="text-align: center;">τὸ ῥηθὲν.</p>
<p style="text-align: center;">VI.</p> <p><i>St. Matt.</i> iii. 3.</p> <p><i>St. Mark</i> i. 3.</p> <p><i>St. Luke</i> iii. 4-6.</p> <p>“Prepare ye the way of the Lord, make His paths straight. Every valley shall be filled and every mountain and hill shall be brought low, and the crooked shall be made straight, and the rough ways made smooth. And all flesh shall see the salvation of God.”</p>	<p style="text-align: center;">VI.</p> <p>Isaiah describes the return from the Babylonian captivity: the difficulties being overcome as strikingly as at the Red Sea (<i>ver.</i> 12), and he says that Idolatry shall at that time cease. <i>Isa.</i> xl. 3-5, &c., and that all the nations around would be aware of the Divine interference for Israel.</p>	<p style="text-align: center;">VI.</p> <p>The Evangelists see in this an event paralleled in the successful ministry of St. John Baptist preaching in the wilderness of Judea.</p> <p style="text-align: center;">ὁ ῥηθὲν (<i>St. Matt.</i>) γέγραπται (<i>SS. Mark</i> and <i>Luke</i>).</p>

The Text.	The Apparent Sense in the Old Testament, if read like any other book.	Use of the Passage in the New Testament.
<p>VII.</p> <p><i>St. Matt.</i> iv. 15, 16.</p> <p>“The land of Zabulon and the land of Nephthalim by the way of the sea, beyond Jordan, Galilee of the nations; the people which sat in darkness saw great light, and to them which sat in the region and shadow of death light is sprung up.”</p>	<p>VII.</p> <p>Isaiah says that Zabulon and Naphtali had been at first but lightly afflicted by the Assyrian army, but that all the Upper Galilee was afterwards more grievously overrun, and from its exposure to the enemy became a very shadow of death. (Such terms were freely used by the Rabbins to describe Galilee long afterwards). <i>Isa.</i> ix. 1, 2.</p>	<p>VII.</p> <p>The Evangelist marks the proverbial spiritual ignorance of Galilee, and rejoices that CHRIST’S ministry began there.</p> <p>τὸ ῥηθὲν.</p>
<p>VIII.</p> <p><i>St. Matt.</i> viii. 17. 1 <i>St. Peter</i> ii. 24.</p> <p>“Himself took our infirmities and bare our sicknesses.”</p> <p>(Rendered from the Hebrew.)</p>	<p>VIII.</p> <p>Isaiah describes “the servant of God,” as suffering with and for His people. <i>Isa.</i> liii. 4.</p>	<p>VIII.</p> <p>The Evangelist sees in this a description of CHRIST’S Miracles of healing.</p> <p>τὸ ῥηθὲν.</p>
<p>IX.</p> <p><i>St. Matt.</i> xi. 10. <i>St. Mark</i> i. 2. <i>St. Luke</i> vii. 27.</p> <p>“Behold I sent my messenger before thy face which shall prepare thy way before thee.”</p> <p>(<i>Heb.</i> “my face” and “before me.” So LXX. and Vulg., &c.)</p>	<p>IX.</p> <p>Malachi foretells a coming of Elijah—and the Jews understood this literally. The closing words of the prophecy (ch. iv. 5, 6) seem clearer than any other prediction perhaps in the Old Testament.—<i>Mal.</i> iii. 1; iv. 5.</p>	<p>IX.</p> <p>Three Evangelists, taught by our LORD, referred this prediction to John the Baptist. (The belief that it also referred to Elijah is retained still by Jews and Christians). (See <i>St. Aug., Civ. Dei.</i>)</p> <p>γέγραπται.</p>

The Text.	The Apparent Sense in the Old Testament, if read like any other book.	Use of the Passage in the New Testament.
<p style="text-align: center;">X.</p> <p><i>St. Matt.</i> xii. 18—21. “Behold my servant whom I have chosen, my beloved in whom my soul is well pleased; I will put my spirit upon Him, and He shall shew judgment to the Gentiles. He shall not strive nor cry, neither shall any man hear his voice in the streets. A bruised reed shall He not break, and smoking flax shall He not quench, till He send forth judgment unto victory; and in His name shall the Gentiles trust.”</p>	<p style="text-align: center;">X.</p> <p>Isaiah says that a future “Servant of God,” His Elect, and Beloved, will be gentle and meek, and extend judgment and truth to the Gentiles, — “and the isles shall wait for His law.” <i>Isa.</i> xlii. 1—4. [The Jewish Targum says that this is Messiah.] The LXX. apply the passage to Jacob and Israel. Grotius applies it first to <i>Isaiah</i>, as xli. 27.</p>	<p style="text-align: center;">X.</p> <p>The Evangelist sees a fulfilment of this gentle character in CHRIST’s charging some whom He healed “not to make Him known.” (<i>ver.</i> 16.) τὸ ῥηθέν.</p>
<p style="text-align: center;">XI.</p> <p><i>St. Matt.</i> xiii. 14, 15. <i>St. Mark</i> iv. 12. <i>St. Luke</i> viii. 10. <i>St. John</i> xii. 40. <i>Acts</i> xxviii. 26, 27. “By hearing ye shall hear and shall not understand; and seeing, &c. For this people’s, &c., and their, &c., &c.”</p>	<p style="text-align: center;">XI.</p> <p>Isaiah describes, in the words of Vision, the state of the people of Judah in the first year of King Uzziah (<i>Isaiah</i> vi. 10).</p>	<p style="text-align: center;">XI.</p> <p>The Evangelist records that our Blessed LORD regarded the moral state of the same people in His own day as parallel with this. And St. Paul does the same (<i>Acts</i> xxviii. 26, 27). λέγουσα.</p>
<p style="text-align: center;">XII.</p> <p><i>St. Matt.</i> xiii. 35. “I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.”</p>	<p style="text-align: center;">XII.</p> <p>David recounts the past dealings of God with Israel; and calls the <i>history</i> of early times by these names—“parable,” and “proverb,” and “dark saying.”— (<i>Psalms</i> lxxviii. 24.)</p>	<p style="text-align: center;">XII.</p> <p>The Evangelist records that CHRIST describes His own “Parables” as similar examples of God’s solemn dealings with men. τὸ ῥηθέν.</p>

The Text.	The Apparent Sense in the Old Testament, if read like any other book.	Use of the Passage in the New Testament.
<p>XIII. <i>St. Matt.</i> xv. 8, 6. "This people draweth near to me with their mouth, &c." λέγων.</p>	<p>XIII. Isaiah thus describes the Israel of his own days; and threatens judgments on them.—(<i>Isa.</i> xxix. 13.)</p>	<p>XIII. The Evangelist tells us that CHRIST declared his people Israel to be just what they had been in the time of Isaiah.</p>
<p>XIV. <i>St. Matt.</i> xxi. 5. <i>St. John</i> xii. 15. "Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, &c.;" and "Hosanna! &c.," <i>ver.</i> 9. τὸ ῥηθὲν. and <i>ver.</i> 13, "My house shall be called the house of prayer; but ye have made it a den of thieves," may refer to <i>Jer.</i> vii. 11. γέγραπται.</p>	<p>XIV. In Zechariah, this message is sent to Hadrach (Antioch), and mentions Damaseus, Tyre and Sidon, as important places; also Gaza, Ascalon, Ekron (Cæsarea) and Ashdod (Azotus), with Philistia, and the south coast. The king referred to appears to be one who might rise in that generation. Some thought it might be Messiah, as the passage seemed partly to echo Isaiah's words. (<i>lxii.</i> 11.) But others thought it would refer to Nehemiah or to Judas Maccabæus. Theodoret says the Jews interpreted it of Zerobabel: but this seems to be unsupported. The Targum of Jonathan interprets it of Messiah; and the Jews generally would probably do so even now. The difficulty lies in the context, and not in mere words. (See <i>ver.</i> 13.) <i>Zech.</i> ix. 9; <i>Isa.</i> lxiii. 11.</p>	<p>XIV. The Evangelist teaches that our LORD's riding on an ass to Jerusalem, a week before He died, fulfilled this prophecy. (And the Jews commonly have thought that some such action would distinguish Messiah). There may also be an allusion intended to the predicted Shiloh of <i>Gen.</i> xlix. 10, 11. The "Hosanna" was gradually appropriated as messianic benediction, or "good wishes." Its meaning varied. (<i>Lange, S. Matt.</i> xxi. 11.)</p>

The Text.	The Apparent Sense in the Old Testament, if read like any other book.	Use of the Passage in the New Testament.
<p>XV. <i>St. Matt. xxi. 16.</i> "Out of the mouth of babes and sucklings thou hast perfected praise." <i>ἀνέγνωτε.</i></p>	<p>XV. David praises God for allowing him even in his youth to show forth God's glory. (<i>Ps. viii. 2.</i>)</p>	<p>XV. The Evangelist applies it to the children's Hosannas in the temple.</p>
<p>XVI. <i>St. Matt. xxi. 42.</i> <i>St. Mark xii. 10.</i> <i>St. Luke xx. 17.</i> <i>Acts iv. 11.</i> "The stone which the builders rejected, the same is become the head of the corner. This is the LORD's doing, and it is marvellous in our eyes." <i>τὴν γραφὴν.</i></p>	<p>XVI. The Psalmist in a hymn of joy recounts among other mercies his exaltation after his previous rejection by some of the tribes. He seems to allude to himself as the rejected stone that became the "head of the corner." (<i>Ps. cxviii. 16.</i>)</p>	<p>XVI. The Evangelists, and St. Peter in the Acts, all represent this as CHRIST's warning to the Jews that their rejection of Him would be followed by His exaltation.</p>
<p>XVII. <i>St. Matt. xxii. 44.</i> <i>St. Mark xii. 36.</i> <i>St. Luke xx. 42.</i> "The LORD said unto my LORD, Sit Thou on My right hand, until I make thine enemies thy footstool." <i>Acts ii. 34, 35.</i> <i>Heb. i. 13.</i> <i>λέγων.</i></p>	<p>XVII. The Jewish Targums interpret this Psalm of David as a song of exultation at God's promising him the kingdom after Saul. Literally taken it might possibly mean that. Yet the allusion to Melchisedec is loftier than the dignity of David. (<i>Ps. cx. 1.</i>)</p>	<p>XVII. The Evangelist assures us that CHRIST referred to this Psalm as vindicating to Messiah a character beyond all that David could claim. And the Epistle to the Hebrews and the Acts explain it as an allusion to the Ascension.</p>

The Text.	The Apparent Sense in the Old Testament, if read like any other book.	Use of the Passage in the New Testament.
<p>XXI. <i>St. Mark ix. 13.</i> "They have done unto Him whatsoever they listed." <i>γέγραπται.</i></p>	<p>XXI. No such prophecy appears in the Old Testament.</p>	<p>XXI. Some prophecy concerning St. John Baptist seems to be alluded to.</p>
<p>XXII. <i>St. Mark xv. 28.</i> "And He was numbered with the transgressors." <i>λέγουσα.</i></p>	<p>XXII. Isaiah describes the "Servant of the LORD" of whom he writes as "numbered with the transgressors." — (<i>Isa. liii.</i>)</p>	<p>XXII. The Evangelist says that this was "fulfilled" of CHRIST.</p>
<p>XXIII. <i>St. Luke i. 33.</i> "And of his kingdom there shall be no end." <i>ὁ ἄγγελος εἶπεν.</i></p>	<p>XXIII. Isaiah tells of a Kingdom of David, and (apparently) of this world; and the Jews so interpret it.—<i>Isa. ix. 8.</i></p>	<p>XXIII. The Angel applies these prophetic words to our LORD and His spiritual kingdom.</p>
<p>XXIV. <i>St. Luke iv. 18, 19.</i> "The spirit of the LORD is upon me, because He hath anointed me to preach the gospel to the poor, &c."</p>	<p>XXIV. The prophet appears to be speaking of his own mission throughout (<i>Isa. lxi. 1</i>): the building "of the old waste places" is to take place in this "acceptable year of the LORD."</p>	<p>XXIV. Our Divine LORD unerringly appropriates these glorious words to Himself. <i>τὸ γεγραμμένον.</i></p>
<p>XXV. <i>St. John vii. 38.</i> "Out of His belly shall flow rivers of living water." (<i>Also iv. 14.</i>) <i>ἡ γραφή.</i></p>	<p>XXV. Many Scriptures represent God's grace and the gift of His Spirit under the figure of water. <i>Isa. xii. 3, lv. 1, 3; Ezek. xlvi. 1; Joel ii. 23; Zech. xiv. 8;</i> but no such exact form of words is to be found.</p>	<p>XXV. The Evangelist records that CHRIST applied such Scriptures to His own mission and grace.</p>

The Text.	The Apparent Sense in the Old Testament, if read like any other book.	Use of the Passage the New Testament.
<p>XXVI. <i>St. John</i> xii. 38. "LORD, who hath believed our report?" ἐλπεν.</p>	<p>XXVI. The prophet exclaims at Israel's unbelief of his words.—(<i>Isa.</i> liii. 1.)</p>	<p>XXVI. Our LORD applies this exclamation to the unbelief of the Jews of his days. (St. Paul does the same.) <i>Rom.</i> x. 16.</p>
<p>XXVII. <i>St. John</i> xiii. 18. „ xvii. 12. "He that eateth bread with Me hath lifted up his heel against Me."</p>	<p>XXVII. The Psalmist complains of the betrayal of one of his own friends.—(<i>Ps.</i> xli. 9.)</p>	<p>XXVII. Our LORD applies the words to the betrayal by Judas, and elsewhere speaks of "the son of perdition" as fulfilling the Scripture.</p>
<p>XXVIII. <i>St. John</i> xv. 25. "They hated Me without a cause."</p>	<p>XXVIII. The Psalmist pours out his lamentation as to his treatment by his enemies.—(<i>Ps.</i> cix. 3.)</p>	<p>XXVIII. Our LORD says that His own experience is the same. All is "fulfilled" in His own case.</p>
<p>XXIX. <i>St. John</i> xix. 28. "I thirst." ἡ γράφη.</p>	<p>XXIX. Some of the Psalms speak of the writer's enduring thirst; (as <i>Ps.</i> lxix. 21.)</p>	<p>XXIX. Our Divine Master fulfilled some Scripture when He uttered these words: we know not exactly the passage.</p>
<p>XXX. <i>St. John</i> xix. 36. "A bone of Him shall not be broken." ἡ γράφη.</p>	<p>XXX. Moses gives this direction as to the pass-over lamb (<i>Exod.</i> xii. 46) —also the Psalmist mentions the "keeping the bones of the righteous unbroken."—(<i>Ps.</i> xxxiv. 20.)</p>	<p>XXX. The Evangelist declares that this was fulfilled in the fact that the Roman soldiers were not permitted to break the legs of our Blessed LORD.</p>

The Text.	The Apparent Sense in the Old Testament, if read like any other book.	Use of the Passage in the New Testament.
<p>XXXI. <i>St. John</i> xix. 37. "They shall look on Him whom they pierced." ἡ γραφή.</p>	<p>XXXI. Zechariah foretells a future mourning of Israel for "Him whom they pierced." (<i>Zech.</i> xii. 10.)</p>	<p>XXXI. The Evangelist, after recording that the Roman soldier pierced our Lord's side, adds that the words of Zechariah were or will be fulfilled in connection with this.</p>
<p>XXXII. <i>Acts</i> i. 20. "Let his habitation be desolate, &c., and his bishoprick let another take." γέγραπται.</p>	<p>XXXII. The Psalmist's words seem to tell of the woe due to one of his own enemies.—(<i>Ps.</i> lxxix. 25.)</p>	<p>XXXII. St. Peter uses this as a type of the fall of Judas.</p>
<p>XXXIII. <i>Acts</i> ii. 17-21. "I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, &c." τὸ εἰρημένον.</p>	<p>XXXIII. The Jewish writers explain this passage of the return of the gift of prophecy to their nation's "sons and daughters" in the latter days, following their restoration to their own land, with "prodigies in heaven and earth."—(<i>Joel</i> ii. 28-31.)</p>	<p>XXXIII. St. Peter declares that this is that which was fulfilled at the first Christian Pentecost. St. Paul applies it to the calling of the Gentiles.—(<i>Rom.</i> x. 11.)</p>
<p>XXXIV. <i>Acts</i> ii. 25-36. "Thou wilt not leave my soul in hell, &c., &c." Also <i>Acts</i> xiii. 35, 36. λέγει.</p>	<p>XXXIV. The Psalm, if read like any other book, seems to be the language of the writer concerning himself.—(<i>Ps.</i> xvi. 8-11.)</p>	<p>XXXIV. St. Peter denies that this was literally true of David; and interprets it of the Death, Burial, Rising, and Ascending of our Lord. St. Paul does the same at Antioch.</p>

The Text.	The Apparent Sense in the Old Testament, if read like any other book.	Use of the Passage in the New Testament.
<p>XXXV. Acts iii. 22-26. "A prophet shall the LORD your GOD raise up unto you, &c." εἴπεν.</p>	<p>XXXV. The literal interpreter, with the Jews, would not see in the prophecy as Moses gave it, any intimation that this great prophet would be for all nations. — (<i>Deut. xviii. 15-22.</i>)</p>	<p>XXXV. St. Peter applies these words directly to CHRIST: adding that the prophecy was not to Israel alone; but "to you first."— (<i>v. 26.</i>)</p>
<p>XXXVI. Acts iii. 25. "In thy seed shall all the kindreds of the earth be blessed."— (<i>Gal. iii. 8.</i>) λέγων.</p>	<p>XXXVI. The Promise to Abraham is, we know, given by GOD as "inheritance of the world." Yet its terms seem somewhat indistinct and general.— (<i>Gen. xxii. 18.</i>)</p>	<p>XXXVI. St. Peter says that "all the Prophets, from Samuel" downwards, foretold CHRIST's days in the tone of this promise to Abraham.</p>
<p>XXXVII. Acts iv. 25, 26. "Why did the heathen rage, and the people," &c. εἶπων. Acts xiii. 33. "Thou art My Son," &c.</p>	<p>XXXVII. The Psalmist's inspired song evidently belongs to Messiah, but is addressed, apparently, to the generation then living, if we are to be guided by the letter only.— (<i>Ps. ii. 1-12.</i>)</p>	<p>XXXVII. The Prophetic spirit in the Church at once applied this Psalm to the rage of our LORD's enemies against Him. And St. Paul at Antioch did the same.</p>
<p>XXXVIII. Acts viii. 32, 33. "He was led as a sheep to the slaughter," &c. [See also, for the same passage or its connection, or phrases— S. <i>Matt.</i> viii. 17. S. <i>Mark</i> xv. 28. S. <i>Luke</i> xxii. 37. S. <i>John</i> i. 29, xii. 38-41. <i>Rom.</i> x. 16. 1 <i>Pet.</i> ii. 21-25.] ἡ γραφή</p>	<p>XXXVIII. The literal sense of the passage in the prophet will be determined by the previous question—who is the "Servant of God" who has been referred to? The Targum says it is Messiah. Several Jewish writers have referred it to Jeremiah; with whom agree Grotius and Bunsen. Many interpretations have been suggested.— (<i>Isa. liii. 1-12.</i>)</p>	<p>XXXVIII. St. Philip explains this unequivocally of the CHRIST, with the most glorious convincing power. The New Testament teems with similar uses of it; which it is amazing that any Christian can refuse.— But see Davidson, vol. iii. pp. 62-76.</p>

The Text.	The Apparent Sense in the Old Testament, if read like any other book.	Use of the Passage in the New Testament.
<p>XXXIX.</p> <p><i>Acts</i> xiii. 34. "I will give you the sure mercies of David." <i>εἶρηκεν.</i></p>	<p>XXXIX.</p> <p>The words of the prophet seem to promise a renewal of covenant with God, to His returning and repenting people.—(<i>Isa.</i> lv. 3.)</p>	<p>XXXIX.</p> <p>St. Paul says that this foretold that CHRIST'S body should not see corruption.</p>
<p>XL.</p> <p><i>Acts</i> xiii. 41. "Behold ye despisers, and wonder, and perish," &c. <i>εἰρημένον.</i></p>	<p>XL.</p> <p>Habakkuk uses the words as a warning to the Gentiles, as to the Chaldeans coming to scourge God's people.—(<i>Hab.</i> i. 5.)</p>	<p>XL.</p> <p>St. Paul adopts this as a fit warning to the Jews, if they reject CHRIST.</p>
<p>XLI.</p> <p><i>Acts</i> xiii. 47. "I have set thee to be a light of the Gentiles," &c. <i>ἐντέταλται ὁ κύριος.</i></p>	<p>XLI.</p> <p>In the prophecy these words seem to belong to the Prophet Isaiah, who utters them.—(<i>Isa.</i> xlix. 6.)</p>	<p>XLI.</p> <p>St. Paul regards this as a prophecy of the calling of the Gentiles to CHRIST.</p>
<p>XLII.</p> <p><i>Acts</i> xv. 16, 17. "I will return and build again the tabernacle of David," &c. <i>γέγραπται.</i></p>	<p>XLII.</p> <p>In the prophecy these words appear to belong to the conquest of Edom by the house of David.—(<i>Amos</i> ix. 11, 12.)</p>	<p>XLII.</p> <p>The Council of Jerusalem speaking by St. James, regard this passage as "agreeing with" the conversion of the Gentiles.</p>
<p>XLIII.</p> <p><i>Rom.</i> iv. 17, 18. "I have made thee a father of many nations," and "so shall thy seed be." <i>γέγραπται.</i></p>	<p>XLIII.</p> <p>It seems to be a literal promise of a numerous progeny of nations, as Abraham received it.—(<i>Gen.</i> xvii. 4.)</p>	<p>XLIII.</p> <p>St. Paul quotes it, to show that Abraham was the spiritual parent of all who believe.</p>

The Text.	The Apparent Sense in the Old Testament, if read like any other book.	Use of the Passage in the New Testament.
<p>XLIV. <i>Rom.</i> ix. 25-26. "I will call them my people which were not my people," &c. λέγει. The ensuing verses are allusions and accommodations.</p>	<p>XLIV. The prophet seems to tell of the re-union of Israel and Judah: and that Jezreel, the palace of idolatry, should be converted and blessed.—(<i>Hosea</i> i. 10; ii. 22-23.)</p>	<p>XLIV. St. Paul sees in this the calling of the Gentiles: and St. Peter also.—(1 <i>St. Peter</i> ii. 10.)</p>
<p>XLV. <i>Rom.</i> ix. 33. "Behold I lay in Zion a stumbling stone," &c. γέγραπται. Also 1 <i>St. Peter</i> ii. 6; <i>Rom.</i> x. 11.</p>	<p>XLV. The three passages alluded to in the Epistles of SS. Peter and Paul are <i>Isa.</i> viii. 14, xxviii. 16, and <i>Ps.</i> cxviii. 22. They all seem to refer to judgments within the nation of the Hebrews.</p>	<p>XLV. St. Peter and St. Paul connect these prophecies with the fall of the Jews and the incoming of the Gentiles.</p>
<p>XLVI. <i>Rom.</i> x. 15. "How beautiful upon the mountains, &c." γέγραπται.</p>	<p>XLVI. Apparently used by Isaiah in reference to the heralds of Jerusalem's deliverance.—(<i>Isa.</i> lii. 7.)</p>	<p>XLVI. Used by St. Paul in reference to the preachers of CHRIST'S Gospel.</p>
<p>XLVII. <i>Rom.</i> x. 20, 21. "I was found of them that sought me not;" and "all day long have I stretched out my hands," &c. λέγει.</p>	<p>XLVII. The prophet appears to use both verses in reference to the ancient people of God; and foretells blessing for them in Palestine.—(<i>Isa.</i> lxxv. 1, 2, 9.)</p>	<p>XLVII. St. Paul understands the former verse of the Gentiles, and the latter of the Jews—and refers both to the times of the Gospel.</p>

The Text.	The Apparent Sense in the Old Testament, if read like any other book.	Use of the Passage in the New Testament.
<p style="text-align: center;">XLVIII.</p> <p>Rom. xi. 26. "There shall come out of Zion the Deliverer," &c. <i>γέγραπται.</i></p>	<p style="text-align: center;">XLVIII.</p> <p>If the whole chapter be read like any other book, the meaning seems to be, that God will return and bless Israel when penitent.</p>	<p style="text-align: center;">XLVIII.</p> <p>This is explained of the final acceptance of the Gospel by the Jews.</p>
<p style="text-align: center;">XLIX.</p> <p>Rom. xv. 9-12. "Rejoice ye Gentiles," &c., "Praise the Lord ye Gentiles," &c., "and in Him shall the Gentiles trust." <i>γέγραπται.</i></p>	<p style="text-align: center;">XLIX.</p> <p>Moses, David, and Isaiah in the places referred to (<i>Deut.</i> xxxii. 43, <i>Ps.</i> cxvii. 1, <i>Isa.</i> xi. 1-10) all appear to contemplate the distinctness of Jews and Gentiles, even though calling on the latter to rejoice with the former. And so in all such passages, if read by the unspiritual mind with attention.</p>	<p style="text-align: center;">XLIX.</p> <p>From these threetexts St. Paul deduces the union of Jews and Gentiles in one Church.</p>
<p style="text-align: center;">L.</p> <p>Rom. xv. 21. "To whom he was not spoken of, they shall see," &c. <i>γέγραπται.</i></p>	<p style="text-align: center;">L.</p> <p>In the prophet, the words here quoted seem to express the surprise of the surrounding nations at Israel's return.—(<i>Isa.</i> lii. 15.)</p>	<p style="text-align: center;">L.</p> <p>From this again the calling of the Gentiles is vindicated.</p>
<p style="text-align: center;">LI.</p> <p>1 Cor. xiv. 21. "With men of other tongues and other lips will I speak to this people," &c. <i>γέγραπται.</i></p>	<p style="text-align: center;">LI.</p> <p>In the prophet this seems to be a message to the people of Ephraim and Jerusalem.—(<i>Isa.</i> xxviii. 1-15.)</p>	<p style="text-align: center;">LI.</p> <p>Explained of the gift of tongues in the Church of Corinth.</p>

The Text.	The Apparent Sense in the Old Testament, if read like any other book.	Use of the Passage in the New Testament.
LII.	LII.	LII.
<p>1 Cor. xv. 54. "Death is swallowed up in victory." ὁ λογός ὁ γεγραμμένος</p>	<p>In the prophet, the "rebuke shall be taken away," it is said, from long ruined Israel, and "Moab be trodden down."—<i>Isa.</i> xxv. 8-10.</p>	<p>Interpreted of the General Resurrection.</p>
LIII.	LIII.	LIII.
<p><i>Galatians</i> iv. 27. "Rejoice thou barren that hearest not," &c. γέγραπται.</p>	<p>Addressed by the prophet to the earthly Jerusalem, bidding her to "enlarge her tent," and inherit the Gentiles.—(<i>Isa.</i> liv. 1, 2.)</p>	<p>Addressed by the Apostle to "the Jerusalem which is above," which is "free, and the mother of us all."</p>
LIV.	LIV.	LIV.
<p><i>Hebrews</i> viii. 8-12. "I will make a new covenant with the house of Israel, and with the house of Judah," &c. λέγει.</p>	<p>Let this be read in its entire connexion—from verse 18 to verse 40—and it will appear to the unspiritual reader a promise of restoration, given at length in very minute detail to Israel and Judah.—(<i>Jer.</i> xxxi. 14, &c.)</p>	<p>This is applied with true spiritual discernment to the Christian Church.</p>
LV.	LV.	LV.
<p><i>Hebrews</i> x. 37. "Yet a little while and he that shall come will come," &c.</p>	<p>Used by the prophet concerning the coming Chaldean woe. (See <i>Henderson</i> in loco).—(<i>Hab.</i> ii. 34.)</p>	<p>Sacredly interpreted of our Blessed Lord's second coming.</p>
LVI.	LVI.	LVI.
<p><i>Heb.</i> xii. 26. "Yet once more I shake not the earth only, but also heaven." λέγων.</p>	<p>The prophet encourages the building of the second temple, and promises that Messiah shall come to it. (See <i>Henderson</i> in loco.) (<i>Haggai</i> ii. 6.)</p>	<p>Used as an assertion of the irremovableness of the Church, CHRIST'S Kingdom.</p>

At the close of this series of the Prophetical passages interpreted in the New Testament, it would be natural for many to be surprised at missing some most familiar Scriptures, of which we are accustomed to make spiritual application.

We miss all allusion to the promise of "bruising the serpent's head," (which Jews interpret variously, as well as Christians, but almost all in a Messianic sense). We have in the New Testament no typical use of the sacrifice of Isaac; no quotation of Job's hope of a "Redeemer in the latter days;" nor of Jacob's Prediction of "the Shiloh;" nor of Balaam's vision of the "Star of Jacob;" nor of Moses' teaching as to the Cities of Refuge, or the Scape-goat, or the day of Atonement; nor of other facts, rites, and institutions, which we all appropriate, as well as songs of the Prophets, (as *Isaiah* lx., lxiii., &c.) of which the Church so naturally makes a religious use. Who can help seeing in all this how the Interpretation of the Divine Word is such as the Divine SPIRIT gives to the Church, and not such as the natural mind would deduce from the letter; nor even such only as the New Testament points out to the critical reader?

These omissions become even more noticeable, when, on the other hand, we mark how the Church

has naturally assumed among the Apostolic writers a free use of extra-canonical traditions. Thus the Alexandrine Chronicle refers us, (*Bib. Patr.* xii. 862) to St. Augustin, *De Civ. Dei*, and to St. Jerome *on the Ephesians*, for notes as to the Book of Enoch, and the Apocalypse of Moses, and of Elias, and of Jeremiah. Quoting from Syncellus, it implies that St. Jude takes a passage from Enoch; and St. Paul (1 *Cor.* ii. 9) from the Apocryphal Elias, "Eye hath not seen," &c.;—from an Apocryphal Book of Moses, the words, (*Gal.* vi. 6 and 1 *Cor.* vii. 19), "neither is circumcision anything," &c.,—and from the Apoc. of Jeremiah, "Awake thou that sleepest," &c.

In the same spirit Origen uses the argument from Prophecy (*Adv. Cels.*) as based on the interpretations of the Jewish Church. And how he regards the use of merely "the letter" of Prophetical Scripture, may be seen by those who will turn to the passage "Optandum igitur ut omnes verbi accusatores," &c. (*Lib.* i. c. 42.)

There is a pregnant saying among the Jews still—"You must understand the Hebrew beforehand, or you will never read it."

In connection with this subject, Bp. Blomfield's Dissertation on the "Traditional Knowledge of a Redeemer," and Van Mildert's Boyle Lectures,

(Appendix), will be of use. The poor idea of a naked prognostic, or foretelling, may thus be contrasted with the fact that the record of every tradition, and of every history of any favoured prophet, priest, or king, of the former covenant, would seem as if constructed to suggest something of the coming Messiah. (*Pascal, Pensées*, xvii. 4.)

And now, having noticed all the Prophecies of the Old Testament referred to expressly in the New, every one must judge truthfully for himself whether our statement at the outset has been made good, and the argument in “The Bible and its Interpreters” (p. 125) established?

A few words should perhaps be added, as to the interpretation of Prophecy among the Jews themselves—which has been so helpful a guidance to Christians.

The sustaining of the Interpretative Tradition in the Jewish Church was one of the functions of the “school of the Prophets” and their successors.

This Prophetic Institution (as we have said, p. 57) arose at the close of the era of the Judges, when for some time there had been “no open vision,” and the “Word of the LORD was precious.” (1 *Sam.* iii. 1.) We trace it through the times of Samuel, Saul, David, and Solomon :

and its functions would seem to have been subsidiary to the Priesthood. Such teaching and preserving of the Traditions of Samuel, and Moses' Law, as would be necessary, would naturally be the duty of this School of Prophets, (*Amos* iii. 7,) intrusted with the "secret service" of God.

Their more prominent public ministry lies in the period from the revolt of the ten tribes at the death of Solomon, to the Captivity; and of the Book of the twelve minor prophets—long counted as one book among the Jews,—more than half the writers appear to have lived during that time, and to have been contemporaries of Isaiah. Their prophecies, as literally understood, have reference generally to the events of their own or the immediately following generation; and not unfrequently were divinely intended to arouse the conscience of Israel to religious faithfulness, ere it might be too late. The remoter spiritual meaning and promise would be interpreted by tradition. The "days of Uzziah, Jotham, Ahaz, and Hezekiah," in other words, the times from the death of Elisha till the fall of Samaria, hear the witness of seven of these minor, who were the "former" prophets (*Zech.* i. 4). No writings of the elder school—Nathan, Gad, Iddo, Hananiah, Micah, Elijah, or Elisha,—have come down to us.

After the Babylonian captivity the schools of the Scribes established by Ezra had the care of the Sacred Law. But under the second temple there afterwards arose no Prophet. Haggai, Zachariah, and Malachi (identified with Ezra by many Jews,) were the last. But the schools of sacred law preserved and remembered the "statutes of Moses which God gave in Horeb" (*Mal.* iv. 4), and waited for God to "visit His people" once more, while "the priest's lips retained knowledge," and the people had the meaning "from his mouth." The schools of the Rabbins succeeded to the scribes, as the scribes to the Prophets—at Jabna, Sephoris, or Zipporah, Lydda, and Tiberias, all in Galilee.

It may not be out of place, and may be convenient to some, here to mention that in Tiberias arose the *Mishna*, or "Repetition" of the Law, compiled by Rabbi Jehudah Hakkadosh, mainly in Hebrew. It contains the collected opinions and traditions of 130 Rabbins. (A.D. 190.)

On this was composed, in Chaldee, the Gemara, or "Completion." (A.D. 270.) These together form the Jerusalem Talmud.

The Babylonian Jews founded schools at Sura, Pundebita, Machusa, Shebhur, and other places. Among them Rabbi Ashe began another Gemara in Chaldee. This, added to the text of the Hebrew

Mishna, forms the Babylonian Talmud, containing the opinions of 500 Rabbins. This is what is commonly meant as "The Talmud;" it is divided into six parts, and sub-divided into many chapters. (A.D. 500). After the lapse of little more than a century the Masoretic points may have begun to be used: and the tradition of the past became more secure.

There are also three chief Targums, or Chaldee Paraphrases of the Law, to assist the Traditional Sense: that of Onkelos may be as old as the time of our LORD or even older.

The Targum on the Historical Books and the Prophets, is by Jonathan, a disciple of Hillel. That on the minor books, by Joseph the Blind. Daniel, Ezra, and Nehemiah, have no Targums.

About a hundred years after CHRIST, (not long after the death of Philo), a Cabbalistic Commentary, the Zohar, appeared: Rabbi ben Johanan being the author.

Philo himself throws but little light on the history of tradition, or the theory of mystical interpretation, though so eminently mystical in his own views: but it must be remembered that he passes without notice the most public facts of his time,—indeed, nearly the whole history of the Synagogue, and the Empire. He lived in the past.

In the work of the Scribes, the Jews, (says M. Reville) “distinguish the *Midrash*, or attentive study of the law; the *Halacha*, or explication of the law; the *Agada*, or free amplification of the *Halacha*; the Mishna, or oral law, being originally the result of these.”

The “Perushim” are Scholia, with some comment.

These notes will put the reader in possession of a true idea as to the line of Prophetical and Traditional witness from the return from Babylon till modern times.

It will be felt by many how our Lord’s words are found applicable to the whole Prophetical Inspiration, written and unwritten, “I am come to fulfil.”

To explore with care the literal sense of Prophecy is truly our duty, but it must be ever done with humility; while the spiritual sense is to be held always as of paramount importance to us. Let us take as a final example the marriage of the prophet Hosea. Was it literal or mystical? Dr. Pusey quotes Theodore of Mopsuestia, S. Irenæus, Theodoret, Cyril, and Ambrose, for the former hypothesis. But Theodore was heretical and literalistic, and the other references are by no means clear or conclusive. But of the mystical sense we cannot doubt.

SOME MINOR NOTES

TO THE VOLUME ENTITLED

“THE BIBLE AND ITS INTERPRETERS.”

*On the First Preface and on pp. 94, &c.—
The ESCHATOLOGY of Revelation.*

Every Christian has been accustomed from the beginning to hear so much concerning the “Four Last Things”—Death, Judgment, Heaven, and Hell—which in truth give to Revelation all its ultimate value and meaning, that it seems taken for granted that an exact belief on these overwhelming subjects is derived from the plain tenor of Holy Scripture. But it is far otherwise. On no points more than these have the interpretations of honest readers of the Bible, apart from the general teaching of the Catholic Church, been so various, indistinct, and contradictory; and even partial speculations within the Church, in excess of her general teaching, have been full of the same kind of uncertainty. And yet, next to the ascertainment of the Revelation itself as an Objective fact, this part of its ultimate meaning must be of vital

import to us all. None can be uninterested in the inquiry, "What will become of us after death? What of the righteous? What of the wicked? What of the vast multitude between the two extremes?" Yet it is quite certain that the natural mind, exercising itself however carefully, critically, and anxiously on the Old Testament or the New, has never yet been able to agree as to the literal teaching there, concerning the future life.

We are all familiar with the argument of Bishop Warburton, and know how it at first startled our 18th century people to be told that the strongest proof of the Divine legation of Moses lay in the fact that he formed and ruled the Hebrew nation without referring to a future life at all. This was said, and truly, as far as the letter of the Law—the document—was concerned, notwithstanding the assertion, equally true, of our 7th Article. Nor is it only of the early Hebrews that there may be affirmed this absence of clearly written Revelation as to the future life. The fact, indeed, that the transmigration of souls became in later times an article of Jewish belief is the most striking comment on this. But the whole world (we may add) during the 2,000 years from Adam to Abraham, had no written Revelation of a future life, so far as Scripture tells us. There was a tree of life in

man's first Paradise of which it had been possible to "eat and live for ever;" but the natural mind can obtain from that mysterious fact no theory now of our immortality. Indeed among the chosen people themselves, though some at length affirmed, others denied, the "resurrection, and angels, and spirits." The representations of death in some of the Psalms (vi. 5; lxxxviii. 4, 13, &c.) the views of it even by good men like Hezekiah (*Isaiah* xxxviii. 10,—20), and the natural meaning of the wise man's words in Ecclesiastes (ch. iii. 16—22; ix. 2—10), might seem to clash with the Christian hope and expectation of the life to come.

If we look to the New Testament, and the doctrine gathered from it in later times, no one can pretend that there has been any exactness or uniformity of literal interpretation. Whether we contemplate (as St. Augustine expresses the matter in his *City of God*) the "præcedentia," the "concomitantia," or the "sequentia," of the day of judgment, we find in every detail the greatest variety of opinion; but specially as to the "sequentia." We have no written Revelation explaining our future heaven clearer than that in our Blessed MASTER's sacred words concerning the "many mansions of the FATHER's house," which S. Paul calls "the house not made with hands,

eternal in the heavens"—(if, indeed, those words are to be so interpreted with certainty). The Apostle, again, longs to depart, because "absence from the body is presence at once with the LORD,"—but this seems to omit the judgment-day, and the intermediate state of souls. Yet does not the New Testament very greatly omit this?—and did not the omission show itself again in the indistinct Eschatology of some in the early Church, especially in their views as to the interval between death and judgment: (the Apocalypse being little known, *e.g.* chap. vii.)

No doubt the future unhappiness of the Lost is the most definite part of the teaching as to the future, both in the most sure and solemn words of CHRIST, and in the habitual interpretations of His Church; yet the modern view of those who think that the "Second Death is an eternal reign of Satan in which he torments the wicked," is so little to be derived from a critical reading of the New Testament, that the most popular present expounder among us of what is regarded as "Evangelical," declares that this notion is "wholly opposed to the real teaching of the Word of God,"—(*Mr. Birks's Victory of Divine Goodness*, p. 176); and asks whether, when "death and hell are cast into the lake of fire," the unhappy ones who had been there may not expect some

kind of salvation? (p. 191)—and he repeats the well-known question, whether in their deep woe they may not find a “lower depth of Divine compassion!”

If any one will endeavour for himself to trace the progress of the attempt to alleviate our deep instinct as to the future misery of sin, in all the modifications of the theory of an intermediate Purgatory, from S. Augustine down to the moderate decree of the Council of Trent, he will find that the universal tradition and feeling of Christians has been in every sense intenser and stronger than the written definitions. But the whole series of writers on this awful theme appeal in their various ways to the letter of Scripture; and some of the noblest and best among them, (as Aquinas, in his *Summa*, and Supplement Part III.), will be found more rationalistic than the tradition of universal Christianity. Anyhow it will prove that they who will derive for themselves from the letter of Scripture a Doctrine of the Future State must oscillate between the sensualism of Chiliasm on the one side, and the Materialism of Louis of Granada on the other; or, it may be, between the vague spiritualism of some of the Puritans, and the fiercest theories of Calvin or Luther.

The great difficulty of adjusting any theory of

our future life with the facts of our present probation, is what cannot indeed be evaded by any who would advance beyond those very generalized beliefs which have been current from the beginning among all Churches. It is doubtful whether, if a general council were to be held, it could attempt to make the doctrine of the Intermediate, or the Future State, more definite than the Council of Trént has left it. Yet it has been thought perfectly allowable, within reverent limits, for Christians to "think of these things."

In the "Dictionnaire des Droits de la Raison dans la Foi," the learned Editor, (Art. *Enfer*, &c.) has brought together certain allowed opinions in the Church of Rome on this important subject. The *Limbus Patrum* and *Limbus Infantum* of the schools will seem in this examination by the Abbé Le Noir, to be not so unreasonable as angry controversialists suppose. And it may not be without use, as showing the breadth of this great inquiry, to attempt to condense the process of thought (and its results) by which some men have thus endeavoured within the Church, by Reason, Scripture, and Tradition combined, to solve difficulties.

The Catholic doctrine as to the Future State, then, has been represented as arrived at in some such way as this :

1. "In my Father's House are many mansions," *i. e.* many regions; the souls most blessed being with CHRIST Himself in life eternal. This "eternal life" implies the *immortality* of the soul—a truth taught by the Gospel, and also by philosophy, relying on the universal instincts of mankind. But this truth is to be taken in connection with two other facts, (if we would practically understand it,)—*viz.*, the *Fall* and the *Redemption* of man.

From this point we have to mark, then, the equitable distribution of the Future of man, a creature who is at once Immortal, Fallen, and Redeemed. And the rules of pure goodness, as well as of exact justice, must be considered.

2. Assuming that existence is a good, we must admit that it was an act of pure goodness or benevolence when GOD created us. GOD, the being who has ever existed is good, and of necessity is perfect good. (The opposite idea is a contradiction.) But, in creating, it was not possible to call into existence *another* GOD—another infinitely perfect being; consequently, all created beings *vary* from the Infinitely Perfect Being. The creation as a whole is the result of the will of the Perfect Being; therefore it is a *harmonious whole*: but all its parts have, originally, perfection *only as parts*, and must vary indefinitely among themselves, as GOD wills.

In distributing to various creatures various measures of being and of good, God is directed by His own will alone. In such "diversity" of creation God does no wrong to an inferiorly good being by giving higher gifts to another. If God could not make beings of *different* orders of good, it would seem that He could *not create at all*, because HE would then be bound to make every being the *most perfect*; and yet the most perfect possible could not be finite or creature at all!

We regard God alone as Absolute Perfection in all things; but if His creation as a whole be a *perfect whole* as a creation, there must be a variety of perfections in its parts to constitute it. So whether we consider the Creator or His wide creation, a diversity of good in the creatures is inevitable.

But the selecting or constituting higher ranks in this creation being God's own act, it follows that the "called," the "elect," creatures, are those whom *God's will* alone has made so. And this must be also true not only of classes of creatures, but of individuals in each class. In fact, the whole order and law of *pro-creation* which follows, and pervades creation, asserts also the same fact—"male and female" created HE them.

The principle of variety and inequality among

creatures is thus not only an actual reality, but to suppose the reverse is a contradiction.

3. Now God's goodness having been pleased to create the higher ranks of His creation with power to think, and will, and be righteous, His justice must needs have relation to the will and conscience so bestowed. He would not be so unjust as to give conscience and will to a creature, and then ignore the gift and its results. His justice would needs take account, first, of the gifts which His goodness had bestowed; secondly, of the use made of those gifts.

God's goodness being also pleased to form other creatures without will and without knowledge of good and evil, or conscience, HE has, in His justice, entire consideration of this fact when HE deals with the future also of any such beings.

Assuming creation then, and finding it to include rational creatures; and as Christians, assuming redemption—which cannot here be analysed, but which is a kind of new creation, restoring that which had been marred by the Fall—(which redemption is as pure a consequence of the Divine goodness as was the first creation); we have to approach the existing facts.

We find several *classes* of creatures in this rational creation :

1. Those who in this life know GOD as Creator and Redeemer, whether by inward, or outward *i.e.* revealed means.

2. Those who know God as Creator, but are ignorant of HIM as Redeemer.

3. Those who die before the knowledge of GOD has at all developed in them:—

Here, then, we have Christians—Heathen, &c.—and Infants (so dying)—three classes.

These classes must, to correspond with the facts of human life, again be subdivided:

(*a.*) Those who use their gifts in the best degree: viz., saints.

(*b.*) Those who utterly abuse them: viz., reprobates.

(*c.*) And between these two the middle sort.

In these classes we might again doubtless distinguish different degrees.

And in the third, at least two degrees, (not to dwell on the case of the insane and imbecile,) viz., infants baptised and infants unbaptised.

Reason also recognises differences in all *individuals* even in every class; no two created rational creatures being in all things exactly alike at the end of their probation.

What then may be expected of the Divine

JUSTICE—which, be it remembered, involves the Divine mercy also—as to all this moral creation ?

Of course we have no power to determine minute details ; but some general principles are certain to us :

1st. That God, being absolutely just, could not treat any being in a way that the strictest true conscience could upbraid.

2nd. That reason can often perceive the connection and dependence of truths and principles deduced from Justice.

What then, we inquire, will this justice do ?

1st. We may believe that those who use their gifts in the highest degree will hereafter be placed in that highest abode of which CHRIST said, “where I am there shall ye be also.” These are they of whom the Church has been wont to speak as the crowned saints.

2nd. Those who wholly abuse and forfeit their gifts as Christians will be deprived of blessedness. These are the “cursed” of whom we read in the Gospel.

3rd. The intermediate class, who will be treated proportionably to their real condition, by the just God who sees all the circumstances.—Hence the vulgar belief of intermediate purification.

Another class.—The good among the heather,

who will be rewarded according to their works and their capacity. In whatever manner they may be hereafter united to CHRIST, whom they have not here known, it has seemed just to believe that they may have even the vision of GOD in some subordinate sense—not according to the Christian law of supernatural grace, but according to their capacity, such as it is.

Then, the utterly wicked heathen, who will be shut out from the abode of the happy heathen : (yet not consigned to the far deeper perdition of lost Christians.)

Some too, there will be, a kind of intermediate heathen, who may have some place of elevation, and so of ultimate admission to happiness.

Then we must not omit baptised infants, dying undeveloped, and admitted to peace in CHRIST of a lower bliss ; and unbaptised infants, in peace, out of the *definite grace* of CHRIST.

And thus, finally, some Catholic theologians have thought themselves free to look forward to the future “of many abodes ;” arranging these various classes as suggested by Christian reason contemplating the goodness first, and next the justice of GOD, in some such order as the following :—

- I. The highest . . . Saints, near to Christ.
- II. Next . . . Others in a state of grace.
- III. Next . . . Baptised infants.
- IV. Next . . . Good heathen.
- V. Next . . . Unbaptised infants.
- VI. Next . . . Bad heathen.
- VII. and last . . . Bad Christians.

In the beginning of Christianity, almost as now, the popular division was mainly twofold. The first three of the above classes were said to be in "heaven," the last four in "hell," *i. e.* external to the kingdom of CHRIST. The reason being that the Church regarded *all* outside that kingdom as "in outer darkness." The former state was "salvation," the latter "damnation."

But enough has surely now been said to persuade the most unwilling that an easy Eschatology can no more be derived by the natural mind from the mere letter of Scripture than an easy Theology.

The terms employed in the New Testament to describe the conditions of the future world appear to have been such as the Jewish Tradition had accumulated since the captivity. The "Ge-henna," the "outer darkness," the "lake of fire," and the "Paradise," the "third heaven," the "Abraham's bosom," were expressions not unknown to those

who heard them from our MASTER and His followers. They are not, however, derived generally from the Old Testament Scriptures. The deep and solemn significance in all these Jewish terms was recognised when adopted under the Gospel, and determines the meaning of many a sacred passage to which we might not otherwise have the clue. Let this be compared with what is reasoned concerning Eternal Punishment (as a possibility under free agency), and what has been previously said, pp. 94—106.

Page 2. The facts of Biblical literature referred to in the text, and which are dealt with in the argument, are those which concern the actual condition in which the sacred volume now comes to us. The criticisms of some, and the dread of criticism in others, alike depend on an oversight, or a fear, of facts which cannot be questioned—as will here be shown. The manner in which it has pleased God to give us, for example, the Hebrew Scriptures, is such as to preclude the possibility of much of the “free-handling” of our day. The *original* documents of Moses, Samuel, David, Isaiah, and the rest, with all their individual varieties, are not known to us. We cannot criticize them if we would. All those Divine Scriptures were, we may

say, cast into the furnace of the captivity of the Hebrew nation, and came forth burnished, and changed for a wider than Hebrew purpose, a world-wide use. The language of the great Empire of the world at that time was Chaldee, and the Divine Scriptures were transferred thenceforth, as St. Jerome points out, into the Chaldee character. When in coming time the empire of the world was changed, when two centuries later the fabric reared by Cyrus was destroyed by his successors and a Greek dominion was set up, that Hebrew-Chaldee document was turned into Greek by the LXX. at Alexandria. The Greek was then the practical Bible of the world, until another language prevailed in another empire, which had subdued Greece. The Latins then had need of the Bible, and the Vulgate was the gift of Providence for the Western world, which sufficed for a thousand years. Another civilization, another language, is now superseding the Latin; and the Anglo-Saxon Bible has its Divine Work before it, for a world destined to know our English more widely than Hebrew, Chaldee, or Greek, or Latin, was ever known. Let us not fear our position with His Revelation and His Word which God has given us.

The long loss of the language of paradise—the

loss of the language and character of the antediluvian or Himyaritic tribes—the loss of the words or writing of Noah, Abraham, and his sons—the loss of the dialect of Moses—and the putting of all the traditions of truth, and all former Scriptures, at length into the type of the Chaldees, three or four centuries before CHRIST—instead of being a difficulty, is the impregnable defence which God has cast up against difficulties. Instead of putting us at the mercy of criticism, it absolutely defies criticism. It says to every man of courage, conscience, and faith—this record, exactly such as it now is, is God's record, and must show itself Divine enough, under all circumstances, to reach you now with its message; and if it cannot do this it cannot reach you at all.

And this is the triumph of Revelation: *it speaks for itself now.*

Anyhow, it must be wrong to attempt to close our eyes to the real state of the case; it shows an inward distrust, which is dishonouring to the sacred cause which we profess to love.

Page 6. Doubts as to the state of the Hebrew text are boldly urged not only by Bellarmine (*De Verbo Dei*, ii.) and Morinus (*Exerc. de Heb. et Græ.* i. 3), but by Melchior Canus (*Loc. Th.* v.)

and other leading Roman controversialists of the time. (And see Houbigant's *Proleg.*)

Page 7. Dr. Owen's *Exercitationes Apologeticae Quatuor* are still worth careful reading; and also his two English treatises on the Divine original of Scripture, and the integrity and purity of the text. They will all be found in vol. xvi. of Messrs. Clark's excellent reprint of Owen's works. In the prefatory note of the editor the remark of Chalmers is referred to.

The two treatises of Mr. Bates and Mr. Comings in the following century in opposition to Kenicott are more rare. Professor Fitzgerald's book (1796) was published in Dublin, and may easily be had.

Page 8. Mr. Bates, the ardent defender of Mr. Hutchinson's philosophy, as the "Principia of Moses," explains himself thus :

"No man living ever gave one reason why the veracity of Scripture was not as much concerned to speak the truth of things that are the objects of our senses, as well as when it speaks of those that are not so. In relating of common discourses it is true the Scripture, as well as any other history, must be writ in the dialect of the speaker. But

why Moses, when he wrote a formal account of the creation, and enumerates the works of God, and tells us the use and design of each particular, must give us . . . a false account, puzzles me," &c. He also repudiates with indignation the idea "that Moses and the Prophets wrote *ad captum vulgi*." —*Philosophical Principles of Moses asserted, &c.*, p. 3. ; ed. 1744.)

Page 13. The "fortunate German" here referred to, M. Tischendorf, has doubtless succeeded in persuading a considerable number of literary men that his "Sinaitic MS." is genuine, and it may be so. Dr. Simonides, at the meeting of the Royal Society of Literature, however, offered to prove in the presence of Sir H. Madden that he had written it and could write another. Judging from the evidence on the subject of the genuineness of the Tischendorf MS., as given in the journals of the day, one would be sorry to accept as "Divine Revelation" any documents as yet so imperfectly established. But if in the 19th century there may be such uncertainty, has the ordinary scholar any security that MSS. of the 15th or 11th century, or earlier, were better attested? Let the inquirer who is determined to satisfy himself personally about everything see what his position really is.

Page 14. It is surely to be regretted that so little effort has been made to explore the monasteries of the East by something like authority. If the statements made by Greeks who sometimes visit us have the least truth in them, we are allowing much ancient ecclesiastical literature to perish.

Page 15. St. Jerome's words are well known, in reference to the Latin Scriptures, "tot enim sunt exemplaria pæne quot codices." (*In Pref. SS. Quatuor Evang.*) But the sort of diversities which he refers to may be seen in his epistle *Ad Sunniam et Fratellam*.

Page 18. The "Discussions" on the language spoken by our LORD, in Mr. Roberts's very interesting volume, are worthy of far more notice than they have yet secured. They enable the reader at least to see the real difficulty of the subject.

Two exceptions may perhaps be taken to the statement that the Epistles do not recognise the existence of the Gospels. The first is—the passage used by St. Paul, "The labourer is worthy of his hire." (1 *Tim.* v. 18, compared with *St. Luke* x. 7; and *St. Matt.* x. 10.) If any one prefers to think St. Paul to be here quoting St. Luke as

Scripture, there may be no great objection to his holding that very doubtful opinion; the proverb, however, is twice used by the Evangelists, with the change of the word τροφῆς in St. Matthew to μισθοῦ in St. Luke, the former in the mission of the Twelve, the latter in the sending forth of the Seventy. St. Paul uses μισθοῦ. The sentence is, however, a Rabbinical proverb founded on the law of labour in Israel—though there is no such exact text in the Old Testament.

The probability seems to be that it is a quotation of a known proverb, alike in St. Matthew, St. Luke, and St. Paul.—See *St. James* v. 4; *Jerem.* xxii. 13; *Malachi* iii. 5.

The other exception is the passage in 1 *Cor.* xv. 3, 4, in which it is said twice over that CHRIST died, and rose the third day “according to the Scriptures.” No direct prophecy in the Old Testament can be quoted to that effect. If the Gospels were in existence when St. Paul wrote to the Corinthians, he may have alluded of course to their statements of the Crucifixion and Resurrection. Possibly, however, this reiteration “according to the Scriptures,” which we insert in the Nicene Creed, may have been added as a gloss in later days. Its double form looks like this. But every one may form his own opinion in such a matter.

Page 22. For a brief account of the "Patriarchs of the West," and of the "Princes of the Captivity," the reader may be referred to Milman's "History of the Jews," vol. iii. (*early edition.*) There is also an excellent paper in the "Christian Remembrancer" of 1862.

Page 26. The Jews not only used the LXX. but adopted Greek prayers in their synagogue—so far had they departed, in the provinces of the Roman Empire, from much of their Hebrew tradition which survived the captivity. The hiatus between the Hebrew of the present and of the past thus becomes wider. See the Talmud of Jerus. Sota, 21. b., referred to by Renan, *Les Apôtres*, p. 65.

Page 40. St. Jerome's testimony to this entire loss of the Hebrew character is most unequivocal. It as much perished as the writing of the Antediluvians. God Himself wrote on the first tables of stone, but that writing was never read by Israel; for it was broken at once through Israel's sin. And what Moses wrote was in a character which has passed away. (S. Jer., Prol. ad Sam., and the testimony of Elias Levita in Buxtorf's *Tiberias*.)

Page 50. The Fragment of Muratori has been well printed in Mr. Westcott's excellent book on the Canon of the New Testament. It is difficult to assign to it so early a date as that proposed ; but of this scholars must judge for themselves. This is not the place to discuss it.

Page 79. The absolute non-existence of the popular Protestantism in the early ages of Christianity is forcibly exhibited in Newman's "Romanism and Popular Protestantism."

Page 80. The state of religious feeling among the Anglo-Saxon masses, here, and in America and in our colonies, cannot be better illustrated than by the following extracts from the vigorous pamphlet of one of the Church's ablest parish priests. It is so common to hear men speak of "the good" done by the Wesleyan Revival of the last century, that the truth should not be suppressed :

"The notions generally entertained of religion are very vague. The common idea is, that a lightning-flash of conviction and conversion will some day renovate their whole being ; they expect to hear something that will work a miraculous change in them, will make that a pleasure which is now irksome, will cause that to be loved and

followed which is now disliked and avoided; till that day comes they can only pray for its arrival, and they feel it to be a duty to attend a place of worship that they may be in the way of hearing what is to effect the mighty cure. We can scarcely wonder that with such notions they discharge this duty very indifferently. This seems to be the state of mind to which the religious teaching of the last generation has brought them, this the melancholy effect upon this generation of that sectarian revival in the last, of which we are apt to speak in terms of praise and gratitude. With such convictions it is not to be wondered at that churches and meeting-houses are alike neglected, and in that part of London with which I am best acquainted this is the case. Sunday markets are thronged, not because the poor are compelled to go there through not receiving their weekly earnings till late on Saturday,—for wages are now generally paid on Friday or at mid-day on Saturday,—but because marketing finds them amusement.”

And a little further on we have the two following most truthful and graphic passages:—

“There is one influence which, so far as my observation reaches, is of almost unmixed mischief, the ill consequences of which we are sometimes

made to feel—I mean that of city missionaries. So far as my knowledge extends, these missionaries are sent into the parishes where the clergy are most active, and their mission is to oppose the Church's work where it is efficient, not to supplement it where it is defective.—I knew one remarkable illustration of this, a few years since. Two city missionaries were withdrawn from a parish in which secular occupation absorbed a good deal of the time of the incumbent, and where there was frequently no curate, and were sent to labour in two adjoining parishes, where the clergy, of different schools of opinion, took excellent care of their people.—The evil they inflict is this, they turn aside those who were being led to think more seriously of their spiritual state. They dog the footsteps of the clergy, they instil doubts about their orthodoxy or their earnestness, and so they lead some to draw back who otherwise might have been brought to take CHRIST for their Master. With an offensive pretence of neutrality, they really do their best to undermine the Church's teaching, and, in my opinion, their work is productive of almost unmixed evil."

And again :

"I was sent for, late one evening, to see a man who evidently had not many hours to live. His

tone was exultant beyond what I had ever heard. So far from being afraid to die, he hailed the approach of death with joy, as being for him the certain admission into Paradise. He had not a doubt about his own state; but when I examined him about the ground on which his confidence was builded, it did indeed seem without foundation. He had been in the employ of a greengrocer for years; his Sunday mornings had been occupied at the shop, he was then too tired to attend any place of public worship; the same was his condition with respect to private prayer after his daily toil. So far as I could make out, he never prayed, never studied his Bible, never went to church."—(*From the Rev. Robert Gregory, M.A., on the Organization of Metropolitan Parishes.*)

Page 91. Dr. Hessey's Bampton Lectures, whether we agree with his view or not, will very amply supply to any inquirer the key to the whole modern literature, and much of the ancient, as to the "Sabbath."—Mr. James's Four Sermons may also be mentioned.

Page 108. It is obvious that the Literary difficulty in ascertaining the authenticity and genuineness of the Old Testament is very leniently dealt

with, when we give the literary believer the benefit of the fact that all our Hebrew Scriptures come to us now, *de facto*, as one collection. If we push the argument, however, to its legitimate limits, we must ask of the rejector of the Church's position a clear account of each book of the Hebrew Scriptures, by itself.

No one can read the late criticisms, both German and Dutch, with which M. Renan is making the French reader familiar, without perceiving the impossibility of modern English orthodoxy shutting its eyes to the progress of Literary Christianity, if Christianity it may be still called. But no more urgent reason than this can be found for showing at once that our own religious position as Churchmen is beyond the reach of such attacks; and this is what our present argument does, and no other argument even attempts it.

The following table will somewhat more definitely suggest the nature of the task which the Literary Christian undertakes when he demands a critical foundation for the Divine word.

The Book and its Subject.	Date and Authorship.	Its Language, and first aspect to us.	The Literary Believer's Duty concerning it.
<p>GENESIS — Records the creation; the early genealogies; the deluge; the subsequent peopling of the world; and the history of Abraham's family to the death of his great-grandson Joseph. (2316 years)</p>	<p>It does not say when it was written, nor by whom, nor whether by Divine inspiration. And in what character it was first expressed, we have no means of knowing.</p>	<p>It appears first in its present form 1200 years subsequent to the latest of the events which it records: all re-written, uniformly, in a character comparatively modern.</p>	<p>The Literary Christian must ascertain the historical connection between this book as found by the post-Babylonian Jews, and the documents as first written: and then the connection between those documents and the times to which they refer.</p>
<p>EXODUS, LEVITICUS, NUMBERS, DEUTERONOMY — Record the Hebrew genealogies to the time of Moses; and then the history of Israel to the death of that lawgiver, including the laws he gave. (120 years)</p>	<p>These books claim to have been written, in part at least, by Moses; and to be authorized by him generally: but we know not in what character.</p>	<p>They first appear in their present form about 1000 years subsequent to the death of Moses: and in the same character as Genesis.</p>	<p>The Literary Christian has to connect each book, so found, with the original documents, and establish the authenticity and genuineness.</p>
<p>JOSHUA, JUDGES, RUTH — Record the story of Israel from the death of Moses to the birth of the father of David. (300 years)</p>	<p>They do not say by whom they were written, nor when, nor whether by inspiration, or by command of God. They refer at times to lost documents.</p>	<p>These books first appear in their present form about 700 years after the latest of the events which they record: and in the same character as the preceding.</p>	<p>The Literary Christian must show the links which connect the existing books with the past, during those 700 years, and then the authorship of the original documents, spreading over 300 years, before that.</p>
<p>BOOKS OF SAMUEL, KINGS, and CHRONICLES — Record the story of Israel from the beginnings of the house of David to the end of the captivity. (560 years)</p>	<p>They all refer to many lost documents: are all anonymous: nor do they say when, or how, written.</p>	<p>These books also appear first in their present form 100 years after the latest events recorded.</p>	<p>The Literary Christian here has a similar task to the preceding.</p>
<p>EZRA, NEHEMIAH, ESTHER — Contain the history of Israel as connected with those personages. (150 years).</p>	<p>But they do not profess to have been written by them, nor under Divine inspiration.</p>	<p>They were probably written in the same character as that which now is called "Hebrew."</p>	<p>The Literary believer has only to satisfy himself as to their authorship, authenticity, and genuineness.</p>

The Book and its Subject.	Date and Authorship.	Its Language and first aspect to us.	The Literary Believer's Duty concerning it.
JOB.—A personal history of one who lived in the land of Uz.	Anonymous: and apparently first written by some one who knew Job and his friends. It does not profess to be inspired.	It only now exists in a transcript many centuries later than the original.	Its origines should be discovered by the Literary believer.
PSALMS. — A great many of them were composed apparently for religious use: partly in the temple service and partly in personal devotions.	The titles are not ancient, and the authorship frequently appears uncertain. But most of them appear written by David or Asaph.	Collected and arranged 600 years after David's death in their present form.	Of the Literary believer, we ask the origines.
PROVERBS, ECCLESIASTES, CANTICLES. — These all claim to be sacred, didactic, and mystical;	And to be written by Solomon nearly a 1000 years before Christ.	But we only possess them in the same character as the preceding books—the unpointed Chaldee of the fifth century before Christ.	We ask, What is their previous literary history?
ISAIAH.—Written to warn and guide Judah, Israel, and the nations in contact with them: in the days of Uzziah, Jotham, Ahaz, and Hezekiah.	Not all written at one time: nor all professing to be written by one person: a series of visions and teachings all claiming to be Divinely inspired, and some of them 750 years before our era.	The book as we possess it now is in the Chaldee type; nor do we know who transcribed it from the writing of the prophet.	To determine the origines of these prophecies must be all-important to the Literary believer.
JEREMIAH, LAMENTATIONS, EZEKIEL, DANIEL. — Pertaining to the times of the captivity.	Written, or vouched for, apparently by the writers whose names they bear: and claiming inspiration.	They were first added to the Sacred Books in the time of Ezra.	In what form they first appeared, or were adopted, the literati must decide.
THE TWELVE "MINOR PROPHETS."—These extend over the history of Israel from the times of Elisha to the building of the second temple. (300 years).	They all proclaim their own inspiration and their authorship.	But we possess them only as one book, in one type, and with very little variety of language. (if we omit the modern Masora).	Here, too, there is arduous work for the Literary believer.

Now the Churchman has none of these difficulties. While he is quite ready to benefit by any one's critical discoveries, and to join very heartily in them, he knows that the Divine Word stands for itself; speaks for itself, has its evidence for itself, and its interpretation in the Church from age to age. Whatever be man's judgment of any part of the letter used by the Spirit, the truth taught to patriarchs, prophets, apostles, saints, and doctors, comes uniformly to the Church from HIM who may at any time use the weakest things of our human literature to confound things mightiest; yea, and "things that are not, to bring to nought the things that are." Thus "all things are ours," whether they be of Moses or any other Prophet—or of Paul, or Apollos, or Cephas, or even of the world; things past, or present, or to come—"all are ours," for we are CHRIST'S Church, and CHRIST is God's.

Page 109. It is surprising that the considerations suggested in this paragraph should not abate the confidence of critics who in our day still dogmatise respecting the "style," and "internal evidence," &c., *i.e.* the grammatical archæology, as it may be termed, of the Old Testament Hebrew.—To give an example: The prophet Jonah

lived in the reign of Jeroboam II., that is, B. C. 804; and the modern critics Ewald, Gesenius, De Wett, Hitzig, and others, "judging from the style," regard the Book of Jonah as one of the latest in the Canon: but Ewald assigns it to the fifth century before CHRIST! Hitzig says the time of the Maccabees!—It is to be hoped that some who speculate on "the later style of Deuteronomy" may be taught to hesitate even yet.

Page 114. The Jewish Council of 300 Rabbis for the discussion of the claims of Christianity was held, after some previous debates, at Ageda about thirty leagues from Buda in Hungary, in 1650.

Pages 132, 133. Mr. Harcourt's book entitled "The Doctrine of the Deluge;" and the "Révolutions de la Mer, Déluges Périodiques: (2nd ed.) Paris, Par M. J. Adhémar;" and "Périodicité des Grands Déluges résultant du mouvement gradué de la ligne des apsides de la Terre: Théorie prouvée par les faits Géologiques, Par M. Le Capitaine Le Hon," &c., are the books here referred to.

Pages 135, 136. Something may be needed

in this place to suggest the kind of difficulty to be overcome before the opponents of Scripture can bring any objection against it in connection with the numbers and chronology of the Old Testament. Let any one who would have a brief view of this subject, occupy himself for an hour over the article in Rees' Cyclopædia, "Notation," and he will appreciate the case. Probably before the use of writing, the memoriter notation was far from uniform. Numbers not actually conceived by the mind and known by experience, would often be but a kind of natural logarithms, if it may be so said, or relations of quantities.

The Bible chronology, so far as it depends on generations, (rather than numbers in the modern sense), agrees, as Mr. Greswell has shown, with the results of all the Primitive Calendars, as far as ascertained. There are no Calendars which reach back to the time of Moses—probably none older than the Babylonian captivity. The Arundel marbles (sixty years after Alexander the Great) do not notice the Olympiads. The less than second-hand authorities of Berosus or Manetho can help but little in the matter of chronology. The history of Chaldea, even if we had it, as compiled by the former, and the history of Egypt taken by the latter from records at Memphis

and Thebes, bear date about the same time as the Septuagint.

Eratosthenes, the librarian of Alexandria in the reign of Ptolemy Euergetes, began a great work on Chronology, and part of it is referred to by Clemens Alex. in the *Stromata* : but it is lost.

Even in reckoning up what are called "years" in some authors, there is difficulty in ascertaining the exact sense at times. M. Gibert (says Rees) shows from Macrobius, Eudoxus, Varro, Diodorus Siculus, Pliny, Plutarch, and Augustin, that "year" frequently means some planetary revolution, and sometimes a "Day."

Page 160. Concluding Note. There are some persons to whom an illustration of the two antagonistic views of Scripture—really the only two logically conceivable—may bring the truth more near than all the arguments which have been, or perhaps can be, employed. At the risk of tediousness, let us finally state these two views once more; then the illustration proposed.

I. The Puritan or literary hypothesis is, that the Scriptures should be received after reasonable investigation into their claims, and a thoughtful judgment of their contents.

II. The Catholic proposition is, that the Sacred

Scripture always has been, now is, and must be, received by Faith, and has a divinity in it which warrants such reception.

Let us look, then, at the Gospel of St. John, as a portion of Holy Scripture, first as Literary Puritans; and next as Catholic Christians:—taking some MS. in the former case, and any Church version in the latter, as, for instance, the Syriac version in the second century in the London Polyglott, or Malan's thirteen versions. or the English.

I. As Literary Puritans then we take an ancient Greek MS. of this Gospel, say, for example, that which has lately been so beautifully and learnedly edited by Mr. Scrivener, and which has been with some a favourite, the well-known "Codex Bezae."

Beza obtained it, if we may trust his statement, from the monastery of S. Irenæus at Lyons; and Irenæus was a Saint of the second century, and Bishop there. The monastery founded in that city long after his death may have had some precious documents of the faith, and the Lyonese, we remember, had been zealous confessors and martyrs. But what are the links which connect that "Codex Bezae" with the Church of Lyons, or any early times? Who was Beza, in the first place?—and had he any ground for thinking this Codex to be primitive?

Beza was chaplain to the Huguenot army at the battle of Dreux, and mentions this MS., twenty years afterwards, as having been taken possession of by himself, when the Huguenots sacked the monastery of S. Irenæus at Lyons. Beza's career was not, as a whole, such as to induce us to confide in him, except as a scholar of a certain measure of merit. Born in 1519, his early life was certainly not worth recording; in 1548, however, he married his mistress, and was appointed professor at Lausanne, where he continued some ten years. His works became somewhat miscellaneous, but were greatly of a polemical cast. Thus his tragi-comedy of the sacrifice of Isaac, and his defence of the burning of Servetus by Calvin (1553), were followed by his new version of the Psalms and the New Testament. He was made pastor at Geneva, but eventually returned to France, and was elected, (so highly was he now esteemed), to be President of the Synod at Rochelle in 1571. His wife, the companion of his varied fortunes, died when he was in his seventieth year, and he then re-married; and at length died, at the advanced age of eighty-six, in the year 1605, pursuing to the last his zealous course as a Reformer.

We find but little in this career to connect Beza

with Ecclesiastical antiquity, or give weight to his opinion of the primitive value of this "Codex," which he does not seem to have tested at all. We have to compare the document then with other old MSS. and go through all the investigation of the subject for ourselves; till at length we find that the material for the minute and exact criticism of the original of the text of S. John entirely fails. And we arrive at the fact, which some might have told us at the outset of our inquiry, that the origin of this Gospel cannot be critically traced in the first century, and that if we will not take the book as the Church gives it, and accept it as *speaking for itself*, we must suspend our judgment.

But how that Gospel, with all its wondrous discourses, came into existence at all *we cannot find*, on our literary Puritan hypothesis; neither Beza's, nor any other MS. will bring us to any critical conclusion.

II. Let us next attempt to realise the Catholic proposition, and see the Catholic way of dealing with this same part of the Divine Word.

This Gospel of St. John, as first met with anywhere among Christians, professes to have been written as sufficient to lead men to the faith of CHRIST (ch. xx. 31). It is remarkable, however,

how very little it tells us of the actual history of our MASTER. The Annunciation, the Nativity in Bethlehem, the Circumcision, the Epiphany, the Temptation, the calling of the Twelve, the Mission of the Seventy, the Transfiguration, the Ascension—nay even the institution of the Last Supper, and the Commission to Baptise in the name of the Trinity,—are not noticed by St. John's Gospel. Yet no one can deny that it puts forth the loftiest claims for "JESUS the Son of God." It consists very largely of Discourses pronounced by HIM, in Capernaum and Jerusalem, more than a hundred years before the Christian Church as a body seems to have possessed them; for the Peschito, the earliest of the versions, must be much more than a century later than the ascension of CHRIST.

Where had been those marvellous Discourses of HIM, who is proclaimed Incarnate God, during all that hundred years? Had eleven apostles indeed heard them as HE spake them? Yet no one, not even SS. Matthew or Luke, wrote them, apparently, for at least a generation. St. John alone recorded them, it is thought by most critics, sixty or seventy years after they were uttered; but there is no contemporary document of that date, nor even for many years later, in which they are found to be referred to. Those marvellous words—so unlike

all that had been known, or that is now known in all literature—those words so suitable to the high claims made for our MASTER, so contrasting with the best of Hebrew or Greek philosophy, so arresting to all who have read them, (while Plato and Philo have passed away)—those words of GOD (*e. g.* ch. xiv. to xvii. of this Gospel)—must have lived, if at all, *as traditions only*, for a period of about seventy years. Has it been suggested, that St. John or any one then on earth was capable of so impersonating Incarnate GOD as to write for HIM such words? No; to compare those words with any human writing that had ever been known, is to decide the case. As we contemplate them, we are conscious that they are different from everything else—as different as if some hand had come forth alone, to write them for ever on the walls of the invisible palace of the Spirit of Truth, “the Church of the living God.”

And there is no record that the Primitive Church, when this Gospel of St. John appeared, “examined its claims,” “sifted its authorship,” “debated the consistency” and reality of its statements, or any thing of the kind. No: it was *felt at once*. The first thing we find is that a Society calling itself the Christian Church *received* this Gospel as Divine;—and we know that that Church has done

so for these 1700 years since, and feels that Gospel now, through all her millions who have learned “to believe in GOD and believe also in JESUS,” with “hearts not troubled” and hopes unshaken as to “the mansions prepared” for all believers in “our FATHER’S HOUSE.”

Now our proposition is, that that is the way, and the only way, of receiving Divine Revelation. It is the way of Faith, the way of the Catholic Church—the Church of the Creeds, the Priesthood, and the Sacraments.

MAY it please HIM, of whose glorious Word we have spoken in the foregoing pages, to grant that the eyes of some who read may be opened to see what has been really demonstrated, that His Revelation is by His ordering, entirely above the *possible touch* of the literary criticism of men, who will be judged for accepting or rejecting it, "in that Day." (*St. John* xii. 48.) His "Light has shined in darkness," and in His "Light we may see light," if we close not our eyes. His Spirit has breathed "as it hath listed," and we may hear the sound thereof if we will, though we "cannot tell whence it cometh nor whither it goeth." His Divine Word and its Divine Meaning abide in His Church, and in His Church alone, for ever. The "Communion of His saints" in all ages has possessed His truth, the letter and the meaning, the heavenly vision and the interpretation; and that Truth is ours, if, having been baptised into HIM, we abide in that Communion to the end.

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