

LIBRARY

OF THE

Theological Seminary,

PRINCETON, N. J.

BR 45 .H84 1857
Swainson, C. A. 1820-1887.
S The creeds of the church

1

THE
CREEDS OF THE CHURCH.

Cambridge :

PRINTED BY C. J. CLAY, M.A.
AT THE UNIVERSITY PRESS,

FOR MACMILLAN AND Co.

LONDON: BELL AND DALDY, 186, FLEET STREET.

OXFORD: J. H. AND JAMES PARKER.

EDINBURGH: EDMONSTON AND DOUGLAS.

DUBLIN: WILLIAM ROBERTSON.

GLASGOW: JAMES MACLEHOSE.

THE
CREEDS OF THE CHURCH,

IN THEIR RELATIONS TO THE WORD OF GOD
AND TO THE CONSCIENCE OF
THE CHRISTIAN.

THE HULSEAN LECTURES FOR THE YEAR 1857.

BY

CHARLES ANTHONY SWAINSON, M.A.

PRINCIPAL OF THE THEOLOGICAL COLLEGE, AND PREBENDARY OF CHICHESTER.
FORMERLY FELLOW AND TUTOR OF CHRIST'S COLLEGE, CAMBRIDGE.

Cambridge:
MACMILLAN AND CO.
1858.

TO THE

TRUSTEES IN CAMBRIDGE OF MR HULSE'S BENEFACTIONS,

THE REV. HENRY PHILPOTT, D.D.

VICE-CHANCELLOR;

THE REV. WILLIAM WHEWELL, D.D.

MASTER OF TRINITY COLLEGE;

THE REV. WILLIAM HENRY BATESON, D.D.

MASTER OF ST JOHN'S COLLEGE;

THE FOLLOWING LECTURES

ARE RESPECTFULLY INSCRIBED.

THE Reverend JOHN HULSE, late of Elworth, in the county of Chester, clerk, by his will, dated July 21, 1777, directed that certain sums "shall be paid annually to such clergyman in the University of Cambridge, of the degree of Master of Arts, and under the age of forty years, as shall be duly chosen on Christmas-day, or within seven days after, by the Vice-Chancellor there for the time being, and by the Master of Trinity College, and the Master of St John's College, or by any two of them, in order to preach twenty sermons in the whole year, that is to say, ten sermons in the following Spring in St Mary's Great Church in Cambridge, and ten sermons in the following Autumn, either on Friday mornings, or else on Sunday afternoons, the subject of which Discourses shall be as follows; that is to say, the subject of one-half of the number shall be to shew the evidence for Revealed Religion, and to demonstrate in the most convincing and persuasive manner the truth and excellence of Christianity, so as to include not only the prophecies and miracles general and particular, but also any other proper and useful arguments, whether the same be direct or collateral proofs of the Christian Religion, which he may think fittest to discourse upon, either in general or particular, especially the collateral arguments, or else any particular article or branch thereof, and chiefly against notorious infidels, whether Atheists or Deists, not descending to any particular sects or controversies (so much to be lamented) amongst Christians themselves, except some new or dangerous error, either of superstition or enthusiasm, as of Popery or Methodism or the like, either in opinion or practice

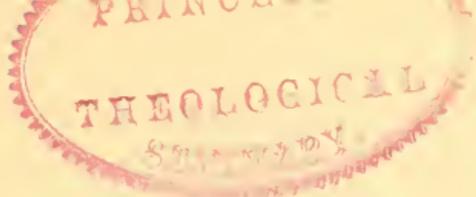
shall prevail, in which case only it may be necessary for that time to write and preach against the same. And in the Sermons that remain the preacher shall take for his subject some of the more difficult texts or obscure parts of the Holy Scriptures, such as may appear to be more generally useful or necessary to be explained, and which may best admit of such comment or explanation, without presuming to pry too far into the profound secrets and awful mysteries of the Almighty. And in all the said Sermons such practical observations shall be made and such useful conclusions added, as may instruct and edify mankind, and the said twenty sermons are to be every year printed.”

“The preacher may at his own discretion preach more or fewer than ten sermons on the Truth and Evidence of Religion, provided he shall in consequence thereof lessen or increase accordingly the number of sermons on the more obscure parts of Holy Scripture¹.”

Mr Hulse directed that the substance of these clauses should be printed in the beginning of the Lectures, and with them the following invocation:

“May the Divine blessing for ever go along with all my benefactions, and may the Greatest and the Best of Beings by His all-wise providence and gracious influence make the same effectual to His own glory and the good of my fellow-creatures!”

¹ It being found impracticable to induce qualified persons to comply with the onerous conditions imposed by Mr Hulse's will, the number of Lectures to be delivered and printed was reduced to eight by an order of the Court of Chancery, Dec. 21, 1830.



CONTENTS.

LECTURE I.

FAITH IN GOD.

PAGE

MARK XI. 22.

Have faith in God..... 1

LECTURE II.

EXERCISE OF OUR REASON.

LUKE XXIV. 32.

They said one to another, Did not our heart burn within us while he talked with us by the way, and while he opened unto us the Scriptures? 21

LECTURE III.

ORIGIN AND AUTHORITY OF CREEDS.

MATT. XI. 25.

Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes..... 40

LECTURE IV.¹

INDUCTIVE PROOFS OF THE CREEDS OF THE CHURCH.

I COR. II. 14.

The natural man receiveth not the things of the Spirit of God...because they are spiritually discerned..... 60

¹ This Lecture has been entirely re-arranged.

LECTURE V.

THE CONTINUAL GUIDANCE OF THE SPIRIT.

PAGE

JOHN XVI. 13.

When He, the Spirit of truth, is come, He will guide you into all truth 88

LECTURE VI.

THE TEST OF SCRIPTURE, AND THE APPLICATION OF IT.

GALATIANS I. 8, 9.

Though we, or an angel from heaven, preach any other gospel unto you than that which we did preach unto you, let him be accursed. As we have said before, so say I now again, If any one preach any other gospel unto you than that ye received, let him be accursed. 110

LECTURE VII.

PRIVATE JUDGMENT: ITS USE AND EXERCISE.

ACTS XVII. 11.

These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so..... 134

LECTURE VIII.

THE STRENGTHENING OF THE JUDGMENT AND THE PREPARATION FOR CONTROVERSY.

HEBREWS V. 14.

Strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil..... 161

APPENDIX.

| | PAGE |
|---|------------|
| A. <i>Revue des deux Mondes on the present condition of Religion</i> | 187 |
| B. <i>National Review on Romanism, Protestantism and Anglicanism</i> | 190 |
| C. <i>Quotations from the Westminster Review</i> | 192 |
| D. <i>The Body, the Soul, the Spirit</i> | 194 |
| E. <i>Dr Pusey's Sermon, Real Faith Entire</i> | <i>ib.</i> |
| F. <i>Reserve in our Lord's teaching</i> | 196 |
| G. <i>Faith of early converts</i> | <i>ib.</i> |
| H. <i>Induction and Deduction</i> | 198 |
| I. <i>Mr Ellis on Bacon's philosophy</i> | 199 |
| K. <i>Humility needed in discoverers</i> | 200 |
| L. <i>Cessation of controversy</i> | 201 |
| M. <i>Dr Newman on Anglican difficulties</i> | 201 |
| N. <i>Niebuhr on Church matters</i> | 207 |
| O. <i>Sir William Hamilton on the study of Mathematics</i> ... | 209 |
| P. <i>Bishop Butler on the value of the indirect evidence in favour of Christianity</i> | 210 |
| Q. <i>Mr R. I. Wilberforce on the Lord's supper</i> | 211 |
| R. <i>The words "all the truth," in John xvi. 13</i> | 213 |
| S. <i>Mr Buckle on the impossibility of a famine</i> | 213 |
| T. <i>Miss Martineau and Mr Atkinson</i> | 214 |
| U. <i>Neglect of the Greek tenses in the authorized version</i> ... | 214 |
| V. <i>Dr Manning on the grounds of faith</i> | 220 |
| W. <i>Guizot on Christian liberty</i> | 221 |
| X. <i>Schisms among Protestants</i> | 222 |
| Y. <i>Dr Newman on the Unity amongst Romanists</i> | 222 |
| Z. <i>The study of the Classics</i> | 224 |
| AA. <i>Dr Pusey on the Rule of Faith</i> | 225 |
| BB. <i>Mr Maskell's correspondence</i> | 227 |
| CC. <i>Dr Pusey on the origin of heresies</i> | 230 |



LECTURE I.

MARK XI. 22.

Have faith in God.

THE scepticism and unbelief of the present day is said to be of a different character from the deism and atheism of the beginning of this century. At that period the Christian was on one side, and the unbeliever on the other; and there was no sympathy nor profession of sympathy between the two. They were directly and immediately opposed to each other, struggling for every inch of ground, struggling for political existence. On the one side the Christian strove by penal enactment and judicial sentence to repress the growth of unbelief: on the other side unbelief, when it gained the opportunity, scrupled not to use it for the suppression of both the name and the worship of Christianity. The facts which bear out this statement are well remembered. The prosecutions against infidelity that were deemed necessary are too painful for our minds to rest on their memory with satisfaction: the scenes which ushered in the first French Revolution can never be blotted out from the page of history. But times have changed since then; yea, even then were symptoms of a coming change appearing. Already in Germany had men arisen, who claimed to be called purer Christians than their neigh-

hours, "who endeavoured (they said) to strip Christianity of the tinsel with which it had been clothed, and to exhibit it in its pure and simple character," but who to us seem to have mutilated its features and destroyed every mark by which it could be recognised. These men wished to be called Christians, whilst they were virtually depriving the earliest disciples of Christ of every title to the name, for they represented these, "the earliest promulgators of a holy religion,—a religion in which self-renunciation is every thing, in which there is nothing tending to the erection of a priestly rule,—as political aspirants and skilful deceivers¹." And in the present day similar views have been spread over Europe and over England, and are deemed even in this country to be consistent with the Christian name, and worthy of being held by those who are to be reckoned within the Christian household.

Times are therefore changed; and if he who founded the Lecture, by virtue of which I now stand here, were to look down upon us, he would not easily discover in his own class of society those "notorious infidels whether atheists or deists," to whom it was his especial wish that his Lecturer should turn his attention. And if I endeavour, in the "most persuasive and convincing manner" of which I am capable "to demonstrate the truth and excellence of Christianity²," I am liable to be met with the question, "What is Christianity?" and I am told that "Englishmen, Frenchmen, Russians, Italians, Abyssinians, all claim to be Christians;" and that amongst ourselves "Anglicans, Romanists, Quakers, Socinians," make the same demand; yea, even those who deny that

¹ Niebuhr's *Life*, Vol. I. p. 340.

² Mr Hulse's Will.

Jesus Christ was sent from God, in any other sense but that in which Abraham was sent, or Luther, or Cromwell. What then is Christianity? what is it to be a Christian?

And then we are met by another demand. We are told that "the faults of those whom we deem to be unbelievers are the faults, not of the individuals, but of the age: that the age is sceptical, and by it the individual is affected." We are told that in consequence of this "we are bound to exercise great forbearance when we judge of the creeds of our contemporaries; that the unbeliever and the sceptic merit all our interest and all our charity; that they have their own anxieties and difficulties, and are no longer the blasphemers and epicureans that once they were: that, at a period like the present, intolerance is not merely an offence against the law of love, it is also a mark of blindness and stupidity; that the sceptic is so, because really he knows not what to believe; that every thing is moving, he has no anchorage of the soul; that time has left us nothing fixed; that thus we are not responsible for our opinions; if we go wrong, the fault is not in us; if there is nothing to believe, error is our only resource,—we are the mere playthings of circumstances, the victims of a fatality which has placed us in the year 1857¹."

These words, my brethren, which I translate from another language, seem strange to us who have been brought up in the calmer atmosphere of the English Church, and in the steady discipline of our own University; but if the pleas are urged with any degree of

¹ From a very interesting paper by M. Emile Montégut, in the *Revue des Deux Mondes*, August 15, 1856, pp. 712—742, on Mr Conybeare's *Perversion*. See Appendix A.

sincerity, as I believe they are, then they deserve all the attention which we can give. Let us inquire, then, how far these statements represent the state of opinion in England, how far they deserve among ourselves the attention of the Christian minister and the Christian divine.

One symptom of such a condition may be furnished by the desire which is felt in many quarters, and is avowed with more or less earnestness and distinctness, to relax the stringency of our Creeds, Formularies, and Articles, or to remove them entirely. Now if the desire to which I allude referred to particular doctrines at issue between Christians, to particular points of dispute between ourselves and Romanists or Dissenters, I should be precluded from speaking of them at all, by the letter and the spirit of Mr Hulse's will; for he directs that his preacher "shall not descend to any particular sects or controversies amongst Christians themselves." But inasmuch as these attacks are directed against Creeds and Formulæ in general; as it is said that these Creeds interfere with the liberty of the Christian's action, and of the Christian's thought; as it is said that "the best and highest¹" of the Church's children suffer the most from the consciousness that there are limits within which their thoughts and opinions are to be confined; for these reasons I propose, in the discourses which during this month I may be permitted to address to you, to consider the value and the importance of such Creeds and Formulæ; their theory and idea; the position which they occupy in the Church's history, and the relation in which they stand to the Word of God. I hope

¹ *National Review*, Vol. I. pp. 193—196. See Appendix B.

at the latter part of my course to follow up this subject by some suggestions as to the relation between these formulæ and the judgment or conscience of the individual Christian.

But before we proceed to this work, permit me to say that, although I am unable to point to any treatise on the subject which to me is satisfactory, I can make no claim for originality in that which I shall lay before you. The person who stands up in this or any pulpit should have a higher object in view than to aim at originality. Bound he is to God and to you to spare no pains in the preparation of that which he utters here, but he need not scruple to avail himself of the labours, the suggestions, and, at times, the words of others, if by them he can better effect the object which he has in view.

May He, Who alone can make our labours fruitful, be with us in this work to which we have now laid our hands: may He by His Holy Spirit suggest to us that only which is true: may He give us the spirit of counsel and of judgment: may He who has begun the work before us carry it on, and bless it even in the day of the Lord Jesus!

I described the age in which we live as one of rapid change, of continual flux; or rather I found it so described by one who, writing in a foreign Review of established reputation, shews by the strongest internal evidence that he is cognisant of his subject. And he represents these changes of which he speaks, this ebb and flow of religious opinion, as affecting not merely details, but principles; and he traces up their cause to the philosophical movements of the day. And there can

be no doubt that the difficulties, which at the present time many men meet with in religion, are difficulties of a philosophical rather than of a theological character. They affect all historical investigation; they bear upon the credibility of evidence of every description. Our religion therefore is questioned, as are all other subjects of thought and inquiry. And if our impression is that the efforts of men's minds are directed mainly against the faith which we hold, the cause of this is that we are most susceptible of attacks on that which we value most highly. And no doubt the belief of the Christian is the most prominent mark of this and every age, and thus most invites the onslaught of the daring.

Now, in noticing the account which I have read, I would first suggest that if true knowledge has been generally progressive, there must be probably some fundamental error in any philosophical movement that leaves us in such a constant state of doubt and uncertainty. To the minds of many the impression would be conveyed that the philosophical system in vogue among these parties must be itself untenable. Most men will not believe it possible that we were intended to be tossed hither and thither as is described by the reviewer. We can scarcely suppose that the result of all human research carried on now for more than two thousand years should be this, that we actually know nothing with that amount of assurance which would justify us in acting upon our knowledge. We are surprised to hear men making these assertions. Within the Church of Christ, indeed, we rarely meet with them; within the Church of England, scarcely ever. We allow that we know nothing as we ought to know, but we deny that we are as ignorant as

others say that we are, or as unstable as they say that we ought to be. We do not feel at such a loss as to what we are to believe; we fancy that we have „an anchorage of our souls sure and stedfast;” yea, and we find others equally hopeful and equally fixed; blessed with the same assurance and the same faith that we have ourselves.

I do not think, therefore, that at present there is much cause for apprehending an immediate spread of a philosophical scepticism in the English mind. No doubt in our great metropolis, among the men of intellect who there congregate as they congregate no where else, there may be cause for alarm, and from these the evil may spread to others: but to me it seems that a carelessness and indifference as to truth on religious subjects prevails in such society far more than any determined and positive rejection of Christ. And amid the dense masses to be found in our large towns, there prevails not a deliberate, conscious, and intelligent rejection of the faith, but a blinded and deadened insensibility to it. Great as these difficulties are, I believe that they are not to be met by argument; I believe that the only mode of overcoming them is to bring to bear upon them the living lesson of devoted men and women; men and women who have given themselves up to God, to labour not for hire, but for love; not by arguments addressed to the intellect, but by the power of the Spirit of Christ. For the fact is, and it is avowed by an authority which is here unquestionable¹, that the English mind is not adapted to receive and nurture the seeds of foreign unbelief. The fact is, and it is avowed, that our countrymen are not ready to

¹ *Westminster Review*, in Appendix C.

adopt notions that are vast in their conception, but airy in their foundation; which are pretentious, but fallacious; “grand, but not clear.” The fact is, that there is an instinct in us—and here a truthful instinct—which sets at nought what are deemed to be the demonstrations of a logical deduction, when they start from premisses which we receive with suspicion because we cannot comprehend them. And although one of our great men, who has lately gone to his rest, has expressed his opinion that there are many men “of intellectual vigour who are only kept back from open infidelity by giving up their thoughts entirely to the business of the world, and by turning away with a compromising indifference from serious inquiries about religion¹,” I confess that I am dissatisfied with the statement. It would be a great error if we were ever led to obscure one truth of the Christian Revelation, in the hope that by our doing so, the intellectual man, *as such*, could be enabled to “see²” the truth of Christianity. “The things of the Spirit of God are,” as the Apostle tells us, “spiritually discerned³.” It causes us no alarm, rather is it a confirmation of a statement of our Lord, when we read that some men have “an instinct which recoils” from many of the details of our Redeemer’s life and teaching. For we remember the parable of the children playing in the market-place, and the words with which the application of that parable is concluded, “But wisdom is justified of all her children⁴.” We persist, therefore, in the belief that intellectual vigour, as such, will fail to lead men to Christ: it may help to break down the barrier that the

¹ Hare’s *Life of Sterling*, Vol. I. p. cexxx.

² John iii. 3.

³ 1 Cor. ii. 14.

⁴ Luke vii. 35.

intellect of the world has raised against the reception of the Gospel, but it can scarcely hope to render that Gospel acceptable to eyes that are not yet opened, or to hearts in which "the love of the world, the lust of the flesh, the lust of the eye, and the pride of life" yet reign supreme¹.

And if this is so, should we object entirely if devotion to the practical duties of life be encouraged, so as to repress and deaden that tendency to unbelief which mere speculation encourages in us all? You may remember the advice given to Arnold, when in his younger days questions as to the statements of the Athanasian Creed perplexed his mind, and he was urged "to cure himself not by physic, *i.e.* reading and controversy, but by diet and regimen, *i.e.* holy living," and the duties of his profession². But the truth seems to be, as I stated just now, that the English mind is not a logical mind: it cares little for long "proofs" and complicated "demonstrations:" it trusts more to the force of analogies and illustrations, or, as in its own language it calls the application of these, it trusts rather to the impulsive action of "common sense." I believe, therefore, that the majority of our intelligent countrymen are really indifferent to the attacks made upon Christianity, because they feel in their own hearts that those attacks are weak and unsupported. They may amuse themselves with watching them, they may amuse themselves with watching the feeble efforts of us, the defenders of Christianity, but they know that Christianity stands too sure to be thus

¹ See Appendix D.

² Arnold's *Life*, 1st edition, Vol. I. p. 22. Compare Hare's *Sterling*, Vol. I. pp. cxxv. &c.

overthrown. "They are familiar (it is said) with all that is valuable in German criticism: they know all that the most modern science has to teach them: they inspire all that meet them with the conviction that they would rather eat bread and drink water than speak a lie; but yet they adhere steadfastly to the Church of England: they have gone through all that speculation can offer, but they come very frequently to the conclusion, that in Christianity they have the greatest satisfaction for the wants of the human mind¹." Now these are not the words of a Christian Advocate, but the confessions of a periodical which seems to be the most active and highly cultivated opponent of the Gospel in this country; and they, I think, contain the corrective to the fears of Julius Hare. I repeat, therefore, that I have no fear that the faith of the country at large will be at any early date relaxed. For "every day" (the reviewer proceeds) "is the Church acquiring new strength: she builds new churches: she has set on foot at least one half of the new schools erected in the last twenty years," and these are not indications of a lessening energy, or of a decaying strength. And as the Church derives all her power from Him, whose witness in this country she is, I say with still greater confidence that the faith in Christ seems not to be as yet diminishing.

Neither is the form of Christianity, which is shewing such wondrous energy, one of a loose or indeterminate creed. On the contrary, it is generally associated with a desire to draw within more confined limits the boundary-line of the Church. The danger of which I spoke just now is of another character: the anxiety to do

¹ *Westminster Review*, in Appendix C.

away with formulæ, and to remove articles and creeds as such, rarely shews itself in action. Whatever strength it may gain will not be the strength of living and increasing growth, it will arise merely from the accretion of those of similar views. There will be no pushing forwards of the tenets which they hold. There will be no churches erected to promulgate them. For no one is long anxious to spread a negation: it is positive opinion that calls out our energies and self-denial. And if a struggle on this subject were to overtake us now, they who object to articles in the abstract would be joined by many who object merely to details in our own, and these would constitute the main portion of their strength. Still in the present day we may scarcely be prepared to defend the idea of formularies of faith, the principle of having articles at all: and it is to this subject that I hope to turn.

What then is the purport of a Creed, what the use of a Formula? When we admit a child or an adult to Baptism, why do we ask, "Dost thou believe in God the Father Almighty, and in Jesus Christ, and in the Holy Spirit?" Why do we ask, "Wilt thou be baptized in this faith?" Why do we not rather inquire, "Art thou willing to become a Christian?" or why do we not ask, as the question is put in the ordination services, "Do you believe all the Canonical Books of the Old and New Testament?" Clearly, my brethren, the reason is this: The Church does not question us whether we wish to become Christians without telling us what a Christian is—without telling us what we must believe as well as what we must do. Our Church protests against such definitions of a Christian as would include those inquirers

of whom I have spoken already: she rejects such definitions as have been proposed more recently by members, yea, ministers of her own, that "to be good and to do good," that is to be a Christian: she rejects another definition which I have seen, proceeding from a layman of the Romish communion¹, that, "in good-will, *bona voluntas*, alone Christ has made the essence of His religion to consist:" she rejects as impious and horrible the thought that baptism into "the eternal love" is identical with, or equivalent to, the baptism "into the name of the Father, and of the Son, and of the Holy Ghost²."

But when we feel thankful for the stability of the English Church at large in the faith and doctrines of the Gospel, not as these moderns would exhibit them, but as the early Christians held and as the Apostles taught them—we may yet view with some anxiety arguments and principles which are closely allied in their origin with the arguments and the principles on which the German schools have rested, and on which the scepticism of weariness has undoubtedly ensued. In what I shall have to say therefore in defence of our creeds and formulæ, I may have to speak against opinions which of late years have been defended with too much anxiety in our Church, because by a mistaken logic they have been deemed essential to our belief. I am bound by every motive of love and fealty and gratitude to my Lord and my God, to defend what I believe to have come from Him, what I believe to be true, what I be-

¹ *Revue des Deux Mondes*, as above.

² Olshausen on Matt. xxviii. 16—20, Vol. II. p. 589 (Vol. IV. p. 311, of Clark's *Translations*), speaks of this as a "modern phrase."

lieve to be the greatest blessing which man ever received. I am bound by every motive of love and fealty and gratitude to the Church of this land, to defend that to which she has given the sanction of her authority, and to which from my heart I have signified my assent—but to narrower bounds I am not required to confine myself: I am not bound either to adopt or to defend the tenets which from time to time men have endeavoured to press in addition to the words of our authorised formulæ. When there is danger of the new buttress injuring the building, or of the growing ivy destroying the tree, I am at liberty to exert myself in the removal of the buttress, and in the pulling down of the ivy. If I am permitted to tell some of my younger hearers of the fallacy of certain intellectual difficulties, which before they become finally steadied for life may possibly cause them trouble;—if I may ask them to face those difficulties and to note that, although they are formidable at a distance, they will disappear on a nearer approach,—it is equally within my duty to clear away some of the undergrowth in which their feet may become entangled, and to make the way more plain for the redeemed of the Lord to pass over.

I have taken for my text to-day those solemn words of our Saviour, HAVE FAITH IN GOD, and I have done so because the thought conveyed by them seems to me to involve the whole argument for Christianity. The greatest of its advocates in the last century addressed¹ his work to those who believed, or professed to believe, in God: a personal, superintending God. He declined to discuss the question how His existence is proved: he

¹ Butler's *Analogy*, Introduction, § 8.

was content with taking this for granted. By arguments and illustrations which are perhaps in the present day more valued than they have been at any earlier epoch, Bishop Butler endeavoured to shew that they who accept this truth, and who believe that the course of this world is regulated by the Most High, are scarcely at liberty to reject the evidence of Christianity. With the line of his argument I am not now concerned; it is to this proposition that I desire to call your attention, and with it to its converse, that all the modern arguments against the truth of Christianity do of necessity involve in their train a denial of the existence and personality of God. There is a deeper meaning therefore in the words, "Have faith in God," than first meets the ear: and a closer connexion between the words, "Ye believe in God, believe also in me." Especially is this deeper meaning of my text apparent, when we connect it with the circumstances under which it was uttered, "Verily I say unto you, Whosoever shall say unto this mountain, be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but believe that those things which he saith shall come to pass, he shall have whatsoever he saith." These words of our Redeemer shew that no one could *perform* a miracle who did not believe in the presence and power of God: I add that no one can *believe* in a miracle who believes not in the same presence and power. And shall I not say, that to him who believes in such presence and power, the objections against miracles disappear? For look to the character of these objections¹. Does Spinoza

¹ The student will find them ably summed up in the Introduction to Dr Trench's *Notes on the Miracles*.

declare that a miracle is impossible because it contradicts the idea of God? We find that the idea of God to which he refers excludes all conception of His present power. So does the objection of Hume. So do the explanations of Paulus, of Strauss, and the rest. Once adopt the thought that God is a god afar off, that He is indifferent to the condition of His creatures, that in everything He has established a law which shall not be broken, which law in all its details He has made known to man in the exercise of man's natural powers,—and then a miracle is impossible: prophecy such as we have in the Bible is impossible: revelation is impossible. But in adopting this idea you have become virtually an atheist, and the atheist of course must deny the truth of Christianity.

And so, my dear brethren, I say unto you, “Have Faith in GOD¹.” And let me add, here is our first, our chiefest, our greatest difficulty. We see the world around us going on in its own fixed and determinate way. We see laws constantly at work: we fancy that we can account for most things by mechanical causes; and materialism presses its claims upon us. We are living in the world of sense and sensation; it hems us in on every side, it modifies our actions, our words, our thoughts. But how difficult to realise the existence of God, of God as He has revealed Himself to us! What an effort is it to picture to ourselves even the events of the last year! How difficult to realise the home anxieties of the year before! How still more difficult to enter into the thoughts of those gallant men who were then fighting for us abroad, whilst we were praying for them at home!

¹ Compare Hugh Miller's *Schools and Schoolmasters*, pp. 359, 360.

Far more difficult is it to picture the events of earlier generations. What harder than to realise the Character of Him, who eighteen hundred years ago suffered all that we heard in the lesson and the gospel of this morning's service¹? Yes, there is one truth still more difficult; and that is the truth of God's existence, and of God's action. Compared with this, the difficulties involved in the conception of the Creation, of the Miracles wrought by men of old, of the Atonement, of the Reconciliation wrought by Jesus, yea, of the Incarnation itself, seem to me to sink into insignificance! Every time I endeavour to realise this truth, my mind, my heart, my reason are all exhausted in the effort. Beyond it I cannot reach. Nothing is to me then impossible, save that God can be unjust, that God can lie. Even when I kneel down in prayer, what an effort is it to recall to my mind the thought of Him before Whom I am prostrate, to Whom I am speaking, from Whom I look for an answer; but when the effort is made, I am satisfied: I question not further. When I turn over in my mind the varied indications of His presence and His love, and briefly sum up the facts and the evidence from which my induction is made, I am satisfied again; I am ready to believe all that an authority so high, so holy, so pure will tell me. I cannot reach beyond. I bow in worship. Were He to tell me ought abhorrent from my sense of truth and of justice, I know not how I should act, but if He has not done so, why need I for one single moment entertain the horrible question? His schemes are beyond my comprehension, His plans beyond my control; if a detail seem unjust, I know well it can only *seem* to be

¹ Palm Sunday.

so, I am satisfied that it is not so. Difficulties that others see, I cannot see; or if you like, I see through them¹. I turn away from them to the business of my life, not, as has been said, with "a compromising indifference," but with the full assurance that "the Judge of all the world will do right."

To you, therefore, my younger brethren, I would put the question plainly and directly, *Have you Faith in God?* This will be the centre round which your actions, your thoughts, your life, will turn. The inquiries which are disturbing the intellectual world, the inquiries which are disturbing the Christian world meet here, to seek their final answer. Think not that you will be able to cope with them, until you have settled this, the subject of the first and foremost question, of the last and ultimate appeal. All hangs upon it. Until this is settled, you will "drift hither and thither;" you will "be carried up and down with the flux and reflux of the tide;" you will find "no anchorage of the soul." Until this is settled, your life will be in a mist, you will move on and on, but will find yourself constantly coming back to the same spot, only each time you will be more wearied by your fruitless labours to escape; you will be more hopeless, and more heartless. This then is the question of the day; the question of all days. Here you must take your side; you must act on the one principle or the other. You must have faith in God, or you will act as if there were no God.

But are all men atheists who deny Christ? No, my brethren, I said not so: there are not many, at least in England, who have followed out their tenets to their

¹ Butler's *Analogy*, Part II. ch. VI. § 16.

consequences, and despising all compromise have adopted all that their premisses involved. As I said just now, the English are not a logical race, they are indifferent to the beauties of logical completeness: their common sense makes them pause before they reach the goal to which they find their logic is tending. They may avow premisses which are dubious: they will deny conclusions that are dangerous. But our children may become habituated to notions from which we in our day recoil with horror. They may take one step further in the downward course: they may become thus more severed from God.

As years roll along, the prophecy of our Lord¹ will draw nearer to its fulfilment. As each man before his death takes his side for Christ or against Him, for God or against Him; so as years roll on will it be found that mankind at large are dividing. The evil heart of unbelief has so long wandered around the walls of its prison-house, seeking for some mode to escape from a direct and avowed denial of God, that one would think it must soon declare itself in its true colours. One "philosopher" after another has risen, each with a new plan of attack, before which Historical Christianity was to disappear from the earth; but one after another their schemes have failed: and we find it confessed that the true mode of explaining away the Gospels is still a desideratum of the time². And if the denial of Christ's character and office, as they are plainly exhibited in the Scriptures, does lead, as it seems it does, to this frightful dilemma, may it not be an indication that the end of all things is, as we know it is, drawing on? may it not shew that thus

¹ Luke xviii. 18.

² *Westminster Review*, Appendix C.

the working of the man of sin is being brought more clearly out? that the rebellious spirit, "which exalts itself against all that is called God or that is worshipped," is becoming more and more manifested? Is it not an illustration, may it not be a foretaste of the time "when the man of sin shall as God sit in the temple of God, shewing himself off as if he were God?" when all disguise shall be torn away, and unbelief in Christ shall stand forth in its bare and naked form—of unbelief in God?

But whilst this is the condition of the unbelieving world, ever learning, ever unsteady, may I not appeal to you, my dear brethren, may I not appeal to the great body of the devoted and faithful believers in Christ, in proof of the fact that the Christian is satisfied? The difficulties which he feels, will (he thinks) ere long be all solved: and at present he walks at liberty. The events around him that perplex his neighbour, he *knows* are parts of a vast scheme commenced and ending in eternity; and that scheme he can apprehend as a whole, though its details perplex him when they are considered apart. He *knows* that "all things work together for good to those that love God, even to the called according to His purpose." How they work good, he is not able always to discover. He *knows* that "they that put their trust in the Lord shall never be moved," and in the Lord he puts his trust. He *knows* that "whoso is born of God sinneth not," and "that wicked one toucheth him not." He *knows* that "he is of God, and the whole world lieth in wickedness." He *knows* that "he has the petitions which he asks of God." He *knows* that "the Son of God is come, and hath given us an understanding that we may know Him that is true, and we are in Him that is

true, and in His Son Jesus Christ." He *knows* from past experience, that as difficulties have vanished before him at the voice of prayer, so will they vanish hereafter, though they are "as this mountain, they shall be rooted up, and cast into the sea, and to him nothing shall be impossible." This knowledge is the portion of him WHO HAS FAITH IN GOD! My brethren, may it be your portion! My brethren, may it be mine!

LECTURE II.

LUKE XXIV. 32.

They said one to another, Did not our heart burn within us while he talked with us by the way, and while he opened unto us the Scriptures?

IF we would understand the teaching of Scripture in regard to man's being and position on earth, his prospects and hopes for the future, it is clearly necessary that we should attend to the distinction which we find to be there frequently and consistently maintained between his body, his soul, and his spirit. The time will not permit me now to investigate the subject: indeed, in its general feature it has been discussed lately with great acuteness and great success¹. Suffice it therefore for my present purpose to state the results to which on this subject we have been led. In body—the material which composes our frames—we share not merely with the animate, but with the inanimate, world around us: in soul—the principle of animal life, together with all those faculties which in Scripture are associated with it—we share in greater or less degree with the animal creation: but in the spiritual nature of man the beasts have no share—it is with God and the angels only, angels good and bad, that we partake of it.

¹ See Appendix D.

With reference to these, however, let me add a few remarks ere I pass on: remarks which were made by Hooker¹, and have been repeated since². In some respects, as “in firmness of strength and durability of being,” the stones of which this church is composed, are superior to the labourers that were engaged in its construction, to the architect who planned and directed the building. For he and they have long since gone to their long home, whilst their work remains, carrying out the object which they had in view: it has contained from time to time amongst its honoured audience some of the deepest thinkers, and of the most valued officers of Church and State. They have been in like manner removed from this world, but the same bell calls together, and the same walls contain the children and grandchildren of those who fifty or a hundred years ago here assembled. So of the powers which the Apostles of our Lord associate with the $\psi\upsilon\chi\acute{\eta}$, the soul, the vital principle; in these many of the lower animals surpass mankind. The powers of vision, of hearing and of scent; the instinctive love of offspring and desire for praise, emulation and revenge, these are merely a few of the modes in which this common property shews itself: “in some actions of sense and fancy,” says Hooker again, “beasts, though otherwise behind men, may go beyond them: because the endeavours of nature, when it hath a higher perfection to seek, are in lower the more remiss, not esteeming thereof so much as those things do which have no better proposed unto them³.”

¹ Hooker, *Ecc. Pol.* I. vi. 2.

² Professor Baden Powell, *Essay on the Spirit of Inductive Philosophy*, § 2, p. 75.

³ Hooker, as above.

But even if we allow, as we are called upon to do, that “*in his animal nature alone man is little superior to brutes, and in some respects inferior,*” if we allow that “*in the scale of mere animal organisation, the difference between the lowest human form and the highest animal form is not greater than between different classes of these creatures*”¹, if we allow that, to a certain extent, some brutes approach even in mind and intelligence to man, there yet remains the third principle to which, as I said, the Apostles of our Lord attend, I mean the *spiritual* principle, *the spirit*. In this the beasts have no share: in this “they have no show at all”², man belongs “to another order of things,” to a spiritual creation³.

And, to pass on to that which is more immediately before me to-day, one of the most marked characteristics of man, of thoughtful, reasonable, spiritual man, is this, that he is not content with receiving things as they are presented to him, or with viewing things as they appear to him, but is impelled by a law of his being to search for the bond which connects the facts that he sees; to know the *why* and the *wherefore* of the commands which he is bidden to obey; to investigate the substantial character of those bodies or beings of whose external features only his senses are able to take cognisance. There seems to be no time of our life when this desire to pierce below the shell is inoperative; there seems to have been no period in the history of the world during which it was dormant. The child soon asks why it must do that which it is bidden to do, and if, for good reasons, its parent refuses to give the answer to its

¹ Professor Baden Powell, as above, p. 74.

² Hooker.

³ Professor Baden Powell, p. 76.

question, it will, even at the risk of its own discomfiture, break the command, merely in order to see why it should have obeyed it. And the same principle is at work in man: we all know how difficult it is to bring ourselves to obey rules which are merely laid down as rules: they may be rules of life laid down in Scripture; they may be rules of conduct stated to be necessary for the success of any plan or process in which we are engaged; they may be the regulations of the society of which we are members;—a willing adherence to them is rarely given before we have partly broken them, and for breaking them have suffered. The experience of our predecessors is lost upon us at our entrance into life, we must repeat the experiment for ourselves: we must learn the *why*, though we injure ourselves in the attempt:

“ Only disperse the cloud, we cry,
And if our fate be death, give light and let us die¹.”

But let us not as yet condemn this feeling: for it is the same principle working in another way that has given rise to all philosophy, in ancient as in modern times. Whether the subject of inquiry has been the laws of numbers, or of space, or of matter, or of mind; whether the scene of the inquiries has been India, or Greece, or more Western Europe; whether the efforts have been well or ill directed; whether they have been crowned with success or issued in failure; the conviction has been the same, that there are laws underlying and connecting together the phenomena that we see; that there is a reason for that which takes place; that there is a unity in the variety around us; and that it is one of the noblest works of men to search for these laws, and

¹ *Christian Year*, 6th Sunday after Trinity.

inquire for these reasons,—I repeat that men will not receive what they deem to be true, without the effort to discover why it is true and how it is true.

What they mean by a reason I must not now pause to inquire. And it is scarcely necessary here to maintain that the anxiety to discover the reason is not sinful. This anxiety may lead us to sin; that is undoubted. It may lead us to break a command of God: but we must remember that Adam felt that anxiety *before* his fall, it is not therefore an element of the *corruption* of our nature. And even if it tempted him to his fall, and if in the gratification of it he fell, yet neither does this shew that this desire was sinful, this desire to partake of that which would make him wise—this desire to be as God, knowing good and evil. It was not the desire that was wrong, but the breaking of God's command to gratify that desire. The desire was no more sinful then, it is no more sinful now, than is the desire for food. I do not however, during our considerations this afternoon, wish you to forget that the principle needs to be constrained, the privilege needs to be watched, the desire to be controlled. The statement, however, I will repeat, that with the first rise of thought in the minds of men or of nations, these minds become—as a matter of necessity become—engaged over the facts and things presented to them; they will search for the laws and inquire for the reasons: the persuasion is innate that laws and reasons exist. Men will go one step backward in the scale, some men will go more. They may be satisfied with a delusion, they may be contented with an absurdity: but a reason, which approves itself to their minds, whether it be good or bad, they must have.

It is useless to regret this in general; it is useless to regret it in special cases. It is useless to complain into whatever region of thought or of facts this process of investigation is carried. Whatever we may say to check it, men will search for the laws by which God carries on the provisions of nature: they will search for the laws by which He carries on the moral government of the world: they will search for the laws which connect or appear to connect the various parts of the revelation of His will. And among other difficulties, they will devote themselves to the solution of that which is called the great problem of the age, the great problem of all ages. They will endeavour to "reconcile faith with knowledge, philosophy with religion, the subjective world of human speculation with the objective world in which God has manifested Himself in His revelation¹." They are persuaded that if both these worlds come from God, they cannot be exclusive or contrary to each other; they are persuaded that if both these worlds are true, a unity will be found on inquiry to pervade them. If they are forbidden to enter upon the inquiry, they will suppose that the two worlds are irreconcilable: they will conclude *either* that man's reason and man's knowledge are fallacious and useless, *or* that that which professes to be a revelation from God is false and must be rejected. In the one case you will have the mystic or the fanatic, in the other the infidel or the sceptic.

Now I am not about to ask your attention to any plan of mine to reconcile the action of the varied and seemingly-opposed laws which exist and work together in nature, in mind, and in revealed religion; still less am I

¹ Hare's *Sterling*, I. p. ccxxi.

prepared to draw the boundaries, which shall define where the book of revelation is to receive light from, and where throw light upon the apparent facts of mental or of physical philosophy. Happily for me I am speaking to those whose training here leads them to know that numberless things are true which they cannot account for, and numberless laws exist of which they have but the faintest glimmering. I am speaking to those whose training here leads them away from aiming at systems which shall be merely *logically* consistent and complete, to those who will remain perfectly content without such systems, who feel that there is a mystery around them and within them, which defies the effort to enunciate it in words. I am speaking to some whose life is devoted to the discovery of truth, to the pushing back of the boundary between the known and the unknown, who are fully assured that after all their efforts there will be left a vast region, still unexplored,—and who will not, because of that which they know not, refuse to receive and act upon that which they know.

My object in these preliminary remarks is this: to shew that the sacred volume does not allow us to consider that reason and faith, philosophy and religion are necessarily opposed to each other: it is to maintain that we receive encouragement thence to exercise both our reason and our intellect upon God's works and God's revelation. I contend most earnestly that their faith is mingled with distrust who would hinder us from doing so, who would bind us to a passive reception of all that God has disclosed and a slavish performance of all that He has enjoined. Most heartily do I adopt the words of one who twelve years ago occupied

the pulpit in which now I stand, and by virtue of the office which now I hold,—that “all revelations of God presuppose in man a power of recognising the truth when it is shewn to him, so that in him it will find an answer, and he in it the lineaments of a friend¹.”

In passing on, therefore, to the subject which on Sunday last I proposed to you, viz. the principle or idea of Church Creeds and Formulæ, I wish to shew to-day *first*, that the *duty* of exercising our intellect and reason on God’s revelation is fully acknowledged in Scripture, and *secondly*, that we have indications there as to the *mode* in which they should be exercised.

I. First then, of the duty to exercise our intellect and reason on God’s revelation.

We shall find in the Scriptures frequent appeals to the sense of right and wrong in man, and as frequent appeals to his judgment and his reason.

(1) We find, I say, appeals to his sense of right and wrong. No sooner was the law of Moses given to the children of Israel than they were asked whether it did not approve itself to their consciences. The inquiry was put to them by their lawgiver: “What nation is there so great, that hath statutes and ordinances so righteous, as all this law which I set before you this day?” (Deut. iv. 8.) Often do God’s prophets charge them with the sin of ingratitude, a sin the heinousness of which they themselves must feel, “The ox knoweth his owner, and the ass his master’s crib; but Israel doth not know, my people doth not consider.” (Isai. i. 3.) Again, “Will ye steal, murder and commit adultery, and come and stand before me, and say, We are delivered to

¹ Trench’s *Notes on the Miracles*, 1846, p. 24. See Appendix E.

do these abominations?" (Jer. vii. 9.) In another place we read that "men have the work of the law written in their hearts." (Rom. ii. 15.) In another, we hear that the Almighty condescended to "reason" with His creatures. (Isai. i. 18). In another, that He allowed one who was but dust and ashes to urge, "Shall not the Judge of all the earth do right?" (Gen. xviii. 25.) The fact is beyond question, that God encourages us in the effort to reconcile the details of His revelation with the principles of truth and equity that He has Himself implanted in us. And whenever it becomes necessary to blame any particular attempt to effect this reconciliation, it must be remembered that we blame not the object, but the mode of gaining it.

(2) But we have something besides this reference to our sense of right and wrong, we have also the appeal to our judgment and reason, our sense of folly and wisdom. Did the Jews neglect God? it was because "they had not learned nor understood, but were walking on still in darkness." (Ps. lxxxii. 5.) It is "the fool that saith in his heart, There is no God." (Ps. xiv. 1.) "Oh that they were wise," is the cry of Moses, "that they understood this, that they would consider their latter end." (Deut. xxxii. 29.) "There is neither knowledge nor understanding to say, Is there not a lie in my right hand?" (Isai. xlv. 19.) And so in our Lord's own words, "Ye fools and blind: whether is greater, the gold or the temple that sanctifieth the gold?" (Matt. xxiii. 17.) Or again, in the words of St Paul, "Are ye so foolish? having begun in the Spirit, are ye now being made perfect by the flesh?" (Gal. iii. 3.)

II. But these are simple instances: it must be my object now to inquire whether we do not find the same

duty recognised in cases of a more complicated character. And whilst we are considering them, we shall find indications as to the *mode* in which we should conduct our inquiries. I will take our Lord's history first, and notice a few of the many instances in which, instead of teaching them authoritatively, He encouraged those around Him to draw *inferences* as to His character. Thus when Nicodemus came to Him, there was no reproof administered to that timid ruler of the Jews for stating that "we know that thou art a teacher come from God, because no one can do these miracles that thou doest, except God be with him." (John iii. 2.) Instead of reproofing him, our Lord took this confession as His starting point, and passed on to teach him that which the Pharisee knew not. A very few words of Jesus, words which to our minds seem inadequate to the effect, drew from the guileless Israelite the avowal, "Thou art the Son of God, thou art the King of Israel." (John i. 49.) This was an inference, an inference of the higher reason, but yet it was not blamed: on the contrary, a promise of something more glorious was held out to Nathanael, "Thou shalt see greater things than these." When in Solomon's porch the people came to Jesus and urged Him, "How long dost thou keep our soul in suspense? If thou be the Christ, tell us plainly," (John x. 24,) He answered indeed, "I told you," but it was in His deeds, and not His words, that the answer had been conveyed: "The works that I do in my Father's name, they bear witness of me." From them the Jew should have inferred what He was. So likewise in our Lord's reply to the Baptist's question, "Art thou he that should come, or do we look for another?" (Matt. xi. 3,)

“Jesus answered them, and said, Go and shew John again those things which ye do hear and see; the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them. And blessed is he who shall not be offended in me.” St John must infer the answer. Again, what was, what is the use of the many parables which our Lord delivered, and of which the explanations have not come down to us, even if they were ever given? what was their use, if the disciples were not to remove the veil, from the shell to divine what the kernel was, to pick the lock which guarded the treasure, to infer by a purely inductive process,—taking the whole parable together,—what the one explanation was which embraced all the details, and so to learn what was its meaning, what was the lesson it was intended to convey.

But this subject needs further illustration. Some of you may possibly remember the appearance many years ago of two tracts on the subject of “Christian Reserve¹,” and the deeply interesting way in which from the Gospel-narratives the historical fact was demonstrated, that our Lord rarely if ever stated positively and plainly to His disciples that He was the Christ, the Son of God. However you regarded the lesson as to our conduct which the writer endeavoured to found upon this fact, there are some amongst you, I doubt not, who would agree that he did establish this fact of our Lord’s ministry. But to me it is equally clear, that that which Jesus did not state to His apostles, He was anxious that they should infer. The confession of Peter, “Thou art the

¹ *Tracts for the Times*, Nos. 80 and 87. See Appendix F.

Christ, the Son of the living God" (Matt. xvi. 16); the truth which "flesh and blood had not revealed to him, but the Father in heaven," that truth was *inferred*—by an inductive process—from all that the Lord had done and said from the period of the Apostle's call. It is quite true that God had opened Peter's eyes; it is quite true that God had enabled him to see that this was the meaning, the unity, the truth at the groundwork of his Master's character and action, but *this* does not affect my argument. It was by the exercise of his higher reason, thus enlightened by God, that the truth was discovered; and, because he was permitted to discover it, an especial blessing was his.

An instance even still more interesting, and still more satisfactory, is to be found in the conduct of our Lord on this the day of His resurrection. There is no one here who has forgotten the incidents that surrounded the journey to Emmaus of the two perplexed but faithful disciples (Luke xxiv. 13, &c.). They knew of the death of their Lord: all Jerusalem knew of that: one must indeed have been a mere "stranger and sojourner" who knew not of all that had occurred on the day of the preparation, and of all that that "prophet mighty in deed and word" had done. They had heard likewise of His resurrection. "A vision of angels," they said, "had appeared to certain women of their company, and had told them that Jesus was alive:" they were "reasoning and communing" one with the other, and their perplexity was manifest in their countenance when He Himself drew near. "What manner of communications are these that ye have one to another, as ye walk and are sad?" Now if our Lord had merely desired to exhibit Himself

to them to remove their doubts and difficulties by the manifestation of Himself; if He had deemed that the conviction of their senses as to His resurrection would have satisfied all the requirements of their human nature, why did He not at once reveal Himself to them, open their eyes at once, and then by the authority of His own words silence all their scruples by assuring them, that thus it was, and thus it must be? But you all know that He did not in this way reveal Himself. You all know that when He drew near to them, "their eyes were holden that they did not know Him:" and that He made "their hearts burn within them while He talked with them by the way, and while He opened to them the Scriptures" before He permitted them to know Him. What does this incident in the life of our Lord teach, except that He recognised and acknowledged the power of man's intellect in the formation of his opinions? What, except that when the opportunity arises, He would encourage us to adopt a mode of action similar to His own? What, except that He would wish us to acknowledge that there are cases in which we should not demand from our fellows a mere submission to authoritative teaching, that there are points wherein the appeal to the reason and the judgment is not only expedient, but a duty¹?

But I am perhaps in this last instance wandering away from the class of illustrations to which it is my especial wish to draw your attention. I have been drawing inferences for myself, rather than bringing cases in which inferences were drawn and permitted to be drawn by others. And yet there is another series of cases which

¹ See Olshausen's commentary on the passage.

is more closely connected with my present subject, and to which our attention has been lately drawn¹. The earlier Gospels, as we all know, contain little but mere narration: the fourth *teaches* from the narrative. St Matthew, St Mark and St Luke record what they had seen, or heard, or what their authorities told them: but St John, writing at a later period, adds frequently and constantly his comments upon the record. The first three differ from the fourth, almost as the so-called Apostles' Creed differs from the Nicene. The one declares that Jesus Christ was conceived and born, the other that it was "for us men and for our salvation that He came down from heaven:" the one that He was crucified, the other that "He was crucified for us." For first we receive, and then we look for reasons: first we make the observation, and then we search for the laws. And thus it is in St John's Gospel, almost without an exception, that we meet with remarks such as these, "We beheld His glory, the glory as of the only begotten of the Father." (John i. 14.) After the miracle at Cana of Galilee we have the comment upon it, "He manifested forth His glory." (John ii. 11.) To the strange words, "Destroy this temple, and in three days I will build it up," and the puzzled comment of the Jews, St John subjoins his own explanation, "He spake of the temple of His body" (ii. 21). In the same chapter the reason is given why "He would not commit Himself" to those who professed to believe in His name, when they saw the miracles which He did; He refused to do so, "because He knew all men, and needed not that any should testify of man, for He knew what was in man" (ii. 25). St John is unwilling to re-

¹ Alford's *Prolegomena to St John's Gospel*, sect. II. § 7.

cord the question which our Saviour put to Philip (vi. 6), "Whence shall we buy bread that these may eat?" without noting with it, "this He said to prove him; for He Himself knew what he would do." So again the motive is assigned for which "He departed into a mountain Himself alone" (vi. 16): He did so because He "perceived that the multitudes would come and take Him by force, and make Him a king." So "He knew that His hour was come that He should depart out of this world unto the Father" (xiii. 1). "He knew that the Father had given all things into His hands, and that He was come forth from God, and went to God" (xiii. 3). "Knowing all things that should come upon Him, He went forth and said unto them, Whom seek ye?" (xviii. 4). "Knowing that all things were now accomplished, that the Scripture might be fulfilled, He saith, I thirst" (xix. 28). What do these multiplied instances shew, except that St John was enabled to draw inferences from the acts of Jesus, and that these inferences he left on record?

Let us turn now to the writings of St Paul, and notice there, that as a rule he insisted little on his authority as an Apostle, and trusted little to his miracles as enabling him to override the intelligences and consciences of his hearers, but that when possible he appealed to documents which they received and principles which they acknowledged, as the groundwork and support of that which he taught¹. Was he at Thessalonica? it was out of the Scriptures that he pressed the Jews, opening them and alleging that it was needful for the Christ to suffer,

¹ This is noticed briefly by Dr Davidson, *Introduction to the New Testament*, 1849, Vol. II. pp. 145, 146.

and to rise again from the dead. Why were the people of Berea commended, but because they used their judgment, their private judgment if you will, in "searching the Scriptures daily whether these things were so." Was he anxious to prove to the Romans that the whole world is under sin? he spoke indeed with authority; he appealed, it is true, to Scripture; but he referred also to the observation of his readers, to the facts that lay around them, to the things which were patent to them; to the gross idolatry, the corruptions of men and morals, the vile lusts, the want of natural affection, the delight in the iniquity of others: and then he confirmed his argument by Scripture. Did he speak of the new mode of salvation in Christ? He was not content with stating that it was promised of old, but he brought forward his proofs, and appealed to the life of Abraham, to the law of Moses, and to the words of David. Thus in the Epistle to the Romans we have frequent instances both of the deductive and the inductive logic. At one time he referred to truths which his readers knew, to draw out from them the practical lessons, which were involved in them though they did not lie upon the surface: at another time he grouped and arranged the facts before him, so as to lead his converts to grasp the principle which linked them together. So is it also in the Epistle to the Ephesians, so in the letter to the Colossians; it is only when he appeals to *facts*, which are beyond reasoning, whether facts of history, past or future history, or facts of doctrine, that he speaks as with authority: "This we say unto you by the word of the Lord" (1 Thess. iv. 15), may serve as an instance of the one; "I Paul say unto you, that if ye become circum-

cised, Christ shall profit you nothing" (Gal. v. 2), may serve as an illustration of the other.

So far, then, for the facts of Scripture; so far for the inferences drawn from them. And if I attempt to apply these to ourselves, shall I be met by the objection that St Paul and St John were inspired, and therefore infallible in drawing their inferences? Shall I be told that we must not lay claim to the power which they possessed? My dear brethren, I know that they were inspired; but this does not make my position weaker: it shews most clearly that it was *under the guidance of the Holy Spirit of God*, that in the one case St John drew his inference, and in the other St Paul appealed to the consciences and reasons of his converts. There is no slight thrown by this argument upon the powers of our human nature. There is no denial or reversal of the great commandment of the law, that we "shall love the Lord our God with all our heart, and all our soul, *and all our mind*," no contradiction of the words of the well-known prayer,

"That all our powers and all their might,
In thy sole glory may unite."

But here I must pause to-day. I have shewn to you that in the Scriptures themselves we meet with no support for the views of those who hold that neither man's intellect, nor man's conscience, is to be allowed to have any active part in the reception of the truths which God has revealed. The holy volume clearly teaches that our judgment is not to be crushed, nor our conscience to be overridden, by those who can merely adduce texts of Scripture in fancied support of any new thing which they may hold. That judgment must be mistaken, and

that conscience ill-directed which rejects what is really a part of God's revelation; but, if God Himself condescended to "reason" with His children, so may His ministers condescend: if He would have "a controversy with His people" and would "plead with Israel," it is not too much to expect from His servants that they too will plead in His behalf. If our Lord did not reveal Himself, nor speak authoritatively to His two friends until He had convinced their understandings, we must not shrink from the like line of conduct. St Paul's mode of action at Lystra and at Athens confirms our view of His Master's wish, and strengthens the conviction that there are many whose minds must be secured, before we gain access to their hearts.

This then I have sufficiently proved. I must next Sunday, if God permit me, draw increased attention to the mode of drawing inferences on what I have but imperfectly touched to-day; and I must guard my case from sundry charges to which, as I leave it now, it is exposed. Let me, in conclusion, remind you that greater difficulties never thronged around men who were in the right, than those which overwhelmed the disciples on the morning of the Crucifixion, and were dispelled on the day of the Resurrection. To the Resurrection of our Lord and Saviour I now recall you: to that great event which was the turning-point in the world's history; and which, when brought home to his convictions, is the turning-point in the life of the individual. That Resurrection we have commemorated to-day: it was the seal of God on the mission of His Son: in it He was declared to be His Son (Rom. i. 4): through it is the assurance of all our hopes. I have too

long kept you from meditation upon it: I must not continue to do so. I will only pray that the "God of peace who brought again from the dead the great Shepherd of the sheep—through the blood of a covenant which is to last for ever—even our Lord Jesus, may make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Christ Jesus, to whom be glory for ever and ever. Amen¹."

¹ Hebrews xiii. 20, 21. See Appendix G.

LECTURE III.

MATT. XI. 25.

Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

ON Sunday last I spoke to you of the spirit of man: and I shewed that to the working of that spirit must be attributed the determination that man feels to pierce below the surface of the phænomena around him; and to investigate the substantial character of the bodies or beings that fall under the cognisance of his senses. I spoke also of the evident conviction within us that there is a unity in the variety around us, a law connecting the facts which we see: so that whilst the object of the man of science has been to collect the facts, the philosopher has endeavoured to discover the law. Again, I stated that this investigation of law has not been confined to questions of physics or philology, but has embraced the subjects of God's revelation also: and that here too men have devoted themselves to discover the laws and the principles which account for the facts that God has revealed to them, and have endeavoured to reconcile "Faith with Knowledge, Philosophy with Religion." And I drew your attention to some passages of Scripture which clearly indicate that such attempts are justifiable, even though they need to be conducted in a careful and reverential spirit. I

brought a few examples wherein God was pleased to appeal to the sense of justice and equity which He has Himself planted in us: a few likewise wherein He appeals to our sense of what is wise and what is foolish. And then I adduced two instances which bear more decidedly upon the line of my present argument: instances, the main features of which I must now at greater length describe.

The apostles of our blessed Lord had been with Him for months, possibly for a year. They had gone with Him from city to city, from village to village; they had watched the miracles which He performed, they had heard the discourses which He uttered. In these discourses He had never told His apostles plainly and directly, as from Himself, Who and What He was. He desired them to learn His character from His works. Yea, when He was asked categorically "Who art Thou?" He invariably in His earlier ministry refused the answer. Whether the question came from the Jewish rulers, or from the band of His followers, His treatment of it was the same. Thus when they said, "By what authority doest Thou these things, and who gave Thee this authority?" (Matt. xxi. 23), He replied by asking them another question in return. When they pressed Him, (John viii. 19) "Where is thy Father?" He replied, "Ye neither know me nor my Father." When they said, "Who art Thou," He answered, "the same that I said unto you from the beginning." (John viii. 25.) When in the same discourse they inquired, "Art Thou greater than our Father Abraham, which is dead, and the prophets are dead: whom makest Thou thyself?" He merely replied, "If I honour myself my honour is nothing" (v. 53).

Nor was this conduct confined to the Jews only: with the disciples it was not very different. Even on the night of His betrayal we meet with inquiries such as these, "Lord, whither goest Thou?" (John xiii. 36.) "Lord, we know not whither Thou goest; and how can we know the way?" (John xiv. 5.) "Lord, how is it that Thou wilt manifest Thyself unto us, and not unto the world?" (1. 22.) And you will remember the expression of thankfulness which gushed forth from the lips of the apostles when at length He promised that He would "speak to them no more in parables, but would shew them plainly of the Father:" "Now we are sure that Thou knowest all things: now we are sure that Thou camest forth from God." (John xvi. 25.)

This then was one characteristic of His treatment of His followers: thus did He endeavour to lead them to take a deeper view of His life and words than they were of themselves inclined to do, to draw more upon their own spiritual life, and to trust more to their own spiritual insight than they were disposed. Often and often would a word, coming with authority from Him, have relieved their doubts and quieted their apprehensions: but that word came not. He was anxious to lead them from the world of sight to the world of faith; from the outer to the inner; from that which was before their senses to the life and the spirit which lay hidden beneath it. *This* then is the value to us of the confession of Peter—"Thou art the Christ, the Son of the living God." It was, as I said, an inference; it was, as I said, an induction: it was the key which fitted the lock, the law which connected the facts, the principle which accounted for the acts of their Master; and its discovery

was a discovery by the higher reason; yea rather, I must say, it was a discovery *to* the higher reason, a revelation *to* the spirit of the man,—a revelation made *to* him by God Himself.

The answer to the Baptist's inquiry is of the same character. The answer to the intreaty of the Jews, "If Thou be the Christ, tell us plainly," is similar again. But of these answers I need not speak further; you will remember that when our Saviour referred to His works, He almost put the key, as it were, into their hands; He almost suggested to them their answer: if they had had the least spiritual insight, they must have seen what the answer was. John doubtless perceived it: the Jews were blinded and could not.

Thus the one fundamental doctrine of the Christian religion—the doctrine that "Jesus is the Christ, the Son of God"—was in the first instance an inference, an inference of an inductive character. To us, indeed, it now comes with the full stamp of a revealed truth, of a truth revealed to Peter by the Most High, confirmed by the miracles that followed, made the substance of the preaching of the apostles: to us it comes as the confession on which the Church was founded, and on making of which the converts were baptized. That confession still bears with it the import and the weight that it had of old: when made heartily and truthfully it is still the mark of the Christian. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." (1 John iv. 15.) It still gives the strength to the Christian's walk. For "who is he that overcometh the world, but he that believeth" this? (1 John v. 5.) It still furnishes one test by which we may try the spirits whether they

be of God, for he that adopts not the confession of Peter, "he that confesseth not that Jesus Christ is come in the flesh, is not of God" (1 John iv. 2, 3): yea, that spirit is "the spirit of Antichrist." Such is the value of this truth; such therefore the interest attached to its discovery.

And now, my brethren, let us pass on to consider other doctrines taught as parts of the Christian faith by the Church universal. Let us take the points discussed and settled at the first four general Councils, and which come to us, speaking generally, embodied in our Creeds; the teaching of the Church as to the Person of the Redeemer, that He is "the very Word of God, begotten from everlasting of the Father, very and eternal God,"—that "He took man's nature upon Him,"—that "He was perfect God and perfect man, of a reasonable soul and human flesh subsisting." Shall we inquire how, in the present day, we can say that tenets such as these have been arrived at? How we can justify their insertion and maintenance in a Creed or an Article? Why demand as necessary an assent to them, before the Church will admit any one to minister for Christ to the people of Christ? We find these tenets no where stated in plain words in Scripture, and if so, are they not additions to Scripture, mere inventions of man? and on whose authority do they come to us? am I bound to receive them on that authority? How are they to be regarded? And it has been said, that to the earliest ages of the Church, no less than to the Apostles, the words of our formulæ were unknown: that the clergy were not bound by them then: that in the writings of these earlier ages we meet with passages that are apparently opposed to these words, passages which, at all events, must

have been written in an incautious and unguarded manner. How can we account for this, how defend our Creeds?

I have said that men are not content with receiving things as they are presented to them, but are impelled to discover the bond which connects together the facts that they see, the law and the truth which accounts for them all. And as this has held true in the history of the world, so it has held true in the history of the Church: as in morals, so in theology. As soon as Christianity began to spread, the narratives which are contained in our Gospels and the lessons of doctrine and practice which were called forth by the wants of various Churches and were supplied in the occasional letters of the apostles that have come down to us, these came into contact with minds prepared in various manners, and in those minds were received with various results. We should not be surprised when we read that efforts were made to adapt parts of our Christian revelation to parts of the faiths previously held in these various quarters; we should not be surprised at the wild and God-denying heresies that arose; we should not be surprised if some of these earlier so-called Christians rejected portions of our Gospel-narratives, if so be they could thus more easily reconcile the new doctrine with the old¹. Many such attempts were made, but the old and the new agreed not together, and the rent was made worse. The new wine could not be contained in the old bottles: the bottles were marred and the new wine spilt. But whilst

¹ Almost all the earlier heresies (and those of the last times also) were accompanied by a denial of the authority of portions of the New Testament. For examples see Robertson's *Church History*, 1854, Vol. I. p. 30 of Cerinthus: p. 33 of the Ebionites: p. 35 of Basilides: p. 45 of Marcion: p. 80 of the Artemonites: p. 130 of Manes.

this was going on among the earlier heretics, the Church, the great body of Christians, was compelled to attend to the questions stirred, whether it would have desired it or not¹.

The explanations, therefore, which were from time to time proposed, by one class of heretics after another, were, indeed, attempts at the truth, "guesses at truth." And the form which the inquiry really assumed was not "What can be proved by a deductive logic from this passage of Scripture, or from that?" but, "What is that truth relating to the subject in hand in which all the statements of Scripture meet, in which all find their solution? What is the principle? what the law?" And in the discovery of the answer, the holy volume was not to be regarded as a mere series of texts, but as embodying the teaching, the real practical teaching of the earliest disciples. And thus, as year by year passed, and one attempt after another failed or succeeded, our Creeds were gradually attained. There was a modification of an expression here, an amendment of a word there; but let us notice, and excuse me if I have to repeat this again, that this was not a developing of the germ of the Apostolic Church, it was not an unfolding of the truths which that Church held implicitly; rather it was a going back more and more to the inner life of the subject before them, a studying more and more carefully of the thoughts and language of the apostles, until the key was found to fit, and the faith of the Church on the subject was settled.

To us, looking at the history of early Christianity,

¹ To the struggle with Gnosticism is attributed the introduction of study and literature into the Church. (Ibid. p. 48, and the authorities cited.)

this seems to be the account of the struggle which resulted in the first Councils and in the decisions the sum of which is contained in the Creeds of the Church universal. And in the fact that by almost every one who accepts the New Testament as the work of men inspired, have these formulæ been accepted as true, we may see the seal of the Church set upon them; of the Church of past generations; of the Church of our own. They are received by the great body of Christians dispersed throughout the world, even as the great principles of physical science are received by physical philosophers. We do not accept the former, because of the number of bishops assembled at this Council or that; any more than we accept the truth of universal gravitation on the authority of Isaac Newton:—but they made their discoveries, they handed them down to us, and the Church has verified them. And we too may verify them also: many of us have verified them for ourselves, and now our belief of them rests—as the Apostle would have it rest—“not on the wisdom of men, but on the power of God.”

And I repeat, that so far as they are concerned who receive the Scriptures of the New Testament as the writings of men inspired, the controversy has ceased: I might say that with those who receive the writings which the most unfavourable criticism has left unscathed, the controversy should cease too; few deny the Deity of our Lord Jesus Christ, or the Church's doctrine of the Trinity in Unity, but those who also deny that the New Testament contains any of the writings of the men whose names those writings bear.

And now, my brethren, permit me to say something

of the process by which these discoveries are made. And first, let me explain the terms which I have used more than once, and which it will be needful for me to adduce again. I may explain them for the sake of some, although the majority of you are familiar with them. I refer to the terms *Induction* and *Deduction*.

In almost all investigations as to the connexion between fact and fact, we have to inquire—Is the case before us a particular case coming under a known general law? or if not, can we discover a general law applicable to this and similar cases? If the latter question is proposed, if we can combine a number of similar facts, and are desirous to know the general principle which embodies them all, “the process by which this investigation is carried on is called *Induction*, whilst the other process, of applying a general law to a particular case is called *Deduction*”¹. The names have been long before the world, and this is one way of illustrating their use. Now suppose that we have discovered the law which embraces and accounts for a series of facts that have engaged our attention; this law may be regarded as itself a fact, and may combine with another series of facts of a similar nature, and thus appear to be itself a single instance of another higher and more general law; and so we may pass higher and higher until we fail to meet with analogous cases, or having analogous cases, are unable at present to connect them together. Our upwards ascent will be there stopped: a limit will be there, beyond which we are at present unable to pass. Sooner or later, along whatever line

¹ Compare Thomson's *Outlines of Laws of Thought*, 1854, pp. 283—288. See Appendix H.

and in whatever subjects our investigations are carried, we come to these which are to us at present the extreme, the ultimate facts. To the questions, "why are they so?" or "how are they so?" there are only two answers. The cause which a man of the world will give is that "It is because it is." The Christian, the believer in God, will answer, "It is so, because God wills it to be so."

And let me now add that human intellect has not yet been able to give any rules by which this induction can be attained. We have been lately told¹ that Bacon thought at one time he had a certain and unfailing way of discovering truth thus, but in this he was mistaken. Hints and suggestions have been given to help us, rules by which we may avoid error or detect it when it enters into our inquiries, but these rules are negative in their character, and chiefly help to the attaining of the true by the avoiding of the false². It is not therefore every one that can discover a law: it is not every one that can divine a principle. Men of great ability may be deficient in the gift. "These things" may "be hid from the worldly wise and the prudent." In fact, this effort comes within the province of the "reason" of man, as Hooker calls it; of the "spirit" of man, as St Paul designates it. It requires, as another of later times has said, not so much wisdom and learning as a childlike throwing of ourselves into the midst of that we are questioning, and asking it with all humility and

¹ Mr R. L. Ellis, in the General Preface to the new edition of Bacon, Vol. I. pp. 24, 38, 61. See Appendix I.

² Sir John Herschel's *Introduction to the Study of Natural Philosophy*, Part II. Chapters IV. V. and VI. are peculiarly valuable.

submission to tell to us its secret¹. Shall I say it is essential that we embrace that which we are investigating, without doubt and without gainsaying? I am doing little more than repeating, though with changed figure and changed language, the thought of my Redeemer, "Who-so shall not receive the kingdom of God as a little child, he shall not enter therein:" "I thank thee, O Father, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

And here do we take our stand: these laws which man's intellect cannot find out, God reveals. He reveals them to childlike men now, as He revealed them to childlike men of old, as He revealed one such to Peter. We are encouraged to attribute this success, wherever it is found, in every branch of human study, whether of physics, or philology, or mental philosophy, or religion, success in this we attribute to God. We deem that God is actively and directly working. Our conclusion is supported by the fact to which attention has now been drawn for many years, that few, if any, inductive philosophers have been unbelievers²: it is supported by the language which discoverers use, rejecting all claim or merit of their own, save that of grasping at a thought "which came into their minds." Yes, this is the true account, "they come into our minds." And *from Whom do they come*, my brethren³?

¹ Mr Ellis, *ut supra*, p. 59. Hare's *Guesses at Truth*, 1st series, 1838, p. 216. See Appendix K.

² Dr Whewell's *Bridgewater Treatise*, Book III. Ch. IV. v.

³ In the *Edinburgh Review*, April, 1856, Vol. 103, No. 210, there are some interesting quotations from Leibnitz and from Sir Henry Holland on the way in which the details of a subject, which has long occupied the attention, suddenly arrange themselves into order as if by a magician's

And thus we have in the body of Christ what I may call two kinds of Revelation,—the one a Revelation of facts, historical and doctrinal, to the first apostles of our Lord, and of these the books of the New Testament contain our only record; the other a Revelation from time to time of inferences not discoverable by the intellect of man, but laid open to his spirit. The former may be deemed immediate, and direct, and open, the latter is of a more mysterious and hidden character; and the former furnish the touchstone to the latter. For although the discovery of the inference may have been gradual, partial, and to a few, yet *all* may see whether it will stand the test of Scripture: for “to the law and to the testimony” must the appeal still be made. Are these things “contained in Scripture, or may they be proved by Scripture?” must ever be our question. Suggestions may come from the “spirit of error” as well as from “the Spirit of truth,” and we must “try the spirits whether they be of God.” And, I repeat, the question must be, “Does the key thus offered to the Church turn in the lock of the Holy Volume?” If it will so turn, we hold that the key is the right one: the solution offered is correct.

You see therefore, my brethren, that we hold that Christ’s word standeth sure: “Lo, I am with you always, even to the end of the world:” you see that His promise may yet be receiving its accomplishment, “His Spirit still leading us into all the truth.” We dare not confine to the lifetime of the Apostles the period during

wand. In Professor Baden Powell’s *Connexion of Natural and Divine Truth*, 1838, p. 37, there is a quotation on Fresnel’s wondrous powers, from a work of Professor Forbes, on which see also Herschel’s *Essays*, p. 247.

which God's Spirit was promised to be thus at work. We believe He has never ceased to work; we believe He is working now,—guiding the faithful Christian onward; guiding onward the body of Christians; guiding us on through error to truth, clearing up difficulties, dispelling clouds,

“Lead Thou us on !”

Let us pass to-day from the age of Athanasius to that of Augustine, from the Eastern Church to the Western, from the fourth century to the fifth: from questions upon the existence of God to questions concerning the nature of man: from points to be determined by the objective Revelation which God has given of Himself, to points wherein this has to be combined with the feelings and the instincts which He has planted in us, and with the facts which He has taught us in the records of history. The struggles in the Pelagian controversy, when viewed as we should view them now, were not efforts to draw from Holy Scripture consequences that were logically contained in certain statements made therein, so much as they were efforts to discover the principle that lay at the basis of the language used in Scripture of man's condition, man's hopes, man's needs. Thus they were efforts of an inductive character. And if I dare not repeat the statement which I made just now, that so far as we are concerned the controversy has ceased, I shrink back, not because the Churches at large speak an uncertain language on the subject, but because efforts are made from time to time to evade the teaching which those Churches enforce. But yet, in the main features of the subject, Christians at large have adopted the prin-

¹ *Lyra Apostolica*, No. XXV.

ciples that Augustine taught: they agree that men, as born into the world, are prone to sin, are under the bondage of evil: they hold that they cannot by their own free will and effort turn themselves to faith, and to call upon God. And of those who differ from us, we state from their own confessions that they start not from the ground which St Paul occupied, but from one which they have chosen for themselves: they decline to take the language of the Apostle as shadowing forth one harmonious whole¹: they refuse to allow that there is any truth at the basis of his language: they deny that he was inspired: yea, they seem to hold that he had no spiritual insight at all. With these and such as these the expositor of the Apostolic teaching can have little in common. Their effort is not to teach the Christianity that St Paul taught, but a Christianity that springs from their own minds: for the sake of such a religion they cut down the facts of history and reject the words of the Apostles²: they set themselves above that which they are expounding, and not below it, nor within it. However great their industry, however great their efforts, we can only regard them as destined for failure, for they do not even aim to meet all the difficulties of the case; they leave out half of the facts of which they are to find the law. But the Church view commends itself to the vast majority of those who have examined the question in all its bearings: and although Augustine was the first by whom the difficulty was solved, although to him the

¹ Compare Olshausen on Romans v. 12—21, Vol. III. pp. 199, 200 (p. 185 of Clark's translation).

² On the German mode of evading difficulties, by denying historical statements, see notices in Robertson's *History*, Vol. I. p. 149, note p. of Neander: 146, t. of Mosheim: and Möhler as quoted, p. 248, s.

revelation was made, yet his solution comes to us, resting not only on his authority, but also on the authority of the great body of Christians since: and we too, like the Bereans, may examine for ourselves whether these things are so.

Let us now review the account which I have been laying before you, and look for some of the practical lessons which the subject seems to convey. We may notice, *first*, that in almost every search for truth, errors will be proposed, for a time adopted, examined, at last rejected, before the truth is finally discovered¹. It will be so in questions of Revealed Religion, no less than in questions of scientific research. We have no reason to complain, therefore, that in the history of religious dogma errors have occupied such a marked proportion; nor should we be surprised that evil passions have been as much excited in the one series of investigations as in the other. All controversies, all struggles arouse men's ardour, men's anxieties, men's individualities. During the time that they are carried on, they are bewildering to the mind, and depressing to the spirit: but as do other temptations, so also does this afterwards "yield the peaceable fruit of righteousness to them which have been exercised thereby." For the result is not the unsettling of men's minds upon the subject investigated, but a general agreement and harmony whenever the investigations have run their course, and reached the points which have been really at issue. Sometimes it has happened that questions apparently simple have led men up to difficulties of the highest

¹ Compare Herschel's *Review of Dr Whewell's Inductive Sciences (Essays, 1857, p. 241)*. Appendix L.

character, but “before such difficulties the mind reposes quiet and calm,” “the intellect is soothed, not by the evidence of the truth known, but by the inaccessible height of the truth concealed¹,” and thenceforward the questions are no longer discussed with the eagerness that once they excited. So it has been with the questions on Predestination, which agitated the Church of England forty years ago. And if in the present day minds are engaged over difficulties which have not as yet found their solution, if the riddle has not yet been solved, the key not yet been found, this furnishes us with no reason for rejecting the truths of which we are all assured; “so far as we have attained we may walk by the same rule, we may mind the same thing.” Thus even the promulgation of errors serves a purpose in the Divine economy: for the truth, when it does appear, will be the more readily received, because of the preceding failures. For as has been said by one well known², “confused conceptions and consequent misunderstandings are daily growing clearer under the influences of Christian life and free discussion;” or as a still better known and more highly esteemed author has written, “As it is owned that the whole scheme of Scripture is not yet understood, so if it ever comes to be understood before the restitution of all things, it must be in the same way as natural knowledge is come at,—by the continuance and progress of learning and liberty, by particular persons attending to, comparing and pursuing intimations scattered up and down it, which are overlooked and disregarded by the

¹ Cardinal Cajetan, quoted in Sir William Hamilton’s *Discussions*, ed. 2, p. 626.

² Bunsen, *Church of the Future*, p. 104 (English translation).

majority of the world. For this is the way in which all improvements are made, by thoughtful men's tracing on obscure hints, as it were dropped us by nature accidentally, or which seem to come into our minds by chance¹."

Let us notice, *secondly*, that controversy is a sign of life and energy in the Church. The struggles around us to reconcile this and that difficulty are clearly analogous to the struggles within us between the complex and often warring energies which are there at work. All life seems to involve a continual decay, but the loss of decay is supplied by as continual a renovation. Render any part of the animal frame unchangeable—as is done by some of the poisons—and the human being dies². So is it in the Church of Christ. The life of the Church is scarcely compatible with the mental bondage of the individual, with the absolute fixity of a prolonged formula, with the compulsory adherence to it of every member of the Church. Tie down all thought and all expression, make it a stipulation that none shall lift his voice against any tenet that your church professes, and with your fixity and your silence you introduce the element of decay. "Solitudinem faciunt, pacem appellant." The evil which might otherwise come to the surface will rankle underneath; men will be unable to express their doubts, and the power of those doubts will be increased tenfold. But allow freedom of thought and freedom of expression, permit men to expose their difficulties and express their doubts: let them be discussed, and weighed, and examined, and controverted, and the truth must

¹ Butler's *Analogy*, Part II. Chap. III. § 10.

² Liebig, as quoted in Mill's *Logic*, Book III. Chap. IX.

conquer. If your formulæ embody the truth under discussion, the life within them will be renewed, yea, will renew them day by day. They will never lack defenders, men who will maintain them, not as being authorised, but as containing the truth. What is decayed by usage, will be renewed: the truth will become more clear and better acknowledged: it will grow more powerful and more pure by its passage through the fire.

And shall I address a few words to those who regret that no Councils sit in the present day to determine what the truth is in this or that controversy? There are not many such in this assembly, but if there be any, to them I would suggest, that it has needed no meeting of scientific men to settle the principles of physical philosophy: the general recognition of a law by those who are fit to examine it is in natural science deemed sufficient. And so of religious truths as well. To the recognition of them by the great body of Christian men who are competent to discuss the subject, and are at liberty to do so, we may point with full satisfaction. We fear not to tell the inquirer, that if he will qualify himself for the task, he too may be at liberty to enter upon it; if he is dissatisfied with the present explanation, it is within his power to propose another, and this new one will meet with all the attention it deserves. If it bear with it the stamp of truth, if it commend itself to those of the next generation, it will be accepted in lieu of our present. But whilst we are willing, as spiritual Christians, according to our respective callings, thus to "prove all things," we cannot, and may not, give up "that which is good" and true. It is not that we regard our creeds with a superstitious reverence, but if our forefathers have

sounded the channels, and marked out the shoals, it seems to us absurd to remove these marks until it is proved that they are wrongly placed. If an act so foolish were done, we doubt not that ere long the buoys would be restored, but in the mean time some would suffer shipwreck. No! it is foolish to ask us to give up these principles, these landmarks: it cannot be done. Take away from them the doubtful authority which they possess as having been suggested by this or that father, as having been adopted by this or that Council, there still remains the authority which they enjoy as solving difficulties which without them are insoluble. This authority, I say, remains. We cannot shut our eyes to history: we cannot in the nineteenth century be made to assume the position, mental and spiritual, of the Christians of the second or the first. And it is a fond conceit, arguing little for the knowledge, arguing less for the common sense of those who in the present day would ask us to do so. Shew to us that our formulæ are erroneous, shew to us that our creeds are untrue, and we will attend to you; but think not that your wish to ramble at large, your love of danger, your carelessness as to your spiritual life, will induce us to give up for our descendants the benefit of that help and guidance which our creeds have furnished to ourselves. They are not relics of the dead past; they are institutions of the living present: guides, guardians, counsellors to those who would use them lawfully; beacons to those who would neglect their warnings; restraints to those only who would use their position and influence as authorised teachers in the Church, to propagate doctrines to which that Church has denied her sanction.

May it please God of His infinite mercy and goodness to give to us that childlike spirit to which alone He will reveal His truths! Let us not look to worldly wisdom nor to extent of learning to supply that which He alone can give. Neither of these will suffice: we need rather a simplicity of devotion, a singleness of purpose. To such only as have this, is truth revealed: to such is there a revelation continually made. May our Lord and our God reveal Himself to us, speaking to us by His Spirit in our spirit; so that we may hold communion with Him here, so that we may enter into His joy hereafter!

LECTURE IV.

1 COR. II. 14.

*The natural man receiveth not the things of the Spirit of God . . .
because they are spiritually discerned.*

THE passage in St Paul's letter, which closes with this verse, supports in many respects the statements that I made in my earlier Lectures. It tells us, as clearly as can be desired, that there are some men to whom we can never expect to justify the ways of God. It tells us that the "spirit of man," when animated and put in motion by the Spirit of God, will be engaged in searching out and inquiring into even "the depths of God." It tells us that the human spirit, alone and unassisted, is unable to know or to learn the things of God; but that to the true Christian God has given the power to value duly the things which He has freely given. It tells us again, and I again will repeat it, that the unspiritual man, the man who is under the guidance of his merely human instincts and merely human intellect does not and cannot receive the things of which the Spirit only is the vehicle. It tells us that the privilege of the Christian is to sit meekly at the feet of Jesus, to receive thankfully the revelation of Himself and of heavenly things—"the things of God"—which He has made, to ponder these things, to meditate upon them, to search into them, but ever to receive them; never to assume the position of the teacher, never to force things divine into

the moulds of human capacity, never to be so presumptuous as to say to the Most High, "What is this? Wherefore is that?"

But the aspect which our later theology has in some quarters assumed, is one that varies much from this representation by St Paul. We meet on various sides with indications that even within the Church men prefer to draw upon their own minds for the principles—not merely of their relations with their fellow-men, in which case their experience of their fellow-men will consciously or unconsciously guide them in their judgment,—but also of their relations with God, and of God's dealings with them. And we meet with expressions such as these scattered freely over the pages of our present writers—"our mind rebels against this;" "our spirit recoils against this;" "this is needed by the wants of my heart;" "this view is impressed upon my moral nature;" "the very idea of a Church implies this:"—and all this when the subjects thus summarily accepted or rejected do in the opinion of others bear much of the impress of falsehood or of truth, and seem to need the most careful investigation.

I am not attempting to trace this mode of action to its source, to investigate the philosophical principle or system of which it is a product, or to supply the corrective and complement to the half truth contained within it. The questionable principle upon which it is founded has not yet, I believe, sowed its seeds in this University, nor, as I conceive, is it likely to do so soon. I am anxious, however, to notice some of the indications of its progress in the Church, and some of the dangers to which it has already exposed us. I must speak also

of other perils with which, if it gain further ground, it will probably surround us.

Now the great characteristic of this system brings it into marked connexion with the error of the scholastic philosophy and scholastic theology. That error was, that it continually severed itself from the region of fact and evidence, formed one conception or idea of what should be, and what must be, and endeavoured to modify in one way or another this conception, so as to make it agree with the results of observation. It presumed that the first thought which arose in the human mind as to the subject in hand was correct, and discouraged any further exercise of that inventive faculty which had suggested the first solution. Let us take the well-known example, "the sun *must* move round the earth in a circle," and "if not a circle, in a circle upon a circle." Centuries elapsed before any other hypothesis was made or examined. In the mean time astronomers gave up the effort to explain; they resigned the struggle in despair. They did not "frame many tentative hypotheses, and then select the right one¹." They framed only one such hypothesis, and in the endeavour to modify it to suit the subject in hand, their inventive faculties were exhausted. With the revival of independent thought and individual action which ushered in the period of the Reformation—and of which the Reformation was itself the product—this process was amended. It was found out that in the discovery of truth, in the passing up from phænomena to laws, it was essential to keep the inventive faculties in continued exercise, but always to test their suggestions

¹ Dr Whewell's *Philosophy of Inductive Sciences*, Aphorisms concerning Science, VIII—XI.

by the facts of the inquiry over which they were engaged, and to reject freely, readily and unsparingly such suggestions as failed to account for the facts. It was recognised that a suggestion which, however it came into the mind, did meet all the difficulties of the case, was *a* true solution of the problem, and was to be regarded as *the* true one, until another and different solution was proposed that would answer the same end. And it was also recognised that this mode of inquiry furnished the only hope of arriving at truth, and the only means of attaining unity.

These principles are now, I believe, at least in England, almost universally accepted. But yet, with a marked inconsistency, we are at times inclined to depreciate the value of external facts and external evidence, and to assume that our own consciences and our own feelings are sufficient to supply us with all needful criteria of what is true and what is false. When we are satisfied ourselves that a thing is true, we do not press it upon our neighbours with arguments to which he is bound to attend. It is far easier to appeal to our own decision, to our own judgment, to our own feelings, to our own consciences; and to those who are unwilling to adopt our views we ascribe—and in some instances no doubt fairly—a want of spiritual perception. We cannot argue upon that which we hold: our answer to every objection is, that we know and we feel. And thus do we become, in some degree, selfish and exclusive, and inclined to associate only with those who have adopted our views, and will cherish our prejudices.

But no large body of men can thus either come or work together. For a general and united action we must

have a wider basis than the self-consciousness of a limited number of Christians. And we find that St Paul and St Peter, in their day, referred constantly to the *external* evidence of Christianity. They declared that they were witnesses of the *fact* that God had raised Christ from the dead: and in confirmation of their testimony (did they say) their miracles were wrought. It was to bear this external testimony that Matthias was numbered with the eleven Apostles, "ordained to be a witness with them of the resurrection." And the beloved Apostle who writes most of the internal evidences, who declares that "he that believeth on the Son of God hath the witness in himself," is the one that speaks in the most striking terms of the way in which "he had heard, and had seen with his eyes, had looked upon and his hands had handled the Word of life."

The Church at large therefore must be founded on something else than the feeling of personal wants: it must be supported by other argument than the satisfaction of personal necessities. And however great to us as individuals may be the blessing that arises from having our wants supplied and our feelings soothed by "the comfort of the Scriptures," we must remember that this furnishes us only with an insufficient argument in favour of the divine authority of the sacred volume. But Christianity has an external aspect no less than an internal; external evidences no less than internal. And the view is necessarily imperfect that would exclude either the one or the other. Its external evidence and its external character are the same for all: its internal character and its internal evidence vary with the individual.

We must not, therefore, close our eyes to the value of its outer testimony; neither are we at liberty to reject ought that comes to us on external evidence, merely because we dislike the fact attested. We must keep the eyes of our mind opened to receive all that has the marks that it comes from God. We must not on mere *a priori* and subjective grounds, either accept or reject that which may be an historical fact.

In the eighteenth century—at all events during the latter part of it—stress was laid almost exclusively on the external character of the evidences of Christianity. This view was necessarily imperfect; and it is the reaction from it that has induced many persons in the present day to adopt the point of view from which its internal character can alone be seen. But, however imperfect the earlier view, the modern aspect is equally insufficient; and if the older arguments neglected the influence of man's spirit in the reception of the things of God, the later neglect no less the power of man's intellect in the province that falls under its supervision. But this does not comprehend all the evil consequences of such a principle. Another which I would mention is, that inquirers have been led by very trivial circumstances to take partial views of Christianity. Instead of inquiring rigidly as to the evidence in favour of, and against, the opinions which they entertain, they study the Scriptures to discover those passages which support them, and they reject or neglect those which oppose them. I do not mean that they do this intentionally and purposely, but such is the infirmity of our human nature and the strength of our human passions that we are all apt to take note of the circumstances which accord most with our own feelings. Thus

opinions which are taken up in early years, become, as it were, a part of ourselves; and our character seems to be at stake when we are asked to examine their evidence.

But serious though this is, and much as it is connected with the dissensions of the day, the subject assumes a far more important position, when we find that the principle at stake is elevated into a principle of philosophy, and that under the shelter of it, thus elevated, much of the infidelity of the day takes rest. For if we deem it sufficient to appeal to our own feelings and our own consciousness and our own sense of right and wrong, we must permit the unbeliever to appeal to his feelings, as boldly and as confidently. If, on our side, we consider that our powers of intuition supersede all necessity of external testimony, we cannot complain if others affirm that their intuition is so good as to overcome the evidence that such testimony offers. In fact, we are giving our sanction to the erection of those entrenchments which "the evil heart of unbelief" is throwing up around it, and when they are erected, who will be able to drive it from them?

Let me, therefore, this afternoon, speak to you first of the absolute necessity that is laid upon us of accepting and treating as facts the substance of the historical narratives that have come down to us. They come to us with an amount of evidence that cannot be gainsaid. If we were to content ourselves even with those portions of the New Testament which the severest and most hostile criticism has conceded as genuine, from those portions alone we could reconstruct in its essential characteristics the Life of our Redeemer¹: His Life, Death,

¹ See *Restoration of Belief*, p. 179, &c.

Resurrection, Session on High. These essential characteristics remain, and it is simply absurd, after such an investigation, to reject them merely because they suit not the views of truth that our minds may have suggested, because they contradict "the primal laws of our nature," or because "our instinct recoils from them." They are historical facts; facts coming to us on historical evidence: they are the facts to which (according to our own account) the Apostles were constituted as witnesses, appointed and authenticated witnesses, and to them they did bear witness in their lives and letters. They are essentially the facts of Christianity.

These then are facts to which the Apostles bore record, and no hypothesis in regard either to the witnesses themselves or to the facts they attest, can furnish us with sufficient reason for rejecting their testimony. "Mere guess, supposition, possibility when opposed to historical evidence, prove nothing, except that historical evidence is not demonstrative." The suppositions made to evade the force of the Christian evidences, "weaken the force of evidence in all cases, but destroy it in none¹." So said Butler a hundred years ago, and to his remarks I suppose that we should all assent.

So far therefore of the purely historical features of Christianity; of our Lord's Life and Miracles and Death and Resurrection.

And then let me repeat that with these historical facts we must rank the historical teaching of our Redeemer. Some doctrinal truths must be reckoned as portions of the original faith of the Christian body. For instance, we have evidence that our Lord did Himself say that the

¹ Butler's *Analogy*, Part II. Chapter VII. § 5 and 17.

Son of man had come to give "His life a ransom for many" (Matt. xx. 28; Mark x. 45); that "His flesh He should give for the life of the world" (John vi. 51); that "His body was being given and His blood shed for the remission of sins" (Luke xxii. 19, 20); that "repentance and remission of sins should be preached in His name" (Luke xxiv. 47). In speaking, therefore, as I have done, of inferences or inductions from the facts recorded in Scripture, I do not forget that some doctrines were taught by the Apostles, and are not inferences, but must be reckoned among (what I called just now) the original facts of Christianity; they must be counted as part of the direct teaching of Jesus. And if we regard our Lord as every Christian regards Him, we must conclude, that as He said He should "lay down His life a ransom for many," it is as much a fact that He did so, as it is a fact that He laid down His life at all: as He said that "His blood was shed for the remission of sins," it is as much a fact that it was so shed, as that it was shed at all. The two statements come to us on the same authority, and if the doctrinal one is false, our assurance is most certainly weakened that the historical one is true.

In regard, then, to our view of Christianity, three questions will come before us, and each will need a most careful answer. The first is a question of historical research;—Are we prepared to accept as authentic records of the life of our Redeemer and of the views of His earliest disciples, all or any of the books of the New Testament? The next is a question as to the confidence to be placed on these disciples;—Do we believe that the views which they held of their Lord and Master, of His work and His teaching were true? The next is a ques-

tion of submission;—Are we prepared to make our teaching consistent with theirs? And I contend that, as men, we cannot, for mere subjective reasons, on grounds of natural feeling or instinct, reject the facts of the history; nor can we, as Christians, deny the truth of the doctrines taught by the Apostles of Christ. If we deem that any progress can be made or has been made in the better appreciation of the truths of the gospel since the times of the twelve, we must hold that it has been gained by reading better the secrets of the events which they record. “The Spirit of the truth” has been “leading” us onwards, but our progress has been in the understanding of the Bible and of Christianity and of Christ. We know better the treasures contained in it and in Him, more of the fitness of these treasures to the wants of mankind. What the Apostles saw by faith and spiritual insight, comes to us also with the light of experience—and we believe “not only because of their saying,” but we have seen it ourselves, “and know that this is indeed the Christ, the Saviour of the world.” (John iv. 42.)

These books, therefore, come to us as historical documents, as documents of the greatest value, worthy of the deepest reverence, approving themselves to our hearts by their internal character, and to our intellects by their external evidence. And if to each other we would speak fervently of their internal character, of the manner in which they “commend themselves to our consciences in the sight of God,” and of the conviction which we have that in them God speaks to us, yet as we are bound to “give a reason of the faith that is within us,” we must not neglect that part of its evidence which is the same to mankind at large. In our relations with the infidel

we must stand to their historical evidence: we must claim for our books the attention due to them as historical documents.

Now it is to the neglect of this the historical character of the New Testament, and to the undue exaltation of the human element in us the readers of it, that much of the trouble of the present day may be attributed. Christian men and Christian ministers have given the sanction of their example to those who are ever ready to form theories of their own as to what a revelation from God should be, what it should contain, how it should be promulgated, instead of asking more calmly and more humbly what God's revelation has been, what it has contained, how it has been promulgated. They have been "building their world upon hypotheses," instead of inquiring what the world around them really is. And it seems to me that the time has come when our own honoured University, and the education which we have received or are receiving within its bosom, will be felt to be of the greatest advantage to the cause of truth and our holy religion; that it will bear fruit in theology as it has done in natural science, by putting us in our true position of "interpreters" of the laws of God, and "ministers" of the revelation of God¹; that "instead of barren and effete generalities, of vague and verbal classifications, of propositions promising every thing to the ear, but performing nothing to the sense, of maxims grounded on pure assumption, and argument dogmatically taking its stand on the appeal to our irremediable ignorance²," we may hope to press onward in the know-

¹ *Homo Naturæ Minister et Interpres.*

² Sir J. W. Herschel's *Essays*, p. 146.

ledge of the Divine, unravel more of "the mystery which God has made known to us," and catch thereby some further glimpse of the designs of our great Creator and Redeemer. "Exercising here, in the time of our earlier education, our faculties in these their primary essays within the narrower and safer circuit of philological science and material laws, we may look forward with no presumptuous hope to the attainment of a position from which, with an eye schooled and disciplined by such experience, we may follow out the traces, and recognise the features of truth through the mist of prejudice, and in the storm of emotion, when engaged in those far more difficult subjects of inquiry which the social and intellectual and religious worlds afford. It is a hope long deferred, and often damped, but never utterly extinguished; springing afresh in youthful and ardent bosoms in perpetual aspiration, and which finally to dismiss would deprive philosophy of its most sacred object, and its most abiding charm¹."

These words I have taken freely from the writings of one of our Cambridge worthies, for they represent, in fitter language than I can find, and with a greater weight of authority than ever can be mine, the importance of our maintaining the distinctive characteristics of our University education. But I need not even appeal to the judgment of one who is so esteemed, or to the aspirations of one who has been so successful a discoverer as is the philosopher from whom I have quoted. For to any one who has watched with interest the progress of thought in each of our two great Universities during the

¹ Adapted from Herschel's *Essays*, as above, p. 147. The passage is deserving of deep attention.

last five and twenty years, it must be evident that there is something in our system that tends to check the progress of unbridled thought. It is well known that neither in the earlier movements which resulted in the loss of many of her most distinguished members to the Church of England, nor in the later agitations, by which it is said that the foundations of the faith are assailed at Oxford, has our University taken an active share. It is clear that there is, some way or other, a steadiness of thought and feeling fostered here that renders us less liable than are our contemporaries, to be carried away "by every wind of doctrine." And it will not require much observation to trace a connexion. Take any of the books which have proceeded from those who in early life attained high distinction in the schools of our sister academy, and subsequently gave up all that they had, their homes, their preferments, their prospects, to join the Church of Rome, and you will find that the one great difficulty that had beset their minds, and interwoven its roots into their hearts was this,—They could not find a *principle* on which their permanence in the Church of England could be justified. The fact was, that they were not trained in the discovery of principles; they were not accustomed to infer laws from phænomena. From the first the principles which they assumed were assumed in the hope that they would meet a special and pressing emergency; no inquiry was made as to the foundation on which they rested; it was not asked whether that would solve all the difficulties of the past, which was brought to bear upon the difficulties of the present. Accustomed chiefly to the application of a strict and inflexible deductive logic, our Oxford brethren soon found

the difficulties that beset their efforts: they soon discovered that their principle failed to answer the purpose for which it was invented. Another was proposed, on grounds as arbitrary as in the first instance; but again this failed. We have the records of these efforts in the mind of one person, given unconsciously and unintentionally, in one of the most melancholy of books, until at last we learn how despair supervened, and the dreadful alternative came, "Every thing is uncertain—my mind is in despair. If I must not be a Romanist, I must become an unbeliever." And the choice was made¹.

Now although this history is given most openly in one work, the marks of the same progress in the minds of others are to be found in other works of the same class. We find that an abjuration of the intellect, a denial of all capacity of attaining truth, an avowal of the necessity of an infallible authority runs through all this movement, and is its one great characteristic feature. Indeed, the movement has not been confined to England, and twenty years before the first *Tract for the Times* was written, it had commenced in Germany, and by the great Niebuhr it had been connected with the instability of the human mind, that instability again being connected with the popular philosophy of the day².

This, then, will be our answer to those who in the present day take up and repeat the assertion of that distinguished northern logician who most opposed our Cambridge system, and raised most objections to our favourite studies³. When he was pressed with the fact

¹ Newman's *Difficulties of Anglicans*. See Appendix M.

² See a letter of Niebuhr's, dated July 12, 1812, Appendix N.

³ Sir Wm. Hamilton. See Appendix O.

that the ordinary logic was unable to discover the premisses which its syllogisms assume, he maintained that "errors are more frequently introduced by the deduction, by bad logic, of conclusions which are false from premisses which are true, than by the assumption of premisses that are false." But the greatest part of the evil of the last five and twenty years, and the entire check to the increase of knowledge and the growth of faith in the Unseen, in men who were devoting their lives to the spread of the gospel and the building up of the Church,—these have been caused by the "assumption of premisses that are false," by the want of power to attain true principles, by the feeling of despair whether such principles could be attained at all.

Now here is one advantage of our Cambridge course. In all branches of study which are here cultivated we are encouraged to sit as learners at the gate of knowledge, to be interpreters of the phænomena presented to us, ministers of the truth contained in that which comes before us. In these pursuits we are compelled to feel our way slowly, painfully, gradually, to the solution of the "problems" proposed to us. Our course not only involves a carrying out, by a deductive logic, of certain acknowledged principles, it produces not only a sharpening of the intellect in the watching the progress of such deductions, but it requires also a frequent examination of the evidence by which general laws have been established, and an ingenuity in devising modes of solving questions that are new to us. And this in classics no less than in mathematics. Nor is this all. We have here read of the disappointments that beset earlier discoverers: we are here acquainted with the great problems

that still perplex our most accomplished philosophers. And to us in our own way failure is habitual; we find that we cannot attain answers to the questions that are proposed to us: others may be successful, but we are disappointed. When, then, we come to the difficulties of theology or to the difficulties of life, though humbled, we are not cast down: though disappointed, we are not in despair. To "the great problem of the age" we may again and again recur. If we cannot now reconcile faith with knowledge, the world of sight with the word of God, we may yet look forward to the time when the reconciliation shall be effected. We do not give up the exercise of our reason because it cannot answer all the questions that are proposed to it. We do not say, "I am surrounded with serious difficulties: I have spent months or years in the endeavour to solve them: therefore they are insoluble. A logically consistent creed can alone satisfy the requirements of my nature; one that is complete, and satisfying in all its parts; one that my mind will comprehend; one that I can grasp as a whole. But I cannot thus grasp the faith of the Christian. It is beyond my power. It is inconsistent with my knowledge. I must abjure either my intellect, or my religion." These temptations assail not us, or rather, I should say, when they do assail us (for we are not insensible to these difficulties) we are enabled, through God's mercy, to repel them. We know that they are repelled in other investigations.

And when we are told that "the men of the day will not believe unless we prove to them that what they are called upon to believe does not contradict the laws of their minds;" when we feel at times that our own minds

hesitate to accept the things which God has revealed, *our* impulse is to turn the light of God's Word upon the thoughts which arise within us, and to inquire whether they are really the common property of mankind at large, or the peculiar sentiments of our own intellect, the special movements of our own heart. We know well that the hypotheses which present themselves to us are not necessarily true; *we*,—who are accustomed to test these hypotheses by the facts to which they refer, and, if need be, to reject them,—*we* are not prepared to submit our judgment to the fancied necessities of one or two individuals. And if much of the scepticism of the present day be, as it is said to be¹, the scepticism of weariness, all that we can say of it is, that we are not surprised at its prevalence. If men will hold, that out of their own minds they are able to evolve the primary laws of their existence, and of their relations to God; if men's minds differ in the suggestions which they offer; if, because of this, controversies arise and disputes are multiplied, all that we can say is, that we are not surprised. If men will assume positions which they cannot maintain, adopt hypotheses which they cannot support, cleave to suggestions which cannot abide the slightest scrutiny, it is no wonder that they become tired and wearied. If they will crowd into half a lifetime continued repetitions of the same tale,—constructing grand theories, occupying them as safe from all attack, seeing them crumble beneath their feet when the day of trial comes,—it is no wonder that they become tired themselves; it is no wonder that their disciples are tired; it is no wonder that they who commence life by putting confi-

¹ *Revue des deux Mondes*, ut supra, Appendix A.

dence in such masters and teachers, before their span is half gone put confidence in no one, and become infidels or sceptics.

But how does this affect us, my brethren in the Lord? how does it affect us, humble members of the Church of England, brought up in her faith, nurtured in her arms, presented by her to Christ? How does it affect us members of this University? Shall it shake our faith in our historical Christianity? need we tremble in dismay because that in which we believe stands almost alone unscathed and unhurt—for unscathed and unhurt it is—amidst this war of controversy, this tumult of opinions? Hypothesis after hypothesis has been proposed to explain away the phenomena of the evangelic history, but each has sunk before its successor, and the last has fallen by its own weight! The evidence is not yet forthcoming by which the testimony of the gospels is to be defamed! There, therefore, they remain! their witness assailed with the most vehement ardour, but in its main and important features untouched,—testifying to the birth, the life, the death, the resurrection of the Messiah, to the words which He uttered, to the deeds which He performed. And these furnish the basis of our Christianity. “Other foundation can no one lay than that is laid, Jesus Christ and Him crucified.”

I have contended in my earlier Lectures that these principles of inductive philosophy have been at work in the Church from the time of St Paul downwards. I have not remarked, for it seemed scarcely necessary to do so, that this was the case long before that great man, whom we claim as one of the most noble ornaments

of our University, attempted to throw into a scientific form the notions on the subject which are more or less common to all mankind. This work has been done elsewhere with great tact, and abundant cleverness¹. But I think it is important for us to notice, that—whereas the habit of mind which is most fostered where assumptions and laws and general principles are traced to their consequences, is one by which the mere intellect is strengthened—another and far higher power is called forth and fostered when the inquirer is engaged in mounting from facts to principles, from phenomena to laws. I do not hesitate to claim for this power a connexion with that which, in the language of St Paul, is called the “spirit of the man².” I do not hesitate to claim for it a relation with the Holy Spirit of God. And therefore it is that I have taken for my text to-day these words of St Paul, that the man who is under the influence of his merely human soul, the *ψυχικὸς ἄνθρωπος*, the unspiritual man “receiveth not the things of the Spirit of God, because they are spiritually judged of.” And I am anxious to give my testimony to the value of our Cambridge studies—a testimony, it may be corroborative, it may be additional to that which has been given before³—I am anxious to repudiate and to contradict the extraordinary statements of the logician to whom I have already referred, that “the studies of this place make men sceptical as to the truths of the spiritual and moral world.”

Let me now, before I conclude, draw your attention to the different ways in which we may regard the evi-

¹ See Lord Macaulay's *Essay on Bacon*.

² 1 Cor. ii. 11. See Appendix D.

³ Appendix O.

dence in favour of some of the well-established truths of religion.

And, first, in regard to the primary truth of all, the existence and power of God. You know that it is now generally agreed, that all attempts to demonstrate this by an argument addressed to the intellect have failed. The line adopted by Pearson¹, the complicated attempt at a proof suggested by Lowman², the later efforts to supply the defects of Anselm's argument³ appear to assume premisses which are more difficult, and more open to controversy than the conclusion which they are intended to support. It may be questioned whether they are not assumed in order to prove the point at issue; whether the argument is not an argument in a circle. Very different is the line adopted by the inductive philosopher. He points out how in the history of science there has been ever an increasing realisation of an unity, an unity of law and an unity of order; all leading up to the belief in one Mind, one Being, ONE GOD. He points to the belief, stamped on the heart of almost every known race and tribe of man, that there is one great Spirit, the Maker and Judge of man; and to him the conviction is irresistible that there is one God over all, one "God blessed for ever." This is the one supposition that can meet the case, the one answer to all the difficulties. But this "is spiritually discerned⁴." And he attempts not to demonstrate it to those who have no spiritual perception: he agrees

¹ On Art. I. of the Creed.

² In Dr Pye Smith's *First Lines of Christian Theology*, p. 99.

³ M. de Rémusat (in *Saturday Review*, Vol. IV. p. 491).

⁴ Dr Whewell, *Bridgewater Treatise*, Book III. Chap. v. Baden Powell's *Inductive Philosophy*, p. 168.

here with him who said, "God must be felt by the heart, intuitively perceived by the reason, before He can be demonstrated to the understanding. If a man does not feel in every fibre of his heart a Divine Presence, I cannot prove that it is there, or anywhere else¹."

And when we pass on to consider the testimony on which we believe "in Jesus Christ, the only Son of God, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary," must we not observe that it is an exercise of the same "spirit of the man" to conceive and picture and embrace the history of the times in which HE lived? that it is the work of the same "Spirit of God" within us, by which we know His relation to God? the spirit of man being called forth in realising the human side of His character, the Spirit of God in perceiving the Divine? And is it not according to all analogy, that we cannot *demonstrate* to every one the Divine character of Jesus, "the mystery of godliness," "manifested in the flesh, justified in the spirit, believed on in the world, received up into glory?" We cannot *demonstrate* this to every one. For if the words of my text were inspired, if St Paul spoke of all times as well as of his own, men will always be found who are deficient in spiritual perception: men who can "see" no evidence for the belief of the Church universal, men who, because they have not demonstrative proofs, will deny the truth of the things which we believe.

But the question still remains, How do we know that the great doctrine of the Church is true, that Jesus Christ is "God of God, Light of Light, very God of very God"?

¹ F. W. Robertson's *Address to the Working Men of Brighton*, p. 17.

And here again, my dear brethren in the Lord, it seems that the call is on the "spirit of man," on his higher reason animated and guided by the Spirit of God. For this truth comes to us not merely or chiefly on the testimony borne by one or two or twenty texts of Scripture; it is not to be regarded as deduced only from the words of the Evangelists or Apostles of our Lord. Of course I do not deny that these texts and words are most important, or that they are fully sufficient to prove to the unbiassed and unprejudiced intellect that the Church's view is correct; but I repeat, that we require a deeper hold upon the Christian than that gained by the conviction of his intellect; we need to have his heart and his higher reason, his "spirit," convinced also. And so we appeal to our inductive proof. We say that the truth that Christ is God "manifested in the flesh" will alone account for hundreds of expressions that we meet with in the holy volume; that it will alone account for the holy volume itself: and so we appeal to numberless passages which bear no appreciable part in the deductive logical proof. For an instance, we take the first ten verses of the first Epistle to the Corinthians: we notice that in those ten verses the name of Christ is ten times introduced. We do not say that any one is sufficient to *prove* the Deity of our Lord, but we do say that several of the passages are inconsistent with any Socinian, Arian, or semi-Arian hypothesis. We ask you to apply to the language of St Paul these hypotheses in succession, and to try whether the keys which they offer will turn in the lock of Scripture. We read, for instance, that it was "to the coming of Jesus," "to the day of Jesus" (vv. 7, 8),

that St Paul looked forward: that it was “to the fellowship of Jesus” (ver. 9) that the Corinthians had been called; that “in Jesus” had they been “enriched with all utterance and all knowledge” (ver. 5); that in Jesus had they been “sanctified” and set apart (ver. 2); that by Jesus had “the grace of God been given” to them (ver. 4); that of Jesus—not of God—did Paul call himself “the Apostle” (ver. 1); that upon the name of Jesus Christ “in every place were people calling” (ver. 2); that “from God the Father and from the Lord Jesus Christ” does “grace and peace come down” (ver. 3); yea, that “by the name of our Lord Jesus Christ,” as in an oath, did the Apostle beseech his brethren (ver. 10). The question then is this: Will any other but the Catholic faith explain these words? on any other belief but it, can they be justified? And as passages such as this can be multiplied almost without limit, so to us is the testimony in favour of that belief overwhelming. Remember, I do not say this is its only proof; I do not say that the Deity of Christ was not taught by every Apostle in every Church; but I do say that, supposing history were silent on this subject, and every passage such as the first verses of St John were disputed or lost, we have yet evidence to an overwhelming amount that the faith of the Church is true. We may, therefore, calmly discuss the questions, whether Θεός or Ὁς or Ὁ is the reading in the passage of the letter to Timothy (1 Tim. iii. 16), or where the period closes in the fifth verse of the ninth chapter to the Romans. Our belief that “Christ is God” does not hang upon these two verses.

And so of the next great Catholic truth, the Person-

ality and Deity of the Holy Spirit of God. I may be expressing the opinion of others as well as my own when I venture to say that the deductive proofs of this momentous truth fail, as such, to satisfy my intellect: I think that some of the arguments are weak, and when taken in detail are not satisfying. But when the passages of Holy Scripture that bear upon this subject are taken collectively, and the proof regarded, not as accumulative, but as inductive, as making up one argument¹, then the force of the evidence flashes across my mind with a power that is irresistible. For the connexion of the Holy Spirit with the Father and the Son in the baptismal formula, in the Apostolic benediction, and in kindred passages, is inexplicable on any other but the belief of the Church. *Then* the texts that are usually quoted in proof of the doctrine become most valuable in illustration of it when proven; whilst the other attempts to solve the mystery, the other explanations of the Holy Spirit's character, Maccdonian or Socinian, fail to satisfy the requirements of Scripture. They do not meet the difficulties: but the Catholic doctrine does. *It* comes home to my whole man with the force of conviction. I grant, that like all circumstantial evidence it is not demonstrative: it is not of a character to silence the intellect; but it is of a kind that no intention to defraud could put together, no falsification of manuscripts introduce, no mythical hypothesis account for: to the higher reason of man it is far more satisfactory; to the spirit of man it is convincing. "It is spiritually discerned." And each time I think of it, I find that I am making a spiritual effort, as I am making a spiritual

¹ See Butler's *Analogy*, Part II. Chap. VII. § 28. Appendix P.

effort when I pray to Him who is in secret; but when I have made the effort, the truth comes ever to me, conveyed on the wings of that faith which is “the realisation of things hoped for, the conviction of things unseen.”

And so I might approach other questions upon subjects that are not yet settled, and are not likely to be so, as long as divines treat them, as they have been too often treated lately. I will mention the Inspiration of the Holy Volume, the Efficacy of the Death and Resurrection of our Redeemer, the value of Christian Baptism, the blessing conveyed in the Holy Communion¹. For in each and all of these controversies, the question is not what can be deduced from this passage of Scripture and from that, but what view, what hypothesis, what theory will account for all that is said, all that is hinted. The analogy of the faith will thus bear upon the subject: and that hypothesis must be rejected—however great the authority on which it comes—which fails to solve the difficulties. And if we can find no such hypothesis, we must be content to remain in suspense, until it shall please God “to reveal even this to us” (Phil. iii. 15).

But it is time that I close my Lecture. Let me, however, most earnestly entreat you carefully to think over the suggestions I have made and the duty I have pressed upon you to-day. In the study of theology, as in other subjects, we constantly may observe the marks of the tendency which “remains even in them that are regenerate”—the desire “to walk by sight and *not* by faith”—the feeling that called forth the cry, “Shew us the

¹ Appendix Q.

Father, and it sufficeth us"—the anxiety for a demonstrable and positive religion, rather than for one that appeals to our higher reason and our spiritual nature. But we must bear in mind, that it is our duty, as members and as ministers of Christ, to resist this tendency, and to strive that our fellow-Christians shall remember that our religion is one of Spirit, proceeding from God's Spirit, and addressed to our own; that the things of God are "spiritually discerned," and spiritually judged of. Difficult is it to keep constantly before our minds the existence and the care of God. Difficult is it to mount from facts to laws, from the things which are seen to the things which are not seen. Easy is it, on the other hand, to make assumptions, to consider that our assumptions are true, to carry them out to their consequences. But in the one process we are moulding Christianity to our liking, in the other we are being moulded by it. In the one process we are setting forth the truth as it seems to us, in the other we are searching for it as it is in Jesus. In the one process we are setting forth our own opinions, and therefore sowing the seeds of continued divisions, in the other we are aiming at truth, and so far attaining to unity.

And now, my brethren, I have finished the first part of the course which has been allotted to me. I have taken my stand upon the books of the New Testament, and have shewn that the Creeds and Articles of the Church Universal and the Church of England do not claim to be developments of the truths which the Apostles proclaimed, but are rather themselves the germs of which the teaching of the Apostles was an unfolding. I have stated that the discovery, the

“revelation” of these germs and principles, must be attributed to God. I have suggested that one test of their sufficiency is this, that they have approved themselves to the great body of Christians as solving the difficulties of Scripture, as furnishing the key that would open the lock. I have stated that any pious, thoughtful, spiritual Christian is able thus to test their truth. I have remarked that when the great body of Christians is satisfied with a decision, the controversy dies away; and thus I contend that the authority on which our Creeds and our Articles come to us, is not so much the number or power of the bishops who in the fourth or sixteenth century first enunciated them, as it is the expressed sanction and acceptance of the great mass of the clergy from the day that they were promulgated until now. I need not say that *if* these Articles are true, and *if* it is desirable that the ministers of God's Word should preach the truth on these subjects, and *if* it is desirable that the laity of Christ's Church should be preserved from the crude conceptions and ignorant endeavours of any of those who are set over them in the Lord, it is not a childish precaution that these latter, before they are admitted to their office, should be called upon to examine and approve of these formulæ of our Church. If the liberty of the clergy is restrained, it is their liberty, not as men, but as ministers. And here I conclude. But in conclusion let me call upon you to join with me in thanking our heavenly Father that He has been pleased to commit the custody of His truth to a body of men, to His Church, “the witness and keeper of holy writ,” “the pillar and ground of the truth.” Let us thank God that He has given to

His Church a fixed and permanent document in the writings of His holy Apostles and Prophets. Let us thank God that He has given and gives us still the presence of His Holy Spirit, to guide us into the truth. And what can I say more?—save that like St Paul, “I bow my knees to the Father of our Lord Jesus, of whom every family in heaven and earth is named, that He would grant you according to the riches of His glory to be strengthened with might by His Spirit in the inner man, that Christ may dwell in your hearts by faith, that ye being rooted and grounded in love may be able to comprehend with all saints, what is the length and breadth and depth and height, and to know the love of Christ, which passeth knowledge, that ye may be filled with all the fulness of God.

“And now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen.”

LECTURE V.

JOHN XVI. 13.

When He, the Spirit of truth, is come, He will guide you into all truth.

THESE words of our Redeemer have caused considerable perplexity to different generations of Christians. At various times they have been adduced to shew that our Lord promised a kind of omniscience to His earlier disciples, and to prove that it was impossible for the eleven to err in any detail of any subject. But more thoughtful divines have ever contended that no such promise was here made; some¹ maintaining that the human mind is incapable of holding accurate knowledge upon all subjects, so that if omniscience is here promised at all, we are to look for the fulfilment of the promise in the future life: others² believing that our Lord's words were intended to convey the assurance that in questions purely divine the Apostles should be guided aright, that in questions concerning Him, and His relations with the Father God Almighty, and the Holy Spirit the Comforter; and again, concerning the work of that Holy Spirit, "the conviction of sin, and of righteousness, and of judgment," in

¹ Augustine and Bede (in Maldonatus).

² Euthymius and Cyril (*ibid*).

questions such as these, they should be led into the truth.

And if we look narrowly to the precise language which our Lord is represented as having used, we must reject every translation, which, like the Vulgate, seems to convey merely a promise of extensive knowledge without effort and without inquiry. That translation renders the words, "He will teach you all truth," but this rendering loses sight of the figure, which, being found in the Greek, is retained in our own translation¹. The words are, "He shall *guide* you;" and the notion of a *guiding* does—to say the least—put a limit upon the less definite expression, "He shall teach you." For to *guide* into the truth seems to imply an effort on the part of the persons taught corresponding to the exertions of the teacher: the Master is conceived as leading the disciple by the hand, and not only shewing to him the way of truth, but also inducing him to walk along it. The word seems to imply that all things are not taught or explained at once; but that there is to be a progress, first the more easy lessons, then the more difficult, each in its time, each in its order²: for this is the duty, this the occupation of the guide, who on the one hand must know the country through which he is passing, and on the other must encourage the traveller forward by calling forth his exertions, and making him bear his portion in the work.

And this, according to the words of my text, has been in part the office of the Holy Spirit of God. That

¹ The meaning of the passage is discussed in note B. to Archdeacon Hare's *Mission of the Comforter*. We may compare *πάσαν τὴν ἀλήθειαν* in Mark v. 33. See Appendix R.

² Maldonatus.

Spirit is here described as the "Spirit of the truth," the Master, the owner of that region into which He was to lead the disciples of Jesus. And by "the truth," no doubt, was primarily and mainly signified that which had "been kept secret from the foundation of the world," and which "was now made known unto the holy Apostles and Prophets by the *Spirit*." (Eph. iii. 5.) This was the domain of "the truth" of God: the portals were now first opened to the human race, and under the guidance of the Holy Spirit were men invited, not only to enter therein, but to move forwards past its doorway, so that—still under the same hallowed guidance—they might "*grow* in grace and in the *knowledge* of our Lord and Saviour Jesus Christ."

And yet, my brethren, I must confess that I am unwilling to limit the promise of my text either to the lives of the Apostles of our Redeemer, or even to the period during which the last member of their body survived. I think that that promise covers a wider surface in respect of time, and is of greater comprehension in respect of subject. If we hold that all truth is of God, if we hold that all truth comes to us in Him who is "the Holy, the Faithful, and the True," if we hold, therefore, that of all truth the Comforter is the Spirit,—we cannot limit the words of my text to the proper and peculiar truths of Christianity, nor can we confine the operations of the promised guide to the lifetime of those to whom, in the first instance, He was imparted. For all truth is bound together by a chain that cannot be severed; and no one can love it for its own sake in one form, and dislike it for its consequences in another. That person has not yet attained to a full faith in God's

promises and God's word who desires to sever from the domain of the Spirit any region wherein knowledge is sought for and truth is aimed at. It is clear that all truth is of God, and that all truth comes to us by the working, the revelation, the leading of the Holy Spirit of God.

Although, therefore, in their primary application these words of Jesus Christ our Redeemer were addressed to His own Apostles, and although in their primary meaning the same words may have referred to the special and sacred truths which it was to be the business of their lives to teach and to preach, I do not hesitate to use them, at least by way of illustration, in a more extended manner. For sure I am—whether this be contained in my text or no—that by the Spirit of God alone is truth revealed to man: sure I am that by the Spirit of God alone the boundary-line that separates the known from the unknown has been and is pushed back; sure I am that in all things, and not only in questions which are purely theological, it is “the Spirit that beareth witness, because the Spirit is truth.” (1 John v. 6.) The progress, therefore, in knowledge and truth that was made before the coming of our Lord in the flesh, no less than the noble acts of devotion and self-sacrifice which are recorded in the heathen annals, we hesitate not to attribute to the secret and silent working of the Holy Spirit of God. The more decided advances, that have been gained since the ascension of Jesus, we attribute with equal readiness to the secret and silent workings of the same Holy Spirit. Let me quote the words of one of my predecessors, as illustrating the facts of these advances; let me leave you to draw the inference which these facts suggest. “What

Christ wrought once and in intensive power, He works now ever in extensive: once or twice He multiplied the bread, but evermore in Christian lands famine is become a stranger, a more startling because a more unusual thing: the culture of the earth proceeding with a surer success, with a larger return. A few times He healed the sick, but in the reverence for man's body which His Gospel teaches, in the sympathy with all forms of suffering which flows from it, in the sure advance of all worthier science which it implies,—in and by the aid of all this, these miraculous cures unfold themselves into the whole art of Christian medicine, into all the alleviations and removals of pain and disease, which are so common in Christian, so rare in other lands. Once He quelled the storm, but in the clear dominion of man's spirit over the material universe which Christianity gives, in the calm courage which it inspires, a lordship over the winds and waves, over the blind uproar of nature, is secured, which only can again be lost with the loss of all the spiritual gifts with which He has endued His people¹." And from a far wider range than this might we draw additional illustrations: and each would serve to shew that there is a power working in Christian far more than in heathen lands, drawing men to see the truth. Fairly therefore may we connect the operations of this power with our belief in Christ; and thankfully may we give the praise of all our attainments to the Spirit of Christ who dwells among us, "the Spirit of truth," the promised "guide," the hoped-for "Comforter."

¹ Dr Trench, *Hulsean Lectures*, 1846, Lect. v. (p. 97, ed. 1846). Appendix S.

But let us turn back to the subject of truths divine, of truths contained in the revelation of God's Holy Spirit, truths connected with it. The words of the Redeemer are these, "When He the Spirit of the truth shall come, He shall guide you into all the truth." The words imply, as I have said, a gradual progress. And we find, on examination, that the attainment of knowledge by the Apostles themselves was gradual. The descent of the Holy Spirit upon them on the day of Pentecost did not bring with it an infallibility or an omniscience. He emboldened their hearts and cleared their mental vision, it is true, but He did not render them immediately cognisant of all the mysteries and all the truths of our common faith. It needed some time, and required a special vision, before Peter learnt that "the middle wall of partition" was broken down between the Jews and the Gentiles, so that the heathen nations were "fellow-heirs, of the same body, and partakers of God's promise in Christ by the Gospel." Another period passed, and the good tidings of salvation were preached in Seleucia, and Cyprus, and Pamphylia, and Lycaonia, before it was settled that the Gentile converts were not bound to receive circumcision. And the decision was given, not by each Apostle falling back on the promise of his Redeemer, and deciding severally, each trusting to his own infallibility, but they all came together to consider of the matter: they listened to the narrative of Paul and Barnabas, they heard the opinion of Peter, and the judgment of James, and then they agreed; but it was in the agreement so obtained that they recognised the guidance of the Spirit: "it seemed good to the Holy Ghost and to us." (Acts xv. 23.)

Thus have we a progress in the knowledge of the early Christians, even in that of the Apostles of our Lord. And when we pass on to the condition of the Church, when next we have details of that condition, we find that important ordinances had been changed, ordinances even of Divine appointment. For instance, the Jewish converts had ceased to circumcise their children: the seventh day of the week was no longer kept as holy to the Lord, the Lord's day was observed in its stead. And never until lately were these changes questioned. We attribute them to the gradual but silent working of "the Spirit of the truth." We look to the guidance of the same Holy Spirit, directing the body of the faithful, as justifying us in neglecting what might have otherwise been deemed a permanent commandment of our Lord, "Ye ought to wash one another's feet:" we look to it as interpreting some of the injunctions in the Sermon on the Mount, "Whosoever shall compel thee to go a mile, go with him twain:" we look to it as establishing a rule, as in the baptism of the *children* of believers.

And when from the Body of Christ we turn to its members, we find that the marks of this gradual progress in knowledge are clearly set forth. I will pass over the other Apostles, because we know more of the history of St Paul, and have more of his writings. From these writings we learn that from time to time he was favoured with "revelations," and thus that the descent of the Holy Spirit upon him when he was baptized did not bring with it a fulness of knowledge. We know that during the two years which he spent in Arabia the main facts of the Gospel were revealed to him (Gal. i. 12);

we know that subsequently, at Jerusalem, he saw Jesus speaking to him, and received the commandment, "Depart hence, for I will send thee far hence unto the Gentiles" (Acts xxii. 21); we know that at a later period, when he had made one effort after another to preach the Gospel in Mysia and at Troas, and the Spirit suffered him not, "there appeared unto him the man of Macedonia, saying, Come over into Macedonia, and help us" (Acts xvi. 9); we know that at his last recorded visit to Jerusalem, on the second night after his arrest, the Lord Jesus appeared unto him, and bade him "Be of good cheer, Paul" (Acts xxiii. 11). Again, we read that in the midst of the tempest in Adria "an angel of God stood by him, and told him that God had given to him all that sailed with him" (Acts xxvii. 23). And if it be said that these were either promises of continued protection or directions for his future movements, and exclude all intimation of what I may call doctrinal advance, we may not pass over the intimations that we find of other revelations that were imparted to him. It was by "revelation" that the mystery of the call of the Gentiles was made known to him (Eph. iii. 3); it was "in the word of the Lord" that he wrote to the Thessalonians (1 Thess. iv. 15) that we who are alive shall not prevent them which are asleep: it was "lest he should be exalted above measure through the abundance of the revelations" that there was given to him the thorn in the flesh, the messenger of Satan to buffet him (2 Cor. xii. 7). And clear it is that by these revelations, these unveilings of the truth, he gained additional insight into the things of the kingdom of God; it is not impossible, nor unlikely, that by them earlier

and erroneous views were corrected. But we must admit that there was a growth of the knowledge that he had attained; we must admit that "the Spirit of the truth was guiding" him "into the truth."

And then, my brethren, we come to another series of passages, from which it appears that "revelations" in the wider meaning of the word were given to others besides the Apostles of our Lord. The Ephesians, for instance, received not the Gospel till twenty years after the conversion of St Paul, and six years more slipped by before that Apostle wrote to them his wondrous letter. And from that letter we learn that he prayed continually that "God would give to them the Spirit of wisdom and *revelation* for the acknowledgment of Christ" (Eph. i. 17), that they might be able to see more and more of the power and love of their Redeemer, to the increase of their knowledge, and the growth of their life. And this implies, as all must allow, if not a discovery of new truths, at least a better appreciation of the old, an increasing knowledge of the objective faith.

So, again, in the letters to the Corinthians we have intimations of a similar progress, and again by similar means. Among them "one had a doctrine, another a tongue, another a *revelation*, another an interpretation" (1 Cor. xiv. 26); and if, whilst one was speaking, "any thing were *revealed* to another that was sitting by, the first was to hold his peace" (ibid. ver. 30). That revelations were given, is clearly intimated here; it is clearly indicated that the Corinthian Christians, amidst their disorder and their vanity and their irregularity, were being guided onwards by the Spirit of God into the region of the truth.

And where now shall we draw the line, my brethren? At what epoch shall we say that the Spirit of truth ceased here to guide men into the truth of God? Shall we say that when the beloved Apostle died, then the Holy Ghost was withdrawn, so that from that day forward it has been impossible to know anything assuredly that was not decided before? The question of the Canon of the New Testament, for instance, how must we deem that it was settled? Must we falsify history, as some have ventured to do, and against all evidence claim the sanction of St John for that Canon, fearing that if he gave not his sanction, we have no assurance that the Canon is correct? Or may we deem that for the first three centuries the Spirit of God was leading men to examine and to preserve these records, until at the last the voice of the Church decided, still under His guidance, what books were to be received, what to be preserved? And if we grant that He had not ceased to work when the Canon was settled, must we hold that from the day when the Church was severed into East and West, and Œcumenical Councils were no longer possible, Christians must feel themselves in ever increasing doubt and scepticism, not knowing that truth can be attained? Or must we say that the Reformation was the epoch when the Spirit was withdrawn, and that then, when He was pleased to lay before us the written word, *τὴν γραφὴν, τὰ ἱερὰ γράμματα*, He deprived us of the power of reading its contents? I find no encouragement for such mournful views in the Holy Writings of our Faith. I read not so the promise of our Lord. His words are, "Into all the truth shall the Spirit guide you:" and the *you* of this

promise I extend as we extend the *you* of another promise to the Church of all ages. We know our Redeemer said, "I am with you always, even until the end of the world." And if Christ is with us still, the Spirit of Christ must be with us also; and if He is with us, He is working upon us: if working upon us, He is "guiding us into the truth."

For as has been said, and again by that predecessor in my office from whom I have quoted twice already, "The Holy Scripture contains within itself all treasures of wisdom and knowledge, but only renders up those treasures by little and little, and as they are needed and asked for¹." For the order is the same in the spiritual as in the physical wants of mankind. In the world a necessity arises—suppose a plague, or an epidemic—and the impulse is given to the physician to study a subject which had never before attracted attention. He is compelled to examine the symptoms, the progress, and the locality of the disease, and having learnt as much as he can of the nature of the complaint, to draw upon the resources of his art for the means whereby he may stay the progress of the angel of death. Or, again: population increases, and outruns the older modes by which food and clothing and locomotion were supplied; and the genius of man is turned to discover new applications of old resources by which food may be rendered more accessible, clothing made more abundant, and ourselves moved in greater numbers and with increased rapidity from one portion of the globe to another. Thus it has been in the history

¹ See Dr Trench's *Lecture on the Future Development of Scripture*, *Hulsean Lectures*, 1845. No. VIII.

of the religion, in the working of the Church of Christ. It was a necessity, a hard, iron, unavoidable necessity, that made men in the times of Arius and Pelagius, of Tetzels and Voltaire, to search the treasures which the body of Christ has received, stored up in the Bible: the Spirit of truth always at work was especially working at times like those, leading the disciples of our Lord of later date further into the realms of that truth, of which Christ possesses the master-key.

And so it may be now, so it will be hereafter. No one holds that as yet we have observed all the phenomena of the world around us,—still less that we have discovered all the laws which regulate those outward appearances. No one that takes an interest in the attainment of true knowledge can repress the hope, that as our powers of observation are improving, and our means of gaining accurate information and transmitting accurate description are multiplied, we may see within the next few years rapid strides made in the knowledge of the world around us, each step raising our admiration of Him who made heaven and earth, the sea and all that therein is. No such person can subdue the hope that, even in his lifetime, “the Spirit of truth” may guide our men of science to apply powers long known or newly discovered, so that the amount of human misery may be diminished, of human happiness and comfort be increased. Strange it is that the wondrous powers which have been of late years manifested in God’s creation should have lain for so many centuries dormant or unknown—that these things were so close to eyes that never saw them—to hands that knew not how to use them! Surely it is a thought not unfit for

us to entertain, that if man delighted not in them, God delighted in them, even as He delighted in the work of His creation when He saw that it was "very good." And surely it is not a misapplication of a scriptural thought that in the bosom of creation there are yet waiting to be revealed "things which eye hath not seen, nor ear heard, nor have entered into the heart of man." Surely it is not a perversion of a scriptural analogy to hold that in the holy volume there remain, undiscovered as yet, antidotes to moral poisons which may yet be spread, treasures of wisdom which will be revealed when they are needed. Surely we may hold that, when it is necessary, God will purge away more and more of the film that mars our vision, that we may see more and more "what is the hope of our calling, what the riches of our inheritance:" that as years roll along, the Spirit of truth may enable us to put together this promise or statement and that, which now lie severed and separate in the holy volume, and then flash a new truth, a newly-discovered truth, upon our intellectual or our spiritual vision: a truth which shall fill our hearts with wonder that we never observed it before! May we not pray that God will give unto us too, the Christians of our own time and generation, "the Spirit of wisdom and revelation in the acknowledging of Him, that the eyes of *our* understanding also may be enlightened, and *we* too may know more and more what is the hope of His calling, and what His power to us-ward that believe!"

But we now come to inquire what was the nature of these truths, or things, which were revealed to one age or another in the Church, and were proposed to

the Christian Body for its acceptance or rejection? I have sometimes called them new truths—but in what sense were they new? The things which the earlier Church received, did they receive as new, in the sense of being additional to the things that were taught by the Apostles of their Redeemer, or as new, in the sense of being fuller explanations of those things? “new” subjectively, but not “new” objectively? If we seek an answer to this question in the same spirit of careful inquiry that I have endeavoured to follow in my earlier Lectures, we shall find that in the times of the Apostles, and in the next succeeding ages, the great teachers of the Church held that that was false which was new: and the errors of one heresiarch after another they rejected because such doctrines had never been heard at Alexandria, at Antioch, and at Rome¹. They deemed it to be their duty to “contend earnestly for the faith which had once been delivered to the saints,” and for it as it had been delivered. The heresies of one teacher after another they rejected because they denied portions of this faith. The facts of Christianity are the facts of our Redeemer’s life: His eternal existence, His coming into the world, His birth of a virgin, His teaching, His life, His death, His resurrection, His ascension, His session on high. The teaching of the Apostle consisted of these facts and of lessons drawn from them, truths contained in them. The letters of the Apostles add not one new incident to the narratives of the Evangelists. And it has been said, though perhaps with too great boldness, “if one gospel, and that even the shortest, were to fall into

¹ For example, Irenæus, Lib. III. c. ii. iii.

the hands of conscientious and sincere readers, out of this the faith and the Church must of necessity, and assuredly would, spring up anew¹." Thus, under the guidance of the unerring Spirit of God, the teaching of the Apostles was founded upon the life of our Lord: the lessons that St Paul taught were founded upon the same life. And so intimate is the connexion between the narrative of this His life and the doctrines taught by the Church universal, that, to establish their errors, heretics, both earlier and later, have been wont to deny the authenticity of portions of the gospels; whilst the Church of Rome, to establish her corruptions, has been compelled to add to them by inventing a tradition, committed by Christ to His Apostles and never entrusted to writing.

The revelations, therefore, spoken of in the letter to the Corinthians did not, so far as we can judge, unveil "new facts," in the sense of facts *additional* to those which were known in the Church before. They included only things *new to the recipients*. They may have been (as the majority of commentators hold) explanations of difficult passages of the Old Testament; the discovery of things that lay hidden under its types and figures: at times they may have contained direct commands to individuals to do one thing or another. But there is no reason to believe that they contained "new mysteries," as the Romish commentaries venture to suggest². And thus for the fulfilment of the promise in my text, "He shall guide you into all the truth," we

¹ Stier, *Words of the Lord Jesus*. Translation, Vol. I. p. 4. Compare Prof. Jowett, Vol. I. p. 352.

² Estius on 1 Cor. xiv. 26. "Revelatio aliorum mysteriorum."

may look to the progress which the Apostles made, in learning the meaning of all that their Master had said, and taught, and done, and suffered; we may look to their inspired writings, which the Church universal has always regarded as its greatest earthly treasure; we may look to the efforts that have been made since their time to understand the words which they delivered; we may look to the exertions that are still used to pierce below the shell of Christianity, and to comprehend it in its length, and breadth, and depth, and height. We believe all these have been made under the guidance of the Holy Spirit of God. Every divine, of whom we know the inner life, has prayed constantly and devotedly for that guidance. We pray for it every time that we stand at the holy table; we pray for it whenever we appear to preach in the name of Christ. And so we believe the Spirit is working now, working now as He ever has worked, "preventing us with His most gracious favour, and furthering us with His continual help." And when we affirm that the work of the Apostles and Evangelists was peculiarly the Spirit's work, that they were inspired by Him for their special office, let us never deny that He inspires men still. Only let us remember that their work once done was done for ever; their work, once completed, can never be done over again.

But it is time that we draw near to our conclusion for to-day. But before we conclude, let me meet one objection against the principle of these investigations. It has been said, that "if Christianity were a mere work of man, it might turn out something different from what it has been hitherto considered: its history

might require re-writing, as the history of Rome, or of the earth's strata, or of languages," or so on: but inasmuch as it "is a revelation given by God to man," "it is an intolerable paradox to assert, that it can have lain unknown, or mistaken for eighteen centuries, to be now at length suddenly decyphered by individuals¹."

It is no answer to this objection to say that the writer—the most ingenious and the most inconsistent of all who have left us for the Church of Rome—did himself, only four years previously, in justification of the step he was then taking, write a book which was intended to shew that every theologian of every creed and every sect before this century commenced was at fault as to the mode in which the history of the Church and the faith could be "written," and the mystery of Christianity could be "decyphered." This is no answer to his objection: it is merely another proof of his versatility and inconsistency. But as the argument even of such a reasoner may contain something deserving notice, it is worthy of our attention to inquire what are the principles on which it is founded, what the premisses from which it starts. And they are these; that the earth's strata are not the work of the Almighty's hand; the events of history are not governed by His Providence. The argument therefore is worthless.

But yet it may suggest an important thought. As every attempt to read the secrets of Geology must assume the truth of the facts which have been accurately observed, so whatever light the Church of the Future may throw upon the history of the Church of the Past, it must absorb and take up as parts of itself

¹ Newman, *Anglican Difficulties*, pp. 128, 129.

the events of that history. It may be enabled to go beyond them, but it must include them. Romanists who know not where they stand may tremble at the progress of light and knowledge, but the true Christian, who has learnt to place his trust in God and in truth, has no such mournful and hopeless fears: "he knows in Whom he has believed, and that He is able to keep his deposit until the great day."

Equally undaunted will he be by those others in the present day who charge him with hanging upon the past, and living on the spirit of the past, to the neglect of the spirit of the present. He feels that they who bring the charge do themselves deny that the Spirit has ever worked between the first century and the nineteenth. But the true Christian believes that the words of our Redeemer have been at all times meeting their fulfilment, that at all times and in all countries have they, who looked to Him for help, been, under His guidance, moving onwards, towards and in the truth. We are not of those who ask with scoffing Pilate, "What is truth?" We believe that through Him who said, "I am the truth," it came into the world, that through Him we have access to it, that through Him "we shall know the truth, and the truth shall make us free." Of all that is around us, without Him, we know only the shew and the semblance: the outer form, the outer clothing. This is all that they profess to know who disbelieve in Him¹, whilst to those who are "in Christ, all things are become new." Yea, of Christ Himself, and His faith, and His Church, and His

¹ See for instance Miss Martineau's Correspondence with Mr. Atkinson, pp. 141, 226. Appendix T.

promises, and His love, and of the love of God through Him to us, we shall know only the shew and the semblance, unless we throw ourselves into Him and see Him as He is. We must live in Christ, and walk in Christ, or we shall not know Christ; we may know some things of Him, but Him we shall not know; we may know Him after the flesh as the Jews knew Him, as Caiaphas knew Him as Pilate knew Him, as Paul himself knew Him, before that day when the voice was heard, "Saul, Saul, why persecutest thou Me?" and the Son of God was revealed in Him, and the scales dropped from his eyes, and he saw Jesus in His true character, "saw Him as He is."

Yes, my dear brethren, it is one thing to know of Christ, and another thing to know Him. You may know much about Christ and Christianity by reading your Bibles in an inquiring and curious spirit, by becoming students in "theology," as it is called, by devoting yourselves to the examination and criticism of some of those many volumes that have been written of it and of its tenets. You may know much of Christ and Christianity by going round His Church, marking well her bulwarks, yea, and you may even help "to set up her houses," but this is not to know Christ. You may know much of Christ and Christianity by endeavouring to draw arguments from it, such as you want for one purpose or another, but this is not to know either Him or it. But if you would know Him as He is, you must give yourself up to Him, you must seek Him, you must love Him, you must receive implicitly what He tells you, trust entirely to what He bids you. The inquirer into Nature will tell you that to learn her

secrets you must receive into your inner soul the facts that she presents to you: you must receive them even as they are, without prejudice, and without distortion: you must then pause, meditate over, ponder, arrange, discuss, if you would discover the law that binds these phenomena together, the secret of her hidden agency. So is it with Christ. All truth says what He said, "If any one will do His will, he shall know of the doctrine whether it be of God, or whether I speak of myself." To know Christ, therefore, I repeat you must give yourself up to Him in love. To judge of Christianity, you must enter into its courts with love. To know the truth you must be guided into it by the Spirit of truth. The outer appearance may be coarse and dull and heavy, as was the appearance of the heavy skins that enveloped the tabernacle, but as you pass through the entrance you may note that each fold becomes more costly and more precious; to those who are admitted within, it is known that her clothing is of wrought gold.

Thus it may be granted to some, even in the present day, to discover and to exhibit more of the secrets of the Christian dispensation. The emergencies of the times are driving our earnest students to examine closely the books of God's Revelation, to inquire narrowly into the truth of principles which have been held for the last hundred years without controversy, and to seek for the true mode of meeting difficulties on which the Church universal, acting under the free and unrestrained Spirit of God, has not yet come to a formal or unanimous decision; on which the explanations of our fathers do not satisfy the more thoughtful men of

this generation. It may be that some who will soon assemble around these hallowed walls¹, may be led by the Holy Spirit to such a point on the road of truth that they may see how the country lies, and then be permitted to describe it to us. I cannot but think that God has a good and loving object in view in permitting us to be tried, as tried we are, by the inquirers of the present day. I cannot but think that these things, as all things else, will “work together for good to those that love God.” And I note that in these inquiries there has been of late years what may be called “a collecting of materials;” our knowledge of the words of the holy volume has certainly become greater, more full, more accurate, and more definite. The labours of those who have devoted themselves to the study of that volume “will not return to them void;” they will “accomplish” in some degree “the work” for which they were undertaken. We are thus better able to step forward: our ground is firmer, our footing more settled. Let us then not “quench the Spirit,” let us not “despise prophecies,” let us “try all things,” let us “hold fast the good.” Let us not be utterly impatient of the errors that may from time to time be proposed to us; of the attempts to solve these new problems, to answer these new questions. As each is discussed, weighed, put on one side, let us remember that we are so far nearer to the attainment of the truth. Whilst then we guard with jealousy the faith that was once delivered to the saints, the truths which St Paul handed over to his converts, the doctrines which St John loved to teach,—whilst we maintain the supremacy of the writings of the New

¹ This was preached on the Sunday before the commencement of Term.

Testament as containing explicitly all that we know of the Redeemer's life, implicitly all that we know of doctrinal Christianity, let us not refuse to "give a reason of the faith that is within us" to those that would ask it of us "with reverence and fear." Safe under the protection of our heavenly Father, secure in Christ our Redeemer's love, submitting ourselves with humility to the Spirit's guidance, we *must* pray for grace to shew "the fruits of our faith in gentleness and goodness." So shall we best follow the example of our Redeemer; so best realise the truth that "the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits. And the fruit of righteousness is sown in *peace* by them that make peace."

LECTURE VI.

GALATIANS I. 8, 9.

Though we, or an angel from heaven, preach any other gospel unto you than that which we did preach unto you, let him be accursed. As we have said before, so say I now again, If any one preach any other gospel unto you than that ye received, let him be accursed¹.

I HAVE now attained such a point in my subject that I may be permitted briefly to review the course through which we have passed, and to examine the ground on which we stand.

I have endeavoured, then, to justify the Creeds and Articles of the Church universal and of the Church of England *as such*. I have endeavoured to uphold them in their idea; to shew that as the gospel was left by our Lord at His Ascension, short creeds and formulæ became absolutely necessary. We know that such there were. But all that I have assumed is, that beneath the outward guise and fashion which our blessed Lord presented, at the basis of all the expressions which He used, and of all the words which His Apostles uttered, there were truths lying; and that by a law of our human nature they who received the words would make a continual effort to inquire what were the thoughts and feelings and principles which these words expressed. In this regard we must expect that Christianity would

¹ See Appendix U.

be treated as every thing else has been that has gained an equal importance. And as in essays on the systems of ancient philosophy, or on the literature of ancient or modern times, or on the causes which led to any of the great revolutions with which the page of history is studded, efforts are continually made to obtain a better conception of the character of the authors and the nature of the times; as of these efforts many fail to grasp the truth, and errors of necessity prevail for a time, until the true key is discovered; so will it be in the history of sacred things: The promulgation of errors will accompany or anticipate the discovery of the truth. And I maintained that when the truth is discovered, there will be possibly a slow, but certainly a sure progress in its reception, until at length it pervades the Church at large. And whenever a tenet has been accepted, for any time, by the great body of those Christians, who have received the Bible as alone containing the Revelation of God's will through Jesus Christ, who have freedom of thought and openness of discussion, and who have by use their senses exercised to the discernment of good and evil, then I say we may point to such acceptance as strongly indicating that the true solution of the difficulty has been discovered; and it will exercise a great amount of influence upon the minds of subsequent inquirers.

When, however, objections are raised against the principle of Church articles, against their desirableness or lawfulness, we should call upon the objectors to bear in mind that neither in England, nor yet in Western Europe, are the members of the Church as such required to signify their adherence to aught but the

Apostles' Creed. And in England liberty of thought and liberty of expression are conceded most freely to all the lay members of her Church. By the Church our Articles are pressed only upon the teachers and ministers of our faith; they only are bound by them. Her object is clearly that her pulpits shall not be used to spread opinions of which, as contrary to Scripture, the great body of her members disapprove. In regard, therefore, to these objectors, we may say again, as I have ventured to say before, that we should be willing and anxious to attend to them if they would shew to us that we are in error in regard to particular statements, but we cannot listen to those who accept our statements as true, but object to signify their adhesion to them. Such conduct seems to us to be little else than a solemn trifling with convictions of the truth; to us it seems that all real convictions of the heart must work their way out in action: therefore, until we shall be shewn to be in the wrong, we will hold our own, that "no one take our prize."

For we maintain that we have encouragement to make these investigations: we hold that in making them we have a right to look for the help of the Holy Spirit of the truth. We maintain that in enunciating the results to which we have come, we are neither adding aught to the word of God, nor taking away aught from it. We maintain that we have been seeking from God for the key that will turn in the lock of Scripture. We believe that we hold, only more explicitly, the same truths which the earlier Church held implicitly; but not as if we had unfolded the doctrine of the early Christians in the sense in which the term "deve-

lopment" is now used, nor yet as if we had merely intended to follow into their logical consequences the expressions and words of the holy volume; but rather as if we had traced even this primitive doctrine up to its germ in the minds and spirits of the Apostles themselves, and aimed to discover the thoughts and truths of which the words of Scripture were themselves the expressions.

I endeavoured, moreover, in my earlier Lectures to exhibit to you the difficulty that attends on efforts of this description, and with confidence I maintained that the gift of making these discoveries is imparted only to the few. Thus they must be regarded, not as discoveries by the man, but as discoveries to him:—discoveries to him by the Spirit of the truth. Moreover, there is no doubt that some persons are incapable of appreciating either the evidence or the results of such discoveries¹. Some deny that we have any faculty by which we can divine them, or are able in any way to pierce below the veil of the outward phænomena²: others deny that we of later ages can make any discoveries in Scripture, and hold that all that the Church has now was always held in the Church, and explicitly. But he who is familiar with the mode of investigation by which all progress in science and philosophy has since the Reformation been gained, stands on a firmer ground and has a more assured hope. And to this ground he would raise, and with this hope he would animate, those who are not so familiar with it. And whilst I acknowledge with the deepest feelings

¹ Coleridge's *Table Talk*, July 2, 1830.

² See above Appendix T.

of gratitude the debt, which as a University and as a Church, we owe to our sister Academy, I would repeat my belief that to Cambridge pursuits and Cambridge education we must now look as likely, under God's blessing, to supply the corrective, of which the faith of English Christians at this moment stands most in need.

My object will be to-day and next Sunday to press upon you the duty that lies upon us, so far as we have the opportunity, of examining, each for himself, the character of the tenets which may be laid before him. I have said so much of the *authority* upon which they come, the authority of our forefathers in the faith, that it seems that my next step should be to shew that no authority can check or quell the conscience of the individual. This shall be my work to-day. Next Sunday I hope to discuss at greater length the mode in which the private judgment of the individual may be best applied.

Now the very principle upon which I have been working should be of itself sufficient to shew that the individual conscience and judgment is supreme: for the exertions of those who have laboured for the truth would have been needless, if the only duty of the Christian in this respect had been to submit to constituted authority. And indeed what would be the value of this authority of our forefathers, if their consent had not been given freely and thoughtfully? And if they were permitted to examine and to judge, surely the same permission must be, and may be, safely conceded to us. If, therefore, the authority of the Church of the past arises from the accretion of the judgment of hundreds and thousands of ministers and divines, it is surely

suicidal to say in the present day, that we must give an unreasoning adhesion to that to which they gave a reasonable consent. It is true that by so doing we should increase the *numbers* of the host that defend our creeds, but our numbers would not increase its effective strength. We should not be soldiers, but merely camp-followers, trusting to those who have gone before us to fight our battles and reposing ourselves on the results of their victories. We should be unable to carry on the war in which they have been engaged, and so in times of distress and anxiety we should be more likely to embarrass than to aid, more certain to encumber the movements than to augment the efficiency of the Church considered as a body possessing "authority in controversies of faith." For if our predecessors had given only that consent which we are prepared to concede, that authority would actually evanesce. As we traced its history upwards, it would gradually become weaker and weaker, until it represented only the opinions of the few bishops, "not all governed by the Spirit and the Word of God," who met in the conclave from which the formulæ in question proceeded.

But as this subject of authority and deference to authority is one of deep moment in the Church at the present day, I shall, as I said, devote this afternoon to discuss it in connexion with my general subject.

The parties whose voices are most heard in demanding an authoritative guidance are of a class of whom I spoke in an earlier Lecture, who, though they may write strongly and truly of their oneness with the human race, are yet anxious to represent their own

heart or spirit or consciousness, as if it were the sole measure of truth. The major premiss of their syllogism is founded upon their experience of themselves, and not upon a large observation or extensive induction from mankind in general.

I will not repeat what I have already said on this subject; I will only notice now that phase of this common error that falls in with my work to-day. For we often have heard the demand, *from the necessity of the case*, for an authoritative and an infallible guide. By many who have joined the Church of Rome this is the sole argument which has been put forth to justify their conduct. And it has been put forward in the most painful and most offensive way. It has been asserted boldly, that if you are not a Romanist you must become a Rationalist¹; that you receive religious truths upon authority, and therefore must receive all that your authority delivers to you; that no Church but that of Rome possesses or even claims authority²; and therefore there is no ground on which you can rest, between the reception of all that Rome teaches as part of Christianity, and the rejection of Christianity itself. So does Rome link itself with infidelity: so do the arguments of its upholders sap at the foundation of all religion.

It is true that it has been urged, that if Rome claims to be infallible, she should be able to prove

¹ Mr F. W. Faber's *Grounds for Remaining in the Anglican Communion*, 1846, p. 16.

² Mr Oakley's *Letter on submitting to the Catholic Church*, 1846, p. 18. Dr Manning's *Lectures on the Grounds of Faith*, 1856, pp. 50, 52. Appendix V.

her title to such a claim: it is true that it has been urged that she should be able to demonstrate that she can decide infallibly in the controversies of the faith, and also to demonstrate where in her body the infallibility resides: it is true also that all efforts have failed to give to us this demonstration. The proof therefore assumes in the present day an inductive character, and it is said that the *feeling* of the want supplies it. It is said by one, "The universal Church must be infallible, for if it may err, who can determine whether it errs or no¹;" by another, "I know not definitely how Rome makes out her claim; I bow down before her because she plainly corresponds to the type of the Catholic Church which is impressed upon my moral and spiritual nature²." Here, then, is the point of the inquiry. Ask for the reasons why it is needful for us to know that the Church cannot err; ask why we must throw off our faith in God, and fix it in the Church, why we must transfer it from One who is Invisible to one that is visible, and the only answer is, "My nature requires it: and therefore it must be true." But there is no effort to inquire whether this principle is common to mankind at large, or to Christians at large: there is no question raised whether the feeling is an unhealthy or immoral or unchristian one; whether it meets with support or discouragement in the writings of the Apostles, and the language of the Redeemer; whether it may not be allied more nearly to the thought of the Jews, who "unless they saw signs and wonders would not believe;" or to the mind of Thomas, who refused to believe the Resurrection of his Lord

¹ Dr Manning, *ut supra*, p. 46.

² Mr Oakley, *ut supra*.

except "he should see in His hands the print of the nails, and put his finger into the print of the nails, and thrust his hand into His side."

We must not, however, entirely neglect these assertions; we must accept them as proofs that some there are who stand in need of authoritative guidance and authoritative leading. There are some now, even as in the time of our Lord and His Apostles, who are weak in the faith, who are distressed by the prevalence of discord and controversy, who amidst the war of tongues and the strife of parties are timid as to their own judgment, and ask for some to lead them by the hand. To these it is almost mockery to reply, "Seek for the truth yourselves;" to these it is scarcely true to say, "You have the same means of judging that we have," because indeed they have not: they have not the calm spirit, they have not the mind and heart reposing upon God; they have not the degree of faith that we wish they could have, resting upon God's promises, trusting in God's word. They need help therefore: they are babes in Christ, with all the eagerness, with all the impatience of children; and they require the tender treatment that St Paul would, I think, have given. Such there were in his day, and he entreated the strong-minded in the Church "to receive them, but not to disputes with the view of settling the points upon which they had scruples¹." He preferred to remind them of the common ground on which all Christians stood, the common tenets they all received; to tell them of their points of union, and not of their points of difference.

¹ Mr Alford on Rom. xiv. 1.

If our Church, therefore, by her ministers refuses to give to her weak members the authoritative guidance which she possesses, and they require: if she declines to say to them "these things are true and we know it," and bids them only to search for themselves: if she disclaims in action the "authority in controversies of faith" which she claims in her article, and so falsifies one of her own assertions; if she remits inquirers back to themselves, and when they have not strength to stand, nor faith to be healed, bids them rise up and walk; then we must not be surprised if they will stretch forth their hands for help to any one that will proffer it to them, and for the future be content to walk on crutches, or be dragged where their guide will carry them, rather than not move at all. I almost dare express the opinion that a truer knowledge of the position and character of our Church might have saved from the fangs of what we all deem deadly error some, it may be many, of those who have left us. And the thought renders me more anxious to remind you all that our Church claims to have "authority in controversies of faith," and to teach as the truth all that she teaches. And surely the confidence with which she encourages her stronger members to examine her title-deeds is no indication that she deems her claim to be bad and her title defective. Surely in this respect the ground on which she stands is (as I would repeat) firmer and better established than it would be, if like Rome she asked only for the blind adherence of all her children. Surely her authority is (as I would again repeat) so much the greater, for if the assent of the clergy of Rome is

asked for implicitly, and given blindly, that of our clergy is asked for openly, and given freely. We claim, therefore, that our Articles are true and our Creeds Apostolical, and, because they are true and Apostolical, we ask for the confidence of our weaker brethren¹.

The demand, therefore, for an infallible guidance must be allowed to be an index of a weakness in the faith; and perhaps wherever education is partial, and moral energy and the sense of personal responsibility deficient, there the leaning upon others will always continue.—We cannot deny that it exists too much in our own Church; only the authority of a school or a party or a favourite minister takes the place with us of the Church at large. But the question becomes entirely changed when, because of the weakness of the few or the many, the whole Church is required to submit itself to the authority of its ministers; when we are bidden one and all of us to resign our judgment, and teachers and taught are alike required to submit to the claims of a particular body, a limited conclave;—when the personal connexion between the individual Christian and the Holy Spirit, between the member and the Head of the Body is denied; and the Church is placed between the believers and the Comforter, not to serve as the bond of union and the channel of grace; but to check the access of those who should be united, and to sever those whom it professes to join.

The usual arguments upon the subject of submission to the Church are known to most of you, and I shall not pretend to add any new one to them, if I draw your attention to the passage that I have taken

¹ See Appendix W.

as my text. To me it seems to furnish the most decisive comment upon the claim of the Romish perverts, and the strongest denial to their assumption. St Paul wrote to the Galatians, "Though we or an angel from heaven preach unto you any other gospel than that we did preach unto you, let him be anathema. As we have said before, so say I now again, if any one preach any other gospel unto you than that ye received, let him be anathema."

What that gospel was which St Paul first preached to the Galatians, and which they received when it was preached, we all know, as far as can be known in the present day; what that error was which attempted to overthrow it, we all likewise know. But I have nothing to do here with the arguments by which St Paul met this error, except to notice that he did *argue* on the subject. I have nothing to do now with the fact that the Council of Jerusalem had already decided the question, except to remind you that the Apostle did not shrink from supporting their decision by a train of *reasoning* which was not brought out at the conclave in the Holy City. I am concerned to-day only with the one criterion that he puts forward in my text, the one standard for measuring the true and the false. That measure was "the gospel which they had received at the first," the tidings which at the first "he had delivered to them." Yea, there is one thing more to which I must draw your attention, St Paul *entrusted to the Galatians themselves the duty of applying the standard*. "If any one preach unto you any other gospel, $\pi\alpha\rho'$ ο, besides that ye received, let him be anathema."

Now the particular error against which St Paul contended has long since perished from the face of the earth: the fact that the Jewish Church was to merge into the Christian has long become a received truth of our faith. But though the error of the Galatians has perished, the assertion of St Paul remains, and it may yet give food and instruction to the humble Christian. For it contains a principle of truth which, in the fear of God, we may apply at any time, to any error; it calls us back from the authorities of the present day to the teaching of those who "from the beginning were eye-witnesses and ministers of the word." And the principle is this, that whatever be the authority on which a gospel or system may come to us, that only is the true gospel which St Paul preached. It shews us incidentally that in the tenets of that gospel he was not conscious that he had changed at all¹; that he deemed it to be true because he had received it from Christ. So that "if he" in any of his later teaching, "or even an angel from heaven, should preach" to the Galatians, or should preach unto us "any other gospel than that," St Paul would exclude him from any share or lot in the good tidings of Christ. He would put him in the same class as he put those who "love not the Lord Jesus." He says of him as he said of them, "*Let them be anathema*" (1 Cor. xvi. 22).

I need not here speak of the importance to us ministers of the gospel of this as the guide and the rule of our preaching; that is amply provided for in the

¹ And therefore may furnish a corrective to the views of Mr Jowett, in his *Introduction to the Thessalonians*.

articles of our Church, and in the solemn questions and answers in the Ordination Office. My object at once carries me away to that body which comes to us with the mission as of an angel of God, and because of such mission demands our allegiance.

For there is, as you all know, a vast body at work amongst us, which comes to us as a Church tracing a continued succession of pastors from the time of Clement to that of Pius IX.; it comes to us with the assertion that its domain extends far and wide over the surface of the globe; that it has numbered within its communion some of the greatest divines and most devoted saints of old; it comes to us with the assertion that our forefathers practically owed their faith to its exertions and its missions; it comes to us with all the dignity and magnificence and prestige that such a dominion and such a history can impart; it comes to us with all that is pleasant to the eye and ear and sense; yea, it comes to us with the assertion more or less openly put forward that in it the age of miracles has not wholly passed—and as such it demands our adherence and our submission. And men's minds have been troubled, and men's souls subverted by the assertion; tossed about "like the waves of the sea," agitated from the depths of their inmost being. Some among us may have been of the number: perplexed between the claims of this Church and our own conscience, of this body and the truth. The demand is still made upon us, "Submit to authority." How would St Paul have us to meet it?

It is not here only, but in many places besides, that he tells us that we must not yield ourselves up

to outer authority; that we must not give up our own sense or belief of the truth "by subjection" to man's order, "no, not for an hour." It is not he alone, but his Master also who bid us to beware of those who come to us even with "miracles and signs and wonders." We must not attend to them; they may be false prophets, and false Christs: we must keep in mind "what Christ has told us before." Let any come, then, "with all power and signs and lying wonders," we must stand fast by what Paul "has taught, whether by word or his epistles." Yea, even if one were to appear clothed with all the glory and brilliancy of seraphic lustre, with all the dignity of a messenger from God, with the clothing of an angel of light; yea, if St Paul himself were to come amongst us, and proclaim a new commandment, preach a new gospel different from or additional to that which he preached at first, we are bound to turn a deaf ear to him. It is upon the gospel as first delivered, that we must take our stand; it is by it as it was first spoken by the Apostles of the Lord Jesus, that we must abide.

We have, therefore, as plain practical common-sense Christians, little concern with the past history of the Church of Rome; we are not concerned with the points on which she rests her claim to infallibility; to us they are not questions of deep importance, whether Peter was ever at Rome, whether he was ever bishop of Rome, whether he had any supreme power to hand down, whether he did hand down such power to successors in the imperial city, and whether the succession has been since maintained. We have not to decide what are the limits of the deference and respect which we owe to

the Church which taught to our Saxon ancestors twelve hundred and sixty years ago the faith as it is in Jesus. Questions like these we are not, many of us, competent to discuss, but then we need not investigate them. But unless our minds are very weak, or our eyes very blind, we are able to examine whether the gospel which Rome preaches now differs from that which St Paul and St Peter, St James and St John proclaimed of old. This I say we are able to examine; on this we are competent to form an opinion.

Neither again are we bound to involve ourselves in the questions which are thrown into the discussion, on purpose to draw us away from the main subject: such as the rise of sects and divisions, of schisms and heresies which are alleged to be so frequent in Protestant, so rare in Romish countries; as if the epoch of the Reformation had been the first period in the Church's history, at which dissentient voices were heard. For questions such as these are unnecessary and vain. The prevalence of difficulties is no reason why I should embrace that which I know to be error; my uncertainty as to the truth is no ground why I should adopt what I know to be false. Our love of unity is great, but our hatred of falsehood is greater¹.

And if I might speak a few words more of this difference between the Churches of England and of Rome, I would add that the Romish view of submission to authority is as much averse to the teaching of St John, as it is to the words of St Paul. "Beloved," says St John, "believe not every spirit, but try the spirits, whether they be of God, because many false

¹ See Appendix X.

prophets have come into the world." Thus the Church was to try its teachers, and how was it to try them? The test was this: did they support or subvert the facts that all knew? "By this ye know the spirit of God; every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not Jesus, is not of God." (1 John iv. 2, 3.) When at Corinth the prophets were to be permitted to speak two or three in succession, the direction was added, "and let the others judge." (1 Cor. xiv. 29.) The Church, that is, the body of Christians, was to decide whether its teachers spake things conformable to that gospel which all had alike received. The lesson is conveyed again in the letter to the Thessalonians, "Quench not the Spirit," check not the utterances of the Spirit around you, whether it be in the "word of wisdom, or of knowledge," whether it be in "faith or in gifts of healing," whether it be "in prophesying or in discerning of Spirits." Check not His utterances. "Quench not the Spirit; despise not prophesyings. But try all things." Bring to the test of that which you have been taught, any new thing which may be proposed to you; and "hold fast that which is good." (1 Thess. v. 19—21.)

It is clear therefore from St Paul's account, that he considered that the power of discerning the truth did reside in the bosom of the Church at large: that he held that the voice of general consent did and does represent in some degree the voice of God. The same truth is recognized still; with all our corruption there is yet left in society at large, and the Christian society above all, the power and the inclination to discern

between the good and the evil, between the true and the false. There is still left the disposition to reject that which is untrue, and to absorb that which is true of the statements of the great men and great prophets who from time to time have appeared¹. So that until an opinion has stood the test of more than one generation of free and thoughtful men, it cannot be deemed to be an established truth; until it has been adopted in more nations than one, it cannot be considered as a general truth. St Paul offered his teaching to the reception of his hearers; of course *it* was true, whether they received it or no; but in their reception we have an additional guarantee of its truth. He "commended himself to every man's conscience in the sight of God" (2 Cor. iv. 2), and this our Church does, by inviting us to see whether she has acted in the manner laid down by herself in her articles. "She did not conceive that the Apostolic precepts to *prove all things, to try the Spirits, to give a reason for our faith*, were to be translated into commands to prove nothing, to take all things upon trust, and to give up our reason blindfold into the hands of a self-styled guide²:" she asks us to search and look, and we may search and look, if we will.

And now, my dear brethren, what is the result of all this? What but this, that with all its talk of appealing to the Church Universal, to the Church Catholic, to the Church of the Apostles, Rome never dares to carry out the appeal. Her controversialists may speak of the authority of the Church, and ask us to

¹ Hence the appeal to the judgment of posterity.

² Archdeacon Hare, *Contest with Rome*, p. 126.

submit to its authority, but by the Church they mean only a conclave of persons, few at the most, sitting at Rome or elsewhere. They do not, they dare not, appeal to the Church at large; they do not, they dare not, allow the unfettered voice of individuals to be heard: the word of protest is crushed, the voice of controversy is silenced¹. They do not, they dare not, trust even what they call the Catholic instincts of their own people; the authority of the Church with them means the despotism of the few. They speak of the duty of obedience, but the possibility of a moral obedience, an obedience freely given, is to them unknown. The obedience which they require is the obedience of the slave, not that of the freeman. It is to be given at the sacrifice of intellect, of reason, of honesty, and of truth; far better to be poor, ignorant and free, than to purchase "certainty" at such a price.

And need we fear that the British mind will become again enslaved in the yoke of bondage? We see that she who has sought for unity has attained the only unity she possesses, at the expence of all that, as Englishmen, we hold dear. We look round and find that in Romish countries neither liberty of person nor liberty of thought can be sustained. We find that individual energy is distrusted and individual exertions repressed, unless they be turned into one and the self-same channel. We find that the intellect of men from time to time struggles against the chains thus thrown over it, that it is ever at work to free itself from its fetters. We look at home, and with the sense of that

¹ Dr Newman's argument on this may be seen in his *Anglican Difficulties*, p. 247.

personal relation which, as we are taught, subsists between God and us; with the feeling that from Him we have received all that we have, and to Him must account for all that we do,—with this we connect all that has rendered England the home of the noble, the united, and the free. We aim not at unity, it is true, but yet we are united: we talk not of the Catholicity of our Church, but wherever English efforts and English hands have penetrated, there the germs of a Church are planted. We cannot shew a united front when there is no need for special exertion; but when the difficulty does arise and the danger is imminent, then our differences are forgotten and our jealousies disappear in exertion for our common country and our common faith. It may be difficult to arouse us to a sense of danger, but when the risk is acknowledged, and the effort is called for, where are people more united *as a people* to sacrifice themselves in the cause of justice and of truth?

We have no immediate fear, therefore, for England's Church, and England's faith, whilst we still look up to Christ, and pray to be kept under the guidance of His word and His Spirit, stedfast in the truth. At least, we have no immediate fear from the side of Rome. If ever Rome is enabled to gain ground in England, it will not be directly, by the Church of England delivering up her own children, who at her side have been fed with the milk of God's word, and under her care have become "such as have need of strong meat," but indirectly, by the accession of those who have never realised their dependence on God, never put true faith in the Redeemer, who are tossed hither and thither by

the waves of controversy, who have no anchor for their souls; and who, fancying that there is no alternative between unbelief and Rome, "between spiritual anarchy and spiritual despotism," will give themselves up to the latter. At present, as I have already stated, her emissaries in England, and still more they who have left us to join her body, scruple not to press this as the only alternative; to say, "If you cannot be an unbeliever, you must become a Romanist." And it is because of their mode of pressing us upon the horns of this dilemma, that I have ventured to-day to say so much of the true value of Church authority, and of the duty, where there is the power, of examining the foundations of that authority: of the duty of strengthening it where we can; of denying it where we must. They indeed who point to our dissensions in proof that by us no truth can be found, forget how much of Christianity is accepted by all who receive the name. They forget how much we have in common with every sect of Dissenters that receives the Bible, with every member of the Church of Rome¹. All that we hold positively, Rome holds also. All that we teach as necessary to salvation she teaches also. As to these, her only objection to us is this: that we do not hold on *her* authority; we do not teach *because* she teaches.

But of this enough. Let me in conclusion again give vent to an expression of my thankfulness that nearly one half of the clergy of England have passed through the bosom of this University, and that as yet no effort has been made to deprive the future clergy

¹ Dr Newman can use this argument of the dissensions in the Romish Communion. *Anglican Difficulties*, p. 255. Appendix Y.

of the benefit which we have received here. Let me express once more my hope that, in the changes which may be contemplated here, the modes in which the two great branches of study have been hitherto cultivated may not be materially altered. Few members of our body have gone over to Rome¹. Few, therefore, amongst us have been deceived by the specious arguments of which we have heard so much. It was morally impossible that many could go: it was absolutely impossible that any could leave us, who knew aught of the principles by which knowledge has been acquired in these and other branches of science. It seems impossible that any, who have once had the full assurance of faith in Christ and in God, will ever leave us either for unbelief or Popery, or any who have attempted to conceive and to *realise* the might and the order with which the varied powers of nature, of whose laws only we are cognisant, coexist and cooperate. Like others, then, I look to the continued study of physical science, to the continued study of philology and its cognate sciences, as furnishing, not so much the antidote, as the preservative against the evil of which we hear complaints; against the danger of our men of education "drifting without compass between the poles of mental anarchy and mental slavery, in that dreary sea which offers no haven for the weary spirit, but cynicism, pyrrhonism, or superstition." But I look to this result, not for the reasons which I find

¹ Not one who has gained a high position in our mathematical schools: and only three or four who have, *de facto*, gained classical honours. Appendix Z.

move others to do so; not because "in the realms of natural science there is an end to contradiction, and no place for doubt;" not because "we are there engaged in things of absolute certainty, of irrefragable demonstration;" not because there are there "few unfulfilled expectations, and few undoubted results¹;" but because we there find that there are other subjects besides religion and politics wherein the evidence is not demonstrative, wherein the proofs vary from the lowest degree of presumption to the highest of moral certainty. I look to this as tending to regenerate and reform the investigations which of late years have been so abundant; in which theories of the Church have been made the foundations of prolonged arguments, when the theories themselves were baseless; and principles of interpretation of the holy volume have been confidently applied, whilst these principles required to be established themselves. To you, my dear and honoured brethren, is the charge given to train men qualified to "serve God in the Church and the State" of this country; to you is the duty confided of acquainting those entrusted to your charge with the modes by which their forefathers discovered the laws of which they will hear so much, the principles which are now so well established. You may tell them somewhat of the long and patient investigations that preceded the determination of these laws. May I add that to you the Church of your country looks in the hope that your body will yet furnish many examples

¹ From a very able paper in the *Saturday Review*, Sept. 5, 1857, p. 216.

of patient investigation, continued labour, humble and selfdenying efforts; that we look to you to maintain the character of the University of Cambridge and the Church of England, and to toil on, as some of you are toiling and have toiled, in the cause of Truth, which is the cause of Christ and of God?

LECTURE VII.

ACTS XVII. 11.

These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.

I COME to-day to that which I must deem to be the most difficult part of my subject, the relation between the judgment of the individual Christian and the formulæ of the Church of which he is a member. Last Sunday I shewed that the authority of the Church cannot quell the voice of God's Spirit speaking within our bosoms. I shewed that even if Paul the Apostle were to appear, or an angel from heaven were to come and teach a Gospel discrepant from or besides that which the earliest teachers proclaimed, the Church was bound to reject the message: I shewed to you that thus in the earliest ages the great body of the faithful collectively, and each member of it individually, was commissioned to watch the teaching of the ministers of the word—when the prophets spake, the others were to judge. If any one came who abode not in the doctrine of Christ, and brought not this doctrine, St John wrote even to a woman, to the elect lady and her children, they were not to “receive him into their house, nor bid him God speed.”

My work to-day will lead me to consider the mode

in which, according to the mind of the Apostles, the judgment and conscience of the individual are to be applied. And I enter upon the subject with considerable apprehension, for I know that in points of importance I shall at first appear to run counter to the opinions of some amongst you, my contemporaries and my elders. And my difficulties are increased, because I know not of any work upon the subject which to me appears even to attempt to treat it duly. But I am emboldened to proceed because I am convinced that the necessities of the time call for a fuller discussion of this subject, and the deepest interests of our common faith are involved in it. On the one hand, we are pressed by a corrupted Church, declaring that disunion and opposition, carelessness and indifference, schism and heresy have been the necessary fruits of that private judgment which the Church of England clearly permits us to use: and on the other hand, we know that there are many men of intelligence and Christian feeling who are oscillating between Popery and unbelief, because they cannot act upon the principle of private judgment as it is generally delivered to them; because they distrust their own ability to decide in religious controversy, and need an authoritative guidance to help them in their distress.

The principle of private judgment, as it is generally received, is this: "Any man may take his Bible, and, rejecting all human authority, he is at liberty to frame from its pages a scheme of religion for himself, whereby to live, wherein to die." And even sober and dignified members of our Church "concede to every man the right and the power of private judgment

[viewed thus] to its full extent. To those who object," the writer from whom I am quoting "would say, Who art thou that judgest another man's servant? To his own Master he standeth or falleth. Abstractedly," he continues, "he has the right or power to take the Holy Scriptures, to affix his own meaning upon them, to reject the adverse decision of any and every other person in the world, by whatsoever name he may be called, or in whatsoever age he may have lived. But," he adds, "he must take the consequences¹." The writer allows that such a plan is fraught with extreme danger to the individual; he says that "too probably he will make shipwreck of faith and of a good conscience," but yet he concedes unrestrictedly "the right and the power." And in speaking of the decisions of the Church, he views her judgment as only helping the individual in his personal inquiries: he merely tells the investigator that by availing himself of the light which the Church holds out he is more likely to arrive at the truth.

And, for fear of being mistaken, the writer repeats not only that "the Bible is the supreme, the sole rule of faith," but also that "in every case it has a sense of its own, which may be discovered by docility, by common sense, by a comparison with other Scriptures, by sober criticism, by reading the works of learned expositors and divines, by wise advice sought and obtained, by the public ministrations of the Church, and above all by prayer for the illuminating influences of the Holy Spirit¹." This is a statement on the "right

¹ *Why do you believe the Bible to be the Word of God?* by Josiah Bateman, M.A. Vicar of Huddersfield, S. P. C. K. No. 857, pp. 141—145.

and power” of private judgment which has been calmly and gently put forward, and I believe fairly represents the ordinary view of members of our Church upon the subject. The little work in which it is found is on the list of the Society for Promoting Christian Knowledge, and has therefore received the high sanction which the approval of its Committee conveys. With the respect which I have reason to feel for the writer, and the deference which is owing to such a sanction, I need scarcely repeat that I should not touch upon the subject of my extracts, if I did not feel confident that the view of private judgment as so understood is fraught with great danger both to the Church and the individual. For surely it is no slight argument against a cause to say that “too probably” they who adopt it “will make shipwreck of faith and of a good conscience.” There must be therefore something *practically* erroneous in this view of private judgment: and I think that the verse which I have taken for my text will assist us in attaining truer principles as to the exercise of this privilege, will suggest a better and safer and truer mode of applying our conscience and our judgment.

But I wish first to examine the statements which I have quoted.

1. So far as concerns the essentials of the Faith, or the so-called Apostles’ Creed which contains “*all* the articles of the Christian Faith” as they are termed in our Catechism, there can be little doubt that these essentials may easily be discovered from Scripture, and readily be put together. But I question whether any one in the present day, if set “to frame for himself

from the Bible a scheme of religion," would either embrace all those articles, or limit the summary of his creed to them. The foundation which he would be disposed to lay would thus be found at once to differ from that which was laid of old. For there is no doubt that the tendency of one age differs from that of another, and that the bent of the present time is to neglect the facts of our Redeemer's life, even the fact of "Jesus Christ and Him crucified," in comparison with our views of these facts, and our feelings in regard to our own condition and our relations with God. But the Apostles' Creed has from very early ages been considered as the sufficient baptismal profession. And it cannot be shewn that it was composed out of Scripture, though it may be clearly proved by Scripture. It seems certain that it, or something like it, was handed down from the first as independent of, and unconnected with, the holy volume. It seems certain that it existed in a form similar to that in which it comes down to us, before the Canon of Scripture was settled. But of the truth of its varied propositions there neither is nor has been doubt; and thus, although we receive it thankfully and reverence it deeply, we rarely hear the question asked, What was its origin?

2. And of the main truths of practical Christianity the same may with almost equal truth be said. The duty of our leading a life suited to our Christian profession, and of walking "worthy of the vocation wherewith we were called," was happily impressed upon us, long before we troubled ourselves with the questions, why we should so live? whence did our parents

learn the lesson? We knew that we were bound to obey them, and we received what they taught to us. The difficulties of the controversy as to faith and good works were never brought before us. We were satisfied that here also were we bound to fulfil the baptismal pledge "to keep God's holy will and commandments, and to walk in the same all the days of our life." And whenever we thought of it, we found in the holy volume ample support for these lessons of truth, honesty, and sobriety; these lessons wherein the manly Christian character was set before us, and we were called upon to "adorn the doctrine of God our Saviour in all things."

3. Thus far, therefore, faith in God and in Christ; prayer to the Father through the Son in the Holy Spirit for help and guidance and spiritual strength; faith in God and love of man—are fully taught in the holy volume: the life of the Christian is amply set forth there. The power of the Christian to discover this no one will question. But whether in fact many have there discovered it, whether in truth many have thence first learnt it, is a question which must not be so speedily answered in the affirmative. It needs further consideration.

4. But the propositions that Christian people have "the *power* of forming a scheme of religion" by reading the holy volume, and using such helps as would facilitate the same, and that they have a *right* to do so, and a *right* to expect God's aid in the attempt, admit of further doubt, and call for more serious inquiry. The proposition that they can generally form a scheme of religion which is unmingled with serious

error, whilst they ignore the experience of past ages and the guidance of the great body of their fellow-Christians—the Church Universal—must surely be positively and directly contradicted. There is no promise of such power to the members of Christ's body taken severally. We are told, on the contrary, that to different men different gifts are given, and that it is only when the whole body is working, and each joint supplying its share, and every part co-operating according to its measure (Eph. iv. 16), that any one member of the Church can hope either to assist in the increase of the body, or to be preserved from a stunted or a monstrous growth.

The word of God, therefore, holds out no promise of aid in the attempt to “form a scheme of religion for ourselves.” And the voice of history declares that most rarely has the attempt been made with success: almost universally has it resulted in heresy.

Although, therefore, we dare not “judge our brother,” although we do not forget that “we must all appear at the tribunal of Christ,” and that to Him and not to us will our brother stand or fall; yet still, my dear brethren in the ministry, we must remember that we are set to “watch for souls, as men who must give account,” and that it cannot be a thing indifferent to us when they, over whom we have charge, are in danger of making shipwreck of their faith. If, therefore, on this subject we hold the opinions of the author from whom I have quoted; if we consider that this power or right of which he speaks cannot be exercised with safety;—is it fitting for us to delude our people by telling them that they have a power of

which they cannot avail themselves? a right, the exercise of which will undoubtedly lead them into error? Is it not mere mockery to concede to your friends a position which you know they can never occupy with safety to themselves or to you? Abstract rights and powers are dangerous subjects on which to brood, dangerous things to concede to others. It is always necessary to guard them by so many restrictions that in practice you deprive them of the virtue that at first seemed to belong to them. Most dangerous are they when the souls of men are the stakes with which you are trifling; when your brother is in danger of perishing, for whom Christ died. Why then should we not proclaim to our people that the mysteries of our faith, out of which they are inclined to frame their systems, have occupied the minds of the most devoted and the most prayerful of Christians for the last seventeen hundred years? Why should we not say that whoever now attempts to plunge into their recesses without availing himself of the maps which our fathers have handed down to us,—imperfect though those maps may be,—is in danger of losing himself in their wilds? Why should we not tell him plainly and clearly that he will find in the Scriptures not only “milk for the babe, but strong meat for those of full age;” “not only low valleys, easy for every one to walk in, but also high hills and mountains that few or none can climb¹?” Why not tell him that there are there dark sayings of which he must be contented to be ignorant? Why not say that if he reads to grow in grace and in the knowledge and love of God, he may pray for God’s blessing,

¹ *Homily on the Reading of Scripture.*

and confidently expect an answer to his prayers; but if he reads to criticise and discuss, to shew his own ability and seek his own glory, to exercise his right of "putting his own meaning upon Scripture, and of rejecting the adverse decision of any and every one else in the world," then God's blessing will not come, however earnestly he may ask for it? Why not tell him that people may "ask and receive not, because they ask amiss" (James iv. 3)? "For whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted."

But this subject needs a further discussion. The passages that are usually quoted from the Old and New Testaments as conveying distinct promises of assistance in inquiries such as these, are of different characters. Some are similar in purport to the words which our Lord used to His Apostles: "The Spirit of the truth shall lead you into all the truth." "He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." But the former words apply, as I have already urged, to the work of the Spirit upon the Church at large,—the latter to the work of the Spirit in reminding the eleven disciples of Jesus of all that He had said to them, or done before them. There is in neither of the passages an indication that to one person in particular, to me or to one of you, a greater revelation of the truth shall be made than has been made to any others, from the foundation of the Church to the present day. No one person, therefore, can found upon these promises a claim for such a revelation as against the body of his fellow-Christians. The promises in the

Psalms, and the announcements in the Proverbs, are different. We read there:

“ If thou wilt receive my words,
 And hide my commandments within thee ;
 So that thou incline thine ear unto wisdom,
 And apply thine heart to understanding ;
 Yea if thou criest after knowledge,
 And liftest up thy voice for understanding ;
 If thou seekest her as silver,
 And searchest for her as for hid treasures ;
 Then thou shalt understand the fear of the LORD,
 And find the knowledge of God.

* * * * *

Then thou shalt understand righteousness and judgment
 and equity ;
 Yea, and every good path.”

Thus it is a practical knowledge of God that is promised here; that wisdom, of which the fear of the Lord is the beginning: that wisdom of which one characteristic is that

“ My heart is not haughty,
 Nor mine eyes lofty :
 Neither do I exercise myself in great matters,
 Nor in things too high for me.
 Surely I have behaved and quieted myself,
 As a child that is weaned of his mother :
 My soul is even as a weaned child.”

And nowhere in the sacred volume is there a promise such as that of which our countrymen are taught to look for the fulfilment; nowhere is there a promise that I, *I* independently of the Church in past days, independently of the Church in the present, shall be led

to see the truth in its mysterious accompaniments; that *I* shall be enabled to form a system, and to frame a creed. When such a claim was put forward by individuals in the Church of Corinth, the voice of the Apostle was raised in terms of simple rebuke: "What? came the word of God out from *you*? or came it to *you only*?" (1 Cor. xiv. 36.)

So far, therefore, of the argument from Scripture as to this unscriptural claim. And when we turn to other arguments, we shall find that all that I have said in my earlier lectures as to the growth of Creeds and Articles will recur with a twofold power. The principle now put forward is as though one entering upon the study of astronomy should be encouraged to ignore all the efforts, all the devotedness, all the discoveries of the past, to commence his studies with the contemplation of the stars in the heavens, and deem that he might look to the Holy Spirit of that God whom he daily supplicates to lead him up to and beyond the truths that are already known to others. For tell me not that one of these subjects is sacred and the other secular; tell me not that, because of such distinction, the piercing into the mystery of God and God's dealings with man is easier to carry on than the examination into the apparent motions of sun and stars, of moon and planets. Tell me not that an assumption which would be scouted with contempt in the realms of science should be listened to with deference in the region of theology. If such a principle of inquiry may be assumed as true, it must be true for all sciences; this is clearly false for all excluding theology; how then can you prove it to be true for theology itself?

And let us look to the history of any of the questions that have been disputed in the Church since the Ascension of our Redeemer; as the Nature of Him, our Saviour and our Advocate; the Deity of the Holy Spirit, our Guide and our Comforter. Consider again, if only for a moment, what efforts were made before these questions were finally settled. Consider the time that was devoted to them, the lives that were sacrificed in them. Consider the effect that would result when many minds were at the same time concentrated upon the same subject; the flashes of intelligence that would result from their contact; the immediate corrections of mutual errors; the casting about of seeds of suggestion; the rapid springing up of germs of truth; the constant examinations of adverse positions and testing of divers modes of thought; the gradual driving of the enemy backwards from point to point, until at the last he was silenced, if not subdued. And who will say that in the present day it is possible that any one person can go through the same dread battles alone and unsupported? The thing is impossible!

And, again, remember how few, very few are gifted by God with this inductive genius. Turn over the records of the Church, and you may single out the leaders that fought every battle. And were there no other men of prayer save these? none others who tried and laboured and prayed,—yea, earnestly and anxiously and bitterly to search for the truth,—who besought the Lord thrice and more that the veil might be removed from their eyes, but to whom, as to the Apostles of old, the answer came that it was not for them to know the times and the seasons: it was not

for them to explain the difficulty of which they were seeking the solution.

No! my dear brethren, it is not for all to discover these things. God reveals them to whomsoever *He* wills. To one man is given "the word of wisdom," but to another "the word of knowledge;" to one man is given "the spirit of revelation," but to another "the spirit of recognising the truth" when revealed. "All are not prophets: all have not the power of teaching." And the true Christian will ever remember that he must not expect the gifts of the Holy Spirit to be all concentrated upon himself: he will ever remember that to the Body of Christ he must look for their full working. And the desire for independence of his fellow-Christians, that is mixed up with the principle that I am combating, is entirely alien to the mind of the Apostles and utterly unfavourable to the discovery of truth. "The eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you." (1 Cor. xii. 21.)

Again: let me notice that as a matter of fact the Old Testament had been before the Jews for more than 400 years when our Lord was born, that it has been before them now for more than 2000 years,—studied, searched, weighed, examined,—and yet to this day they have not learnt the secret, "the spirit"¹ of it. Let me notice that "many prophets and kings desired to see"—i. e. to know the meaning of—the days of the Son of Man, but they saw them not: that "they searched what or what manner of time the Spirit of Christ which was in them did signify when it testified beforehand the sufferings

¹ "The testimony of Jesus is the spirit of prophecy," Rev. xix. 10.

appointed for Christ, and the glories that should follow," but they were told that they were ministers "not unto themselves, but to us¹." Let me notice, lastly, that never has prophecy been read before its fulfilment has come. These things let me notice: and now what becomes of the fancied *right* of men to make a religion for themselves out of the Bible, or of the *power* they claim to do so? If this is the privilege of the Christian man, of what value, except to one among the million, is his privilege to him? Is it the mere right of going astray, the mere power of falling into error? the right, if he pleases, of making "shipwreck of his faith:" the power, if he likes, of "exposing his folly?"

Are we then reduced once more to adopt the view which on Sunday last we rejected, viz. that because of the errors to which private Christians are liable, they must cease to inquire for themselves, and yield themselves implicitly to the guidance of the rulers of the Church? or have we to tell our congregations that they must read one Father after another, and receive on their authority all that they believed? No, my dear brethren, neither course is necessary; it is not needful for us to give a submissive adherence to those who have gone before us. If, instead of making theories of our own, we will only submit to learn from the example of our Lord and His Apostles, we shall find that there is an easy way of escape from our difficulty. For what was the plan which our Lord adopted, when He joined the two disciples on the way to Emmaus, and opened their hearts to understand the truth? It was not by authority that He spake. "He expounded unto them in

¹ 1 Pet. i. 11, 12.

all the Scriptures the things concerning Himself." (Luke xxiv. 27.)

Look again to St Peter on the day of Pentecost. Was it on the miracle of tongues, and on the authority which that miracle gave to himself and his brother Apostles, that he leaned to convince the Jews? Did he not rather appeal to the Book of Psalms, and ask his astonished hearers to *search* and *look*: whether it was not written thus, and whether it did not thus behove the Christ to suffer, to rise again, to be exalted on the right hand of God, thence to shed forth His Spirit as they saw and heard? (Acts ii. 16—36.)

And out of what did St Paul at Thessalonica¹, at Corinth², and at Rome³, reason with the Jews; what did he "open" out to them, and out of what did he "allege that the Christ must needs have suffered, and have risen again the third day, and that this Jesus whom he preached was the Christ"? Whence did he take his proofs at the Pisidian Antioch⁴? In what was the eloquent Apollos "mighty"? and from what did he at Corinth "convince the Jews, shewing from" them "that Jesus is the Christ"⁵?

You all know, my dear brethren: you know that one and all used the Scriptures of the Old Testament, the Scriptures of the living God. One and all drew from them the testimony they needed, took their stand upon them, appealed to them. It was to them that St Paul referred his son Timothy, bidding him use them "for doctrine, for reproof, for correction, for instruction in

¹ Acts xvii. 3. ² Ib. xviii. 4, 5. ³ Ib. xxviii. 23.

⁴ Ib. xiii. 14—41.

⁵ Ib. xviii. 24, 28.

righteousness:" he said that they were "able to make him wise unto salvation." And his words clearly shew that when viewed by the light of the "faith which is in Christ Jesus," they were able to make him not only as a Christian "wise unto salvation," but also as a man of God, "perfect, throughly furnished unto all good works¹."

And so, my brethren, we come once more to the question, "What is the relation between the Scriptures, the teaching of the Church, and the conscience of the individual?" and I know no one passage of Scripture which is better adapted to lead us to the answer, than the one which I have taken for my text. St Paul was teaching at Beræa:—he represents the teachers of all times. The Jews at Beræa were listening to him with honest and open minds:—they represent the great body of the laity now. As at Thessalonica, he reasoned with them out of the Scriptures, teaching them the things that he *by revelation* knew to be true; but it was *out of the Scriptures that he reasoned*. "And they were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and they searched the Scriptures daily whether those things were so."

Two points, therefore, are to be noticed here of the Beræan Jews: they "received the word with readiness of mind," and yet "they searched the Scriptures" for themselves.

And these points must be taken together: we must notice first that they were ready to believe what St Paul taught, but yet they did not receive it as on his

¹ 2 Tim. iii. 15—17.

authority. They were free from the slavery of prejudice, but yet not open to any false prophet or deceiver; they were ready to receive, but yet cautious to examine; proving all things, they were prepared to receive and hold fast the good.

“They were ready to receive.” It may be that they were dissatisfied with Judaism as it was; that they felt its difficulties, its deficiencies, it may be its curse. And with their countrymen they *must* have looked forward for a triumphant Messiah, for One who would overcome their difficulties, who would supply their wants, who would give them the blessing of Abraham in lieu of the curse of the law. But they heard not of a triumphant Messiah, but of a Jesus, suffering and crucified. Yet even this they received, after they had searched the Scriptures, and found it was prophesied there.

“They were ready to receive.” But yet they did not trust to the claims of St Paul, they did not put implicit confidence even in him. And they are commended for their forbearance. They are designated with the title of “noble.” They did not possess that kind of faith of which some talk approvingly¹—who speak of “faith as a venture,”—a venture of one’s all on the authority of another, without even inquiring on what that authority is based, or how it is supported. But yet were they “noble.” They did not, because they were dissatisfied with Judaism, at once give themselves over without examination to Christianity. They did not look to inner convictions alone, nor say because “this satisfies the requirements of my moral and spiritual nature therefore I bow before it:” no, they heard Paul preach, but even

¹ Newman’s *Loss and Gain*, p. 343.

in Paul preaching they put not unlimited trust: nor did he ask them to do so. In the fulness of his confidence he referred his hearers to their Bibles—as our Church does now—and he told them what they would find there if they looked,—and they did look and find it. Neither rejecting his word without looking, nor yet accepting it without looking, they shewed their nobleness, their generosity, their manliness of mind. And they accepted his teaching because they found it to be as he had said. “They searched the Scriptures daily whether those things were so¹.”

And now let me return once more to my analogy. It is a difficult matter to make discoveries; it is an easy thing to verify them when made. It is unusual to find men gifted with the power of divining the truth; it is usual to find men who have the power of testing whether a thing is true. Many years of labour were spent, before Copernicus or Kepler or Newton discovered those laws which will ever be associated with their names; many years, before the inventions were made which have rendered the last sixty or seventy years so memorable; but almost all of us are able to attain the power of verifying the discoveries; all of us are enjoying the benefits of the inventions. And as it is in the realms of Theoretical and Practical Science, so is it in the special domain of Theology. The Jews expected a triumphant Messiah: a Christ crucified was to them a stumbling-block; all had overlooked the prophecies wherein the sufferings of the Redeemer were foretold. When He came, and by Himself and His Apostles pointed to the Old Testament

¹ See above, Appendix E.

and said, "See! here it is prophesied that Christ should suffer," it was an easy matter to look and see. The Jews generally refused to look: a veil was upon their hearts; their eyes were blinded, and their ears heavy, and they believed not. At Beræa they searched, and found that it was even as they were told. And so of us, my brethren; our Creeds, our Articles, our Formulæ we are not called upon to accept *because* they come down to us; we are not bound to receive them on the authority of the Church; we may receive them gladly, we may receive them with readiness of mind; but if we are of the nobler of the Church's children, the power, yea, the duty is our's, to "Search the Scriptures whether they are true."

Thus does the Christian life oscillate continually between a willingness to receive and an anxiety to inquire: between a readiness of heart and an intelligence of mind: between a trustful confidence in others and a yielding only to that which seems to us to be true. Thus should we be prepared to listen and to judge; to obey those that have the rule over us, and yet to believe not every spirit; to quench not the Spirit, but yet to prove all things; to submit to others in things lawful and honest, but yet to oppose things unlawful and dishonest. Difficulties may arise in the details of our conduct, but the principles to determine them are fixed: and Christianity is a life of principles, not of details. Our privilege is to look upon God's Spirit as our guide. And they who so regard Him find that "God is not the author of confusion, but of peace." (1 Cor. xiv. 33.)

It is surely needless to press our conclusion with

many words: permit me, however, before I conclude, to make a few remarks that are suggested by my argument.

(1) And with reference to the ordinary view, that it is each man's duty to frame a scheme of religion for himself. Such a view cannot be reconciled with the precept that Paul gave and repeated often in his letter to his own son Timothy. He writes there much of the sayings being faithful with which Timothy was already acquainted (1 Tim. i. 15; iii. 1; iv. 9): of the words of faith and the good doctrine, in which words he was being nourished up, and which doctrine he had attained (iv. 6): of the doctrine to which he was to take heed (iv. 16). He speaks much of the sound, wholesome, or healing words (i. 10; vi. 3; 2 Tim. iv. 3): bids him to hold fast the form or outline of wholesome words that he had heard from Paul himself (2 Tim. i. 13): to keep that good deposit, the good thing that was committed to him, to keep it through the Holy Ghost that dwells in us (i. 14). The things that he had heard from him, he in turn was to commit to faithful men who might be able to teach others also (ii. 2): he reminds him that his teaching he had fully known (iii. 10): asks him to continue in the things which he had learned and been assured of, knowing from whom he learned them (iii. 14). These intimations, as well as the necessity of the case and the clear statements of early history, leave no doubt that in the main articles of the Christian Faith there was an early tradition, a "handing down" in the Church, and that of the substance of the Apostles' teaching. And thus arose in cases of difficulty the appeals to "tradition" of which I have spoken. But in

time these appeals lost their force: the tradition of the Churches might have become corrupted; and *then* it was that the supremacy of Scripture was universally acknowledged. Thus in one early Father (as we are told) there are words which may have suggested the language of our eighth Article. Leo “held that the definitions of the Synod of Nicæa and the rules of the Council of Chalcedon, were to be followed, for it was plain that the decrees of both issue from the fountain of the Gospels and Epistles.” The same principle is affirmed by Augustine, and by Jerome in the words that are quoted in our sixth Article “Of the Sufficiency of the Holy Scriptures.” And it is an old thought that the Church considered that in these her efforts she was not establishing anything new, she was rather *fixing the old*: she was not unfolding the teaching of the Apostles, but clearing the belief of the day from admixture of error. And it has been claimed by the defenders of the Church of England, and not denied by her opponents, that from the fountain of Scriptures the greatest Fathers of the Church drew their arguments, and to the test of the Scriptures they brought their conclusions.—But history forbids us to hold that it is a man’s duty, or his right, or in his power, to frame a scheme for himself. The best and greatest of Christian divines never attempted so vain a task¹.

(2) Again: consider the waste of time and power and energy that ensues when attempts of this kind are made. Even if the truth, pure and simple, is discovered, and the inquirer does not make shipwreck of his faith, yet years elapse before he attains to the posi-

¹ See Dr Pusey, *Rule of Faith*, pp. 2, &c. Appendix Aa.

tion in which a better principle of study, a better plan of operations would have placed him at an earlier period of his life. For he is a self-educated man: and like all self-educated men he is labouring under disadvantages. The power and genius and perseverance and determination that such men shew shame us who neglect the opportunities that we possess; but few are they who have so pushed their way to eminence and usefulness in other branches of study that have not been anxious to save their children and their friends from the disappointment and vexation which they have themselves encountered: few are they who regret not (I am quoting the words of that great self-taught engineer to whom we owe the railway) “the unnecessary toil and waste of mental capital that was called for in the effort—few who find not that they have devoted countless hours of labour and effort to the solution of problems which have been demonstrated by earlier labourers to be insoluble; or have spent time and money in the discovery of that which was known years before¹.” It has been said that in questions of science or history people have no business to make re-discoveries: they should know the history of their materials before they attempt to invent. But men will ever try to invent. As in Science, so in Theology; they would rather be famous than useful men. But one benefit of education is, that men are spared the toil.

And with the self-educated there is yet a further difficulty. Such men are generally dogmatical in the extreme; they are anxious that their view shall be taken by all; they are unwilling to mix with those who

¹ The late George Stephenson, at Leeds, in 1842, *Life*, p. 147.

have had a better education and can take in a wider range; they are partial and onesided, unable to see the relation between their aspect of the truth and the truth itself: liable thus to cause discord and confusion, and thus, for a time at least, marring the benefit which their lives and their labours confer on the Church at large. They expect to find their views everywhere in the Bible, and, like the Jews of old in their zeal for God, they ignore those passages in God's word, and dislike those members of Christ's body that do not hold forth the truth which they themselves delight to exhibit.

(3) This then is the "authority in controversies of faith" which our Church, according to our Articles, claims that she possesses. This, again, is the power which, as members of Christ's body, we possess of testing whether our Church requires of us any article, as of faith, which "is not read in Scripture, or may not be proved from it." We neither reject the testimony of the past, nor do we yield ourselves blindly to its guidance. We are permitted and we are encouraged to "Search the Scriptures daily whether those things are so."

(4) It is not true, therefore,—although it was stated by one that left us to join the Church of Rome, and indeed pleaded as his reason for doing so—it is not true that, because of her appeals to Scripture in the fifth and later Articles, our Church has no distinct doctrine of her own—"has no faith, no doctrine, or any subject whatever, except on that of the Holy Trinity¹." For if all her clergy are required at

¹ Mr Maskell, in his *Letters to the Archbishop of Canterbury*, quoted by Dr Donaldson, *Classical Scholarship*, p. 253. Appendix Bb.

each of their ordinations, to declare that her "Thirty-nine Articles are all and every of them agreeable to the word of God," if they are made to repeat this statement whenever they are licensed to a curacy, whenever they are inducted to a benefice, it must be apparent that those Thirty-nine Articles she makes her own, the things contained in them she teaches as her own; they are her doctrines, they represent her faith; and this, independently of the question whence she drew them, or why her clergy adopt them. They are as much her's, as the Canons of Trent represent the doctrines of the Church of Rome: she teaches them with the same clearness and the same decision, though not with the same anathemas.

(5) To the weak in the faith, therefore, to those who look for earthly guidance, the Church of England professes her aid; she offers them "the pure milk of the word, that they may grow thereby." She asks them to trust themselves to her, to be ready to receive what she teaches. But yet she hopes that they will not always remain as children; that they will in time grow up, and then "put away their childish things." She hopes that in time they will put a further confidence in her, the confidence of a son who has learnt *by experience* the trueness of a mother's love, the value of a father's judgment. The union of a man with Christ is not complete until his mind combines with his heart, and with both together he accepts Jesus as his Redeemer and his King. That time will not come before the Christian has examined for himself "whether these things are so;" before he has tasted and seen whether the Lord is gracious. Yet Christ is our Redeemer before

we learn the fact; our Articles are true before we examine them. And as true are they placed before the minds of our people, as true are they proposed for the signatures of our clergy.

(6) The right of private judgment, then, I conceive to be this. It is the right of following the example of these Bereans; it is the right, whilst we hearken to our teachers and receive their word with gladness, of searching the Scriptures daily whether the things we are taught are true. And to those that are qualified for the task, whether they are of the laity or of the clergy, this is not only a right, but a duty. So I understand the commendation here: "these were more noble than they of Thessalonica." By this text, then, we stand. The evil consequences that have been attributed to the exercise of private judgment, the ridicule that has been cast upon it, the presumption that has been laid to its charge are not due to it when viewed in the light in which I have been led to place it. If what I have said is true, it should commend itself to every man's conscience as in the sight of God.—There is one reason why our opponents ridicule the test; the reason is, that they dare not apply it themselves. Romanism can only exist with a closed Bible, and a deadened intelligence. Surely, then, we can bear the scoffs of their controversialists. Every blow they aim at us from this point recoils upon themselves.

And now, my brethren, I must conclude. Lessons arising from my subject crowd upon my mind, but the time forbids me to enter upon them now. I must only express my hope that my words will meet with a response, and satisfy the needs of some who have heard

me to-day. If I shall be permitted to address you next Sunday, my aim will be to shew you how, by God's blessing upon your exertions, you may become better qualified to use your judgment duly, how you may have your senses exercised to the discernment of good and evil. Let me say now that I trust that the conviction is becoming more and more widely spread, that the custody of God's word and of God's truth is given to the Church at large, and not to the clergy thereof alone. To you, then, who have come to us to prepare to serve your God in the State as well as in the Church, to you who are leaving us for this work is this charge delivered. If it belonged to the clergy alone, we might well dread that in times like these the pillar of the truth could scarcely be maintained upright. But to you—the laity also—is it committed, and we ask for your conscientious and intelligent support. To such then I would say, Be ye noble-minded, as were the Jews of Berea; as your opportunities allow, search and look whether these things are as your Church does teach them; and if they are so, give your time, your money, your influence, your life, to that which you have learnt to be the cause of truth, and of God. For, if there are disadvantages attached to the abuse of private judgment, one advantage belongs to its use, which cannot be overrated. And it is this. As in the wars of our country, the cause of the nation is felt to be the cause of the people no less than the cause of its Queen,—and the people make sacrifices accordingly,—so in the struggles of religion, the cause of the faith is the cause of the laity as of the clergy, and the true-hearted layman so accepts it. Of His mercy and love to our country and

our homes, may God grant that these true-hearted laymen may abound yet more and more; and from us, the clergy, may God remove more and more all spirit of jealousy for our class, of ambition, of self-seeking, of intrigue; so that whatever we do and whenever we move, whether it be severally or collectively, it may be not for ourselves, but for Christ, and for His people. Then indeed shall we become more united; then indeed shall we be strengthened to carry on our great work of witnessing for Christ, of spreading His gospel through the world, of deepening its hold where it has been received, and so of hastening the time when "the kingdoms of this world shall become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever."

LECTURE VIII.

HEBREWS V. 14.

Strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

IT was my object in my last Lecture to exhibit to you the difference between the power of verifying a discovery, and the power of making one. I reminded you that there are physical facts which needed the acumen of a Kepler or a Faraday to learn, but which are now within the capacity of many of us to examine. I reminded you that there are physical laws which lay unknown until the genius of a Newton or a Young perceived their truth, but which we may test for ourselves, and, if they seem to us to be true, receive. And I applied this distinction to the consideration of the truths of our holy religion, and I maintained that the power needed to establish in their fulness the Church's doctrines as to the Holy Trinity, the Person of our Blessed Lord, and the Deity of the Holy Spirit of God was of a far higher order than that which is sufficient to us, to search and look whether they are true. I endeavoured to shew that the common belief is wrong that we are, one and all of us, at liberty to take up our Bible, and from it to frame a scheme of religion for ourselves: that this view of each man's duty to his conscience is impracticable and erroneous; yea, that it is

accompanied with great danger to himself and to the Church. I drew your attention to the commendation bestowed upon the Jews of Berea, and I held up the words of the inspired penman in recording that commendation as furnishing to us a safer rule for our guidance, so that we should be ever prepared to receive what we are taught with a readiness of mind, and yet daily search the Scriptures for ourselves to inquire whether that which we are learning harmonizes with that which God has revealed.

It remains for me to-day to consider two points connected with this subject.

The first will be the question whether any and every Christian man is competent to enter upon these inquiries? and the reply to this will lead us to ask secondly, how, with God's blessing upon our exertions, we may become able to enter upon them? or, in the words of my text, by what kind of "use we may have our senses better exercised to the discernment of good and evil"?

To begin, therefore, with the first, I suppose we must be all agreed that it requires a considerable amount of training before we can even see that any point worthy of contention is involved in many of the controversies which have marked the history of the Church. We know that to many the statements of the Athanasian Creed convey little meaning¹. And they who reject the truths which that Creed was intended to guard seem at times more inclined to urge that it is "a strife about words," than they are disposed to contravene its statements. So in the earliest age of

¹ See, for instance, Robertson's *Church History*, p. 124.

the Church there were some who would deem that St Paul was struggling for a trifle when he would not allow his heathen converts to be circumcised, and when he blamed in terms of so great reproach the cowardice of St Peter. He took a different view. He would not yield even for an hour to that which caused him apprehension lest the truth of God should continue with his people (Gal. ii. 5). And so we find that at one time he writes distinctly to the Corinthians (1 Cor. ii. 6; iii. 4), that for us even to apprehend the things of God, God's Spirit is needful. "The things of God knoweth no one, but the Spirit of God...and the natural man receiveth them not; indeed he has not the power to know them, because they are spiritually discerned." At another time he commenced his wondrous letter to the Ephesian Christians, by telling them (i. 17) of his unceasing prayers in their behalf, that "the God of our Lord Jesus Christ would give unto them the spirit of wisdom and revelation in the knowledge of Him, that the eyes of their understanding [or heart] might be enlightened," and they might know more and more of the hope of the Gospel. So for the Colossians (i. 9) did he pray that they too might "be filled with the knowledge of God's will in all wisdom and spiritual understanding," "growing up in the knowledge of God." To Philemon he wrote, that of him he also prayed (ver. 6) that "the communication of his faith might become effectual in the acknowledging of every good thing that was in him in Christ Jesus." Lastly, we have the same thought in his letter to the Philippians (i. 9); he asked that "their love might abound yet more and more in knowledge and all perception"—that their power of

perceiving and recognising the truth might increase—so that they might be able “to see the distinctions between things that differ,” and be renewed in the spirit of their minds that they might choose and adopt “the will of God, the good, the perfect, the well-pleasing” (Rom. xii. 2).

We must, therefore, agree that when a person embraced Christianity and put his whole faith in Christ, he did not of necessity receive at once the fulness of spiritual perception and knowledge. The convert was urged not only to grow in grace and in the fear of God, not only to mortify continually his evil and corrupt affections and to proceed daily in all virtue and godliness of living; but he was also to seek to grow in the knowledge and perception of the Divine. And it is generally represented that the two growths in the Christian are simultaneous. As we are founded on Christ, so are we to seek to be built up in Him; as “we were planted in the likeness of His death,” so are we to grow “in the likeness of His resurrection;” daily are we to seek to be “renewed after the image of Him that created us,” until “we come to the unity of faith and knowledge,” the faith in, and the knowledge of, the Son of God, “to the perfect man, to the measure of the stature of the fulness of Christ.” Until we “attain” to this point, all our views will be imperfect and partial; draw nigh to it we may from different sides, but not before we can reach it perfectly can we see the truth in its oneness. And is it for man to reach that point upon this side of the grave? it seems not, my brethren in the Lord. It seems as if to this the parable of our Lord will in part apply: “So is the kingdom of God, as

if a man should cast seed into the ground...and the seed should grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, then the full corn in the ear. And when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." (Mark iv. 26—29.)

Glorious thought is this, that as the Christian draws nearer and nearer to his God, he sees more of the unity of all creation; the unity of all law, the unity of all truth, the unity of all knowledge, the unity of all faith. But that vision will not be perfected here. "*Then* shall I know," said St Paul of himself, "even as I am known."

But on this we must not pause. We must hurry on to our conclusion to-day. We may not, therefore, as yet be enabled fully to perceive things divine, but we may become more so. We may not as yet be competent to see how the faith of the Church fits (if I may use the expression) the difficulties of Scripture, but we may become more so. We may not as yet have the power to discern between things that differ, "to approve the things that are more excellent," but by prayer and God's grace and effort and habit, we may obtain it. "By reason of use" we may "have our senses exercised to the discernment of good and evil."

In the passage in the Epistle to the Hebrews which closes with this verse, St Paul—I presume that it was he who wrote the letter—had been speaking of some of the deeper mysteries of the faith and been alluding to others. He had been speaking of the priesthood of Christ Jesus, of the prayers and supplications which He had offered in the days of His flesh, of the obedience He had learnt through the things that He

had suffered, of the eternal salvation of which He is the author. The Apostle's heart was full, and his pen flowing. And we might have had elucidations of difficulties which have caused much perplexity to the Church, if the Holy Spirit had not called back the writer to thoughts far less acceptable, to thoughts of the dulness and heaviness of his readers. Of Him, Christ Jesus (he proceeds to write), "we have many things to say, and hard to be put in intelligible language, since ye have become dull of hearing. For when, for the time that ye have been Christians, ye ought to be teachers, ye have need that one teach you what are even the rudiments of the very beginning of the oracles of God, and have become like persons in need of milk, and not of strong meat. For every one that useth milk is inexperienced in the word of righteousness, for he is a babe. But to the full-grown strong meat is suitable, even to those who, by reason of habit, have had their senses exercised to the discernment of good and evil."

Here, then, is the distinction again recognised between the imperfect and the perfect Christian, between the babe in Christ and the full-grown. Here, as well as in the letter to the Corinthians, is the practice of the Apostle exhibited, by which, like his Master, he laid before his people only "that which they were able to hear" (Mark iv. 33). From this passage is the truth again apparent, that many, it may be the majority, of Christians have not, *in fact*, the power of examining into the deeper mysteries of the faith; that many, it may be the majority, must through life remain as babes in Christ; that the judgment of the many must, *in fact*,

be led rather than directed. Of people at large there will be a considerable portion able to search out the truth of simple statements; as the questions become more complicated, and the train of reasoning longer, the number of inquirers will necessarily diminish; but when the difficulty is very great, few will be able to follow the steps of the investigation, or to grasp the subject as a whole. It is so in questions of science; it is so in questions of politics; it is so in questions of law; it is so in questions of medicine; and it is so in questions of theology. Even the powers of observation need use for their cultivation; and so do the powers of comparison. The senses of hearing, of touch, and the rest may become dulled and heavy; but by exercise they may become most acute. We know the difficulty of making some persons see an object which is before their eyes, but for which they are not prepared¹. But the faculty grows with its exercise. The power of touch in certain manual operations; the delicacy of ear in the musician; the sensitiveness to colours in the artist and florist; the diagnosis of disease in the physician; the intuition of the point round which a decision will turn in the barrister; the loosing or cutting of the knot of a social difficulty in the politician; in all these cases, habit and exercise give to the man who has devoted his life to the pursuit an advantage which others cannot have. "The sailor on the look-out can see a ship where the landsman sees nothing; the Esquimaux can distinguish a white fox amidst the white snow; the Red Indian boys hold their hands up as marks for

¹ The most curious instance is recorded by Miss Martineau of herself. *Letters to Mr Atkinson*, pp. 160, 273.

each other, certain that the unerring arrow will be shot between the spread-out fingers; the shepherd can distinguish the face of every sheep in his flock: the astronomer can see a star where to others the blue expanse is unbroken¹." And so it is in questions of theology. And in practice, the common sense of mankind allows it. In practice, men are ready to receive on the judgment of others statements, the truth of which they cannot examine themselves. They reserve the right to investigate, and they investigate as far as they are able; but, with this reserve, they put a general confidence in those that are set over them. It is an intelligent confidence when men, "so far as they have already attained," find that they are walking in the same path as their leaders. It is an unintelligent and scarcely a Christian confidence when men blindly follow their guides—when they call human beings fallible as themselves, their "masters"—and receive, merely on such authority, every statement that is proposed for their acceptance.

And so, my brethren, even when we say that it is not within the power of every Christian man to frame a scheme of religion for himself, when we maintain that every member of Christ is not, as such, able to take a step forwards in the attainment of truth, we are yet bound to hold that we and they around us may become better able to perceive and know the truth: yea, it is the privilege of us, ministers of the Gospel, as it was the delight of St Paul, to pray for those who are or may be committed to our charge, that they may be led on further into the truth: that their sight may be-

¹ Wilson's *Five Gateways of Knowledge*, p. 23.

come more acute and their grasp more powerful: that they may grow in knowledge and in all perception; that "their faith may stand not in the wisdom of men, but in the power of God." (1 Cor. ii. 5.) And my text speaks not only of this growth, but also of certain processes by which it may be assisted. It speaks of the "exercise of the senses" whilst the child is growing into the boy and into the man. It speaks of the power of habit to refine and discipline them, and so qualify them to distinguish between good and evil. And it is to the nature of this *habit* that I wish, in the second instance, to draw your minds, and to the inquiry by what kind of "use" we may have our senses trained and exercised.

(1) Now you all know of the vast power exerted over us by the bodily habits which we have encouraged. You all know equally well the power of mental and moral habits: of habits of attention, industry, and self-restraint: of habits of carelessness, idleness, and self-indulgence. St Paul seems here to extend the analogy to spiritual habits too. For I think I may say that those are spiritual habits which are versed in spiritual things; and these, like the rest, if active, gain in influence day by day: if purely passive, they lose their power and efficacy. The habit of prayer, for instance, if it be an active habit, if there be a continual recollection of ourselves each time that we kneel down, if there be a re-calling to our minds where we are and what we need, and a remembrance that He whom we address is able to supply our wants, and will do so if we ask in the full assurance of faith,—the habit again of referring our actions to God's word and will, if there be the sincere

desire to follow that word and will, and not merely to talk of it,—the habit of self-restraint, putting a bridle on our tongues and our thoughts for the sake of Christ, that His name and His Gospel be not blasphemed—these I may call spiritual habits, and as active habits their influence and their delicacy increase in their daily exercise. And—so says St Paul in my text—there are other habits by which our powers of spiritual perception are sharpened, our organs of spiritual sensation strengthened, the mind of the spirit renewed to the discovery of good and evil. Let us then consider how these organs may receive their full development, how you and I, my brethren in the Lord Jesus, may become more able to see and know the truth.

(2) I must confine your attention chiefly to outer helps and appliances, to the machinery, if I may so speak, of spiritual progress; to rules and regulations which may serve as guides to the majority of you, my hearers, in the exercise of your spiritual powers. I shall not be able to say much of that which is far more important than outer rules and regulations—the necessity of the birth of the Spirit within you; my duty to-day calls me in another direction. I must assume that some of you are anxious for help and guidance: and to these I must speak. May God send His Holy Spirit among you, and make the number threefold more than it is! I grant, therefore, that machinery is useless except it be put in motion: that rules and regulations are of no avail unless there is the will to walk by them. I presume that there is an anxiety on your parts to live Christian lives, and to become, in deed as you are in profession, Christ's soldiers and servants. I have to

offer some suggestions as to the uses and habits by which you may have your spiritual senses exercised.

(3) And I would speak first to those among you who have but lately appeared within the walls of this venerable building. You have come to this University with the intention of enabling you the better to occupy some position of trust and importance in the Church or State of your country. You have come here to prepare yourselves, it may be for God's ministry in the preaching of His word, it may be for His ministry in the promotion of justice, it may be for His ministry in the legislature of our country, in the duties of the Christian landowner, or of the Christian gentleman. But in whatever direction your course may lie, the discernment between good and evil will of necessity form part of your work, and it must be your object during your residence here so to live and so to act that you may be better able to perform it.

(4) Now this work of distinguishing between good and evil, between truth and falsehood, between what is desirable and what is undesirable, is not an easy work. It is a work for all the cases of which no rules have been or can be invented: no regulations can be sufficient. It is a work wherein often the duty of deciding will fall upon you—you, when single and alone: when no one will be present to guide you by his advice, or do your work for you. It may be, that apart from human aid or sympathy, you will have to act for yourself and your God. Emergencies may come, and prompt action be necessary, and your lives and the lives of others, spiritual and temporal, will apparently depend on your conduct at the instant. Now you may consider that the

studies to which you will be here called to apply, tend little to the cultivation of these habits, and less to the storing of your minds with precedents and rules to be applied when such are needed. You may think that there is little, if any, connexion between the Classics and Mathematics studied here, and the Divinity, Law, or Politics to which you are looking forward when you leave; and so you may be inclined to devote yourselves at once to those pursuits which you hope to follow up hereafter. I have known of many such in my experience, but of few who, when their three years were over, did not discover that they had misdirected their energies and misspent their time. For the object for which you have assembled here is not so much to receive instruction as to meet with an education worthy of the name; not so much to collect information of the past and the present, as with it to gain the power of adapting it to the future. And in this, whatever be hereafter the field of your exertions, the power to discern between good and evil will be to you most necessary. And in the judgment of all who take this view of education, the old established studies of our Universities still reign supreme. For in them, whether they be questions of Philology or Natural Science, the love of truth is encouraged, and the search after truth promoted,—and truth *for its own sake*. And there is an attention to details required, to humble and insignificant details, which though despised by the lovers of grand theories, is yet requisite to success in every pursuit connected with knowledge and truth. Thus there is an encouragement of accurate information, which some call pedantic, but without which all so-called discovery is

visionary and uncertain. And, as I have mentioned in an earlier Lecture, a continued exercise of the higher reason is called for, first in the search for the solution of a difficulty, and then in the ruthless inquiry whether the proposed solution will remove the difficulty. If you will attend to these pursuits in the spirit of them, be assured that your senses will become exercised, as St Paul would have them be, by habit. The same ingenuity in devising solutions, and the same accuracy in applying them, will stand you in good stead in the future difficulties of life. Your information may be less than that of your neighbour, but you will know better how to apply it. Your imperfect instruments well worked will be more valuable to you than is his greater knowledge which he is less ready to apply or adapt. And you know that true greatness consists not in the use of vast resources to gain an end, but in the application of such as are just sufficient; yea, even of those that most men would consider deficient: it consists in the power of using the resources which God has given.

(5) Let me then again say to those who have but lately appeared here: devote yourselves primarily under God to the duties and studies which will be chiefly brought before you. Here is your employment during the next few years; and in doing your work here, earnestly and devotedly, as to the Lord and not unto men, are you urged to "set forth the praises of Him who has called you out of darkness into His marvellous light." This is the calling *in* which you are now called to work, and if you are true followers of St Paul you will try to abide contentedly in that calling. You will

follow the directions of those that are set over you, knowing that in so doing you are "serving the Lord." And let me add that you will never regret it. And when the time is come for you to use the powers which you have thus been cultivating,—the senses which have thus been exercised by use,—you will find yourselves better able to discern between good and evil, between the true and the false; and very thankful will you be for all the labour by which your powers have become strengthened, and your foundation settled, and your building compacted and consolidated. I will not say that men will be ready to listen to you—for personal ambition you must put on one side, and, indeed, he who seeks to obtain influence over others is not the one most likely to attain it,—but I will say that to God will you look for the power to do aught, and to Him will you ascribe the praise.

(6) And in regard to other exercises of a more directly spiritual nature, let me entreat you to make a point of daily reading and thinking over some consecutive portions of Holy Writ. Such advice may seem to many superfluous, but when other cares press themselves upon you, the exertion and steadiness required to fulfil such a duty are not to be despised. Do not make the fact that daily at the morning or evening prayer in your College Chapels you hear two chapters read, do not make this an excuse for neglecting the private study of the Bible: you surely will not consider that the public prayer will supersede your private communing with God. Let not your devotions be hurried over. Remember that if the habit of prayer becomes a mere passive habit, it will soon be likely to be discon-

tinued. A daily effort will be needed here—it may be, a *daily effort* to the end of your lives.

(7) And in regard to the employment of this day of holy rest, let me entreat you, once and for all, on no account, and under no emergency whatever, to abstract any portion of it to devote it to your ordinary daily reading. Believe me, men work with greater life and greater spirit when they have put themselves into God's hands and have begged for His help, than when they know that they are neglecting His commands and cannot have His blessing. Let the Lord's day be then a day of peace and rest and holy joy—a day holy to the Lord.

(8) And of you, my brethren, who have now been three years here, and who before three months are over will be preparing to leave this much-loved place, may I hope that there are many whose course here has been such as to spare them from the shaking of mind and trouble of heart which others have undergone during the last twenty years? May I hope that you will understand better the relations between the faith of the Church and the controversies by which it is established? that you will perceive that, so long as the Church is fulfilling her task and seeking after the truth, offences must come? May I hope that you have seen that to the establishment on a firmer basis of the faith which was once delivered to the saints, controversy is necessary, disputes are unavoidable? *If* no doubts or difficulties had risen in the times of St Paul and St Peter, St James and St John, the lessons of doctrine and practice that their letters contain would, humanly speaking, never have come down to us. Moreover,

internal difficulties in the history of the Church are analogous to internal struggles in the growth of the individual. Yea, even as outer persecutions and outer troubles, "they seem not for the present joyous, but grievous; nevertheless afterwards they yield the peaceable fruit of righteousness to those that have been exercised thereby." A Church without controversy is (as has been truly said) a dead Church: a Church wherein all controversy is suppressed is little else. Our work is to struggle forward, though "without there may be fightings, and within be fears:" we must not give up our confidence which has a great recompense of reward.

(9) But still to those of you who are purposing to devote yourselves to the ministry of God's word, and have not as yet been able to enter upon any regular course of study for the purpose, I shall venture to give some advice, even of a homely character, concerning the manner in which your "senses" may become still further exercised to discern the truth in that pursuit, in which is to be your work in future years. And herein you will not, I trust, charge me with presumption, nor yet with neglecting the work that is before me. Let me then say that you will be better qualified hereafter to cope with the controversies of your day,—and the controversies of your day may be of a nature very different from those which exercised the Church in late years, or are exercising it now,—if you will first lay a solid foundation of information and thought on subjects which have been long regarded as settled. Such are those, which, agitated in earlier times, resulted in the establishment of our three great creeds. For these embody the doctrines of our faith on which there

is little difference of opinion now between one branch and another of the Church; they represent the common ground, on which the common Christianity, properly so called, at least of Western Europe, is united. Study the points on which we agree before you touch the questions on which we differ. Let these creeds then first receive your attention, after the revealed Word itself. And on the Apostles' Creed we have a treatise, which has lived two hundred years and is not likely to be superseded, which contains implicitly much of the doctrinal history of the Church for the first four hundred years, and tells us how great were the difficulties through which our present faith was made to pass. That work embraces little against which a Romanist can bring objections: scarcely five lines of controversy with dissenters. And therefore in recommending Pearson's great work I would add my feeble voice to that of the great and the excellent of our Church's divines. And it is no drawback to this recommendation to say, that its perusal will need care and attention and thought: that possibly you will object to some of his arguments as insufficient for his purpose, to others as telling against him; but, notwithstanding this, there is no work which, without intending it, can be better used to shew you how broad the ground which we are all ready to occupy, all eager to defend. You will find that you have still some sympathies in points of doctrine with those who have been forbidden by their rulers; or have of themselves refused, to hold communion with you: you will find that we are not, on all points of importance, opposed to each other.

(10) And not before your mind is thus chastened

and your judgment strengthened, would I advise you to turn to the study of those documents which contain more distinctively the doctrines of the Church of England, the Articles of 1571. Here you will find the voice of our Church raised against errors which have had a later reception, but which, no less than the errors of Arius or Macedonius, obscure, or tend to obscure, the faith of Christ. In them you will find a protest entered against the corruptions of Rome, in them you will find a defence set up for the Church against those who—then within her pale—endeavoured to sully her countenance and injure her position. And here too you will notice, that on the questions of faith contained in these articles, all Protestants, at least until the reign of William the Third, were united; so that although it was necessary in them to raise a bulwark against the aggressions of Rome, they did not, and I believe do not, *as regards questions of faith*, offend or exclude what are called the orthodox dissenters. So examined and so studied, our creeds and our articles will furnish to you a standing ground amidst much of the confusion and instability of the day. The blows aimed at us by those who have lately joined the Church of Rome, will fall on you harmless, you will receive no hurt from them: the insidious attempts of modern infidelity will not undermine your faith in Christ. But until your strength has been tried and your senses exercised, let me entreat you to abstain from more modern controversies. Let others talk of the mysteries of the faith in the easy and careless tone that is sometimes heard: do you avoid such profane and foolish babblings. As to these things be content to wait: in the

meantime endeavour to obtain a conception of the Christian truth in its depth and length and breadth and height; of the Christian life from its source in God, through its growth, its helps and its hindrances, until its consummation in glory. Realise the fact that you are a child of light, a child of the day, and go forth in the name of your Father and your God. But, so far as you can, avoid to enter on modern controversies; as much as lies in you, live peaceably with all men: you are bound of course to contend for the faith which was once delivered to the saints, but after all it must be in the meekness of wisdom that your zeal should be known. So will you be more likely to preserve your own soul, so more likely to gain your adversary.

(11) I say then, again, endeavour to realise in its fulness and its unity the body of the Christian faith. You will not be able to comprehend it in its internal relations; you must endeavour to apprehend it in its manifold bearings upon your soul. But I say again, Regard it as a whole. Do not think that because your neighbour neglects to set forth one feature duly, you are therefore bound to magnify that feature. Almost all heresy has arisen in this way; almost all heresy has arisen in the assertion of one truth, so as to obscure or deny another¹. The supremacy of Scripture and the power of God's Spirit in the individual member of the Church may be so pressed as virtually to deny that the Body of Christ is the witness and keeper of Holy Writ. The importance of the ministry of the Church may be so magnified as to obscure the supremacy of Scripture. The duties of a holy life may be

¹ See Dr Pusey, *Real Faith entire*, p. 66, Appendix Cc.

so enforced as to impair the efficiency of Christ's sacrifice. The fact of an election may be so held forth as to exclude the necessity of a holy life.

(12) But neither now during your preparation for holy orders, nor afterwards when you shall have been admitted to them, may you hope for God's blessing upon you, if you think it your duty to go round the outer defences of the Church and examine all her internal resources; if you try to regard their condition with the most unfavourable eye, and seek merely to know whether in any one respect your Church is vulnerable. Some have done so; and if they discovered any one point in which she seemed to be assailable, they at once prepared to leave her: but in so doing they were tempting God. For you must not assume that a statement must be false if you are unable to prove it to be true; that a position is untenable if you have not the power to hold it. Do not flatter yourself that all wisdom is concentrated in yourself,—all power given to you. Cowardly will you be, and thoroughly unfit to fight under Christ's banner, if at the first intellectual blow which you receive you are ready to resign your post and surrender your faith. And thus there are many books which you should not read, except on duty; many dangers to which you should not expose yourselves, except on compulsion. Caution is not cowardice. The verse that is sometimes quoted to warrant such conduct as this which I have been reprobating, must be severed from its context to make it serve this purpose. "Despise not prophesyings, but prove all things." Try what is necessary for you to try, but go not beyond your duty. Do your own

business, wander not from the way in which God has set you to walk, and in that way you may expect His blessing. There, and there alone, "will He give His angels charge over thee to keep thee, and in their hands will they bear thee up, lest thou hurt thy foot against a stone."

(13) And now once more. Suppose that it falls within your duty to examine and controvert some statement of the day; to search into and to defend some truth that has been opposed. How can you best prepare yourself for your duty, how best exercise your senses for the task? It was good advice that Paley gave to the young clergy of his archdeaconry that they should abstain from speaking much, and writing anything, on questions brought under discussion, before they had, by their own labour and their own pens, collected all the passages of the holy volume that bore directly or indirectly on the subject in hand. Suppose, then, that you have done this. You may follow the instruction offered by a master in science¹, and classify these passages under well-considered heads and points of agreement; then you may inquire what suggestion either of your own or others seems to furnish the law of interpretation. You must guard yourself well against the danger of being led away by a brilliant thought or a striking passage, and of being rendered careless as to the verification of your hypothesis by all that reasonably bears upon it. It is said that this was the plan that Cranmer followed, long before Bacon wrought his revolution in science. It is said that he was at great pains to collect the sense of

¹ Herschel's *Introduction to Natural Philosophy*, p. 102.

Scripture and of ancient writers upon all heads of religion, that so he might be better directed in the important work of preparing our Articles and our Prayer-book. And Burnet says that he had seen two volumes in folio, written with the Archbishop's own hand, containing upon all the heads of religion a vast heap of places from Scripture and of quotations from later writers¹.

(14) In such a work we may imitate him; not trusting to collections made by others, but forming our own. Indeed I know of no more profitable occupation in which during your Undergraduateship you may engage upon a Sunday, than in making such collections of passages from the Bible; only I would recommend you first to collect passages that are of a devotional or practical character. Take the promises made to prayer; the instances you can find of prayers granted; intimations of the work of the Holy Spirit, first in regenerating, then in renewing your hearts and spirits; the blessings gained for man by the death and resurrection of Christ. For whilst Sunday after Sunday you are collecting and copying out such passages, your own mind will be (by God's Spirit) stored, and your spirit chastened. You will be "giving yourself to reading and to meditation;" you will be establishing your faith in God's promises; your profiting and advance will be "manifest to all," and you will become better able to "save yourself and those that hear you."

And now, my brethren, in conclusion let me say a few words on the work of the Christian apologist. His

¹ Burnet, quoted by Dr Newman, *Anglican Difficulties*, p. 131. Dr Newman seems to ridicule the effort.

duty is not of the highest and noblest that fall to the member or the minister of Christ's body. For his arguments are intended to meet intellectual objections against the reception of the gospel, and as such must of necessity partake much of an intellectual character. The proper force of Christianity lies in its spiritual power. But yet they amongst you who happily for themselves have been little troubled with intellectual difficulties, must remember that there are others whom these difficulties keep back from the faith; and they must not be entirely neglected. Do not say, therefore, that some first hear from defenders of Christianity that obstacles to its reception exist; do not say that some few are shaken in their faith by the arguments that are intended to confirm them in it. For, brethren, we reply that that faith is no true faith which has never been shaken; true faith consists not in insensibility to difficulties, but in triumphing over them; it consists in hoping against hope, in struggling against sight, in believing God's promises against the questionings of the intellect, and amidst the silence of experience. Your growth here must proceed, not as under a hothouse culture where you would be protected from every adverse influence; but, amidst cold and sunshine, calm and storm, must you approach the fulness of your moral and spiritual age. The strength of your character must be brought out in struggles against temptations. By use and habit must your senses become exercised. For trials of all kinds await you, carnal, intellectual, spiritual: amongst these must you be perfected. They form part of the discipline which every *man* must undergo.

God of His mercy grant that you all who are here met, may pass through them uninjured, and, if uninjured, strengthened and purified. God grant that you may ever be enabled to remember Whose you are, and by Whose blood you were redeemed. God grant that when the time shall come at which you must go forth from this place to the active duties of your lives, you may find that in every respect your habits here have fitted you for your work hereafter. That work will be the work of your Lord and Master. Thus you may be enabled to sound some of the greater depths of the mysteries of the gospel; thus you may be permitted to enter on some of the more wonderful questions of the Divine economy; to feed on the strong meat of the Pauline teaching; to stand in the full light of some truth of which your predecessors have gained only a faint glimmering; to take one step forward in the attainment of truth; to advance one degree more towards the unity of the faith. Use then, I beseech you for the sake and in the name of your Saviour and your Redeemer, use your opportunities here; strive by use to have your senses trained and exercised to the discernment of good and evil, and "may the Lord give you understanding in all things." Amen.

APPENDIX.

APPENDIX.

A. Page 3.

I AM induced to give an abstract of parts of this paper, merely premising that the reader will find it most instructive to pass from the saddening remarks of M. Montégut—illustrating the religious condition of the more intelligent laymen of the French Church—to the healthy, hopeful, and encouraging Essays of Sir John Herschel¹—one of the most distinguished of the laymen of the Church of England, one of the most distinguished of the members of the University of Cambridge.

The Reviewer commences by characterizing our age as one of transition—all hurry, all change, all bustle: there is no health, no confidence (p. 713); it is like a house building on one side, falling to pieces on the other: it is an age difficult to live in, most interesting to observe. There is little to satisfy the affections, much to excite the curiosity: there is a want of moral earnestness, an intense desire for novelty. Thus (he says) in estimating the character of the time, we cannot judge the individual with too great leniency, nor the age with too great severity. If there is little to love, are we surprised that the powers of love lose their edge? If curiosity alone is roused, are we right in blaming scepticism? novelty only serves to multiply our *expériences* and so to multiply our doubts (p. 714). The sceptic has his own anxieties, and is no longer the epicurean that once he was. At least the only epicureanism in him is a kind of transcendental dillettantism, an enjoyment of opinions and theories, a culling of the beauties of doctrines which he does not embrace. *But does not the believer the same?*²

And as of the sceptic so of the unbeliever (*l'incrédule*): everything is moving, where is the point of anchorage? He who is an unbeliever *on purpose* scarcely exists. And, after all, the unbeliever is not one absolutely, he is one only relatively to

¹ Longmans, 1857.

² It must be remembered that the Reviewer has in his mind the intelligent believers attached to the Romish communion.

you. His *credo* is different from yours. We are compelled therefore to be tolerant. Men talk of liberty of thought, and liberty of conscience, and repeat to satiety the definitions of the eighteenth century, forgetting to enquire what definitions the nineteenth century gives (p. 715). And what are they? that we are not responsible for our opinions, that if we go wrong the fault is in the age and not in ourselves¹, we can only believe what the destructive efforts of time have left to us; in this lack of belief error is almost our only resource; we are the mere playthings of circumstances, the victims of a fatality that has placed us in the year 1856.

Hence we should be tolerant when we judge of the beliefs of our contemporaries. Faith is laborious now². We have no right to charge the heretic with obstinacy, nor the unbeliever with hardness of heart. People are anxious to find reasons to believe. Surely the Churches of Christendom should judge the world without, with the same charity that they judge the members of their own bodies. *They* are not further from the brink of doubt and disquietude than is the world of laymen³. And (he asks) who is there that ventures to affirm that he has found the exact point of balance between his *experience* and his belief? who that ventures to declare that he has not had to sacrifice some portion either of the one or the other? (p. 716). Let the liberal "Catholic" answer, who seeks to reconcile his creed with political liberty and the exercise of his reason: or the "Puseyite," who wishes to reconcile the existence of his Church with historic tradition: or the "evangelical," who is seeking to find the common ground on which the different and discordant sects may unite: or the "Unitarian," who is seeking to harmonize the principles of Christianity with the consequences of the German doctrines. Let these answer my question and name the price which they are paying for their endeavours.....

After describing the principle on which he conceives Mr

¹ The Reviewer forgets the words in 1 John v. 3, 4, 5 *of the victory that overcomes the world.*

² And he forgets the account of faith in Heb. xi.

³ It is curious to notice here how he contrasts *le monde des laïques* with *les différentes églises.*

Conybeare's novel to have been written, and stating his view of the character and influence of Mr Carlyle and Miss Martineau, the reviewer proceeds (p. 722) to say that "The scepticism of the day is a scepticism of weariness. There is no one who is not staggered when he finds that his faith has been insufficient to give to him the direction of events, or to furnish him with the means of meeting them. Thus each day our faith is changing. Each day we are compelled either to tighten or to relax its reins. Some go straight on to the millennium; others back to the twelfth century; others give up faith entirely. There are the incredible varieties of doctrine, the novel systems of metaphysics of which this age is witness (p. 723). We cannot ignore them; we cannot pass by them and say *I know you not*. Every new metaphysical book you read, a new element of doubt invades your mind. Through what days of mental anxiety has the thoughtful man to pass! days as important to him as are their crises to nations and kingdoms! Take a decided Cartesian, convinced of the power of the human reason to explain things *qui ne sont pas nous*, and put him, face to face, with the principle of Kantism. What a revolution, when he finds himself forced to acknowledge that he has no true idea of things! that all that he has thought of time and space, of the world and God, has been only a prolongation of himself, and all his researches have only resulted in the *objectiving* of himself!—Brought up in the bosom of Christianity you recoil with horror from the doctrines of Pantheism: but take care that you are not tempted to apply this principle to the knowledge of the physical world, to historic researches, to art and literature. You may be so startled by the consequences as to deem the evidence irresistible¹." . . .

¹ A warning not unnecessary to the student of physical philosophy, who is content with the discovery and substantiation of *law*, without reference to the existence of a *lawgiver*. It is to this danger that the medical student is (as is well known) particularly liable. Under it many astronomers and others have fallen from the faith. And I would venture to add that the observers of statistics in the present day are not exempt from the peril, and, in proof, may refer to the feelings with which the reader of Mr Buckle's *History of Civilisation* rises from the perusal of its first forty pages.

After a few more remarks, he proceeds (p. 725): "Between the instincts of nature and the moral code of the moral man there is as much difference as between the force of an impetuous fall of water, and of a stream dammed up by the work of man (p. 726). But the beauty of Christianity is that it is more disinterested than human spontaneity, and more regular than human morality. Compare the highest instances of unchristian morality with ordinary cases of Christian self-denial, and see the difference! Take the case of the two English miners, surprised by a fall of earth. One escaped—but the moment he was safe, he rushed back to his companion, 'because he thought of eternity, and wondered whether his friend was prepared to meet it!'"

"The evil of our times is not the unbelief of thinking men, it is *Social Atheism*. Men are selfish, egotists. And what is to remedy this? *Will the English Church do so, occupied as it is with questions and complaints which may interest the drone or the professional controversialist, but will never convert one unbeliever, nor change the affections of one lover of self?* These questions of theological details, of the constitution of the Church, of liturgical observances, are not likely to inspire religious feelings, nor to affect the people at large. *It was not on points such as these that Luther or Wesley fixed the levers, by which they wrought the movements of the sixteenth or eighteenth centuries.*"

B. Page 4.

The paper, to which I here refer, is one of considerable interest and value on "Romanism, Protestantism and Anglicanism," and, like many other articles in the same Review, deserves the attention of every thoughtful clergyman. One object of the writer seems to have been to shew that such theological creeds, as are merely creeds and not immediately connected with life and action, are ever liable to lose their power, and to become mere "shells of faith," the kernel being gone. Now the *distinctive* tenets of Romanism are embodied in her ritual,—take as examples, the prayers for the dead, the adoration of the Virgin, the belief of the "substantial" pre-

sence of the Lord in the Consecrated Wafer,—but not so the *distinctive* tenets of the Protestant Churches. They are chiefly negative; and as such cannot be put forward in the daily devotions of the people. Thus it may be said that, to some extent, the English Church is labouring at a disadvantage. There is a continual danger of the life of her *distinctive* tenets departing from them. They need an effort from time to time to quicken and revive them. And the Reviewer extends the thought to the positive faith of the English Church, and to her doctrine of justification especially. And towards the end of the article he speaks of “a new school” in the Church of which great hopes are to be entertained, “unless the entangling formularies of which they seek the deepest and truest meaning should prove too literal and fettering to leave consciences at ease, while faith re-asserts her freedom.” p. 193. And in pp. 195, 196 he concludes nearly as follows: “In respect to the true adjustment of the relative claims of responsible action and conscious trust, the late Mr Robertson of Brighton, appeared to us to take a maturer line of thought than any of his fellow-labourers. With a mind that was never satisfied without penetrating the deepest truths which the formularies of the English Church enshrined, he had perhaps attained a fuller conviction than they, that these formularies do not comprehend the whole truth.” “He was not inclined to insist on the partial truth asserted in the articles, that duty must spring out of a clear life of faith. Indeed¹ *we believe that the tongues of many stammerers would be ready to speak plainly as his, but for the constant reminder that not out of the abundance of the heart, but out of the abundance of the formula the English clergy are bound to speak.* The land of formula in which they are captive may be rich and plenteous in all manner of wisdom, but the range of the prisoner on parole is not freedom, though the hills which mark his limits are but faintly visible in the blue horizon. Not till the Church has set their *heart* at liberty will *the life of the highest and best* in her communion cease to be the *most painful and constrained.*”

With reference to this quotation, I wish here to note that

¹ The *italics* are mine here; the Reviewer's below.

we are not, as clergymen, bound to maintain that our articles are *perfect*, or that they comprehend the *whole* truth of the subjects on which they severally treat. Neither is it out of the articles that we are required to speak or to preach. Neither are we to limit our teaching to the subjects touched upon in them. Neither can we look to institutions, which though not human are still governed by men, to "set our *heart* at liberty" (Ps. cxix. 32). I think that the Reviewer describes the bondage of the clergyman to the articles as far greater than it really is. And I much question whether they are the *highest and best* of the ministers of our Church who feel that their acknowledgement of the truth of her articles in any degree deserves the name of bondage, or that their life is *because of these articles* "painful and constrained."

C. Pp. 7, 10, 18.

The passages in the *Westminster Review* to which I refer are these. They occur in an article on Emerson's *English Traits*, October 1856, pp. 511, 2, 3.

"There are to be found not only among the laity but among the clergy men who have received as high an education, as liberal deep and various a training as any men whatever—who are perfectly familiar with all that is valuable in German criticism, who know all that the most modern science has to teach them, who inspire all those who know them with the conviction that they would eat bread and drink water rather than speak or act a lie, and who yet adhere zealously to the Church of England..... Every day too the Church is acquiring new strength; she builds new churches; she has set on foot at least one half of the new schools built in the last twenty years; she perfects the system of her ecclesiastical discipline....

"If by the simple process of learning a little German, clergymen were sure to ascertain Christianity to be a mere delusion.... we should quite agree in all that Mr Emerson says. But, however strange, it is no less true, that many who have gone through all that speculation has to offer, come

very frequently to the conclusion, that in Christianity they have a satisfaction for the deepest wants of the human mind”

A little lower we read:—

“We know that German philosophy is not welcomed in England mainly because so few Englishmen are formed by nature to understand it. . . .” But the fact is, that “we cannot think grandly because we wish, above all things, to think clearly Our anxiety to have practical demonstrable truths at least *keeps us from a hundred delusions which, wearing the mask of sublimity, are infinitely more corrupting in their hollowness and imbecility* than a life-long study of Paley and Bentham.”

In the notices on Contemporary Literature, in the same number, we have the same thought recurring: “The theories of a culminating manifestation of God in man, in the person of Jesus, may be unsatisfying, as no doubt they are, *to the matter-of-fact English mind,*” p. 515.

At p. 18 of the lecture I have referred to the following passage: “Strauss’ *Life of Jesus* was immediately occasioned by the failure of Paulus and the rationalistic school to account for the miraculous histories of the New Testament on natural grounds.” But it is generally acknowledged now by the learned men of his own country that Strauss has failed. And so the conclusion is that “neither naturalism, nor myth, nor the tendency theory will separately account for all the wonders and [so-called] contradictions in the Gospels; but each will account for some; *as yet, it may be acknowledged, there is no hypothesis, nor combination of hypotheses, sufficient to meet all the phenomena there presented to us.*”

In this respect the failures of Paulus, Strauss, and the rest to “solve the difficulties of Christianity” do not, as the above writer asserts, “leave those difficulties precisely where they were.” For these critics assumed that the Gospels were not historical narratives, and endeavoured to account for them on some other hypothesis than that of their historical truth. Their attempts have failed. The “probability” is clearly increased that the Gospels are, as they profess to be, historical narratives.

D. Page 21.

The subject is discussed with considerable acumen and learning in Olshausen's *Opuscula Theologica*, iv. "De Trichotomia," and is frequently alluded to in his valuable commentary. It is treated with great care in the truly venerable Robert Wilson Evans' *Ministry of the Body*, chaps. II. XVII. and XVIII. It furnished a short but interesting "Common place" to my friend and former colleague Mr Wratislaw, and it is discussed in the introductory chapters of Schlegel's *Philosophy of Life*. I believe almost all the later commentators recognise the difference between the $\psi\upsilon\chi\eta$ and the $\piνε\upsilon\mu\alpha$ of man, although some have not given to it the attention it deserves.

E. Pp. 28. 151.

In this respect I venture to express my regret that in his Sermon on *Real Faith Entire*, (which is contained in the Oxford series on *Christian Faith and the Atonement*) p. 66, Dr Pusey represents it to be our duty "to submit *blindly* to what God has revealed of Himself." Of course I recognise the duty and the privilege of "receiving *as newborn babes* the sincere milk of the word," and know that the things of God "are revealed to *babes*," and that "except *a man be born again* he cannot see the kingdom of God," but I know of no passage of the holy volume which would justify me in calling upon others to "submit *blindly*" to God's revelation.

The same thought, although expressed thus only once, seems to run through the sermon, and most seriously to affect its value. The preacher seems to make no allowances for weakness of faith; on p. 44 he says, "Faith, whether in God or man, is an implicit, full, unswerving reliance in the being who is the object of faith. If it is not absolute or perfect it is not faith." Alas! who then has faith? who can say "my faith is one and indivisible"?

With these exceptions, I am thankful for much and almost all of Dr Pusey's sermon. I am thankful to find that he raises his voice (pp. 70, 81) against "conceptions *à priori* of what is *likely* God would be or do, or how He would reveal Himself,

how He would continue that Revelation, what creatures He would form, under what conditions He would create them, how He would deal with them, what He would require of them, how He would adapt Himself to them, how much of His Infinite Wisdom, Goodness, Holiness, Beauty, Love, He would unfold at once to them." It is from such most unwarranted modes of treating our relations with God and His dealings with us that much of the mischief of the last five and twenty years has sprung, and I rejoice to find a protest against it; but I still contend that the faith, the full assurance of faith, of which the preacher speaks in p. 86, is the faith not of those who have received blindly what God has revealed, and have closed their eyes to the intellectual difficulties of Christianity, but of those who have fought their way through them: it is the faith not of early or middle life, but the faith of the old age of those whose victory over the evil heart of unbelief is completed, who have known Him in Whom they have believed.

Most fully do I acknowledge that we must hear, receive, mark, learn what God has revealed to us, "with an entire, whole-hearted, loyal devotion, without reserves, without dread of consequences, without thought that this or that will not be popular with the philosophers or friends of advancement, or that it may frighten back half-believers." Most gladly do I accept the lesson that "the battle of faith was never won by half-heartedness," but, I say again, we must fight the battle and not shrink from it, we must defend the faith and not look to the faith to defend us; we must acknowledge that the faith is a question *of faith* and not *of sight*, that there are difficulties in it and apparent inconsistencies, which we cannot explain or reconcile. And then the question comes to its issue. And the issue must be, *not* "Do you believe in the Bible?" *not* "Do you believe in the Church?" but, as I have put it in my first Lecture, "DO YOU BELIEVE IN GOD?" I believe in God and therefore I believe in my Bible. I should indeed tremble for my faith if the order had to be reversed, and my belief in God was made to depend upon or originate in my belief in the Bible.

In my Lecture I have referred to Professor Baden Powell's most interesting Essay on *The Spirit of the Inductive Philosophy*.

To that Essay (although I carelessly called it *On the Plurality of Worlds, &c.*) I have expressed my obligations in a little work I published in 1856¹. It may be *ex abundantia cautela* that I wish expressly to confine my acknowledgments to the first-named Essay.

The question whether the other planets or worlds are inhabited by conscious and rational beings must be solved by other than inductive reasoning. It is not induction to say, because one planet is so inhabited *therefore* the others may be. The fact of the earth being inhabited "affords some sort of presumption, though the lowest imaginable," that other planets may be so too. But the presumption, very small as it is, becomes almost evanescent before the proof that the planets of our system would be not fit for the habitation of beings constituted physically as ourselves; it becomes utterly inappreciable before the belief of the Christian that this world and the inhabitants of it are so esteemed in the councils of the Most High God, that He sent His Son into it, to redeem mankind. In ourselves we are as the dust of the balance; but yet we are the price of the Redeemer's blood. In ourselves nothing, in Him all things².

F. Page 31.

The subject had been treated earlier and for a widely different purpose, by the Rev. William Wilson, Fellow of St John's College, in his *Illustration of the Method of explaining the New Testament by the early opinions of Jews and Christians concerning Christ*. It was published in 1797, and republished at Cambridge in 1838.

G. Page 39.

Further illustrations of our Redeemer's principle of conduct are furnished by Bengel on Matt. i. 16, s. 13. For instance,

¹ *Handbook to Butler's Analogy*. Notes, pp. 48, 49.

² By way of an additional note to page 25, I would refer to Sir J. Herschel's *Essays*, pp. 143, 193, 198, on the generalizing tendency of the human mind. And, as an interesting comment on Dr Trench's words in the text of my lecture, I would quote the following from page 152 of the same work :

when He was called "of Nazareth" by Nathanael (John i. 45, 46) He did not correct the error. He allowed the Jews to retain the same mistaken view (John vii. 41, 42). Thus it seems that He never authoritatively announced to His disciples that He was by descent Son of David: they either knew that already, or they might learn it from other quarters. So at the temptation (Matt. iv. 4) He appealed not to the authoritative voice from heaven (iii. 17) to answer the question of the tempter, but shewed that whoever He was, He could not do that which was forbidden in the Scriptures.

A most interesting account of the growth of the internal conviction without authoritative teaching, though of course under the silent influence of the Holy Spirit, is contained in the history of the blind man who was healed in John ix. Jesus appeared to him only twice, vers. 5—7: and ver. 35. In the mean time the man's faith grew thus. First he did that which *a man that is called Jesus* told him, ver. 11. Then the remark of the Pharisees that *this man is not of God* (ver. 16) made him think on His character; and he was convinced that *He was a prophet* (ver. 17). Honest and straightforward he struggled with the Jews, and we find him next maintaining (ver. 31) that *this man was of God*. For this confession he was cast out of the synagogue, and then, and not till then, did our Lord reveal Himself in His true character. *Dost thou believe on the Son of God?* (ver. 35).

The subject might be further illustrated. All faith involves in it something of anticipation; *πίστις πρόληψις ἐκούσιός ἐστιν*—or *ἐκούσιος τῆς ψυχῆς συγκατάθεσις*¹: something of a leap, a spanning over difficulties. Where the evidence is complete and demonstrative there is no faith, for there is no occasion to take the leap, and no room to exercise the will. Thus where there is *faith*, there must be *difficulty*. And the progress of the man of faith is *through* and *over* difficulty. The healed blind man did not wait to inquire whether our Lord fulfilled the prophecies

"On either view of the subject [as to the grounds of human belief, the reality of human knowledge, the very nature of truth itself, and the competency of the human faculties to its perception, p. 149] *the mind of man is represented as in harmony with universal nature.*"

¹ Clemens Alexan. and Theodoret. in Pearson's first note.

and types of the Old Testament: he did not ask whether He was of the family of David or was born at Bethlehem: nor did Nathanael, nor Matthew, nor any believer that we hear of. Nor do we learn that they inquired about these points afterwards. The difficulty of believing Jesus to be *not* the Christ, was far greater in their minds than anything else. And so they believed that He was the Christ. At a subsequent period they may have inquired into these minor but yet important matters; and it seems that some did so inquire, and the results of the inquiries of St Matthew we have in his Gospel.

And so now no one who is *τεταγμένος εἰς ζωὴν αἰώνιον* will be deterred from believing in Christ Jesus, our Lord and Master, by the difficulties of the present day. If he needs Christ, if he is hungering and thirsting after righteousness, he will be filled. We do not deny the geological difficulties. We do not indeed say, as some of our brethren do, that the facts of geology cannot be reconciled with the Mosaical narrative. But we must say, (at least, I must) I do not see as yet how they are to be reconciled. But this is a minor difficulty to me. It is far less than the difficulty of believing that Christianity is untrue, or that God is false. I confess my ignorance and inability, and am content to wait. Thus my faith is *faith*, it is a *πρόληψις ἐκούσιος*, a willing and not a compulsory assent of my soul; it is in some respects like Noah's faith, and Abraham's, and Moses': we go out, not knowing whither we go, but we put our trust in God's promises and in Christ's word, and we look for a city which hath foundations whose builder and maker is God.

H. Page 48.

I have adopted the words of Dr Thomson, whose *Essay on Applied Logic* in his *Outlines of Thought*, seems to me to supply a great gap in Dr Whately's *Treatise*. Dr Thomson's words agree entirely with Dr Whewell's, (*Bridgewater Treatise*, Book III. chapter v., or *History of Inductive Sciences*, Vol. I. p. 6, first edition); and with Sir John Herschel's (*Discourse on the Study of Natural Philosophy*, p. 102 and Index). And I would again refer to Professor Baden Powell's *Essay*, and also to his *Con-*

nexion of Natural and Divine Truth, 1838, p. 14 ; and to Sir John Herschel's *Essays*, pp. 37, 76, 171-2-3 ; and Dr Whewell's *Philosophy*, Vol. i. pp. 41—45 ; and Sir John Herschel's comment, *Essays*, p. 193.

I. Page 49.

As the view of this subject which was adopted by Mr Ellis differs in some degree from that which has been usually taken, I venture to subjoin a brief account of Mr Ellis' statements. I must leave the discussion of them to others.

It seems that Bacon expected that his method of induction would render all men equally capable, or nearly so, of attaining to the truth. Moreover absolute certainty was to be one of the distinguishing characteristics of the Baconian induction, (pp. 23, 24). For the effecting of this object he considered it to be sufficient to examine "the simple natures" of things—their abstract qualities. These natures were in his view limited in number. Tables were to be formed (p. 33) of all known instances where each nature was present or absent ; and of the proportions in which it was present. It was further necessary (p. 37) that rules should be laid down for the formation of scientific conceptions. But those rules he failed to produce. Mr Ellis proceeds (p. 38), "This omission is doubtless connected with the kind of realism which runs through Bacon's system, and which renders it practically useless. For that his method is impracticable cannot, I think, be denied, if we reflect not only that it never has produced any result, but also that the process by which scientific truths have been established cannot be so presented as even to appear to be in accordance with it. In all cases this process involves an element to which nothing corresponds in the tables of comparence and exclusion, namely the application to the facts of observation of a *principle of arrangement*, an *idea*, existing in the mind of the discoverer antecedently to the act of induction. It may be said that this idea is precisely one of the *naturæ* into which the facts of observation ought in Bacon's system to be analysed. And this is in one sense true: but it must be added that the analysis, if it be thought right so to call it, is of the

essence of the discovery which results from it. To take for granted that it has already been effected is simply a *petitio principii*."

Again, p. 39: "Bacon had not perceived that which, now at least, can scarcely be doubted of, that the progress of science continually requires the formation of new conceptions whereby new principles of arrangement are introduced among the results which had previously been obtained, and that from the necessary imperfection of human knowledge our conceptions never, so to speak, exhaust the essence of the realities by which they are suggested. The notion of an alphabet of the universe, of which Bacon has spoken more than once, must therefore be given up; it could at best be only an alphabet of the present state of knowledge."

Mr Ellis proceeds to shew "that it appears probable that Bacon came gradually to see more of the difficulties which beset the practical application of his method."

K. Page 50.

I will venture to quote Mr Ellis's words.

Bacon hoped that his philosophy would aid in some sort in the restoration of man to his first estate: and "he tells us that as no one can enter into heaven *nisi sub persona infantis*, so, too, in order to obtain a real and fruitful insight into Nature, it is necessary to become as a little child, to abnegate received dogmas and the idols by which the mind is most easily beset, and then to follow with childlike singleness of purpose the indications which Nature gives us as to how her operations are performed. For we can command Nature only by obeying her: nor can Art avail anything save as Nature's handmaiden. We can affect the conditions under which Nature works; but things artificial as well as things natural are in reality produced not by Art, but by Nature. Our power is merely based upon our knowledge of the procedure which Nature follows."

Archdeacon Hare in commenting on the dictum of the great philosopher, *Natura non nisi parendo vincitur*, remarks that "if we would pick up precious truths, we must bend down and look for them." This is true in science—it is true in moral speculation—above all is it true in religion.

L. Page 54.

“To the former—the explication of conceptions—belong almost all scientific controversies and discussions, which are thus seen to be anything but vexatious and injurious (as often thought) to the true interests of science, however too often fatal to the happiness of the disputants. They are the struggles by which thinking men emerge from darkness into day, and in trying to convert or confute their adversaries, get to understand themselves. All battle, it has been well remarked, is misunderstanding, and all victory *terminating in permanent conquest* has ever been said to have right in some form or other on its side. The latter maxim, though we deem it profoundly false in history and politics, is yet certain in science. When controversy terminates, the defeated party is not suppressed but extinguished. The inconsistency of its tenets becomes unfolded into self-contradiction, and they are thenceforward regarded not only as false, but as inconceivable.” Sir J. Herschel’s *Essays*, p. 241.

So Mr Babbage¹: “It is a condition of our race that we must ever wade through error in our advance towards truth.”

M. Page 73.

I have called Dr Newman’s *Lectures on certain Difficulties felt by Anglicans in submitting to the Catholic Church*, one of the most melancholy of books. For I never rose from the perusal of any work written by any person whatever, with deeper feelings of unmitigated sadness at what seems to me to be the most entire perversion of the highest gifts to the cause of falsehood. And when I use the term, the cause of falsehood, I do not mean merely or chiefly the cause of the Church of Rome, but I mean that in the book we may find instances in which arguments are used without any reference to their consistency or their morality, if they will only furnish for the moment a scoff at the Church of England, or perplex an opponent of the Church of Rome. The careful reader will generally find that the poison on one page will furnish the antidote to the poison on another; but to this Dr Newman seems to have been

¹ Quoted on the title-page of Mr. W. J. Law’s *Reply on the Route of Hannibal*.

indifferent: for his only object was to inflame the anxieties and wound the consciences of those whom he calls "Anglicans," i. e. those whom elsewhere he designates as "children of the movement of 1833."

The most glaring instance of this immorality and inconsistency is perhaps furnished by contrasting pages 77 and 78 with pages 241, 242. The object of the former passage is to shew that the peaceful death-beds of Protestants furnish no testimony "to the divinity of their creed," nor to the truth of their belief: the object of the latter is to shew that "even one who has been a bad Catholic," "who has spoken lightly of the Almighty, sung jocose songs about the Blessed Virgin and the Saints, told good stories about the evil spirit, been angry with his heavenly patrons, been in the mire of mortal sin, and in the wrath of the Almighty, has laughed at priests and slandered them to others," "has within himself almost a principle of recovery." For "when the news comes that he must die, and he cannot get a priest, and the ray of God's grace pierces his heart, and he yearns after Him he has neglected, it is with no inarticulate confused emotion. . . . He addresses himself to his crucifix: he interests the blessed Virgin in his behalf; . . . he exercises himself in acts of faith, hope, charity, contrition, resignation, and other virtues suitable to his extremity. . . . The enemy rushes on him to overthrow the faith on which he is built; but the whole tenor of his past life, his very jesting, and his very oaths have been overruled to create in him a habit of faith, girding round and protecting the supernatural principle. And thus even one who has been a bad Catholic may have hope in his death, to which the most virtuous of Protestants, nay the most correct and most thoughtful among yourselves, however able, or learned, or sagacious, if you have lived, not by faith, but by private judgment, are necessarily strangers."

I will only add to this that *faith* here means *faith in the Church* not *faith in God and in Christ Jesus*. Indeed our Blessed Lord holds no prominent place in the religion of Dr Newman; his bad Catholic addresses himself to "his crucifix," but not to the Crucified¹.

¹ The same omission of all reference to Christ Jesus our Lord, is apparent in the Table of Contents. Lectures IV. V. VI. and VII. are respect-

The history of the movement of 1833 yet remains to be written, and when the time comes to trace its course and its connection with the many various streams which contributed to fill its channel, I have no doubt that the subject on which I have touched in my text will meet with due consideration. I am now only concerned with the account given by Dr Newman and exhibiting the connection and views of one whose influence for evil has been undoubtedly the greatest. Thus it appears (p. 6) "that students of the fathers, antiquarians, and poets *began by assuming* that the body to which they belonged was that of which they read in time past, and then proceeded to decorate it with that majesty and beauty of which history told, or *which their genius created.*" This process must have taken place in the minds of *some*, possibly in the mind of the writer. The harder questions—what is the object of the Church? and what is the strength of the Church?—were subordinated to these "creations of genius." These men, however, did not put confidence in the goodness of their cause, nor in the promise of Christ to that Church of which they assumed themselves to be the only defenders—they "wanted encouragement: they looked out for the approbation of authority" (p. 17). And so in a short time it seemed that "the very physicians were anxious what would become of their own medicines" (p. 31). Mr Froude felt they "must begin by laying a foundation," and he was puzzled what it was to be, and where to lay it (p. 32). Dr Newman himself in 1838 had misgivings whether what he had written "was but a dream, the wanton exercise rather than the practical conclusions of the intellect" (p. 35).

Hence, he "had no certainty." "What *want we* (he said) *but* faith in our Church?" All the arguments he had advanced "did not reach so far as to implant even conviction in his own breast" (p. 67). And yet he had been pressing these arguments and enforcing these lessons *as if* he believed in their efficacy.

ively headed "The Providential direction of the movement of 1833, not towards the National Church, not towards a party in the National Church, not towards a Branch Church, not towards a sect." The question is not discussed whether "the Providential direction of that movement was towards Christ."

The movement of 1833 was directed, according to the Tracts, "to defend the rights of the Church" (*Tract* II. p. 4); according to Dr Newman, "the object of its attack was the Establishment, considered as such" (p. 85). "*It was for this,*" and not because they had convinced themselves of the truth of their principles, "that they had recourse to antiquity, insisted upon the apostolical succession, exalted the Episcopate, and appealed to the people" (p. 86). And they trusted that these principles would take hold of the people, not because they were true, but because "they were of that warm and attractive nature, which carries with it its own influence" (p. 87).

However, the Bishops failed them. These principles, assumed only for a purpose, failed to answer that purpose. And so they were given up. "A Bishop's lightest word is heavy," said a tract, whose desire was to play off the Bishops against the Dissenters: but when heavy words came from the Bishops against the writers in the tracts—they gave up all reverence to the Episcopal authority (pp. 92, 93, &c.). The dilemma of the writers is put in Dr Newman's amusing fashion; the end was, as we all know, that the moment that these volunteers were desired to act on their principles and obey orders, many of them mutinied.

In pages 112, 113, 117, 118, we have the same mode of action again exhibited. He thus describes it: "The principle of these writers was this: an infallible authority is necessary: we have it not: for the Prayer-book is all we have got. But since we have nothing better, we must use it, as if infallible." Dr Newman proceeds, "I am not justifying the *logic* of this proceeding." It seems that no question as to its *truthfulness* and *honesty* ever entered into his mind, but—blasphemous hypothesis!—he quotes a writer in the *British Magazine* who leans upon an assumption as to the conduct of our Lord, to justify the use of falsehood in the promotion of truth!

The same runs through the other pages I have referred to, (116, 117, 118). He exhibits the mode of drawing up the *catenæ* which have become so unhappily notorious of late years. The writers "professed to go upon authority," therefore they sought for testimony wherewith to build up and fortify "the views *they* entertained" (p. 115). They neglected divines, like

Davenant, who were little known, and from those whom they did quote selected just enough to suit their purpose. One of their leaders tells us so. One wrote as follows in 1843 (and there is no doubt who that *one* was): "Whilst I say what these divines say, I am safe. Such views too are necessary to our position" (p. 117). "He did what the Church required of him,"—and *because* it required it—but he was not expressing his *genuine* thoughts: and Dr Newman remarks in the retrospect (p. 118), "there is nothing difficult or unnatural, surely, in this state of mind."

This then—according to his own account—was the condition intellectual, moral, and spiritual of *one* man at one period of the "movement." The question, however, was soon put—Were these Anglican divines inspired? "Or else on what are we to say that their authority in turn depended?" (*ibid.*). "The answer was ready; the Anglican divines were sanctioned by the Fathers of the Church." But in choosing this answer "they were far more solicitous to refute Luther and Calvin, than Suarez or Bellarmine. Protestantism was a present foe; Catholicism, or Romanism, as they called it, was but a possible adversary; 'it was not likely,' they said, 'that Romanism should ever again become formidable in England,' and *they engaged with it accordingly*, not from any desire to do so, but *because they could not form any ecclesiastical theory without its coming in their way and challenging their notice*¹. *It was necessary for their position to dispose of Catholicism*" (p. 119). And with this view Dr Newman entered on the preparation of his work on *The Prophetical Office of the Church* (1838). And, he proceeds (p. 120), the feeling of the writer was this,—“I should have a perfect case against this Protestantism but for these inconvenient ‘Romanists,’ whose claims I do not admit, but who controversially stand in my way.”

And so "they"² entered on the study of the Fathers, not "very solicitous *how far* the Fathers *seemed* to tell for the Church of Rome or not," "for their great and deadly foe, their scorn, and their laughing-stock was that imbecile inconsistent

¹ The italics are mine.

² *i. e.* Dr Newman, for it is most clear that although the plural term is constantly used, the writer is describing his own history.

thing called Protestantism." And (p. 121) they set to work "to publish translations of the Fathers."

And then when they were entrapped in this "honest" and "truthful" way into the reading of the Fathers, merely intending to use them to "extinguish Dissenters," they found to their surprise that they "protected Romanists." Not that Dr Newman ever says that the Romish tenets were found full blown in the writings of the Bishops of the fifth century, or that these Bishops differed *more* from the Church of England than they differed from the modern Church of Rome, but in their writings "were contained the rudiments at least, the anticipations, the justification(!) of what were considered the corruptions of Rome" (p. 125). And so the writers were perplexed. "Their occupation was gone." Their initial principle, their basis, "external authority," was cut from under them; they had "set their fortunes on a cast," and "they had lost." "They must shut up their school, and retire into the country. Nothing else was left for them, unless indeed they took up a new theory, unless they changed their ground, unless they belied their own principles and forgot their own luminous and most keen convictions." "They had but the choice of doing nothing at all, and looking out for truth and peace elsewhere" (p. 126).

We all know what the writer did, and how he attempted to justify his step to others.

It remains for me only to express my thankfulness to THE SPIRIT OF TRUTH for permitting such a record to be written: for allowing us to see so clearly that all that is not truth *must* be excluded from religious controversy: for enabling us to know the extreme danger of *assuming premisses on purpose to gain a conclusion*¹.

¹ Dr Newman often speaks of the inflexibility of logic, and delights in logical consistency. We find passages (for instance) in pages 28, 43, 135. There are some notices of his life in an Article in the *National Review*, Vol. III. p. 462, which furnish painful analogies to the scepticism of the French deductive men of science. For instance he used these words before the University: "It is indeed a great question whether Atheism is not as philosophically consistent with the phenomena of the physical world taken by themselves, as is the doctrine of a creative and governing power." The reviewer remarks, "The logical consequence is evident: it is probably *meant* to be evident. For sceptical desolation is found to be the best prepa-

N. Page 73.

I find that it is impossible to quote as largely as I wish from this letter of Niebuhr's without transferring the whole of it to my pages. I would recommend each one of my readers to peruse it and think over it carefully. And by way of assistance to him in the discovery of some few of the many treasures contained in the letters of this wonderful man, I will add a few references, which would have been needless if the "Life" had had, what it most certainly deserved to have, a good index. The Table of Contents however is well prepared, and will be found very useful.

The letter to which I have referred in my text occupies six pages, 338 to 344 (Vol. I.). It is on page 341 that he speaks of the temptations to join the Church of Rome, under which many of his friends had fallen¹.

In Vol. II. p. 18, there is a letter on the condition of the Roman Catholic Church in Germany, at the date (Oct. 1815), and some remarks on the condition of things in Italy, in letter No. CCXIV. (Sept. 1816, p. 55), "When an Italian once ceases to be a slave of the Church, he never seems to trouble his head about religion at all." "All the springs of great and noble thoughts and feelings seem dried up." Again in October of the same year, pp. 66,67, an old ex-Jesuit on the borders of the grave repeats the verdict "l' Italia è spenta: è un corpo morto." Again p. 70; and p. 77, "no place so fit to confirm one in Lutheranism as this." The same mournful strain runs through p. 64; and in page 104 there are some interesting notices of Cornelius, Overbeck (a convert) and Dr Wolf. The letter concludes with some more on

native for the shelter of an authoritative church." References are also made to the *Essay on Development*, p. 71. "The same philosophical elements, received into a certain sensibility or insensibility to sin and its consequences, leads one mind to the Church of Rome, another to what, for want of a better word, may be called Germanism;" or as he puts the question, in the *Difficulties of Anglicans*, p. 104, "You can have no trust in the 'Establishment' or its sacraments, or its ordinances. . . . You must betake yourself somewhere, and to whom shall you go?"

Our reply is "LORD, TO WHOM SHALL WE GO? THOU HAST THE WORDS OF ETERNAL LIFE."

¹ Count Stolberg had been converted in 1800, twelve years before.

the state of religion in Rome. On March 7, 1818, p. 119, we have a few remarks on creeds and tests of faith, which are continued on pages 123—126. From this letter I must quote the following: "In my opinion he is not a Protestant Christian who does not receive the historical facts of Christ's earthly life in their literal acceptation, with all their miracles, as equally authentic with any event recorded in history, and whose belief in them is not as firm and as tranquil as his belief in the latter; who has not the most absolute faith in the articles of the Apostles' Creed, taken in their grammatical sense; who does not consider every doctrine and every precept of the New Testament as undoubted divine revelation, in the sense of the Christians of the first century."... "I have often said that I do not know what to do with a metaphysical God, and that I will have none but the God of the Bible, who is heart to heart with us."

There is much of importance in this letter. Amongst other things he repeats a thought to which he had already given utterance (Vol. I. p. 342), that the indifferentism of his day had arisen from the indignation caused by the persecution of the German mystics by the so-called orthodox party. The same cause, he here says, indirectly drives men to Rome; for if you deny the rights of conscience, and "oppose authority by authority, it must be confessed that that of Councils is of greater weight than that of a society of doctors and pastors; and we have always left this objection of the Catholics unanswered."

On the next page (126) he speaks of the "disgusting" efforts that were being made to "convert the young German artists," and so p. 127.

These letters from Rome are full of mournful descriptions of the condition both of priests and people. "Every criminal who is executed does, in the opinion of the common people, now go fully absolved to heaven" (p. 133¹).

So July 28, 1820 (p. 177), October 14 (p. 182). In March, 1825 (p. 315), a few words on the intimacy between Cousin and Hegel, and on the notion of the former that Christianity was not completed as a system until the seventh

¹ Compare Dr Newman, *Difficulties of Anglicans*, pp. 210, 211, &c.

century¹: "in this way these gentlemen may come to a compromise with Catholicism." See also May 21, 1826, p. 341, on the anxiety of the French priests to bring on a religious war; and p. 347 on "the gigantic plans of the Catholics for conquest and subjugation."

These are but rough notes; but I trust they may induce some at least of my readers to examine for themselves the mine of thought and experience contained in these most precious volumes.

O. Page 73.

The paper of Sir William Hamilton to which I refer appeared in the *Edinburgh Review*, Jan. 1836, Art. VII. and was reprinted with considerable additions in his *Discussions*. A more determined attack on a study, of which the opponent seems to have known nothing practically, was never made by a man of such ability. I will merely notice that he insists that it requires in Mathematics "an ingenious stupidity to go wrong where it is far more easy to go right" (p. 286, ed. 1853); declares that the "principles of mathematics are self-evident;" quotes Aristo, Hipponicus, Roger Bacon, and a crowd of others, who lived before the time of Newton, against studies that were never heard of then; states (p. 290) that invention is in them almost useless, *because* it is so easily verified; that the study is of no use *because* it does not help us in looking out for premisses (p. 291)—the very thing which Archbishop Whately excludes from the province of logic—and then admits that, "the error of our conclusions is in practice far less frequently occasioned by any vice in our logical inferences from premisses, than by the sin of a rash assumption of premisses which are materially false."

¹ Dr Newman went back to the fifth century, and there paused. In reading his work again, I was often reminded of the figure on the back of Professor Baden Powell's Essays. The earth is resting on an elephant, the elephant on a tortoise, the tortoise on a note of interrogation (?). So Dr Newman rested on the divines of the 17th century; they (he thought) rested on the divines of the fifth. But on what did the divines of the fifth century rest?

And he concludes the article by stating that the study makes men always arrogant, and if not credulous, then sceptical. To prove this he quotes amongst others St Augustine, St Jerome, and St Ambrose ; and on the authority and with the words of the last-named father of the Church, calls us to give up our University system, because "to cultivate astronomy and geometry is to abandon the cause of salvation, and to follow that of error."

There is one advantage which is allowed to the study by an authority of Sir William Hamilton : "The mathematical genius requires much phlegm, moderation, attention, and circumspection." Perhaps these qualities may be at times more useful than quickness of thought and inattention to facts.

P. Page 83.

I quote the passage.

"I shall now endeavour to give some account of the general argument for the truth of Christianity consisting both of the direct and circumstantial evidence, considered *as making up one argument*. Indeed, to state and examine this argument fully would be a work much beyond the compass of this whole treatise; nor is so much as a proper abridgement of it to be expected here. Yet the present subject requires to have some brief account of it given. *For it is the kind of evidence on which most difficult questions in common practice are determined*: evidence arising from various coincidences, which support and confirm each other, and in this manner prove, with more or less certainty, the point under consideration. And I choose to do it also first, because it seems to be of the greatest importance and not duly attended to by every one, that the proof of revelation is, not some direct and express things only, but a great variety of circumstantial things also; and that though each of these direct and circumstantial things is indeed to be considered separately, yet they are afterwards to be put together; for that the proper force of the evidence consists in the results of those several things, considered in their respects to each other, and united in one view."

I do not wish to speak slightly of the *direct* proofs of

the Deity of our Lord and other great truths held by the Church universal. I wish however to suggest that the indirect and circumstantial evidence has been too much neglected. Of course one mind will prefer the former, another will be more satisfied by the latter, but "the general argument for the truth of" doctrines of the Church, like "the general argument for the truth of Christianity" should combine the two. And when it is made to do so, the evidence on many subjects which are now controverted, becomes in my opinion irresistible.

Q. Page 84.

I wish to draw the attention of my readers to the manner in which one of the subjects mentioned in my lecture—the Blessing conveyed in the Holy Communion—was discussed by the late Archdeacon Robert Isaac Wilberforce. In the opening chapter of his work *The doctrine of the Holy Eucharist* (chapter I. p. 6 of the second edition) he wrote that "he founded his enquiry upon Scripture, and upon that passage of Scripture by which this solemn rite was authorized as well as explained." In fulfilling this intention, he took the words of institution only, and as recorded by St Matthew and St Mark only; and of these words a portion only. THIS IS MY BODY. THIS IS MY BLOOD. He omitted all reference to the words "of the New Testament, which is shed for many for the remission of sins." He omitted (so far as I can find out) to pay any attention to the passage in 1 Cor. x. 20—22, which is most important because of the analogy between "the table of the Lord and the table of dæmons," between "the cup of the Lord and the cup of dæmons¹." He omitted to pay any attention (so far as I can discover) to the words of institution as recorded by St Luke and St Paul, marked though the difference is between them and the other record. Passing them over, at least in his earlier chapters, as if they were never written, and passing over those words of the two earlier evangelists to which I have referred, he divided his discussion into considerations i. on the

¹ Yet the Archdeacon could notice that "1 Cor. xii. 13 no doubt contains an allusion to the Eucharist!"

subject, THIS (chapters I. II. III), ii. the *predicate* MY BODY, MY BLOOD (chapter IV.), and iii. the *copula* IS (chapters V, &c). But he never (so far as I can learn) attempted to meet the difficulty that would have arisen, had he attempted to treat in the same manner the words of St Paul and St Luke. Those words are "This cup [is] the new covenant [or testament] in my blood which is shed for you¹."

I am not well acquainted with the writings of the author of this treatise. But I notice the defect in this book to warn others of these omissions, and to suggest that they furnish a sufficient excuse why any one who is anxious to learn the truth, may pass by the other works of this learned and accomplished, but perplexed and perplexing author².

¹ The Greek in St Luke is difficult : τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματι μου, τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον. St Paul gives the words τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι.

² Several letters have appeared in the *Clerical Journal* on the Greek of these words of the institution. The writer seemed to hold that the present participles διδόμενον (Luke), κλώμενον (Paul), ἐκχυνόμενον (Matthew, Mark, Luke) convey here a future significance, "which is to be given, broken, shed for you." Dr Pusey, in his *Sermon before the University of Oxford* in 1843, p. 21, translated the words more correctly, "which is being given, broken, shed." But the present tense neither requires, nor, when taken in connexion with the other passages of Scripture, permits what I apprehend to be the view of Johnson (*Unbloody Sacrifice*, C. II. § 1), to which Dr Pusey referred. For it is easy to adduce passages wherein the present tense and present participle are used to cover a wider surface than the *immediate* present. Thus in *Romans* i. 17, "Therein is the righteousness of God revealed;" the revelation is contemporaneous with the spread of the Gospel; wherever the Gospel is preached, there is the righteousness of God (ἀποκαλύπτεται, not ἀπεκαλύφθη) revealed to those who receive it. And in this respect the following passages gain additional interest. In 1 Cor. xv. 26 we have, not καταργηθήσεται, but καταργεῖται; the last enemy, death, is already undergoing defeat and destruction. So 2 Cor. iii. 7, 11, 13, 14, the Greek denotes that the glory of the law was already, in the time of St Paul, diminishing and waning, whilst (ver. 18) the glory of the Christian was increasing, μεταμορφούμεθα, we are undergoing change from glory to glory. So Gal. iii. 3 it is intimated that the Christian passes on, grows towards perfection; "Having begun in the Spirit, are ye now by the flesh approaching to perfection?" In Eph. ii. 20 ye are built should be "ye were built upon the foundation," &c.; whilst in v. 22 we have συν-οικοδομείσθε, "ye are being builded together:" in the former verse, the

R. Page 89.

Winer, *Grammar*, § 18, 4, p. 101, seems to suggest that as *πάσαι αἱ γενεαί*, Matt. i. 17, means *all the generations* in the genealogy; *πᾶς ὁ λαός*, Luke vii. 29, *all the people* that heard Him; *πᾶσαν τὴν γῆν*, Matt. xxvii. 45, *all the land* around; and *πᾶσαν τὴν ἀλήθειαν*, in Mark v. 33, *all the truth* relating to her cure; so here in John xvi. 13 the last-quoted words may be *all the truth* in which they were most deeply interested.

S. Page 92.

I am afraid that the spirit of a note on page 141 of Mr Buckle's *History of Civilisation* differs from that of Dr Trench's observations. Mr Buckle quotes from Sir John Herschel's *Introduction to the Study of Natural Philosophy*, "Famine even in the present state of chemistry is next to impossible," and then explains that it did not hold of the Irish famine, because of the degradation and poverty of the inhabitants of our sister island. But the question may be fairly put, "Is a people reduced by famine likely to have the power of purchasing the chemical means by the use of which food can be produced out of saw-dust?"

fact that *they had been laid on the true foundation*, is stated; in the latter *the growth of the building* is intimated. And in 1 Pet. i. 5; 2 Pet. ii. 4, 9; iii. 11, additional light is thrown upon obscure subjects by noticing the tenses of the Greek verbs and participles.

They who hold that our Lord's offering of Himself for us commenced with and before His Incarnation, and that this offering of Himself was only consummated on the cross, will have no difficulty in the tenses of the participles *διδόμενον*, *ἐκχυνόμενον*. If they have, they may look to the words of Jesus in the garden of Gethsemane (Matt. xxvi. 45, 46) "The hour has drawn nigh, and the Son of Man is betrayed," is being betrayed, *παράδοται* "into the hands of sinners.....He that betrayeth me is at hand:" or to His words two days before the passover (Matt. xxvi. 2), "Ye know that after two days is," *γίvetαι*, "the feast of the passover, and the Son of Man is betrayed," *παράδοται*, "to be crucified." And Winer, *Grammar*, 1855, II. § 40, p. 237, refers for similar instances to passages such as John x. 32: "For which of these works are ye stoning me?" We may compare Dr Latham's remarks in his *Grammar*, 1850, § 573.

T. Pages 105, 113.

“We only know phenomena.” Mr Atkinson, p. 226. The same assertion is repeated frequently throughout this most curious and strange correspondence. For instance, p. 7, “We know only what things appear to us to be, and the relations of their appearances ;” and in forms of expression slightly modified, pp. 26, 141, 238, 240, “All we know is phenomena ; and that the fundamental cause is wholly beyond our conception.”

I have referred to this correspondence merely to adduce an illustration of the Scriptural law, that the unspiritual receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned. Miss Martineau is at a loss to discover any faculty or property in which man is superior to “the dog, the bee, or the ape,” pp. 25, 26, except that these creatures are “furnished with a smaller apparatus of brain.” Mr Atkinson considers that he is himself a creature of necessity.

How a lady whose reputation for ability, acuteness, and logical accuracy stands so high, as does Miss Martineau’s, could be fascinated to such an extent by the ignorance, inconsistency, and bad reasoning exhibited in Mr Atkinson’s letters, is a question which may furnish a subject for thought to us all.

U. Page 110.

I ventured here, in two particulars, to alter the authorized translation. Whether before an ordinary congregation such a proceeding would be justifiable, I will not pause to inquire. It must be remembered that I was addressing a University audience, and the mode of treating my subject depended much upon the precise words of St Paul.

Those words were, ἀλλὰ καὶ ἐὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζεται ὑμῖν παρ’ ὃ εὐηγγελισάμεθα ὑμῖν, ἀνάθεμα ἔστω. ὡς προειρήκαμεν, καὶ ἄρτι πάλιν λέγω· εἴ τις ὑμᾶς εὐαγγελίζεται παρ’ ὃ παρελάβετε, ἀνάθεμα ἔστω.

It seems tolerably clear that at the date of our authorised version some confusion remained in our language as to the usage

of the various past tenses¹. That confusion still lingers among us, and although we all know the difference between, "Have you been in London long?" and "Were you in London long?" the idiom of our language will not permit us to carry the same distinction into every phrase; and it may be that our perfect and the Greek perfect do not exactly coincide.

The Greek of my text contains the words *εὐηγγελισάμεθα, παρελάβετε*, which our translation renders *have preached unto you, have received*. The objection to this is, that the aorist refers to St Paul's *first* preaching, and the Galatians' *first* reception of the Gospel. Our version seems to include a reference to a continuous proclaiming and receiving of the gospel until the time of St Paul's writing²; and thus admits the possibility of a change, which the Greek excludes.

But it would have been scarcely worth while to have mentioned the subject, if there had not been in our English version a large collection of passages, the meaning of which is most seriously affected when we translate the Greek aorist by an English perfect or present. There are other passages, equally important, wherein the Greek perfect is translated as a present, and the Greek present as a past or a future. In many of these St Paul addresses his converts *en masse*, and speaks to them of a change that had come over them all at an epoch that had past. Alter the tense, and the passages appear to denote the condition in which the converts were when the Apostle wrote. No one can fail to see the difference between "the Holy Ghost is given to us," in Rom. v. 5, and "the Holy Ghost was given

¹ For examples. In Ephes. i. 20, 22, we have the past, *He raised Him from the dead, and set Him at his own right hand, coupled with the perfect, and hath put all things under His feet*. So 2 Cor. xi. 25. *Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep*. 1 Cor. xv. 25, 27 we have *hath put* twice, and *did put* once. In 1 Pet. iii. 18 and iv. 1 we have *Christ hath suffered for Christ suffered*. And very strangely 2 Pet. i. 16, *We have not followed cunningly devised fables when we made known unto you, &c.*; and ii. 20, *if after they have escaped, &c*. For the English tenses, see Dr Latham, as above, § 574, 579.

² I have not noticed the difference between the *ἐάν εὐαγγελίζηται*, the hypothetical case of St Paul or an angel preaching a new gospel, and the *εἰ τις εὐαγγελίζεται*, the actual case under which the Galatians were suffering.

to us." Few will not see the distinction between "How shall we who are dead to sin live any longer in it?" and "How shall we who died to sin, live any longer in it?" And if our people are to have a version of the inspired writings sufficiently accurate to guide their judgment in matters of controversy, it is of importance whether they read in Romans vi. 4 "we were buried by baptism," as they ought to do, or "we are buried," as their Bibles have it; whether ver. 6, "our old man was crucified with Him," or "is crucified;" whether in the following passages they know what St Paul really wrote, or continue to be led astray by the imperfections of our translation.

Romans v. 2, "we have obtained access."

—— 5, "the love of God has been shed abroad in our hearts."

—— 11, "we received the reconciliation."

—— 15, "the many died."

—— vi. 7, "He that died (as in ver. 2) has been justified,"
&c.

—— 8, "If we died with Christ."

—— 17, "Ye were the servants of sin, but ye obeyed the form of doctrine."

—— 19, "As ye did yield your members," &c.

Passing over minor examples of the same careless or wilful neglect, we come to vii. 4, where for "ye are become dead," we should read, "ye did become deadened;" ver. 6, for "we are delivered," we should have "we were delivered;" viii. 2, for "hath made me free," "made me free." We should translate viii. 15, "ye received not the spirit of bondage, but ye received the spirit of adoption;" ver. 24, "by hope, *or* in hope, we were saved," *i. e.* put into a state of salvation, *not* "are saved;" vv. 29, 30, are correctly given. In ix. 13 the applicability of the words of Malachi is obscured by translating the aorists by "have loved, have hated." In ix. 17 read "for this cause I raised thee up."

So in xi. 2, the words "God did not cast away his people," convey a different impression from "God hath not cast away," &c.; the one referring to the epoch of the call of the Gentiles, the other, apparently, to their present condition.

But I must confine my note to passages which bear more or less on a question, on which there is no room for middle

views, but on which every minister of the gospel and every father of a family must make up his mind, if his training of those committed to his charge is to be consistent and uniform. That question is, "Are the people or the children before me children of God? or are they, some children of God, and the rest children of the devil? May I refer to the past rite in which some hold that they were united to Christ; or must I refer only to their present feelings, their present views of their own condition?" And I say that if St Paul referred to the past, as we shall see that he does, we shall have less doubt how our conduct is to be guided, even whilst we regret that vast numbers of estimable men, who devote their lives to the spread of the gospel, have been so misled by the imperfect version of St Paul's words with which alone they are habitually acquainted, as to mistake and misrepresent the Apostle's teaching.

I will notice therefore that "wast graffed" in Romans xi. 17 is correct. In xi. 30, 31 we should read "did not believe God," "obtained mercy," "they did not believe;" in xii. 3, "as God dealt;" in xii. 6, "the grace that was given to us," and so xv. 15; in xvi. 17, "the doctrine which ye learned," *i.e.* at first.

In 1 Corinthians I will mention the following: i. 5, "ye were enriched;" i. 13, "Has Christ become divided?" i. 18, "them that are perishing: them that are being saved;" i. 27, 28, "God chose out:" (three times) i. 30, "was made."

In ii. 10, "God revealed them;" ver. 12, "WE received not the spirit of the world, but the spirit which is of God;" iii. 2, "I fed you;" ver. 6, "I planted;" iv. 15, "I begat you through the gospel;" v. 7, "was sacrificed for us."

But very important is vi. 11: "Such were some of you, *but ye were washed, ye were sanctified* (set apart, dedicated, rendered holy), *ye were justified in the name of the Lord Jesus, and by the Spirit of our God.*" [notice the name of the Lord Jesus and cf. Acts x. 48].

In 1 Cor. vii. 18, 21, 22, 24, translate "was called" for "is called:" ver. 23, "ye were bought at a price;" xii. 13, "By one Spirit *were* we all baptized into one body . . . and *were* all made to drink," &c. for "*are* baptized" and "have been made to drink:" and so ver. 18, 24, 28, "God set," "God tempered,"

“God set.” In xv. 1, “which also ye received;” ver. 2, “by which also ye are saved [as in Rom. viii. 24; 2 Cor. xi. 15; iv. 3], unless ye believed in vain.”

2 Cor. i. 21, “He which establisheth us with you in Christ, and anointed us is God, who also sealed us, and gave the earnest of His Spirit into our hearts;” iii. 6, “who also made us able ministers,” &c.; iv. 1, “as we received mercy, we faint not, but we renounced the hidden things of darkness.” When? clearly at some definite epoch¹; and so iv. 6, “God ... shined into our hearts,” when the eyes of his mind were opened. Chapter v. 5, “He which wrought us for the selfsame thing is God, who also gave us the earnest of the Spirit;” so ver. 14, “If one died for all, then all died;” ver. 17, “he is a new creature: old things passed away [once for all]; all things have become new;” ver. 18, “who reconciled us to Himself through Jesus Christ, and gave to us the ministry,” &c.; and so ver. 19, and in ver. 21, “He made Him to be sin,” once for all, upon the cross. In xi. 2, it should clearly be “I espoused you,” not when ye were converted, but when ye were baptized, for it involves an *act* on the part of the Apostle.

In Gal. ii. 19, “I died to the law, that I might live unto God,” *not* “I am dead;” although that is implied in the next verse, “With Christ have I been crucified.” In iii. 13, “Christ redeemed us” once for all; the act was done *once*, though the effect remains; iii. 27, is important, “Ye are all children of God through faith in Jesus Christ. For as many of you as were baptized into Christ, did put on Christ;” v. 1, “the liberty wherewith Christ made us free;” ver. 13, “ye were called to liberty;” ver. 24, “they that are Christ’s crucified the flesh.” When? see Col. ii. 11, 12, and Gal. vi. 14, “by whom the world has been crucified unto me.”

In the Epistle to the Ephesians instances of these false translations are, perhaps, more frequent. Thus in the first chapter we should have, ver. 3, “who blessed us;” ver. 4, “He chose us;” ver. 6, “He made us accepted;” ver. 8, “He abounded;” ver. 9, “He purposed;” ver. 11, “We obtained an

¹ There may be an allusion to the profession of a creed at baptism in Rom. vi. 17, *in the Greek*. See above.

inheritance." In ver. 13, it is correctly rendered "ye were sealed." In chapter ii. ver. 1 and 5, we should have "He quickened us;" ver. 6, "and raised us up together;" ver. 13, "ye were made nigh by the blood," &c.; ver. 14, "who made the two one, and broke down the middle wall," &c.; and especially ver. 20, "ye were built upon," &c. In ver. 22, it is correct, "ye are builded together," *συνοικοδομῆσθε*.

Passing over chapter iii. we may notice the following in chapter iv. ver. 1 and 4, "ye *were* called;" ver. 7, "was given grace;" ver. 20, "ye did not so learn Christ," and the next verse, "ye heard *Him* and were taught by *Him*;" ver. 24, "the new man, which after God [in the likeness of God] was created;" ver. 30, "whereby ye were sealed unto the day of redemption;" ver. 32, "God for Christ's sake did forgive you." And, lastly, in v. 2, "as Christ also loved us, and gave Himself for us," &c.

It is needless to multiply instances. Whenever the time comes, and it must come soon, for the revision of our authorised translation, the tenses of the original will not be neglected as they were in the revision of 1604. We can scarcely hope for much unity of sentiment between the educated and the uneducated members of the Christian body in England until that revision is accomplished.

It will be seen that St Paul constantly refers to a past change, one that came over his converts at some past epoch. On that change he insists, and on the relations which that change introduced, as the starting-point in the life of the Christian. I do not know that attention has been drawn to the difference of St John's language and thoughts in his Gospel and Epistles. If the reader will bear in mind that the Greek perfect generally represents that *the effect of the thing done in time past continues to the time present*¹, he will possibly find a clue to the solution of a difficulty in St John's writings. In John iii. 3, 4, 5, 7, we have the aorists *γεννηθῆναι*, *γεννηθῆναι*; they represent an act done: "except a man be born again, he cannot see the kingdom of God;" "he cannot enter into the kingdom of God." But the perfect participles in verses 6 and 8

¹ "The action past, but connected with the present by its effects or consequences."—Dr Latham, § 579.

represent that not only is the birth accomplished, *but the life imparted remains*. Thus “that which has been born of the flesh is flesh: that which has been born of the Spirit is spirit.” “So is every one that has been born of the Spirit.” If we turn now to the Epistles of St John, we shall find that in passages such as this, “Every one that is born of God sinneth not,” the Greek is *invariably* ὁ γεγεννημένος, or γεγέννηται. See ii. 29; iii. 9 (where it is expressly added ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει); iv. 7; v. 1, 4, 18. In the last verse only we have ὁ γεννηθείς, as well. In these passages, therefore, we must remember that the Greek implies that THE LIFE IMPARTED AT THE NEW BIRTH REMAINS. And the passages are parallel to Rom. vi. 7; 1 Pet. iv. 1.

In the words of our Lord to the ten, in John xx. 23, the tenses are important: “Whosoever sins ye remit, they are remitted unto them, ἀφίενται αὐτοῖς,” *there is a change*. “Whosoever sins ye retain, they are retained, κεκράτηνται,” *there is no change*: their sins continue as they have been, bound upon them. It is clear, therefore, that there can be no allusion *here* to the enacting and repealing of ordinances of the Church.

V. P. 116.

Mr Faber’s words, referred to in note (1), are these: “Any attempt to patch your spiritual garment with the purple patches of Roman devotions, will make the rent worse: I mean that if you are not soon a Catholic, you will be soon a Rationalist.” Events have proved that at least one follower of Mr Faber’s party became, for a time, a “Rationalist.” Other quotations of similar purport may be found in Appendix M. above.

The following is the passage from Dr Manning’s *Lectures on the Grounds of Faith*¹: Having proved, at least to his own satisfaction, that no one can have any “certainty” as to the truth of his belief, except through the intervention of what he calls “the one moral person upon whom the Holy Spirit descended” on the day of Pentecost (pp. 29, 45); he says (p. 50), “And now, if this be so, I ask what Church is it that so speaks for God in the world? What Church on earth can claim to be

¹ Burns and Lambert, 1856.

this teacher sent from God? Ask yourselves one or two questions.

“What Church but one not only claims but possesses and puts forth at this hour an universal jurisdiction?.....What Church claims an universal authority? What Church has ever claimed a primacy over all other Churches instituted by Christ Jesus?”

What Dr Manning means by the Church, is not very definite, although he charges us with indefiniteness and states (p. 5), “every several truth in the Christian religion is as distinct as the several colours of the rainbow,” and (p. 19) “if our religion be indefinite we have no true knowledge of our Saviour;” for indefiniteness is uncertainty, and (p. 14), “uncertainty is doubt, and doubt and faith are contradictory.” Although he tells us (p. 15), that we cannot define the meaning of “the Church,” it is quite clear that occasionally he too gets out of his depth, and cannot feel the ground himself, even when he is anxious to settle us firmly. For the Church, according to him, is not the great body of the faithful, it is an abstraction; it is (p. 49) “the incorporation of the presence of the Holy Spirit, teaching the nations of the earth,” so that (p. 66) “although every individual man may fail, yet the Church is still infallible.” A more extraordinary statement than the last, I should think, was rarely penned. Yet such are the arguments by which Christian men have been deceiving others, and been deceived themselves.

W. P. 120.

I find in an old memorandum the following passage from the *Méditations et Études Morales* of M. Guizot. M. Guizot had delivered to the Protestant Bible Society an address, which had called forth some comments from the pen of M. Louis Veuillot in the columns of the *Univers*. M. Guizot replies:

“‘Christianity,’ says M. Veuillot, ‘what is it but authority?’—Certainly, Christianity is authority; but it is not authority only, for it is the whole man, his whole nature, his whole destiny. Now, the nature and destiny of man, what is it but moral obedience, that is, obedience in liberty? God has created man to obey His laws, and He has created him free

that he may obey morally. Liberty is of Divine institution, as well as authority; it is only revolt and tyranny which are the work of men."

This is one of the many problems which are to be worked out* in Church and in State, during this century. May God direct our people and our rulers, in gaining its true solution.

X. P. 125.

It is a very convenient fashion of Romish controversialists to ascribe to the Reformation of the sixteenth century the sin of all the schisms and divisions that have arisen since¹. They are not wise enough to ask, "To what is that Reformation to be ascribed?" For whatever be the number of "schisms" which are to be attributed to the Reformation, we must, according to this principle, add the Reformation itself to that number, and ascribe the whole amount of schism, heresy, infidelity, and scandal, to the condition of the *Romish* Church in the fifteenth and sixteenth centuries.

Y. Pp. 128, 130.

The following are the remarks of Dr Newman, alluded to on p. 128. As usual, they are somewhat suicidal in their character.

"When it is said the Catholic Church makes her members one, this implies that by nature they are not one, and would not be one. Viewed in themselves, the children of the Church are not of a different nature from the Protestants around them; they are of the same nature. What Protestants are, such would they be, but for the Church which brings them together forcibly, and binds them into one by her authority. Left to himself, each Catholic likes and would maintain his own opinion and his private judgment just as much as a Protestant; and he has it, and maintains it, just so far as the Church does not, by the authority of revelation, supersede it. At the very moment when the Church ceases to speak, at the very point at which she, that is, God who speaks by her, circumscribes her range of teaching,

For instance Dr Manning, *ut supra*, p. 73.

there private judgment of necessity starts up; there is nothing to hinder it." Pp. 246, 247.

Hence it appears that "the Catholic Church" is content with the unity produced by *bringing* people *together forcibly*, and that Dr Newman has no higher idea of the unity of the Church than this.

And it appears also, that neither Mr Oakley's nor Mr Maskell's notions of the guidance of the Church can be satisfied in the Romish Church; there are points on which "the Catholic Church" has not spoken, and cannot speak. So that after all, according to this view of Dr Newman, the difference between the teaching of the Church of England and Rome is, in this respect, a difference of *quantity* only. Both one and the other after certain points are compelled to "circumscribe their teaching;" and then "private judgment of necessity starts up."

On page 255 we have the following: "No one can pretend that the quarrels in the Catholic Church are questions of faith, or have tended in any way to obscure or impair what she declares to be such, and what is acknowledged to be such by the very parties in those quarrels. That Dominicans and Franciscans have been very zealous respectively for certain doctrinal views, over and above the declared faith of the Church, throws no doubt upon that faith: how does it follow that they differ in questions of faith, because they differ in questions not of faith? Rather, I would say, if a number of parties, distinct from each other, give the same testimony, their differences do but strengthen the evidence for the truth of those matters in which they all are agreed; and the greater the difference, the more remarkable is the unanimity."

We thus have the authority of Dr Newman (such as it is) for holding that the differences on points of Church order, between the different sects of so-called Protestants, in no way tend "to obscure or impair the truths of the faith" which all Protestants hold: and in favour of the positive tenets of our faith we have the evidence not only of discordant Protestant sects, but of the Romish Church as well. On these, therefore, we still have ample security. I am glad also to find that he recognizes the facts that the faith of the Church *is* strengthened by

the testimony of the members of the Church, and that the Church is not entirely "above, beyond or against" all its members (p. 246). It is no business of mine to reconcile his statements with those of Dr Manning.

Z. Page 131.

The list must be augmented by the names of three or four gentlemen of acknowledged ability in classics, who either from want of mathematical knowledge or some other cause, failed to make their way to the Classical Tripos.

Of course there are things in the Romish Church far more fascinating to persons whose taste has been highly cultivated by classical pursuits than to those whose minds have been hardened by mathematics. But the mode in which classical studies have been mainly pursued in Cambridge, and the objects which have been chiefly aimed at there, do of themselves render the mind little susceptible to erroneous impressions. For I suppose that the chief difference between Oxford and Cambridge pursuits lies not so much in the studies cultivated, as in the mode of their cultivation. In reading Thucydides, for instance, I conceive that at Cambridge knowledge of the language is most encouraged; at Oxford knowledge of the subject. Indeed, comparatively few years have passed since anything except the language was distinctly recognised in our Classical Tripos. I do not defend this. I merely remark that thus our Cambridge study of classics has had many features analogous to our study of mathematics. Questions as to the meaning of words, the discovery of the root-signification, and the tracing of that signification into its branches, furnish as beautiful specimens, first of inductive, and then of deductive reasoning, as are to be found in any other region of science. And the process of finding the true translation of a difficult passage in Greek or Latin, is not entirely different from that of solving a high problem in mathematics. Accomplished classics and accomplished mathematicians may be insensible to the process which is gone through by the minds of men of less genius than their own: by habit and use they may see the solution at a glance: but with the large proportion of students, *with those who owe most to the course of*

study through which they are led, the process is not so immediate. In both pursuits *they* feel that their powers of invention have been exercised, their memory called forth, and their accuracy of observation and their love of truth fostered and strengthened. I mention this, because I do not think that it has received due attention in the apologies that have been put forward the last few years in defence of the study of languages as a branch of education, and of the study of the dead languages in preference to the more shewy and more "useful" French and German.

AA. Page 154.

I take the following extracts from Dr Pusey's sermon preached before the University of Oxford, on the fifth Sunday after Epiphany, 1851, on *The Rule of Faith, as maintained by the Fathers and the Church of England*. An Appendix, containing the quotations referred to in the body of the sermon was not published at the time, and I fear has never appeared.

"The source of faith¹ is, beyond doubt, the Holy Scriptures. The language of St Leo and St Augustine is the same as that of our Articles. 'They,' says St Leo, 'are not to be accounted Catholics who do not follow the definitions of the venerable Synod of Nice, or the rules of the holy Council of Chalcedon, inasmuch as it is plain that the holy decrees of both issue from the fountain of the Gospels and Apostles.' And when the vision of St Perpetua, which has since been alleged in proof of purgatory, was alleged to St Augustine in proof that baptism was not needful for the remission of original sin, he answered, 'that writing is not in that canon of Scriptures, whence testimonies are to be produced in questions of this sort.' St Jerome's words the English Church has embodied in her sixth article. St Cyril of Jerusalem, having rehearsed the Creed, says, ['these things, if the Lord grant, shall hereafter be set forth, according to our power, with Scripture proofs,' and then], 'for concerning the divine and sacred Mysteries of the Faith, we ought not to deliver even the most casual remark without the Holy Scriptures; nor be drawn aside by mere probabilities and the artifices of argument. Do not then believe me because I tell

¹ That is, the faith of the Church, objective faith.

you these things, unless thou receive from the Holy Scriptures the proof of what is set forth ; for this salvation, which is of our faith, is not by ingenious reasonings, but by proof from the Holy Scriptures.'

"Such is the proceeding of all the great Councils on the Faith: such, of its individual defenders, alike of St Irenæus, St Clement of Alexandria, or Origen ; Tertullian, St Cyprian, St Augustine, or St Optatus ; St Athanasius, St Hilary, or the St Gregories ; St Basil or St Ambrose, St Chrysostom or St Epiphanius, or St Jerome ; Theophilus of Alexandria, or St Cyril or Theodoret. To use the words of one (St Cyril of Alexandria), 'all things that are delivered to us by the Law, Prophets, and Apostles we receive, and know, and acknowledge, looking for nothing more than these. For it is impossible we should speak, or so much as think, anything of God, besides those things which are divinely told us by the divine oracles both of the Old and New Testament.'

"Nor did St Leo otherwise in his celebrated tome against Eutyches, which the Council of Chalcedon received, and for which, more than all besides, the Church is indebted to him unto the end of time. Supporting it by the testimonies of the fathers before him, he himself says of it, 'whatsoever was written in it, is proved to have been taken from the authority of the Apostles and Evangelists.' And this he alleges as a very ground of heresy ; 'they fall into this phrenzy, when being, through some obscurity which they meet with, hindered from knowing the truth, they betake themselves not to the voices of the Prophets, not to the writings of the Apostles, not to the authority of the Gospels, but to themselves: and, therefore, become manifestly teachers of error, because they became not disciples of the truth.'" (Pp. 2, 3, 4).

I quote these passages readily, although in the latter part of the sermon Dr Pusey seems to deny to individual Christians the right to inquire whether they are taught by their clergy things conformable to Scripture ; in other words, to inquire whether the Church of the present day observes the rule laid down by the Church of old. He writes (page 5), "our sixth article says nothing of any right or duty of every or any indi-

vidual to satisfy himself that every article of the Creed can be so proved, much less of any liberty of any one to reject what *he* cannot so prove." The reply to this remark is, I think, this: The Church of England is content to say that "the three Creeds *ought* to be received and believed;" but she does not require them as the condition of admission into the Church of Christ. The only condition for this is, as has been frequently remarked, the reception of and belief in the Apostles' Creed: and every Article of this Creed is so plainly and clearly laid down in Scripture, that the denial of any one Article must be accompanied with the rejection of Scripture itself. The case therefore of any one rejecting any Article of the Apostles' Creed because *he* cannot prove it from Scripture, is purely hypothetical, and the hypothesis mars Dr Pusey's argument. This paragraph follows: "It is often the very condition of retaining faith altogether, to continue, even for a long time, to believe without seeing, even if, with all the diligence which a person can use, he cannot see the proof of an article of faith." This is most true; only let us clearly understand that *so long as* this condition of mind remains with respect to a tenet "proved from Scripture," the person's faith is resting on the word of man, and *not* on the power of God.

BB. P. 156.

There are quotations from this correspondence not only in Dr Donaldson's *Essay on Classical Scholarship and Classical Learning*, 1856, Appendix, p. 252, but also in Dr Newman's *Lectures on Anglican Difficulties*, 1850, p. 8. The correspondence appeared in the *Times* newspaper, May 1, 1850. When Mr Maskell published his two *Letters on the Present Position of the High Church Party in the Church of England*, in which he lamented the want of dogmatic teaching in the Church, he forwarded copies to his diocesan, the Bishop of Exeter. In acknowledging the receipt of the second letter, his Lordship remarked that *historically* the early Church had no such dogmatic teaching as that which Mr Maskell desiderated in the Church of England, and *practically* it is impossible that any church can anticipate and guard against any error or heresy that may at

any future period arise. Mr Maskell, dissatisfied with these sound and simple remarks, addressed a letter to the Archbishop of Canterbury. He said that notwithstanding his Bishop's letter, "the same difficulties press painfully upon me. It seems to me that, excepting the doctrine of the ever-blessed Trinity, I have no doctrines and no faith to teach as certainly the faith and doctrines of the Church of England. I may, perhaps, teach what I believe to be true; but—as it seems—it is quite open to me, if I thought it to be right, and I should be no less justified to teach the opposite.

"I venture therefore to ask your Grace, as Archbishop of the province—not what my duty is in regard to resignation of my cure of souls, but what doctrines I ought to teach my people to believe? and, without entering now upon many doctrines, suffer me to name the following, by way of guide and rule generally." And he specified five questions, on baptism and confirmation chiefly, which he considered to be intimately connected with the foundations of religious faith, and inquired whether he "had the authority of the Church of England to teach them" in terms which *he himself* laid down.

Of course, unless those terms were terms laid down and used in our own Articles or formulæ, he had not the authority of the Church of England so to teach the subjects of which they treated. And the question evinces a curious and perplexed state of mind on the part of the inquirer.

The Archbishop of Canterbury, with his usual kindness and gentleness, returned (Ap. 26) an answer to Mr Maskell. In his reply he "disclaimed all right to answer authoritatively, or to assume a responsibility which does not belong to the office which he holds." He discussed the different questions, adduced the terms of our formulæ, shewed clearly what, on these subjects, Mr Maskell "had authority to teach," and where "the Church does not give authority to teach;" and concluded by suggesting a question, which deserves all consideration, whether Mr Maskell had not, "in the exercise of his ministry, been in the habit of paying too much attention, and attributing too much authority, to something else rather than ... the Word of God?"

Mr Maskell (Ap. 26), after thanking the Archbishop for his

kindness, “ventures still to ask whether he is right in so understanding the replies to his questions as to conclude that he ought not to teach, and that he has not the authority of the Church of England to teach, any of the doctrines spoken of in his five questions, in the dogmatical terms there stated?”

The Archbishop replied the next day, by asking another question, “Are they contained in the Word of God?” but he did not give a direct answer to the main point of Mr Maskell’s inquiry. He concluded by saying, “Whether the doctrines concerning which you inquire are contained in the Word of God, and can be proved thereby, you have the same means of discovering as myself, and I have no special authority to declare.”

Mr Maskell concluded the correspondence by a letter of the same date, in which he said that “he did believe that all the doctrines specified are to be found in the Holy Scriptures, according to the terms which he had used in his questions, and that they may be fully proved thereby. But I assent entirely to your Grace’s opinion, that I am not authorized by the reformed Church of England to teach them in the terms stated as being certainly true. So that it seems to me, as I supposed; and I have no faith and no doctrines to teach on any subject—except, perhaps, regarding the ever-blessed Trinity—as certainly the doctrines and the faith of the Church in which I am a minister. In other words, if there is anything which I ought to teach, it is this, that the Church of England has no distinct doctrine, except on a single subject.” And he asks “whether any religious system could be devised on earth so destructive of spiritual life,” as one “which throws open all doctrines save one to the determination of each man’s private judgment, and suffers us to believe (as we will) either this or that; or, if we dare to do so, nothing at all?”

“Nor do I see how such a system once openly avowed, can fail to lead thousands to infidelity.”

I do not know what Mr Maskell’s earlier life and education had been, but a more painful and perplexed state of mind can scarcely be conceived. Whether we look to his first question, which any person of ordinary intelligence must see need never have been asked at all; or to the second and sub-introduced

declaration, that the Church of England has no faith on any subject but one, we are almost tempted to apply the words which St Paul addressed to the Jews at Rome in the last chapter of the Acts of the Apostles. No one is surprised that Dr Newman used the correspondence as his authority for the statement that "the Establishment" (as he delights to call the Church of England) "does not know what it holds and what it does not." Of course he does not notice that we may say the same thing of the Church of Rome, for she allows her members a liberty of judgment after a certain point (see the quotations from page 247 in Appendix Y). The assertion has served its turn on page 8, and is forgotten long before page 247. But I am surprised to find that Dr Donaldson (*ut sup.* page 170) asserts that "the Articles refer every doctrine to Scripture *with the exception of the doctrine of the Trinity,*" and claims (page 252) that "these principles were avowed nearly six years ago by the chief minister of the English Church." I do not suppose that our venerable Primate would exclude from the test of Scripture the Articles on the Holy Trinity, the Crucifixion, Resurrection, and Ascension of Christ, or the Personality and Deity of the Holy Spirit.

Neither would he be prepared to hold that any opinion which any member of the Church thought to be contained in Scripture, or to be capable of proof from it, had therefore "the authority of the Church." In this respect Mr Maskell must have forgotten not only the beginning, but also the main body of the twentieth Article.

Cc. p. 179.

"Arius (although a bad and profane man) fell into his heresy, as a sort of reaction against Sabellianism; Apollinaris into his, which was the parent of so many others, whilst opposing Arianism; Marcellus into his, against Semi-Arianism. Nestorius began with a fiery zeal against all heretics; and in act against Arians, Macedonians, Novatians, and Quartodecimans. The services of Eutyches against the heresy of Nestorius were owned at the Council of Constantinople, when he was on his trial for his own. Pelagius on the practical side began with

opposing relaxed notions of a Christian's duty." And many of these had been good men. "Nestorius lived aforetime in such good estimation, that other cities envied his people. St Augustine attests that Pelagius was deemed by those who knew him to be a holy and advanced Christian; Apollinaris was accounted amongst the most learned of his day." Dr Pusey, *Real faith entire*, p. 66.

THE END.

BY THE REV. C. A. SWAINSON, M.A.

The Perfection of the Christian Character the Aim of the Christian Minister. A SERMON, preached at the Cathedral, Chichester, at the General Ordination, St Thomas's Day, 1854. Published by desire of the Bishop of Chichester. Price 1s.

Loci Communes. Common-places read in the Chapel of Christ's College, Cambridge, by C. A. SWAINSON, M.A. (now Principal of the Chichester Theological College), and by A. H. WRATISLAW, M.A. (now Head Master of the Grammar School, Bury St Edmund's), Fellows and Tutors of the College. Price 3s. 6d.

J. W. Parker and Son.

Examination Questions upon Bishop Pearson's Exposition of the Creed: to assist the Theological Student in making his Analysis, or in testing his knowledge of the work. With additional notes on points of interest. Price 3s.

J. W. Parker and Son.

A Handbook to Butler's Analogy, with a few Notes.

Price 1s. 6d.

Macmillan and Co.

An Essay on the History of Article XXIX. and of the 13th Elizabeth, cap. 12.

Macmillan and Co.

ALSO, EDITED BY THE SAME,

A Letter on the Study of Natural Philosophy, as a part of Clerical Education, contributed to the *British Magazine*, Feb. 1844, by the late JOHN FREDERIC DANIELL, D.C.L.; For. Sec., R.S., &c.

Rivingtons, London.

Cambridge, January, 1858.

A LIST OF

New Works and New Editions,

PUBLISHED BY

MACMILLAN AND CO.

ANNOUNCEMENTS.

NEW LIFE OF MILTON.

The Life of John Milton, narrated in connexion with the Political, Ecclesiastical, and Literary History of his Time. By DAVID MASSON, M.A., Professor of English Literature in University College, London. 8vo.

VOL. I. Comprehending the Period from 1608 to 1639.

[*Shortly.*]

AUTHOR'S NOTE.

"It is intended that the title of this Work should indicate its character. Such an alternative title as 'The Life and Times of Milton' might suggest more familiarly, perhaps, the precedents which the Author has had in view. While his first object has been to narrate the Life of Milton fully, deliberately, and minutely, with as much of additional fact and illustration as might be supposed to result, even at this distance of time, from new research and from a further examination of the old materials, he has not deemed it

MASSON'S LIFE OF MILTON—continued.

unfit, in the instance of such a Life, to allow the forms of Biography to overflow, to some extent, into those of History. In other words, it is intended to exhibit Milton's Life in its connexions with all the more notable phenomena of the period of British history in which it was cast—its state-politics, its ecclesiastical variations, its literature and speculative thought. Commencing in 1608, the Life of Milton proceeds through the last sixteen years of the reign of James I., includes the whole of the reign of Charles I. and the subsequent years of the Commonwealth and the Protectorate, and then, passing the Restoration, extends itself to 1674, or through fourteen years of the new state of things under Charles II. No portion of our national history has received more abundant or more admirable elucidation than these sixty-six years; but, perhaps, in traversing it again in that mood and with that special bent of inquiry which may be natural where the Biography of Milton is the primary interest, some facts may be seen in a new light, and, at all events, certain orders of facts lying by the sides of the main track may come into notice. As the great poet of the age, Milton may, obviously enough, be taken as the representative of its literary efforts and capabilities; and the general history of its literature may, therefore, in a certain manner, be narrated in connexion with his life. But even in the political and ecclesiastical departments Milton was not one standing aloof. He was not the man of action of the party with which he was associated, and the actual and achieved deeds of that party, whether in war or in council, are not the property of his life; but he was, as nearly as any private man in his time, the thinker and idealist of the party—now the expositor and champion of their views, now their instructor and in advance of them,—and hence, without encroaching too much on known and common ground, there are incidents and tendencies of the great Puritan Revolution which illustrate his Life especially, and seek illustration from it.

“As if to oblige Biography, in this instance, to pass into History, Milton's Life divides itself, with almost mechanical exactness, into three periods, corresponding with those of the contemporary social movement,—the first extending from 1608 to 1640, which was the period of his education and of his minor poems; the second, extending from 1640 to 1660, or from the beginning of the Civil Wars to the Restoration, and forming the middle period of his polemical activity as a prose-writer; and the third extending from 1660 to 1674, which was the period of his later muse and of the publication of 'Paradise Lost.' It is proposed to devote a volume to each of these periods; and the present volume embraces the first of them.”

ANNOUNCEMENTS—*continued.*

NEW WORK BY THE AUTHOR OF "TOM BROWN'S
SCHOOL DAYS."

The Scouring of the White Horse; or, The Long
Vacation Holiday of a London Clerk. With Illustrations.

[*Shortly.*]

BY GEORGE BRIMLEY, M.A.,

Late Librarian of Trinity College, Cambridge.

Essays. Edited by W. G. CLARK, M.A., Public
Orator in the University of Cambridge. Crown 8vo.

[*In the Press.*]

BY G. M. HUMPHRY, M.B. Cantab. F.R.C.S.,

*Surgeon to Addenbrooke's Hospital, Lecturer on Anatomy and Surgery in the Medical
School, Cambridge.*

A Treatise on the Human Skeleton, including the
Joints. With Illustrations. Medium 8vo. [*In the Press.*]

BY GEORGE BIDDELL AIRY, M.A.;

ASTRONOMER ROYAL,

*Formerly Plum'ian Professor of Astronomy and Experimental Philosophy in the University
of Cambridge.*

Mathematical Tracts on the Lunar and Planetary
Theories, the Figure of the Earth, Precession and Nutation, the
Calculus of Variations and the Undulatory Theory of Optics.
8vo. Fourth Edition, revised and improved. [*In the Press.*]

ANNOUNCEMENTS—*continued.*

CAMBRIDGE HULSEAN LECTURES, 1857.

The Creeds and Articles of The Church in their Relations to Holy Scripture and to the Conscience of the Individual. By C. A. SWAINSON, M.A., Hulsean Lecturer, Principal of the Theological College, and Prebendary of Chichester. Svo.

BY A. J. W. MORRISON, B.A.,
Of Trinity College; Incumbent of Broad Town, Wilts.

The Church and the Polity of the Church. A Manual of Church Government. Crown Svo. [Preparing.]

BY B. F. WESTCOTT, M.A.,
Late Fellow of Trinity College, Assistant Master in Harrow School.

Introduction to the Study of the Gospels.
Crown Svo. [In the Press.]

The New Testament in the Original Greek. The Text Revised. By B. F. WESTCOTT, M.A., and FENTON HORT, M.A., Vicar of St. Ippolyts, Herts, late Fellow of Trinity College. [Preparing.]

BY J. G. HOWES, M.A.,
Fellow of St. Peter's College.

History of the Christian Church during the First Six Centuries. Crown Svo. [In the Press.]

BY GEORGE BOOLE, LL.D.,
Professor of Mathematics in Queen's College, Cork.

The Philosophy of Logic. Svo. [Preparing.]

NOW READY.

COMMEMORATIVE POEMS.

The Anniversaries. Poems in Commemoration of Great Men and Great Events. By THOMAS H. GILL. Fcap. 8vo. cloth, 5s.

A CHRISTMAS BOOK FOR GIRLS.

Ruth and Her Friends. A Story for Girls. With a Frontispiece. Fcap. 8vo. cloth, 5s.

"Not we, but God is educating us."—KINGSLEY'S "TWO YEARS AGO."

NEW RELIGIOUS BIOGRAPHY.

Memoir of the Rev. George Wagner, M.A., late Incumbent of St. Stephen's Church, Brighton. By JOHN NASSAU SIMPKINSON, M.A., Rector of Brighton, Northamptonshire. Crown 8vo. cloth, 9s.

NEW WORK ON INDIA.

British India: Its Races and its History considered with reference to the Mutinies of 1857. A Series of Lectures, by JOHN MALCOLM LUDLOW, Barrister-at-Law. 2 vols. Fcap. 8vo. cloth, 9s.

ENGLISH SCHOOL LIFE.

The Tenth Thousand of
Tom Brown's School-Days. By AN OLD BOY.
Crown 8vo. cloth, 10s. 6d.

NEW WORKS AND NEW EDITIONS,

BY ALEXANDER SMITH,

AUTHOR OF A "LIFE DRAMA, AND OTHER POEMS."

C I T Y P O E M S.

Fcap. 8vo. cloth. 5s.

OPINIONS.

DUBLIN UNIVERSITY MAGAZINE.

"The 'Boy's Poem' abounds indeed in isolated passages, passionate, descriptive, or reflective, almost unmatched in modern poetry. . . . Mr. Smith has a heart to feel, and a hand to paint, imperishable affections. . . . He has laid his ear to the heart of a great City, and detected all its finer throbbings. . . . In him we have the elements of a poet of a high order. . . . He has strength and music; his 'Boy's Poem' gives evidence of sustained power and moral unity."

GUARDIAN.

"Mr. Alexander Smith is a poet. It is fair to premise this before commencing detailed criticism. His *Life Drama* gave him a title to the name, and the present volume does not forfeit it. There is in his verse that indefinable element of attractiveness which stands to language in the relation of soul to body, and saves it from deadness, inanity, insipidity. He is not one of that large shoal of writers whose poems are read by an effort, and claim, at best, the praise of not being liable to censure."

LEADER.

"The new volume of 'City Poems' will require to be read two or three times before justice will be done to its merits. . . . On turning back to each of these poems, we are impressed with the sense of exquisite power in the musical utterance of emotion, and of delicate felicity in the use of language. The descriptions are admirable: concrete, picturesque, suggestive. . . . We have been dipping very much at random among the pages of this volume, and are content to rest our verdict on the evidence of the passages adduced, because, although they might have been greatly multiplied, no poetical reader requires more than a specimen or two to assure him of intrinsic excellence."

FREEMAN.

"Alexander Smith has already won his spurs, and been admitted by consent of the sovereign people into the honourable order of poets. And he has done well for his reputation not to have hurried forward too rapidly. He has had to stand the brunt of some hostile criticisms, but he has borne it with the dignified silence that becomes a man conscious of his powers. . . . We rejoice to be able to add that the present work testifies to a decided advance towards maturity. . . . Mr. Smith's mind seems to us to be eminently of the objective cast; all things and beings possess a beauty and a joy for him: his eye detects with the keenness of an artist the glories of nature wherever they lie concealed; and he has a native gift for depicting them in the fittest and fewest words. Indeed, word-pictures form a special feature in his poems, and abound to an extent well-nigh—perhaps wholly—unequaled in any modern poetry."

CHAMBERS' JOURNAL.

"Mr. Smith is admirable in description; his pictures are often full of power and beauty; and equally felicitous, whether done at a stroke or two of broad-handling, or finished with delicate touches."

EDINBURGH WITNESS.

"Mr. Smith has not only supported, but extended his reputation. The book is a noble addition to our literature."

NONCONFORMIST.

"These 'City Poems' testify that Mr. Smith has grown in knowledge and experience, as he certainly has advanced in poetic art. . . . he has chosen his subjects from the life that he knows—with a clear gain to the simplicity and ease, the fitness and power, of his poetic treatment of a theme. . . . That it will bring to the readers real enjoyment can scarcely be doubted; and will prove to them its author's capability of building up the knowledge, and acquiring the refinement and skill, which his friends and admirers desire for him, in order to his complete success and enduring reputation."

BY GEORGE WILSON, M.D., F.R.S.E.

REGIUS PROFESSOR OF TECHNOLOGY IN THE UNIVERSITY OF EDINBURGH;
AND DIRECTOR OF THE INDUSTRIAL MUSEUM OF SCOTLAND.

The Sixth Thousand of

THE

FIVE GATEWAYS OF KNOWLEDGE.

In fcap. 8vo. cloth, with gilt leaves, 2s. 6d.;

PEOPLE'S EDITION, in ornamental stiff covers, One Shilling.

"This famous town of Mansoul had Five Gates. . . . The names of the Gates were these: Ear Gate, Eye Gate, Mouth Gate, Nose Gate, and Feel Gate."—*Bunyan's Holy War.*

OPINIONS.

SPECTATOR.

"At once attractive and useful. . . . The manner is vivacious and clear; the matter is closely packed, but without confusion."

JOHN BULL.

"Charms and enlivens the attention whilst the heart and understanding are improved. . . . It is an invaluable little book."

NONCONFORMIST.

"This is a beautifully written and altogether delightful little book on the five senses."

CRITIC.

"As a means to teach the great truth that we are 'fearfully and wonderfully made,' this essay will be of great value."

EXAMINER.

"An extremely pleasant little book. . . . entertaining and instructive; and may be welcomed in many a home."

LEADER.

"Dr. Wilson unites poetic with scientific faculty, and this union gives a charm to all he writes. In the little volume before us he has described the five senses in language so popular that a child may comprehend the meaning, so suggestive that philosophers will read it with pleasure."

LITERARY SPECTATOR.

"Besides the merit of being deeply interesting, it can also lay claim to the higher functions of a useful instructor; and in its twofold capacity it has our unqualified approval."

SCOTTISH PRESS.

"Every page presents us with something worthy of being thought about; every one is bright with the full clear light of the writer's mind, and with his genial humour."

THE WORKS OF

THE REV. WILLIAM ARCHER BUTLER,

Late Professor of Moral Philosophy in the University of Dublin.

Uniformly printed and bound, 5 vols. Svo. cloth, £2 18s.

"A man of glowing genius and diversified accomplishments, whose remains fill these five brilliant volumes."—EDINBURGH REVIEW, July, 1856.

ALSO SOLD SEPARATELY AS FOLLOWS.

1. *A Fourth Edition of Sermons Doctrinal and Practical.*FIRST SERIES. Edited by the Very Rev. T. WOODWARD, M.A.
Dean of Down, with a Memoir and Portrait. Svo. cloth, 12s.*"Present a richer combination of the qualities for Sermons of the first class than any we have met with in any living writer."—BRITISH QUARTERLY.*2. *A Second Edition of a Second Series of Sermons,*Doctrinal and Practical. Edited from the Author's
MSS., by J. A. JEREMIE, D.D., Regius Professor of Divinity in
the University of Cambridge. Svo. cloth, 10s. 6d.*"They are marked by the same originality and rigour of expression, the same richness of imagery and illustration, the same large views and catholic spirit, and the same depth and fervour of devotional feeling, which so remarkably distinguished the preceding Series and which rendered it a most valuable accession to our theological literature."—FROM DR. JEREMIE'S PREFACE.*3. *Letters on Romanism.* A Reply to DR. NEWMAN'S Essay
on Development. Edited by the Very Rev. T. WOODWARD, M.A.
Dean of Down. Svo. cloth, 10s. 6d.*"Deserve to be considered the most remarkable proofs of the Author's indomitable energy and power of concentration."—EDINBURGH REVIEW, July, 1856.*4. *Lectures on the History of Ancient Philosophy.*Edited from the Author's MSS., with Notes, by WILLIAM
HEPWORTH THOMPSON, M.A., Regius Professor of Greek in the
University of Cambridge. 2 vols. Svo., £1 5s.*"Of the dialectic and physics of Plato they are the only exposition at once full, accurate, and popular, with which I am acquainted: being far more accurate than the French, and incomparably more popular than the German treatises on these departments of the Platonic philosophy."—FROM PROF. THOMPSON'S PREFACE.*

LECTURES TO LADIES ON PRACTICAL SUBJECTS.

Third Edition, revised.

Crown 8vo. cloth, 7s. 6d.

By Reverends F. D. MAURICE, CHARLES KINGSLEY, J. LL. DAVIES, ARCHDEACON ALLEN, DEAN TRENCH, PROFESSOR BREWER, DR. GEORGE JOHNSON, DR. SIEVEKING, DR. CHAMBERS, F. J. STEPHEN, Esq., and TOM TAYLOR, Esq.

"A glance at the subjects treated of, and a bare enumeration of the names of the gentlemen who delivered the lectures, should be enough to ensure careful attention to them. . . . These men, themselves an honour to their times, do honour to woman by giving her the benefit of the best thoughts of many minds."—EDINBURGH REVIEW, Jan. 1856.

"We scarcely know a volume containing more sterling good sense, or a finer expression of modern intelligence on social subjects."—CHAMBERS' JOURNAL, Nov. 22, 1856.

BY THE RIGHT REV. JOHN WILLIAM COLENZO, D.D.,

Lord Bishop of Natal, formerly Fellow of St. John's College, Cambridge.

1. *Ten Weeks in Natal.* A Journal of a First Tour of Visitation among the Colonists and Zulu Kaffirs of Natal. With four Lithographs and a Map. Fcap. 8vo. cloth, 5s.

"A most interesting and charmingly written little book."—EXAMINER.

"The Church has good reason to be grateful for the publication."

COLONIAL CHURCH CHRONICLE.

2. *A Second Edition of Village Sermons.*

Fcap. 8vo. cloth, 2s. 6d.

3. *Companion to the Communion.* The Communion Service from the Prayer Book: with Select Readings from the Writings of the Rev. F. D. MAURICE. Fine Edition, rubricated and bound in morocco antique, gilt edges, 6s.; or in cloth, red edges, 2s. 6d.; common paper, limp cloth, 1s.

BY THE LATE HENRY LUSHINGTON, AND FRANKLIN LUSHINGTON.

La Nation Boutiquière: and other Poems, chiefly Political. With a Preface. By HENRY LUSHINGTON.

POINTS OF WAR. By FRANKLIN LUSHINGTON.

In 1 vol. fcap. 8vo. cloth, 3s.

"Full of truth and warmth, and noble life. . . . In these few pages are contained some of the last thoughts of a fine-hearted man of genius. . . . One of a class that must be ranked among the rarest of our time."—EXAMINER, Aug. 18, 1855.

BY JULIUS CHARLES HARE, M.A.,

*Late Archdeacon of Lewes, Rector of Herstmonceux, Chaplain in Ordinary to the Queen,
and formerly Fellow and Tutor of Trinity College, Cambridge.*

UNIFORMLY PRINTED AND BOUND IN CLOTH.

1. Sermons preached on Particular Occasions, containing several which have never before been printed. By J. C. HARE, M.A., late Archdeacon of Lewes, and Chaplain in Ordinary to Her Majesty. 8vo. cloth. [*Just ready.*]
2. Charges to the Clergy of the Archdeaconry of Lewes. Delivered at the Ordinary Visitations from the year 1840 to 1854, with Notes on the Principal Events affecting the Church during that period. With an Introduction, explanatory of his position in the Church, with reference to the Parties which divide it. 3 vols. 8vo. cloth, £1 11s. 6d.
3. Charges to the Clergy of the Archdeaconry of Lewes. Delivered at the Ordinary Visitations in the years 1843, 1845, 1846. Never before published. With an Introduction, explanatory of his position in the Church, with reference to the Parties that divide it. 8vo. cloth, 6s. 6d.
This is included in the 3 vols. of collected Charges, but is published separately for the sake of those who have the rest.
4. Miscellaneous Pamphlets on some of the Leading Questions agitated in the Church during the last Ten Years. 8vo. cloth, 12s.
5. *A Second Edition of Vindication of Luther against his recent English Assailants.* 8vo. cloth, 7s.
6. *A Second Edition of The Mission of the Comforter.* With Notes. 8vo. cloth, 12s.
7. *A Second Series of Parish Sermons.* 8vo. cloth, 12s.
8. *A Second Edition of The Victory of Faith.* 8vo. cloth, 5s.
9. *A Second Edition of The Contest with Rome.* A Charge, delivered in 1851. With Notes, especially in answer to DR. NEWMAN'S recent Lectures. 8vo. cloth, 10s. 6d.

This is included in the 3 vols. of Charges.

BY JOHN McLEOD CAMPBELL,

*Formerly Minister of Row.*The Nature of the Atonement, and its Relation to
Remission of Sins and Eternal Life. 8vo. cloth, 10s. 6d.

"This is a remarkable book, as indicating the mode in which a devout and intellectual mind has found its way, almost unassisted, out of the extreme Lutheran and Calvinistic views of the Atonement into a healthier atmosphere of doctrine. . . . We cannot assent to all the positions laid down by this writer, but he is entitled to be spoken respectfully of, both because of his evident earnestness and reality, and the tender mode in which he deals with the opinions of others from whom he feels compelled to differ."—LITERARY CHURCHMAN, March 8, 1856.

"Deserves wide celebrity."—CHRISTIAN TIMES.

BY THE REV. G. E. LYNCH COTTON, M.A.,

*Master of Marlborough College, Examining Chaplain to the Lord Bishop of London,
formerly Fellow of Trinity College, Cambridge.*

Sermons: Chiefly connected with Public Events in 1854.

Fcap. 8vo. cloth, 3s.

"A volume of which we can speak with high admiration."

CHRISTIAN REMEMBRANCER.

BY JOHN HAMILTON, (of St. Ernan's,) M.A.

*Of St. John's College, Cambridge.*On Truth and Error: Thoughts, in Prose and Verse,
on the Principles of Truth, and the Causes and Effects of Error.
Crown 8vo. bound in cloth, with red leaves, 10s. 6d.

"A very genuine, thoughtful, and interesting book, the work of a man of honest mind and pure heart; one who has felt the pressure of religious difficulties, who has thought for himself on the matters of which he doubted, and who has patiently and piously worked his way to conclusions which he now reverently but fearlessly utters to the world."—NONCONFORMIST, June 3, 1857.

BY ISAAC TAYLOR, ESQ.,

Author of "The Natural History of Enthusiasm."

The Restoration of Belief.

Crown 8vo. cloth, 8s. 6d.

"A volume which contains logical sagacity, and philosophic comprehension, as well as the magnanimity and courage of faith, in richer profusion than any other work bearing on religious matters that has been addressed to this generation. 'The Restoration of Belief' may, in many respects, take a place among the books of the nineteenth century, corresponding to that justly couched by us to the 'Analogy' of Butler in the literature of the last age, or to the 'Thoughts' of Pascal in that of the age preceding."

NORTH BRITISH REVIEW, NOV. 1855.

"A book which I would recommend to every student."—REV. PREBENDARY SWAINSON, Principal of Chichester Theological College.

BY THE REV. CHARLES KINGSLEY, F.S.A.

Rector of Eversley, and Canon of Middleham.

1. *A Second Edition of 'Two Years Ago.'*
3 vols. crown 8vo. cloth, £1 11s. 6d.
"Much the best book Mr. Kingsley has written."—SATURDAY REVIEW.
2. *The Heroes: Greek Fairy Tales for my Children.*
With Eight Illustrations drawn on wood by the Author. Beautifully printed on tinted paper and elegantly bound in cloth, with gilt leaves, 7s. 6d.
"The fascination of a fairy tale is given to each legend."—EXAMINER.
"MR. KINGSLEY has imbued his narrative with a classical feeling, and thrown over it the glow of a rich imagination and a poetical spirit."—SPECTATOR.
"It is admirably adapted for the perusal of young people, who will grow both wiser and merrier while they read."—MORNING POST, Jan. 4, 1856.
"If the public accepts our recommendation, this book will run through many editions."—GUARDIAN, March 12, 1856.
3. *A Third Edition of "Westward Ho!" or the Voyages and Adventures of Sir Amyas Leigh, Knight, of Borough, in the County of Devon, in the reign of Her most Glorious Majesty Queen Elizabeth.* Crown 8vo. cloth, 7s. 6d.
"MR. KINGSLEY has selected a good subject, and has written a good novel to excellent purpose."—THE TIMES, Aug. 18, 1855.
"Noble and well-timed."—SPECTATOR.
4. *A Third Edition of Glaucus; or, the Wonders of the Shore.* With a Frontispiece. Fcap. 8vo. beautifully bound in cloth, with gilt leaves, 3s. 6d.
"As useful and exciting a sea-side companion as we have ever seen."—GUARDIAN.
"Its pages sparkle with life, they open up a thousand sources of unanticipated pleasure, and combine amusement with instruction in a very happy and unwonted degree."—ECLECTIC REVIEW.
5. *A Second Edition of Phaethon; or, Loose Thoughts for Loose Thinkers.* Crown 8vo. boards, 2s.
"Its suggestions may meet half way many a latent doubt, and, like a light breeze, lift from the soul clouds that are gathering heavily, and threatening to settle down in wintry gloom on the summer of many a fair and promising young life."
—SPECTATOR.
"One of the most interesting works we ever read."—NONCONFORMIST.
6. *Alexandria and Her Schools.* Being Four Lectures delivered at the Philosophical Institution, Edinburgh. With a Preface. Crown 8vo. cloth, 5s.
"A series of brilliant biographical and literary sketches, interspersed with comments of the closest modern, or rather universal application."—SPECTATOR.

BY THE RIGHT REV. GEORGE AUGUSTUS SELWYN, D.D.,
Lord Bishop of New Zealand, formerly Fellow of St. John's College, Cambridge.

A Third Edition of 'The Work of Christ in the World.

Four Sermons, Preached before the University of Cambridge on the Four Sundays preceding Advent, in the Year of our Lord, 1854. Published for the benefit of the New Zealand Church Fund. Crown 8vo. 2s.

BY CHARLES HARDWICK, M.A.

Christian Advocate in the University of Cambridge.

Christ and other Masters: An Historical Inquiry into some of the chief Parallelisms and Contrasts between Christianity and the Religious Systems of the Ancient World; with special reference to prevailing Difficulties and Objections. Part I. Introduction. Part II. Religions of India. In 8vo. cloth, 7s. 6d. each.

Part III. Religions of China, America, and Oceanica.
 8vo. 7s. 6d.

BY CHARLES MANSFIELD, M.A.

1. Letters from Paraguay, Brazil, and the Plate.

By the late CHARLES MANSFIELD, M.A., Clare College, Cambridge. With a life by CHARLES KINGSLEY, Rector of Eversley. Post 8vo. With a Map, and a Portrait, and numerous Woodcuts. 12s. 6d. [Just ready.

"An interesting and instructive volume."—MORNING POST.

"A delightfully written book."—BRITISH QUARTERLY.

2. On the Constitution of Salts. Edited from the Author's MS. by N. H. S. MASKELYNE, M.A., Wadham College, and Reader in Mineralogy in the University of Oxford. [In the Press.

BY THE RIGHT REV. MATTHEW HALE, D.D.

Lord Bishop of Perth.

The Transportation Question: or, Why Western Australia should be made a Reformatory Colony instead of a Penal Settlement. Crown 8vo. sewed, 2s. 6d.

BY D. J. VAUGHAN, M.A.

Fellow of Trinity College, Cambridge, and Incumbent of St. Mark's, Whitechapel, London.

Sermons Preached in St. John's Church, Leicester,
during the Years 1855 and 1856. Crown 8vo. cloth, 5s. 6d.

BY THOMAS RAWSON BIRKS, M.A.,

RECTOR OF KELSHALL, EXAMINING CHAPLAIN TO THE LORD BISHOP OF CARLISLE.

Author of "The Life of the Rev. E. Bickersteth."

The Difficulties of Belief, in connexion with the
Creation and the Fall. Crown 8vo. cloth, 4s. 6d.

"Without binding ourselves to the immediate acceptance of this interesting volume, we may yet express our hearty approbation of its tone."

CHRISTIAN REMEMBRANCER, April, 1856.

"A profound and masterly essay."—ECLECTIC, May, 1856.

"His arguments are original, and carefully and logically elaborated. We may add that they are distinguished by a marked sobriety and reverence for the Word of God."—RECORD.

"Of sterling value."—LONDON QUARTERLY.

BY THE HON. HENRY E. J. HOWARD, D.D.,

Dean of Lichfield.

1. The Book of Genesis, according to the Version of
the LXX. Translated into English, with Notices of its Omissions and Insertions, and with Notes on the Passages in which it differs from our Authorized Version. Crown 8vo. cloth. 8s. 6d.

"The Work deserves high commendation; it is an excellent introduction to the comparative study of God's Word, in these three languages with which an ordinary English student is mainly, if not entirely concerned."—GUARDIAN.

2. The Books of Exodus and Leviticus.
Uniform with the above, cloth, 10s. 6d.

3. The Books of Numbers and Deuteronomy.
Uniform with the above, cloth, 10s. 6d.

BY J. T. ABDY, LL.D.

Regius Professor of Civil Law in the University of Cambridge.

A Historical Sketch of Civil Procedure among the
Romans. Crown 8vo. cloth, 4s. 6d.

BY DAVID MASSON, M.A.,

Professor of English Literature in University College, London.

Essays, Biographical and Critical: chiefly on English Poets.

8vo. cloth, 12s. 6d.

OPINIONS.

- "Mr. Masson has succeeded in producing a series of criticisms in relation to creative literature, which are satisfactory as well as subtle,—which are not only ingenious, but which possess the rarer recommendation of being usually just . . . But we pass over these Essays to that which is in the main a new, and, according to our judgment, an excellent biographical sketch of Chatterton. . . This 'Story of the Year 1770,' as Mr. Masson entitles it, stands for nearly 200 pages in his volume, and contains, by preference, the fruits of his judgment and research in an elaborated and discursive memoir. . . Its merit consists in the illustration afforded by Mr. Masson's inquiries into contemporary circumstances, and the clear traces thus obtained of Chatterton's London life and experience. . . . Mr. Masson unravels this mystery very completely."—TIMES, Nov. 4, 1856.
- "No one who reads a single page of Mr. Masson will be likely to content himself with that alone. He will see at a glance that he has come across a man endowed with a real love of poetry; a clear, fresh, happy insight into the poet's heart; and a great knowledge of the historical connexion of its more marked epochs in England. He has distinct and pleasant thoughts to utter; he is not above doing his very best to utter them well; there is nothing slovenly or clumsy or untidy in their expression; they leap along in a bright stream, bubbling, sparkling, and transparent."—THE GUARDIAN, Nov. 5, 1856.
- "Worthy of being ranked among the very foremost of their class. . . The longest and finest composition of the work—a gem in literary biography—is its 'Chatterton, a Story of the Year 1770.' . . . This singularly interesting and powerful biography fills up this sad outline as it never was filled up before."
EDINBURGH WITNESS (edited by Hugh Miller), Aug. 3, 1856.
- "His life of Chatterton is a complete, symmetrical and marvellous work of art . . . a classical biography."—THE GLASGOW COMMONWEALTH, Aug. 16, 1856.
- "Will secure both attention and respect."—EXAMINER, Sept. 6, 1856.
- "Very admirable criticisms, which show not only a thorough acquaintance with the works he criticises, but a deep sense of poetic beauty."
DAILY NEWS, Aug. 5, 1856.
- "We know not where to find a larger amount of discriminating, far-seeing, and genial criticism within the same compass."
BRITISH QUARTERLY REVIEW, July, 1856.
- "Here is a biography (the essay on Chatterton) told without exaggeration, without unwarranted use of hypothetical incidents, yet surpassing the most highly-wrought fiction in its power over our emotions."
THE WESTMINSTER REVIEW, July, 1856.
- "Not only a series of biographical studies, but in some sort a philosophical history of English poetry from Shakspeare to Alexander Smith."
THE LEADER, June 4, 1856.
- "Distinguished by a remarkable power of analysis, a clear statement of the actual facts on which speculation is based, and an appropriate beauty of language. These Essays should be popular with serious men."
THE ATHENÆUM, May 24, 1856.

THE WORKS OF

THE REV. F. D. MAURICE, M.A.,

Chaplain of Lincoln's Inn.

1. The Gospel of St. John. A Series of Discourses.
Second Edition, Crown 8vo. cloth, 10s. 6d.
2. The Epistles of St. John. A Series of Lectures on
Christian Ethics. Crown 8vo. cloth, 7s. 6d.
3. The Indian Crisis. Five Sermons.
Crown 8vo. cloth, 2s. 6d.
4. The Doctrine of Sacrifice deduced from the Scrip-
tures. Crown 8vo. cloth, 7s. 6d.
5. Learning and Working. The Religion of Rome,
and its Influence on Modern Civilization.
In 1 vol. Crown 8vo. cloth, 5s
6. Lectures on Ecclesiastical History. 8vo. cloth, 10s. 6d.
7. Theological Essays. SECOND EDITION. Crown 8vo. 10s. 6d.
8. Patriarchs and Lawgivers of the Old Testament.
Second Edition. Crown 8vo. cloth, 6s.
9. Prophets and Kings of the Old Testament.
Second Edition. Crown 8vo. cloth, 10s. 6d.
10. The Unity of the New Testament.
Lectures on the Gospels of St. Matthew, St. Mark, and St. Luke,
and on the Epistles of St. Paul, St. Peter, St. James, and St. Jude.
8vo. cloth, 14s.
11. Christmas Day, and other Sermons. 8vo. cloth, 10s. 6d.

REV. F. D. MAURICE'S WORKS—continued.

12. The Religions of the World in their Relations to Christianity. Third Edition. Fcp. 8vo. cloth, 5s.

CONTENTS: Mahometanism—Hindooism—Buddhism—The Old Persian Faith—The Egyptian—The Greek—The Roman—The Gothic—The Relation between Christianity and Hindooism, &c.

13. The Prayer-Book. Second Edition. Fcp. 8vo. cloth, 5s. 6d.
14. The Church a Family. Fcp. 8vo. cloth, 4s. 6d.
15. The Lord's Prayer. Third Edition. Fcp. 8vo. cloth, 2s. 6d.
16. The Sabbath, and other Sermons. Fcp. 8vo. cloth, 2s. 6d.
17. Law on the Fable of the Bees. Fcp. 8vo. cloth, 4s. 6d.

The Worship of the Church. A Witness for the Redemption of the World, with a Letter to F. S. Williams, Esq. 1s.

The Word "Eternal" and the Punishment of the Wicked. Third Edition. 1s.

Eternal Life and Eternal Death. 1s. 6d.

The Name Protestant. Three Letters to Mr. Palmer. Second Edition. 3s.

Right and Wrong Methods of Supporting Protestantism. 1s.

The Duty of a Protestant in the Oxford Election. 1847. 1s.

The Case of Queen's College, London. 1s. 6d.

Death and Life. In Memoriam C.B.M. 1s.

Administrative Reform. 3d.

PROSPECTUS OF A SERIES

OF

MANUALS FOR THEOLOGICAL STUDENTS,

NOW IN COURSE OF PUBLICATION.

It is now about five years since the Prospectus of this Series was first issued. Four volumes have now been published, and several others are in an advanced state. The reception which the volumes already published have met with, has fully justified the anticipation with which the Publishers commenced the Series, and warrants them in the belief, that their aim of supplying books "concise, comprehensive, and accurate," "convenient for the professional Student and interesting to the general reader," has been not unsuccessfully fulfilled.

The following paragraphs appeared in the original Prospectus, and may be here conveniently reproduced:—

"The Authors being Clergymen of the English Church, and the Series being designed primarily for the use of Candidates for office in her Ministry, the books will seek to be in accordance with her spirit and principles; and as the spirit and principles of the English Church teach charity and truth, so in treating of the opinions and principles of other communions, every effort will be made to avoid acrimony or misrepresentation.

"It will be the aim of the writers throughout the Series to avoid all dogmatic expression of doubtful or individual opinions."

THE FOLLOWING FOUR VOLUMES ARE NOW READY:—

THEOLOGICAL MANUALS—continued.

1. A General View of the History of the Canon of the New Testament during the FIRST FOUR CENTURIES.
By BROOKE FOSS WESTCOTT, M.A., Assistant Master of Harrow School, formerly Fellow of Trinity College, Cambridge.
Crown 8vo. cloth, 12s. 6d.

OPINIONS OF THE PRESS.

- "A work which forms one of the invaluable series of Theological Manuals now in course of publication at Cambridge."
BRITISH AND FOREIGN EVANGELICAL REVIEW, July, 1856.
- "The Author is one of those who are teaching us that it is possible to rifle the storehouses of German theology, without bearing away the taint of their atmosphere: and to recognise the value of their accumulated treasures, and even track the vagaries of their theoretic ingenuity, without abandoning in the pursuit the clear sight and sound feeling of English common sense . . . It is by far the best and most complete book of the kind; and we should be glad to see it well placed on the lists of our examining chaplains."—GUARDIAN, Oct. 3, 1855.
- "Learned, dispassionate, discriminating, worthy of his subject and the present state of Christian Literature in relation to it."
BRITISH QUARTERLY, Oct. 3, 1855.
- "To the student in Theology it will prove an admirable Text-Book: and to all others who have any curiosity on the subject it will be satisfactory as one of the most useful and instructive pieces of history which the records of the Church supply."—LONDON QUARTERLY, Oct. 1855.
- "The Author carries into the execution of his design a careful and painstaking scholarship . . . Considered as a list of Testimonials in favour of the canonical writings, our Author's work deserves the praise of great diligence and manifest conscientiousness."—NATIONAL REVIEW, Oct. 1855.
- "If the rest of the series of manuals, of which the present volume forms a part, are as ably executed, the Christian public will be greatly indebted to the projectors of the plan."—LITERARY CHURCHMAN.
- "There is nothing, so far as we know, resembling it in the English tongue . . . We have here presented to us a striking and luminous view of a very broad and comprehensive subject, marked throughout by rich and copious erudition. A volume which we consider a most valuable addition to the literature of Revelation. Scripture Expositors, of whatever name, will acknowledge that they have been laid under deep obligation by the work of Mr. WESTCOTT."
BRITISH BANNER, Jan. 4, 1856.
- "The conception of the work, and the discrimination and learning with which it is executed, adapt it most thoroughly to the present state and forms of controversy on the subject to which it relates."—NONCONFORMIST, Jan. 23, 1856.

THEOLOGICAL MANUALS—continued.

2. A History of the Christian Church from the Seventh Century to the Reformation. By CHARLES HARDWICK, M.A., Fellow of St. Catharine's College, Divinity Lecturer of King's College, and Christian Advocate in the University of Cambridge, Author of "A History of the XXXIX Articles." *With Four Maps constructed for this Work by A. Keith Johnston.*

Crown 8vo. cloth, 10s. 6d.

OPINIONS OF THE PRESS.

"It is full in references and authority, systematic and formal in division, with enough of life in the style to counteract the dryness inseparable from its brevity, and exhibiting the results rather than the principles of investigation. Mr. HARDWICK is to be congratulated on the successful achievement of a difficult task."—CHRISTIAN REMEMBRANCER, Oct. 1853.

"He has bestowed patient and extensive reading on the collection of his materials; he has selected them with judgment; and he presents them in an equable and compact style."—SPECTATOR, Sept. 17, 1853.

"This book is one of a promised series of 'THEOLOGICAL MANUALS.' In one respect, it may be taken as a sign of the times. It is a small unpretending volume in appearance, but it is based on learning enough to have sufficed, half a century since, for the ground of two or three quartos, or at least for several portly octavos. For its purpose it is admirable, giving you a careful and intelligent summary of events, and at the same time indicating the best sources of information for the further guidance of the student. Among the authorities thus referred to, we find the most modern as well as the most ancient, the continental as well as the English."—BRITISH QUARTERLY, Nov. 1853.

"It is distinguished by the same diligent research and conscientious acknowledgment of authorities which procured for Mr. HARDWICK's 'History of the Articles of Religion' such a favourable reception."

NOTES AND QUERIES, Oct. 8, 1853.

"To a good method and good materials Mr. HARDWICK adds that great virtue, a perfectly transparent style. We did not expect to find great literary qualities in such a manual, but we have found them; we should be satisfied in this respect with conciseness and intelligibility; but while this book has both, it is also elegant, highly finished, and highly interesting."

NONCONFORMIST, Nov. 30, 1853.

"As a manual for the student of Ecclesiastical History in the Middle Ages, we know no English work which can be compared to Mr. HARDWICK's book. It has two great merits, that it constantly refers the reader to the authorities, both original and critical, on which its statements are founded; and that it preserves a just proportion in dealing with various subjects."

GUARDIAN, April 12, 1854.

THEOLOGICAL MANUALS—continued.

3. A History of the Christian Church during the Reformation. By CHARLES HARDWICK, M.A.

Crown 8vo. cloth, 10s. 6d.

OPINIONS OF THE PRESS.

"The whole volume displays a profusion of learning, great accuracy and honesty in collecting and collating authorities, a clear as well as a concise narrative of events; and it always refers to the authorities on which the history is grounded."

CHRISTIAN REMEMBRANCER, April, 1856.

"Exhibits a deep comprehension and a firm grasp of his theme, with the ease and mastery in treatment which such qualities generally impart.....The utility of MR. HARDWICK'S work consists in bringing the greater and minor histories connected with the Reformation into a single volume of compact shape, as well as presenting their broad features to the student. The merit of the history consists in the penetration with which the opinions of the age, the traits of its remarkable men, and the intellectual character of the history, are perceived, and the force with which they are presented."—SPECTATOR, March 15, 1856.

"A more satisfactory manual than England has hitherto produced.....He has laboured learnedly and diligently, at first hand, among the sources and authorities for the ecclesiastical history of the period of which he writes; and has produced a work really original, as far as such a work can be; independent in its judgments; written with taste and feeling; and offering, in its large body of notes, aids and guidance to the fullest investigation the subject can possibly receive."—NONCONFORMIST, April 16, 1856.

"His readers will find him a lively, a luminous, and interesting companion, as well as a generally trustworthy guide."—BRITISH BANNER, March 13, 1855.

"He enters fairly into the questions of which he speaks, and does not attempt to evade their difficulty by vague statements . . . We cordially recommend this work to those who desire an orderly and lucid summary of the leading events of the Reformation . . . We may also observe, that Mr. Hardwick has availed himself of the latest German authorities."

LITERARY CHURCHMAN, May 3, 1856.

"The style is lucid and the plan comprehensive. The facts are well arranged, and their relations ably brought out . . . Will be esteemed by most students as judicious, helpful, and suggestive."

EVANGELICAL REVIEW, May, 1856.

"H. writes from genuine and independent sources. Though his work is short, it partakes in no respect of the character of a compilation."

THE PRESS, July 12, 1856.

"It is impossible to speak too highly of the extensive and careful research the book everywhere manifests."—BAPTIST MAGAZINE, Aug. 1856.

THEOLOGICAL MANUALS—continued.

4. A History of the Book of Common Prayer, together with a Rationale of the several Offices. By the Rev. FRANCIS PROCTER, M.A., Vicar of Witton, Norfolk, formerly Fellow of St. Catharine's College, Cambridge. Third Edition, revised and enlarged. Crown 8vo. cloth, 10s. 6d.

"MR. PROCTER'S 'History of the Book of Common Prayer' is by far the best commentary extant Not only do the present illustrations embrace the whole range of original sources indicated by MR. PALMER, but MR. PROCTER compares the present Book of Common Prayer with the Scotch and American forms; and he frequently sets out in full the Sarum Offices. As a manual of extensive information, historical and ritual, imbued with sound Church principles, we are entirely satisfied with MR. PROCTER'S important volume."

CHRISTIAN REMEMBRANCER, April, 1855.

"It is a résumé of all that has been done in the way of investigation in reference to the Prayer-Book."—ATHENÆUM, Feb. 17, 1855.

"We can have little doubt that MR. PROCTER'S History of our Liturgy will soon supersede the well-known work of WHEATLY, and become a much-used handbook beyond the circuits of the University for the more immediate use of which it has been produced."—NOTES AND QUERIES, March, 1855.

"Although very decidedly anti-Roman in its tone, we gladly accept it as a substitute for the dull and dreary dogmatism of WHEATLY. It presents, in a popular and agreeable narrative, the history of those variations to which so much attention has been directed during the late eventful controversies; and while it contains a very careful, learned and scholarlike exposition of these changes, it also furnishes a most valuable commentary on the successive texts of the formularies themselves, as they are exhibited either in the original editions, or in the useful manuals of BULLEY and KEELING."—DUBLIN REVIEW (Roman Catholic), April, 1855.

"We can speak with just praise of this compendious but comprehensive volume. It appears to be compiled with great care and judgment, and has profited largely by the accumulated materials collected by the learning and research of the last fifty years. It is a manual of great value to the student of Ecclesiastical History and of almost equal interest to every admirer of the Liturgy and Services of the English Church."—LONDON QUARTERLY REVIEW, April, 1855.

"It is indeed a complete and fairly-written history of the Liturgy; and from the dispassionate way in which disputed points are touched on, will prove to many troubled consciences what ought to be known to them, viz.:—that they may, without fear of compromising the principles of evangelical truth, give their assent and consent to the contents of the Book of Common Prayer. MR. PROCTER has done a great service to the Church by this admirable digest."

CHURCH OF ENGLAND QUARTERLY, April, 1855.

OTHERS ARE IN PROGRESS, AND WILL BE ANNOUNCED IN DUE TIME.

MATHEMATICAL CLASS BOOKS

FOR
COLLEGES AND SCHOOLS.

- MR. AIRY'S MATHEMATICAL TRACTS. Fourth Edition. [*In the Press.*]
- PROFESSOR BOOLE ON DIFFERENTIAL EQUATIONS. [*Preparing.*]
- MR. COOPER'S GEOMETRICAL CONIC SECTIONS. [*In the Press.*]
- MR. DREW'S GEOMETRICAL CONIC SECTIONS. 4s. 6d.
- MR. GODFRAY'S TREATISE ON THE LUNAR THEORY. 5s. 6d.
- MR. GRANT'S PLANE ASTRONOMY. 6s.
- MR. HEMMING'S DIFFERENTIAL AND INTEGRAL CALCULUS.
Second Edition. 9s.
- MR. MORGAN'S MATHEMATICAL PROBLEMS AND ANSWERS.
[*In the Press.*]
- MR. PARKINSON'S ELEMENTARY MECHANICS. 9s. 6d.
- MR. PARKINSON'S ELEMENTARY TREATISE ON OPTICS. [*Preparing.*]
- MR. PHEAR'S ELEMENTARY HYDROSTATICS. 5s. 6d.
- MR. PHEAR'S ELEMENTARY MECHANICS. 10s. 6d.
- MR. PUCKLE'S ELEMENTARY CONIC SECTIONS.
Second Edition. 7s. 6d.
- MR. BARNARD SMITH'S ARITHMETIC AND ALGEBRA.
Fifth Edition. 10s. 6d.
- MR. BARNARD SMITH'S ARITHMETIC FOR SCHOOLS.
New Edition. 4s. 6d.
- MR. BARNARD SMITH'S KEY TO THE ABOVE. 8s. 6d.
- MR. BARNARD SMITH'S MECHANICS AND HYDROSTATICS.
[*Preparing.*]
- MR. SNOWBALL'S PLANE AND SPHERICAL TRIGONOMETRY.
Ninth Edition. 7s. 6d.
- MR. SNOWBALL'S INTRODUCTION TO PLANE TRIGONOMETRY.
Second Edition. 5s.
- MR. SNOWBALL'S CAMBRIDGE COURSE OF NATURAL PHILOSOPHY.
Fourth Edition. 5s.
- PROF. TAIT'S AND MR. STEELE'S TREATISE ON DYNAMICS. 10s. 6d.
- MR. TODHUNTER'S TREATISE ON DIFFERENTIAL AND ELEMENTS
OF INTEGRAL CALCULUS. Second Edition. 10s. 6d.
- MR. TODHUNTER'S TREATISE ON INTEGRAL CALCULUS AND ITS
APPLICATIONS. 10s. 6d.
- MR. TODHUNTER'S ANALYTICAL STATICS. 10s. 6d.
- MR. TODHUNTER'S CONIC SECTIONS. 10s. 6d.

MATHEMATICAL CLASS BOOKS—continued.

- MR. TODHUNTER'S TREATISE ON ALGEBRA. [In the Press.
 MR. TODHUNTER'S ALGEBRA FOR BEGINNERS. [Preparing.
 PROF. WILSON'S TREATISE ON DYNAMICS. 9s. 6d.
 CAMBRIDGE SENATE-HOUSE PROBLEMS, 1848 TO 1851. With
 Solutions by Messrs. FERRERS and JACKSON. 15s. 6d.
 CAMBRIDGE SENATE-HOUSE RIDERS, 1848 TO 1851. With Solu-
 tions by Mr. JAMESON. 7s. 6d.
 CAMBRIDGE SENATE-HOUSE PROBLEMS AND RIDERS. 1854. With
 Solutions by the Moderators, Messrs. WALTON & MACKENZIE. 10s. 6d.
 CAMBRIDGE SENATE-HOUSE PROBLEMS, AND RIDERS 1857. With
 Solutions by the Moderators and Examiners, Messrs. CAMPION and
 WALTON. 8s. 6d.

GREEK AND LATIN CLASS BOOKS.

- MR. DRAKE'S EUMENIDES OF ÆSCHYLUS. With English Notes. 7s. 6d.
 MR. DRAKE'S DEMOSTHENES DE CORONA. With English Notes. 5s.
 MR. FROST'S THUCYDIDES, BOOK VI. With English Notes. 7s. 6d.
 DR. HUMPHREYS' EXERCITATIONES IAMBICÆ. Second Edition. 5s. 6d.
 MR. MAYOR'S JUVENAL. With English Notes. 10s. 6d.
 MR. MERIVALE'S SALLUST. With English Notes. 5s.
 MR. THRING'S CONSTRUING BOOK. 2s. 6d.
 MR. WRIGHT'S HELLENICA; A FIRST GREEK CONSTRUING BOOK.
 Second Edition. With English Notes and Vocabulary. 3s. 6d.
 MR. WRIGHT'S HELP TO LATIN GRAMMAR. 4s. 6d.
 MR. WRIGHT'S THE SEVEN KINGS OF ROME; A FIRST LATIN
 CONSTRUING BOOK. *Second Edition.* With English Notes. 3s.
 MR. WRIGHT'S VOCABULARY AND EXERCISES FOR THE ABOVE. 2s. 6d.

ENGLISH GRAMMARS.

- MR. THRING'S ELEMENTS OF GRAMMAR. New Edition. 2s.
 MR. THRING'S CHILD'S GRAMMAR. New Edition. 1s.
 MR. PARMINTER'S MATERIALS FOR ENGLISH GRAMMAR. 3s. 6d.

LATELY PUBLISHED.

- MR. SWAINSON'S HANDBOOK TO BUTLER'S ANALOGY. 2s.
 MR. CROSSE'S ANALYSIS OF PALEY'S EVIDENCES. 3s. 6d.
 MR. SIMPSON'S EPITOME OF CHURCH HISTORY. New Edition. 5s.

Princeton Theological Seminary-Speer Library



1 1012 01147 0459

