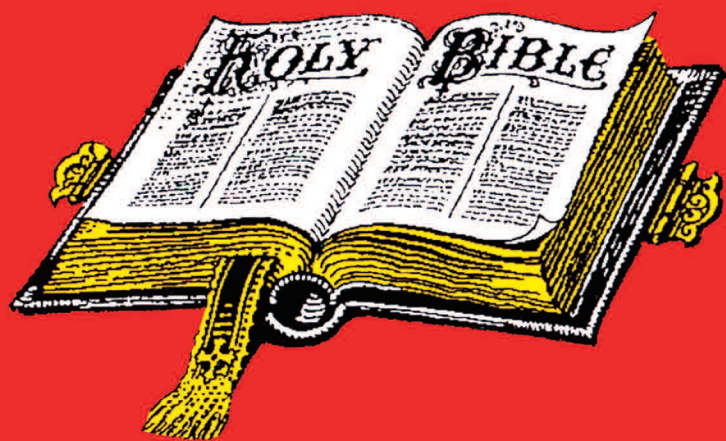


Inspiration and Interpretation



Dean John William Burgon

Inspiration and Interpretation:

SEVEN SERMONS PREACHED BEFORE
THE UNIVERSITY OF OXFORD:

**WITH PRELIMINARY-
REMARKS:**

BEING AN ANSWER TO A VOLUME ENTITLED
“*Essays and Reviews.*”

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BEING AN ANSWER TO A VOLUME ENTITLED

“Essays and Reviews.”

BY THE

REV. JOHN WILLIAM DURGON, MA.,
FELLOW OF ORIEL COLLEGE; AND SELECT PREACHER,

I CANNOT HIDE MY PEACE, BECAUSE THOU DART DART, O MY SOUL,
THE BOUND OF THE TRUMPET, THE ALARM OF WAR,

DEAN DURGON SOCIETY PRESS
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TO THE REVEREND
WILLIAM SEWELL, D.D.,

FELLOW OF EXETER COLLEGE; LATE PROFESSOR OF MORAL PHILOSOPHY
IN THE UNIVERSITY OF OXFORD; AND LATE WARDEN
OF ST. PETER'S COLLEGE, IADLEY,

MY DEAR FRIEND,

Let me have the satisfaction of inscribing this volume to yourself. I know of no one who has more faithfully devoted himself to the sacred cause of Christian Education : no one to whom those blessed Truths are more precious, which of late have been so unscrupulously assailed, and which the ensuing pages are humbly designed to uphold in their integrity.

Affectionately yours,

JOHN W. HURGON.

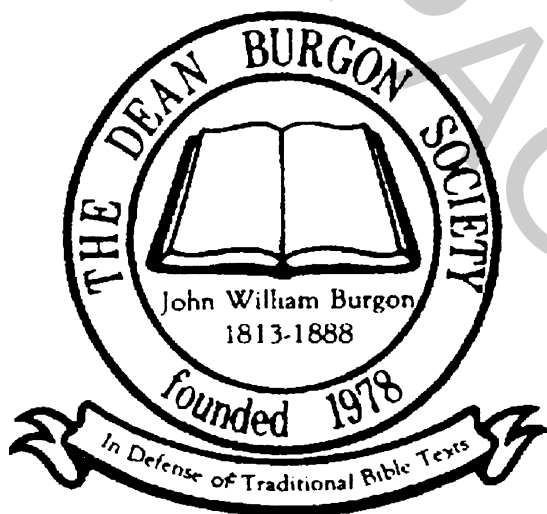
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Foreword

The Publishers. This book, *Inspiration and Interpretation*, is published by the Dean Burgon Society, Incorporated (DBS). The Society takes its name from Dean John William Burgon (1813-1888), a conservative Anglican clergyman. The DBS is recognized by the I.R.S. as a non-profit, tax exempt organization. All contributions are tax deductible. The Society's main purpose is stated in its slogan, "IN DEFENSE OF TRADITIONAL BIBLE TEXTS." The DBS was founded in 1978, and, since then, has held its annual two-day conference in the United States and Canada. During this time, many excellent messages defending the King James Bible and its underlying Hebrew and Greek texts are presented. The messages are available in three forms: (1) video cassettes; (2) audio cassettes, and (3) the printed message books. For information on receiving any of the above, plus a copy of the "*THE ARTICLES OF FAITH, AND ORGANIZATION*" of the Dean Burgon Society, please write or phone the office at 609-854-4452. You may use your CREDIT CARD if you wish, and send your order by FAX at 609-854-2464 or by E-Mail at DBSN@Juno.Com.

The Dean Burgon News. The Society has a paper called *The Dean Burgon News*. It comes out from time to time, as the Lord provides the time and the funds. Within its pages the *News* proclaims:

"The DEANBURGONSOCIETY, INCORPORATED proudly takes its name in honor of John William Burgon (1813-1888), the Dean of Chichester in England, whose tireless and accurate scholarship and contribution in the area of New Testament Textual Criticism; whose defense of the Traditional Greek Text against its many enemies; and whose firm belief in the verbal inspiration and inerrancy of the Bible, we believe, have all been unsurpassed either before or since his time!"

The Present Reprint. The DEAN BURGON SOCIETY, INCORPORATED is pleased to present, in this form, another of Dean John William Burgon's most onvining books, *Inspiration and Interpretation*. This is our fifth reprint of one of Dean Burgon's books. The first book was *The Last Twelve Verses of Mark*, available as #1139 for a GIFT of \$15 + \$4 for postage and handling. The second book was *The Revision Revised*, available as #611 for a GIFT of \$25 + \$5 for postage and handling. The third book was *The Traditional Text of the Holy Gospels*, available as #1159 for a GIFT of \$16 + \$4. The fourth book, *The Causes of Corruption*, is page for page like the original book written in 1896 by Dean Burgon, and edited after his death by Rev. Edward Miller. It is Volume II of this subject as a continuation of *The Traditional Text*. This fifth book, *Inspiration and Interpretation*, was

written by Dean Burgon in 1861. In the **APPENDIX** you will find a 52-page summarization of the main points brought out in the book. It is fully indexed for easy reference. You might want to begin by reading the **APPENDIX** first.

The Importance of Inspiration and Interpretation. In this book Dean Burgon delivers seven sermons preached to his students at the University of Oxford. In the sermons, he defended the inerrancy of the Bible--down to the very words, syllables, and letters of it. He also gives sound principles of Biblical interpretation. Before these seven constructive sermons, the Dean makes a 228 page answer to *Essays and Reviews*. In this answer he shows himself a champion of Bible believing truth and an opponent of every heresy and heretic attempts to dishonor God's inerrant Word.

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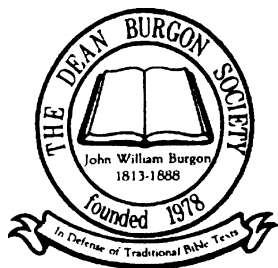
Sincerely for God's Written Words,

•t,;/.

DAW/w

Pastor D. A. Waite, Th.D., Ph.D.

President, THE DEAN BURGON SOCIETY



The Dean Burgon Society

In Defense of Traditional Bible Texts

Box 354

Collingswood, NJ 08108, U.S.A.



Dean John William Burgon
(1813--1888)

ΑΕΙ ΠΑΡ ΚΑΙ 'ΑΙΡΟΥΕΙΙ 'ΕΝ 'ΥΜΙΝ ΕΙΝΑΙ, ΤΙΝΑ ΟΙ ΑΟΚΙΜΟΙ
+ΑΝΕΡΟΙ ΠΕΝΟΝΤΑΙ 'ΕΝ 'ΥΜΙΝ,

Ac ei diceret: Ob hoc hroresctin non etatim divinitue eradicantur auctores, ut probati mnnifesti flant; id est, ut unusquisque quam tennx, et flidelis, et flxus Catholicro fidci sit amator, apparent. Et revera cum quercple novitas ebullit, etatim cernitur frumentorum gravitas, et Jevitns palearum : tune sine mogno molimine excutitur ab arcR, quod nullo pondere intra aream tenebatur.-VINCENTIUB LIRINENBIB, .d.tlver,u, HtJJre,e,, § 20.

PREFACE.

I AM unwilling that this volume should go forth to the world without some account of its origin and of its contents.

I. Appointed last year, (without solicitation on his part,) to the office of Select Preacher, the present writer was called upon at the commencement of the October Term to address the University. His Sermon, (the first in the volume,) was simply intended to embody the advice which he had already orally given to every Undergraduate who had sought counsel at his hands for many years past in Oxford; advice which, to say the truth, he was almost weary of repeating. Nothing more weighty or more apposite, in all events, presented itself, for an introductory address: nor has a review of the current of religious opinion, either before or since, produced any change of opinion as to the importance of what was on that first occasion advocated.

Another, and another, and yet another preaching turn unexpectedly presented itself, in the course of the same Term; and the Und, IIIrd, and IVth of the ensuing Sermons, (preached on alternate Sundays,) were the result. The study of the Bible had been advocated in the first Sermon; but it was urged from a hundred quarters that a considerable amount of un-

belief prevailed respecting that very Book for which it was evident that the preacher claimed entire perfection and absolute supremacy. The singular fallacy of these last days, that Natural Science, in some unexplained manner, has already demolished, or is inevitably destined to demolish", the Book of Divine Revelation, appeared to be the fallacy which had emerged into most offensive prominence; and to this, he accordingly addressed himself. It will not, surely, be thought by any one who reads the End of these Sermons that its author is so weak as to look with jealousy on the progress of Physical Science. His alarm does not arise from the cultivation of the noblest study but one, viz. the study of God's Works; but from the prevalent neglect of the noblest study of all, viz. the study of God's Word. His quarrel is not with the Professors of Natural Science, but with those who are mere pretenders to it. Moreover, he makes
 110 secret of his displeasure at the undue importance which has of late been claimed for Natural Science; and which is sufficiently implied by the prevalent fashion of naming it without any distinguishing epithet, as "Science," absolutely: just as if Theology were not a Science also. I

It is not necessary to speak particularly of the contents of the next two Sermons; except to say that the train of thought thus started conducted the author inevitably over ground which was already occupied in the public mind by a volume which had already

The reader is invited to refer to the passages cited in the present volume, at pp. lxxxvii. and lxxxviii.

• See p. 47 top. 50. Also Appendix (B.)

obtained some notoriety, and which has since become altogether infamous. Enough of the contents of that unhappy production I had read to be convinced that in a literary, certainly in a *Theological* point of view, it was a most worthless performance; and I recognized with equal sorrow and alarm that it was but the matured expression of opinions which had been fostering for years in certain quarters: opinions which, occasionally, had been ventilated from the University pulpit; or which had been deliberately advocated in print; and which it was now banded were formidably maintained, and would be found hard to answer. Astonished, (not by any means for the first time in my life,) at the apathy which seemed to prevail on questions of such vital moment, I determined at all events not to be a party to a craven silence; and denouncing from the University pulpit with hearty indignation that whole system of unbelief, (if system it can be called,) which has been growing up for years among us; and which, I was and am convinced, must be openly met, - not silently ignored until the mischief

• In illustration of what is meant, may be particularly cited a highly objectionable Sermon which Dr. Temple preached before the University some years ago, and which occasioned no small offence to many who heard it, - as all in Oxford well remember. It was identical in its import as the same writer's Essay "On the Education of the World," which, to the best of my remembrance, it strongly resembled. - A printed Sermon by Dr. Temple may also be referred to, "Preached on Ascension-Day, July 1, 1860, before the University of Oxford, during the Meeting of the British Association," entitled "The Present Relations of Science to Religion." - Professor Jowett's handling of the Doctrine of the Atonement, needs only to be referred to.

• Page 80 to 82.

becomes unmanageable : met, too, by building up men in THE TNUIII : above all, by giving Theological instruction to those who are destined to become Professors of Theological Science, and are about to undertake the cure of souls..... In this spirit, I asserted the opposite fundamental verities; and so, would have been content to dismiss the "Essays and Reviews" from my thoughts for ever.

But in the meantime, the respectability of the authors of that volume had attracted to their work an increasing share of notice. An able article in the 'Westminster Review' first aroused public attention. A still abler in the 'Quarterly' awoke the Church to a sense of the enormity of the offence which had been committed. It was not that danger was apprehended. There could be but one opinion as to the essential impotence of the attack. But the circumstances which aroused public indignation were twofold. First, - Here was a conspiracy against the Faith. Seven Critics had avowedly combined "to illustrate the advantage derivable to the cause of Religious and Moral Truth from a free handling, in a becoming Spirit, of" what they were pleased to characterize as "subjects peculiarly liable to suffer by the repetition of conventional language, and from traditional modes of treatment &c." They prefixed to their joint labours the expression of a "hope that their volume would be received as an attempt" to do this. That their allusion was to the Creeds, Articles, Book of Common Prayer and Administration of the Sacraments, - was obvious. Especially obvious was the ten-becoming spirit, the arro-

e "To the Founder," prefixed to Essays and Reviews.

gnance and the hostility, - with which all those sacred things were handled by those seven writers.

Secondly, - "Essays and Reviews" attracted notice because six of its authors were Ministers of the Church of England. Here were six Clergymen openly making light of their sacred profession, and apparently worse than regardless of their Ordination vows. As an infidel but certainly in this instance most truthful as well as able Reviewer, remarked concerning the work in question, - "In their ordinary, if not plain sense, there has been discarded the Word of God, the Creation, the Fall, the Redemption, Justification, Regeneration, and Salvation, Miracles, Inspiration, Prophecy, Heaven and Hell, Eternal punishment and a Day of Judgment, Creeds, Liturgies, and Articles, the truth of Jewish History and of Gospel narrative; a sense of doubt thrown over even the Incarnation, the Resurrection, and Ascension, the Divinity of the Second Person, and the personality of the Third. It may be that this is a true view of Christianity; but we insist, in the name of common sense, that it is a new view. Surely it is waste of time to argue that it is agreeable to Scripture, and not contrary to the Canons of the Church."

'Non-Christinnity' in the Westminster Review, No. 36. - How true is what follows: - "The Bible is one; and it is too late now to propose to divide it. We shall only point out that the moral value of the Gospel for ~~the~~ ^{the} ~~the~~ ^{the} becomes suspicious when the whole miraculous element is discarded,

"We certainly do think that the Gospels insert a miraculous Incarnation, Resurrection, and Ascension; and that the Epistles teach Original Sin, and a vicarious Sacrifice. If this be doubted by our authors, it is sufficient for us to say that such is the impression they have created on the minds of Christians."

"We desire that if the Bible, or any part of it be retained as

"This twofold phenomenon, which has shocked the public conscience and perplexed common sense, has been the sole cause of the amount of attention "Essays and Reviews" has excited. Laymen might have combined to produce this volume, almost unheeded. An obscure Clergyman might possibly have published any one of these seven papers; and with a rebuke for his immorality or his insolence, he would probably have been unnoticed by the world. But here is a combination of Doctors of Divinity; Professors; Fel-

Jurists, Yrity, it is defended as a miraculous gift to Man, and not by distorting the principles of modern Science. Let the Essayists be assured that there exists no middle course; that there is no interpolation more than is natural, yet not supernatural; that the zoologist can abolish its principles and still find its remedy."

Lastly, with almost supernatural power, does the same writer invite the Essayists and Reviewers to make shipwreck of their souls in the following terrible passage. And yet, who sees not that on the principle of absolute and professed unbelief is incontestable? He says:—"How long should this last? Until men have the courage to bury their dead convictions out of sight, and the ground comes to form now. All honour to these writers for the boldness with which they have, at great risk, urged their opinions. But what is wanted is strength not merely to face the world, but to face one's own conclusion. We know the cost. It must be enormous. Let each who has thought and felt for himself, ask himself first what he does not believe, and then, if wise or needful, say it. Next let him ask himself what he does believe, and pursue it to its true and full conclusions. Neither loose accommodation nor sonorous principles will long give them rest. It is of no little use to surround the more glaring contradictions of Science with a network of discredited doctrine into a few vague precepts. That end will not be attained by our authors by subliming Religion into an emotion, and making an armistice with Science. It will not be obtained by any amount of denunciation; nor by this, which is, of all the most artificial, at once the most subtle, the most earnest, and the most subtle."

lows, nay Heads of Colleges ; Instructors of England's Youth ; Teachers of Religion ; Chaplains to Royal and noble personages I

The Jesuitical notice prefixed to the book, (deprecating the idea that its authors should be held responsible, except severally for their several articles,) completed the scandal. As if seven men, each armed with his own appropriate weapon of violence, breaking into a house, and spreading ruin around them, could "readily be understood," (to quote their own language,) to incur each a limited responsibility I ••••• Charity doubtless would have rejoiced to spread her mantle over any one or more of the number, "who, on seeing the extravagantly vicious manner in which some of his associates had performed their part, had openly declared his disgust and abhorrence of such unfaithfulness, and had withdrawn his name" - with some expression of sorrow for the irreparable mischief which he had actively helped to occasion. But long before nine editions of "Essays and Reviews" had appeared, it became apparent that each of the living authors, (for one, alas, has already gone to his account !) has made himself responsible for the whole work^h. Nay, there are some of the number who

r The Bishop of Exeter to Dr. Temple.

^h The Bishop of London exactly expressed the general opinion, when he said, - "Nor will I for a single moment, however my personal feelings might interfere, conceal my deliberate conviction that every partner in that work is equally guilty."-(*Guardian*, Apr. 10, 1861, p. 341.) But the most faithful language of all came from the Bishop of Exeter in his crushing reply to an inquiry sent to him by Dr. Temple. "I avow that I hold every one of the seven persons acting together for such an object to be alike re-

make no secret of their satisfaction at what has happened; and seem desirous only that their volume should obtain a yet wider circulation¹

"Essays and Reviews," as already stated, with the turn of the year, experienced a vast increase of notoriety. The entire Bench of Bishops condemned the book; and both Houses of Convocation endorsed the Episcopal censure. A very careful perusal of the volume became necessary; and it proved to be infinitely weaker in point of ability, infinitely more fatal in point of intention, than could have been suspected from the known respectability and position of its authors. A clamour also arose for a Reply to these Seven Champions, not exactly of Christendom.

responsible for the several nets of every individual among them in executing their avowed common purpose."

¹ A letter from Dr. Rowland Williams, which has appeared in the *New Englander*, contains the following language with reference to the American reprint of "Essays and Reviews:"—"I confess myself personally gratified that my own work, and that of my more distinguished coadjutors, with whom it is sufficient honour for me to be included in the same volume, should have obtained the honour of a reprint in another hemisphere. Still more would I smile the circumstance as an auspicious token of the sympathy which should prevail between kindred nations, as regards subjects of the highest importance, and as a sign of the prospects of Christian freedom beyond the Atlantic. . . .

"I have not yet discovered any community or individual possessing the right to cast the first stone at those who interpret the Bible in freedom, and who subordinate its letter to its spirit, or its parts to its whole. Even if Holy Scripture were, as is popularly fancied, the foundation, and not, as I believe, the expression and the memorial, of Uglorious Truth in man, it would be absurd to render it honours essentially different from those which it claims for itself, or to make it a master, where it claims only to be a witness."

" You condemn : but why do you not reply ? " - became quite a popular form of reproach.

It was useless to urge, in private, such considerations as the following : - To reply to a volume of 433 pages, each of which contains a fallacy or a falsity, - while some pages are packed full of both, - is a serious undertaking. - Besides, the book has been replied to already; for there is scarcely an objection urged within its pages which was not better urged, and effectually disposed of, in the last century. Nay, every good Review of " Essays and Reviews " has answered the book : for what signify the details, if the fundamental lie has been detected, and unrelentingly exposed? The man who plants his heel on the serpent's head, and refuses to withdraw it, can afford to disregard the tortuous writhings of the long serpent's body. - Again. These attacks are seven. Most seven men with " concert and comparison, " - with leisure and inclination too, - be procured to demolish this flimsy compound of dogmatism and unbelief? to disperse these cloudy doubts, and to analyse and repel these many ambiguous statements? - Once more. A fool can assert, and in a moment, that ' There is no God. ' But it requires a wise man to refute the lie ; and his refutation will probably demand a volume. - I say, it was in vain to urge such considerations as these. " , why does no one reply to these ' Essays and Views ? ' " was asked, - till, I apprehend, pens enough have been unsheathed to do the work effectually.

It struck me, in the meantime, that I should be employing myself not unprofitably at such a juncture, if (laying aside all other work for a month or two)

I were to attempt a short reply to the volume in question, myself; and to combine it with the publication of the Sermons I have all'edly preached; and which I had the comfort of knowing had not only been favourably received by some of those who heard them, but had attracted some slight notice outside the University also. Accordingly, with not a little reluctance, in the month of February I began. The Descriptive part of the argument, I determined to address to the younger members of my own College, - men with whom I live in daily intimacy, and on terms of private friendship; and whom, above all, I desired to protect against the influence of that "moral poison," (as the Bishop of Exeter describes it,) of which the world has lately heard so much. The Constructive part of the argument, I resolved to complete as opportunities might offer, in my Sermons. One such opportunity presented itself early in Lent; of which I availed myself to establish some fundamental truths relative to the Interpretation of Holy Scripture. By favour of the Vice Chancellor, the promise of yet another preaching time was obtained. It appeared best to avail myself of the opportunity to consider the chief objections which have been brought against the Bible from the immoral character of some of its contents.¹ An University Sermon preached exactly ten years ago, (on the Doctrine of Accommodation,) supplied an important link in the argument. . . . Thus the unscientific shape in which the present volume appears, is explained; and its want of exact method is accounted for. Let me add, that but for

¹ "Serm. V.

¹ See Sermon VII.

the forward state of what I like to regard as the Oonstt'uctive part of the present volume,-(and which I am not without a humble hope will secure for the rest a more than ephemeral interest,)-! should have been slow indeed to undertake the distasteful task of answering a work of which I have long since been heartily weary.

II. And now, for a few words on the general question which has called out these "Sermons" and "Preliminary Remarks."

At the foot of the whole mischief of these last days lies disbelief in the Bible as the TVonl of GoD. This is the fundamental error. Dangerous enough is it to the moral and intellectual nature of Man, when the authority of the Church is doubted: or rather, this is the fit'tSt downward step. Not to believe that CHRIST bequeathed to His Church a Divine form of polity: not to believe thmt He set officers over His Kingdom, of which He is Himself the sole invisible Head: not to believe that He invested Hia Apostles with authority to delegate to others the Commission He had Himself conveyed to them; and that, by virtue of such transmitted powers, tho Church hns authority in the Minisfration of Gon's Wonl and Sacraments: not to believe that He vouchsafed to Hia Church extraordinary guidance at the first, and that He vouchsafes to His Chlll'ch effectual guidance still:-an utter want of faith in the Chm-ch and her Ordinances, is the first step, I repeat, in a soul's downward progress.

Next comes an impatience of Creeds. It has been falsely asserted by an Essayist and Reviewer that

" Constantine inaugurated the principle of doctrinal limitation m ;" by which is meant that definitions of Faith date from the Council of Nicrea, A.D. 325 : the truth being that the famous CEcumenical Council which was then held did but rule the consubstantiality of tlic SoN with the FATHER: whereas elaborate Creeds exist of a for earlier date ; as all are aware. Creeds indeed are coeval with Christianity itself". What need to add that when the decree of tlm first (Ecumenical Council concerning the true faith in the adorable 'frinity has been set at nought, all other decisions of the Church arc disregarded also?

That marvellous concrete fact, the Bible,-has next to be encountered. Unmethodical as it seems to be, the Bible arrests a man in his impatient course with many a significant Hist.ory,-many an unmanageable precept. Much of its contents, it is true, are of such a nature that they may be glossed over,-explained away,-ignored,-set aside. The reading is doubtful: or there are two opinions, (perhaps twenty,) concerning it : or the language may be figurative: or the words are not to be pressed too closely: or a perverse logic may pretend to find in it agreeable confirmation, instead of stern reproof. Not a few places there are, however, which defy any such handling; stubborn rocks which refuse to yield a single trace of the wished-for vegetation, in return for the most determined husbandry. Nothing of the kind ever will or can be made to germinate upon them. They are absolutely tmmanageable, and hopelessly in the way of the man who is determined to cast off restraint,-

whether spiritual, intellectual, or moral. He is for being lawless; or at least, without law: but *the Bible* is unmistakably *an external Law*, and is opposed to him. The Bible is his enemy, and the Bible claims to be Divine. . . . What need to state that to deny the Inspiration of the Bible, and to undermine its authority, and to explain away its statements, becomes the next object of the unbeliever? It is precisely at this stage of his downward progress that public attention is excited, and public indignation aroused. The Church, (like its Divine Author,) may be outraged, and few will be found to remonstrate. The Creeds may be assailed, (especially "one unhappy Creed I"), and it is hinted that these are speculative matters, on which none should pronounce too dogmatically. But (thank God!) Englishmen yet love their Bible; and Common Sense is able to see that an uninspired Bible is *no Bible at all*. At the assault upon the Bible, therefore, as I said, an indignant outcry is raised, - as *usual*.

Systematically to cope with such irreverence, such entire ignorance rather of all the questions at issue, from the pulpit, would be clearly impracticable. Men require to be taught "which be the first principles." They require to be educated in Divinity. And thus we come back to the fountal source of all the mischief of our own Day. We, in Oxford, give no systematic training to our Candidates for Holy Orders. "We do not even attempt it. Nay, incredible to relate, we do not give them any training at all." And the fatal consequences of this omission are to be seen on every side.. A youth no sooner gets through "the Schools,"

and graduates in Arts, than he inquires for a Curacy. During the three months, perhaps six, of interval, he makes himself sufficiently acquainted with the Alphabet of Divinity to enable him to satisfy the very modest requirements of the Bishop's examination; after which he finds himself at once actively engaged in the Bishopric of souls and the profession of Theology. It is probable that the realities of the Ministerial calling, and the eminently practical nature of such an one's daily life, will keep *this* man from error. Not so his-more, shall I say, 01- less?-fortunate fellow-student; who, by hard self-relying labour, having obtained distinction in the Schools, finds himself in the enjoyment of a fellowship, and straightway engages in the work of tuition. This man, whose fellowship is his "title" for orders, studies Divinity, or neglects it, at pleasure: and if he studies it, he studies it in his own way. He has read a little of heathen Ethics with great care; or he has trained himself to the exactness of mathematical inference. With the purest idiom of ancient Greece he has also made himself very familiar. He is besides a Master of Arts. What need to add that such an one is not therefore a Master of *Divinity*? possesses no qualification which authorizes him to dogmatize about any one department of Theological Science?

The plain truth is, (and it is really better to speak plainly,)-the plain truth is, that the offensive Sermons one sometimes hears from the University pulpit, -the offensive Essays and Reviews which have lately occasioned so much public scandal,-are the work of men who discuss that which they do not understand;

profess that which they were never, at any time of their life, taught. Their method of handling a text is altogether unique and extraordinary. Their remarks concerning Divine things are even puerile. Their very citations of Scripture are incorrect. Their cool affectation of superiority of knowledge, their claim to intellectual power, would be laughable, were the subject less solemn and important. Speculations so feeble that they sound like the cries of an infant in the dark, are insinuated to be the sublime views of a bold and original thinker, who "*has bll a Divine lwlp been enabled to plant his foot somewlwre beuoml the waves of lfoie /*"-Doubts so badly expressed that they reatl like the confused utterance of one in his sleep, claim to be regarded as the legacy of one who is about to "*depart hence bef01e the natural term, wom out tuith intellectual toil^o!*" •.. In a word,-1\Ien who liave never been taught aml trained, but have grown up in a misemle self-evolved system of their own,-(with a little of Hegel, and a little of Sohleiermacher, and a little of Strnuss,)-cannot *but* trouble the peace of the Church. They deny her authority. (They are not aware of her claims.) They cavil at hel· Creeds. (They are not ac9.uainted with their history.) They doubt the authenticity of the very Dible. (They know wondrous little about it.)-Ilow did the Dible attain its actual shape? They cannot tell. Ihow has it been guarded P They are careless to inquire. How does it come to us as 'the Bible,'-the Book of all books? It is best not to discuss a question which must infallibly bring forward *the Ohiwcli* as "a wit-

ness and a keeper of Holy Writ^p," Men are even impatient to publish their private prejudice that it is to be interpreted like any other book; that it is inspired in no other sense than Sophocles and Plato. "The principle of private judgment," (it is said,) "puts Conscience between us and the Bible, making Conscience *the* supreme interpreter⁴." "Hence," it is said, "we use the Bible,-some consciously, some unconsciously,-not to override, but to evoke the voice of Conscience." (p. 44.) "The Book of this Law," (as Hooker phrases it,) is dethroned; and Man usurps the vacant seat, and becomes a Law unto himself. God Himself is dethroned, in effect; and Man becomes his own god.

To cope systematically with all this from the University pulpit, as already remarked, is plainly impossible. The preacher must take up the question at some definite stage, and arrest the false teachers *there*. "That wicked," - or rather "THE LAWLESS ONE," (or *avopop*, as he is called in 2 Thess. ii. 8,) - must be bound, hand and foot, *somewhere* in his career of lawlessness; and in these Sermons *the threshold of the Bible* has been chosen as the place for the conflict. My life for his life. I will slay or be slain on the very portal of Holy Scripture. With the young, you begin at the beginning, - "the Creed, the Lord's Prayer, the Ten Commandments;" and they must be further instructed in the Church Catechism. But the foundation cannot be laid afresh with the full-grown. It is idle to talk about the authority of *the Church* to men who do not believe in the Bible. It is useless

^p Article XX.

⁴ *Essays anti Reviews*, p. 45.

to dispute about Creeds with men who know nothing of the origin and history of Christianity. Reserving the *true* method of teaching for those who alone are capable of being taught, we are constrained to argue with men of full age about *the Inspiration and Interpretation of the Bible*. - If in the ensuing Sermons the principles handled are so very elementary, it is because the available limits were so very narrow, - while the field over which Unbelief has spread itself, is so very broad.

III. When a few words have been added concerning the manner in which I have executed my task, this Preface shall be brought to a close. - If the style of the present SERMONS, - considering the auditory, and above all considering the subject, - shall be thought by competent judges not sufficiently dignified in parts, I will bow to their decision without remonstrance. Everybody can divine the defence which would be set up; but perhaps it may not be quite a valid defence. A man feels strongly and warmly; writes fast and freely; is determined to be clearly understood: is weary of the dignified conventionalities under which Scepticism loves to conceal itself when it comes abroad. Perhaps some expressions which may be permitted in delivery, ought to be remodelled when a Sermon is sent to the press.

But with regard to the ensuing PNEUMONARY REMARKS, I shall not so easily be persuaded to think that I am mistaken as to the style in which Essayists and Reviewers are to be dealt with. Some respect-

• It should perhaps be stated that the edition of "Essays and Reviews" which I have employed is the 1st (1800.)

able persons, I doubt not, will think my treatment of them harsh and uncharitable. I invite them to consider that we do not expect blasphemy from Ministers of the Gospel, -irreligion from the teachers of youth, -infidelity from the Professor's chair: nor are we called upon to tolerate it either. I have the misfortune to concur entirely with the verdict pronounced by the Bishop of Exeter on the subject of 'Essays and Reviews.' Let those who feel little jealousy for Gon's honour measure out in grains their censure of a volume, the confessed tendency of which is to sap the foundation of Faith, and to introduce irreligion with a flood-tide. Such shall not, at all events, be my method. Private regard, if it is to weigh largely with him who stands up for God's Truth, should first have weighed a little with those by whom it has been most grievously outraged. It may suit these Authors to wrap up their shameful meaning in a cloud of words; but their Reviewer avails himself of that Christian liberty to which they themselves so systematically lay claim, mercilessly to uncover their baseness, and uncompromisingly to denounce it. If I may declare my mind freely, punctilious courtesy in dealing with such opinions, becomes a species of treason against Him after whose Name we are called, and whom we profess to serve. Seven men may combine to handle the things of God, it seems, in the most outrageous manner; while *themselves* are to be the objects of consideration, tenderness, respect! I cannot see their title to any consideration at all.

It will be found, it is hoped, that when these writers have the courage to descend to argument, *there* I have

gladly met them on their own ground, and sought to refute them : but *to reason* is no part of their plan. Unsupported dicta on every subject on which they treat: doubts promiscuously insinuated, but never once openly and honestly maintained: cool assumptions of intellectual superiority for themselves and their infidel allies: contemptuous allusions to the names which the respectable part of mankind agrees to hold in honour: foul imputations against the honesty of the Clergy :- *this* is all their method I The favourite *cant* of these writers is, that no one should shrink from free discussion, or fear the results of Criticism. Why then do not they themselves criticize? ,why do not *they* reason? Charity herself after weighing these Essays carefully has no alternative but to assume that the Authors either have not the courage, or that they lack the ability, to descend to a free discussion, and risk all on a stand-up fight. A kind of guerilla warfare : half a dozen arrows, and a hasty retreat: *sue!*, is their mode of attack I But this method, though it may occasion annoyance, is quite unworthy of an honest inquirer, and never can be decisive of anything. It is the cowardly expedient of men who shrink from scrutiny, and dread exposure. Nothing so easy, for example, as to repeat the old commonplace about " irreconcilable discrepancies" in the "Synoptical Gospels:" but why, instead, are we not told, *whic!*, *these ir'l'econcilable discrepancies are?* For my own part, I freely renew in this place the challenge I gave in my Hird Sermon* Let any one of these Gentlemen publicly and definitely lay his

* pp. 72-3.

finger on one or more of these contradictory statements in the Gospels, during term-time; and within a week I hereby undertake publicly to refute him in the Divinity School of this University: and our peers shall be our judges.

Gentlemen who come abroad in the fashion above described, have no right to complain if they encounter rough usage on the road. When Critics are clamorous for the "free handling" of Divine Truth, they must not be surprised to find themselves freely handled too. If free discussion is to be the order of the day, then let there be free discussion of "Essays and Reviews," *as well as of THE ILLUSTRATIONS*. Six Clergymen of the Church of England who enter upon a crusade against the Faith of the Church of England must not be astonished if they are looked upon in the light of immoral characters, and treated as such. Accordingly, I have handled them just as freely as they have handled the Prophets, Apostles, and Evangelists of Christ.

I cannot therefore pretend to offer anything in extenuation of the style in which I have examined the statements of these Essayists and Reviewers. Perfectly sensible as I am of the gracefulness of highly courteous language in controversial writing, I will not so far violate my own conviction of what is right as to withhold compliments on such an occasion as this. This is no literary misunderstanding, or I could have been amicable enough: no private or personal matter, or I could have flung it from me with unconcern. No other than an attempt to destroy Man's dearest hopes, is this infamous book: no other than an insult, the

grossest imaginable, offered to the Majesty of Heaven; an attack, the more foul because it is so insidious, against the Everlasting Gospel of JESUS CHRIST. In such a cause I will not so far give in to the smooth fashion of a supple and indifferent age, as to pay these seven writers a single compliment which they will care to accept. The most foolish composition of the seven is Dr. Temple's; the most mischievous is Professor Jowett's: but the germ of the last Essay is contained in the first; the foolishness of the first Essay is abundantly shared by the last: while the evidence of correspondence of sentiment between the two writers is unmistakable. The most unphilosophical Essay, (where all are unphilosophical,) is Professor Powell's: the most insolent, Dr. Williams': the most immoral, Mr. Wilson's: the most shallow, Mr. Goodwin's; the most irrelevant, Mr. Pattison's. Not one of those writers shews himself capable of recognizing the logical result of his own opinions: of drawing from his own premisses their one inevitable issue. Not one of them has had the manliness to speak out, and to say plainly what he means. They seem to deny the Divinity of Christ, and the Personality of the Holy Ghost: but how reluctant is a reader to believe that they really mean it! Quite inevitable is it that these clerical critics must choose between two alternatives. Either they hold opinions which make it impossible that they should retain Order in the Church of England, and yet be honest men; or they have expressed themselves with such culpable inaccuracy and ambiguity, as shews that they are altogether incompetent to handle the Science of Theology.—Obviously would one

give them the benefit of a third alternative: but I see not that any remains.

If it should be thought strange that one thinking so meanly of 'Essays and Reviews,' should have produced a yet larger volume in reply to them, it must suffice to point out that the refutation of a fallacy is almost of necessity the ampler writing. - Or again, if it be remarked that by far the largest part of what I have written is directed against the hundred pages of Professor Jowett, the explanation is still obvious. For not only does that concluding Essay of his bring to a terribly practical issue the speculative doubts and difficulties which had been started by all his predecessors; (namely, doubts as to (1) the relation in which the Bible stands to Man; - (2) the nature of Prophecy; - (3) the reality of Miracles; - (4) the worth of Creeds and formularies; - (5) the authenticity of Genesis; - (6) the basis on which Revelation is by the Church of England supposed to rest;) - by proposing that we should henceforth regard the Bible as a book *no other-wise inspired than Sophocles and Plato* : - not only does Professor Jowett's essay discharge this fatal office; but his style is somewhat peculiar; and what he says, cannot always be effectually disposed of by a few words. Let me explain.

There is a certain form of fallacy of statement in which this Gentleman's writings abound, which calls loudly for notice and signal reprobation. He has a marvellous aptitude, (one would fain hope through some intellectual infirmity,) of connecting together in the same sentence two or three clauses; one or two of which shall be true as Heaven, while the other

is false as Hell. The reply to such a sentence is impossible, without many words,-far more than Mr. Jowett's sentences commonly deserve.-Sometimes he strings together several heads of thought; of which enumeration the kindest thing which can be said is that it betrays an utter want of intellectual perspective. To unravel even a part of this tangled web so as to expose its argumentative worthlessness, soon fills a page..... But there is another kind of fallacy which the same gentleman wields with immense effect, and in the use of which he is a great master; which, because it was absolutely impossible to handle it fitly in the proper place, shall be briefly adverted to, here. I proceed to describe it not without indignation; for I am profoundly struck by the intellectual perversity, not to say the moral obliquity, which has so entirely made this vile instrument its own.

The fallacy then is of this nature. When Professor Jowett would put forth something especially deserving of reprehension,-some sentiment or opinion which he either knows, or ought to know, that the whole Church will resent with unqualified abhorrence, -he assumes a plaintive manner, and puts himself into an interesting attitude; sometimes even folds his hands, as if in prayer. He then begins by (1) throwing out a remark of real beauty, and so conciliating for himself an indulgent hearing; or (2) he goes off on some Moral question, and so defeats attention; or (3) he delivers himself of some undeniable truth, and so disarms censure; or (4) he says something of an entirely equivocal kind, and so leaves his reader at fault. Calldour, of course, gives him the benefit of the doubt.

It is not till the sentence is well advanced, or till it is examined by the fatal light of its context, that one is shewn what the ambiguous writer really was intending. A cloven foot appears at last; but it is instantly withdrawn, with a shuffle; and you experience a scowl or a sneer, as the case may be, for your extreme unkindness in inquiring whether it was not a cloven foot you saw?..... Meanwhile, the learned Professor has gone off *in alia omnia*, with a look of earnestness which challenges respect, and a -vagueness of diction which at once discourages pursuit and defeats inquiry. The fish invariably ends by disappearing in a cloud of his own ink.

It shall suffice to have said thus much. These pnges must now be suffered to go forth; not without a hearty aspiration that a blessing may attend them from Ilim *sine Quo nihil est validum, nihil sanctum*; and that what was intended for the strength and help of those who want helping and strengthening, (I am thinking particularly of what has been offered on the subject of Inspiration,) may not prove misleading or perplexing to any.

Oriel, June 24th, 1861.

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PRELIMINARY REMARKS

ON A VOLUME ENTITLED

"ES SAYS AND REVIEWS."

ADDRESSED '10 '71

UNDERGRADUATE MEMBERS OF ORIEL COLLEGE.

P, Friends, - I have determined to address to yourselves the present remarks; their subject, a volume which has recently obtained such a degree of notoriety that it is almost superfluous even to specify it by name.

With unfeigned reluctance do I mix myself up in this strife; but the course of events, when I first took up my pen, left me almost without an alternative. Far more reluctant should I be to seem to make yourselves the arbiters of Theological controversy. But in truth nothing is further from my present intention. As a plain matter of fact, you are called upon weekly, at St. Mary's, to listen to Sermons which indicate plainly enough the troubled state of the religious atmosphere; and which, of late, (too frequently alas!) have inevitably assumed a controversial aspect. The Sermons here published, (which form the constructive part of the present volume,) were preached expressly with an eye to your advantage, and were intended to warn you against (what I deemed) a very serious

danger. It is only natural therefore that I should desire to address to yourselves the present remarks likewise. You are, naturally, objects of special solicitude to myself in this place, - you, with whom I live as among friends, and for not a few of whom I entertain a sincere affection. And in addressing you, I am not by any means inviting you to exercise your own theological judgment; for that would indeed be an absurd proceeding. I am simply seeking to instruct you, and to guide you with mine.

The case of "Essays and Reviews" is, in fact, altogether exceptional, - whether the respectability of its authors, the wickedness of its contents, or the reception which it has met with, is considered. That volume embodies the infidel spirit of the present day. Turn where you will, you encounter some criticism upon it. No advertising column but contains repeated mention of its name. To ignore so flagrant a scandal to the Church, is quite impossible. I have thought it better, therefore, to encounter the danger in this straightforward way; and I proceed, without further preamble, to remark briefly on each of the Seven "Essays and Reviews," in order.

I. The feeblest essay in the volume is the first. It is not without grave concern that I transcribe the name of its amiable, and (in every relation of private life) truly excellent author, - "FREDERICK TEMPLE, D.D., Chaplain in Ordinary to the Queen; Head Master of Rugby School; Chaplain to the Earl of Denbigh." Under the imposing title of "THE EDUCATION OF THE WORKMAN," we are presented with a worthless allegory, which has all the faults of a schoolboy's theme, (incorrect grammar included;) and not one of the excellencies which ought to characterize the product of

a ripened understanding,-the work of a Doctor of Divinity in the English Church ^a.

Dr. Temple's opening speculations are at once unintelligible, irrelevant, and untrue. But they are immaterial; and serve only to lug in, (not to introduce,) the assumption that the "power, whereby the present ever gathers into itself the results of the past, transforms the human race into a colossal man whose life reaches from the Creation to the day of Judgment. The successive generations of men are days in this man's life. The discoveries and inventions which characterize the different epochs of the world's history are his works. The creeds and doctrines, the opinions and principles of the successive ages, are his thoughts." [Alas, that the Creeds and Doctrines of the Church should be spoken of by a Professor of Divinity as the "thoughts" of men !] "The state of society at different times are (*sic*) his manners.

• I abstain from enumerating Dr. Temple's mistakes,-for such things do not belong to the essence of a composition. And yet I must remark that it is hardly creditable in a Doctor of Divinity to write as he does. "In *all(!)* the doctrinal disputes of the fourth and fifth centuries, the decisive voice came from *!tome*. Every controversy was finally settled by her opinion, because she alone *!IOSsessed the art of fl-anfog formulas,*" &c. (p. 16.) Would the learned writer favour us with *a single war!ant* for this assertion? . . . At p. 9, Dr. Temple mistakes for Micah's, words spoken 700 years before by Balaam. At p. 10, he says that "Prayer, as a regular and necessary part of worship, first appears in the later books of the Old Testament."-His account of the papacy is contained in the following words:-"Law was the lesson which Rome was intended to teach the world. Hence (?) the Bishop of Rome soon became the Head of the Church. *!tome* was in fact the centre of the traditions which had once governed the world; and their spirit still remained; and the Roman Church developed into the pnpncy simply because a bend was wanted (!), and no better one could be found."-p. 16. At p. 10 we have a truly puerile misconception of the meaning of 1 Cor. xv. 56, &c., &c.

He grows in knowledge, in self-control, in visible size, just as we do. And his education is in the same way and for the same reason precisely similar to ours. All this is no figure, but only a compendious statement of a very comprehensive fact." (p. 3.) "We may then," (he repeats,)" rightly speak of a childhood, a youth, and a manhood of the world." (p. 4.) And the process of this development of the colossal man, " corresponds, stage by stage, with the process by which the infant is trained for youth, and the youth for manhood. This training has three stages. In childhood, we are subject to positive rules which we cannot understand, but are bound implicitly to obey. In youth we are subject to the influence of example, and soon break loose from all rules, unless illustrated and enforced by the higher teaching which example imparts. In manhood we are comparatively free from external restraints, and if we are to learn, must be our own instructors. First comes the Law, then the Son of Man, then the Gift of the Spirit. The world was once a child under tutors and governors until the time appointed by the Father. Then, when the fit season had arrived, the Example to which all ages should turn was sent to teach men what they ought to be. When the human race was left to itself, to be guided by the teaching of the Spirit within." (p. 5.) - So very weak an analogy, (where everything is assumed, and nothing proved,) singular to relate, is drawn out into distressing tenuity through no less than 49 pages.

The ANSWER to all this is sufficiently obvious, as well as sufficiently damaging; and need not be delayed for a minute.

That the Unman Race has made considerable progress in Knowledge, from first to last, - is a mere

truism. Thnt, in the civilized wol'd, one grncmtiou is the heir of the generations which went before it, is what no one requires to be told. Thus the discoveiy of the compass, of printing, and of the steam-engine, have been epochs in human knowledge from which a start was made by all civilized nations, without retrogression. But suoh facts supply no wanaut for transforming the whole Human Race into one Colossal Man ; do not constitute any reason whatever why the 6000 years of recorded time should be divided into three periods corresponding with the Infancy, Boyhood, and Manhood of an Individual.

To this theory, however, Dr. 'l'emple even ostentatiously commits himself. It is the purporn of his entire Essay, to establish the fanciful analogy already indicated,-which is proclaimed to be " no figure " but a " fact. " (p. 3.) But an educated man of ordinary intelligence, on reaching p. 7, (where the writer first discloses his view,) summons the known foots of Ilistory to hie recollection; and before he proceeds any further, reasons with himself somewhat ns follows :-

The Human Race had inhabited the Earth's surface for upwards of sixteen hundred years, when it was destroyed by the waters of the Flooll. After that, the descendants of Noah peopled the earth's smfoce ; a transaction of which the sole authentic record is to be found in the xth chapter of the Book of Genesis. Egypt first emerged into importance,-as history and monuments conspire to prove; having had a peculiar language and literature, Arts and Sciences, anterior to the period of the Exodus, viz. Bo. 1491. Meanwhile, the chart of History directs our attention to four great Empires : the Assyrian Empire, which was swallowed up by the Persian; and the Persian, which was merged

in the Grecian Empire. The Roman Empire came last. [How *Law* can be considered to be the characteristic of all or any part of this period, I am at a loss to discover. Neither do I see any indication of puling Infancy here.] These four great Empires of the world had run their course when our SAVIOUR CuRis- was born. Goo sent His own Eternal SoN into the world; and lo, a change passell over the whole fab1-ic of the world's polity. The old forms of social life became, as it were, dissolved; or rather, a new spirit had been breathed into them all. A new era had commenced; and a new principle henceforth animated mankind. That peculiar system of Divine Laws which for 1500 years had separated the Hebrew race from all the nations of the earth,-the Mosaic Law which had hitherto been the inheritance of a single family, isolated in Canaan,-was explained and expanded by its Divine Author. The ancient promises to Abraham and his posterity were declared in their application to be co-extensive with the whole race of Mankind by faith embracing them. Henceforth, the kinglloms of the world were proclaimed the kingdoms of CHRIST, and Jffankind became *for the first tllw subject to a wl-itten LA,r*. The Laws of CHRIST'S Kingdom, the doctrines of CnRisT'B Church, henceforth become supreme. Thus, when a Christian Sovereign is crowned, the Bible is solemnly placed in his hands; and it is required of him that he promise, on his oath, "to tho utmost of his power, *to maintain the Laws of GoD.*" "vho n you see this Orb set under this Cross," (says the Archbishop, on delivering those insignia of Uoyalty,) "remember that the whole ,vorhl is subject to the power and empire of CmusT our Redeemer so that no man can reign happily, who directs

not all his actions *according to His Laws.*" ... No further change in the order of things is anywhere intimated. The Faith hath been raised, once and for ever, delivered to the Saints. Forsaken, it may be: by many, (alas!) *it* will be forsaken before the consummation of all things: but it will not itself cease. Heaven and Earth shall pass away; but Christ's Word, never. Not one jot nor one tittle of the Law shall fail.... But, in brief outline, is the World's true history, past, present, future. Does it correspond with Dr. Temple's account? That may be very soon seen. He calls the human race a Colossal Man; and says that it passes through three stages, Infancy, Boyhood, Manhood: and that during those three stages, it is governed by three corresponding principles, Law, Example, Conscience. How does Dr. Temple establish the first?

The Jews, (he says,) were subject to Law from the period of the Exode to the coming of Christ. "We listen to the statement of a familiar fact without surprise: but we are inclined to express some stronger feeling than surprise when we discover that this is the whole of the proof concerning the infancy of the Colossal Man! Does this writer then mean to tell us that the Jews were all Mankind? If they were *not* the Colossal Man, -if, instead of being the whole Human Race, they were one of the most inconsiderable and least known of the nations, -an isolated family, in fact, inhabiting Canaan, -what becomes of the analogy? We really pause for an answer.... Such a theory might have been expected, and would have been excusable if it had proceeded from a Sunday-school-boy of fifteen, -who had read the Bible indeed, but who was unacquainted with any book besides; and so, had jumped

to the conclusion that the Jews were "the World." But Dr. Temple is a Schoolmaster, and therefore must surely know better. If he is fanciful enough to regard Mankind as a Colossal Man; and unphilosophical enough to consider that History is capable of being divided into three periods,-corresponding with Infancy, Boyhood, and Manhood; and forgetful enough of the facts of the case to assume that mankind was subject to Law *until* the coming of CHRIST, thenceforward to be emancipated therefrom :- yet Dr. Temple ought not to be so unreasonable as to pretend that Canaan was coextensive with the "World,-the descendants of Abraham with the posterity of Noah! This amiable writer is inexcusable for excluding from the corporate entity of the Human Race the four great Empires of the world, (to say nothing of primeval Egypt and mysterious India;) and for the sake of elaborating a worthless allegory, identifying the least of all people with the Colossal Man, who, (according to his own account of the matter,) represents the aggregate of all the nations.

Once more. The Mosaic Law was not given till *b.c.* 1491. But the world was then upwards of 2500 years old. Far more than one-third, therefore, of recorded time had already elapsed. How does it happen that the theory under consideration gives no account of those 2500 years; or rather, does not begin to be applicable, until they have rolled away?

Other inconveniences await this silly speculation. Thus, the Colossal Man, (who was *under Law* from *b.c.* 1491 to the Christian era,) proves to have been a marvellously precocious Infant. He wrote the Song of Moses at the time of his birth. Nay, he built pyramids,-had a Literature, Arts, and Sciences, a sea

before he was born / ... While yet an infant, he sang with Homer, and carved with Phidias, and philosophized with Aristotle,-as none have ever sung, or carved, or philosophized since. Times and fashions have altered, truly; but these three men are still *om-*Masters in Philosophy, in Sculpture, and in Song. Awkward fact, that the colossal Infant should have lisped in a tongue which for copiousness of diction, and subtlety of expression, absolutely remains to this hour without a rival in the world !

Again. At this writer's dogmatic bidding, we force ourselves to think of Mankind as a Colossal Man, who has already gone through three ages,-Infancy, Boyhood, and Manhood. *Old Age is therefore to come next.* When, (if it is a fair question,) may it be expected that the sad period of senile decrepitude will set in ? What proof, in the mean time, is there, (we venture to ask,) that this period of decay has not begun already ? Or does Dr. Temple perhaps imagine that the world is moving in cycles, (to adopt the grotesque speculation of his own first pages) ; and that after having run through the curriculum of Infancy, Boyhood, and Manhood, the Colossal Man, (escaping, for some unexplained reason, the penalty of Old Age,) is to grow young again,-shake his rattle and cut his teeth afresh ? There is a childish vivaciousness, a juvenile recklessness, a skittish impatience of restraint, in this amiable author's speculations, which powerfully corroborate such a view of the case.

"The Childhood of the World was over when our Lotm appeared on earth," (p. 20.) says Dr. Temple. But when at last he is compelled to introduce to our notice his Colossal Child (p. Q bottom.) now developed into a Colossal Youth, he is painfully sensible that the

Law and the Prophets, (his schoolmasters,) (p. 8.) have not done their work quite so well as was to have been desired and expected. Some apology is necessary. (p. 13, *bottom*.) Two great results however he claims for their discipline :- " a settled national belief in the unity and spirituality of Goo, and an acknowledgement of the paramount importance of chastity as a point of morals." (p. 11.) Not however that the Law or the Prophets had taught them even *this*. (p. 10, *top*.) "It was in the Captivity, far from the temple and the sacrifices of the temple, that the Jewish people first learned that the spiritual part of worship could be separated from the ceremonial; and that of the two the spiritual was far the higher." (p. 10.) At Babylon also the Jews first distinctly learned the doctrine of the immortality of the soul. (p. 19.)-The Law, to be sure, had emphatically said,-" Hear, O Israel, the LORD thy Goo is one Goo^b." The prophets, to be sure, had protested,-" Behold, to obey is better than sacrifice^o." The Law and the Prophets, to be sure, are full of intimations that "mercy and not sacrifice^r" is acceptable to the God of Heaven, and that Goo's Saints well understood the Doctrine^a; as well as that a belief in the soul's immortality was a part of the instruction of the Jewish people. But what is all this to one who has nothing to establish? . . .

It is a fact, of the case, in the meantime, sorely perplex the truth-loving writer. "For it is undeniable that, in the time of our Lord, the Sadducees had lost

" 1st cut. vi. 4.

• 1 Sam. xv. 22, where see the places in the margin.

• Hos. vi. 6, quoted by our Lord, St. Matth. ix. 13: xii. 7.

• Compare 1's. xxvi. 6: 1, 13, 14: li. 16, 17: cxvi. 16: cxix.

all depth of spiritual feeling, whilst the Phnl'isees liad succeeded in converting the Mosaic system into a mischievous idolatry of forms." (p. 10.) "In short, the Jewish nation had lost very much when John the Baptist came." (p. 11.) The hopelessly corrupt moral state of the youthful Colossus, described with such sickening force and power by the great Apostle in the first chapter of the Epistle to the Romans, cannot have occurred to Dr. 'Hempe's remembrance, for he says nothing about it. Certain withering denunciations of "a wicked and adulterous generation_r;" - of "adulterers and adulteresses"; "- serpents," a "generation of vipers," which should hardly "escape the damnation of Hell_h;" - ought to have reached him with a reproachful echo; but he is silent about them all. Still less would it have suited the amiable allegorizer to state that jttat midtIJay in the eclucationnl p.rocess, his Colossal Youth, "as if" tho sins of Samaria and of Sodom "wore a very little thing," "tV(t8 corrupted more t'tan t'teI in all !tia waya. As I live, saith the Loan Gon," (apostrophizing Dr. 'Hempe's Colossal Youth, in allusion to his character and conduct in the middle of his infant career,)" Sodom thy sister !tat!, not done aa thou hast done: . . . neither l,at't 8mlul'ria committed l,alf tt, aina; lnet t'tou !tast mieltj, lied t'tine cbo-tinationa more titan t'tieI, . . . Bear thine own shame for thy sins that thou hast committed more abominable than t'tieI, They are more righteous than thou¹ I" "A h sinful nation, laden with iniquity, a seed of evil-doers, children that are corrupters! . . . From the sole

f St. Ifotth. xvi. 4: xii. 39. Compnre Rt. Mark viii. 38.

r St.James iv. 4.

" St. Matth. xxiii. 33.

¹ Ezek. xvi. 47- 52.

of the foot even unto the head,"-[these words, I remember, are addressed to the Colossal Infant just *mid-way* in his career; and Heaven and Earth are called upon to give ear, "for the Lotto hath spoken!" ... From the sole to the crown,] "there is no soundness in it; but wounds, and bruises, and putrifying sores. ... Your limbs are full of blood^k I" ... About all this bideous retrospect of what was going on at school, Dr. Temple is silent.

In like manner, the great fact that our RImFEllmR came to republish His own two primroval ordinances, -the spiritual observance of the Sabbath and the sanctity of Marriage,-is quietly ignored. A youth uttcdy degraded by sensuality^l and blinded by unbelief^m, is a terrible picture truly. Dr. Temple therefore boldly gives the lie direct to History, sacred and profane; and insists that "side by side with freedom from idolatry, *there had flown up in the Jewish mind a chaster morality than was to be found elsewhere in the world:*" (p. 12 :) that "*in chastity the Hebrews stood alone;* and this virtue, which had grown up with them from their earliest days (! ! !) *was still in the t'four of f'iesli life when they were commissioned to give the Gospel to the nations.*" (pl. 13.)

^k JR i. 4, 6, 15.

^l St. John viii. 9. "I cannot but speak my mind," (says Josephus, after taking a survey of the extreme wickedness of his countrymen, in connexion with the horrors of the siege of Jerusalem,) "and it is this: I impose th it if the Romans had delayed to come against thirse sinners, either the earth would have swallowed them up; or the city would have been swept away by another Flood; or it would have been consumed, like a second Sodom, by fire from heaven."

^m S. John xii. 38-40. "They have blinded their eyes," &c. (See the place in the LXX. :) sc. o Alosoros.

Behold the Colossal Child therefore, now grown into a Colossal "Youth too old for discipline." (p. 20, bottom.) "The tutors and governors have done their work ;" (p. 20 ;) and he is now to go through a distinct process of training. Three tutors are now brought in to give the finishing touches to the youth's education, and to inaugurate his new career. Rome, Greece, and Asia,-which for some unexplained reason never become (according to Dr. Temple) any part of the Colossal Man *at all*, -now come in ; "Rome to discipline the human will; Greece, the reason and taste; Asia, the spiritual imagination." (p. 19.) The Law and the Prophets had disciplined the Colossal Child's conscience,-with what success we have seen. At all events, Moses and Isaiah are for infants : we have passed the age for such helps as ~~the~~ could supply. In a word, -"The childhood of the world was over when our Lonn appeared on earth." (p. 20.) It was "just the meeting-point of the Child and the Man ; the brief interval which separates restraint from liberty." (p. 22.) "It was time that the second teacher of the Human Race should begin his labours. The second teacher is EXAMPLE : " (p. 20 ;) and "the period of youth in the history of the world, when the human race was, as it were, put under the teaching of example, corresponds, of course, to the meeting point of the Law and the Gospel. The second stage therefore in the education of man was the presence of our Lonn upon earth." (p. 24.)

Let not this stage of Dr. Temple's allegory suffer by being stated in any language besides his own. "The world" had been a Colossal Child for 1490 years. It was to be a Youth for almost 100. "The whole period from the closing of the Old Testament

to the close of the New was the period of the world's youth, - the age of examples : and our Lonn's presence was not the only influence of that kind which has acted upon the human race. "Three companions were appointed by Providence to give their society to this creature whom Gon was educating, Greece, Rome, and the Early Chmch." (p. 26.) Behold then, our Blessed Redeemer with His "three companions." (I reproduce this blasphemous speculation with shame and sorrow.) What kind of Example *He* was, Dr. Temple omits to inform us. But Greece was "the brilliant social companion ;" - Rome, "the bold and clever leader ;" - the Early Church was "the earnest, heavenly-minded friend." (p. 26.) We are warned therefore against supposing that "our Lonn's presence was *the only influence of that kind,*" (i.e. example,) appointed by Providence for the creature whom Gon was educating. In a word : "The world was now grown old enough to be taught by seeing the lives of Saints, *better than by hearing the words of Prophets.*" (pp. 28-9.)

Ve come now to the conclusion of the allegory ; and Dr. Temple shall again speak for himself. "The age of reflection begins. From the storehouse of his youthful experience the Man begins to draw the principles of his life. The spirit or conscience comes to full strength and assumes the throne intended for him in the soul. As an accredited judge, invested with full powers, he sits in the tribunal of our inner kingdom, decides upon the past, and legislates upon the future without appeal except to himself. He decides not by what is beautiful, or noble, or soul-inspiring, but by what is right. Gradually he frames his code of laws, revising, adding, abrogating, as a wider and

deeper experience gives him clearer light. He is the third great teacher and the Inst." (p. 31.)

And now, it will reasonably be asked, - May not the head-master of Rugby write a weak and foolish Essay on a subject which he evidently does not understand, without incurring so much not only of public ridicule, but of public obloquy also? If his own sixth-form boys do not laugh at him, need the Church feel aggrieved at what he has written? Where is the special irreligion in all this?

I answer, - The offence is of the very gravest character; and in the course of what follows, it will appear with sufficient plainness wherein it consists. For the moment, - singly considered, - it is my painful duty to condemn Dr. Temple's Essay on the following grounds.

whereas the Church inculcates the paramount necessity of an eternal authoritative Law to guide all her members; - Creeds to define the foundation of their Faith, - a Catechism to teach them the necessary elements of Christian Doctrine, - the several forms of Prayer contained in the Prayer Book to instruct them further in Religion, as well as to prescribe their exact mode of worshipping ALMIGHTY God: whereas too the Church requires of her ministers subscription to Articles "for the avoiding of Diversities of Opinions, and for the establishing of Consent concerning true Religion;" - above all, since all Christian men alike are taught to acknowledge the external guidance of the Divine Law itself contained in Holy Scripture, - and every Minister of the Church of England is further called upon to admit the authority of that Divine Law as it is by the Church systematized, explained, uphold, enforced: - notwithstanding all this, Ur. Temple,

,who has solemnly taken the vows of a minister of the Church of England, and writes after his name that he is *8ael'ce Theolo9ice Professol* ; in his present Essay more than insinuates, he 0lently teaches that \fon "*drnws the pl·ineiples of his life*," (not from Revelation, but) "*fl'0m the storehouse of experience*:" that we live in an age when "the spirit or conscience having come to full strength, assumes the throne intended for him in the soul." This "spirit or conscience" "*legislates without appeal except to himself*." "He is the third great teacher and the last." (p. 31.) 'rhe world, in the days of its youth, could not "walk by reason and conscience alone:" (p. 21 :) but it is not so with us, in these, the days of the world's manhood. "The spiritual power within us . . . must be the right-ful monarch of our lives." (p. 14.) *Ne* (he says,) "walk by reason and conscience *alone*." (p. 21.)

Now this is none other than a deliberate dethroning of God ; and a setting up of Self in His place. "A revelation speaking from without and not from within, is an external Law, and not a spirit,"-(p. 36,) says Dr. Temple. But I answer,-A revelation speaking f'om within, and not from without, is *no l-evelation at all*. " 'rhe thought of building a tower high enough to escape God's wnth, could enter into no man's dreams," (p. 7,) says Dr. 'l'emple in the beginning of his Essay, in derision of the Old "\World. But he has canietl out into act the very self-same thought, himself; and his "dreams" occupy the foremost place in 'Essays and Reviews.' He teaches, openly, that henceforth \fon must learn by "*obedience to tlie ntles of ltis own mind*." (p. 34.) He is express in declaring that "an external law" is for the age which is past. (pp. 34-5.) Ours is "an internal law;" "which bids