

the truth that the Jewish Church was a divine society, the sacred Books of which were written by inspiration of God, by Whose Providence nothing was permitted to be added to the canon except what had a just claim to be there,—it will never be a matter of the most vital importance to seek to determine by what inspired man or men the inspired memoranda, or the inspired oral traditions were edited into their present form. We are by no means called upon to believe, as in any degree necessary to the assurance of our confidence in Christianity, that Moses left the Pentateuch exactly as we have it; or that Isaiah wrote all that is included under his name; or that the traditional authorship of the various Psalms, in their present shape, is always correct; or that Jonah and Daniel wrote *with their own hand* the Scriptures which bear their names.

The Deuteronomic records, assuming their inspiration, would be no truer if written by inspired Moses than if written by inspired Jeremiah, or inspired Ezra, at the close of the Captivity. The books of the Old Testament are the product of the Divine Society, *i.e.*, in their traditional and their written forms, they are the work of members of the Society, who were aided in an extraordinary measure by the Divine Spirit in forming, transmitting, and, finally, writing the narratives, etc., as we now possess them. In other words, we accept the Book on the authority of that Society that was set up by God in the world for the express purpose of revealing His Will and His Word to the human race, and it comes to us with the imprimatur of that Society stamped upon it.

Some of us can remember the attacks upon the Pentateuch made by Bishop Colenso. About the same time Baur and the Tubingen critics were denying the genuineness of St. John's Gospel and of all St. Paul's Epistles, except four. Colenso has gone, and Baur has gone, and the Tubingen school is only a name and a memory, and the parts of Scripture attacked by them still stand in their lot amongst the oracles of God.

Lastly.—Destructive critics (with whom I am far from including Dr. Driver or Canon Gore, scholars both learned and reverent, at present unhappily in doubtful company and saying some startling things,) have a fashion of demolishing each other's arguments; and when they do not succeed in doing this, God raises up Tholucks, and Neander, and Westcotts, and Lightfoots to vindicate, on scientific grounds, His own cause and His own Word.

And the Book, the whole Book lives as the Word and Revelation of the Living God. It is safe to say that at this moment the Scriptures of the Old and New Testaments are held in honour as the work of the Holy Spirit by a greater number of people than ever before in the history of the nations. And there are no signs of their authority weakening. How can it weaken seeing it is from God? So, we say again, *wait*. To the Book itself we might with little change apply the words of the poet:

"Fear not, each sudden sound and shock,  
'Tis of the waves and not the rock,  
'Tis but the flapping of the sail,  
And not a rent caused by the gale,  
In spite of rocks and tempest's roar,  
In spite of false lights on the shore,  
Sail on, nor fear to breast the sea,  
Our hearts, our hopes, our prayers, our tears,  
Our faith triumphant o'er our fears,  
Are all with Thee—are all with Thee."

"If the comer is belated beyond the beginning of the service, a pause should be made in the vestibule until the next change of posture on the part of the congregation, or other fit opportunity shall render his entrance as nearly unnoted as may be."—*Church in the Prayer Book.*

## LETTER FROM BISHOP GRAFTON.

(Southern Churchman.)

Your correspondent, "O. N. W.," puts a dilemma to High and Low Churchmen. The latter horn I know can safely be left to your wisdom to answer. Allow me to endeavour a solution to your correspondent's difficulty from the High Church view point. He wishes to know "What now in the undivided (quere, *divided*) condition of the three Historic Episcopates does constitute the ultimate authority in matters of faith and practice?"

The High Church answer is that God preserves the authority of the Episcopate in these matters by two divinely given aids: By the enlightenment of His Holy Spirit and by His Providence. By the first when need requires and a general council assembles, then the Holy Spirit enlightens the Bishops so that they may bear faithful witness to the faith delivered and protect it against rising heresies by suitable definitions. Three points are here to be noted. First, that the revelation of God to man is Christ. He is the Wisdom, the Word, the Truth, the Life. Revelation is complete in Him. The office of the Holy Spirit is to convince of sin and lead men into all truth by bringing all things of Christ to remembrance. The Holy Spirit's office is not to reveal truth, but to make us understand what has been revealed. Consequently the modern Roman view of the Church's being an organ of a continual revelation, as Manning puts it, is an erroneous one. Secondly, the office of the Council is not like that of our Supreme Court, to give a decision after hearing both sides, but to bear witness to the faith delivered to the Church's keeping; and to show by the general agreement of its members that the doctrine declared must have come from the beginning and had Christ for its author. Thirdly, The utterance of the Council is not like a legal decision, but being promulgated and accepted by the Church, becomes a living utterance of the Holy Ghost. The Church in all lands and throughout all ages continues to utter it in its creeds. The utterance increases in power and divine authentication as the ages roll on. And so like the sound of mighty waters, the voice comes up behind us to-day proclaiming the ancient faith and saying, "This is the way; walk ye in it."

The second aid by which God controls the action of His Episcopate and preserves its authority in matters of faith and practice is by His Providence. We have this treasure in earthen vessels, and when God sees that through the quarrels of princes, the worldliness of Bishops, the forgeries of Roman ecclesiastics, that the Bishops in Council would not be free or would go astray, He allows divisions to take place, such as now exist between the Roman, Eastern and Anglican Episcopates. Thereby He prevents the Church from adding anything with Ecumenical authority to the faith, and so by these very divisions preserves the faith in its integrity. Meanwhile as each portion of the Church, Latin, Greek, Anglican, proclaims the faith set forth by the Councils and witnessed by the common consent of undivided Christendom it fulfills its prophetic office. *Our own children, therefore, do not have to go to Rome to hear the living voice speaking with authority and declaring the Faith.* Practically it is embodied in the Prayer-book, which is a safe guide for all humble and reverent minds.

Your correspondent brings up a further matter concerning "the ultimate authority in religion." Of course whether a sinner will accept Christ depends on himself. So about any doctrine. But no man can make himself, or any part of himself, an "authority" to himself. His own reason and conscience cannot be an authority

to any man, though the combined reason and conscience of all his fellowmen might be.

The *Outlook* having asked which is the ultimate authority, the Church, the Bible or the conscience of the individual, asserts "that two of these may in some sense be combined, *but the three cannot be.*" Yes, they can be combined. High Churchmen have no difficulty in this matter. Of course there is a distinction between the way the Church must address itself in those without and those within the ark. An unbeliever who does not believe in God or in the Bible, can't be approached other than by an appeal solely to his need of a Saviour. But when within the temple, then the Church's authority, the Bible's witness, the reason's acceptance, the conscience's knowledge go along harmoniously together in the development of Christian character. For there are three stages in religious knowledge. First, you believe because you are so told. Next, because you come to see the reasonableness of it. Thirdly, because acting on it you make it your own. The Church's authority is a paternal one and she trains her children in the right use of Scripture and reason and conscience, and so leads them on from accepting to understanding, and from understanding into a living union and personal knowledge of Him who is the Revelation of God to man, Jesus Christ.

C. C. FOND DU LAC.

## CANON LIDDON ON THE CLERGYMAN'S INNER LIFE.

Here is Canon Liddon's sketch of the Dies Sacerdotalis in the Clergyman's Diary:—

"Of course he has a fixed hour for rising: he knows the importance of rule in such a matter to his own soul and to all around him. We will suppose that at latest it is six in the summer and seven in the winter months. On waking he will give his first thought to God. While engaged in dressing he will recite the 51st Psalm or the Te Deum or some Christian Hymn. And this ended he will engage in mental prayer or meditation for half an hour; and if his heart is really in his work he will find half an hour a short allowance of time to be spent with the source of Light and Love. If he is curate in a parish where is no daily service he will say the morning service before he leaves the room. It will be well to give an hour in the morning to theological study as distinct from meditation and the preparation of sermons. The intellect is a gift of God which is as glorious when it promotes his cause and kingdom as it is hateful and satanic when it opposes Him. The distribution of the remaining hours must depend in a great degree on parochial necessities: but the conscientious clergyman will feel that it is absolutely necessary to seek God in prayer in the middle of the day, and that two hours is an amply sufficient time for a walk or recreation. He will dine at an early hour with a view to declining the habits of society as a rule, and to better devoting his evenings to visitings, especially in the winter months, when the men will be found at home. He will make meals a matter of as little ceremony as possible. He will offer each visit, each meal, each conversation, each walk to God. The evening Office will be said at a fixed period and he will be careful to devote some time to spiritual reading or study of Holy Scripture. He will say Compline with his servants and will spend a quarter of an hour in genial and particular self-examination. He will offer the day to God, and pray for mercy on his many faults, and for more perfect devotion to the cause of Christ. He will lay him down in peace, anxious yet light-hearted, commending his spirit into his Father's hands and resigning himself to the will and protection of his gracious Saviour."