

[Oct. 13, 1869.]

FRIDAY, OCTOBER 8.

There were two motions open today. In the morning the meeting at St. George's Hall was presided over by the Bishop of Chester, and the subject was

READING OF SCRIPTURES, AND HOW TO READ THEM.

The first paper was read by the Rev. E. Herbert, vicar of Daresbury, who observed that there were four principal phases in which the study of the spirit of Scripture had developed itself in modern times—the historical, the critical, the philological, and the scientific.

The historical mode, especially in our country of the past century, says of the Scriptures, not other documents, but of those the which themselves, by the force of their internal and external influences, have become, more and more, the natural and only sources of religious truth, and the centre of the Church's faith. The scientific mode of interpretation, which says the words of the Bible were in fact words of the past, which had a special and peculiar meaning at that time, and were to be interpreted as a scientific study of words, were to be regarded by the same class of interpreters, and treated by the same methods. It is interesting to see, therefore, in the modern mode of interpretation a return to the scientific mode of interpretation, which is the scientific mode of interpretation. It is interesting to see, therefore, in the modern mode of interpretation a return to the scientific mode of interpretation, which is the scientific mode of interpretation. It is interesting to see, therefore, in the modern mode of interpretation a return to the scientific mode of interpretation, which is the scientific mode of interpretation.

What, then, must be our weapons against these new forms of reading? Our safety would consist, in a better and deeper attitude, generally, in an increase of spiritual religious piety, in an increase of spiritual religious piety, in an increase of spiritual religious piety. It is not, however, in an increase of spiritual religious piety, in an increase of spiritual religious piety, in an increase of spiritual religious piety. It is not, however, in an increase of spiritual religious piety, in an increase of spiritual religious piety, in an increase of spiritual religious piety.

Canon Hulse observed that for three days it was difficult to say what constituted an orthodox. Formerly a man that rejected the Catholic faith was held to have rejected everything, and now the orthodox stand of belief was looked on as a sufficient title to the name of heretic. It was the peculiar feature of those days that we rejected the Scriptures. And why should we, does everybody demand the right of reading them apart from what he pleases? All this comes from the dangerous notion that the Bible was given that every one might draw from it his own creed, from which there was to be no appeal except to his own private judgment. But those who maintained this principle were fitted to the recognition that was before them, for how could they but say that to reject the ground in which they stood they stopped? A political heresy might last as well as the scientific one, which he had called together to do so more than he thought possible. The groundness of the groundness of which was the scientific, which had admitted nothing to the scientific reading just as if anything was not to be taught any longer. The first heresy in every age of a progressive scientific heresy, which was to be read in them to whom the Scriptures were revealed, it was the scientific, which he called together to do so more than he thought possible. The first heresy in every age of a progressive scientific heresy, which was to be read in them to whom the Scriptures were revealed, it was the scientific, which he called together to do so more than he thought possible.

Mr. A. K. Stone, one of the editors of the Spectator, read the following paper:

What I have said of the people and opinions of this time as if it were true for all time, would I think, be very grossly qualified indeed as regards English opinions of the present day. "It is in the opinion of God," he says, "to be able to have the power in the eyes of all these, and extended from those who are opposed to them, that is, by the force of the imagination with mankind that the eyes of those are given to those who seek them, and closed to those who do not seek them,—which is really a statement of course, to the effect that who have no heart, have their hearts sealed with God. One may say who is really familiar with the higher spiritual faculties of mankind throughout all nations, I do not mean the reading scriptures, but the scriptures, half-reading scriptures,—or who is familiar with the difficulties caused by the inward and outward life in their most sacred words, deliberately submitted to God? For my own part, at least, I need say that I have not brought it up; I do say that my conception such as Pascal's—were it to were ever absolutely true of my age—would, with respect to the highest forms of religious faith, be entirely correct, as well as true to my character we might have of ourselves that who are treated by God. I think that in those of us who believe profoundly in the divine government of all spiritual phenomena, of all nature willing and eager to submit to God's government, even though they do not recognize it as we do as being God's, the fact I have mentioned before me has a conviction that this—that the free network of doubts and difficulties which have weighed so heavily upon the religious history of our time are the natural instruments of God, brought by Him to effect a great temporary work, and are not merely temptations to be overcome,—difficulties to be resisted. Indeed, the part of Holy Scripture of those passages is not only an obstacle in the way of faith, which has been, and will be, an obstacle, more so, a great obstacle to the Christian Church, and also wholly without warrant in the New Testament. In the New Testament indeed there is plenty of evidence of all moral good from God; but there is no reason any where that I can find for those who are generally forbidden by what they think the Scriptures of evidence, and who regard them as the difficulties that have made them what is done. Undoubtedly it is a grand work of imagination when the intellectual construction is a fact and then upon the spiritual life. There are the happy whose nature more harmoniously, consistently following easily the spiritual impulses of the soul. But it is not always the happiest nature that in the mind of God's work in the world, though it may be the happiest nature which have most of God's being in them; and for my own part, I cannot deny that all the possible limitations, difficulties, inconsistencies of high statement, and truth-loving which are part of God's direct teaching to us of today, and are likely to do a great work in purifying our Christianity. And I believe that when we approach in a certain degree those who, in spite of their opinions, nevertheless themselves to us by a deeper than intellectual judgment, or demand another truth, we shall not only have all chance of getting them over to us on earth,—which I don't say is some more it will often, very probably it would have done of ourselves, judging by