

**TESTIMONIES TO THE DIVINE AUTHORITY
AND INSPIRATION OF THE HOLY
SCRIPTURES, AS
TAUGHT BY THE CHURCH OF ENGLAND.
IN REPLY TO THE STATEMENTS OF MR.
JAMES FITZJAMES STEPHEN**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649509119

Testimonies to the Divine Authority and Inspiration of the Holy Scriptures, as Taught by the Church of England. In Reply to the Statements of Mr. James Fitzjames Stephen by Alexander M'Caul

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

ALEXANDER M'CAUL

**TESTIMONIES TO THE DIVINE AUTHORITY
AND INSPIRATION OF THE HOLY
SCRIPTURES, AS
TAUGHT BY THE CHURCH OF ENGLAND.
IN REPLY TO THE STATEMENTS OF MR.
JAMES FITZJAMES STEPHEN**

TESTIMONIES
TO THE
DIVINE AUTHORITY
AND
INSPIRATION
OF THE
Holy Scriptures,

AS TAUGHT BY THE CHURCH OF ENGLAND.

IN REPLY TO THE STATEMENTS
OF
MR. JAMES FITZJAMES STEPHEN.

BY THE
REV. ALEXANDER M'CAUL, D.D.
RECTOR OF ST. MAGNUS, ST. MARGARET, AND ST. MICHAEL,
PREBENDARY OF ST. PAUL'S,
AND PROCTOR FOR THE CLERGY OF THE DIOCESE OF LONDON,
IN THE CONVOCATION OF THE PROVINCE OF CANTERBURY.

LONDON:
RIVINGTONS, WATERLOO PLACE.
1862.

100. 0. 17.

LONDON :
GILBERT AND RIVINGTON, PRINTERS,
ST. JOHN'S SQUARE.



CONTENTS.

SECTION	PAGE
1. The New Doctrine	1
2. Mr. Stephen's theory about the Bible	3
3. Refutation of this Theory	5
4. All the Thirty-nine Articles authoritative	11
5. "Holy Scriptures" equivalent to "Word of God"	15
6. This confirmed by the language of the Homilies	20
7. Illustrated by the Seventeenth, Eighteenth, Twenty-second, and Thirty-fourth Articles	25
8. Vagueness of the authority ascribed to Scripture	31
9. Refuted by the testimony of Josephus	33
10. By that of the early Christian Church	37
11. By that of medieval writers	45
12. By the Reformers	46
13. Mr. Stephen's explanation of "Canonical" not supported by his own authorities	53
14. <i>Canonical</i> equivalent to <i>Inspired</i>	56
15. Testimony of modern German Divines to the same effect	59
16. The same proved by the Sixth Article	60
17. The authority of the Old Testament	64
18. The question to Deacons	68

SECTION	PAGE
19. Criticism not left open, nor interpretation	76
20. Testimony of Chillingworth	80
21. ————— of Hooker	100
22. ————— of Jewel	108
23. ————— of Dean Nowel	111
24. ————— of Sandys and Whitgift	112
25. ————— of Whitaker	ib.
26. ————— of Jackson	115
27. ————— of Jeremy Taylor	123
28. ————— of Tillotson	132
29. ————— of Laud	137
30. Conclusion	140

TESTIMONIES

TO THE

DIVINE AUTHORITY AND INSPIRATION
OF THE HOLY SCRIPTURES.

1. THE old-fashioned, straightforward infidels of former times were open enemies to the Church as well as to the Bible. They coveted neither her dignities nor her preferments. They sought not her offices of trust and influence as vantage-ground for an attack upon her doctrines. In the present day those who deny the divine authority and inspiration of the Bible, assert that this is what the articles and formularies of the Church allow, and that therefore they have a right to hold dignities, parishes, and offices in her universities and schools. All that could be collected in defence of this novel position has been summed up in Mr. Fitzjames Stephen's defence of Dr. Williams. It is more, therefore, than the de-

fence of an individual. It is the assertion of a new and revolutionary principle; which, if sanctioned by authority, will make all the doctrinal teaching of the Church of England mere waste paper; subscriptions to articles and formularies an unmeaning ceremony; and practically annihilate the distinction between faith and unbelief. As long as Mr. Stephen's statements were confined to the precincts of an ecclesiastical court, or the unofficial reports and small print of a public journal, they were of little general interest. Their publication in the book-market alters the state of the case, and makes them public property. It is, in fact, an appeal from the court to the judgment of the public, and gives to all readers the right to weigh the arguments, test the authorities, and confront both with the teaching of the Church and the statements of her greatest divines. It is true that Mr. Stephen sets out with a protest, that "the Divine authority of the Scriptures is not an issue in this cause, that it never was for one instant impugned by his client; and that he professes to hold it in the strongest sense." With that protest, so far as it concerns his client, the public have at present nothing to do. Our concern is now with Mr. Stephen and his argument, the whole object, tenor, and course of which seem to impugn

the Divine authority of Scripture; to prove that it is not the Word of God, but only contains it; and to bring it down to the level of a human composition by asserting, that as the vehicle of revelation, "it is not absolutely pure, nor free from the stains and inaccuracies which appear to be necessary to every thing else, which is in any way mixed up with human nature¹." Indeed the distinction between the Word of God and the Bible is the fundamental principle upon which the whole superstructure of his argument is raised. Mr. Stephen's statement of this principle is as follows:

2. "Two views are possible with respect to the Bible. All Christians believe that God has made a revelation to man, which revelation consists in part of precepts to be obeyed, in part of doctrines to be believed. All Protestants believe that that revelation is contained in the Bible, to the exclusion of tradition. And here a difference begins; for whilst some Protestants believe that the Bible *contains* the *revelation*, others believe it constitutes the revelation. (I advisedly call your lordship's attention to that distinction, for I think you will find it applies to every part of this case, and that it is a vital and decisive one.)

¹ Defence, p. 21.