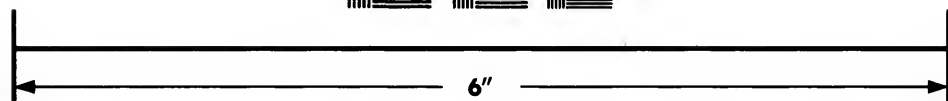
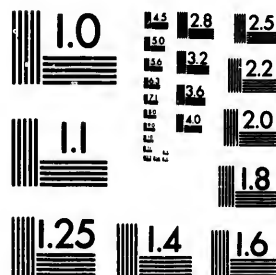


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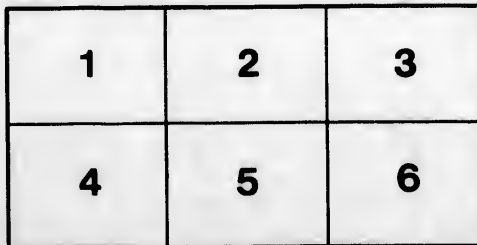
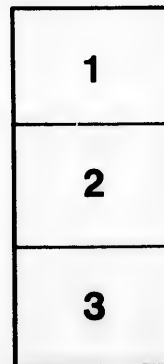
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## NOTICES

OF

### JUDGE MARSHALL'S ANSWERS TO "ESSAYS AND REVIEWS."

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I have read with great pleasure your well arranged Answer to the "Essays and Reviews," and consider it a complete refutation of them, if the Word of God may be admitted as authority. It shows much ability and research, and is calculated to do good in this infidel and licentious age. *Rev. R. F. Uniacke, M. A., Rector of St. George's, Halifax.*

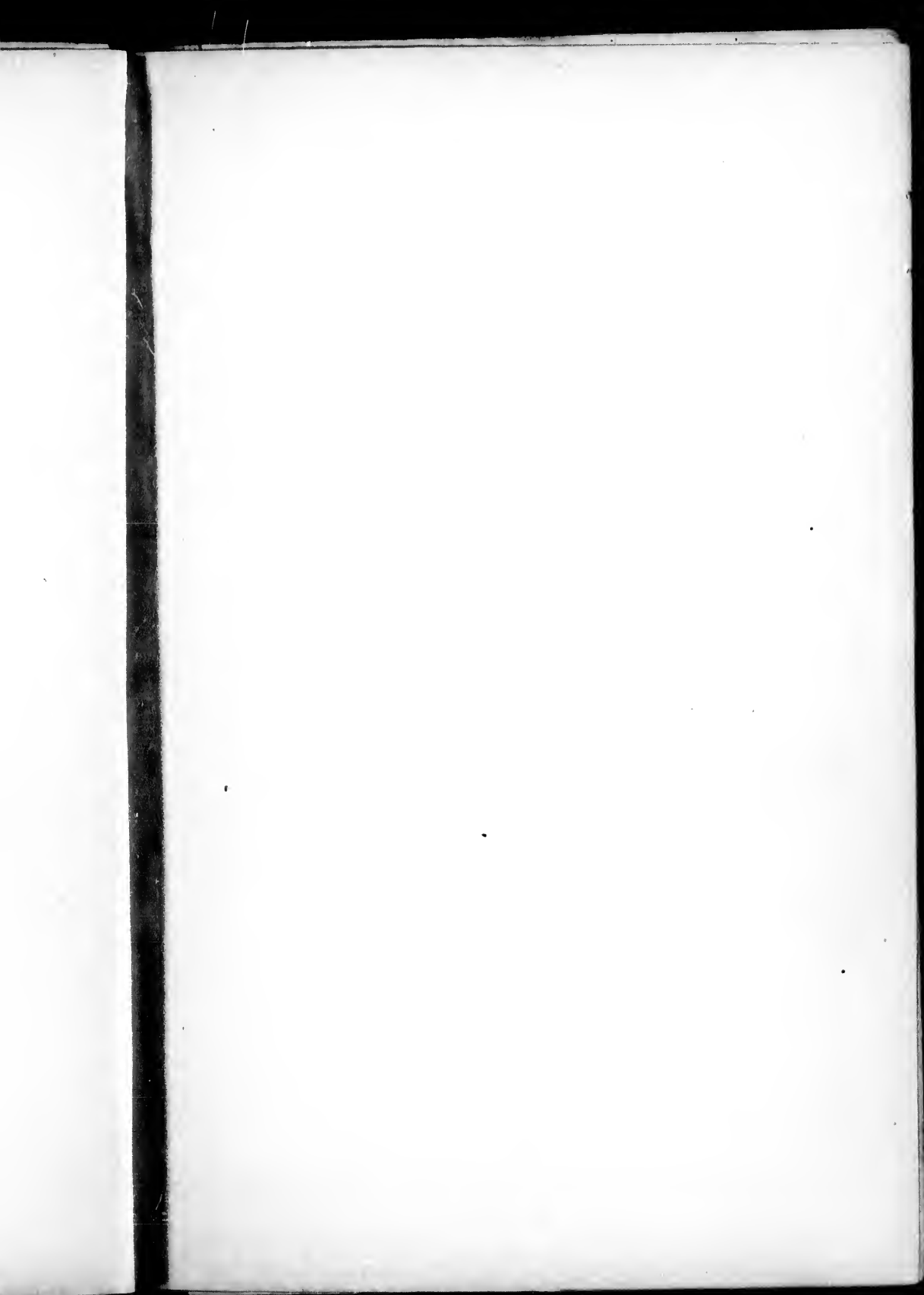
Your admirable Reply to "Essays and Reviews" I have read with great delight, and I have no hesitation in stating that of the various Critiques and Replies to those pernicious productions I have read none so thorough and satisfactory as yours. I am sure it would be useful if circulated in this country, and be of great value, especially to our young men who may be enquiring after the truth. *Rev. Jabez Burns, D. D., London.*



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**A N S W E R S**

**TO**

**“ESSAYS AND REVIEWS.”**



**BY JOHN G. MARSHALL.**

**FORMERLY CHIEF JUSTICE, &C., IN THE ISLAND OF CAPE  
BRETON, PROVINCE OF NOVA SCOTIA.**



**HALIFAX, N. S.**

**1862.**

1881

"HISTORY OF THE STATE OF TEXAS"

BY

JOHN S. BURNETT

WITH AN APPENDIX BY JOHN S. BURNETT AND  
A HISTORY OF THE STATE OF TEXAS

J. S. BURNETT

1881

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## INTRODUCTION.

THE attention of the educated classes in the religious bodies in the United Kingdom and the American States, has, within the few last years, been considerably engaged on the contents of a book, entitled, in the English Edition, "Essays and Reviews;" and in the American, "Recent Enquiries in Theology." It contains seven Essays and Reviews, by the same number of separate English writers; some of them holding rather high clerical and University situations. The titles of the works and the subjects on which they severally treat, are nominally different, but the plainly apparent tendency, if not design, of every one of them is, to depreciate the authority of the Sacred Scriptures, and to substitute, in part or the whole, some other standard and guide, for religious belief and practice. In all of them the *inspiration* and *truth* of the Scriptures are impugned and denied, to a greater or lesser extent. It is true, that some of the writers have proceeded further than the others in this profane course, but the writings, as a whole, may justly be described to be of an infidel character, with reference to many of the most fundamental truths contained in the inspired records. The differences in the writings, in relation to such truths, are chiefly those of different degrees of reckless and false assertion, and presumptuous profanity. Probably this may, to some, appear to be stronger language than needful, but this Reviewer, after having very attentively read and examined the Works throughout, feels fully warranted in using it. The plain facts and announcements of the Sacred Oracles, as well as from other sources,

given in the following reviews, will, it is thought, sufficiently show, that those Works are all of the anti-Scriptural and profane character already intimated. Notwithstanding the literary standing of the Authors, and the Ecclesiastical and Collegiate positions of some of them, it will, on perusal, of the writings, be evident to every genuine and intelligent Christian, though but moderately acquainted with Scriptural truth, and the facts of history, that they contain so many positions and statements in direct opposition to that truth; so many manifest errors and falsities, both as to sacred and secular history; so many groundless assumptions, and mere suppositions; so much dogmatic assertion without any proof, and such false, shallow, and fallacious reasoning, that notwithstanding all the parade, or rather affectation of knowledge, by these Essayists, it is no very difficult task to expose and refute their infidel productions. Without pretending, therefore, to any high degree of discernment or knowledge, the author of the following reviews of those writings has, from a sense of Christian duty, made his remarks and animadversions upon them with what he believes be a justifiable and appropriate freedom.

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ANSWER TO No. 1

OR

“ESSAYS AND REVIEWS.”

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THE first number of these writings, and which will here be examined and answered, is under the title of “The Education of the World.” The Author is Frederick Temple, D. D. ; a Chaplain in Ordinary to the Queen and to one of the nobility, and also Head Master of Rugby School, one of the Seminaries for preparing young men for the Colleges—all which may well be regretted.

In this Essay the writer has put forth and endeavored to carry out the merely fictitious or fanciful idea of an analogy or corresponding likeness between the intellectual advance of an individual, from childhood through all the subsequent stages of his life, and the progress of the race at large from ignorance and barbarism, to the highest attainments and improvement.

At page 3 of the American edition of the book containing these “Essays and Reviews,” Dr. Temple introduces his theory or analogy in the following terms: “We may expect to find in the history of man, each successive age incorporating into itself the substance of the preceding. This 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. The state of society, at different times, are his manners. 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."

However plausible this supposed analogy may at first appear, yet, when brought to the test of facts and experience, it will be found to be quite erroneous, and merely fanciful; both as regards continuous intellectual advancement and knowledge, and progressive religious and moral improvement. The truth is, that in the real history of our race there have been, in all these particulars, many and varied alterations of light and of darkness, or of progress and retrogression. In reference to secular knowledge, there have been several periods during which many descriptions of such knowledge have experienced a decline more or less extensive, in the most civilized and intellectual nations. As one instance of the kind, may be mentioned the very great decline of nearly all such knowledge throughout the world during the very long period of nearly 800 years—from about the *seventh* to the *fifteenth* Christian century. This period has, by almost universal consent, been emphatically denominated the Dark Ages; and we know, as well from common as ecclesiastical history, that they have justly borne that name, both as to science and learning generally, and as to true religion and morals. Here, therefore, was, comparatively, rather a large portion of the age of the colossal man, during which, if the expression may be used, he fell into a deep and protracted consumption, and became more and more reduced in size and character—was rather growing downward than upward as to

all the intellectual and other particulars which have just been referred to. This is not the case with the individual, as to intellect, in the advance from infancy to manhood, so that even as to continuous intellectual advancement and secular knowledge the asserted analogy does not hold good. But the error of the analogy is the greater when applied, as the Essayist has employed it, with reference to religious faith and conduct. The great fundamental doctrines, and moral precepts of religion, contained in the Sacred Scriptures, both of the Old and the New Testament, have ever been the same, and equally binding under both dispensations of revealed Truth. The love, worship and service of God, and obedience to all His commands—the love of our fellow-beings, the principles and duties of integrity and honesty, justice and truthfulness, mercy and benevolence, forgiveness of injuries, chastity, temperance, zealous activity in doing good, and indeed all other virtuous principles, dispositions and conduct—were as plainly and imperatively commanded under the Old Testament dispensation as they are under the New, and with the like plain intimations and reasons for their fulfilment under the one code of revelation as under the other.

In treating of the analogy advanced, the writer, after stating that the training from childhood onward has three stages, goes on to say at p. 5: "First come rules, then examples, then principles. 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; then the human race was left to itself, to be guided by the teaching of the Spirit within."

By this Spirit he means conscience, as will be seen in a subsequent extract. Remarks on the two last stages of our race, mentioned in the passage just cited will be appropriately

reserved for introduction at subsequent pages, where other passages on the same stages or topics will be set out and commented on. It may here, however, be merely observed that as to the two last stages in this system of training and teaching for the colossal man there is not a word about any Divinely-revealed rules or precepts for his religious and moral instruction and observance.

P. 10 : " Sometimes, as in the opening of Isaiah, the Ceremonial Sacrifices are condemned for the sins of those who offered them."

Here the writer is at fault, and has quite misapprehended the Divine declarations as to the Sacrifices offered under that legal dispensation. The Sacrifices were not condemned because of the sins of those who offered them ; but the people themselves were condemned, because, though observing the commands as to this Ceremonial and typical institution, they were habitually guilty of violating the great moral obligations and duties, which by the same Divine authority they were required to fulfil, and which, comparatively, were of far greater importance than those Sacrificial offerings. (See Isaiah i. 11, 16, 17.) According, as the Saviour afterwards said to them, they should have " done the one, and not have left the other undone."

P. 11 : " In the time of our Lord the Sadducees had lost all depth of spiritual feeling ; while the Pharisees had succeeded in converting the Mosaic system into so mischievous an idolatry of forms, that St. Paul does not hesitate to call it the ' strength of sin.' But in spite of this, it is, nevertheless, clear, that even the Pharisaic teaching contained elements of a more spiritual religion than the original Mosaic system."

Here are several assertions which are not only quite erroneous, but the last one, not merely untrue, but even bordering on profanity. Let us examine them separately. He has not said or intimated whether it was the *ceremonial* or *moral*

law of the Mosaic system, which the Pharisees had converted into "an idolatry of forms." If he meant the former, the answer is, that he has misapprehended and misapplied the saying of the Apostle, that "the strength of sin is the law." He thereby certainly meant the *moral* law of that system. If it is this law that the writer meant, then he may be answered, that no doctrines or conduct of the Pharisees, or any others, either could, or did, alter, in the least, the essential nature and character of that moral code. It ever continued the same, always equally binding, and from the first, in its extensive obligatory power and authority, and absolute and spiritual requirements, it constituted the strength of sin, when brought to bear on the conscience. Many passages of Scriptures show that the extensive and strict requirements of this law, when spiritually applied to the conscience, cause the sinner to see and feel his guilt for his numerous violations of that law, and also his utter inability, of himself, to fulfil it; and thus when duly enlightened he is compelled to flee for pardon and peace to the Gospel remedy of faith in the atonement of Christ. The assertion of the writer in the above extracts that "the Pharisaic teaching contained elements of a more spiritual religion than the original Mosaic system," is profanely untrue, as already remarked. Where is that spiritual teaching of the Pharisees to be found? Certainly not in the Scriptures, nor indeed in any other quarter. The only and infallible information we have concerning *them* and their *teaching*, is from our Lord himself, who declared of them, that they "bound heavy burdens, and grievous to be borne, and laid them on men's shoulders," but they themselves "would not touch them with one of their fingers;" that they "set aside the law of God and made it void" by their own "traditions;" that they "compassed sea and land to make one proselyte, and made him two-fold more the child of hell" than themselves; that they "shut up the kingdom of Heaven



against men, and neither entered themselves, or suffered others who were entering to go in ;” that they were “blind guides,” “fools and blind,” “straining at a knat and swallowing a camel ;” “making clean the outside of the cup and platter, while the inside was full of all extortion and excess ;” “devouring widows’ houses : and for a pretence making long prayers.” For these and other sins and wickedness, and false teachings, which He charged upon them, He repeatedly pronounced against them the most awful condemnation and woes. Where, then, it may be asked, are the elements of spiritual religion, in such teaching, or spirituality in such blind and Pharisaic teachers. From his own character of them, their making “an idolatry of forms,” it is perfectly clear that their teachings must have been void of all spirituality. Yet this professor of our Divine religion, and a Doctor of Divinity, has the hardihood to say that the “Pharisaic teaching contained elements of a more spiritual religion than the original Mosaic system.” This system, we know, in all its parts and particulars, was devised and given by the Great Jehovah Himself ; and to show the large measure of spirituality embodied in it, the following commands need only be cited, from among many others which it contained, of a similar character : “Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy might ;” “Thou shalt worship the Lord thy God, and Him only shalt thou serve ;” “Be ye holy, for I, the Lord your God, am holy ;” “Thou shalt love thy neighbor as thyself.”—Deut. vi., Levit. xix. Surely there is most sublime and refined spirituality in these commands of that holy system. They reach and sound the lowest depths of the human heart and soul. Yet this is the system, so divinely devised and revealed, which this Essayist has presumed to place, in contrast, below that blind, profane and hypocritical Pharisaic teaching. In so doing, he has justly exposed himself to the severe

censure of every truly religious character. At page 15 he makes, to say the least of it, this strange and absurd assertion,—“We know the other world, and can only know it, by analogy from our own experience.”

How either an individual, or the writer's colossal man, can truly know the other, or future world, from any such analogy, it must seem, to any reasonable mind, almost impossible even to imagine. Some speculation might indeed be formed of the selfishness, sin, and misery of the bad region of that world, from what has always been passing here below; but as to the holiness and happiness of the glorified state in that world, it is no better than an absurd flight of imagination to say that they can be analogically known by our experience here. Yet he positively asserts that we do really know that other world by that analogy. And he further declares, that only in that way can we know it. He keeps entirely out of sight, and altogether ignores, all divine revelation concerning that world. Yet the truth is, as none can rationally deny, that in no age of our world have any, among all the generations of men, been able to discover or know, nor could they possibly ascertain anything aright concerning the other world, except from the Divine revelation contained in the Sacred Scriptures. It is true that these, though they contain sufficient information, yet convey but general, or comparatively partial knowledge, concerning that future and eternal world. But we have no true knowledge concerning it from any other source.

Page 16: “The poetical gods of Greece, and the legendary gods of Rome, the animal worship of Egypt, the sun worship of the East, all accompanied by systems of law and civil government, springing from the same sources as themselves,—namely,—the character and temper of the several nations were the means of educating these people to similar purposes in the economy of Providence to that for which the Hebrews were destined.”

The position here advanced is altogether incorrect and groundless, and may even be charged with impiety. No part of the Divine economy was so arranged as to employ, or make, the poetical gods, and other idolatrous objects he has mentioned, the means of educating those heathen, for the purpose he has mentioned. The Hebrew people were divinely and specially chosen for the worship and service of the true God, and to preserve the knowledge and practice of the true religion, for the benefit of all other nations, through all succeeding time. For these purposes a divinely revealed system of religion was given to them. Of all the rest of mankind, who possessed no such written revelation, it is declared in Scripture, "that which may be known of God is manifest in them, for God hath shewed it unto them:" and that "when they knew God," from his visible works, "they glorified him not as God, neither were they thankful, but became vain in their imaginations;" and "changed the glory of the incorruptible God, into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things, and changed the truth of God into a lie, and worshipped and served the creature more than the Creator." And "for this cause God gave them up unto vile affections," and to "a reprobate mind." All this, with the detailed descriptions of their profanity, and their debased wickedness, and abominations of every kind, are given in Romans, chap. 1, and in other parts of Sacred Scripture. How, then, was it possible that such systems of debased and debasing idolatry, and such corresponding wickedness and abominations in practice, could be the means of educating the nations who were so involved in them, to the same purpose as that to which the Hebrews were destined, namely,—to preserve in the earth the knowledge and worship, and service of the true God? Such false and abominable systems had the manifest tendency and effect of carrying them with a rapid progression

still further away from any such knowledge and worship, and of involving them, more and more deeply, in those idolatrous systems; and in their consequent and invariably attendant depravity of spirit and principle, and of iniquities and abominations in conduct. It may, therefore, be repeated, that it was no part of the economy of the Providence of the holy and true God, to employ such idolatry and wickedness, to effect his gracious purposes towards any part of mankind. After mercifully and forbearingly affording those guilty nations many checks and chastisements, and means for their reformation, without any beneficial result, He suffered them, as scripturally declared, to "walk in their own ways."

At p. 19, in further treating of his supposed season of the childhood of our race, he says,—“It is true that the life and power of all morality whatever, will always be drawn from the New Testament; yet it is in the history of Rome, rather than in the Bible, that we find our models\* and precepts of political duty, and especially of the duty of patriotism. St. Paul bids us to ‘follow whatsoever things are lovely, whatsoever things are of good report.’ But, except through such general appeals to natural feeling, it would be difficult to prove from the New Testament that cowardice was not only disgraceful but sinful, and that love of our country was an exalted duty of humanity. That lesson our consciences have learnt from the teaching of ancient Rome.”

Here, again, notwithstanding his introductory general enco- mium as to New Testament morality, he is found immediately proceeding, most inconsistently and untruly, to the use of language tending to disparage and depreciate that sacred revelation. It is true, there are not in the New Testament Scriptures any encouragement or sanction afforded to wars and sanguinary strifes, or violence of any description. The principles and precepts of that benign revelation, given to effect the present and eternal happiness of our race, breathe

and inculcate a spirit of love, of peace, and good will among men; and discountenance and condemn every feeling and action of a contrary character. But that sacred revelation does, in the most pointed and forcible manner, condemn all cowardice or indifference in regard to the avowal and promotion of truth and righteousness; and enjoins boldness and zealous activity in every mode in which those heavenly principles and virtues can be exhibited; and a patient and faithful endurance of every persecution and suffering to which such courageous faithfulness may give rise. The christian religion enjoins on its professors, "to quit themselves like men and be strong;"—"not to be overcome of evil;"—to go "without the camp, bearing the reproach of Christ;"—to "take the prophets for an example of suffering affliction and of patience;"—to "endure hardness as good soldiers of Jesus Christ;" and even to "rejoice in tribulation," and where they were made "partakers of Christ's sufferings."

These passages alone are quite sufficient to refute an old infidel slander against Christianity, which is here again put forth by this writer, under the depreciating language that "it would be difficult to prove from the New Testament that cowardice was not only disgraceful but sinful." He knew perfectly, that in accordance with the Scriptural exhortations and injunctions to courage, activity and endurance in the cause of truth, never throughout the history of our race, were there seen such magnanimous instances of boldness and patient endurance of the most tormenting agonies, as were exhibited by the early professors of Christianity, both male and female, and, in some instances, even by children, and the same in many later ages of the Church, and in different lands. The other defamatory insinuation, or rather charge, of the defect of the New Testament teaching, as to love of country, can be refuted with equal readiness and certainty. Patriotism, or love of country, does not consist in a weak or

childish attachment merely to hills and vales, rivers and groves, and other objects of natural scenery. It consists in warm benevolence towards the people of our native or adopted country, prompting and producing zealous and active efforts for their real welfare and happiness. Accordingly, the Divine and compassionate Saviour wept over the capital of the country of his human birth, in view of the sufferings which He knew would befall its inhabitants, from their rejection of His mission of mercy. Even after they had treated Him with the utmost scorn and indignity, and put Him to a most cruel and reproachful death, in giving instructions to His Apostles for declaring His truth, they were commanded to begin at Jerusalem. They boldly and affectionately complied, and though constantly exposed to bonds, stripes, and martyrdom, continued to hold forth to His murderers the offers of His mercy and forgiveness. Though repeatedly driven away by fierce and violent persecutions and sufferings, they still persevered in returning to the murderous city, making the same overtures of pardon and reconciliation. In like manner they, and the other Christian teachers, persevered in the same truly patriotic and gracious efforts, in every part of the countries of their nativity, or to which they respectively belonged.

The zealous and affectionate Paul, an Hebrew of the Hebrews, in the fervor of his patriotic and benevolent spirit, declared, "My heart's desire and prayer to God for Israel is, that they might be saved;" and again, "I have great heaviness and continual sorrow in my heart, for I could wish that myself were accursed from Christ, for my brethren, my kinsmen, according to the flesh." He clung to Jerusalem, offering his people the pardon and salvation of the Gospel, until, as it were, driven away by the word of his Lord, telling him, "they will not receive thy testimony concerning me, depart, for I will send thee far hence unto the Gentiles."



Even after this he returned to Jerusalem, bringing alms and offerings to his nation, on which occasion, as we know, his opposing countrymen conspired and endeavored to take his life, while laboring to promote their highest interests.

And, yet, with all this, and other evidence, before this Clerical Essayist, he has the cool presumption to say that "it would be difficult to prove from the New Testament that love of our country was an exalted duty of humanity." It seems that no accumulation of evidence will satisfy him on the point. He resists all in support of his irreligious and speculative design of exalting mere native reason and self-education, as primary elements for the religious and moral instruction and guidance of the human race, or colossal man, thus depreciating and disparaging Divine revelation, as a paramount or efficient authority for effecting those essential and excellent purposes. His further remark, of the same depreciating character, that "it is in the history of Rome, rather than in the Bible, that we find our models and precepts of political duty," can at once be triumphantly refuted. To show its untruthfulness, reference need only be made to the numerous Scriptural commands to be subject and obedient to the higher and "ruling powers" whoever they are, to "obey magistrates," to "pay tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor;" to avoid "sedition," to lead "quiet and peaceable lives," and to make "prayers and intercessions for kings and all in authority." Even when the Jews were captives in Babylon, they were Divinely commanded to "seek the peace of the city," and to "pray to the Lord" for it. In the Old Testament Scriptures are numerous exalted models and precepts for the fulfilment of political duty. From among such eminent models may be mentioned Moses, Joshua, and Caleb, Samuel, Ezra, Nehemiah, and Daniel. With all these Bible precepts and models for the performance of political duty

known to this writer, it is strange and painful to find him, a Minister of religion, and in an Evangelical Church, denying, or endeavoring to depreciate the teaching of Divine revelation on that important subject.

At page 32 he writes: "The New Testament is almost entirely occupied with two lives—the life of our Lord and the life of the Early Church. Among the Epistles there are but two, which seem, even at first sight, to be treatises for the future, instead of lessons for the time—the Epistle to the Romans and the Epistle to the Hebrews; but even these, when closely examined, appear like the rest to be no more than the fruit of the current history. That Early Church does not give us precepts, but an example. She says, 'Be ye followers of me as I also am of Christ.'"

These passages are contained under the second stage of the education of the writer's colossal man, the stage of Example. There is, in this extract, a design, or tendency, still further to limit the instruction and authority of the New Testament revelation, more especially the preceptive parts of it. He commences with personifying, as it were, the early Church, under the idea of an individual life. Accepting, for the time, this supposition, and viewing the early Church in this personal form, according to his own shewing, her life and her authority are only to be found in these New Testament Scriptures, of which the Epistles form so large a portion. Admitting, then, we say, that the Scriptures are the Church, or if he pleases, her personal voice, how untrue is the assertion, that she does not give us precepts, but merely an example, in only this one exhortation, or saying, "Be ye followers of me as I also am of Christ." We know that this is the exhortation, or rather command, of one of the Apostles, in an Epistle to a particular Church, though it was, and is applicable and authoritative for all. But let it be considered as the voice of the Church, in her supposed personal and epistol-



ary character ; and looking through the several Epistles she has written, we find that she has also given there a vast number of precepts suited and applied to all the varied stations and relations of human life, and applicable to all succeeding ages of the world. Yet this Essayist has the presumptuous impiety to say that this church, so personified and exhibited to us in the New Testament Scriptures, has merely given us an example in the one exhortation or precept already mentioned. All this figurative language, it is but too apparent, is insidiously intended, to further the purpose of setting aside, or weakening the preceptive authority of the New Testament Scriptures ; and of supporting and furthering the fanciful theory of the self-education of the colossal man, merely by natural reason and conscience. Indeed, once for a'l, it may justly be said, that throughout this educating Essay of Dr. Temple's, as well as all the others which compose the infidel volume, there is the manifest design to supersede, or greatly reduce and limit, the teaching and authority of the Sacred Scriptures, with reference to the present age. Even, according to this Essayist's own fanciful suppositions and premises, in the passages here commented on, if we are bound in this day to receive and obey that one Epistolary precept of the Early Church to follow her example, surely we are equally required to obey all the other precepts she has given us in her several Epistles.

There is in the foregoing extract a further untrue and even worse assertion of this Essayist, which must be here exposed and refuted. He says, concerning the Epistles "there are but two which seem, even at first sight, to be treatises for the future, instead of lessons for the time." He, first, however, seems willing to except the Epistle to the Romans, and the one to the Hebrews, but, as it would seem, on a second, and more perverted thought, he rather includes these also, as being no more than "the fruit of current history," and of

the same merely temporary character and authority. As an answer to this presumptuous insinuation, or opinion, it would indeed be sufficient to refer to what he has said in the subsequent part of the extract, as to the Early Church speaking to us (that is, to the human race, in every age) and saying, "Be ye followers of me," &c. And where does she say this? In one of her Epistles, all of which she has equally given for our instruction and obedient observance. If he takes one of her Epistolary precepts, as now authoritative and obligatory, he is, by a sameness of reasoning, bound to receive the whole of them, particularly as he has so personified the Early Church, and represented her as exhibited and speaking to us in the New Testament Scriptures. But we have very far higher evidence, and a much stronger argument, on this point, in answer to the writer. Our Lord gave to His Apostles this command—"Go ye into all the world and preach the Gospel to every creature," and saying, further, "teaching them to observe all things whatsoever I have commanded you; and lo! I am with you alway, even unto the end of the world." He continued with them for forty days, after his resurrection, speaking of the things concerning the kingdom of God; and when about finally to depart from the world He said to them, "Ye shall be witnesses unto me, unto the uttermost parts of the earth." The Apostles could not live to the end of time, and be personal witnesses for Him "unto the uttermost parts of the earth." The only mode, therefore, in which they could effectually be such teachers and witnesses, to the uttermost parts of the earth, and "the end of time" was by their inspired writings, for the instruction and guidance of all, regarding the faith and practice of our Divine Christianity. Our God and Saviour, in His grace and mercy, has, through the instrumentality of His inspired Apostles and servants, given us these sacred writings, which, both as to doctrines and the numerous pre-

cepts, are applicable and obligatory through all ages, and as to all the relations and circumstances of life. They were received and held by that Early Church as inspired and authoritative writings, and the Christian Churches since, through their whole duration and history, of eighteen hundred years, have acknowledged them as of Divine authority, and as given for their instruction and obedient observance. Yet, now, in this Nineteenth Century of such acknowledgment and continued use of these inspired Epistles for such instruction and guidance, this unbelieving Essayist, a Minister of this revealed Christianity, comes forth and tells us, in effect, that the whole of the Churches, throughout all those ages, have been in utter ignorance and error, as to the duration of the authority of these sacred writings, and that the whole of the preceptive parts of them, were only, "lessons for the time," of temporary application and authority, and merely "the fruit of current history." The presumption and impiety of these assertions are about equal. Why did he not include the doctrinal parts of the Epistles in this limitation of their authority? To these parts of them he takes no exception. Surely, if the doctrinal portions of them are of enduring authority, even on the ground of reason alone, we are bound to conclude that the preceptive portions are equally so.

On page 34, contrary to what he had just before said, as to taking the example of the Early Church, rather than her precepts, he writes, that we are not to be "servile copyists of her practices," and says, "we are not to make every supper a Sacrament, because the early Christians did so." It is strange that he should have made such an unfounded and absurd assertion. They did not make every supper a Sacrament. They observed this Sacred Ordinance on the Lord's day,—the first day of the week,—but they ate suppers as ordinary meals, on the other six days; and often, as commanded, practised hospitality one to another, at such meals.

Page 35. "Rome, and the Early Church, disliked each other, yet that dislike makes little impression on us, now. We never identify the Rome of our admiration, with the Rome that persecuted the Christian, partly, indeed, because the Rome that we admire was almost gone before the Church was founded."

He may be asked, was the Rome he admires, and elsewhere mentions, as one of the Providential means for training the colossal man,—the Rome of the time of Marius, or of Sylla, of Pompey and Cæsar, or of Augustus or Tiberius,—better in morals, humanity, civilization, or in any other particulars than the Rome of the time of Trajan and Pliny, by whom the Christians were so long, and so cruelly persecuted? In all those previous periods, just mentioned, the Rome admired by the writer, was in all the particulars named above, no better, but rather inferior to the Rome of the times of Trajan, Marcus Antoninus, Severus, Valerian, and others, including Julian, all of whom fiercely persecuted the Christians. Who that is not partially blinded by infidelity, or prejudice, can doubt, that if Christianity had appeared at the admired Rome, of the time of Marius, or Sylla, of Cæsar or Augustus, or Tiberius, it would have been persecuted with equal virulence and cruelty, as it was in the later periods, already mentioned, and especially, as it was so persecuted by Trajan and Pliny, and Marcus Antoninus, falsely described by some, as humane and amiable characters.

Page 35. "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 power, he sits in the tribunal of our inner kingdom, decides on the past, and legislates upon the future, without appeal, except to himself. He decides, not by what is beautiful, or noble, 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 last."

In several succeeding pages, the writer argues out, in his own imaginative, and metaphysical way, these fanciful, irreligious, and absurd dogmas, by supposing that the colossal man, in order to form right and sound opinions, calls to his aid, and consults and employs the means and appliances of "Reflection, Experience,—principles supplied by books,—disentangling his own thoughts,—distinguishing and discriminating, so as to know the limits of his own powers, moral and intellectual, acquiring a knowledge of himself and others, by his, and their mistakes,—by contradiction, and by collision with society." But, in the specification of all the numerous means for establishing his principles, framing his judgments, or securing his intellectual, religious, and moral growth and improvement, there is not a word, or the slightest intimation, as to any resort to the Scriptures of Truth, for information or assistance. We know, that in every age, even the most intellectual, civilized and refined, this colossal man, so admired by the writer, after all the training, and merely self-education he has undergone, has, invariably, on very many subjects, had a very perverted and blind conscience. He has "called evil, good, and good, evil,"—indulged in wars and bloodshed, —been guilty of enslaving others, and practised various forms of impiety and inhumanity, of injustice and unrighteousness, without seeming to know, or at all admitting that he was in the least blameable. He has been like very many individuals in Christian lands, who, though attending on religious means, yet when admonished or advised regarding their utterance of profane expressions, or untruthful, or defamatory statements, or committing offensive, or otherwise wrong actions, will say, that their consciences do not accuse them of having said or done anything evil or improper. So, it has

ever been with this self-educated, colossal man. Natural conscience never has been a sufficient instructor and guide, as to religious and moral principles and conduct.

Page 43. In censuring persons for "elevating thoughts, which are not right, into canons of faith, for all men," he says,—"This blindness is, of course, wrong; but, in reality it is a blindness of the same kind as that with which the Hebrews clung to their law;—a blindness provided for them, in mercy, to save their intellects from leading them into mischief."

This last remark is profanely untrue. A God of infinite wisdom and goodness would not, and did not impose any such blindness upon his intellectual creatures. He neither provided or imposed any such blindness on the Hebrews, in regard to the laws He gave them. They did not cling to their laws, but were continually disobeying them; both those of a *ceremonial*, and those of a *moral* nature, which was their sin and shame; and brought severe chastisements upon them. They very frequently neglected and disobeyed their ceremonial laws, and were constantly violating those of a moral character. Through their idolatry, unbelief, and disobedience, they were at length left to a spirit of slumber or blindness, as to the design and meaning of their ceremonial ordinances. From their own fault and sins, the nation in general fell into this state of blindness; but many of them were by the Divine grace and goodness recovered from it, and embraced Christianity.

Page 46. "The Church, in the fullest sense, is left to herself to work out, by her own natural faculties, the principles of her own action; and whatever assistance she is to receive, in doing so, is to be through those natural faculties, and not in spite of them, or without them."

On this passage, it may, in the first place, be remarked, that there is an absurd *personification*, or figure, making the whole Christian Church,—composed of hundreds of millions



of members,—to be, as it were, one individual, possessing one uniform set of natural faculties, sufficient for discovery and guidance, as to all religious conduct; whereas, such faculties are infinitely varied among all those millions. But there is both untruth and impiety in the sentiment advanced. The Christian Church is not left to work out her principles of action in any such profane and inadequate manner. Her principles of action, on every material point, are fully and clearly made known, in the inspired Oracles; more especially in the New Testament Scriptures. In 2 Tim. iii, it is declared that the Holy Scriptures “are able to make wise unto salvation,” and that “all Scripture is given by inspiration of God, and is profitable for doctrine and reproof, for correction and instruction in righteousness, that the man of God may be perfect: thoroughly furnished unto all good works.” The Church is commanded to “desire, as new-born babes, the sincere milk of the word,” that she “may grow thereby;” and to “receive with meekness the engrafted word, which is able to save the soul.” This Essayist knows as well as others, that more professedly Christian Churches than one, through neglect of adhering closely and faithfully to the sacred Scriptures, for doctrine and practice; and by inventing and relying on dogmas, and ordinances and observances, variant from Scriptural truth, have fallen into the most absurd superstitions, and profane and ruinous errors.

At p. 47, referring to the invasion of the Northern barbarians, he says:—“A flood of new and undisciplined races poured into Europe: on the one hand, supplying the Church with the vigor of fresh life to replace the effete materials of the old Roman Empire: and on the other, carrying her back to the childish stage; and necessitating a return to the dominion of outer law. The Church instinctively, had recourse to the only means that would suit the case;—namely, a revival of Judaism:”

Here, it may first be remarked, that there is proof, from the Essayist himself, to show the weakness and inaptitude of his fanciful invention of the colossal man, as the emblem or representative of the regular progressive growth of our race, in religious and moral principles and conduct. He admits this cessation of growth or rather season of decay, and that his *man* returned to *childhood*. A subsequent, and much longer, and even darker period of decline, has, in this review, already been shown. But we deny that the Church instinctively had recourse to *Judaism*, as the only means that would suit the case; and further assert that it was not the *only* suitable means for employment. What the Essayist erroneously calls, the "instinctive revival of Judaism, to suit the case of the irruptions of barbarism" was, in truth, merely the long and constant progress of Ecclesiastical corruption, and the continued development of the great and prophetically described *Antichrist*, at last matured in the form of the profane and dominant *Roman Papacy*. In regard to the means to suit that case of emergency, the employment and spiritual and faithful application of pure scriptural truth, would have been as suitable and efficacious with those northern barbarians, as it has proved among the barbarous and savage tribes of continents and islands, in subsequent periods, and in our own day.

Page 51. Treating of the Bible, he says,—“Its form is so admirably adapted to our need, that it wins from us all the reverence of a Supreme authority, and yet imposes on us no yoke of subjection. This it does by virtue of the principle of private judgment, which puts conscience between us and the Bible, making conscience the supreme interpreter, whom it may be a duty to enlighten, but whom it can never be a duty to disobey.”

This passage, as will now be shown, exhibits a jumble of inconsistent, contradictory, and absurd assertions. In a pre-



vious page, as we have seen, he makes *conscience* the supreme judge, framing, adding, and abrogating his own laws, and "deciding upon the past, and legislating upon the future, without appeal, except to himself." Thus the conscience of the colossal man is made the supreme standard, or rather judge, as to religious principle and duty, instead of the plain and positive precepts, and other truths of Divine revelation. According to this imaginative theory, or scheme, there would in reality, be as many different standards of religious and moral duty, as there are individual consciences. Experience shows that there are very great numbers, even professing Christianity, and possessing the Scriptures, who transgress against some of the plainest, and most imperatively binding moral precepts contained in the New Testament Scriptures, and yet, will say that their consciences do not at all condemn them, but preserve them free of any blame. Our Lord has said, "If ye love me, keep my commandments;" and has declared of the man who receives not His words, that "the same shall judge him in the last day." By one of His inspired Apostles, He has said "Receive with meekness the engrafted word, which is able to save your souls" (John 14, 12, James 1). Why have such numerous, plain, and positive precepts been given to us, contained in the Gospels and Epistles, and applying to all the varied relations and circumstances of life, if each individual conscience was a sufficient authority, and guide for religious and moral conduct? Would every conscience, without any precept, recognize and perform this duty,— "Owe no man anything, but to love one another;" or these,— "Do good unto all men,"— "Abstain from fleshly lusts which war against the soul,"— "Abstain from all appearance of evil." Even with these Divine and peremptory commands, how many, or rather how few consciences regard them, unto an obedient fulfilment. There is not a word in Scripture, giving the slightest intimation, that

conscience is to be a law-giver, or authoritative guide, as to religious principle and practice. There is a manifest contradiction, as well as an absurd inconsistency, in what he has said concerning the Bible. He calls it a "Supreme authority," although he had previously, and repeatedly, declared that conscience was the "supreme law-giver: making, reversing, and altering his code of laws," and was also the Judge, "with full powers, deciding upon the past, and legislating upon the future, without any appeal, except to himself." How, it may be asked, can all this, by any possibility, be made to agree with what he has said of the Bible being a supreme authority? We know that they are separate Tribunals, and he, himself, has stated them as such, and yet, he has made each of them *supreme*. Suppose a contradiction, or conflict, in their laws and decisions,—which, in fact, so very often occurs,—which is to have the preference, the Bible or conscience? Which is ultimately to possess the absolute *supremacy*? By the strain of his reasoning, and in accordance with his self-educating scheme, it would appear that he would give it to *Conscience*. Undoubtedly both such conflicting tribunals cannot be of *Supreme* authority, on the same subjects. The direct inconsistency of his statements on the point, are too palpable to admit of any rational reconciliation. But there is further, and, if possible, greater absurdity in what he has said, that the Bible is to us a supreme authority, and yet imposes on us no yoke of subjection. Now, who, it may be asked, ever heard of a supreme authority, to which there was no subjection by those who were placed under it. Not only in Empires and Kingdoms, but through all the forms of civil rule, down to the smallest municipal governing bodies, all the laws and rules they establish, claim and command the subjection and obedience of all living under their rule, to whom their laws are made to apply, and all but the lawless admit that subjection. But this Essayist declares,

that the Bible is a "supreme authority" over all of us, and yet it imposes on us no *subjection*. Neither the learned Essayist, nor his colossal man, can possibly reconcile these absurd inconsistencies.

Page 54. "If historical investigation shall show us that inspiration, however it may protect the *doctrine*, yet was not impowered to protect the *narrative* of the inspired writers from occasional inaccuracy; if careful criticism shall prove that there have been occasionally interpolations and forgeries in that book, as in many others, the result should still be welcome."

According to the first of these presumptuous insinuations, the Divine Spirit of Truth may have inspired the writers of the Bible, to give all the doctrinal portions of it, with perfect accuracy, but permitted them to record, in immediate association and connection with such portions, falsehoods, or variations from truth, in the narratives, or historical parts of the Book. Who that believes aright in a God of Truth and Benevolence, can think that he would thus allow a snare to be laid for his responsible creatures, and permit truth and falsehood, in any degree, to be mixed and recorded together, thereby lessening, or rather destroying the authority of His own revelation for confirming our present hopes, and affording us a security for our eternal welfare? On such a supposition, none would be able to ascertain, what narratives or statements of facts were true, and which were false, and merely legendary or fabulous. The narratives are given for warning and instruction, through all ages, according to these, and other inspired declarations,—“Whatsoever things were written aforetime, were written for our learning;” and again, “were written for our admonition;” “All Scripture is given by inspiration of God, and is profitable for doctrine and reproof, for correction and instruction in righteousness.” Our Lord said,—“Thy Word is Truth,” meaning, of course, the whole

revelation contained in the Old Testament Scriptures, which God, by his inspired servants had from time to time given to His chosen people, not only for their instruction, but also for the rest of mankind. But that saying of our Lord could not have been correct, if any of the narratives or statements of facts, contained in those Scriptures, were false or fabulous. Nor could they, in such case, be profitable, or sufficient for "instruction in righteousness;" and so as to make the "man of God" "perfect."

In concluding this Review, it may, on the whole, be truly said, that the direct tendency, if not design, of the principal line of argument, in this Essay of Dr. Temple's, is to exalt natural Intellect and Conscience, and correspondingly impeach and lessen the inspired character of Divine Revelation, and weaken its authority, especially as regards the truth of the narratives and facts, and the obligatory force and application of its precepts. All this favors the profane German Rationalism, which several such sceptical, or rather *infidel* writers, have for some time past been endeavouring to introduce, in the place of the primary and plain doctrines and precepts of inspired Scripture Truth.

ANSWER TO No. 2

or

“ESSAYS AND REVIEWS.”

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THE Reviewing Essay of Dr. Williams, now to be examined, even far more than the preceding one by Dr. Temple, endeavours to depreciate the Sacred Scriptures, and nearly altogether denies their inspired character and absolute authority. It is an applausive review of a work, entitled “Biblical Researches,” by a Baron Bunsen, one of the German School of Modern Rationalism, as opposed to the literal text, the narratives, and miracles, and paramount authority of the Bible Revelation. Both this work and Dr. Williams’ Review of it, are clearly Anti-Scriptural, and therefore, in plain language, may well be denominated false and profane. An endeavour will here be made to show that such is their true character. In order to this, extracts will be given, showing all the principal positions, lines of argument, and asserted proofs they contain; and then will be given some plain facts, and other announcements of the Sacred Scriptures, as well as evidence from other sources, in exposure and refutation of the falsehoods and fallacies contained in these writings.

At p. 58 of the Book,—the commencement of the Review,  
—Dr. Williams writes:—

“We cannot encourage a remorseless criticism of Gentile histories, and escape its contagion, when we approach Hebrew

annals ; nor acknowledge a Providence in Jewry, without owning that it may have comprehended sanctities elsewhere. But the moment we examine fairly the religions of India, and of Arabia, or even those of primeval Hellas and Latium, we find they appealed to the better side of our nature ; and their essential strength lay in the elements of good which they contained, rather than in any satanic corruption."

Here are several bald, and bold assertions, without the least attempt at proof, to verify or support any one of them. This is a very common method with all such writers against Scriptural truth, and is manifest throughout all these "Essays and Reviews." It saves trouble to the writers, and avoids the immediate exhibition or detection of untruth. It might here be sufficient merely to deny the truth of one and all of these assertions, and such *denial* would be just as valid and reliable as the *affirmations*, and nothing would be known on the points, to a certainty, on either side. But the Dr. must not be let off so easily. Let us examine his assertions *Seriatim*. By Hebrew annals he evidently means the Bible Scriptures. After all the evidence afforded through thousands of years of the Divine origin and truth of these Scriptures,—the remorseless criticism they have undergone by infidel writers, from the times of Celsus and Porphyry, down to the present day ; and the overwhelming and triumphant defeat of all the profane attempts, which in different ages have been made to destroy or weaken their authority ; and after the possession and acknowledgment of them, as inspired Records, by so many nations, and through so many ages, we are now told, and by a Doctor of Divinity, in a Christian Church, that there is to be no difference or distinction, as to the criticism or examination of these Sacred Annals and mere Gentile histories ; and that under such ordeal they really stand on equal ground, as to truth or falsehood. After this offensive comparison, he speaks of "Providence comprehending sanctities elsewhere than in Jewry." If any such *sanc-*



*tities* have been elsewhere, that is, in Gentile nations, we, certainly, have no accounts whatever concerning them, either in sacred or secular history, or from any other reliable source. That there always was a Providential Moral Government, elsewhere than in Jewry, is certainly true, but that it comprehended *sanctities* or *holiness* existing in Gentile and idolatrous nations — which he must be understood to mean—is entirely contrary to well-known facts and truth. He appeals for support of his assertion, to the religions of India and Arabia, and of primeval Hellas and Latium. By these last words, “Hellas and Latium,” he means the early Greeks and Latins, which plain names, in ordinary use, the Dr. might as well have used, for the convenient information of such of his readers as are not within the classic circle. As to the religions of India, the Dr. cannot but know, as well as others, that exclusive of the Mahometan imposture—on which some descriptive remarks will presently be made—all the other forms of religion in that country have ever been of an idolatrous, superstitious, and base character,—having “Lords many, and Gods many;” and their rites and observances of the most cruel and abominable descriptions. In proof, may merely be mentioned the burning of widows, the drowning of children in the rivers, the human victims on the triumphal progress of Juggernaut, and on other occasions. The Priests of Budhoo, when making offerings to their demon gods, dance about in the most frantic manner, twisting their bodies in all manner of ways, while a tom-tom is being beaten to excite them, and using such language as this,—“O loving brother, devil, hear me, and receive my offerings.” Such have been the cruel and impious practices in these religions of India through early as well as modern ages. Are these the “sanctities” of the religions of India, to which the Dr. refers? There never has been anything in these religions, to which such a term can apply, or any other, indeed, of a favor-

able description. The religions of the freebooting tribes of Arabia, in the early ages, were, for the most part, of a similar idolatrous, superstitious, and degrading character, though we have reason to believe, they were not so sanguinary. If he refers to the Mahometan imposture, as the religion of Arabia, and also as one of the religions of India, he knows as well as any one that it is a really *impious* system, persecuting and cruel in its propagating character, and not merely tolerating, but encouraging licentiousness, profligacy, and many other forms of vice and immorality. It is a profanation of the word "sanctities," to apply it to that profane and cruel system. As to the early Greeks and Latins, they were all sunk in the most gross and debased forms of idolatry, and were habitually addicted to the most licentious practices, especially the former, even as a part of their religious observances. The profligate Eleusinian rites, and the debaucheries practised in the worship of Astarte, Priapus, and Venus, are known from the earliest and most authentic records. Both the primeval Greeks and Latins sacrificed human victims to their deities. Homer records that Achilles, for his deceased friend Patroclus, and Eneas for Pallas, offered numerous human victims to the infernal gods. The Romans, a branch of the Latin people, in their early ages, sacrificed children to the goddess Mania, and in later periods, human victims at the tombs of the Patricians. The Spartans scourged to death young women, to gratify Diana, and also sacrificed human victims to Mars; the Lesbians, to Bacchus; the Phocians, to Diana; the Thessalonians to Chiron. So much for the "sanctities" of the religions of primeval Hellas and Latium. We learn also, from inspired truth, in the book of Jeremiah (chapter 25), that the people of Arabia, with other guilty nations, were, for their wickedness, put under the sword of the king of Babylon, and made, as divinely declared, "an astonishment, an hissing and a curse." We know also,



from sacred and other history, that the Grecians, through all periods of their history, followed all the practices and abominations of the inhuman system of *Slavery*. With all these idolatries, cruelties, and licentious practices, where, it may be asked, were to be found "the elements of good," and the "essential strength" of the religions of those nations, which "appeal to the better side of our nature," as declared by Dr. Williams? They exist only in a perverted imagination, directed against Scriptural truth, and the facts of history. By the words, "Satanic corruption," at the close of that extract, he doubtless alludes to the fall and corruption of man, through the first successful satanic temptation. From inspired testimony, and the experience of all ages, that native human corruption, or depravity, is so convincingly evident, that no unprejudiced mind, admitting Scriptural authority, can have a doubt upon the subject. The remark as to the religions of those nations, that "their essential strength lay in the elements of good they contained, *rather* than in any satanic corruption," is, indeed, a very strange one. Of course, no person could suppose that any religion could find "essential strength," in any "satanic corruption."

P. 59. At the foot of this page is the following note :—

"It is very remarkable, that amidst all our Biblical illustrations from recent travellers, — Layard, Rawlinson, Robinson, Stanley, &c., no single point has been discovered to tell in favor of an irrational supernaturalism; whereas, numerous discoveries have confirmed the more liberal (not to say rationalizing), criticism, which traces revelation, within the sphere of nature and humanity; such is the moral of the Assyrian discoveries, and of all travels in the East, as well as the verdict of philologists at home."

From the line of remark in the page where this note is found, it is evident that by the phrase, "irrational supernaturalism," he means the miraculous events mentioned in Scripture. The denial of all the miracles, and of the prophetic

predictions of future events, therein announced, form the principal positions of this conjoint work of the Baron, and this Doctor of Divinity. As the Dr., like his German friend, is so earnestly endeavouring to exalt native reason, above the revelations of Scripture, his note may in the first instance be answered by saying that it would be altogether irrational and absurd to expect to find *points* as he strangely says, — or vestiges, or visible proofs, as he means,—as to the Scripture miracles among the ruins or deposits lately brought forth by those Antiquarian Travellers from the supposed ruins of Nineveh, or other parts of ancient Assyria, or the merely conjectured ruins of Babylon. As well might he expect to hear of such points being found in India, or China, or even among the remains of some of the ancient South American cities. Surely he could not rationally expect to hear of any such points, regarding the hand writing on the wall at Belshazzar's idolatrous banquet; or the preservation of Daniel from the lions; or of the three other Hebrews from the fiery furnace. What enduring points or vestiges could there possibly be as to such transient miraculous events? As to the miracles which took place toward Israel in the wilderness,—the daily manna,—the water from the rock,—and subsequently the falling of the walls of Jericho,—the extension of the day when they were pursuing the Amorites;—and, further on in the sacred history, the cleansing of the leprous Naaman, the restoration to life of the widow's son,—the withering and restoring of Jeroboam's hand; or, indeed, as to any other of the miracles recorded in the Old Testament Scriptures, it is quite irrational to expect or suppose that any points or visible proofs could be found as to their occurrence, considering their transient nature, and the circumstances under which they took place. The same remarks, in answer, will apply to the New Testament miracles of our Lord and His Apostles,—the giving sight to the blind,—making the deaf to hear, the dumb

to speak, the lame to walk, cleansing the lepers, feeding the multitude with a few loaves and fishes,—raising the dead, and the various other miraculous mercies. What points, or vestiges, as to these, could it rationally be expected that travellers or any others could find. From the very nature of all those miracles, the visible points or marks concerning them were of a very transient description. The supposition, or thought, of now finding any such points,—to use his own odd and inappropriate phrase,—is altogether irrational. Dr. Williams, however, is far from being, naturally, an irrational person, but his ardent design and endeavours to subvert the evidence and authority of Scripture, regarding miraculous events, have led him into this exhibition of irrationalism and absurdity, as well as into several others contained in his work.

As to the philologers at home, referred to by the Dr., they for the same reasons already given, must be equally at a loss for “points,” on which to give any verdict or opinion whatever, as to any of those miracles.

We have clear inspired testimony, concerning all the miraculous events recorded in the Sacred Volume, and that is quite sufficient for the faith of every truly rational Christian. Surely, neither the Dr. nor the Baron he admires, will deny that the Almighty Creator and Governor of all things has the right and the power to suspend or alter His own laws and arrangements, so as to effect any purposes which, in His wisdom, may seem fit and appropriate, with reference to His justice or mercy, or other glorious attributes. He has seen it to be requisite, to afford such miraculous testimony to His truth, and accordingly, when the Apostles were commissioned, it is said, they “went forth everywhere preaching the Word, the Lord working with them, and confirming the Word with signs (or miracles) following;” and again, “God also bearing witness, both with signs and won-

ders; and with divers miracles; and gifts of the Holy Ghost, according to His own will," (Mark xvi. 20, Heb. ii. 4.)

At p. 61, in referring to the Baron as opposing the chronology of the Bible, and claiming a far longer existence of the world than it discloses, and mentioning several of the Baron's cited authorities on the point, including an Egyptian Priest, named Manetho, the Dr. goes on to say :—

"The result, if we can receive it, is to vindicate for the civilized kingdom of Egypt, from Menes downward, an antiquity of nearly four thousand years before Christ. There is no point in which archaeologists of all shades were so nearly unanimous as in the belief that our biblical chronology was too narrow in its limits; and the enlargement of our views, deduced from Egyptian records, is extended by our author's reasonings on the development of commerce and government, and still more, of languages and physical features of race. He could not have vindicated the unity of mankind if he had not asked for a vast extension of time, whether his petition of twenty thousand years be granted or not."

Further on, he says :—

"If pottery in a river's mud proves little, its tendency may agree with that of the discovery of very ancient pre-historic remains in many parts of the world. Again, how many years are needed to develope French out of Latin, and Latin itself out of its original crude forms? How unlike is English to Welsh, and Greek to Sanscrit! yet all indubitably of one family of languages."

The Baron asks for a chronology of "twenty thousand years." Why did he not at once resort to learned Chinese authority, and ask for the hundreds of thousands of years duration, claimed by them? The authorities advanced are about as good in the one case of claim as the other. From what the Dr. writes, it seems that the Baron in opening his roll of evidence, in support of his extensive claim, first presents some pottery in a river's mud. It is presumed that he means the river Nile. If he has given any description of this pottery, as to form, supposed use, or any other particular, the Dr. has

omitted to afford it. Doubtless, there are many vessels, or fragments of pottery, in the mud of the Nile, but how any of them can truly disclose the chronology of the world, it is difficult to imagine. But the Dr., without having seen or examined the pottery to which the Baron refers, thinks that it may prove something, as "its tendency may agree with that of the discovery of very ancient pre-historic remains in many parts of the world." He has not given any intimation as to the nature or particulars of these "remains," or where, or when they have been found. He calls them "pre-historic;" but that, like the pottery evidence, must be merely conjectural. Both of them, as the Dr. himself has admitted, have merely a *tendency* to proof. And yet, this old pottery from the mud of the Nile, and the *supposed* "pre-historic remains" are thought by these learned Judges to be in some degree available towards destroying all the Bible evidence, and well established historical and other information, as to the true chronology of our world. Truly, both their evidence and their opinion, so far, are of a very muddy and worthless description. Rational and common-sense persons will truly judge of their value. The next attempted proof, or rather movement, in support of their extended chronological claim, is put in the form of the question,—“How many years are needed to develop modern French out of Latin, and Latin itself out of its original crude forms. How unlike is English to Welsh, and Greek to Sanscrit! yet, all indubitably of one family of languages.” Here again are errors, and unfounded assumptions. The modern French language is not developed, only from the Latin, though it forms indeed its chief basis. It has been largely derived from the ancient Franks, a nation far in the north of Europe, which overran France during the sixth century, and from whom the French take their name. The Huns, Goths, and Normans, and other barbarous nations, who overspread Europe, chiefly between the sixth and

ninth centuries, also became partially mixed with the Franks in France, and severally contributed to form the present French language. Our own chief original stock, the Saxon, has imparted something to the French, and doubtless, also that of the still earlier Britons, large numbers of which people about the sixth century, went over from Wales to that part of France which, from them, took the name of Brittany. Next, as to the question, — “How unlike is English to Welsh?” Of course, it is unlike; who would expect it to be otherwise. We know that the Welsh people are the descendants of the ancient Britons, who, partly by the Romans, and partly by the other nations, who successively invaded the Island, were driven to take refuge in the mountain fastnesses, and extensive forests of Wales; and having continued chiefly a distinct people ever since, their language has fluctuated and changed, very much less than that of the inhabitants of England. We know, to a certainty, from the many authentic histories of England, that it was successively subdued and governed, and to a large extent has been inhabited by Romans, Saxons, Danes, and the Normans. All of these respectively contributed more or less to the formation of the English language. The Saxon is, indeed, the chief original stock, partly from that people having in such large numbers, and during such a long period, inhabited and ruled the country. When the conquest by William took place, very great numbers of the Normans settled in England, introducing of course, their language among the other inhabitants, and in various modes, gradually incorporating it, to a great extent, into the language of the country, as the Romans, Saxons, and Danes had previously done, and through similar channels. The Norman French, as it is called, was very soon established as the language in all legal and other public proceedings, as well as being the language of the court, and in other civilized circles, and, even to a great degree it must have be-



come incorporated with, and changed the spoken language of the population generally. All these changes, since the completion of the Saxon conquest, have taken place within a little over twelve hundred years; the change through the Normans, within only about seven hundred years. Who, in England now, except a score or two of philologists, and professed linguists, can speak or read a sentence of the current language during any period of the Saxon heptarchy, or that at the time of the Norman conquest; or that which early succeeded it? No Italian now, except the comparatively few in the scholastic class, could either speak or read the Latin of the Augustan age, or even the Roman language of only between four and five hundred years ago, when Constantinople was taken by the Turks. Some years ago this Reviewer was shown, in the library of a learned Divine, several books in the later Saxon, and also in the English language, during several succeeding periods. Of these of 700, 600, and also 500 years ago, he could not understand a sentence. In those of about 400, and 300 years past, he could ascertain in several places, the meaning of words, but, even in these later books, could scarcely understand the language so far as to make out what were the subjects treated of. It is the undeniable truth, that language ever has been, and from a variety of circumstances, ever must be, fluctuating and mutable. Conquests, intermixtures of races speaking different languages, even physical objects and subjects, the discoveries and improvements, of art and science; also fashion, custom, and taste, with many other particulars, must and will be continually effecting some change in the ordinary language of every civilized people. Such changes will, of course, be more or less rapid, or tardy, according as many, or few, of the circumstances mentioned, have from time to time occurred. To adduce, as an instance, how many words have been invented, transformed, or modified, by the people called Yankees; and

now in frequent or general use in the English language, both spoken and written, within, even less than a century past. At the close of the paragraph here commented on, the Dr. asserts that "English, Welsh, Greek, and Sanscrit, are all indubitably of one family of languages" To this it may briefly be answered that the family relation is merely conjectural. No man living can reach any thing having the semblance of certainty on the subject.

P. 65. After specifying some of the details of the Baron's scheme, for disproving the Bible chronology, as to the time when the family of Israel went into Egypt; and mentioning as one part of that scheme, that "wanting time for the growth of Jacob's family to two millions," the stay of the Israelites in Egypt is, by the Baron, extended to "fourteen centuries;" and that "the date 215, represents the time of oppression,"—the Dr. proceeds to say:—

"Some of these details are sufficiently doubtful to afford ground of attack to writers whose real quarrel is with our author's biblical research, and its more certain, but not, therefore, more welcome conclusions. It is easier to follow him implicitly, when he leads us, in virtue of an overwhelming concurrence of Egyptian records, and of all the probabilities of the case, to place the exodus as late as 1320 or 1314."

Let us now examine the point in the Baron's chronological scheme, regarding the time requisite for the increase of Jacob's family to two millions, at the time of the exodus. He requires 14 centuries for the purpose; but the Dr. thinks that 1320 or 1314 years was the time of their residence there. It must be recollected that it was a part of the Divine promise to Abraham, that his seed should be very *prolific* and *numerous*. When Jacob arrived in Egypt, his family numbered 75, in all, including Joseph and his family. All his twelve sons had families, and Benjamin, his youngest son, had ten sons. In accordance with that promise to Abraham,



it is declared, in Exodus (1, 7) that "the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty, and the land was filled with them;" and though the Egyptians afflicted them, to limit their numbers, it is further said, "the more they afflicted them, the more they grew;" and, even, after the order for destroying their young children, it is declared they still "multiplied and waxed mighty." Even, if there had been no such Divine promise of increase, according to the ordinary growth of the population of a civilized country, especially in any of the eastern nations, where very early marriages are usual, it would not require even the 430 years,—the Scripture time of the sojourn in Egypt, to produce the two millions,—the Baron's given number,—is the increase of the 12 families of Israel, amounting in the whole to the number of individuals already mentioned. It can readily be shown, from fair statistical calculations and estimates, that even according to the usual increase in the present age, in several European and American countries, the two millions or even more would be produced in the 430 years, from the 12 Israelitish families, amounting to 75 persons, after making a large allowance for the number of children destroyed by the Egyptians. It is indeed highly probable that the whole number of Israelites, who left Egypt, were more than two millions, for when they were numbered in the wilderness, not long after, there were 630,000 men, from 20 years upwards, able for battle. Dr. Adam Clarke, in his commentary, has given a moderate calculation, showing that from the number of persons which composed the 12 Israelitish families, there might in far less than the 430 years be such an increase as would give the number of fighting men which is mentioned. In the passages here under review, the Dr. speaks of "an overwhelming concurrence of Egyptian records, and of all the probabilities of the case," tending to place the exodus as late as 1320, or

1314 years after the Israelites entered Egypt. He does not intimate any particulars concerning this "overwhelming concurrence of records," or any facts or circumstances inducing such "probabilities." But, from what he has mentioned already, as to Egyptian evidence, it may well be presumed that some of such records are other specimens of *pottery* from the mud of the Nile. As to the "probabilities" not having given any clue, whereby to ascertain anything concerning the grounds for their admission, these, if any, judging from his other evidence, may be considered to be merely of a speculative or mythical character. If the Baron specified any such "records," or any grounds for such "probabilities," the Dr. should have mentioned them in justice to his sceptical friend, especially as he was opposing inspired revelation. It is plainly declared in several parts of Scripture that the time of the sojourn of the Israelites was exactly 430 years. But this, with the Baron and Dr. Williams, is of no weight whatever. Any groundless suppositions, or conjectures, or old Egyptian "pottery," or other "remains" are, with them, sufficient to repudiate and annul the authority of the inspired oracles, when coming in conflict with any of their chronological or other infidel systems or schemes.

P. 66. "Manetho makes the conquerors before whom Menepthah retreats into Ethiopia, Syrian Shepherds; and gives the human side of an invasion, or war of liberation. Baron Bunsen notices the 'high hand' with which Jehovah led forth his people, the spoiling of the Egyptians, and the lingering in the peninsula, as signs, even in the Bible, of a struggle conducted by human means. Thus, as the pestilence of the Book of Kings, becomes in chronicles, the more visible angel, so the avenger who slew the first-born, may have been the Bedouin host, akin nearly to Jethro, and more remotely to Israel."

Here is a congeries of groundless assumptions, gross absurdities, and untrue assertions, which will now be separately examined and exposed. In the first place, a few words as to

Manetho, and the credibility of his historical statements. He was an idolatrous Egyptian priest, of the time of the Ptolemies. The Dr. himself, in another place, in referring to his "dynastic records," says of them,—“The text, the interpretation, and the historical fidelity are all controverted.” A learned critical commentator, of much higher and better authority than Dr. Williams, in mentioning Manetho's account of the Hyscos or King-Shepherds, says,—“If it can be credited.” From that account, it appears that hordes of lawless banditti, from Ethiopia and Arabia, as well as Syria, under the name of King-Shepherds, invaded Egypt, and held it in oppressive and almost ruinous subjection for about 259 years, until expelled by an Egyptian of the name of Amasis. This was not long before the Israelites went into Egypt. This account may, probably, on some points, be deserving of credit. If so, it will sufficiently show the reason, why, as declared in Genesis 46, 34: “Every Shepherd is an abomination to the Egyptians.” The Dr. says,—“Manetho gives the human side of an invasion, or war of liberation.” The alternative here, seems a very strange one. There were 259 years between the war of invasion by the Shepherd Kings, and the war of liberation of the Egyptians. As the matter is here given, it is doubtful whether the one war or the other is meant. The phrase “human side” in the connection, is also very strange. Of course, there is always a human side in every war, whether of invasion or of liberation. But, what has all this to do with the exodus of the Israelites from Egypt? It has, indeed, to do with it, according to a profane and absurd scheme, devised by the Baron or the Dr. They seem to wish to make it appear from this account of Manetho, that the Israelites were the Shepherd Kings, who held Egypt so long in subjection. According to this, *they* were the oppressors, and held the Egyptians in cruel bondage and servitude, and thus, as these writers seem to desire, the Bible nar-

rative would be shown to be altogether incorrect, and would require to be understood in a thoroughly *inverted* order. But who will credit such a profane and absurd supposition? The Dr. next says,—“Baron Bunson notices the high hand with which Jehovah led forth his people, the spoiling of the Egyptians, and the lingering in the peninsula, as signs, even in the Bible, of a struggle conducted by human means.” Now, if the Israelites were the oppressing shepherds, what need could there have been for the exertion of that “high hand,” to get them out of the country? The enslaved and oppressed Egyptians would have rejoiced to let them quietly depart, and would never have pursued them. As to “the spoiling of the Egyptians,” there neither was, or could have been, any force employed. It is expressly said, in Genesis 12, “The Egyptians were urgent upon the people, that they might send them out of the land in haste;” and, further, that “the Lord gave them favour in the sight of the Egyptians so that they lent unto them,” or, rather *gave* unto them, as the original text means. As to the next points, there are no signs in the Bible of a “lingering in the peninsula,” nor “of a struggle conducted by human means.” They pursued their journey, with all possible speed, as appears, clearly, from dates given in the Bible narrative. It is there stated that they commenced their departure on the fifteenth day of the *first* month; and there was a long tract of country to pass through before they reached the Red Sea; and when the Egyptian army overtook them they were immediately and miraculously conveyed safely across. After a short encampment, as it would seem, they went, as the Scripture says,—“three days in the wilderness, and found no water.” Then, they proceeded to Marah, where they found “bitter waters,” which were healed. After some stay there, they went to Elim, and encamped there (how long we are not told), and thence went on to “the wilderness of Sin,” where, as Scripture

declares, they arrived on the fiftenth day of the *second* month, exactly *one month* after they set out on their journey. Considering all these journeyings, and encampings, and after passing over such extensive regions, and with such vast multitudes of persons,—old and young,—travelling on foot, and with all their cattle and baggage; what “lingering” could there have been in the Egyptian peninsula. The whole account shows that there could have been none whatever, but, on the contrary, they made the utmost haste to get out of that land of their cruel bondage. Neither was there any “struggle conducted by human means.” The oppressed Israelites, had no ability or means for any struggle with the numerous Egyptian host, who were fully armed. There was no struggle or battle of any kind between them. But all these false and absurd assertions, and assumptions, have been introduced to discredit, or disprove, the plain and consistent Scripture narrative on the subject; and by two persons, professing to be Christians. The next assertion, that “the pestilence of the book of Kings, becomes, in chronicles, the more visible angel,”—is even still more palpably opposite to truth. The event referred to is recorded in 2 Kings, xix, 35, and 2 Chron. xxxii, 21. There is also a third account in Isaiah xxxvii, 36. They, all three, perfectly correspond in stating that the destruction of the Assyrian host, was by an angel, as the messenger of the Lord. There is not a word, or the least intimation about a pestilence in any one of the accounts. It seems surprising, that any person having a regard for character as to veracity, should make an untrue assertion, which can so readily be detected and exposed. As to what the Dr. says about the Bedouin host, it is merely a fiction of his own imagination. There is not a word in Scripture, or elsewhere, concerning a Bedouin, or any other host, having anything to do with that slaughter of the Egyptian first-born, or with the departure of the Israelites. To fill up the anti-

-Scriptural scheme of the Dr. he wanted some human agency for that destruction, and therefore, his invention summoned and produced a Bedouin host, which, he says, "through Moses, were remotely related to Israel;" thereby insinuating, and wishing it to be believed, that the Israelites had called them in, to assist them in their departure. But this particular in his fable, does not very well consist with another part of it, for, if the Israelites were the Syrian masters and oppressors of the Egyptians, they needed not any such assistance. Further, mark the absurdity of such a supposition. His words on the point are,—“The avenger who slew the first-born, may have been the Bedouin host.” He here admits that the first-born of the Egyptians were slain. Now, would any person pretending to rationality believe that a Bedouin, or any other host, could go into every separate family throughout the millions of the whole land of Egypt, and ascertain which was the first-born, and slay that particular individual in each house? Moreover, were it possible that they possessed the knowledge and power thus to destroy, at once, the very stamina and strength of the Egyptian nation, there could have been no need for the exertion of an Almighty and “high hand” to carry them and their allies, the Israelites, safely out of the country. What may have been the immediate agency which the angel employed, by the Divine decree and authority, is altogether uncertain, and merely matter of conjecture, as Scripture does not give information on the point. But, that is not the question here. The Dr. has asserted that there is a contradiction in the two Scriptural accounts, as to the agency employed, and that assertion has been shown to be palpably untrue. All these profane and incredible suppositions are put forth in the face of that plain Scripture narrative, and the many references to it, in the Sacred volume, and after admitting that it was by the “high hand” of the Almighty, that the Israelites were led forth.



This whole fictitious scheme of the Baron and the Dr. is so recklessly profane, in reference to Scriptural truth, and so absurd in itself, that it would seem like a misemployment of time, and an imposition on a sensible reader, to enlarge any further, in exposing and refuting it. In his next sentence, the Dr. says,—“It is not affirmed that Pharaoh was drowned.” It is true that it is not mentioned in so many words, in the account in Exodus, that he was drowned, but one would at once conclude, that he who was the great leading and hardened sinner, was involved in that destruction. But, it is expressly declared in Psalms cxxxvi, 15, in these words: “But overthrew Pharaoh, and his host, in the Red Sea.” A Doctor of Divinity should have known this.

P. 69. When the fierce ritual of Syria, with the awe of a Divine voice, bade Abraham slay his Son, he did not reflect that he had no perfect theory of the absolute, to justify him in departing from traditional revelation, but trusted that the Father, whose voice from heaven he heard at heart, was better pleased with mercy than with sacrifice, and that trust was his righteousness.”

Here is another instance of that fictitious perversion of Scripture truth, in which Dr. Williams so often indulges. It was no “fierce ritual of Syria,” which “bade Abraham to slay his son,” but it was, as Scripture declares, a Divine command, so plainly and audibly conveyed to the Patriarch, that he could not misapprehend its meaning; and in a spirit of faith and obedience he immediately commenced its performance. As to his reflections on the occasion, to which the Dr. alludes, no mortal can know anything about them, but it may well be presumed that they were not concerning any “theory of the absolute,” or “traditional revelation,”—terms, as here employed, of such a mystical, or ambiguous nature, that it is difficult to ascertain their intended meaning, or discover their appropriate application. It was not merely

a voice at heart, which the Patriarch heard, but the audible voice of the angel of the Lord, which the faithful and obedient Patriarch heard. It is true that his trust on this severe trial was of a righteous character, but the trust or *faith* for which he was *justified*, and which, as Scripturally declared, was imputed, or "counted to him for righteousness," was exercised and shown about thirty years before, when he believed that he, being nearly one hundred years old, should have a child by his wife Sarah, of 90 years. Now, which is most deserving of credit, the plain unambiguous Scripture account of this trial of Abraham's fidelity, and which is expressly referred to in many subsequent parts of Scripture, or the fictitious and uncouth representation concerning it, which Dr. Williams has given. No more need be said to satisfy the judgment of every Christian, or other truly rational person.

At p. 70, in setting out of the Baron's views of the Mosaic Institutions, as he calls them, he says:—

"Moses, he thinks, would gladly have founded a free religious society, in which the primitive tables, written by the Divine finger on man's heart, should have been law; but the rudeness, or hardness of his people's heart, compelled him to a sacerdotal system, and formal tablets of stone."

This, also, is an unscriptural, and a distorted representation of the giving of the law, and the establishment of the sacerdotal system for the Israelites. The whole was *devised*, and directly, and most minutely *prescribed* and *established* by God himself. Except, merely as the Divine instrument, Moses had no more to do, in regard to invention and authority, concerning their establishment, than any individual who lived a thousand years before, or after him. The decalogue in the stone tables, and all the other laws,—ecclesiastical and civil,—the whole sacerdotal system, and all the other institutions, ceremonial rites and observances, and, in short, every



particular, even the most minute, as to the tabernacle, the sacrifices, the offerings, the worship, and on every other point, were by express *Divine appointment*. For making known the laws and ordinances to the people, the Divine instructions to Moses are in these, and similar words:—"Speak unto the children of Israel, and say unto them;" or, "These are the judgments thou shalt set before them;" and then followed the express commands and directions. Even, as to the tabernacle, its furniture, and other particulars relating to it, there was the Divine command to Moses:—"See that thou make all things after the pattern showed to thee in the Mount." As to the supposed desire of Moses, to "found a free religious society" instead of that Divine "sacerdotal system," it is a mere fiction, about as credible as the Doctor's fanciful supposition, already noticed, concerning Abraham's reflections in reference to the "theory of the absolute," and of "traditional revelation."

At p. 74, Dr. Williams, in arguing that no declarations or statements in the books of the prophets, were predictive of facts or events, to take place in future, under the New Testament dispensation, after mentioning some writers, in supposed support of his argument, goes on to say:—"Coleridge, in a suggestive letter, preserved in the memoirs of Carey, the translator of Dante, threw secular prognostication altogether out of the idea of prophecy." In the note on this passage is the following extract from the memoir of Carey:—

"Of prophecies, in the sense of *prognostication*, I utterly deny that there is any instance delivered by one of the illustrious Diadoche, whom the Jewish church comprised in the name of prophets; and I shall regard Cyrus as an exception, when I believe the hundred and thirty-seventh Psalm to have been composed by David. . . . Nay, I will go further, and assert that the contrary belief, the hypothesis of prognostication, is in irreconcilable oppugnancy to our Lord's declaration, that the *times* hath the Father reserved to himself."

As to Coleridge, who is here brought forward as an authority, it is well known that his life was employed more about poetical fictions than in ascertaining and obeying Scriptural truth. From what is mentioned here, concerning him, and from other sources, it would sufficiently appear, that as to Scripture revelations, he was of the same imaginative, or rather sceptical school, as the Baron and the Doctor. His presumptuous and profane denial, as to the Scripture prophecies of future events, is so worthless as opposed to the multitude of Scripture passages, declaring such prophecies,—many of them hundreds of years, and some of them more than a thousand before they were fulfilled; and also of the many express declarations of their actual fulfilment,—that no person who reads his Bible, and believes it to be a Divine revelation, can hearken for a moment to such profanity, or admit a doubt but that those events were actually foretold, as declared in Scripture. Such passages alone, foretelling events, and mentioning their fulfilment, would fill a small volume; and yet this presumptuous composer of poetical fictions denies the prophetic character of the whole of them. He says:—“I will regard Cyrus as an exception, when I believe the hundred and thirty-seventh Psalm to have been composed by David.” Nobody requires of him such a belief, concerning that Psalm. Many persons, not sufficiently informed as to the book of Psalms, think that they were all composed by David, and they so speak of them. But, according to the best authority, only about the *half* of them were composed by him. The titles prefixed to the Psalms are not by inspiration, and cannot be relied upon as perfectly correct. Many of them, in the titles, are mentioned as David’s, several by Asaph, Heman, and others, and, of many, the authors are not named, but they are all inspired compositions. They were composed at various periods, most of them *before*, and several *during*, and *subsequent* to the Babylonish captivity.

The *hundred and thirty-seventh Psalm*, by its very terms, was evidently composed during, or after that captivity, as admitted by all who have any correct knowledge concerning it. The Psalms, as they stand in the Bible, are not entitled the Psalms of David, but the "Book of Psalms." The remark, therefore, as to the author of that particular Psalm, is perfectly contemptible, and manifests either ignorance or a design to impeach the authority of Scripture. The further remark, concerning our Lord's declaration, that "the *times* hath the Father reserved to himself," is equally incorrect and misapplied. The reference is to the passage in Acts i. 7. The Apostles had asked our Lord, "Wilt thou, at *this time*, restore again the kingdom to Israel;" to which enquiry, He answered, "It is not for you to know the times or the seasons which the Father hath put in his own power." This had no reference to previous prophecies, and their fulfilment, nor, indeed, as to any predicted future events, except as to the *precise time* when they would occur. In most, or nearly all of the prophecies, the exact *time* of their fulfilment is not given; but this is a different point altogether, from that of the predictions concerning the events themselves. Our Lord's answer has reference only to the *precise time* of the occurrence of the *event*, about which the enquiry was made.

P. 76, Dr. Williams, referring to Bunsen, thus writes:—

"He dare not say, though it was formerly said, that David foretold the exile, because it is mentioned in the Psalms. He cannot quote Nahum denouncing ruin against Ninevah, or Jeremiah against Tyre, without remembering that already the Babylonian power threw its shadow across Asia, and Nebuchadnezzar was mustering his armies."

The first remark in this passage is another attempt to weaken Scripture authority, and presumes that it is generally understood, that all the Psalms were composed by David.

Many persons know, as well as these writers, that they were, by several authors besides David, and at different periods. These points have been already explained. Still, as David was a prophet, he might, as well as any other prophet, have foretold the exile. The next remark, concerning the prophecy of Nahum against Nineveh and Jeremiah against Tyre, can as readily be exposed and fully answered. To begin with Nahum's prediction, the Baron and Dr. say: "Nebuchadnezzar was already mustering his armies." Now, Nahum prophesied in the reign of the Jewish King Hezekiah, about A. M., 3280, then followed the several reigns of Manasseh for 55 years, of Josiah 31 years, Jehoiakim 11 years, and of Zedekiah for 11 years; at the end of which Nebuchadnezzar took Jerusalem. He had taken and destroyed Ninevah a very short time previous, about A. M., 3400,—one hundred and twenty years after Nahum's prophecy. But, according to the Baron and Dr. Williams, Nebuchadnezzar was mustering his armies nearly one hundred years before he was born. The Prophet Zephaniah also, in the reign of Josiah, foretold the destruction of Nineveh. Next, as to Jeremiah's prophecy, concerning the destruction of Tyre. This prophecy, as will be seen from Scripture dates and events, was uttered several years before Nebuchadnezzar commenced the siege of Tyre, which continued for thirteen years; all which shows that the prophecy was long before the event occurred, and, consequently, that he could have known nothing about the event, except by inspiration. Why did not the Dr. mention that Isaiah foretold this destruction of Tyre about one hundred and twenty years before its occurrence. (See Isaiah xxiii.) But that would have been favoring the belief of Scripture prophecy, and this is what, in conjunction with the Baron, he is by his infidel Review, endeavouring to discredit and destroy.

P. 77, he mentions the opinion of the Baron, that the book of Zachariah was written by three persons. The first he does not name, but mentions the Baron's "conjecturing the elder Zachariah, of the age of Isaiah, to have written the second portion, and Uriah, in Jeremiah's age, the third." Now, all this is, indeed, a groundless conjecture, or rather a mere fiction. Zachariah, as we know from his book, prophesied during the re-building of Jerusalem, at the close of the Babylonish captivity, and about two hundred years after the time of Isaiah.

P. 77: "If he would quote Micah, as designating Bethlehem for the birthplace of the Messiah, he cannot shut his eyes to the fact, that the Deliverer to come from thence was to be a contemporary shield against the Assyrians."

By this is meant that the passage in Micah, referred to, is not a prediction as to "the birthplace of the Messiah." In Matt. ii. 5, 6, after mentioning the Saviour's birth in Bethlehem, it is said: "For thus it is written by the prophet, 'And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda, for out of thee shall come a governor that shall rule my people Israel.'" This passage is in the book of the prophet Micah, v. 2, and not elsewhere, and the prediction was about seven hundred years before the event.

At P. 77, is the next objection by the Baron and the Dr., that the passage in Psalm ii., "Thou art my son, this day have I begotten thee," do not relate to the Saviour, but that the Hebrew words, "Thou art my son," should be rendered "Worship purely."

This passage in the Psalm is cited literally by St. Paul in Acts xiii. 33, and he says they are contained in "the second Psalm;" and that they relate to the Saviour. And further, the same words of the Psalm are recited in Heb. i. 5, and

are, there applied in the same manner. After these two inspired applications of the words to our Lord, it is really intolerable to find these two writers, who profess Christianity, and one of them in the Christian ministry, giving a totally different meaning and application of the passage. Surely St. Paul understood both Hebrew and Greek better than either the Baron or the Doctor, or even Jerome, to whom they refer. Now, using their words, see how the passage would read :—“ God hath fulfilled the same unto us their children, in that He hath raised up Jesus again, as it is also written in the second Psalm, ‘ worship purely,’ this day have I begotten thee ;” and again, in the text in 1 Heb,—“ For unto which of the angels said He at any time,—‘ worship purely,’ this day have I begotten thee.” Such a rendering would, in both places, be quite insensible and absurd.

P. 77. “ He may read in Psalm 34, that not a bone of the righteous shall be broken ; but he must feel a difficulty in detaching this from the context, so as to make it a prophecy of the crucifixion.”

This may not uncharitably be considered a wilful misapplication of Scripture, and here introduced for an improper purpose. This passage is nowhere mentioned or referred to in Scripture, as a prophecy relating to the crucifixion ; nor has any person, even tolerably versed in Scripture, considered it to be so. It merely relates, in figurative and appropriate language, to the Divine protection of righteous persons, in general. The texts that do relate to that one particular, in that awful tragedy, are in Exod. xii. 46, and Numb. xix. 12, concerning the paschal lamb. In the first text are the words,—“ Neither shall ye break a bone thereof ;” and in the other,—“ Nor break any bone of it.” These are the passages which are referred to, in John xix. 36, where it is said,—“ These things were done, that the Scripture should



be fulfilled, a bone of him shall not be broken." It may fairly be concluded, that if not a German Baron, yet, surely, an English Doctor of Divinity, must have known all this.

P. 77. "Again, he finds in Hosea, that the Lord loved Israel, when he was young, and called him out of Egypt to be his son; but he must feel, with Bishop Kidder, that such a citation is rather accommodated to the flight of Joseph into Egypt, than a prediction, to be a ground of argument."

Here, the text in Hosea xi. 1, is untruly cited. The words of the text, are:—"When Israel was a child I loved him, and called my son out of Egypt." There is a manifest difference between these words, and the words of the Dr.: "called him out of Egypt to be his son." That passage in Hosea, is expressly referred to by the inspired Evangelist, Matthew ii. 15, in these words, concerning the return of Joseph and Mary, and the child from Egypt,—“That it might be fulfilled which was spoken of the Lord, by the prophet, saying, out of Egypt have I called my son.” As to the accommodation of the words, suggested by the Dr., it is rather difficult to imagine, how a calling *out* of a country, can be accommodated to mean a flight *into* it.

P. 78. "Fresh from the services of Christmas, he may sincerely exclaim,—‘Unto us a child is born,’ but he knows that the Hebrew translated, ‘Mighty God,’ is at least, disputable; that, perhaps, it means only ‘Strong and mighty one,’ ‘Father of an age;’ and he can never listen to any one who pretends that the maiden’s child of Isai. vii. 14, was not to be born in the reign of Ahaz, as a sign against the kings Pekah and Rezin.”

Here is another presumptuous attempt to pervert the meaning, and true application of Scripture prophecy. As to the “perhaps,” concerning the meaning of the Hebrew words, translated, “mighty God,” it may first be answered, that it is very far more probable, that the judgment of more than *forty* eminent scholars, engaged in preparing our present

English version, was correct, in giving that translation, than any opinion of the Baron, or Dr. Williams,—on the point. That translation, therefore, is infinitely more deserving of regard, and reliance, than any “perhaps,” or sceptical suggestion of these two writers, who are intently employed, in the endeavour to support their denial of Scripture inspiration, of prophecy, and of miracles. A learned, and an immeasurably more reliable authority, than either, or both of these writers, —Dr. Adam Clarke,—in his critical commentary, has written as follows, on this passage in Isaiah ix. : “And His name shall be called,—‘*El gibbor*,—The prevailing or conquering God. The Everlasting Father.’” The Father of the everlasting age, or, *Abia ad*,—The Father of Eternity. “This,” he says, “is an illustrious prophecy of the incarnation of Christ, with an enumeration of those characters in which he stands most nearly related to mankind, as their Saviour, and of others, by which His infinite majesty and God-head are shown.”

The next objection, concerning “the maiden’s child of Isaiah vii.” can as readily and fully be answered and removed. The text in Isaiah, is in these words,—“Therefore, the Lord himself shall give you a sign; behold a virgin shall conceive and bear a son, and shall call his name Immanuel.” Here, we see, that the birth was to be miraculous, variant from natural generation. This is clear, by the words,—“A virgin shall conceive and bear a son.” There was no such miraculous birth, and sign, in the time of Ahaz, Pekin and Rezin, nor at any other time, except the instance of the Saviour. But, the application of the prophecy to *his* miraculous conception and birth, is expressly made by God himself, by His inspired Evangelist, in Matthew i. There, is recorded, the announcement of the conception of the child, and of the name,—Jesus,—to be given him, and then follows, in verses 22, 23, these words,—“Now, all this was done, that it



might be fulfilled which was spoken of the Lord, by the prophet, saying,—Behold a virgin shall be with child, and shall bring forth a son ; and they shall call his name Emmanuel, which, being interpreted, is God with us.” Here, are repeated, substantially, the very words in which the prophecy was given ; and the application is made in the most solemn and emphatic manner, by the words,—“ That it might be fulfilled which was spoken of the Lord, by the prophet.” We thus find the Lord declaring by His inspired Evangelist, that He gave that prediction by His prophet, and that He is now fulfilling it. And yet, after all this Divine testimony, these two writers, Baron Bunsen and Doctor Williams, have the cool and profane presumption to deny, and in the most offensive manner, that the passage in Isaiah had any reference to the Saviour. The meaning of the prophecy, in relation to Syria, and the events concerning Judah, occurring at the time, seems to be, as a learned Divine has said, that, not only Rezin and Pekah should be unsuccessful against Jerusalem, at that time,—which was the fact,—but that Jerusalem, Judea, and the house of David, should be preserved, until the time when a virgin should bear a son. When that miraculous fact did take place, the kingdom and house of David became extinct. No Jew can show a single descendant of David. The prophecy could not fail. The kingdom and house of David have failed ; the virgin, therefore, must have brought forth her son, and this son is Jesus the Christ.

P. 78. “In the case of Daniel, he may doubt whether all parts of the book are of one age, or what is the starting point of the Seventy weeks ; but two results are clear, beyond fair doubt, that the period of weeks ended in the reign of Antiochus Epiphanes, and that those portions of the book, supposed to be specially predictive, are a history of past occurrences up to that reign.”

P. 85. “In distinguishing the man Daniel from our book of Daniel, and in bringing the latter as low as the reign of Epiphanes, our author only follows the necessities of the case.”

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"But what seems peculiar to Baron Bunsen is the interpretation of the four empires' symbols, with reference to the original Daniel's abode in Nineveh. So that the winged lion traditionally meant the Assyrian Empire; the bear was the Babylonian symbol; the leopard that of the Medes and Persians; while the fourth beast represented, as is not uncommonly held, the sway of Alexander. A like reference is traced in the mention of Hiddekel, or the Tigris, in chap. x.; for if the scene had been Babylon, under Darius, the river must have been the Euphrates."

P. 86. "The original place of the book amongst the later Hagiographa of the Jewish Canon, and the absence of any mention of it by the son of Sirach, strikingly confirm this view of its origin."

In these passages are a number of bold assertions, contrary to universally admitted history and facts, as to some of them; and to well authenticated events and circumstances, as to others; and yet, there is not anything worthy of credit offered as proof, in support of any one of such assertions. Let us examine them, separately. First, there is the distinction between the man Daniel, and the book of Daniel, or, in other words, as is the meaning conveyed, that Daniel was not the author of the book, but some other person. It is rather surprising that they admit there ever was such a person, as the Daniel mentioned in Scripture. They say, that his abode was in Nineveh. Now, where is there in Scripture, or in any other quarter, the least word, or intimation, to give rise to such suppositions as are here put forth. There is not a single fact, or a shadow of truth, on which to found them. They are mere inventions. The "necessities of the case" are mentioned, as requiring such opinions. There are, indeed, such *necessities* to help the case, or profane scheme of these writers, but none whatever as to Scriptural truth, and the facts of history. From the personal narratives throughout the book, and indeed all the rest of its contents, it is perfectly evident that the same Daniel, whose actions are mentioned, was the author of it. He uses the words, "I Daniel," in several places, and writes throughout, in the style of

records made by himself *personally*. Many of the events which he mentions, were in the times of Babylonian and Medo-Persian Kings, some time after Nineveh had been destroyed. Both the Jewish and the Christian canon of Scripture name *him*, as the inspired author of the book ; and as having lived during the times of the events therein recorded. Indeed, it may be said to have been always universally admitted, that he was the writer of the book. Josephus mentions him, in his Ant. lib. 10 ch. 12, and says that he was advanced to the rank of the most considerable prophets, and that he enjoyed the favour of princes, and the affection of the people ; and remarks, that in the complexion of his predictions, he differs widely from all other prophets ; they foretold scarcely anything but disastrous events ; on the contrary, that he predicts the most joyous events, and fixes the times of their accomplishment, with more circumstantial precision than they did. The writings of Josephus also fix the time of Daniel's life and prophecies ; which agree both with the Jewish canon and our own. Lastly, on this point may be mentioned, the declaration of our Lord, concerning Daniel, and a part of his prophecy, in Math. xxiv. 15, in these words :—" When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place," &c., and also, in Mark xiii. 14, in nearly the same words. Here, we see that he is called a prophet ; and that the prophecy is referred to as being by Daniel himself ; and we find the prophecy in the book of Daniel, as recorded by himself, and no other.

Next, is the objection, that the book was composed at a later period than the time of Daniel, because of certain words found in it. According to the judgment of, probably, a better critic than Dr. Williams or the Baron in the Hebrew and Chaldee, the real difference there is in the language of the book, is greatly in favour of Daniel being the author, and of

its perfect authenticity. Dr. Adam Clarke, in the introduction to his commentary on the book, says,—“As a writer, this prophet is simple, yet pure and correct; and he is so conscientious that he relates the very words of those persons whom he introduces as speaking. He writes *Hebrew*, where, what he delivers is a bare narrative; but he relates in *Chaldee*, the conversations which he had with the wise men and kings; and in the same language he relates Nebuchadnezzar’s edict, which he made after Daniel had interpreted his dream concerning the great metallic image. This is a proof of his great and conscientious accuracy, and exhibits this prophet in a most advantageous view. Daniel writes both *Hebrew* and *Chaldee* with great purity.” The same learned Commentator, at the commencement of his comments on chap. viii. of the book, further writes: “We now come once more to the *Hebrew*—the *Chaldee* part of the book being finished. As the Chaldeans had a particular interest, both in the history and prophecies, from chap. ii. 4, to the end of chap. vii., the whole is written in Chaldee, but as the prophecies which remain concern times posterior to the Chaldean monarchy, and principally relate to the *Church and people of God generally*, they are written in the Hebrew, this being the tongue in which God chose to reveal all His counsels given under the *Old Testament*, relative to the *New*.” It may here be remarked, that if, as the Baron and Dr. Williams assert, the book was written in the time of Antiochus, only 169, B. C., and more than 300 years after the time of Daniel, it is altogether improbable it would have been composed in two different languages, but would have been altogether in the Hebrew of that later date. As to the objection, that “if the scene had been Babylon, under Darius, the river must have been the Euphrates, instead of the Hiddekel, or Tigris,” these writers are as far astray as on so many other points. The Euphrates is *especially* the great river of Syria, as the

Tigris is that of Assyria and Babylon. Any Universal Gazetteer would have informed them, that the remains of the ancient Babylon are on the Tigris, near to the present City of Bagdad; where there is a very ancient structure called the tower of Babel. Did not such learned antiquarians know these things when putting forth that objection? If they did not, to say the least, they were very careless, as to correct information concerning the point on which they made their erroneous assertion.

The next objection, as to the commencement and termination of the 70 prophetic weeks, is as unfounded, and can as satisfactorily be answered, as any of the others. The assertion is, "that the period of weeks, ended in the reign of Antiochus Epiphanes." Now, let the reader turn to the prophetic texts in Daniel, chap. 9. These are the words in verse 25,—“Know, therefore, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks; and threescore and two weeks; the street shall be built again, and the wall, even in troublous times. And after three score and two weeks, shall Messiah be cut off, but not for himself.” It is said in v. 27,—“And he shall confirm the covenant with many, for one week.” These several numbers, of seven weeks, threescore and two weeks, and one week, make up the *seventy weeks*; and according to the Jewish mode of computation, by sabbatical years,—agreeably to Levit. xxv. 2,—they were weeks of years; and accordingly, the 70, multiplied by the 7 days of each week, will give the number of 490 years. There is no disagreement, or objection to this Jewish mode of computation, or as to this given number of years. The first point, then, to be ascertained, is the commencement of these years. If we turn to the book of Ezra, chap. 7, we find the decree of Artaxerxes (named Longimanus), for the full restoration of the Jews to their own

land ; and for the rebuilding of Jerusalem. According to the most correct, and the most generally received chronology ; and which is that of our English version of the Bible, this decree was in A. M. 3547, and 457 before the birth of Christ. Add to this last number, the 33 years of the life of our Lord, and we have the 490 prophetic years of Daniel, at the end of which our Lord, the Messiah, " was cut off," as foretold in the passage in Daniel, already cited. The whole of this prophecy, therefore, according to the times and corresponding events, has been fulfilled to the very letter. A computation, according to what is called the Julian period of chronology, or reckoning, gives precisely the same result, as to the commencement and ending of the 490 years. For more detailed calculations, and information on the subject, reference may be had to Dr. A. Clarke's commentary on this prophecy, and to " Prideaux' Connexions," vol. 2, p. 380 ; both of which show the result already given. All these testimonies completely contradict and make void the assertion, that the 70 weeks ended in the time of Antiochus Epiphanes, who did not reign until about 170 years B. C. and nearly 380 years after Daniel's prophecy ; and nearly 300 years after that decree of Artaxerxes, for restoring Jerusalem.

The further remarks, as to the original place of the book of Daniel in the Jewish Canon, and of there being no mention of it in the book of Sirach, can be as fully and decisively answered. Dr. Williams admits, in a foot note, that it has been said that later Jews had changed the place of the book, and this seems propable enough. It is said positively by one learned and critical commentator : " The Rabbins have endeavored to degrade Daniel, and have placed his prophecies among the *Hagiographa*, books, which they consider to possess a *minor degree of inspiration* ; and it is probable he meets with this treatment from them, because his prophecies are proofs too evident, that Jesus Christ is the true Mes-



siah ; and that He came at the very time that Daniel said the Prince Messiah should come. But the sayings of such men are infinitely overpowered by the testimony of Ezekiel, and that of our Lord in Matt. xxiv. 15 ; also in Mark xiii. 14, the same declaration of our Lord is given. The testimony of Ezekiel is found in chap. xxviii. 3, where is the ironical saying of this prophet to the king of Tyre, "Thou art wiser than Daniel," showing the very high reputation of Daniel, even in his *lifetime*. And further, in Ezekiel xiv. 14, 20, the Lord himself, speaking relative to Jerusalem which had been condemned to destruction, declares "though these three men, Noah, Daniel and Job, were in it, they should deliver but their own lives by their righteousness." Our Lord, in the texts in Matthew and Mark already referred to, mentions Daniel as a prophet in terms implying the same rank as any who prophesied the most extensively. The remark that his book is not mentioned by the son of Sirach is futile indeed. This writer, in his Apocryphal book of Ecclesiasticus, does not profess or attempt to give any list or catalogue of books ; nor does he say anything whatever about books. In chap. xliv. he says, "now let us praise famous men, and our fathers that begat us ;" and then he proceeds to mention a number of such men, but there had been very many famous men among his nation besides Daniel whom he has not named. He has not mentioned Gideon, nor Barak, nor Job, nor the faithful and persecuted prophet Micaiah, nor King Jehosaphat ; not even the eminent Ezra, the author of one of the canonical books, and generally held to be the compiler of some of the others. Nor has he mentioned Baruch, nor, by name, any one of the twelve minor prophets, nor the three Hebrews, who, for their integrity were cast into the fire, and many other worthies mentioned in Scripture. As Dr. Williams is so fond of Apocryphal authority,—though even that fails him,—let him look into the story of Susannah—another Apocryphal book,



about as valid as that of the Son of Sirach—and he will there see Daniel displaying great wisdom and highly applauded. Also, in a list of eminent men, in 1st Maccabees, ch. ii., Daniel is mentioned in the highest terms. In concluding the subject it may confidently be said that from all the facts and authorities which have been given, it will clearly be seen that all those objections that have been advanced against the book of Daniel, and the prophecies contained in it, have no real ground or support whatever.

P. 80. "The servant in ch. 52 and 53 (Isaiah) must have relation to the servant in ch. 42 and 49."

The inventors of false, and, especially of profane systems, should have good memories, as well as some other characters, of whom there is a common though rude saying, which need not be here repeated. Surely, the Doctor's memory as to Scripture, must have greatly failed him, when penning this sentence, or he never would have cited those four chapters, as having relation to the same character; and as proof of his scheme that Jeremiah was the man, the same man of "grief," mentioned in chap. 53, as he contends on the two next pages, on the authority of Baron Bunsen. The two chapters of Isaiah, 42, and 49, to which he has referred, completely destroy his scheme, even independent of the two other chapters. We perfectly agree with him, that they all *four* relate to the same character. And now let us see, first, what is said in chap. 42, as to that character, or servant, as he is called; and then look further on in Scripture, to ascertain who was really meant. The servant he refers to, is mentioned in the first verses of that chap. 42, in these words:—"Behold my servant whom I uphold, mine elect in whom my soul delighteth, I have put my spirit upon him; he shall bring forth judgment unto the Gentiles; he shall not cry, nor lift up, nor cause his voice to

be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench." In Matthew xii. 16, and four following verses, we find the reference and literal application of the prophecy to our Lord, in the repetition of the *identical* words which have just been given. We thus see that the servant intended in the prophecy had no reference to Jeremiah, but, expressly to the Saviour, only; and the inspired Evangelist declares that it was this prophecy by Isaiah, which was then fulfilled, in and by our Lord. Next, as to chap. 49, also cited by the Doctor, the following are the words in verse 6: "It is a light thing, that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also, give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." And in v. 8:—"Thus saith the Lord,—In an acceptable time have I heard thee; and in a day of salvation have I helped thee." In Acts xiii. 47, we find the application and fulfilment of the prophetic verse first cited, and in the same words,—“I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth.” The application of the cited verse 8, of the prophecy, we find, as literally, in 2 Cor. vi. 2,—“For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee, behold, now is the accepted time, behold, now is the day of salvation.” Thus we see, from these several inspired passages in the New Testament Scriptures, that the prophecies concerning the character mentioned in these two chapters, related to our Lord, and to Him only.

The Baron and the Doctor speak of the book of Isaiah, as having been composed by two persons, whom they describe as the first, or “elder,” and the “later Isaiah.” They give not a shadow of proof or authority for this opinion. It is a sufficient answer to say that it is a mere fiction or invention to assist their profane scheme. There is nothing in Scripture,

or elsewhere, to afford the least pretext for a supposition of the kind.

81. "The first Jewish expositor who loosened, without breaking, Rabbinical fetters,—R. Saadiah, in the Ninth Century, named Jeremiah as the man of grief; and emphatically the prophet of the return, rejected of his people.

P. 82. "His place in the book of Sirach shows how eminently he was enshrined in men's thoughts, as the servant of God; and in the book of Maccabees, he is the grey prophet, who is seen in vision, fulfilling his task of interceding for the people."

Now let us first examine the proofs cited by the Baron and the Dr. to show that Jeremiah is the man of "grief," meant in Isaiah liii. They are both, all along, contending against there being in the Scriptures, any foretelling of events; but with them, all such supposed predictions are mere history; yet they can permit a prophet to foretell certain things which they think will suit their purpose. On p. 80, speaking of Jeremiah, as the character described in Isaiah liii. and liv., the Doctor writes: "So the arm of the Lord was laid bare; and his servant, who had foretold it, was now counted wise, though none had believed his report." They admit, then, that there was a real prophecy, or foretelling, concerning the contents of these chapters. Let us look next at the proof of their Jeremiah scheme, from this Jewish Rabbi, in the Ninth Century. It can very well be supposed, consistently with charity, that there is not a Rabbi, or other unchristianized Jew in the world, but would do his utmost to discredit Christianity, and weaken or destroy any proof that our Lord is the true Messiah. It is said, that for this last purpose, this *fifty-third* chapter of Isaiah was some time back transposed from its proper place in Isaiah to another book of the Old Testament Scriptures. It seems, then, that this prejudiced Rabbi, has signified his opinion, that Jeremiah is the man of *grief* of Isaiah liii., but no reason or proof is offered for that opinion. True, Jeremiah was a man of grief, but not more so than

Isaiah, and most, if not all, of the other prophets; and they had much cause for it, from the persecutions and maltreatment they received from their countrymen. This proof, therefore, is about as strong for any of the others as for Jeremiah. It is no proof that any of them is the character intended in that chapter in Isaiah. The next proof is that Jeremiah is mentioned with high esteem in the book of Sirach. The Dr. means the book of Ecclesiasticus. This has been already described as one of the Apocryphal books, and like the others, it has not been admitted even among the Jewish Scriptures, as an inspired writing. It is true the Son of Sirach, in this book, celebrates the praise of Jeremiah, and deservedly so, but he does the same for Enoch, Noah, Abraham, Moses, Phineas, Joshua, Elijah, and a great number of others, too many to give all the names here, being nearly thirty in all. Of some of them he speaks even in much higher terms than of Jeremiah. But these eulogies, either of Jeremiah or any of the others, have nothing to do with the proof of Jeremiah being the man of grief described in that chapter of Isaiah. But the Doctor's last attempted proof is the most extraordinary, or rather marvellous, of all. He says of Jeremiah, "In the book of Maccabees, he is the grey prophet who is seen in vision fulfilling his task of interceding for the people."

This book is another of the Apocryphal writings, and the particulars referred to are found in 2 Maccabees, chap. 15. There we find the brave and patriotic Judas, as General of the Jewish host, encouraging his men, when about leading them against the army of their cruel and persecuting enemy, Nicanor. According to the usual practice of brave and politic generals, Judas made a speech to his men, in which, for affording them courage and confidence, he first reminds them of the Divine help and deliverances their nation had often experienced, and then is given in the chapter an account

of another part of his speech, in these words,—“ And besides that he told them a dream, worthy to be believed, as if it had been so, indeed which did not a little rejoice them.” He told them that in this vision or dream he saw a good and virtuous man, of the name of Onias, who had been High Priest, and that there also appeared “ a man with grey hairs, and exceedingly glorious ;” and that Onias told him that this was Jeremiah the prophet ; and that he prayed much for the people ; and he states, that Jeremiah gave him “ a sword of gold, a Divine gift, with which to wound the adversaries.” Now, nobody will deny that this brave and skilful General exhibited, by his speech, a good degree of what is called *tact* or policy ; but, even as to the dream, from some of the words at the commencement of the relation, it seems doubtful whether it was a real dream or only invented to serve for the occasion. But, whether one or the other, what tendency can it possibly have to show that Jeremiah was the man of grief mentioned in that 53rd chapter of Isaiah. We now see that the whole proof of the Baron and the Dr., that Jeremiah is the prophetic man of grief in Isaiah, is comprehended in the opinion of a Jewish Rabbi, in the Ninth Century, and the eulogy on Jeremiah, by the Son of Sirach, among his praises of other worthies ; and the *real* or *invented* dream of a General, related to his men, to encourage them to battle. It is indeed a *dreamy* or visionary kind of evidence. It would seem, on a first thought, that writing such a detail as the present, was even a waste of time ; but yet it is well enough to give it, for the purpose of showing how some, called learned men, in framing and carrying out their schemes and inventions, especially as regards opposition to Scriptural truth, will be left to exhibit a deplorable want of ordinary sense and discretion, and to put forth the greatest absurdities.

Some of the abounding Scriptural passages will now be cited to show that this remarkable prophetic portion of

Scripture—Isaiah liii.—has relation to our Lord, and to Him only. It commences with these words, “Who hath believed our report, and to whom hath the arm of the Lord been revealed.” Turning now to John xii. 37, 38, we find these words, “But though he had done so many miracles before them, yet they believed not on him, that the saying of Esaias the prophet might be fulfilled, which he spake, ‘Lord who hath believed our report, and to whom hath the arm of the Lord been revealed.’” Again, in Rom. x. 16, are these words, “But they have not all obeyed the Gospel, for Esaias saith, ‘Lord who hath believed our report.’” In these two passages, the first prophetic words of that chapter are expressly applied to our Lord and his Gospel.

Next, we find in Acts viii. the account of the conversion of the Ethiopian Eunuch. He was sitting in his chariot, reading these passages in the prophet Esaias, “He was led as a sheep to the slaughter, and like a lamb dumb before his shearer, so opened he not his mouth; in his humiliation his judgment was taken away; and who shall declare his generation, for his life is taken from the earth.” Here are the identical words which form a part of that prophetic chapter. On the Eunuch enquiring of whom the prophet spoke, Philip, who had been expressly sent by the Divine Spirit to meet with the Eunuch, began, it is said, “at the same Scripture, and preached unto him Jesus.” In Mark xv. 28 are these words, “And the Scripture was fulfilled which saith, ‘And he was numbered with the transgressors.’” And further, in Luke xxii. 37 are these words, by our Lord Himself, “This that is written must yet be accomplished in me, ‘and he was reckoned among the transgressors.’” Both these passages refer to Isaiah liii., where the same prophetic words are found. Lastly, may be cited Matt. viii. 17, “That it might be fulfilled which was spoken by Esaias the prophet, saying, ‘Himself took our infirmities, and bare our sick-



nesses.' " These words evidently refer to this passage in Isaiah liii., " Surely he hath borne our sins and carried our sorrows." No more need be cited or said to show to a perfect demonstration that our Lord, and no other, is the character described in that prophetic chapter of Isaiah.

P. 86. " It provokes a smile, on serious topics, to observe the zeal with which our critic vindicates the personality of Jonah, and the originality of his hymn, (the latter being generally thought doubtful,) while he proceeds to explain, that the narrative of our book, in which the hymn is embedded, contains a late legend, founded on misconception."

Here, Dr. Williams seems rather to treat with ridicule, or humorous sarcasm, the inconsistency of his friend the Baron, in believing the *personality* of Jonah, while denying the truth of the narrative of the book. As to the *personality*, and his being the prophet, mentioned in the book which bears his name; and the truth of the whole of the narratives therein contained, there are no facts which ever took place in our world more highly authenticated. In Matt. xii. 40, 41, they are verified by our Lord in these words: " As Jonas was three days and three nights in the whale's belly, so shall the son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation, and shall condemn it, because they repented at the preaching of Jonas, and behold a greater than Jonas is here." The book has ever been held by the Jews as one of their genuine canonical Scriptures. The appeal made by our Lord, to the main facts of the narrative, proves that we are not to admit of any allegorical exposition of these facts.

1. There was such a person as Jonah.
2. He was swallowed by a sea-monster, in whose belly he was miraculously preserved three days and three nights.
3. This same Jonah, afterwards preached to the Ninivites, and they repented and turned from their sins under his ministry. This testimony of



our Lord puts an end to all mythological, allegorical, and hypothetical interpretation of those facts. Yet, with a knowledge of that sacred testimony, as to all those points, this Baron, who pretends to be a Christian, declares, that "the narrative of the book, contains a late legend." Even if there were no such attestation as that of our Lord, no truly rational person could doubt that He who made and sustains all creatures and things could cause Jonah to be preserved in life, in the miraculous manner described. As to the objection of some—founded on the mode of expression—"As Jonas was three days," &c., it is perfectly futile. This is one of the strongest and most emphatic modes of recognizing and referring to a previous fact. Many instances of it are found in Scripture, and it is often employed as to secular and ordinary matters. There is the solemn Scripture declaration, "As I live saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from evil." The first words, as to the Divine existence, express a solemn and everlasting truth. Again, "As the body without the spirit is dead, so faith without works is dead also;" and, "As it is appointed unto men once to die," &c., "so Christ was once offered." We all know the truth of the first assertion, in each of these inspired passages.

87. "If such a spirit did not dwell in the Church, the Bible would not be inspired; for the Bible is before all things the written voice of the congregation. Bold as such a theory of inspiration may sound, it was the earliest creed of the Church; and it is the only one to which the facts of Scripture answer."

Here is a commingling of unscriptural and profane sentiments as well as of the strangest absurdities. According to the first expression, the inspiration of the Bible depends entirely on the Church possessing the Spirit. The contents of the Book are only inspired truth, just in the degree in which the Church is in that condition. If the spirit should

at any time be withdrawn from the Church, the inspiration of the writings of the Bible would cease. According to this profane doctrine, whether the Bible contained truth, or otherwise, would be a fluctuating opinion, depending entirely on the *spiritual*, or the *contrary* state of the Church. Every really intelligent, as well as Christian mind, will, at once, see the impiety as well as absurdity of such a doctrine. The next assertion, that "the Bible is, above all things, the written voice of the congregation," is in the requisite correspondence with the other; and exhibits still further the same characteristics of evil. It is difficult to imagine what precise ideas, if any, or what trains of thought, produced such strange assertions. They seem, indeed, to have proceeded from an almost incomprehensible confusion of mind. "The Bible, before all things, the written voice of the congregation"!! This is, doubtless, one of the several absurd sayings contained in the Reviewing Essay, which on the late prosecution of Dr. Williams for this work, led the Counsel against him to say, very appropriately, that they were a "mere jargon." The Dr. does not say of what congregation or people, or in what age or ages, or under what dispensation of religion, the Bible was or is such a voice. If our Bible was to be made up of the voice or the belief and practice of the people or "the congregation," as he says, in different ages and in different countries, we should have a strange and nondescript Bible indeed. A part of its revelation for our guidance would be the worship of the calf by the Israelites, and their indecent conduct on that occasion. And, again, a part of its truths would be their worship and almost universal adherence to Baal, in the time of Elijah, while other parts would be composed of similar prevalent idolatries and corresponding practices of that people at various periods. Further, under the Christian dispensation, a part of that Bible would be the almost universal Arian heresy, for a considerable period; and many other prevalent

and profane heresies, in different ages. To say no more, we should have, as part of it, all the false doctrines and superstitions, profane and absurd observances, which were almost universally prevalent during so many ages in the countries called Christian. Even now, each one of the almost innumerable sects or congregations professing Christianity, would require a Bible of its own, expressing its own creed or voice. The Mormons, as a congregation, have one, and, in some respects, it is probably not very much more profane, immoral, and absurd, than some others would be, on Dr. Williams' plan of Bible composition, and Bible expression. He says this theory of the Bible, which he calls one of inspiration, was "the earliest creed of the Church; and is the only one to which the facts of Scripture answer." Both of these assertions are altogether untrue, as well as profanely absurd. The earliest creed of the Church was derived from the teaching of our Lord and His Apostles, and from New Testament inspired writings, almost immediately composed and given as the perfect standard for the implicit faith, and the direction of the Christian Church to the end of time. Further there are no facts of Scripture which would correspond or be in harmony with such a mongrel and absurd theory as the Dr. has invented and advanced.

P. 90. "He (the Baron) would ask, what proof is there that the reasonable sense of St. Paul's words was not the one which the Apostle intended? Why may not justification by faith have meant the peace of mind, or sense of the Divine approval, which comes of trust in a righteous God, rather than a fiction of merit by transfer."

At P. 97., on the same subject, Dr. Williams says:—

"Salvation from evil, through sharing the Saviour's spirit, was shifted into a notion of purchase from God, through the price of his bodily pangs. The deep drama of heart and mind became externalized into a commercial transfer, and this effected by a form of ritual.

Here, Dr. Williams comes out even more boldly and directly than before in opposition to Scriptural truth; and is found in plain terms denying the grand cardinal doctrine of justification through faith in the merits of the Redeemer. He calls it a *fiction*—a “fiction of merit by transfer.” It would be but consistent, and give a proof of honesty as well as courage, if he would, at once, quit that Church in which he retains the office of a minister, and which holds that Scriptural doctrine of justification by faith as one of its most essential articles of belief; to which articles he has professedly given his adhesion. He asks for proof that the reasonable sense of St. Paul’s words was not the one he intended. No Scripturally instructed Christian will think of seeking for any proof of the kind. He sees the intention of the Apostle, or rather, of the Divine Spirit, through him, with sufficient clearness in the numerous passages of Scripture containing that reasonable sense, and expressing the corresponding intention. But a person retaining his native pride of heart and self-righteous spirit, and inventing and indulging in speculations and fictitious abstractions, and framing theories of his own, will, of course, find Scripture truth standing in his way, and therefore, in support of his theories, will be left and be led to put on the words of inspiration any other sense than the plainly reasonable one. That grand foundation, and consoling doctrine, of our justification and acceptance by God, through faith in the sacrificial offering, and merits of our Divine Redeemer, is declared in the Scriptures, in words of such reasonable sense and meaning, as to be readily seen by every unprejudiced and seriously enquiring mind. It is expressed in such numerous passages of Scripture, that to give them all would be transcribing a very large portion of New Testament revelation. Here are some of them, with which Dr. Williams must, of course, be very well acquainted:—“The Lord hath laid on him the iniquity of us all.”—“The chastisement of our peace was

upon him, and by his stripes we are healed.”—“This is my blood of the New Testament, which is shed for many, for the remission of sins.”—“Through this man is preached unto you the forgiveness of sins; and by him all that believe are justified, from all things, from which ye could not be justified by the law of Moses.”—“Being justified by faith, we have peace with God, through our Lord Jesus Christ.”—“Being now justified by his blood, we shall be saved from wrath through him.”—“Even, as God, for Christ’s sake, hath forgiven you.”—“And he is the propitiation for our sins.”—(Is. liii, 5, 6.—Math. xxvi, 28.—Acts xiii, 38, 39.—Rom. i, 5, 8.—Ephes. 4. iv, 32.—1 John, ii, 2.) Also, see to the same effect, 2 Cor. v., 21,—Ephes. 1, 7,—1 Peter, ii, 24. In all these passages, the “reasonable sense” is perfectly apparent to every *reasonable* and *unprejudiced* mind. No words that could possibly be used could make that precious truth of our pardon, justification, and acceptance, through the merits of our Saviour, more clearly apparent, than the words of the inspired passages which have just been given. If Dr. Williams does not see it, it is more his fault, through adopting an unscriptural theory, than from any defect in his rational faculty. That false and blinding theory has led him into the presumptuous profanity, and the guilt of calling that Divine and precious doctrine a “fiction.” He speaks of “peace, and a sense of the Divine approval, through trust in a righteous God.” The true Christian does, indeed, find peace, and the Divine approval, by complying with the command of God to believe on His Son Jesus Christ. As Scripturally declared, “being justified by faith, we have peace with God through our Lord Jesus Christ,”—“for He is our peace.” The Christian has also the firmest trust in a righteous God, but it is founded on the gracious promises of God, through His Son, our Redeemer and Saviour. By a genuine belief of these promises, he obtains the witness of the

spirit, affording him an assured sense of his being "reconciled to God," and "accepted in the Beloved." If we had no other trust in a righteous God than one derived from our own obedience, we should be in a lost and deplorable condition indeed; for that just and righteous God has declared that "all have sinned and come short of His glory;" that "by the deeds of the Law no flesh living shall be justified;" that "cursed is every one that continueth not in all things written in the book of the law, to do them;" and that he that "believeth not on Christ shall be damned." It seems strange indeed that after such a pointed denial as Dr. Williams has given of justification through faith in the merits of the Redeemer, and his deriving it merely from ourselves, he should have given as an authority in his favor, the following note, which goes so far to contradict his theory:—"The doctrine of the Fall, the doctrine of Grace, and the doctrine of Atonement, are grounded in the *instincts* of mankind." Mozley on *Predestination*, ch. xi., p. 331. The atonement here mentioned must, of course, be understood to mean the atonement of our Lord, and, at least, this part of the note is in direct opposition to the theory of Dr. Williams, of "justification," and "forgiveness upon our repentance, and of acceptance upon the offering of our hearts." The sentiment expressed in the note, if not ambiguous, may in a certain sense, or in part, seem questionable, but we know that all those doctrines are fully revealed in the Sacred Scriptures. The language of the cited passage of the Review, on page 97, containing the words "bodily pangs," and "a commercial transfer," is so offensively low, and so contrary to the language which should be employed, in treating of such a deeply solemn subject, that it would almost seem like sanctioning such *indecorous* language, to make any special remarks on the subject on which it is employed. An answer has, in effect, been



given, by what has been written, in strictures, on the previous passage.

P. 103. "So when he (the Baron) asks,—'How long shall we bear this fiction of an *external* revelation?' that is, of one violating the heart and conscience, instead of expressing itself through them; or when he says, 'All this is delusion for those who believe it; but what is it for those who teach it?' &c,—there will be some who think his language too vehement for good taste. Others will think burning words needed by the disease of our time. They will not quarrel on points of taste, with a man who, in our darkest perplexity, has reared again the banner of truth, and uttered thoughts which give courage to the weak and light to the blind. If Protestant Europe is to escape those shadows of the Twelfth Century, which, with ominous recurrence are closing round us, to Baron Bunsen will belong a foremost place among the champions of light and right."

These are among the closing passages of this conjoint and combined production of falsehood and impiety. By the phrase "external revelation," is undoubtedly meant the whole revelation contained in the Sacred Scriptures. And this revelation by the Baron, and with the plainly apparent approval of this Doctor of Divinity in a Christian Church, is called a "fiction," and is charged with "violating the heart and conscience." The profane wickedness of these expressions is so apparent, that to every person who believes those Scriptures to be a Divine revelation they convey their own condemnation; and therefore require not, here, any extended remarks. The assertion that this sacred revelation "violates the heart and conscience," is, in plain terms, *profanely false*. It has the direct *design* and *tendency* to purify, regulate and exalt the heart and conscience, and wherever it is believed, and its sublime principles and precepts faithfully carried out, it produces all those ennobling and hallowed effects, which are glorifying to God and promotive of the welfare and happiness of man. Myriads of instances, in different ages, have shown that such is its character, and such are its glorious and blissful results.



As to the quality of Baron Bunsen's "banner," as we find it displayed by his standard bearer Dr. Williams, in this Reviewing Essay, so far from being a banner of Truth, it is, through its length and breadth, and in all its devices and emblems, a banner of *falsehood* and *impiety*. Instead of this baron being, as Dr. Williams says, "a champion of light and right," his "Biblical Researches," as the Dr. has exhibited them, when brought to the standard of Scriptural truth, clearly mark him, as the champion of darkness, and profanity, and of sentiments of the most perverse and ruinous description. The express and high approval of that work, which Dr. Williams has given, involves him in a guilt and condemnation of a similar nature. If the christian church were to be left to contend against her enemies, under such a false and impious banner,—being thus bereaved of the grace and guardianship of her Divine Head,—she would soon become a prey to her enemies, and be involved in defeat, disgrace, and ruin. But this cannot, possibly, be—thanks to that Almighty, wise, and gracious Protector and Guide. He may and he does, in his inscrutable Providence, permit, from time to time, such men as Arius, and Socinus, Gibbon, Hobbes, and Hume, Baron Bunsen, and Dr. Williams, to assail the foundations of his church, but he will effectually frustrate all their profane designs and attempts; for he has promised that the gates of hell shall not prevail against her; and that he will be with her "alway, even unto the end of the world." Though some of her professed, but *treasonable* sons, may endeavour to bring her under a cloud of darkness and obscurity, he will still make her light to "shine forth as the morning," and cause her to appear,—“fair as the moon, clear as the sun, and terrible as an army with banners.”

ANSWER TO No. 3  
OF  
"ESSAYS AND REVIEWS."

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The Third Number of these writings, as they stand in the American Edition of the book in which they are contained, is entitled—"On the Study of the Evidences of Christianity." The Author is Baden Powell, M.A., F.R.S., &c.

The title of this Essay and its contents are entirely at variance. Any reasonable person would suppose, from the title, that, in the first place, the writer would advance and explain, or, at least, intimate, some of the principal proofs to show the Divine origin and consequent truth of Christianity; and then indicate the proper course to be followed, in the examination of those proofs, and as to the study of that sacred system. But nothing on either of these points, or on any other favourable to Christianity, is to be found in this Essay. On the contrary, it is in manifest hostility to several of the fundamental truths of Divine revelation; and, most especially, to the testimony it contains, as to miraculous events. It is, indeed, clearly apparent, that the principal design of the Essay is to disprove the occurrence of any such events; or else to show that all instances recorded in Scripture, having the appearance of a miraculous character, were merely delusive, and are to be referred to the weak credulity of those who believed them to be such; and that, in reality, they are all to

be referred to natural causes already known, or yet to be discovered. In *effect*, if not in *terms*, he denies that the Divine Being ever did, or will, by supernatural intervention, suspend or alter any of His natural laws or arrangements, so as to produce what may be denominated a miracle. The whole argument of the writer is on these points, thus endeavouring to weaken or remove this part of the evidence of the truth and authority of Scripture. This character of the work will be made to appear by connected passages of the Essay, which, in the course of this Review will be given; and by some plain and appropriate strictures and comments thereon. In what may be called the Exordium, or Introduction, the writer indicates the spirit and temper in which a discussion on such subjects should ever be conducted,—that it should be candid, free from prejudice, or bias, and without any polemical acrimony. All this is very good, and right, and it would have been so far well, if he and his brethren, the other sceptical Essayists, had, in their writings, exhibited such a spirit and temper, and also less of dogmatic, and profane and unproved assertion.

On page 108 of the book, he next proceeds to complain of “a want of sympathy with the difficulties, which many so seriously feel, in admitting the alleged evidences.” He does not specify the particular points, to which he means these evidences to apply, or to have reference. From the first sentences of his Essay, we may, however, fairly presume that the expression refers to the whole of what he designates,—“The Evidences of Revelation.” These evidences, in part, he himself has assailed, and nearly, if not all the other particulars of them, have, in a like manner been impeached, and sought to be weakened, or rather destroyed, by his brethren, the other Essayists, in their similar profane productions. He claims a sympathy for himself and the others, in these their written efforts, or their “difficulties,” as he calls them.

Now, let us see, if they are at all entitled to any such sympathy. Persons who really need, or claim sympathy, are those who are in actual trouble or distress from some bereavement, or other calamity, or afflictive event, which has befallen them; and with this state, are generally associated feelings of humility, and a disposition to hearken to the kind and good advice and exhortations of others. But, have these Essayists exhibited any such feelings, or dispositions? Quite the contrary. They have plainly manifested in these their writings, —pride, and self-conceit, contempt, in reality, of the opinions and judgments of the vast multitudes of the really wise and good, throughout all ages, who have been thoroughly satisfied with the abounding evidences of the Truth of Divine Revelation, of its inspiration, its prophecies, its miracles, and all other parts of that sacred code. All such inspired evidences, these Essayists are endeavouring to subvert, and if possible destroy. One commences the effort, with an endeavour to exalt natural reason and conscience, above revelation, —charges Christianity with sanctioning or favouring cowardice, —with being unfavourable to patriotism; and on these points, places it below the systems of ancient Greece and Rome, —exalts pharisaic teaching, above the preceding dispensation of religion, directly established by God himself; and, on several other points, endeavours to lower the character and authority of Scriptural religion.

Another of this band of profane Essayists follows, and introduces, adopts, and extols, the written efforts of a German infidel, denying the inspiration of the Scriptures, the prophecies they contain, as being in any instance really predictive, but being merely historical; and also denying that any of the miraculous events recorded in Scripture were of that character, and asserting that some of such events never occurred, but were merely fabulous. Next comes the Essay now being reviewed,

the similar evil character of which has already been intimated, and will, presentiy, be more fully diselosed. The other four, which follow in the volume, are of like descriptions, comprising in the whole,—a rejection of the generally received and standard chronology, or age of the world ;—the Scripture account of creation ;—denials of the inspiration of any part of Scripture ;—of the truth of many of the facts and events it records ;—of its prophetical portions ;—of its miracles ; and, in short, of nearly all its most essential doctrines and principal truths ; as well as absolute authority as to religious faith and practice. Sympathy, indeed, with such a false, impious, and demoralizing system as this, presented, as a whole, in this plainly infidel book!! No person, whether Jew or Christian, professing to believe in any portion of the Scriptures, as a Divine revelation, can, with a shadow of consistency, or pretending to any measure of true piety, have any sympathy with the authors of such daring and ruinous profanity, or with their pretended “difficulties.” Moreover, if they really feel any distressing pressure from such difficulties, they have no right to strew them on the path of others, to disturb or impede their Christian course, or to arrest the attention of a public, who can afford them no relief from their difficulties, but some of whom may be seriously injured by their infidel sentiments. If they had spent in humble and sincere search into Scripture truth, with earnest and faithful prayer to the Fountain of Light, half the time they have employed in framing and putting forth these profane productions, they would, most probably, have found a relief from all their real difficulties. If the inspired and zealous Paul were now upon earth, and came in their way, it is highly probable, that, instead of any sympathy, he would say to each of them, as he did to the wicked Elymas, “O, full of all subtlety, and all mischief, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord ;” and, pos-

sibly, would feel authorized to pronounce the same punishment that was inflicted upon that enemy of truth.

On P. 109, referring to those who do not enter on the discussion, he says :—

“They are unfair if they accuse those who do so, of agitating questions, of whose existence *they* have been unconscious ; and of unsettling men’s minds, because their *own* prepossessions have been long settled ; and they do not perceive the difficulties of others, which it is the very aim of such discussion to remove.”

P. 111. “It is the common language of orthodox writings and discourses, to advise the believer, when objections or difficulties arise, not to attempt to offer a precise answer, or to argue the point, but rather to look at the whole subject, as of a kind, which ought to be exempt from critical scrutiny, and be regarded with a submission of judgment, in the spirit of humility and faith ;”

and he says that,

“as to a question of external facts, this amounts to neither more nor less than a surrender of the claims of external evidence, and historical reality ;”

and he charges on those who speak in that way of submission on questions of religious belief, that,

“in fact they shift the basis of all belief, from the alleged evidence of facts, to the influence of an internal persuasion ; they virtually give up the evidential proof, so strongly insisted on, and confess that the whole is, after all, a mere matter of feeling and sentiment.

Further, on the same point, at page 135, he writes :

“The extreme evangelical School, strongly asserting the literal truth of the Bible, seeks its evidence wholly in spiritual impressions, regarding all exercise of the reason, as partaking of the nature of sin.”

In the first of these cited passages, what are the well-founded convictions of those who believe in Scripture truth, he calls, in the way of reproach, “their prepossessions ;” by

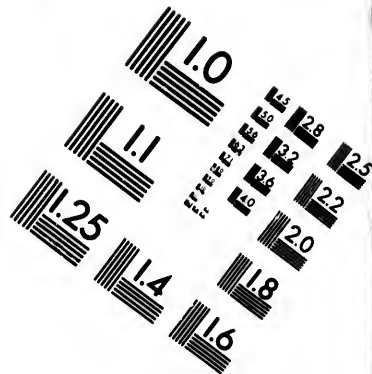
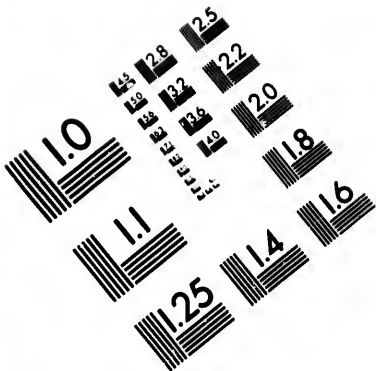


which is evidently meant, that they have formed that belief through prejudice, or without any sufficient evidence or reason to induce it. This is an illiberal and unjust imputation, and contrary to his own rule, for calm and dispassionate discussion and judgment. Neither are such believers justly chargeable with a disregard and exclusion of the "claims of external evidence, and historic reality;" and of resting their faith, not on facts, but merely on "feeling and sentiment;" and with regarding all exercise of reason, as "partaking of the nature of sin." These are grave charges, indeed, but they are as unfounded as they are reckless and illiberal. The Christian has perfectly valid proofs and reasons for believing that the Scriptures are a Divine revelation, for his instruction and guidance; and, being convinced that they are of that character, he believes, as he has a right, and is bound to do, that they are records of infallible truth; and as such he receives them. Consequently, and rightly, he believes that it would be presumptuously impious for him wilfully to raise or invent questions or suppositions, or seek after any facts or circumstances which might seem to have a tendency to impeach the veracity or lessen the authority of any portion of those inspired and sacred oracles. It is true, this belief is an internal persuasion, or sentiment, but it is not formed by excluding evidence, or suppressing the "exercise of reason," as if it were a sin; but it is founded on the basis of evidence of the very highest description, and manifests the very perfection of reason, in implicitly believing what a Being of infinite wisdom, truth, and goodness, has plainly revealed.

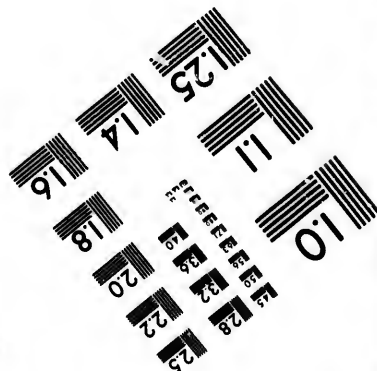
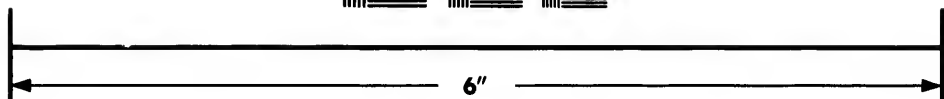
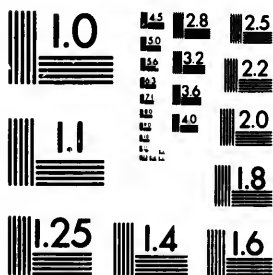
P. 113. "The present discussion is not intended to be of a controversial kind: it is purely contemplative and theoretical. It is rather directed to a calm and unprejudiced survey of the various opinions and arguments adduced, whatever may be their ulterior tendency on these important questions; and to the attempt to state, analyze and estimate them, just as they may seem really conducive to the high object, professedly in view."







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Now, all this seems very candid and right ; but on a view of the manifest spirit, and the whole style and strain of his Essay, the question naturally arises, have these promises of avoiding controversy, and of the discussion being purely contemplative, and of the survey being calm and unprejudiced, been remembered and faithfully kept? That the discussion is *theoretical*, there is no manner of doubt. It is one of its greatest faults that it is so greatly of that character. But many of its positive assertions, contrary both to Scripture truth, and to reason, truly enlightened, and exercised, as well as its evident object, to impeach and deny some of the most important parts of that truth, manifest that his discussion is of a directly opposite description to that which he has declared it should possess. This will be shown in subsequent parts of this review. He alludes to a high object which his discussion has professedly in view, but he has not named, or even hinted, what it really is. Judging from a plain exercise of reason, applied to the remarks made, and the arguments employed in the Essay, it is sufficiently evident that this high object is no other than, as already observed, to show that none of the facts and events recorded in Scripture, as miracles, were really of that character ; but that they, all, were merely the results of the operation of natural causes, either now known, or to be hereafter fully discovered, by the advancement of science, and what he calls the “ inductive philosophy.” Now, all genuine Christians who believe in the plain announcements of Scripture, and, indeed, all other persons, not blinded and perverted by mere speculations, and groundless theories ; but possessing any fair portion of unbiased reason, and intelligence, will readily conclude that so far from that being a high object, it is profanely bad ; as well as contrary to a sound judgment on the whole subject.

On page 114, he says :—

"Most Protestants, with more or less difference of meaning, profess to regard revelation, as once for all, announced; long since finally closed, permanently recorded, and accessible, only in the written divine word, contained in the Scriptures."

This is indeed a true summary, and contains more truth than most of the other passages of the Essay. But, this writer, and his Essaying brethren, are not satisfied with this "written Divine word" as a sufficient revelation; but they wish to remove large portions of it, as being untrue; or, as not suited to the spirit of the age; and to add to what they will permit to remain, an extensive supplemental revelation of their own, in conformity with that spirit, and with the supposed present requirements of society, and the world at large; and, in this revelation, to exalt native human reason and science, and the "inductive philosophy" above that Divine revelation, contained in the Scriptures, and make this revelation, in all things, retain the subordinate place. Now, this sacred revelation, has served and fulfilled the Divine purposes, and secured the welfare and happiness of the myriads who have implicitly believed, and faithfully obeyed it, through upwards of three thousand years; and during all stages of civilization and knowledge; and it will ever continue to do so, to the close of this world's history; for it is perfectly adapted to every people; and to every state of mankind. It has secured the belief and the cordial acceptance, and drawn forth the highest admiration of many of the most exalted in native powers, and extensive and valuable attainments, who have ever appeared in our world; in comparison with whom, it may truly be said, these Essayists are but as dwarfs in intellect, and sciolists in literary attainments, and true and enlarged knowledge. But, on the other hand, what has one profane system, similar to that of these Essayists done, even within this generation, and in this advanced age of civilization, science, and philosophy? We know, that the

exaltation of mere natural reason, and philosophical theories, above Divine revelation, in one country, the most advanced in what is generally called civilization and secular science, led, at length, to the entire rejection of that revelation; and to the substitution of that reason, as a Deity to be adored; and which was actually worshipped. These Essayists know, as well as others, what were the horrible and sanguinary results of that blasphemous system, which so rejected revelation; and exalted reason and Philosophy. And, yet, they are pursuing a precisely similar course with that of the infidel Philosophers, who were so instrumental in producing, in that country, those awful and afflicting results.

From page 114 to 121, a summary or condensed view is given, of the various discussions which at different periods took place, regarding the evidences of Revelation; and the principal objections to it, more especially as to its miracles. As to those several discussions, no remarks are required, or need, here, be made. The Essayist in further extending his summary of discussions on the subject of miracles; and naming some of those who were engaged in them, and interspersing some remarks of his own, of the same exceptionable character, as some others which will hereafter be given, and commented on, says:—

P. 126. "Thus it has been well remarked by Dean Milman: 'History, to be true, must condescend to speak the language of legend. The belief of the times is part of the record of the times.'"

This very extraordinary saying of the Dean seems to be introduced by the Essayist, in support of his opinion and argument, that no seeming marvellous events, as well those recorded in Scripture, as others, were really supernatural or marvellous; but were only so, in the credulous supposition of the times in which they occurred, and at future periods, among persons not possessing sufficient scientific in-

formation, and a due knowledge of the extent and influence of natural causes, and of the "inductive philosophy." But whether it will serve his purpose or not, it is, of itself, a strangely inconsistent and absurd saying. The ordinary meaning of the word "legend" is that of a false or merely *fabulous* tale or narrative. Surely the *fabulous* character of a history can never be said to constitute the evidence, or test, of its truth. The two characteristics which are here brought together, are in direct opposition. History, it is true, may record legendary tales, as having been current and believed; but to retain a character for truth it must report them as really of that *false* and *legendary* description. What would be thought of Macaulay's or any other History of England, if it had gathered up current fabulous stories and opinions, on any subject, and given them forth as verities? Would it not be the grossest absurdity to say that such fables proved the truth of the history.

P. 128. "In fact all our higher and more precise ideas of the Divine perfections, are really derived from that very revelation, whose evidence is the point in question. The Divine omnipotence, is entirely an inference *from the language of the Bible*, adopted on the assumption of a belief in revelation. That with God, nothing is impossible, is the very declaration of Scripture; yet, on this, the whole belief of miracles is built; and thus, with the many, that belief is wholly the *result*, not the *antecedent* of faith."

From the expression here used, "the assumption of a belief in revelation," the writer will in the opinion of some, have laid himself open to the charge of not believing in that revelation, as being of Divine origin and authority. We will charitably judge, however, that he entertained the belief that it is, in part, of that character. The ground, or reason which he has assigned, for the belief of the many, in the Scripture miracles, is, indeed, perfectly warranted and valid. They are first convinced, from abounding and most conclusive



evidence, that the Scriptures contain a Divinely inspired, and, consequently, truthful revelation; and seeing therein declared the Almighty power of Him who gave it, that "with Him all things are possible," and finding, also, the plain record, that this Almighty Being, Himself, and His inspired prophets, and our Lord the Saviour, and His Apostles, performed numerous acts of a clearly miraculous description; the belief of the many in such miracles, is, indeed, as this Essayist says, built upon this combined and inspired testimony. And what Christian, or rational person, will think or speak disparagingly of them, or consider them to be weak-minded or credulous persons for entertaining such a belief. If that belief is not consistent with the Essayist's *inductive philosophy*, it is in entire consistency with true *inductive theology*; and that is perfectly sufficient, on every ground, and for every purpose of a religious character. If it were needful, it could readily be shown that this belief is in equal consistency with sound and truly inductive *philosophy* also. The belief in miracles, is, indeed, with the many, as he has stated, the *result*, not the *antecedent* of faith; and most reasonably and appropriately so. They first believe in the existence of a Being of Almighty power, and of infallible wisdom and truth; then, on indubitable evidence, they believe on His written revelation, and, next, finding certain miraculous events therein recorded, they are further, as a result of their previous belief, led to the firm conclusion that those miracles really took place. Surely this is very far more rational, and more consistent with sound inductive philosophy too, than first to believe in the miracle, and next to inquire after a power able to perform it; and, lastly, to search and ascertain whether it was recorded in any Divine revelation. Such a course, as this would be entirely inverting the proper order of faith, and be palpably absurd.

On several pages, following p. 128, the Essayist gives epi-

tones of the opinions of a number of writers, at different comparatively modern times, regarding miracles, and Scripture miraculous testimony ; on which opinions, it is not requisite to offer any remarks.

P. 143. "While intellect and philosophy are compelled to disown the recognition of anything in the world of matter, at variance with the first principles of the laws of matter,—the universal order, and indissoluble unity of physical causes, they are the more ready to admit the higher claims of divine mysteries, in the invisible and spiritual world."

P. 149. "The most seeming improbable events in human history, may be perfectly credible, on sufficient testimony, however contradicting ordinary experience of human motives, and conduct, &c. But no such cases would have the remotest application to alleged violations of the laws of *matter* ; or the interruption of the course of *physical* causes."

P. 159. "Testimony, after all, is but a second hand assurance ; it is but a blind guide : testimony can avail nothing against reason. The essential question of miracles stands quite apart from any consideration of testimony ; the question would remain the same if we had the evidence of our own senses to an alleged miracle, that is, to an extraordinary or inexplicable fact. It is not the *mere fact*, but the *cause* or *explanation* of it, which is the point at issue." "In nature, and from nature ; by science, and by reason, we neither have, nor can possibly have, any evidence of a Deity working miracles ; for that, we must go out of nature, and beyond reason."

These passages, being all on the same subject, and the most pointed and explicit concerning it, are here brought together, as a matter of fairness towards the writer, and also as a convenient mode of giving, in one place, appropriate remarks, and a full and connected answer to the several positions and assertions advanced. In the first place, what is the proper definition of a miracle ? It is some fact, or event which is above human power, and variant from general or ordinary natural causes, operations, and results, and above and beyond them. The Essayist has said, that "we cannot, possibly, have any evidence of a Deity working miracles, without going out of nature and beyond reason." It is true

enough, in one sense, that in order to have the evidence of a miracle, and form the belief of it, we must go out of, or rather look beyond *ordinary* natural causes and effects. A miracle, is something *supernatural*. Its being so, is what makes it a miracle. But, although it is above natural or human power, it is not beyond reason, as to the evidence or belief of it. There are innumerable things, with which our reason is satisfied, and which we fully believe, but which we cannot fully comprehend, or explain in all the particulars of their existence, operations, and connexions. We believe that our souls and bodies are connected, but we cannot comprehend, or define, the nature or mode of their mysterious union; still, our reason is perfectly satisfied, that there is such an union. We believe there is such a thing as *light*, but we cannot comprehend either its nature, or the manner wherein it flows; but both our *senses* and *reason* are fully convinced of its existence. The like may be said of *air*, *fire*, and as to various other things, in the existence of which, and their effects, we rationally and firmly believe; but we cannot fully comprehend their nature, or mode of operation. Another part of the cited passages, says, that "intellect and philosophy are compelled to disown the recognition of anything in the world of matter, at variance with the first principles of the laws of matter,—the universal order, and indissoluble unity of physical causes." This is a position contrary both to fact and reason, as well as the testimony of divine revelation. It is, in effect, saying, that the Almighty Being, who created and upholds all things, and who established those laws of matter, and physical causes, either cannot, or will not, for any purpose, or reason, whatever, in any one instance, suspend, or vary the general or ordinary operation of any of those laws or causes. Now, this is both presumptuous and contrary to reason. It is placing a limit, both to His power, and His wisdom. Even as to human work and arrangements, such an asser-

tion would be unreasonable. The man who makes a watch, or an engine, or any other instrument, or agent, of a mechanical description, can suspend its action, or alter its mode of operation. No truly rational person will doubt, that the Being of infinite power and intelligence, who established those laws of matter, and the order and unity of physical causes, possesses the power of performing acts of a more or less general or limited description, suspending, or altering their order and movements. He has never declared that He will, in every particular, invariably refrain from making any such alteration, or suspension. That order and unity of physical causes are not "indissoluble" as the Essayist has said; for they have often been interfered with, by Him who established them. We may well conclude that they were of the same nature, as to regularity and permanence, for the *sixteen hundred and fifty years*, previous to the deluge, as they have ever since been; and yet, they were totally subverted and destroyed by that awful event. Although He who effected that destruction, has promised that He will never again cause a similar overthrow, by the same agency, He has declared that He will utterly destroy, by fire, the whole of this earthly system. This "order and unity of physical causes" cannot, therefore, with consistency or correctness, be called "indissoluble." Every earthquake, indeed, or other great convulsion in the system of nature, may be said to show the reverse. But, general reasoning, as to the actual suspension and alteration of the laws of matter, and interference with physical causes, is, indeed, needless, because we know, from the plain declarations contained in the infallible word of the Divine author of those laws and causes, that in a vast number and variety of instances, He has altered or reversed them; and, consequently, caused variations from their ordinary operations and effects. As to many of those instances, He previously declared that He

would so interfere with those laws ; and in others, no previous or prophetic infirmation was given.

The first series of Divine miraculous events of which we are informed is given in the Pentateuch, or five books of Sacred Scripture. There we find recorded, among the several judgments inflicted upon the Egyptians, several special instances of variations from the general laws of matter, and of the order and operation of physical or natural causes. Such were the turning of a wooden *rod* into a *serpent* ; of *water* into *blood* ; and of the *dust* of the earth into living creatures. The Magicians who had been permitted to imitate the previous miracles were not allowed to perform this last one, and declared that it was “the finger of God ;” thus making the subsequent miraculous judgments the more strikingly impressive, as manifestations of Almighty power. Even, still more pointed than those which have been named, was that variation from the order of nature by the three successive and protracted periods of “thick darkness in all the land of Egypt,” among the Egyptians, “while all the children of Israel,” in the same land, “had light in their dwellings.” Here, surely, was a most marked interruption of the “laws of matter,” or physical causes, and of “the general order of nature.” Again, the parting of the water of the Red Sea, and its standing as a wall on either side of the dry way—thus afforded for the passage of the Israelites—was another instance of the same Divine interference and interruption. So was the flowing of water from the body of the rock ; the prolongation of a day to double its ordinary duration ; the separation of the waters of the Jordan for the passage of the same people ; the action of the dew, at *one* time, and its absence at *another*, in the case of Gideon’s fleece ; the consuming of a large body of water, by fire, at the sacrificial offering of Elijah ; the return of the degrees of the sun, on the dial, in the time of King Ahaz ; the preservation of the three faithful

Hebrews, from any effect from the fire into which they were cast ; with several other instances, recorded in the Old Testament Scriptures, shewing similar suspensions or interruptions of the operation of the laws of matter, and of the general order of the world of nature. With reference to the introduction and establishment of Christianity, we find in the Old Testament prophetical Scriptures, several declarations of the Divine Being, that towards securing man's acceptance of the plan of His pardon and salvation, many miraculous events, or interruptions of the natural or general order of things, would be graciously afforded. For assisting to effect that benevolent and glorious purpose the Divine Saviour performed many miraculous acts, in variation from those physical laws and the general order of natural causes and effects. He gave sight to those who were blind, and hearing and speech to those who had been deaf and dumb from their birth ; cleansed the leprous and palsied, by a word ; raised the dead, —multiplied a few loaves and fishes, so as to suffice for feeding many thousands ; caused one of His disciples to walk upon the sea ; and performed other acts in like variation from the general laws and order, in the world of nature. The God of infinite wisdom and goodness, knowing the natural unbelief and hardness of the heart of man has, under all the dispensations of His truth, seen it to be needful, at certain periods, to suspend or vary the operations of the laws He has established in the material system ; and thereby produce miraculous events for assisting to secure the reception and belief of that truth among men, or for effecting His other purposes, either of justice or mercy. When he commissioned Moses to be the leader of His people from their state of bondage, He first exhibited to him certain miracles for his conviction and encouragement ; and next commanded and empowered him to perform certain miraculous acts, in the presence of the Israelites, for the like purposes as to them ;



and also to perform before Pharoah and the Egyptians other miracles, most of them, of a judicial and punitive description, to manifest the Divine power and glory, and to induce them to comply with the command to release His people. When our Lord sent forth His twelve, and also His seventy disciples, He, in like manner, empowered them to perform miracles of a benevolent character; and after His resurrection, when about to take His final departure from the world, He again commissioned His disciples, and told them what signs or miracles should take place in declaring His truth. Accordingly, it is said, "they went forth and preached everywhere, the Lord working with them, and confirming the Word, with signs (or miracles) following." Many of the numerous miracles which, under this authority, they were instrumental in performing, were, in fact, suspensions or variations of physical laws, and of the general order of natural causes and events. Of this kind, were the instances of instantaneously giving sight to the blind, perfect soundness to the lame, and raising the dead; and the parting of chains, and the opening of iron doors, without the employment of any human or visible agency.

With reference to the proclamation of the Gospel, by its earliest teachers, it is said in Heb. ii. 4,—“God also bearing them witness, both with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to His own will.” But, the Essayist whose writing is here under review, seems virtually to deny, or ignore, the really miraculous character of all the facts and events which have here been referred to; and all similar instances, recorded in the Old, as well as the New Testament Scriptures. He would, indeed, be obliged to do so, to preserve any appearance of consistency, with his favourite dogmas, so frequently and pertinaciously insisted on, that “intellect and philosophy are compelled to disown anything in the world of matter, at var-



ance with the first principles of the laws of matter ;—the universal order, and indissoluble unity of physical causes.” The inspired testimonies of the performance of those miracles, mentioned in Scripture, appear to have been of no weight whatever, in the estimation of the Essayist, as opposed to those profane dogmas, which are really as contrary to a truly enlightened and sound, rational, *philosophy*, as to Scriptural truth. He entirely repudiates, and rejects, all testimony on this, and every other subject, as opposed to what he calls, “*reason*.” He says, — “Testimony, after all, is but a second hand assurance, a blind guide ;” and that “it can avail nothing, against “*reason*.” According to these extraordinary assertions, all the inspired testimonies of Prophets and Apostles ; and of our Lord himself, concerning the performance of the miracles mentioned in Scripture, are of no avail, if contrary to the really perverted reason, and irrational “*inductive philosophy*” of this Essayist. The truth is, that sound unprejudiced reason, and genuine philosophy ; and the inspired testimony as to miracles, and every other subject, will, when rightly compared, be found in perfect harmony. Every true Christian, and really rational and intelligent person, who holds the Scriptures to be a Divine revelation, will, at once, reject those profane and irrational notions, improperly dignified with the name of philosophy. They will continue to believe that the Supreme Being, who established all the laws, and the order in the natural world can, if He sees fit, for effecting His purposes, at any time suspend, or alter those laws, and vary or change that order ; and will believe, further, that He has done it, in the miraculous instances recorded in His infallible word.

Page 145. “The first dissociation of the spiritual, from the physical, was rendered necessary, by the palpable contradictions, disclosed by astronomical discovery, with the letter of Scripture. Another still wider, and more material step has

been effected, by the discoveries of Geology. More recently, the antiquity of the human race, and the development of species ; and the rejection of the idea of creation, have caused new advances in the same direction. In all these cases, there is, indeed, a direct discrepancy between what has been taken for revealed truth, and certain undeniable existing monuments to the contrary."

Here are a number of mere assumptions, and positive assertions, brought together, charging Scripture with not being a truthful record ; but nothing in the form of a fact, or an instance has been mentioned, towards verifying any one of them. He has so framed the language, as to avoid plainly and positively denying the whole of the revelations of Sacred Scripture, but has referred to it, merely as,—“ what has been taken for revealed truth.” He does not intimate, by whom that revelation has been so received, but, of course, he must be understood to mean all, both among Jews, who in all ages, have believed in the Old Testament Scriptures, as a Divine revelation ; and all among Christians, since the New Testament writings, who have ever believed, and those who now believe the Bible to contain inspired, and consequently, truthful records. But, according to the wisdom, and inductive philosophy of this writer, and his Essaying brethren, all such believers, of every age, have been under a most delusive mistake, in concluding these records to be of an inspired, and perfectly truthful character. The Essayists will admit so much of them, as will be found to agree with their own speculations, and theories ; and will add *these* to form a full revelation, adapted, and perfectly sufficient for the spirit of the age ; and what they judge to be reason, and true inductive philosophy. But, after all their combined and insidious efforts, how very few will believe their profane and irrational theories. The ironical words of the Patriarch Job will most suitably apply to them,—“ No doubt but ye are the people, and wisdom shall die with you.” This Essayist, and some, if not all, of

the others, seem to conclude that the great body of the professing Christian world, is on their side of the subjects in question ; and, accordingly, speak of their notions and theories, as if they had met with that general concurrence. Happily, on this point, as on so many others, *they* are the persons who are under delusion and error. Although, but few, comparatively, will fully comprehend their false and absurd theories, clothed as they chiefly are, in such uncouth phraseology ; and fewer still, will credit them ; yet, for several reasons, it is proper that they should be publicly exposed and refuted.

It is asserted, in the passage now under review, that there are " palpable contradictions disclosed by astronomical discovery with the letter of Scripture." This sentence is ungrammatical, and badly constructed, but the meaning is sufficiently evident. As he has not intimated any point, or instance, toward proving such contradiction no instance of the kind can fairly be presumed, as being in his [mind, and be mentioned here, as a subject or ground for remark. It is, therefore, quite sufficient to assert, as positively, what is the truth, that real astronomical discoveries, and the letter of Scripture, when rightly understood, are in complete harmony. This point, however, will be discussed at sufficient length, in the intended answer of this Reviewer, to another of the Essays, in which this objection to Revelation, is more fully and explicitly advanced. As to his next objection to Scripture, grounded on the discoveries of geology, as he has, in like manner, avoided intimating any particular of discrepancy, it is also sufficient, here, to deny that any such really exists ; and to assert, that by every Christian, and truly intelligent mind, the two, when candidly examined, will be found to be in quite satisfactory accordance. It is probable, this point also, will be taken up, and enlarged upon, in the answer, which this writer intends to give to another of these " Essays," in which this geological objection is the principal topic.

What he has next intimated, or rather asserted, as to the antiquity of the human race, as he has not signified anything regarding the degree or extent of that antiquity, no precise answer, of course can here be given, to any such vaguely asserted objection. It may well be presumed, however, that the supposed antiquity is very far beyond Scriptural chronology on the point, and, therefore, it may be permitted to say that it is highly probable that the supposed proof of that greater antiquity, has been derived from that old "pottery from the mud of the Nile," and those asserted, but undescribed "pre-historic remains," which formed the only "tendencies of proof" advanced by a brother Essayist, in support of that enlarged antiquity, and which "tendencies" have been commented on in this Reviewer's answers to that writer. What is said in the cited passage, as to creation, and the developement of species, will be taken notice of presently, in the remarks which will be made on a subsequent passage of the Essay; where more explicit assertions are made on the same points. As to the "undeniable existing monuments," to which he alludes, in the last sentence of the passage, as being contrary to "what has been taken for revealed truth," not having given any intimation, as to the nature of those monuments, or where they are to be found, of course, no observations can here be offered concerning them. It has already been remarked, in the answer to another of these Essays, that it is a very common thing with such writers against revealed truth, to make general assertions, or insinuations, against that truth, without attempting to offer even the semblance of proof, but to rest satisfied with putting forth their profane falsehoods, as though they were actual verities.

Page 147. "In truth, the majority of these champions of the evidential logic, betray an almost entire unconsciousness of the advance of opinion around them."

Persons who do not form unscriptural and irrational theories, and are not led astray by those of others, but are truly reasonable and intelligent, will think, that the "evidential logic" is, indeed, the best, and safest; and immeasurably better, than the logic of speculative theory. This Essayist, however, by his contemptuous remarks concerning testimony, and the "evidential logic" and from the whole tenor of his writing, seems to think that the *theoretical* logic, is by far the *best*, as being the most reliable, and convincing. It is well that so few will believe such an extravagant absurdity. As to "the advance of opinion around us," surely, no true professor of Christianity will think that any such advance, or, "the progressing age," of which he speaks, should annul, or alter any part of the truth revealed in the sacred records.

Page 156. "It is now acknowledged, under the high sanction of the name of Owen, that, "Creation," is only another name for our ignorance of the mode of production; and it has been the unanswered, and unanswerable argument of another reasoner, that new species *must* have originated either out of their inorganic elements, or out of previously organized forms; either development or spontaneous generation, must be true."

From the language of this extract, it would seem, that it is the opinion of the Essayist, that in every case, creation means nothing more than the formation of bodies out of previously existing physical substances. This is something like, if not actually, the reiteration of the old heathen, and absurd doctrine, of the eternity of matter; and which goes far towards denying the existence of a supreme, spiritual, and intelligent Being, who, at first, called and produced physical matter, from absolute nonentity. A learned commentator has written on the subject as follows:—"The Jewish Rabbins, who are legitimate judges, in a case of verbal criticism on their own language, are unanimous in asserting that the word *bara*, expresses the commencement of the existence of a thing, or

egression from *nonentity* to *entity*. It does not, in its primary meaning, denote the *preserving*, or *new forming* things, that had previously existed, as some imagine, but *creation*, in the proper sense of the term. The supposition that God formed all things out of a pre-existing eternal nature, is certainly absurd; for if there had been an eternal nature, besides an eternal God, there must have been two self-existing, independent, and eternal beings, which is a most palpable contradiction." As for the saying of that speculative and sceptical writer, Mr. Owen, that "'creation' is only another name for our ignorance of the mode of production," it is directly anti-scriptural; and opposed, as is seen, to the opinion of all the learned among the Jews, who, certainly, know best the true meaning of the word, in their own language, which denotes *creation*. It is, indeed, irrational and absurd, to suppose, that physical substances, or visible objects of any kind, came into existence, in a voluntary manner; that is, without an intelligent being, as their author. There need be no ignorance, as to the mode of the first production of all such substances, and objects, for that production is, in Scripture, expressly declared to have proceeded from the Almighty and infinitely intelligent author of all things. A sound unsophisticated judgment will at once be perfectly satisfied with that authority; and that truly rational view of the subject. But, this Essayist, and others of similar speculative and anti-scriptural notions, will not be satisfied, in any such reasonable manner, but wish, and endeavour to be wise above and beyond what is written, although by the pen of inspiration. He next, produces what he calls, "the unanswered, and unanswerable argument of another reasoner, that new species *must* have originated, *either* out of their inorganic elements, *or* out of previously organized forms; *either* development *or* spontaneous generation, must be true." To this may first be answered that *creation*, according to its Scripture meaning, as al-



ready explained, is directly contrary to both the one and the other of these proposed alternatives. He mentions, as a "grand principle," the "self-evolving powers of nature." He thus seems to consider Nature, under the idea, or aspect, of an independent, intelligent Being: acting under self-devised, and established laws, or rules, and modes of procedure, free of interference, or control, from any foreign or external quarter. Contrary to any such absurd suppositions, what we call *nature*, is nothing more than certain laws, or causes and operations in the physical world, which the great Creator and Ruler of the Universe has established for the conservation of the Order and arrangements He has devised and appointed in the material system he has formed. Why did not the Essayist also state, that this "nature," of which he speaks in such exalted terms, was *self-produced* and also self-existing. The supposition of these properties, would be about as reasonable and plausible for belief, as that of "self-evolving." Nothing in what is called nature, is of independent existence, or mere self-operation. As to the organization of new species out of inorganic elements, it can only be by the will and power of the Divine Creator. To imagine that separate portions or particles of physical matter, or "inorganic elements," as he calls them, could, by any law of attraction, or by any other merely natural influence, voluntarily come together, and form any of the regularly organized bodies which we now see in the natural world, is altogether incredible and simply absurd. The origination of new species out of previously organized forms, whenever it takes place, is, likewise, the result of the exercise of the Divine will and creative power, and not from any "grand principle of the self-evolving powers of nature," as intimated by the Essayist. Scripture declares, and experience confirms to us the truth, that to every seed God, the Creator, "giveth a body, as it hath pleased Him; and to



every seed his own body." To the like effect, both as to animal and vegetable existence, it is declared in Psalm civ. 29, 30, "Thou takest away their breath, they die and return to their dust. Thou sendest forth thy spirit, they are created; and thou renewest the face of the earth." And further, as to himself, the Psalmist says, "For thou hast possessed my reins, thou hast covered me in my mother's womb." "Thine eyes did see my substance, yet being imperfect, and in thy book all my members were written, which, in continuance were fashioned, when as yet there was none of them."—Psalm cxxxix. 13, 16. We know that not unfrequently the seeds of various fruits of the earth, most needful for the sustenance of man and beast, fail to vegetate and come forth, but entirely perish; or if they appear, yield not the desired and expected fruit, but wither away; whereby famines and deep distresses occur. Such instances expressly contradict and invalidate the Essayist's fond, but unscriptural theory, so positively asserted, of the invariable operation of the "first principles of the laws of matter;" "the universal order and indissoluble unity of physical causes, and the self-evolving powers of nature." All these laws and operations he has placed above and beyond the will and action of the Divine Creator and Ruler. But in numberless cases those laws, causes and effects, have been suspended, or altered, by His sovereign will and power. Instances of such suspension and alteration, as to results, are constantly occurring, to a greater or lesser extent. Every case of barrenness or defect of offspring, or its natural imperfection of any kind, in the human race or the inferior animals, is an instance of the same kind of suspension or alteration of ordinary natural causes and effects; and can only, legitimately, be resolved into the will and operation of the Divine Creator. But this Essayist and others of like opinions, seem to wish to put that Almighty Being entirely out of the sphere of His own works, and to

supersede or annul His rule over the physical system He has formed, and which is constantly dependent on the exercise of His supporting and directing wisdom and power. Their opinions and conduct on the subject, are not only chargeable with impiety, but are contrary to sound rational principles, and the results of experience.

P. 162. On this last page of the Essay, he says :—

“ There never existed an ‘ infallible age ’ of exemption from doubt, or prejudice ; and if to later times, records written in the characters of a long past epoch, are left to be deciphered, by the advancing light of learning and science, the spirit of faith discovers continually increasing attestation of the divine authority of the truths they include.”

It is rather surprising to find such an admission, as is here made, in favour of revealed truth, after all the unscriptural, and, in a measure, *profane* positions and arguments advanced in the Essay. If, as he says, “ faith discovers ” through the mediums he has mentioned, “ continually increasing attestation of the divine authority of the truths included in the sacred Scriptures ; ” which are, the “ ancient records ” to which he refers,—what more could he, or any of his philosophical and sceptical brethren, desire ; and where could have been the consistency, or propriety of his putting forth the present Essay, so generally anti-scriptural, as well as contrary to sound reason, and philosophy. According to the plain language of the passage, the advancing light of learning and science, and Scriptural truth, ever remain in perfect harmony. The natural philosopher, therefore, and all others of the learned, as well as the Christian believer, and the moralist, cannot but be satisfied with such a happy accordance. In enquiring for the motive, which influenced the Essayist to pen that sentence, it may be allowable to suppose that it was intended as a kind of *conciliating offset*, to the positions and arguments put forth against revealed truth, in so many parts

of his Essay. However that may be, it has served to remind this Reviewer of a somewhat similar admission, which he noticed many years ago, and has often thought of, in the celebrated work,—“The Decline and Fall of the Roman Empire,”—by Gibbon, the insidious, but well known enemy of the Christian religion. In treating, at large, of the several leading causes, which led to the establishment of Christianity, in that Empire, the last one he assigns, as being the most important and influential of all, is given in the following terms, or to the same effect,—“The sublime character of the system itself, and the overruling Providence of its great Author.” Here is a plain admission of its sacred origin and truth. The Reviewer is further reminded of the sublime and truthful prophecy, which the covetous Balaam was constrained, or compelled to utter; and, also, of the similar instance, mentioned in John, chap xi., where it is recorded of the wicked Caiphas, who assisted in condemning the Saviour, that he said,—“Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people; and that the whole nation perish not;” and it is declared, that “being High Priest that year, he prophesied, that Jesus should die for that nation; and not for that nation only, but that, also, he should gather together in one, the children of God, which were scattered abroad.” It would seem, as if by a somewhat similar, and special Providence, as in the three instances mentioned, this Essayist, after all the opinions and assertions he had previously advanced, so opposed to Divine revelation, and contrary to piety, should, in the conclusion of his work, have been constrained, or induced to express sentiments, which so explicitly contradict them all, and furnish such a direct testimony in favour of Scriptural truth.

ANSWER TO No. 4

OF

“ESSAYS AND REVIEWS.”

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In the Book which contains these writings, the one of them which will here be reviewed, appears as the *Fourth* of the series. It is entitled,—“*Séances Historiques De Genève,—The National Church.*” The author is Henry Bristow Wilson, B. D.

This Essay is chiefly an attempt to impeach the accuracy, and consequently lessen the authority of the Scriptures, on several most important points. Like most, if not all the rest of these impious Essays, it is, in general, composed in an insidious style, as if designed to avoid the open avowal of altogether anti-scriptural sentiments, but quite enough is disclosed, throughout, to show to any intelligent Christian, the really infidel character of the work. The author seems, plainly enough, to discredit the true Evangelical doctrine of justification by faith; and asserts a discrepancy, or variance in Scripture, on the subject. He also makes erroneous statements, as to the Jewish Priesthood,—states that there is discordancy and uncertainty in Scripture, as to the origin and genealogy of the Saviour, and on several other particulars relating to His humanity;—asserts that all particulars of Scripture history are not to be taken literally as facts;—that the “*marvels and catastrophes,*” as he calls them, of the

Old Testament, are merely referred to in the New, without asserting, or denying their truth ;—and closes his Essay with a fanciful theory, that in the future state, there will be, for certain imperfect, but not grossly wicked human spirits, not *bad* enough for hell, and not *good* enough for heaven, a receptacle provided, where they will undergo the discipline and purification needful for fitting them for admission into the regions of holiness and happiness, where, he thinks, all will at last be received. The foregoing, is a brief summary of the anti-scriptural and profane sentiments of the Essayist, as they will appear in the several passages of this work, which will be given ; and which will here be separately examined, and their infidel character exposed, and their falsities refuted.

At Page 172, he intimates a supposed difficulty, as to the salvation of any of the heathen to whom Christianity has never been made known. It is not needful to cite this part of his Essay, and offer any comments upon it ; for he has, himself, given what may pass for an answer to that suggested difficulty, at Page 177, where he writes :—

“There have been preserved to us the words of the Lord Jesus himself, declaring, that the condition of men in *another* world will be determined by their moral character in *this*, and not by their traditional and hereditary creeds ;”

and he cites, as being to the same effect, the following passages in Romans ii. 14, 15 : “When the Gentiles which have not the law, do, by nature, the things contained in the law, these, having not the law, are a law unto themselves, which show the work of the law, written in their hearts, their conscience also bearing witness ; and their thoughts, the meanwhile, accusing or else excusing one another.”

Page 179. Treating of the doctrine of justification by faith, he writes as follows :—

“It is not met with in the immediately post apostolic writings, nor in the apostolic writings, except those of St. Paul ; not,

even, in the Epistle to the Hebrews, which is of the Pauline, or Paulo-Johannean school. The faith, at least, of that epistle, 'the substance of things hoped for,' is a very different faith from the faith of the epistle to the Romans,—if the Lutherans are correct in representing that to be a conscious apprehending of the benefits to the individual soul, of the Saviour's merits and passion."

Every assertion in this extract can, by reference to Scripture, and the earliest Christian writers, be readily shown to be void of truth. Let us examine them in the order in which they stand. He first asserts, that "the doctrine of justification by faith, is not met with in the immediately post-apostolic writings." To expose and refute this, no more is required than to furnish a few citations, in consecutive order, from the writings of some of the principal Christian authors, from the *first*, to the *fourth* and *fifth* centuries. The first who may be mentioned is the eminently pious and devoted Clement, one of the first, if not the *very first*, who presided for several years as Bishop of the Church at Rome. He was the contemporary of St. Paul, who, in his Epistle to the Philippians calls him "his fellow-laborer, whose name is in the book of life." He long survived both Paul and Peter. His beautiful and much admired Epistle to the Church at Corinth, is well known to all theological scholars; and can scarcely be supposed to be unknown to the author of the Essay now under review. In that Epistle to the Corinthian Church Clement says: "Let us steadfastly behold the blood of Christ, and see how precious it is in the sight of God, which, being shed for our salvation, hath procured the grace of repentance for all the world;" and, further, "We, also, by His will, being called in Christ Jesus, are justified, not by ourselves, nor by our own wisdom, or understanding, or godliness, or by the works which we have wrought, in holiness of heart, but by faith."



The next testimony which may be mentioned, in support of the same doctrine, is by the celebrated Ignatius, who was, also, a cotemporary of some of the Apostles ; and was Bishop of the very important Church of Antioch ; and was martyred about A. D. 107. In one of his writings, concerning our Salvation by our Lord Jesus Christ, he says,—“ Through whom, and by whom, we have received the mystery of believing ;” and again, in an Epistle to the Church of Tralles, he writes, —“ Ye appear to me, to live, not after man, but after Jesus Christ, who died for us, that believing in his death, ye might escape death.” The authority who may next be mentioned, is, Justin Martyr, who in his Dialogue 62, states the doctrine of Justification by faith in Christ, as St. Paul does. Irenæus, who wrote in the *second* century, held the same doctrine ; and in one of his works, in treating of the gospel salvation, he says,—“ The Lord redeemed us with his own blood, and gave his life for our life, and his flesh for our flesh, and so effected our salvation.” Next may be cited, the eminent Clemens Alexandrinus, who, in his work,—“ Exhortations to the Gentiles,” a little after the close of the *second* century, declares to them, that “ eternal salvation cannot otherwise be expected ; and that eternal torments cannot otherwise be avoided, than by believing in Jesus Christ ; and by living conformably to his laws.” “ If you were permitted,” says he, “ to purchase eternal salvation, what would you not give for it ? and, now, you may obtain it by faith and love ; there is nothing can hinder you from acquiring it ; neither poverty, nor misery, nor old age, nor any state of life. Believe, therefore, in one God, who is God and man, and receive eternal life for a recompence.”

The renowned Cyprian, of Carthage, who suffered martyrdom about A. D. 258, also held, most firmly, the same foundation doctrine, of justification by faith alone. In a letter to Demetrian, a persecutor of Christians, he wrote thus :—



“ Pardon is granted to him, who confesses his sin ; and saving grace, from the divine goodness, is conferred on the believer with the price of his blood, by reconciling man, to God the Father, and by quickening the dead with celestial regeneration, Christ imparts to us these great mercies. He opens to us the way of life. He brings us back to Paradise. By him, made sons of God, we shall rejoice with Him forever. Redeemed by His blood, we shall be Christians, with Christ in Glory.” A Christian historian, has said,—“ With such an affectionate spirit, and with such clearness of doctrine, did Cyprian preach,—justification *by faith only*, to the unconverted.” Next, may be mentioned, the equally celebrated, but allegorical Origen, a cotemporary of Cyprian, and who commenced his Christian career, shortly after the close of the second century. In one of his voluminous works, treating of the words in Romans iii. ;—“ We conclude that a man is justified by faith without the deeds of the law,” he says :—“ The justification of faith only, is sufficient ; so that if any person, only believes, he may be justified, though no good work hath been fulfilled by him.” And on the case of the penitent thief, he remarks :—“ He was justified by faith, without the works of the law, because, concerning these, the Lord did not enquire, what he had done, before ; neither did he stay to ask, what work he was purposing to perform, after he had believed ; but, the man being justified by his confession only, Jesus, who was going to Paradise, took him as a companion, and carried him there.” During the two succeeding, and early centuries, the following, — equally celebrated Christian Fathers, and author’s, — Athanasius, Ambrose, Hilary, and the eloquent John Chrysostom, held and inculcated in their writings, the same precious doctrine of justifying faith in the Redeemer. The same, also, was advanced in the writings of Cyril, Jerome, and Augustine, Bernard, and many other eminent Christian writers, during

several successive, and what may be termed, early centuries.

The extracts which have been given, from the writings of those earliest and celebrated Christian authors, directly following in succession, from the time of the Apostles; and one, as we have seen, even cotemporary with some of them, cannot but be more than sufficient entirely to falsify the Essayist's assertion, that the doctrine of justification by faith "is not met with in the immediately post-apostolic writings." The Essayist must either be very ill-informed as to the writings of those earliest Christian authors, which it is difficult to suppose, as he is a B. D., and, therefore, a professed theologian, or else, knowing the reverse of this assertion, he made it, trusting to the want of knowledge in his readers to detect its untruth. It may, charitably, be hoped, however, that it proceeded from a defect of information on the subject. In either case, he has exposed himself to just and marked censure, for making such a positive and really untrue assertion, on that most important Christian doctrine. But he has gone even much further in unfounded assertions concerning the subject. He says the doctrine is not, even, "in the Apostolic writings, except those of St. Paul; not even in the Epistle to the Hebrews, which is of the Pauline, or Paulo-Johannean school." This assertion can be disproved, even more readily than the others. He has not been bold and reckless enough to say that it is not contained in any of St. Paul's Epistles. In *these*—previous to the one to the Hebrews—this grand supporting doctrine of Christianity, is so plainly and repeatedly advanced and enforced, that the Essayist dare not venture to deny its being contained in any of them. There are twelve of them, in all—leaving out the short one to Philemon. The explicit mention of this doctrine in these twelve of the books of Scripture, and its being so clearly and fully stated and explained in several of them, is more than sufficient to satisfy every Christian mind on the

subject ; even, if it were not mentioned expressly in any other part of Divine Revelation. That man is not entitled to the name of a Christian, who does not believe the doctrine, on such inspired and abounding testimony. Surely it cannot be required that every particular doctrine of Christianity should be *specially* set forth, and elaborately explained, in every separate book of Scripture. Neither piety nor reason, will think that any revelation of that special character is requisite. But, further, the Epistle to the Hebrews, is also by St. Paul, and in this, likewise, justification by faith in Christ is set forth with clearness and amplitude. The Essayist says "this Epistle is of the Pauline or Paulo-Johannean school." It is not very easy to ascertain what he meant by this rather absurd designation. Does he suppose it to have been the joint production of the Apostles Paul and John. If so, it may be answered, that this is a mere invention, or fancy of his own. It has never been considered by Christian authorities to be any such joint production ; but, although some few of them, during certain periods, doubted as to St. Paul being the writer, the vast majority of them, both Greek and Latin, have, from the very first, held him to be the sole author of it ; and for twelve or fifteen centuries past this point may be considered as settled, by the universal consent of the Christian Church. Put the authorship is not the question here raised by the Essayist. His assertion is, that the doctrine of justification by faith is not met with in this Epistle to the Hebrews. The following texts, in that Epistle—to which the reader is requested to refer—will sufficiently show that the truth on the subject is directly opposite to that assertion, namely : Heb. iv. 14, 15, 16 ; x. 19, 20, 21, 22, 23 ; also, xii. 2. The faith described in these texts, is not, as the Essayist has asserted, "a very different faith from the faith of the Epistle to the Romans ;" but is precisely of the same nature, though the words employed are

somewhat different. But the Essayist has gone even still further in his array of denials. He says, "this doctrine of justification is not in the Apostolic writings, except those of St. Paul." To the contrary of this, it is written, concerning faith in the Lord Jesus Christ, in 1 Peter i. 8, 9: "In whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls." The doctrine is clearly included in this passage, though the word *justification* is not employed. It is, also, included in chap. ii. 4, 5, 6, of the same Epistle; also in 1 John, iv. 15; chap. v. 1, 10, 12, 13. This last text is in these words: "These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life." Independent of the cited texts, in these Epistles of Peter and John, it would have been quite a sufficient answer to this last objection, to have remarked that the Epistle to the Romans, though *literally* addressed to the infant Church at Rome, was, in a covert, but justifiable manner, chiefly intended for the unbelieving Jews who were looking for the Divine acceptance, through a *legal* obedience, and therefore, the doctrine of justification by faith is so largely carried out in that Epistle; and the same may be said of some of St. Paul's other Epistles.

On the other hand, the Epistles of Peter, John, and Jude, are, as will be seen by their commencements, addressed to believers, who were well established, in all the leading doctrines of the gospel; and therefore, it was not needful, that to *them*, that primary doctrine of justification by faith, should in those Epistles, be enlarged upon. *They* had previously been well instructed in it; and fully received it. Even in the Epistle to the Hebrews, chap. vi. 1, it is said,—“Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection.” Although, religious faith is the same

in principle, yet, in its exercise, it may be, and is, directed to various subjects and particulars. It may be employed, at one time, regarding the existence of a Supreme Being, and His attributes and perfections; at another, on His moral, and Providential government of the world. Another exercise of it may be,—as to Divine revelation in general; another,—regarding the plan of redemption; or as to some, or all, of the particulars of that plan,—the atonement,—justification by faith,—the operations of the Holy Spirit,—the sanctification of the human soul;—or on various other particular subjects, regarding the Divine Being, His works and word; and the salvation of Man. The faith, referred to by the Essayist, described in the Epistle to the Hebrews, as—“The substance of things hoped for, and the evidence of things not seen,” he states to be “a different faith, from the faith of the Epistle to the Romans.” There is no such difference as he asserts, as to the nature or principle of faith. The passage cited from Hebrews, is, at the commencement of chap. xi., and by turning to it, it will be seen, that the faith there mentioned, had reference, first, to the creation of the world by God; and then, the chapter throughout, describes the exercise of faith in the Divine Being, and in his promises,—by Abel, Enoch, Noah, Abraham, and a large number of other Patriarchs, and religious characters—naming them all—under the Patriarchal and Old Testament dispensations. The faith referred to, in the Epistle to the Romans, is that which is exercised on the atoning and meritorious work of the Saviour, on our behalf; on the genuine belief of which, the penitent sinner is justified in the sight of God, and obtains pardon and peace. Thus, it will be seen, that the faith in both cases is the same, in essence and principle, the only difference being, as to the objects, or subjects, to which it is directed, and on which it is exercised. This attempt, therefore, to show a discordance, or contradiction in Scripture, on the subject, is justly charge-

able with a bold impiety. This charge, most especially applies to the Essayist, a clergyman in an Evangelical Church ; and, as such, under the most solemn obligations, to maintain the harmony and authority of Scriptural truth. But, the Essayist is not satisfied with that truth, for at page 180, he mentions,—“ the necessity of an inspired Church, to develop Catholic truth.” He ought to know, from the revelation he is endeavouring to injure, that there is no such necessity ; and that no such Church will appear, during the remainder of this world’s history. He, and all others, ought to be perfectly satisfied with the inspired and full revelation they now possess, which, as it declares, is able to make “ the man of God perfect, thoroughly furnished unto all good works ;” and “ wise unto salvation.” What more should any mortal and reasonable man desire, than to be,—“ wise unto salvation ;” and to be “ perfect.”

Page 181. “ Our Lord’s discourses have, almost all of them, a direct moral bearing. This character of his words, is certainly more obvious, in the three first gospels, than in the fourth ; and the remarkable unison of those gospels, where they recite the Lord’s words, notwithstanding their discrepancies in some matters of fact, compel us to think that they embody more exact traditions of what he actually said, than the fourth does.”

In a foot note, as to St. John’s gospel, he says :—

“ At any rate, it cannot, by external evidence, be attached to the person of St. John, as its author, in the sense in which moderns understand the word,—‘ author ;’ that is, there is no proof that St. John gives his voucher, as an eye and ear witness of all which is related in it.”

Here is another profane attempt to show that Scripture is at variance with itself, and thus, to weaken its authority. He says that the “ moral bearing of our Lord’s words, are more obvious in the three first gospels, than in the fourth.” And what if it were so, would that, with any reasonable per-



son, much less a Christian, "compel"—to use his own term, —or, even suggest a thought, that "the three first gospels contain more exact traditions of what the Saviour said, than the fourth does?" Would he have each Gospel book to contain merely an exact reiteration of all that was narrated in the others? If such had been the character of the revelation in those books, it would have furnished to such persons as the Essayist an objection of a different kind, and somewhat plausible. He has not been so presumptuous and bold as to assert that there is any contradiction between the three first Gospels and the fourth, but merely says that the moral character of the words is certainly more obvious in the three than in the fourth. Surely the Divine Author of the revelations contained in the several books knew best how to adapt and convey His own truth, for effecting His purposes of instruction and mercy, concerning the salvation of man. Having given, by His inspired servants, Matthew and Luke, an enlarged narration of His Sermon on the Mount, and of other of his precepts, of a practical or moral character, He did not, in His infinite wisdom, see it to be needful to have them literally recorded again by His servant John. In each of the Gospel books there are certain facts and events mentioned, which are not recorded in all of the others, but that will present no difficulty with any reasonable person, as to the belief of all that is contained in the whole of them. There are no contradictions in them, as to doctrines, narratives, or facts, or on any other point, and no more can be rationally required. The Essayist, by this profane and contemptible objection, seems to think that those books might have been composed in a more harmonious and convincing manner. As to his intimated deficiency of a moral bearing in our Lord's words contained in St. John's Gospel, it can, at once, be answered and the objection refuted, by these passages: "If ye love me keep my commandments;" "Herein is my Father glorified, that ye bear much



fruit ; so shall ye be my disciples ; ” “ This is my commandment, that ye love one another, as I have loved you ; ” “ Ye are my friends, if ye do whatsoever I command you ; ” “ Sanctify them through thy truth, thy word is truth. ” — John xiv. 15 ; xv. 8, 12, 14 ; xvii. 17. Surely there is the very highest “ moral bearing ” in these words of our Lord, recorded by St. John. As to this Apostle being the writer of this Gospel, under his name, there is the very best evidence for it, both *internal* and *external*, even more explicit and extended than concerning the other three Gospels. In the last verse but one of the book it is said : “ This is the Disciple which testifieth of these things, and wrote these things. ” It is evident, from the style of the whole Gospel, that John was an eye and an ear witness of our Lord’s labours, journeyings, discourses, miracles, passion, crucifixion, resurrection, and ascension. He is mentioned by the other Evangelists, as having been present at many of the events which they have recorded. Eusebius, the historian, who flourished shortly after the close of the Third Century, in his Hist. Eccles. lib. 3, ch. 24, treats particularly of the order of the Gospels, and especially of the Evangelist John. “ Let us,” says he, “ observe the writings of this Apostle, which are not contradicted by any. And, first of all, must be mentioned—as acknowledged of all—the Gospel according to him, well known to all the Churches under heaven. And that it has been justly placed by the ancients, the fourth in order, and after the other three Evangelists, may be made evident after this manner : It is easy to perceive that they have recorded only the actions of our Saviour for one year after the imprisonment of John the Baptist, as they themselves declare at the beginning of their history. For, after mentioning the forty days’ fast, and the succeeding temptation, Matthew shows the time of the commencement of his account, in these words : ‘ When he had heard that John was cast into prison,

he departed out of Judea, into Galilee.' In like manner Mark ;—' Now after that John was cast into prison, Jesus came into Galilee.' And Luke, before he begins the accounts of the acts of Jesus, gives a like hint, in this manner :—' That Herod, added yet this above all, that he shut up John in prison.' John, therefore, in the Gospel according to him, relates the things done by Christ, while the Baptist was not yet cast into prison. But, the other three Evangelists, relate the things that followed the Baptist's confinement. Whoever attends to these things, will not think the Evangelists disagree with each other, forasmuch as the Gospel according to John, contains the first actions of Christ, while the others, give the history of the following time. And for the same reason, John has omitted the genealogy of our Saviour, according to the flesh, it having been recorded before by Matthew, and Luke ; but he begins with his divinity, which had been reserved by the Holy Ghost for him, as the most excellent person." After all this *internal* and *external* evidence, regarding the veritable, and high character of St. John's Gospel, and which it may well be presumed must be known to the Essayist, what should be said of his attempt to impeach the credit and authority of that book of inspired truth. He has laid himself open to the severest censure, for the *impiety* of that attempt.

Page 159. "If the love felt and inculcated by St. John, towards the brethren, was the more intense, the charity with which St. Paul comprehended all men, was the more ample. With St. John, 'the whole world lieth in wickedness;' while St. Paul exhorts, that 'prayers and supplications be made for all men, for kings and for all that are in authority.'"

Here, is a further attempt to lower the character of St. John, who of all the disciples, was of the most eminently affectionate spirit ; and it would plainly appear, was for that reason called the "beloved disciple ;" specially beloved of

his Lord and Saviour. Is it any proof, that his love was not as ample as St. Paul's, because he said,—“the whole world lieth in wickedness;” while St. Paul said, that “prayers and supplications should be made for all men.” There is no inconsistency, or contradiction in the two passages. Verily, the world of mankind, at the time, was in the sinful condition declared by John, or rather declared by the inspiration of the spirit of truth, through St. John. Both Jews and Gentiles had shortly before, most awfully manifested that such was their condition, by persecuting and crucifying the divine and immaculate Saviour, and were still continuing to persecute and destroy his followers; and striving to suppress his benevolent and peaceful religion. St. Paul, by the inspiration of the same spirit, had previously declared the same truth, concerning the guilty condition of the whole world; and in the most pointed and detailed manner, in several of his Epistles, especially in the one to the Romans, where, in chap. iii., he has written,—“We have before proved, both Jews and Gentiles, that they are all under sin, as it is written, there is none righteous, no, not one. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre, with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways, and the way of peace have they not known; there is no fear of God before their eyes;”—“That every mouth may be stopped, and all the world become guilty before God.” From these passages, this one point, raised by the Essayist, is, at least, perfectly clear, namely, that St. Paul's inspired description of the wicked and guilty condition of the world, is very far more “ample,” and deplorably expressive, than that of John, who merely declared the same truth, in the brief terms,—“the

whole world lieth in wickedness." Such being its condition, as declared by the Divine Spirit, through both these exalted men, there was, indeed, need for the command, by the same inspiration, that "prayers and supplications should be made for all men?" But, is St. John to be suspected of not possessing an enlarged charity, or love, because he has not recorded the very same words of exhortation, that "prayers should be made for all men." He has been honoured to do even more, for it is he, who has divinely been made the instrument of recording the universal, and joyful truth, pronounced by the Saviour,—“God sent not his son into the world, to condemn the world, but that the world, through him, might be saved;” and further, in his first Epistle, in referring to our Lord, he has written,—“He is the propitiation for our sins, and not for ours only, but also for the sins of the whole-world;” and, again,—“let us not love in word, neither in tongue, but in deed, and in truth.” No words can express a more fervent love for the whole of mankind, than is breathed forth in these inspired passages, which he was selected and honoured to record for the hope and encouragement of all. No more need here be said on the subject, than to make the perfectly justifiable remark, that the attempt of the Essayist, to depreciate the character of *one* inspired Apostle, by exalting that of *another*, in comparison, is unjust, and highly discreditable, and quite inconsistent with a genuine Christian spirit.

Page 189. “But the primitive Christians could scarcely be expected to see, that ultimately, the Gospel was to have sway, in doing more perfectly, that which the Heathen religions were doing imperfectly.”

This is an assertion, to the same effect as has been made by a brother Essayist. According to this saying, if believed, all the religions of the heathen world, have ever been good, and were doing good; but the Gospel system is better than

them, and has done good more perfectly than they have done it. What a comparison, by a professed Christian minister!! But what is it, that is to be understood, as having been done by the respective and contrasted religions? The Essayist has briefly intimated his meaning, in a succeeding passage, where he says, that "the office of Christianity, was, not only to quicken the spirit of the individual, and to confirm his future hopes; but, to sanctify all social relations, and civil institutions; and to enter into the marrow of the national life; whereas, heathenism had only decorated the surface." Here let us briefly examine, in the light of sacred and profane history, what this decoration of heathenism has been, both as to religion and morals. But, indeed, it is scarcely needful to do any more than merely to refer to the inspired description, by St. Paul, just now given, of the profane and impious state of the whole heathen world, as to true religion; and its corrupt, cruel, and debased condition, as to virtue and morality. In a previous part of the same Epistle, it is declared of the heathen, universally, that they "changed the glory of the uncorruptible God, into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things;"—that, they were given up to uncleanness, and vile affections; dishonouring their own bodies, and were filled with all unrighteousness, wickedness, maliciousness; haters of God, full of envy, murder, deceit, malignity, and numerous other base and most depraved qualities; and practising crimes and abominations of the most heinous and disgusting descriptions. Such, ever have been the true characteristics of the religions of the heathen. Were these its "surface decorations?" If the qualities and practices, described by the Apostle Paul, can be called "decorations," then, indeed, they possessed them abundantly. A learned Ecclesiastical historian, in treating of the religion of the heathen, generally, has said,—"It is, at least, certain, that this religion, had not

the least influence towards exciting or nourishing solid and true virtue, in the minds of men. For the Gods, and Goddesses, to whom public homage was paid, exhibited to their worshippers, rather examples of egregious crimes, than of useful and illustrious virtues. The priests were little solicitous to animate the people to a virtuous conduct, either by their precepts or example. Hence, the wiser part of mankind, about the time of Christ's birth, looked upon this whole system of religion, as a just object of ridicule and contempt. The consequences of this wretched theology, were, an universal corruption, and depravity of manners, which appeared in the impunity of the most flagitious crimes. Juvenal, and Persius, among the Latins, and Lucian among the Greeks, bear testimony to the justice of this heavy accusation." If they were not doing the good things, intimated by the Essayist, even in an "imperfect manner," which is undoubtedly certain, they were, as undoubtedly, doing the wicked and abominable things described, to very great *perfection*.

Page 191. In a note at the foot are the following passages:—

"Previous to the time of the divided kingdom, the Jewish history presents little that is reliable."

Referring to the Jewish priesthood, he says:—

"Indeed the greater probability seems on the side of the supposition, that the priesthood, with its distinct offices and charge, was constituted by royalty; and that the higher pretensions of the priests were not advanced, till the reign of Josiah. In the earlier monarchy, the Kings offered sacrifice."

"The theory of the Jewish theocracy, seems built, chiefly, upon some expressions in 1 Samuel, viii. 12."

In the first sentence of these extracts, the Essayist boldly proclaims his infidelity, regarding a large portion of Scriptural truth. The Jewish history to which he refers, is contained in the first *five* inspired books of the Bible, written by



Moses ; and the succeeding books of Joshua, Judges, Ruth, two books of Samuel, and down to chap. xiii. of 1 Kings, where we have the account of ten of the tribes, revolting from the house of David, and forming the kingdom of Israel, which is the division to which the Essayist refers. Of these books, he says, that little of the history contained in them, is reliable ; but, like the rest of his Essaying brethren, he does not, because he could not, offer any even colourable reason, or pretence, for his profane assertion. The historical facts and narratives ; and the whole of the contents of those books, were indited and recorded, by the same divine inspiration, as dictated all the rest of Sacred Scripture. They are plain and consistent throughout. Indeed, no parts of the inspired oracles, are more readily comprehended and understood, than the historical parts of these books, or more fully adapted to secure a ready belief. These books, and all others of the inspired oracles, then written, were included in this testimony, given in 2 Tim. iii. 16 :—“ All Scripture is given by inspiration of God.” The Essayist has not intimated any reasons, why that portion of Jewish history, is less reliable than the subsequent parts of it to which he does not here object, yet, neither he, nor any other, can offer the shadow of a reason, why one portion is not fully as credible as the other. Now, let us briefly refer to some express and inspired attestations, to the truth of the historical statements contained in these books, to which he has excepted. In the book of the faithful and pious Nehemiah, chap. ix. he recounts before his Jewish brethren, all the leading events of their early history. He begins with the Divine call of Abraham, from Chaldea ; and the promise of the land of Canaan, to his posterity,—mentions their oppression, and affliction, in Egypt ;—the judgments upon Pharaoh, and his land ;—the dividing of the Red Sea, for their passage, and the destruction of the Egyptian host ;—the leading of the people through the wilderness, by the pil-



lar of the cloud, by day, and that of fire, by night ;—the giving of the laws and statutes, and the re-establishment of the Sabbath, by God, at Mount Sinai, by the hand of Moses ;—the daily gift of the Manna ;—the water from the rock ;—their rebellions, their *forty* years wanderings in the wilderness ;—their conquest of the promised land, and establishment in it ;—their repeated provocations, and rebellions ;—their frequent temporary subjection, by God, to the rule of their enemies, as punishments for their rebellions ;—His repeatedly raising up Saviours or Judges, for their deliverance, and his sending prophets to warn and instruct them. All these recitals perfectly correspond with that early Jewish history, contained in those first Scriptural books. In Ps. lxxviii. 105, 106, and 136, are given, even more detailed recitals of the early Jewish history, mentioning, or referring to nearly all the facts and events of that history, down to the time of David, exactly corresponding with the same history contained in those first books of Scripture. In several of the prophetic books, also, mention is made of very many of the chief facts contained in those records of the earliest Jewish history, to which the Essayist has objected. In the New Testament Scriptures we find numerous references, by the Saviour himself, and the Apostles, to facts and events, in the earliest, as well as subsequent periods of the Jewish history. The recital of all the principal events of that history, throughout, from the call of Abraham, down to the time of Solomon, is given by the faithful Stephen, in Acts, chap. vii., and a similar recital of the principal facts of that early history, is in chap. xiii. of the same book, given by St. Paul. Yet, knowing all these sacred testimonies, the Essayist has the presumption to say, that “ previous to the time of the divided kingdom, the Jewish history presents little which is thoroughly reliable.” And this he has done without intimating anything whatever, to give the least plausibility to the profane assertion. He,

next, as groundlessly asserts, that "the greater probability seems on the side of the supposition, that the priesthood, with its distinct offices and charge, was constituted by royalty."

Here, again, he fails to give any fact or reason for such a supposition, and yet he seems to make some reference to Scripture on the subject by mentioning King Josiah. It is scarcely possible to think that this Essayist, a clerical character, and as such, a professed theologian, could really credit such a supposition. Surely he is not so ill informed concerning Scripture, as not to know that the Jewish priesthood and all the rites, ceremonies, sacrifices, and numerous institutions and observances, relating to it, were expressly and most minutely ordained and prescribed by God Himself, while His people were in the wilderness, on the way to Canaan; and about four hundred years before there was any Jewish royalty. The transcriptions of all the portions of Scripture, relating to the immediate Divine institution of that Priesthood and its ceremonial and other observances and duties, would almost fill a small volume. The whole is contained in the books of Exodus and Leviticus. There we find the selection by God, of Aaron and his sons, of the tribe of Levi, to be Priests; their being anointed to the office; the Divine directions as to their priestly garments; concerning the routine and manner of their offering the appointed sacrifices, and as to every particular of their numerous official services. In these books, and the two following, are further contained, the Divine and special directions, as to the services of Aaron and his sons, as the priests, in taking down, conveying, and re-erecting the tabernacle, and their charge of its vessels, and other furniture. We find in these books, also, the most solemn prohibitions, as to any other persons than the priesthood, so appointed, interfering, or intruding in the least particular, regarding their distinct offices and duties; and also are informed of the Divine and awful punishment of

Certain persons who did so intrude. In the succeeding books of Joshua and Judges, of Samuel and Kings, we find the names of many of the priesthood—of Eleazar, Phineas, Eli, Ahimelech, Zadok, Abiather, and others, several of whom held the office, long before there was any royalty in Israel. Where, now, is the Essayist's "probability," on the side of his alleged "supposition that Royalty constituted the Jewish priesthood, with its distinct offices and charge." Verily, neither the "probability," nor the "supposition" has any semblance of truth. As if to give a colour to that supposition, concerning the priesthood, he next says, that "in the earlier monarchy, the Kings offer sacrifice." It is true that Saul, the first King, did offer sacrifice, contrary to the express injunction of the prophet, and priest—Samuel—to wait for an appointed time; until he came to offer the sacrifice. Samuel reproved him for that disobedient and irregular act, and declared to him, that because of it, his kingdom should not continue; which sentence being from the Lord was actually fulfilled. We read in 2 Chronicles, chap. xxvi., that Uzziah, another presumptuous and disobedient King, attempted to execute a part of the priestly office and service in the Temple, and was withstood by a number of the priesthood, for Divinely forbidden intrusion; and for that offence he was immediately smitten by the Lord with the loathsome disease of leprosy; and thereafter "dwelt in a separate house; and continued a leper unto the day of his death." So much for the Kings in the "earlier monarchy offering sacrifice." The last passage in the extract under review states that the theory of the Jewish theocracy seems built chiefly upon some expressions in 1 Sam. viii. 12. Turning to that text we find it to be as follows: "And he will appoint him Captains over thousands, and Captains over fifties; and he will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his

chariots." How will he build a theocracy on this passage? A school boy who finds in his dictionary the meaning of the word *theocracy*, will at once see that this text has no relation to it. He might as well have cited any other passage in the Bible. Either he must, by mistake, have referred to this text, instead of some other he intended to cite, or else he never really knew or had forgotten the true meaning of the word theocracy. It means, as any dictionary will show, an immediate or *direct Divine government*. That government was established by God, over His people Israel, when He gave them their institutions and laws, immediately after He brought them out of Egypt, as we read in the book of Exodus, and the succeeding books of the Pentateuch. Moses and Joshua, and the Judges and rulers who succeeded them, were but the human deputies of the Lord, raised up by Him, for carrying out the laws, statutes, and ordinances which he had established. This theocracy, continued for upwards of four hundred years, and when, at length, the people applied to Samuel, to have a King; like the other nations around, he was displeased, and reproved them, saying "when the Lord your God was your King." However, the Lord said unto Samuel, "hearken unto the voice of the people;" "they have rejected me, that I should not reign over them." To show His displeasure at their conduct, at the word of Samuel, he sent "thunder and rain," in the time of "harvest." It was at the time of their improper request that Samuel told them what would be the oppressive rule of a King over them. Some of the particulars of such predicted oppressions, are contained in that verse in Samuel, which the Essayist has so absurdly cited, to show the foundation or commencement of a theocracy, which, in fact, was Divinely established, about four hundred years before, as already shown.

Page 201. "But neither to any defect in our capacities; nor to any reasonable presumption, of a hidden wise design;

nor to any partial spiritual endowments in the narrators, can we attribute the difficulty, if not impossibility, of reconciling the genealogies of St. Matthew, and St. Luke ; or the chronology of the holy week ; or the accounts of the resurrection ; nor to any mystery in the subject matter, can be referred, the uncertainty in which the New Testament writings leave us, as to the descent of Jesus Christ, according to the flesh, whether by his mother he were of the tribe of Judah, or of the tribe of Levi."

Here is another list of objections against Scriptural truth and authority, put forth by this professed teacher of Christianity ; but they are as void of any real foundation, as those which have been already exposed and refuted. He begins with an alleged difficulty, or impossibility, of reconciling the genealogies of the human nature of our Lord, as given by St. Mathew and St. Luke. Like all his other suggested difficulties, he does not give a word as to the nature of this difficulty, or wherein it consists. He seems certain, however, that it is not owing to any defect in his capacity, nor to certain other particulars which he has named. Both the tables of genealogy were given by the same infallible spirit of truth ; and even if the difficulty remained insuperable, to human capacity, or knowledge, from the nature of the subject, and the complicated character of the evidence relating to it, a pious mind would, at once, say, the two genealogies must be really in harmony, though I cannot clearly trace and discover it, through all the names and numerous other particulars before me ; and, moreover, this point of reconciliation, is not one which affects my Christian duty, or present or eternal salvation. But, there is no such impossibility as the Essayist intimates. Many men of sterling piety, and of far higher capacity and learning, than the Essayist possesses, have been able to satisfy themselves, and others, from the Scriptural and other evidence afforded, that there is no contradiction, but a real consistency, between the two genealogical tables. Among such pious and learned persons, who have written on the subject, may be named, Mr. Harmer and Dr. Barrett.

The latter has written at large, concerning it, going into all the particulars, as to names, and on other points; and concludes his work with saying, that both the genealogy given by Matthew and that by Luke, are "authentic," and that "they agree with each other." The eminent Dr. Adam Clarke, in his learned and critical commentary on the Scriptures, in treating of this subject, has written thus:—"It is worthy of being remarked, that St. Matthew, who wrote principally for the Jews, extends his genealogy to Abraham, through whom the promise of the Messiah was given to the Jews; but St. Luke, who wrote his history for the instruction of the Gentiles, extends his genealogy to Adam, to whom the promise of the Redeemer was given, in behalf of himself, and all his posterity." He further remarks,—“St. Matthew took up the genealogies, just as he found them, in the public Jewish records.” “A faithful genealogist, would insert in his roll, only such as were indisputable.” He gives the following remarks of Dr. Lightfoot:—"It was necessary, indeed, on so noble and sublime a subject; and a thing that would be so much inquired into, by the Jewish people, as the lineage of the Messiah would be, that the Evangelists should deliver a truth, not only that could not be gainsaid, but, also, might be proved and established, from certain and undoubted rolls of ancestors." Dr. Clarke, has further remarked,—“While the Archives of the Jews remained entire, the accuracy of the Evangelists was never called in question. The silence of the enemies of the gospel, both heathen and Jewish, during even the *first* century, is, itself, a sufficient proof that neither inconsistency, nor corruption, could be *then* alleged against this part of the Evangelical history. If a charge of this nature could have been supported, it, unquestionably, would have been made. The Jews, and heathens, who agreed in their hostility to the religion of Christ, were equally interest-



ed in this subject ; and could they have proved, that a single flaw existed in these genealogical tables, they might at once have set aside the pretensions of our Lord, and his disciples, for if the lineal descent of Jesus, from David, were not indisputable, he could not possess the character essential to the Messiah ; nor any right to the Jewish throne. We may confidently assert, therefore, that his regular lineal descent from David, could not be disproved, since it was not even *disputed*, at a time, when alone, it could have been done successfully ; and by those persons who were so deeply interested in the event. The sincere believer may, consequently, be assured, that whatever difficulties appear at present, had formerly no existence ; and are, even now, of such a nature, as cannot be allowed to shake the faith of any reasonable man. I would not, however, be understood to intimate that these difficulties are now insuperable." The Essayist's next difficulty, or impossibility, relates to "the chronology of the Holy week." As he has not given a word to intimate on what points, or as to what events there is any chronological difficulty, as to that week, nothing more, in answer, need, or can be offered, than to say, that there is no real contradiction, or inconsistency, in Scripture, on the subject, when rightly understood ; and that several pious and learned writers, have given quite satisfactory "harmonies," concerning it.

His next suggested difficulty, as to the resurrection, is equally as vague and uncertain as the last, and, therefore, only a similar brief answer of denial can, or need, be here given. His last objection states an "uncertainty in which the New Testament writings leave us, as to the descent of the Saviour," according to the flesh ; "whether he were of the tribe of Judah, or of the tribe of Levi." Here he is sufficiently explicit to require a pointed answer, and it can readily be given, and of such a nature as to fully refute his assertion. First, as to the descent of David, from whom our Lord's hu



man nature descended, through Mary, his mother, we find it recorded in 1 Chron. ii. There the genealogy of the family of Judah is given, and David is mentioned as the seventh son of Jesse, a lineal descendant of that family. Further, we find in 1 Samuel; chap. xvi., an account of David, the youngest son of the same Jesse, being, by the command of the Lord, anointed as King, by Samuel. In Psalm lxxviii. 68, 70, we find recorded: "He chose the tribe of Judah;" and "chose David also his servant;" "to feed Jacob his people, and Israel his inheritance." Next, may be cited, the first verse in Matthew: "The book of the generation of Jesus Christ, the son of David, the Son of Abraham." Again, in Acts xiii., St. Paul, in his exhortation in the Synagogue, declared, that "God raised up unto them David, to be their King, to whom also he gave testimony, and said, "I have found David, the son of Jesse, a man after mine own heart;" "of this man's seed hath God, according to his promise, raised unto Israel a Saviour, Jesus." In Heb. vii. 14, it is said: "For it is evident that our Lord sprang out of Judah." In Rev. xxii. 16 we read that the Lord Jesus Himself declared, "I am the root and the offspring of David;" and in the same inspired Book He is called, "the Lion of the tribe of Judah." As to the expression, "whether the Saviour, by his mother, were of the tribe of Judah, or Levi," it may be remarked, in answer, that the foregoing texts, which only relate to his humanity, clearly show, that through *her, alone*, as one of the descendants of Judah and David, could it be said that He "sprang from Judah." If those texts, affording such conclusive evidence, and which, doubtless, must be known to the Essayist, are not sufficient to satisfy his difficulty, or uncertainty, as to whether our Lord descended by His mother from Judah, he must continue in his unbelief, for no earthly power, or proof, can help him out of it. One would think,

however, that not merely any Christian, but any reasonable person, would consider the proof perfectly sufficient.

Page 224. "On the other side, there is the excess of a dull and unpainstaking acquiescence, satisfied with accepting in an unquestioning spirit, and as if they were literally facts, all particulars of a wonderful history, because, in some sense, it is from God."

Here, he vents his displeasure, because there are persons who will believe in the whole of the Divine revelation, conveyed and confirmed, as it is, through such numerous and convincing testimonies, rather than credit the profane and absurd speculations and assertions of himself, and others, unaccompanied as they almost universally are, with even an attempt to support them, either by fact or reason. He does not venture even to allude to any one particular, as being erroneous in this Sacred or wonderful history, as he calls it; and yet, has the effrontery to make this profanely comprehensive remark, regarding records which have such internal and external evidence of their inspired character, throughout; and which have secured the belief, the reverence, and the admiration of the myriads of the wise and the good, through the thousands of years, of the Church of God. In these sacred oracles, we find numerous attestations, and proofs of their inspired character, throughout, and consequent truthfulness and authority. In many of the Old Testament books we find numerous references to facts and events, mentioned in other books of the same Scriptures, and at times, the names of the writers given. Throughout the New Testament Scriptures, we find continual references made to those of the Old Testament; in several of the books, on almost every page. Our Lord, and the Apostles, were constantly making references to facts, prophecies, and various sayings, and occurrences, mentioned in the Old Testament, and frequently named the writers, by whom they were recorded; and never did any of

them hint, or intimate a doubt, as to the perfect truth and accuracy of the facts, or other matter, contained in those ancient historical, and other records. In Luke xxiv. 27, it is said, that the Saviour,—“beginning at Moses, and all the prophets, he expounded unto them, in all the Scriptures, the things concerning himself.” We have, in Acts, chap. vii., the speech of Stephen, in which he recites the leading events of the history of the nation, from the calling of Abraham, down to the time of Solomon. Also, in the same book, chap. xiii., we find a similar speech of St. Paul, to the Jews, in which, he refers to even more events of their history, than were given by Stephen, mentioning their deliverance from Egypt, by God, with a high arm ;—their forty years in the wilderness ;—their conquest and possession of Canaan ;—the Judges whom God raised up for them, during 450 years to the time of Samuel ;—the Divine appointment of Saul for their king ;—and next of David ; and the descent of the Saviour from him. Again, in chap. xxviii. 23, we find it mentioned, that the same Apostle, in addressing his countrymen, “expounded and testified the kingdom of God, persuading them, concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.” Lastly, as a closing attestation, to the perfect truth and accuracy, of nearly the whole of the Sacred Scriptures, we now possess, may be cited, the text in 2 Tim. iii. 16 :—“All Scripture is given by inspiration of God.” This, not only applies to all the Old Testament writings, but may be held to refer to nearly all those of the New Testament ; for according to the best chronology, all of them, except the writings of St. John, were previous to that Epistle to Timothy, containing that inspired and comprehensive attestation to the truth of Scripture. And now, what must every Christian, and rational person, think of the conduct of this clerical Essayist, who, with the knowledge of all this inspired and abounding testimony, has

dared to express a disbelief of any part of these sacred oracles ; and to say, of the “ wonderful history ” they contain, that only “ in some sense it is from God.” Truly the *presumption* and *profanity* of such sayings, are about equal.

Page 226. “ And many narratives, marvels, and catastrophes, in the Old Testament, are referred to in the New, without either denying or asserting their literal truth. Such as the destruction of Sodom and Gomorrah, by fire from heaven, and the Noachian deluge.”

In the New Testament references to those Old Testament events, no express assertion being made, that those events actually occurred, as first Scripturally recorded, affords of itself a strong proof of their perfect truth and accuracy. If any doubt had been entertained concerning them, we may well conclude that express attestations to their verity would have been given by our Lord, and the Apostles, who referred to them. They mentioned them, as unquestioned and well known facts. There is, however, the most direct attestation to the occurrence of the deluge ; and the destruction of Sodom ; by the recital of them, by our Lord, as recorded in Luke xvii., where we find him declaring, concerning the deluge,—“ they did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the Ark, and the flood came, and destroyed them all ;” and concerning Sodom, he said,—“ they did eat, they drank, they bought, they sold, they planted, they builded ; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all.” Here, are the most express assertions, that these awful events did actually take place, and this recital agrees exactly with the records of them in the book of Genesis. Remarks of the same kind will apply to the case of Jonah, referred to by the Saviour, who, as we find in Matthew xii., declared—that Jonah was a “ prophet ” that he was “ three days and three nights in

the whale's belly ;" that he preached to the Ninevites ; and that, thereupon, they repented, all exactly corresponding with the record of those events in the book of Jonah. No higher attestation could possibly be afforded, of the actual occurrence of those Old Testament events; than has thus been given, by the Divine Saviour himself. We presume that the Essayist will not add to his profane unbelief, by doubting, or denying, that the Almighty Creator and supporter of all beings and things, is possessed of sufficient power and means, to have accomplished all those events, or, " marvels, and catastrophes," as he calls them.

Page 227. "In like manner, it need not trouble us, if in consistency, we should have to suppose, both an ideal origin, and to apply an ideal meaning, to the birth in the city of David, and to the other circumstances of the infancy."

Any writer of a humorous or satirical genius, would, in this extract, find ample materials for the exercise of his talent, in showing up the folly and absurdity of the romantic supposition, here proposed by the Essayist. With the exception of the comparatively few, who get their reason blinded, and their judgment besotted, by vain and absurd imaginations, and theories, all persons, possessing any ordinary measure of sense and intelligence, will think, that on all subjects, especially those of a religious nature, well attested facts, are preferable to mere suppositions, or fanciful ideas. But this Essayist seems to think, that for ascertaining truth, mere *ideas*, are about as good as *facts*, if not even better ; that *ideology*, is equally valuable with *verity* and *certainly*. His displeasure may possibly, again, be aroused, by finding that so very few persons will agree with him. The vast majority will still continue to believe, that for discovering certainty, on any subject, facts are infinitely better than mere ideas, even when these are made to assume plausibility. He would have us, not to be troubled at dismissing all the inspired and positive

testimony, showing the human origin, and the birth of the Saviour, in Bethlehem, the city of David; and concerning all the other circumstances of his infancy. We very much prefer avoiding that trouble; and think it infinitely more judicious, and consistent, as well as pious, to rest our faith on those subjects on the plain meaning of Scripture testimony, instead of reposing it on mere suppositions or speculative ideas. The human genealogy of the Saviour, and his descent from David, as one of the tribe of Judah, have already been clearly shown, from many plain passages of Scripture. As to his birth in Bethlehem; and all circumstances needful to be known by us, concerning his infancy, they are so plainly declared in Matthew, chap. ii., and Luke, chap. ii., as well as referred to in other parts of Scripture, that no rational person, much less any Christian, would think of passing by all such inspired testimony, and adopting the Essayists absurd and contemptible, as well as profane suggestion, of supposing a mere *ideal* meaning, as to all those facts and circumstances. He has made use of the word "consistency," but he has not intimated, in what relation, or to what subject, he meant to have it applied. There is the most perfect consistency, throughout the facts revealed, concerning the place of the birth, and the circumstances of the infancy of the Saviour; but there would be no consistency with truth, reason, or piety, in adopting his absurd suggestion, of a mere supposition, or "ideal meaning," rather than the facts of the Scripture narratives. It would be a waste of time, and like insulting the understanding of the reader, to offer any further remarks on the subject.

Page 231. "We must rather entertain a hope that there shall be found, after the great adjudication, receptacles, suited for those who shall be infants, not as to years of terrestrial life, but as to spiritual developement; nurseries, as it were, and seed grounds, where the undeveloped may grow up, under new conditions, the stunted may become strong, and the perverted be



restored. And when the Christian Church, in all its branches, shall have fulfilled its sublunary office, and its Founder shall have surrendered His kingdom to the Great Father, all, both small and great, shall find a refuge in the bosom of the Universal Parent, to repose, or be quickened into higher life, in the ages to come, according to His will."

The flight of imagination, which gave birth to the novel hope expressed in these passages, forms a very consistent and appropriate conclusion to this essaying compound of *impiety* and *absurdity*. The Romanist's purgatory, and other novelities, and fanciful inventions, by mere comparison with this scheme, seem quite reasonable. The Essayist's hope, very far surpasses them all. It is immeasurably more soothing and comfortable than any which has yet been discovered, or proposed. And further, in this age of invention and increasing knowledge, and of supposed discovery, even in religion, it has the charm and the recommendation of novelty, for probably nothing like it, either "in heaven above, or in the earth beneath," has ever before been discovered, or suggested. It would be useless to enquire, or conjecture, where he obtained the intimations, or grounds, of that brilliant and soothing hope, whether from the metamorphoses of Ovid, the Arabian Nights' Tales, the Gitagovinda of the Hindu Bard; or as the fruit of his own fanciful genius. One thing is quite certain, he did not obtain it from any part of Divine revelation; and that is quite enough to secure its rejection by every Christian mind. But, regarding it as a new supposed discovery and method of solving the suggested difficulties, as to the renovation and ultimate safety of the "babblers and busy-bodies," the "mere eaters and drinkers, and getters of gain," of whom he has spoken, and who die with their *babbling* and other foolish and evil *propensities* still clinging to them, he ought to have gone much further in his revelation, or scheme, and at least have given us some intimation, or outline, of the means and operations which will be employed in



these "seed grounds or nurseries," he has mentioned, where those "babblers" and others are to be renovated. Moreover, as his scheme is quite a new one, it would not have been amiss, if, for further encouraging information and excitement to hope, he had mentioned in what region of the universe these "seed grounds, or nurseries," are situated; what is the climate? what are the native productions? and what will be the occupations, the enjoyments, and other circumstances of those hitherto unknown regions, where that needed renewal and improvement of the stunted, and the other imperfect individuals, will be effected.

But, to employ the language of seriousness, it is only needful to show, that the application of Scriptural truth, will, at once, utterly destroy the whole of this fanciful fabric, and every hope which can possibly spring from it. That truth declares,—“the foolish shall not stand in thy sight;”—that the “door” shall be “shut,” on the “foolish virgins,” who shall have “no oil in their vessels;”—that “the hope of the hypocrite shall be as the spider’s web;” shall be, “as the giving up of the ghost,” and “shall perish.” Again, it is said, “Behold, all ye that kindle a fire, that compass yourselves about with sparks, walk in the light of your fire, and in the sparks ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow;”—that, “as the tree falls, so it shall lie.” And yet, further, as to the final judgment, it is declared, that “the dead, small and great, shall stand before God;”—that “they shall be judged according to their works;” that the Lord, the Judge, shall “separate them, as a shepherd divideth the sheep from the goats;” and shall “set the sheep on the right hand and the goats on the left;” and that these last “shall go away into everlasting punishment;” and that whosoever is not found written in the book of life, shall be cast into the lake of fire.” There is not the least hint, or intimation, here, or

in any other part of Scripture that there will be any such receptacle for spiritual development, growth, or improvement as this fanciful Essayist has, unscripturally and absurdly, hoped and suggested.

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ANSWER TO No. 5

or

“ESSAYS AND REVIEWS.”

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The Essay now to undergo review is entitled, “The Mo-  
saic Cosmogony,” by C. W. Goodwin, M. A. It stands as  
No. 5 of “Essays and Reviews;” and with reference to  
Scriptural truth, it is, in general, of the like false and infidel  
character, as the rest of those writings. An endeavour will  
here be made to show that this designation of it is fully war-  
ranted. For this purpose, correct extracts will first be given,  
of all the principal positions and arguments advanced in the  
Essay; and the comments thereon will consecutively follow.  
This Essay attacks the very first truths of Divine revelation,  
by impeaching, and endeavouring to controvert, the account  
of the creation of the world, given in the Sacred Records.  
On Page 234 the Essayist writes as follows:

“So in regard to such text, as ‘the world is established, it  
cannot be moved;’ though it might imply the sacred Penman’s  
ignorance of the fact, that the earth does move, yet it does not  
put forth this opinion as an indisputable point of faith.”

The text here referred to, is in Psalm xci. 1. This Psalm  
throughout most sublimely celebrates the supreme sovereignty  
of the almighty and wise Creator; and His presiding and  
constant government over all He has created; and his preser-  
vation of this world, in the allotted position in which He has

placed it. The text does not say that the world *does not move*; it says, 'It is established, that it cannot be moved.' There is a vast difference between the two expressions. No objects, void of life, can move of themselves, but they can be moved by human or other power. On the other hand, there are many objects which move in the order, or system, in which the Creator has appointed them to move; but which cannot be moved out of that order, or sphere of motion, by any power but that of the Almighty Ruler. Each and all of the bodies in the planetary system are of this last description. The infinitely wise and sovereign Creator has placed and established this world in a certain relative position in that system, and no power but His own can move it out of its place, and the Divinely-appointed order and course which it occupies in that system. He reigneth, and is clothed with majesty, and with strength; dominion is His, and he has supreme power to exercise it, and He has so established the world that nothing can be driven out of order. All is ruled by Him. There was, therefore, no ignorance in the inspired and "sacred Penman" in saying that "the world, also, is established, that it cannot be moved." The ignorance is in the Essayist, in not knowing the difference between the two expressions, *does not move*, and "*cannot be moved*;" or else, knowing that difference, he has wilfully given a perverted and false meaning to the text. In either case, the style of his remark, on the point, is profanely offensive.

Page 236. "The school books of the present day, while they teach the child that the earth moves, yet assure him that it is a little less than six thousand years old; and that it was made in six days. On the other hand, Geologists, of all religious creeds, are agreed, that the earth has existed for an immense series of years, to be counted by millions, rather than by thousands; and that, indubitably, more than six days elapsed from its first creation to the appearance of man upon its surface."

The evidence for belief, as to the age of the world, and the time which the Creator saw fit to employ in creating it, and all bodies and things, in and relating to it, do not depend on what School-books may contain, however correct; but true knowledge on all those points, is derived from express Divine revelation, and from that alone. As to the various and discordant theories and opinions of Geologists, whether of religious creeds, or of no creed whatever, they are all entirely worthless, on every point, when they conflict with the plain announcements of that Sacred Revelation. Every person who believes in the Divine spirit of infallible truth will implicitly rely on its teachings, on these and all other points; and give no credence whatever to the theories of speculative Geologists, presumptuously presuming to be wise above and beyond what is so sacredly revealed; and even, on many points, endeavouring to controvert the plain declarations of inspired truth. Even if the very limited band of these speculative and self-contradictory Geologists, all held to one theory, every truly religious and intelligent mind would, at once, reject it, whenever it conflicted with that infallible revelation; but the fact is, that they are all, more or less, at variance in their schemes and systems; scarcely any two of them, being agreed throughout. The Essayist, therefore, is not correct in asserting that "Geologists of all religious creeds are agreed as to the age of the world; and that more than six days elapsed, from its first creation, to the appearance of man upon its surface." Such of the Geologists as are in reality infidels, as to Divine revelation, on the points in question, of course, agree in a denial of that revelation, however they differ on other points. As to those Geologists who profess or have a religious creed, and who have put forth their theories and schemes, differing as they have among themselves, on many points, it may, justly be said that it would have been much more for the interests of revealed truth if they had,

in their writings, adhered closely and implicitly to the letter and plain meaning of that truth, and refrained from giving publicity to the speculations and theories in which they have indulged; some of which are directly at variance with the plain statements and meaning of Sacred Scripture. There are systems of this kind—the pre-conceived fictions of their authors—which they have dignified with the title of “*The Mosaic System of the Universe.*” This has afforded infidelity a handle, which it has been careful to turn to its own advantage. In contrast with all those geological theories and schemes, when we look at the facts regarding creation, as they are disclosed in the Sacred Volume, in the 1st and 2nd chapters of Genesis we find such a plain, continuous, and consistent account of the creation of the world, and all creatures and things therein, and of the visible heavens, as is perfectly sufficient to satisfy the mind and secure the belief not only of every truly religious person, but of *every* individual, not perverted by pride and prejudice, and imaginative theories, but possessed of unsophisticated reason, and plain unbiassed judgment. Even this Essayist himself admits the plainness and consistency of the Scripture account of creation, on Page 274, where, on referring to the discordant theories of certain Geologists, he says :

“How can it be otherwise, when the task proposed is to evade the plain meaning of language, and to introduce obscurity into one of the simplest stories ever told, for the sake of making it accord with the complex system of the universe which modern science has unfolded.”

Again, on Page 250, he says :

“Remarkable as this narrative is, for simple grandeur, it has nothing in it, which can be properly called poetical. It bears on its face, no trace of mystical or symbolical meaning. Things are called by their right names, with a certain scientific exactness, widely different from the imaginative cosmogonies of the Greeks.”



He, also, admits, on P. 267, as is undoubtedly true, that the six days of creation, and the seventh, or Sabbath of appointed rest, all mean, natural, or ordinary days, having the alternate divisions of *evening* and *morning*, *day* and *night*, *light* and *darkness*, as Scripturally declared; and do not mean any greater or prolonged periods, as conjectured and declared, by some of such Geologists in their attempted "conciliatory theories."

Looking, then, into that plain and consistent account of creation, given in Genesis, we cannot see that there is the least word, or hint, to intimate that there was any cessation, or protracted delay of Divine operations, from the very first act, in that work of creation, as declared in these words, in the first text:—"In the beginning God created the heavens and the earth"—until the close of the *sixth* day, when the whole of the creative work was completed. It is one series of *consecutive* and *continuous* operative acts, without any break, or lapse, as to time, between any of them, from first to last. The substances, or materials, so to speak, out of which all bodies and things, in the earth and the visible heavens, were immediately after formed, and arranged, were, first, called into existence. Our English word "created," employed in that first text of the Bible, is derived and translated from the word *bara*, in the Hebrew original, which, according to the unanimous opinion of the Jewish Rabbins, means the commencement of the existence of anything, or egression from *nonentity* to *entity*. It is said by a learned Commentator and critic that "it does not, in its primary meaning, denote the preserving, or new forming of things, that had previously existed, as some imagine, but *creation* in the proper sense of the term." Although the Essayist says that "the word *bara* does not necessarily mean, to make out of nothing," yet he admits that "it certainly might impliedly mean this, in a case so peculiar as the present." That it has this

meaning, in that first text, in Genesis; and that the substance, or materials of all bodies and things were, indeed, so created from *nonentity*, seem plain enough, from this text, in Heb. ii. 3: "Through faith, we understand, that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."

On the next, and far more important point, that there was no protracted period, or lapse of time, between the first act of Creation—the calling of the materials of creation into existence, and the subsequent creative acts of the six days—is evident enough, from Genesis ii. 2, 3, in these words: "And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day and sanctified it: because in it He had rested from all His work which God created and made." We see from these texts, that the whole of the works of Creation—from the beginning to the end—were completed within the six previous days. The *first*, and, in one view, the most important part of that work, certainly, was the creation, or calling into existence, the elements, or substances, for the subsequent acts, and arrangements, and, therefore, if, as some say, there was a cessation, or protracted period, between the creation of such elements of the earthly system, and the subsequent formation and arrangement of bodies and things, in that system, the text could not be correct, in saying that "God rested the seventh day from *all* His work which He created and made." In that supposed case there would have been more than the six days, in the whole, employed in the creating and arranging work, and there would have been a previous Sabbath, or time of rest. But, the texts say, that "God rested the seventh day, from *all* His work which He created and made," which plainly must be considered to include the creation of the elements, or substances, out of which

all the subsequent works and formations were produced, and placed in the appointed order. From the two words, "created" and "made," being employed, it may fairly be inferred that the word "*created*," more particularly applies to the calling into existence the elements or materials required, and that the word "*made*" more especially relates to the formations and arrangements, which, immediately and consecutively followed. This plain account of Creation, given in Genesis, is repeated in the brief, but plain and comprehensive words of the *fourth* commandment of the Decalogue, given, directly by God Himself, to the Israelites under the most sublime and awful circumstances, attending His presence at Mount Sinai, and recorded by Him on the Tables of Stone, all which, we find recorded in Exodus xx. In that command are the words: "For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day and hallowed it." Here, also, we see it declared, in the most direct terms, that the Lord made "the heaven and earth, and sea," themselves, as well as "*all* that in them is," within the "six days." It may, therefore, be repeated that there was no lapse of time, or protracted cessation, in the Divine operations, between the first acts of creation, and the completion of the whole of the earthly system. All were begun and ended within the six days, as we see is Scripturally and plainly declared. Infidels, and other speculative Geologists, may frame their vain schemes and systems, and may and do differ among themselves, but the Word of the Lord must and will infallibly abide.

This Essayist also says, regarding the earth, that it is the opinion of all the Geologists,—and in which he evidently concurs,—that "indubitably more than six days elapsed, from its first creation to the appearance of man upon its surface." His formation is, certainly, the most important of all the acts of Creation, within those six days, and his call into existence,

and his appearance on the earth, are, in the texts in Genesis, expressly shown to have taken place on the sixth and last day of the creative acts, for after the special description of his creation, and the dominion conferred on him, over the earth, and all therein, it is declared : " God saw everything that He had made, and behold it was very good ; and the evening and the morning were the sixth day." The text in Exodus xx., already cited, also agrees perfectly with the account in Genesis, as to the time of man's creation, for it says, as we have seen, that " heaven, earth, and sea, and all that in them is," were made in the " *six days* ;" and in that word *all*, man, of course, is included.

On the other point involved in the cited passage now being reviewed—that of the age of the earth—the Essayist also asserts, that " all the Geologists are agreed that it has existed for an immense series of years ; to be counted by millions rather than by thousands." In this opinion, also, he evidently concurs, although, most inconsistently, he admits, as is already shown, the " simplicity and grandeur of the first narrative of creation," and its consistency in itself ; and also shows, as is really the fact, that the Geologists are at variance among themselves, either as to parts, or the whole, of their respective theoretical schemes or systems. This question of our world's age, is one, on which chronological facts and dates must be introduced and examined ; and here, also, Scriptural testimony is amply sufficient to show that the earth is, indeed, less than six thousand years old, and that the opinion of the Essayist, and his Geological witnesses, as to its far longer existence, is just as unworthy of belief as that of the time of man's appearance on the earth, which has just been considered. It may be well to intimate, here, that this presumptuous opinion, as to the much greater age of the world, is chiefly, or rather entirely, derived from certain *remains*, or substances, real or supposed, of animals or other bodies brought

forth from various depths from the surface of the earth. This supposed evidence on the subject, will hereafter be briefly examined; and an endeavour be made, *rationaly*, and in harmony with Scripture, to account for their being found in such situations. Let us, first, examine and ascertain, what Sacred Scripture—the highest and most certain testimony on the subject—reveals concerning the true age of the world. There we find recorded, in the Book of Genesis, the respective ages of the first, or anti-deluvian, Patriarchs, including Adam, down to the time of the Deluge. And by a calculation with reference to those ages which need not be specially given here, but can be readily made, it will be seen, that 1656 years elapsed from the Creation to that awful event. In Genesis xi. are precise statements of the respective ages of the post-deluvian Patriarchs—the descendants of Shem, one of the sons of Noah,—down to the birth of Abraham, when he obeyed the call of God, and removed into the land of Canaan. In Gen. xxi. 5, is recorded, the birth of Isaac, when, as the text states, Abraham was 100 years old; and in Gen. xxv. 8, the death of the latter, at the age of 175 years. In Gen. xxi. and xxxi. are mentioned, the times, respectively, of the birth, the age, and the death of Isaac. In Gen. xxv. and xlix. similar information is given, as to the birth and the death of Jacob; and in Gen. l. the age and the death of Joseph are mentioned. The age of Jacob, when he went down into Egypt, is given in Gen. xlvii. 9. In Exod. xii. 40, we have the following record: “Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.” This is also mentioned in several subsequent parts of Scripture. The 40 years of the wanderings of the Israelites in the wilderness, before entering Canaan, is mentioned in several passages of Scripture, which need not, here, be specially cited. The age of Joshua, when he entered the land with the people, is also

given in the book which bears his name ; and his age and death are recorded in Judges ii. 8. The period during which the nation was ruled by Judges, is mentioned, or referred to, in several parts of Scripture ; and in Acts xiii. 10, is expressly declared by St. Paul to have been " about the space of 450 years, until Samuel the prophet." The time of Samuel's rule or Judgeship, likewise appears from Scripture ; also the 40 years of the reign of Saul ; and that of David, for the same period. In the two books of Kings are precisely recorded, the respective times of the succeeding reigns, of the several other Kings of Israel, and Judah, down to the time of the captivity of the latter in Babylon. That captivity lasted 70 years, as Scripture expressly declares. From its close, until the birth of the Saviour, was about 409 years, as sufficiently appears, from authentic historical records. Those who wish for the most precise and correct information, as to this period of the Jewish history, will find it given at large, in Dr. Adam Clarke's commentary on the Scriptures, at the end of the book of the prophet Malachi. The several ages of Patriarchs, and periods of time, which have been here given, will, on summing them up, be found to amount to the *four thousand years*, which thus, according to Scripture testimony, and other authentic evidence, was the whole age of the world, from its creation to the birth of our Lord. The period of upwards of 1860 years, which has since elapsed, is so certainly known, that no particulars concerning it need here be given.

Considering the preceding numerous facts, as to ages of Patriarchs, and [dates of events ; and on other points mentioned in Scripture, it would seem as if the Divine Spirit, who knows the end from the beginning, on every subject, and foresaw that presumptuous and profane persons, would from time to time rise up to impeach and deny his revealed truth, had purposely recorded those facts, so specially, to



serve as conclusive and abiding proofs, to refute all their infidel assertions.

In Dr. Clarke's commentary, which has already been referred to,—in the introduction to the book of Isaiah,—he has given a chronological list of all the prophets, from Adam down to Malachi,—the last of them,—mentioning the times during which they lived, and prophesied ; and he closes his list with the following interesting remarks on the subject :—  
 “ Here is a succession of divinely inspired men, by whom God, at sundry times, and in divers manners, spake unto the father's, from the beginning of the world, down to the restoration from the Babylonish captivity ; a period of *three thousand six hundred* years. From the time of Malachi, who was the last of the prophets, till the advent of Christ, a period of nearly *four hundred* years elapsed, without vision or prophecy ; but, during the whole of that interval, the Jews had the *law*, and the *prophetical writings*, to which, till the time of Christ, there was no necessity to add anything ; for God had, with the writings of the last mentioned prophet, completed the canon of the Old Testament ; nothing being farther necessary, till He should in the fulness of time, superadd the Gospel.”

And now, in conclusion, as to these two points,—of the age of the earth, and the time of Man's appearance upon it, the question may be asked, — which is most deserving of credit, the inspired and direct testimony of Scripture, or the presumptuous and profane suppositions and opinions of the Essayist, and his geological authorities ? No truly rational, much less any Christian mind, can have any hesitation in forming a judgment, according to the former, on each of the subjects.

Page 238. “ Believing, as we do, that if the value of the Bible, as a book of religious instruction, is to be maintained, it must be, not by striving to prove it scientifically exact, at the

expense of every sound principle of interpretation, and in defiance of common sense, but by the frank recognition, of the erroneous views of nature, which it contains,—we have put pen to paper to analyze some of the popular conciliation theories.”

Here, the Essayist, in the first place, declares the purposes for which he has “put pen to paper,” to compose this effort of his genius ; which, from the terms he employs, it would seem, is finally to determine all these subjects in controversy. Those purposes, as here avowed, and as subsequent parts of his Essay show, are, no less than by a display of his own superior wisdom and knowledge, to prove, that all the *conciliation theories* of geology, which have yet been put forth, are wholly vain, and unfounded ; and further, that Bible revelations are not scientifically correct, but exhibit erroneous views of nature.

In addition to this double undertaking, he had a *Cosmogony* of his own to propose, and like all other inventors of theoretical schemes, this being uppermost in his thoughts, it would appear that he was so impatient to proclaim it to the world, that before entering upon the performance of those first undertakings, and even before his own scheme was filled up, in some of its most important particulars, as we shall presently see, he must give publicity to this fruit of his own superior genius, on the subject. Accordingly, after raising the questions,—“whether the world has ever been in any other condition, than now ;—and what are the stages through which it has passed ;—and what was its first traceable state ;” he proceeds to disclose some of the crude outlines of his own geological cosmogony scheme, as follows :—

Page 240. “Here geology steps in, and successfully carries back the history of the earth’s crust, to a very remote period, until it arrives at a region of uncertainty, where philosophy is reduced to mere guesses and possibilities, and pronounces nothing definite.” . . . “But the first clear view which we obtain,

of the early condition of the earth, presents to us a ball of matter, fluid with intense heat, spinning on its axis, and revolving round the sun. How long it may have continued in this state, is beyond calculation, or surmise. It can only be believed that a prolonged period, beginning and ending we know not when, elapsed, before the surface became cooled and hardened, and capable of sustaining organized existences. The water which now enwraps a large portion of the face of the globe, must, for ages, have existed only in the shape of steam, floating above, and enveloping the planet, in one thick curtain of mist. When the cooling of the surface allowed it to condense, and descend, then commenced the process, by which the lowest stratified rocks were formed, and gradually spread out, in vast layers. Rains, and rivers, now acted upon the scoriaceous integument, grinding it to sand, and carrying it down to the depths and cavities. Whether organized beings, coexisted with this state of things, we know not, as the early rocks have been acted upon by interior heat, to an extent which must have destroyed all traces of animal and vegetable life; if any such ever existed. This period has been named by geologists, the Azoic, or that in which life was not. Its duration no one presumes to define."

Here is a scheme, as far as it has been disclosed, which as an effort of discursive imagination, is certainly of a very exalted character; and probably in that view of it, equal, if not superior, to any which has yet been invented or proposed. As a subject for merely curious discussion, and remark; and having proceeded from a learned *master of arts*, it may not be amiss, but rather becoming, to examine it, in the *light*, or rather in the *shadows*, in which he has as yet been able, or seen fit to reveal it. He first summons *geology*, to support his scheme, and he says, "it steps in;" but he does not disclose anything that geology actually says on the subject, except, that it "carries back the history of the earth's crust, until it arrives at a region of uncertainty, where philosophy is reduced to mere guesses and possibilities, and pronounces nothing definite." Both geology and philosophy, here, by his own shewing, fail him, as to anything definite, or even as to *probability*, and like himself, they can only frame "guesses and possibilities." All their cogitations, and speculative

imaginings, lead them, as he admits, into a region of "uncertainty." But presently, as it would seem, they emerge for a time, from this region of darkness and confusion; for in the next sentence, he says, they obtain "a clear view, which presents to them, the earth in its early condition, as a ball of matter, fluid with intense heat, spinning on its own axis; and revolving round the sun." Well, here, at least, is something definite, for he says, they have had "a clear view," that such was the early condition of the earth. But, yet, it seems that this *clear view*, was but momentary, for immediately it became so obscured that he was again involved in such groping darkness, and uncertainty, that, as he next tells us, the period of this spinning movement of the earth, "is even beyond calculation or surmise." Here is another great blank in his theory. With such a clear view as he says was obtained, one might think he could have made some kind of calculation, or estimate, and thereby have given us at least some general idea, as to the time which would be required to cool, by the circumambient air, or otherwise, a heated, spinning ball, of the size of the earth. But, perhaps his *clear view* did not extend so far as to enable him to ascertain the important particular of the exact speed of the rotatory movement of the ball. This knowledge would, of course, be very important, as to the time for cooling this spinning ball, and therefore, if there is no better to be found, we will admit the lack in this particular, as an excuse for this important deficiency of not naming the precise period of the spinning motion. It seems by his language that he does not think this "clear view" of the heated and spinning ball was confined to himself, for he uses the term "we," in declaring it. We know this is a common form of expression, where any matter is mentioned, which is generally, or universally known; but, although some, or all of his essaying brethren, and possibly, a very few others, among the geological, and

speculative classes, may agree with him on the point ; it may safely be asserted, that the great mass of civilized and rational humanity, and among them, very many persons of sound learning, as well as good sense and judgment, never had any such "clear view" of that fiery and spinning ball ; and neither wish, or believe it possible, to obtain it. But, although he cannot say when this spinning motion commenced, nor when it ended ; nor what length of time was required to cool the ball ; it seems he does believe that after such uncertain period of fiery motion, it actually became "cooled and hardened, and capable of sustaining organized existences." But, here, some having as fertile conceptions, and as *clear* a view as his own, may meet him with the question,—How can you tell that there were no organized existences on this fiery ball ? There may have been such for ought you know of the Salamander tribe, or class ; who, so far from being injured by the fiery heat, would find it their congenial region of life and enjoyment ; and would consequently cease to exist when the ball became "cooled and hardened." This, comparatively, is indeed about as reasonable and probable as the *vision itself*, of the fiery and "spinning ball." But to return to the *vision* and the "clear view ;"—after getting the earth cooled, and prepared in the manner described, he proceeds to treat of the "water which now enwraps a large portion of the face of the globe," and he says, it "must, for ages, have existed only in the shape of steam, floating above, and enveloping the planet in one thick curtain of mist." Here, again, the Essayist himself has got into a *mist*, and has advanced what is quite inconsistent with the previous part of his "clear view," that the earth was a "ball, fluid with intense heat." Now, we know that water is absolutely needful to produce steam ; and that the continued action of heat consumes water, and speedily too, if the heat is intense. It seems manifest, therefore, that even if there had been water, or rivers on the

fiery ball, when it commenced its rotatory movement, it would have consumed all such water, long before the termination of that vastly protracted period, of which, even this enlightened Essayist, with all his "clear view," knows neither the beginning nor the ending. Where, then, would he obtain his constant supply of steam, to the end of the rotation of the fiery ball. All the water having long previously been consumed, there could no longer have been any "floating steam," or "curtain of mist." It is probable, no difficulty of this kind suggested itself to the Essayist, for now, having got the fiery ball cooled, and hardened, he commenced his work of creation, of arrangement, and order, and says,— "then the lowest stratified rocks were formed, and gradually spread out in vast layers. Rains and rivers, now acted upon the scoriaceous integument (drossy covering), grinding it to sand, and carrying it down to the depths and cavities." Here an objector may raise another difficulty. From whence, or how, does he obtain his required rains and rivers. He gives no information on this point. The ball, which, as he says, was all *fluid*, and *fiery*, could have had no rivers; or if it had any when it commenced its rotatory and fiery motion, they would, in a comparatively short portion of that "vastly prolonged period," have been entirely consumed. However that may be, he has got his rocks made, and safely conveyed down to the "depths and cavities." But, here, again, he has no "clear view" but is again enveloped in a "curtain of mist" or state of uncertainty, for he says, "whether organized beings co-existed with this state, we know not, as the early rocks have been acted upon by interior heat, to an extent which must have destroyed all traces of animal and vegetable life, if any such ever existed. This period has been named by geologists, the Azoic, or that in which life was not. Its duration no one attempts to define." Again, his "clear view" has failed him, and he is altogether



at a loss, both as to life of any description during this Azoic, or rocky period ; and also, as to when it commenced, and when it ended. One would naturally suppose, that having seen so closely that grinding process, by which those integuments were formed into rocks, he would while it was going on, and before the rocks went down to their depths and cavities, have been able to discern whether there were any remains to afford evidence as to previous life or otherwise. But it seems his "clear view" did not penetrate so far, and therefore, the fact, whether the one way or the other was hid from his eyes ; and the world has remained without due enlightenment on the point. At this stage of Azoic uncertainty, all his views and intelligence, as to the earth, and when, or how, subsequent creative acts or formations or arrangements took place, seem to have altogether failed, and he does not venture to state anything further precisely, but closes the account of his system, with the description of the formation and the disposal of the rocks. It is true that in several subsequent pages he speaks of a Silurian system, so-called, of primary, secondary, and tertiary geological periods ; and of stratas discovered in the earth, containing, as he states, remains of marine life ; of vertebrata, articulata, and carboniferous descriptions ; and also, of reptiles, mammals, mastodons, elephants, and other creatures ; but at the close of the account of such geological discoveries, *real* or *supposed*, and the list of uncouth names, which have been applied to them, he remarks, that, "as for history and tradition, they afford little upon which anything can be built." Now, to treat plainly, and with anything like seriousness, this account which the Essayist has given of the first or early condition of our earth, and its revolutions and changes ; and the other points concerning it, neither more or less can properly be said of it at the bar of reason and ordinary intelligence than that it is one of the most wild and extravagantly absurd schemes,

or fancies, which a fertile imagination is capable of producing. It would find an appropriate place in Ovid's *Metamorphoses*, or in some other heathen Mythology, or in some of the works of mere fiction. Persons of ordinary sense and intelligence will at once see and ridicule its folly and absurdity; and some may even be inclined to think, that the author of it is rather in danger of becoming an inmate of a Lunatic Asylum, than qualified to be a teacher of sound and useful science.

Page 244. "We pass to the account of Creation, contained in the Hebrew record. And it must be observed, that in reality, two distinct accounts are given us in the book of Genesis; one being comprised in the first chapter, and the first three verses of the second; the other, commencing at the fourth verse of the second chapter, and continuing to the end. This is so philologically certain, that it were useless to ignore it. But even those who may be inclined to contest the fact that we have here the productions of two different writers, will admit, that the account beginning at the first verse of the first chapter, and ending at the third verse of the second, is a complete whole in itself."

The Essayist having given forth his own very ridiculously absurd account of Creation, condescends to proceed to enlarged comments on the Scriptural account of that Divine work. He commences by designating that inspired narration, merely a "Hebrew record." This is in the same spirit and style as his brother in infidelity, Dr. Williams, who called the Scriptures "Hebrew Annals." These expressions are sufficiently indicative of their profane sentiments as to Divine revelation. This Essayist, in the foregoing passage, says, that "two distinct accounts of Creation are given us, in the book of Genesis;" and he asserts, that they are the "productions of two different writers." There is no foundation whatever, for either of the assertions. The second narrative, commencing at the fourth verse of the second chapter, and continuing to its close, contains within only the first four verses, merely a brief and condensed recital, or reference,

relating to the precise and detailed account of the six days' Divine operation, given in the previous chapter. All the rest of that second chapter—being *seventeen verses*—gives the *new facts* of the Garden of Eden,—its river boundaries ; some of the rich productions in the lands around ; the placing of the man in the Garden ; the statement concerning the tree of knowledge of good and evil being therein ; the prohibition to partake of its fruits ; the particular account of the manner in which the woman was created ; and the naming of the various creatures by Adam ; with other particulars, none of which are mentioned in the previous account, in the first chapter. The assertion, therefore, that “these two accounts are the productions of different writers” has not the slightest pretence to credibility. It has not from Scripture, or any other quarter, the least semblance of truth.

Page 249. “The formation of man is distinguished by a variation of the creative fiats—‘Let us make man in our image, after our likeness.’ Accordingly, man is made, and formed (*bara*) in the image and likeness of God—a phrase which has been explained to mean merely ‘perfect, sinless ;’ although the Pentateuch abounds in passages showing that the Hebrews contemplated the Divine Being in the visible form of a man. Modern spiritualism has so entirely banished this idea, that probably many may not, without an effort, be able to accept the plain language of the Hebrew writer in its obvious sense, in the twenty-sixth verse of the first chapter of Genesis, though they will have no difficulty in doing so, in the third verse of the fifth chapter, where the same words ‘image’ and ‘likeness’ are used. Man is said to have been created, male and female, and the narrative contains nothing to show, that a single pair only is intended.”

From the language of the Essayist, throughout the passage it might not unfairly be suspected by some that he entertains the profane idea, that by these Scripture words, “image” and “likeness,” are really meant, an *external* or *bodily* likeness, more especially, as he has added the word “visible,” which is not in the text. In this day of the multiplicity of

impious and heretical sects, there is, indeed one, though happily small in number, which holds that profane opinion. With all the impieties of the Essayist, it may charitably be concluded, that this is not one of them. He charges the profanity, however, upon the whole Hebrew nation, for he says, they "contemplated the Divine Being in the visible form of a man." It is an utterly unwarranted assertion, not only as to the inspired, and wise, and good, among them, in all ages, but as to the nation at large. They had been Divinely and plainly taught, and believed, directly the reverse of any such impiety. That on some few special occasions the Lord, or Divine Mediator, and Messenger of the Covenant, condescended to appear in a human form, is certainly true; but that the inspired and pious of the nation, or even the people in general, believed that this was the real, or abiding form or "*likeness*" of the Divine Being, nowhere appears in Scripture; and there is no reason to believe that they held any such false and absurd idea. He says, that the Pentateuch abounds in passages, showing that the Hebrews, "contemplated the Divine Being in the visible form of a man." They were taught to the contrary of this, in the second of the ten commandments given at Mount Sinai, which forbade their making any "image" or "*likeness*" whatever, for worship. The commands were given by a voice out of the cloud and fire. These were merely the sublime attending circumstances, but there was no *visible* Divine form whatever. They were afterwards, and while in the wilderness, solemnly reminded of this by Moses, as we find recorded in Deut. iv. 15, 16. in the following words: "Take ye, therefore, good heed unto yourselves, for ye saw no manner of similitude in the day that the Lord spake unto you, in Horeb, out of the fire, lest ye corrupt yourselves, and make you a graven image, the similitude of any figure." Also, v. 36: "Out of the heaven He made thee to hear His voice, that He might instruct thee,

and upon earth He showed thee His great fire; and thou heardest His words out of the midst of the fire." All these solemn declarations and warnings are contained in the Pentateuch, to which the Essayist refers; and they are quite sufficient to show that the Hebrews could not, and did not, believe in any such profane error, as he has charged upon them.

The further remarks of the Essayist, as to "modern spiritualism," having "banished" this idea of a "likeness" are equally incorrect. In accordance with the foregoing Scriptural authority, and the whole tenor of Revelation, showing the Divine Being to be a purely spiritual existence, all religious persons under each of the several dispensations, have ever considered that in the description of the creation of man, as to his being made in the "image" and "likeness" of God, the words relate merely to the *spiritual* nature, both of the Divine Being and of man; and not to any bodily form. That the words refer, merely to that spiritual likeness, is further manifest, from these words,—relating to man, in Eph. iv. 24,—“after God, created in righteousness and true holiness;” and also, from the words in Col. iii. 10,—“the new man, which is renewed in knowledge, after the image of Him that created him.” The mere body, devoid of the spirit, can have no “knowledge,” or “righteousness” and true “holiness.” As to the obvious meaning of the words “image” and “likeness,” applied to Seth, the son of Adam, as mentioned in Gen. v. 3, to which the Essayist refers, their meaning is, indeed, obvious enough. This was after Adam’s sin and fall from his first pure and holy state; and the words, therefore, mean that his son was born in that fallen and impure *image* and *likeness*, which had come upon them through the original transgression. The words “image” and “likeness,” therefore, in the two several passages, have their respective and appropriate meanings; which, by the whole of the Scriptural

accounts, relating to the subject, are made sufficiently manifest. As to his remark, that there is nothing in the narrative of the human Creation, to show that a single pair only is intended ; it requires no other answer than that there is not the least hint or intimation in Scripture, from beginning to end, that any more than the one pair,—Adam and Eve,—were created ; and, that neither is there any, the slightest evidence, to the contrary of this, in any other quarter. There has been no banishing of an “idea” of “the visible form of a man,” by “modern spiritualism,” as asserted by the Essayist. As man was created in that spiritual image of his Maker, he was, of course, “perfect” and “sinless.” Surely, the Essayist will not deny this, contrary to the assertion of the Divine Creator himself, that He created man in His own “image” and “likeness ;” and the further declaration, at the conclusion of the Creative work,—man included,—at the end of the sixth day,—that God saw everything that He had made, and behold it was very good.”

Having finished his profane objections, and his comments concerning the Bible narrative of Creation, the Essayist commences at Page 252, and continues through the following twenty-two pages, giving extracts from geological treatises, which he calls, “conciliation theories,” by Dr. Buckland, Hugh Millar, Archdeacon Pratt, Dr. Lardner, Cuvier, Parkinson, and several others, and freely remarks thereon, as he proceeds, and chiefly in the way of objection, to each and all of them. Even if they had been in perfect harmony with the plain letter and meaning of Scriptural truth, and, therefore, consistent in themselves, he could not do otherwise than object, and endeavour to overturn their theories, after having framed, and so positively announced, his own “clear view” of the fluid and fiery ball of the earth, its rotary motion, without “any known beginning or end ;” and his own method of creation, as far as the formation of the “rocks,” and



also, having repudiated, and set aside, the inspired Bible narrative of the creation of the heavens, the earth, and the sea, and all creatures and things therein. It is not needful, nor would it be consistent, to remark here, in any way whatever, on any of those theories. To say the least of them, they are needless, and, for the most parts, injudicious attempts to supplement the Scriptures, by introducing geological speculations and surmises, in the supposed requisite aid and explanation, of the Divinely revealed, and plain and consistent narrative of all earthly creatures. Such "conciliation theories," as they have been called, though, doubtless, in most instances, if not in all, well intended, as regards inspired truth, have, as is known, had no good effect in reclaiming proud geological and other *infidels* from their profane opinions; and for the true and earnest Christian, they are altogether needless, for he will ever remain confident of the veracity of inspired revelation, as to the facts of creation, and on all other points, whatever appearances, or remains, may be disclosed by stratas, and excavations from the depths of the earth. But even if it were requisite to the faith of the Christian, it could be shown, to all reasonable satisfaction, that there are no remains, or appearances, which geology has disclosed, which may not, rationally, and with consistency, be accounted for, from the universal and overwhelming deluge of waters, which, for such a protracted period, prevailed over our earth, and by which all living creatures thereon were destroyed, except the one family, who were Divinely preserved.

There is sufficient Scriptural authority for believing that the outer crust of our earth rests upon internal seas, and when, as inspiration has told us, "the fountains of the great deep were broken up," that crust, of course, was shattered and riven asunder, in innumerable places; and those seas, were divinely caused to come forth; and the waters having

continued in constant and turbulent motion for 150 days ; and continued nearly 100 days more before “ the tops of the mountains were seen,”—it is perfectly evident that the *millions* of *myriads* of carcasses of all the varieties of beasts, birds, and reptiles, and other descriptions of animated nature ; with the multitudinous remains of all other substances and objects, which had been on the earth, would, of course, be carried by the violent and constant motion of the waters, in all directions, and to all quarters, in inconceivable confusion. As the waters subsided, all that confused mass of carcasses, and other substances, would, of course, descend with the waters ; and as these returned from off the earth, as Scripturally declared, those *remains* would be conveyed, and sink down into greater or lesser depths of the innumerable cavities of the earth, which had been caused by that previous rending asunder of the crust of the earth. On this reasonable view of the subject, which is in perfect harmony with Scriptural truth, it may readily be concluded that the mass of floating substances, would, in that long period of the prevalence of the flood,—be carried hither, and thither, and in all directions, and to the most distant quarters. All this will perfectly account for various remains, or substances, being found in regions of the earth, to which they were not indigenous ; and for shells and other marine substances being found on the tops of high mountains. It was a most merciful arrangement of the wise and gracious Creator, to convey from the surface of the earth the remaining visible portions of the objects of that destruction, so that when the human race again appeared upon the earth, they would not be offended, or in any way injured, with the presence of those objects ; which, for the most part, would have been of quite revolting descriptions.

Whether the foregoing general view of the subject may be thought consistent with geological facts or suppositions ; or

be thought worthy of belief, or otherwise, is a matter of indifference to the writer. He does not propose it as any new, or defined system, or theory. Whatever may be thought of it, it can at least be truly said, that there is no part of it, which in the least degree, conflicts with inspired truth.

Page 275. "If God made use of imperfectly informed men to lay the foundations of that higher knowledge, for which the human race was destined, is it wonderful that they should have committed themselves to assertions not in accordance with facts, although they believed them to be true? On what grounds has the popular notion of divine revelation been built up? Is it not plain, that the plan of Providence, for the education of man, is a progressive one? and as imperfect men have been used as the agents for teaching mankind, is it not to be expected that their teaching should be partial, and to some extent erroneous? Admitted, as it is, that physical science is not what the Hebrew writers, for the most part, profess to convey; at any rate that it is not on account of the communication of such knowledge that we attach any value to their writings, why should we hesitate to recognize their fallibility on this head?"

Both impiety and sophistry are contained in these passages. It is observable throughout this Essay, as well as the rest of these infidel writings, how scrupulously careful the writers are to avoid using any expression, indicating a belief in the inspired character of any of the sacred writers; or of any part of Scriptural revelation. When referring to those writers, and that revelation, they invariably use such expressions as,—“Hebrew writers,” —“Hebrew annals;” and here, the Essayist speaks merely of “the popular notion of Divine Revelation.” It is declared in that revelation, that it “is given by the inspiration of God,” and yet he has the presumptuous profanity to say that He, who is the fountain of Wisdom and Truth, made use of imperfectly-informed men, to make “assertions not in accordance with facts,” but absolutely untrue; “although they may have believed them to be true.” If there is any meaning in words, he has here

been guilty of the wickedness of charging the Divine Spirit with employing His professed and inspired servants to record falsehoods ;—and such falsehoods, too, as in His works of nature, have, by the discoveries of science, been shown to be of that character. But it is not true, but utterly false, that physical science has disclosed any truth, really contradictory to that sacred revelation. Neither he, nor any other of his Essaying brethren, has been able to show, in any even plausible manner, that there is any real contradiction or discrepancy between that revelation and true science, on any subject whatever. It is through presumptuous pride and ignorance of the real principles and illustrations of science, bearing on Scriptural truth, which have led him and the others, into the impieties, fallacies, and falsehoods, they have given forth in their attempts to show that Scripture testimony is really disproved by the facts of science. Will the Essayist have the folly to assert that his wild and absurd vision of the first *fluid* and *fiery* condition of the earth, which has already been examined, is actually a product of genuine science, and worthy of belief. If he has the vanity and weakness to think so, he will most assuredly find that no person possessing real intelligence, and a sound judgment, will think of putting such science in competition or comparison with Scriptural truth. All such persons will at once reject it, not only for its avowed opposition to that truth, and its inconsistency with genuine and rational science, but for its extravagant absurdity. Yet this *theoretical vision* is publicly exhibited, as a specimen, or a part of that exalted modern science which claims to be credited, rather than that inspired, consistent, and reasonable truth.

It is certainly true that the mere knowledge of *physical science* is not what the inspired prophets and apostles, or the “Hebrew writers,” as he calls them, professed to convey ; but every Christian mind will not merely “hesitate to recog-

nize their fallibility," as to having made any revelations contrary to the real facts of science, but they will feel confident that they could not, and did not, make any such discordant, or untrue revelations, because they were guided by the Divine and, therefore, infallible spirit of wisdom and truth in all they recorded. Infidel writers, in different ages, have made similar profane assertions, which these Essayists are doing little else than *reiterating*, but anything like *proofs* of a really scientific or even plausible character have always been wanting.

Page 278. "Man's closer relation to his maker is indicated by the representation that he was formed last of all creatures, and in the visible likeness of God."

Referring to the narrative of creation he concludes his infidel book by saying—

At P. 278. "Those who profess to see in it an accordance with facts, only do this, *sub modo*, and by processes which de-spoil it of its consistency and grandeur, both which may be preserved, if we recognize in it, not an authentic utterance of Divine knowledge, but a human utterance, which it has pleased Providence to use, in a special way, for the education of mankind."

In the first of the foregoing quotations, the Essayist has again referred to the "image," or "likeness," in which man was formed by his Maker; and he has used the words "visible likeness." The word "visible" is not in the text, but is *foisted* in by the Essayist, as though to make it appear that the text untruly and improperly represented that a personal, or visible, *bodily* form was intended by the words "image" and "likeness." In addition to what has already been remarked on the subject, in a previous page, the following observations of a learned Divine and Commentator, on the words of the text, are given, as far better, and more appropriate, than any which the Reviewer could offer:—"What

is here said, refers to the soul of man. This was made in the 'image' and 'likeness' of God. Now, as the Divine Being is infinite, He is neither limited by parts, nor definable by passions, therefore, He can have no *corporeal image*, after which he made the body of man. The *image* and *likeness* must necessarily be intellectual; his mind, his soul, must have been formed after the nature and perfections of his God. The human mind is still endowed with most extraordinary capacities; it was more so when issuing out of the hands of its Creator. God was now producing a spirit, and a spirit, too, formed after the perfection of His own nature. God is the fountain whence this spirit issues, hence the stream must resemble the spring which produced it. God is holy, just, wise, good, and perfect; so must the soul be that sprang from Him. There could be nothing in it impure, unjust, ignorant, evil, low, base, mean, or vile; and that image, St. Paul tells us, consisted in *righteousness, true holiness, and knowledge*.—Eph. iv. 24—Col. iii. 10. Hence man was "*wise in his mind, holy in his heart, and righteous in his actions.*"

In the extract last cited from the Essay, relating to the Scriptural narrative of Creation, the writer seems to have acted in a somewhat similar manner to that of another of these Essaying enemies of Divine revelation. Having all along been endeavoring to impeach and discredit that revelation, yet, as though, in this professedly religious age, wishing still to preserve an appearance of some respect for that revelation, he speaks of its "consistency," and "grandeur." But any person of real Christian principle, and ordinary discernment, will see that notwithstanding these words of respectful consideration, there is, in that extract, the same opposition and profanity as to Scriptural truth, which has marked his Essay throughout. He speaks of that narrative of Creation, as not being in accordance with facts—that is, in



plain language, of being untrue. Accordingly, with profane boldness, he calls it "not an authentic utterance of Divine knowledge, but a human utterance, which it has pleased Providence to use, in a special way, for the education of the world." This can have no other meaning attached to it than the plainly impious one that the Divine Being, of perfect truth, wisdom, and goodness, has employed his responsible creatures to record and propagate falsehoods for the belief of myriads, through such a succession of ages; and which falsities, are only just now being discovered by this signally enlightened writer, and his infidel Essaying brethren. He is so blinded by his visionary speculations, and profane sentiments, that he even says the attempts to make this merely "human utterance," accord with facts, despoil it of its "consistency and grandeur." Surely the blindness must be deep, indeed, which can suppose that *impious falsehoods* are the requisite elements, or constituents, of *consistency* and *grandeur*, instead of *pure and perfect truth*. If he had penned no other profane sentiment in this presumptuous production, this one, in the estimation of every real Christian, and other well wisher to the religious and moral welfare of mankind, would, alone, be quite sufficient to class it among those infidel compositions which, from time to time, are put forth, tending to lessen the reverence for divinely revealed truth, and thereby weaken or remove the motives to religious faith and obedience, and moral responsibility and conduct.

ANSWER TO No. 6  
or  
“ESSAYS AND REVIEWS.”

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The Sixth Number of these writings, according to their order in the Book which contains them, is an Essay entitled, —“Tendencies of Religious Thought in England,—1688—1750—by Mark Pattison, B. D.”

In this work, the author marks, and reviews, what he calls the “Tendencies of religious thought” and belief, in England, during the period he has named, as exhibited in the various discussions which were conducted among divines and others. He notices, and explains, rather at large, what he properly enough calls the Deistical Controversy, which during the latter part of the seventeenth, and the early portion of the eighteenth century, was vigorously and sharply carried on, and which closed in the latter period, having, as he says, “died out, towards the middle of the latter century, when Deism has ceased to be fashionable.”

He next introduces the subject of *Rationalism*, as a mode or theory of religious belief, and throughout his Essay, remarks thereon, very frequently; and manifestly in the most approving and favorable manner. The Evangelical movement, which began as Methodism, —without the Establishment,—but early entered, and has extended in the latter, he notices but briefly, and evidently with little, if any favour.

He mentions the *Rationalist* system, as having existed, and greatly exercised its influence, through the whole time of which he professedly treats, and also onwards ; but he divides its " age," as regards the discussions relating to the proofs of Christianity, into two periods ;—the first reaching to about 1750, having been chiefly directed to the *internal*, and the second, to the *external* attestations on the subject. He states that during the whole period treated of, theologians of all shades and parties,—Deists included,—made " natural religion" the basis of their discussions, but when the Deists entered " on revelation, the divergences and differences commenced." As he advances in his work he mentions the names of many of the principal writers on both sides, in the Deistical and Rationalist controversies ; and gives brief extracts from their controversial and other works, on religious subjects. Viewing the Essay throughout, it is sufficiently evident that he entertains a very imperfect regard for the revelations of Sacred Scripture, as the only true basis and guide for religious faith and conduct, for he never, in any way, refers to it as a primary and paramount authority, on those comprehensive and all important subjects. It must be admitted, however, that this Essay does not contain the same degree of disregard and opposition to the Sacred Scriptures, as some others of these impious productions, but still, it discloses quite sufficient to show that the writer holds, in a general way, to the proud and presumptuous theory of all the others, that *human reason* is to be the paramount authority, in deciding as to religious truth and error. This unscriptural and delusive opinion will clearly appear in some of the extracts from the Essay, which will be given in the course of this review.

Whether the representations the Essayist has made of the several forms of belief, and theories and sentiments regarding religion, and of the discussions of which he has treated, and

the citations he has given, are generally, or perfectly correct, and faithful, or otherwise will not here be specially investigated. Such an enquiry and examination would require more precise and elaborate research, and consequently, more time than can be given within the intended compass of this review. Moreover, any special or pointed remarks on those points, would, at this distance of time be, in general, if not altogether, unprofitable. The chief object of the present review is to exhibit the erroneous views and opinions the Essayist has advanced, on some important points of religious truth; and, most especially, to show from his own statements and admissions, that even his favourite "solid Rationalism," as he calls it, of the early part of the eighteenth century, was proved by experience to be altogether inadequate to form a bulwark against Deism, and other modes of disbelief of Christianity; and also equally insufficient of itself, for discerning and judging of true spiritual religion, and of forming a principle, or basis, for public or private moral and virtuous conduct.

Among the several very exceptionable passages of this Essay, the following may first be noticed:—

Page 288. "We cannot justify, but we may, perhaps, make our predecessors bear part of the blame of that inconsistency, which, while it professes that its religious belief rests on historical evidence, refuses to allow that evidence to be freely examined in open court."

The assertion contained in the last words of this extract, is not warranted by the facts on the point. There has been no such refusal, to allow the free public exhibition of historical evidence, regarding religious belief. Even, if the friends and advocates of revealed evangelical truth had any such disposition or desire, as he unjustly imputes to them, they certainly had no power or means to prevent any such free examination, in "open court;" by which phrase, of course

he means public discussion. By his own showing, the Deists during the period of which he treats, made such examination, in the most free and public manner, and some of his Essaying brethren have now been doing the same, with as much freedom and real hostility. All such opponents of revealed truth, have ever been boldly met, refuted, and silenced, by able and faithful supporters of that truth. Whatever successors such infidel opponents may have, there will always be some, in like manner, to meet them, and expose their impious falsities.

Page 290. Referring to the *internal* and the *external* proof of Christianity, as an object of thought, he says:—

“Both methods alike, as methods of argumentative proof, place the mind in an unfavourable attitude, for the consideration of religious truth. It is like removing ourselves, for the purpose of examining an object, to the furthest point from which the object is visible. Neither the *external* nor the *internal* evidences are properly *theology*, at all. *Theology* is first, and primarily, the contemplative, speculative habit, by means of which, the mind places itself, already, in another world than this; a habit begun here, to be raised to perfect vision hereafter. Secondly, and in an inferior degree, it is ethical, and regulative of our conduct, as men, in those relations which are temporal and transitory.”

He has given to the term *Theology*, a singular, and most erroneous meaning. Except, by anti-Scriptural, and merely speculative, and theoretical characters, it is universally and correctly understood to signify, the science of *Divinity*,—a very comprehensive subject;—in which is comprised, a knowledge of the attributes and character of the Divine Being, as He is made known to us, in His written revelation; and including also, in a general view, his claims upon us,—His gracious plan for our restoration to His image and favour,—and various other particulars, of the science of Divine things. The true and certain basis, or source of all such knowledge, is that sacred revelation, and that only. We have the in-

spired testimony, that "all Scripture is given by inspiration of God, and is profitable for doctrine and reproof, for correction, and instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works;" and to be made "wise unto salvation." We are commanded to "receive with meekness the engrafted word, which is able to save our souls;" and are told by our Lord, "he that receiveth not my words, the same shall judge him in the last day." But how totally different, and opposed to all these inspired testimonies, is the meaning which the Essayist gives to the term *Theology*, in the extract already set forth. It does not contain the slightest intimation that a reference to Sacred Scripture is at all needful for obtaining information on any point of a theological nature. In his definition of Theology, he has, indeed, kept divine revelation as entirely out of sight, as though it did not exist. That revelation of infallible truth declares that "the world by wisdom knew not God;" and it has been true to the present day, and will be to the end of time, that no correct knowledge of that glorious Being, or of His will and purposes concerning us; and our duties and responsibilities to Him; and our various duties to our fellow-beings and ourselves, can be known from any other source, or in any other way, than from that record of perfect truth. It is the habit of disregarding, and frequently even impeaching and opposing that truth; and of indulging in speculations, such as the Essayist most erroneously, and absurdly dignifies with the name of Theology, which has led so many, through past ages, and is still leading others, into profane and infidel sentiments; and the formation of principles, and exhibitions of conduct, most injurious to the interests of pure religion; and so often injurious to the moral welfare and happiness of society. In further reviewing this Essay, it may be found a convenient arrangement to take in order what seems to be the two principal subjects, on which



it treats,—namely,—the Deistical controversy, and the *Rationalist* scheme, or theory; and after giving all the principal particulars and statements he has submitted concerning them, in different parts of his work, then offer some remarks on his own views and opinions on each subject, as far as those opinions may be fairly inferred, from the language he has used. This will probably be found a better mode for getting a full view and knowledge of his representations of each subject; and also of his own sentiments concerning it, and commenting thereon, once for all, than by taking distinct passages, relating to each, as they respectively appear in passing over the pages of the work, and giving separate comments accordingly. That first method will also be the most fair and liberal, as regards the plainly expressed or intimated opinions of the Essayist, on each of the subjects. Some notice will also be taken of his incidental or occasional remarks concerning Divine revelation, and the Evangelical movement, and the effects of the latter on religious sentiments generally. Extracts from the Essay will next be given, showing from the facts he has disclosed, and his own plain and pointed admissions, what were the results to society, generally, as to religion and morals, from those Deistical and Rationalist subjects, during the times concerning which he has written.

According to this intended order of treating the several subjects, the first for consideration is the Deistical Controversy. Concerning this, he writes as follows:—

Page 311. “The objections urged against revelation, in the course of the Deistical Controversy, were no chimeras of a sickly brain, but solid charges; the points brought into public discussion were the points at which the revealed system impinges on human reason. No time can lessen whatever force there may be in the objection against a miracle; it is felt as strongly in one century, as in another.”

Page 313. “No serious man would consider a popular assembly, a proper court to decide on the doctrine of transubstantiation; or on the Hegelian definition of God; though either is

capable of being held up to the ridicule of the half-educated, from the platform or the pulpit. It is otherwise, with the greater part of the points raised in the Deistical Controversy. It is not the speculative reason of the few, but the natural conscience of the many, that questions the extirpation of the Canaanites, or the eternity of hell torments. These are points of Divinity that are at once fundamental and popular."

Page 314. "The cynical view of our fallen nature, however, is at least a possible view. It is well that it should be explored; and it will always have its prophets, Calvin or Rochefoucauld. But to ordinary men, an argument in favour of revelation, founded on such an assumption, will seem to be in contradiction to his daily experience."

On the same page, referring to Butler's analogy, he says :

"It came (1736) towards the end of the Deistical period. It is the result of twenty years' study,—the very twenty years during which the Deistical notions formed the atmosphere which educated people breathed. The objections it meets, are not new and unseasoned objections, but such as had worn well, and had borne the rub of controversy, because they were genuine."

Page 325. "It is of little consequence to enquire, whether or not, the objections of the Deists, and the Socinians, were removed by the answers brought to meet them. Perhaps, on the whole, we might be borne out in saying that the defence is, at least, as good as the attack; and that even on the ground of common reason, the Christian evidences may be arranged in such a way as to balance the common sense improbability of the supernatural;—that there are three chances to one for revelation, and only two against it." "(Tracts for the Times, No. 85.)"

Page 331. "Those Christian Deists, who like Toland, or Collins, approached most nearly in their belief to revelation, were treated not better, but worse by the orthodox champions."

Although it would seem unjust to conclude from any part of the foregoing extracts, that this Essayist really holds deistical sentiments, yet his language on the subject, and concerning those who do profess, and endeavour to support that heresy, is very far from being that of disapproval, or such as should be employed by one who is a clergyman of an Evangelical Church, which, by its express doctrines and formularies, is so directly opposed to it. His expressions, throughout

these extracts, are indeed, so extremely mild, and carefully undecided, as to the character of that form of impiety, that it is highly probable he will, by some, be thought to have laid himself open to the imputation of being actually involved in it. By the language of the first extract, he clearly concurs in the objections of the Deists, against revelation, for he says, they were "no chimeras of a sickly brain, but solid charges;" and further asserts that the "points in discussion, were those at which the revealed system,"—by which he means Divine revelation,—"impinges on human reason." From his next sentence, it appears, that this profane remark is intended to be applied to the Scriptural miracles. On this subject, he seems to be as sceptical, or unbelieving, as some others of his Essaying brethren, and here at least, he seems to hold with the Deists. It appears, plainly enough, from his language, that he does not believe there were such miracles. But he offers no reason or argument, in favour of that profane opinion, either as from the Deists or himself. The same objection is advanced more explicitly, and at large, in the third Essay reviewed; and in the comments there on the point, it has been fully answered. It may, therefore, here suffice, first briefly to remark, that even on the ground of reason alone, it would readily be concluded by every sound and unprejudiced mind, that the Almighty, and all wise Creator of all beings, and things, can, at any time, so suspend, or alter the order and arrangement He has established in the material worlds, and systems he has formed, as to produce events, directly variant from that general order, and which events are properly denominated Miracles. But the proof of such miraculous events does not rest on inferential reasoning of that description, though it is perfectly rational and correct in itself;—we have, throughout both the Old and New Testament Scriptures, the records of a vast number of such miraculous events, all given by the same Divine Spirit of infal-

Scripture. They are so plainly revealed that he who does not believe them, on such testimony, may be said to be incapable of being convinced by any kind of proof. He may indeed, fairly be said to be an unbeliever as to the whole of inspired revelation, and therefore can have no just claim to be called a Christian.

In the passage next cited, regarding "the extirpation of the Canaanites, and the eternity of hell torments," he, also, plainly appears to side with the Deists. He mentions the "question" of these subjects, "by the natural conscience of the many." He may first be answered, that they are not to be determined one way or the other, by the conscience, either of the few or the many. As to the first fact, it is so clearly revealed in Scripture that no person who believes in its inspired and truthful character, can have any doubt concerning it, and other history, and tradition also, correspond with that inspired revelation. He does not say whether the objection by the Deists and himself, is, as to the fact itself, or as to the justice of that extirpation. If to the first, the answer has just been given, that it is clearly revealed in Scripture. If to the other,—the *right* and the *justice* of that extirpation,—the answer is, that the iniquity of those nations which had been so long, having at length become utterly flagitious and odious, their extirpation, as Scripture fully declares, was expressly and repeatedly commanded, and was also conducted, and, in reality accomplished, as far as it proceeded, by the Divine Sovereign and Judge himself. All religious persons, whether Jews or Christians, assent to the justice of that extirpation; for they believe that all the works and ways of that infinitely wise and just Being, as Scripture declares, are done "in truth and righteousness;" that "justice and judgment are the habitation of His throne;" that He is the "Judge of all the earth, and will do right," for "just and right, is He." The Essayist and the Deists, therefore, must

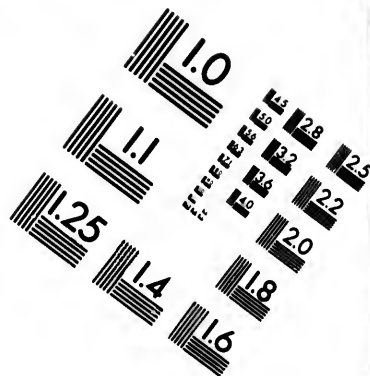
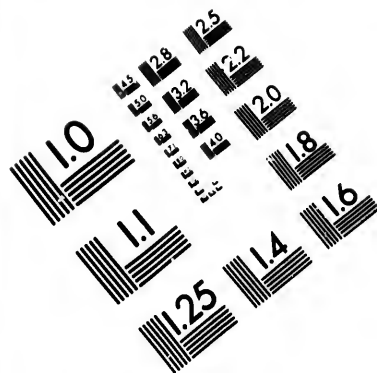
settle this point of the justice of that extirpation, with the Maker and Judge of themselves, and all the rest of intelligent creation.

On the subject of "the eternity of hell torments," he and his deistical co-partners must, in like manner, be answered, that Divine revelation plainly and repeatedly declares, that the punishment of the wicked in the other world will be of eternal duration. No genuine Christian, for the same reason—as to the righteousness and equity of the same Divine Judge—will question or doubt, as to the justice of such a retribution. On this point also the Essayist, the Deists, and all other objectors, must be referred to the same just and righteous Judge. Let them remember, however, the Divine declaration: "Let the potsherds of the earth strive with the potsherds of the earth, but woe unto him that striveth with his Maker, or sayeth unto Him, what doest Thou."

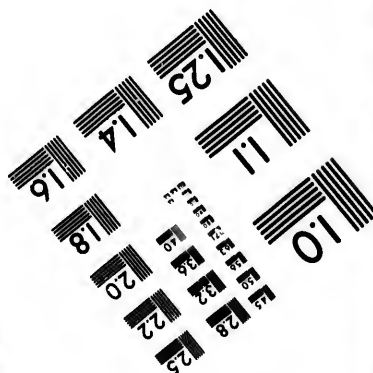
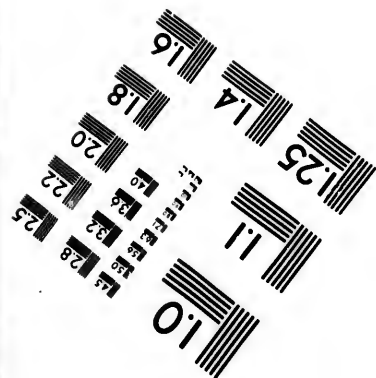
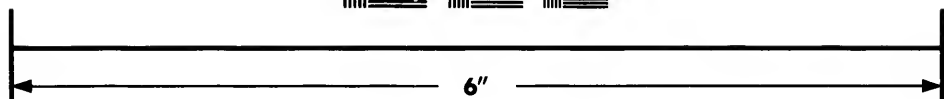
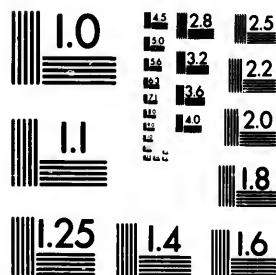
The "cynical view," as he calls it, of our fallen nature, mentioned on Page 314, he thinks, is, at least, a "possible one;" but, he says, that "to ordinary men, an argument in favour of revelation, founded on such an assumption, will seem to be in contradiction to their daily experience." Whether he, and the Deists, or any other objectors, consider the belief of our fallen nature to be a "cynical view" is of no importance. Here, also, divinely revealed truth has determined the point so clearly, and repeatedly, that none but an actual unbeliever, as to that revelation, can doubt concerning it. The believer sees it clearly, when he reads, first, that God made man "after his own image," and, therefore, "good" and "perfect;" and after the account of the original transgression, further reads, that "the imagination of man's heart is evil from his youth;" that "by one man's disobedience many were made sinners;" that "the carnal mind is enmity against God;" and that "by nature all are children of wrath;" with many other portions of Scripture to







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the same effect. The Essayist, himself, has, in part, contradicted what he has here written, regarding the cynical view of human nature, by his remark, at Page 353, that "the world, at all times, and in all countries, can be described, with truth, as lying in wickedness." His opinion, also, as to the belief of ordinary men, in contradiction to that view of human nature, is not correct. Most of them who are much engaged in the various active employments of life, if honest and upright themselves, will occasionally, or, even frequently, in meeting with instances of dishonesty, of unfaithfulness, and want of integrity, and uprightness, readily declare, that human nature is, indeed, fallen and corrupt, and, at times, be even ready to say, of all but the few genuine, upright Christians, in the language of Scripture, "there is none righteous no not one."

At Page 315 the Essayist again shows, not only his sympathy with the Deistical objections, but his adoption of them, when referring to Butler's Analogy, which treats of them, he says:—

"The objections it meets are not new and unseasoned objections, but such as had worn well, and had borne the rub of controversy, because they were genuine."

He does not mention to what particular points those objections referred, but by calling them "genuine" he adopts them all. As his approbation of them, whatever they were, is in such general and undefined terms, the answer need only be general,—that one and all of them, both old and new, from the times of Celsus and Julian, to those of Hume and Gibbon, Voltaire and Paine, down to his own day, have been fallacious and false, and have been repeatedly, and most triumphantly exposed and refuted. He has further shown his sympathy with the Deists, at Page 325, where, in remarking on the controversy with them, he says:—

"Perhaps, on the whole, we might be borne out in saying, the defence is, at least, as good as the attack."

In the same connection, he has manifested his slight regard, if any, for the revelations of Scripture, by saying, that "on the ground of common reason, the Christian evidences may be arranged in such a way as to balance the common sense improbability of the supernatural."

He cites, as authority for this profane assertion, a really infidel passage from the "Tracts for the Times," that "there are three chances to one for revelation, and only two against it." Here, again, he writes in the most general and undefined terms, regarding the supernatural parts, or facts of revelation. He does not, because he could not, advance, and explain any particular objection against them, which would seem even plausible, or which had not, as already mentioned, over and over again, and whenever proposed, been answered and refuted, to the satisfaction, not only of every Christian, but of every other candid and intelligent person. It would seem, by his citation from the "Tracts for the Times," that he approves of these anti-Scriptural productions, as well as of the objections of the Deists. They may all not unfairly be considered as being of the same class of infidel writings, as regards Divine revelation.

At Page 331 he uses the phrase—"Christian Deists." In propriety of language there are no such characters. It is an entire misapplication of the word *Christian*, to apply it to a Deist.

On Page 359 he has made the following remark :

"Many of the Deists were men of worth and probity."

Undoubtedly they may have been men of ordinary honesty, in their secular dealings with others ; but to apply the word—"worth," to men who were actively endeavoring to propagate

false and pernicious views and sentiments regarding Divine revelation and Christianity, is an altogether perverted and improper use of that term.

According to the order of this review, as already intimated, attention may now be turned to the next chief subject of the Essay, namely, that of *Rationalism* as relates to Divine revelation, and religion generally.

At Page 306, referring to the character of the expositions and teachings of the Divines of the Eighteenth Century, he writes thus :

“According to the then received view of Scripture, its meaning was not assigned by the Church, but its language was interpreted by criticism, i. e., that is, by reason. The aids of history, the ordinary rules of grammar and logic, were applied, to find out what the sacred writers actually said. *That was the meaning of Scripture, the message supernaturally communicated.*” \* \* \* “No quality of these discourses strikes us more now than the good sense which pervades them. They are a complete reaction against the Puritan Sermon of the Seventeenth Century.” \* \* \* “No topic is produced, which does not compel our assent, as soon as it is understood; and none is there which is not understood as soon as uttered. It is one man of the world speaking to another. Collins said of St. Paul, ‘That he had a great respect for him, as both a man of sense and a gentlemen.’ He might have said the same of the best pulpit divines of his own time. They bear the closest resemblance to each other, because they all use the language of fashionable Society, and say exactly the proper thing.”

Page 326. “If the religious history of the Eighteenth Century proves anything, it is this: That good sense, the best good sense, when it sets to work with the materials of human nature, and Scripture, to construct a religion will find its way to an ethical code, irreproachable in its contents, and based on a just estimate, and wise observation of the facts of life; ratified by Divine sanctions, in the shape of hope and fear of future rewards and penalties, of obedience and disobedience. This the Eighteenth Century did, and did well.”

In the same context, however, he makes the following admission :

"The defect of the Eighteenth Century theology, was not in having too much good sense, but in having nothing besides."

Page 328. "Practical life, as it was, was the theme of the pulpit, the press and the drawing room. Its theory of life was not lofty, but it was true, as far as it went. It did not substitute a fictitious phraseology, the pass words of the modern pulpit, for the simple facts of life; but called things by their right names."

\* \* \* "Nothing of the wild spirit of universal negation, which was spread over the continent fifty years later belonged to the solid Rationalism of this period."

At page 360, the concluding part of his Essay, when treating of several distinctive foundations of religious belief, he writes as follows, concerning the Rational system:—

"There remained to be tried,—common Reason, carefully distinguished from recondite learning, and not based on metaphysical assumptions. To apply this instrument to the contents of revelation, was the occupation of the early half of the Eighteenth Century; with what success has been seen."

Although in several of these cited passages, the Essayist remarks favourably, concerning the merely *rational* method of viewing and interpreting Scripture, as disjoined and distinct from its *supernatural* portions, yet, upon the whole, he does not appear to think it is available, or sufficient, as regards the external evidences of Christianity; or as to religious and moral conduct generally. He does not, indeed, show it the same degree of favour that he does to the Deistical objections, but still, in a general way, he gives it his approval, and,—as exhibited during the first half of the eighteenth century,—calls it a "solid Rationalism."

Referring to the Divines of that period, he says, that "they all use the language of fashionable society, and say exactly the proper thing." He must have a strange misconception of Christianity, and of true religious instruction, when he takes the language of fashionable society, as any criterion or rule, in relation to the meaning or exposition of any part of Divine revelation. It is one of the most ex-



ceptionable and erroneous quarters which can be resorted to, for ascertaining or judging, as to any part of that revelation. What is generally called and known as fashionable society, and its language also, have ever been unfavourable to genuine religion; more especially to its self-denying, and other practical requisitions. It is not all surprising, but might well be expected that preaching in that fashionable language, did not avail, to improve even public morals. On the contrary, it appears by his own testimony, which will hereafter be given, that under such merely rationalist and fashionable preaching, society continued to increase in profaneness and immorality.

In the next extract, at Page 326, he speaks of the Divines who used that fashionable language,—which he calls, “good sense, and the best good sense,”—constructing in that mode, “with the materials of human nature, and Scripture, a religion which, as to its ethical code, was irreproachable in its contents, and based on a just estimate, and wise observance of the facts of life, and ratified by divine sanctions, as to future rewards and penalties of obedience, and disobedience.” All this, he says, “they did, and did well.” How a religion, so constructed, can be said to have been “irreproachable,” and “based on just estimates;” and the work so constructed to have been “well done,” when society, as he afterwards shows, under its teaching and influence, became more and more deteriorated in morals, seems not merely inconsistent, but strangely contradictory. By his own admissions, the evil results sufficiently prove that the religion they so constructed, did not possess that valid and worthy character he has given it. The “materials of human nature” which he says they employed;—the “good sense, and the best good sense”—of all which he so highly approves, as requisite parts in that construction,—it will appear, did not prove available for good, but rather for evil. They did not

combine well with the Scripture they called in to aid in that construction. It was like endeavouring to mix the *precious metals* and *clay*, as with the image in Nebuchadnezzar's vision.

We may now pass on, to learn from his own statements and admissions, what were the results as to religion and morals, generally, from the "solid Rationalism," inculcated and employed in the first half of the Eighteenth Century, by the Divines, in their efforts to construct an ethical code in religion, from the materials he has mentioned, and through their discourses "in the language of fashionable society."

At page 279, where his Essay commences, he writes on the subject as follows :—

"The thirty years of peace which succeeded the peace of Utrecht, (1714) was the most prosperous season that England had ever experienced; and the progression, though slow, being uniform, the reign of George II. might, not disadvantageously, be compared for the real happiness of the community with that more brilliant, but uncertain and oscillatory condition, which has ensued." \* \* \* \* "This is the aspect which that period of history wears to the political philosopher. The historian of moral and religious progress, on the other hand, is under the necessity of depicting the same period, as one of decay of religion,—licentiousness of morals,—public corruption,—profaneness of language;—a day of rebuke and blasphemy. Even those who look with suspicion, on the contemporary complaints, from the Jacobite Clergy, of decay of religion, will not hesitate to say that it was an age, destitute of depth, or earnestness; an age, whose poetry was without romance; whose philosophy was without love; whose very merits were of the earth, earthy. In this estimate, the followers of Mill and Carlyle will agree with those of Dr. Newman."

It must, here, be remarked, that the period treated of, in the foregoing extract, reached nearly to the close of the first half of the Eighteenth Century; the portion, during which, this "solid Rationalism," and the "discourses in the language of fashionable society," were employed by the divines, "to construct the ethical code of religion;" a work, which

he has said, "they did, and did well, with the materials of human nature and Scripture."

At Page 330, he has written as follows, concerning the literary characters of the same period :

"We hear sometimes of Pope's peculiar 'malignity,' but he was only doing, what every one around him was doing, only with a greatly superior literary skill. Their savage invective against each other is not a morally worse feature than the style of fulsome compliments in which friends address each other."

P. 345. "Since the days of the Lollards, there had never been a time when the established ministers of religion were held in so much contempt, as in the Hanoverian period; or when satire upon Churchmen was so congenial to general feeling. This, too, was the more extraordinary, as there was no feeling against the Church Establishment, nor was non-conformity, as a theory, ever less in favour."

P. 352. "The endeavour of the Moralists and Divines of the period, to rationalize religion, was, in fact, an effort to preserve the practical principles of moral and religious conduct for Society. What they felt they had to contend against was moral depravity, and not theological error; they wrote less in the interest of truth, than in that of virtue. A general relaxation of manners, in all classes of society, is universally affirmed to be characteristic of that time; and theology and philosophy applied themselves to combat this."

P. 354. "Though there is this entire unanimity, as to the fact of the prevailing corruption, there is the greatest diversity of opinion as to its cause."

"P. 357. "On the rationalist hypothesis, the morality of consequences ought to produce the most salutary effects on the general behaviour of mankind. This obligation of obedience, the appeal to the desire of our own welfare, was the substance of the practical teaching of the age. It was stated with great cogency of reasoning, and enforced with every variety of illustration." \* \* \* "And what was the surprising result? That the more they demonstrated, the less the people believed. As the proof of morality was elaborated and strengthened, the more it was disregarded, the more ungodliness and profaneness flourished and grow. This is, certainly, not what we should antecedently expect."

In the concluding part of his Essay, in specifying several methods, which, he says, had been tried relative to religious teaching, he writes as follows:—

Page 360. "There remained to be tried common reason, carefully distinguished from recondite learning, and not based on metaphysical assumptions. To apply this instrument to the contents of revelation, was the occupation of the early half of the Eighteenth Century, with what success has been seen."

Instead of these concluding words of this last extract, "with what success has been seen"—he should have written—with what *want* of success, or with what *entire failure*, has been seen.

It is not at all needful, here, to advance any facts or arguments to prove that this Rationalist method of teaching, as to religious truth; or the "solid Rationalism as he has styled it, is wholly insufficient for the formation of sound religious principles, and a corresponding religious and moral practice. The numerous and pointed facts and testimonies, he has so explicitly given, relating to moral conduct generally, during the trial of that method for imparting religious instruction, have most conclusively shown, that this is not merely an inadequate, but an altogether insufficient method, for accomplishing the religious and moral purposes it was intended to effect. It has often been tried, and by many in the Sacred Ministry, but, in like manner, has always been found wanting. And it ever must fail, because it is not according to the plan which Divine wisdom has revealed, for effecting the spiritual renovation, and forming the religious and moral character, and regulating the whole conduct of man.

At Page 313 the Essayist makes the following assertion, relating to an important portion of Scriptural truth :

"The religious public were very reluctant to resign the verse 1 John, v. 7, but they did so, at last, on the just ground, that after a philological controversy, conducted with open doors, it had been decided to be spurious."

The verse to which he here refers, is in these words,—  
"There are three that bear record in heaven,—the Father,

the Word, and the Holy Ghost, and these three are one." His assertion, in the broad terms in which it is made, is not warranted by the facts on the subject. It is true there have been some in ancient, as well as modern times, who have doubted as to the text being genuine, but there always have been very many, and generally the majority, who have considered it to be valid. Of course, the Deists, and also the Rationalists, who were ill-informed as to Scriptural truth, would reject the text, as not genuine ; but his assertion that the religious public (meaning all religious persons) resigned the verse, as "spurious," is not founded in truth. There are abundant testimonies to show that the great body of the truly religious public have ever held it to be genuine. That eminent Divine, the Rev. Thomas Stackhouse, in his voluminous and excellent work, entitled,—“ A Body of Divinity,” published in the Eighteenth Century, has written concerning that verse, as follows, on page 117 of his Book,—“ Though some have endeavoured to invalidate the authority of this passage as not extant in some ancient copies ; and seldom appealed to by the first defenders of the Catholic Faith, against the Arians, and Macedonians, yet, the contrary to this is most evident. Tertullian, St. Cyprian, and Fulgentius, quote it in their writings ; Athanasius made use of it, in the Council of Nice, against Arius ; and the reason why it was left out in some ancient copies, Socrates acquaints us with, in his Ecclesiastical History, when he tells us,—‘ That the Christian Church had, all along, complained that the Epistle of St. John had been corrupted by the first adversaries of the Doctrine of Christ’s Divinity. ’Twas by their artifice, therefore, that it was omitted ; for several learned pens, both of our own, and other Churches, have made it very manifest, that it was *originally* in the Text, and that the most *antientest* copies always had it.’ ”

At page 208, of vol. 6, of the works of that learned, as

well as pious and eminent Divine,—The Rev. John Wesley, there is a sermon, on the text, which, by request, he preached in the city of Cork, in the year 1775. He was well aware of the objections to the text, and, in the sermon, treated of them as follows:—“But here arises a question. Is that text genuine? Was it originally written by the Apostle, or inserted in later ages? Many have doubted of this; and in particular, that great light of the Christian Church, lately removed to the Church above,—Bengelius, the most pious, the most judicious, and the most laborious, of all the modern commentators on the New Testament. For some time he stood in doubt of its authenticity, because it is wanting in many of the ancient copies. But his doubts were removed, by three considerations:—1. That, though it is wanting in many copies, yet it is found in more, and those copies of the greatest authority. 2. That it is cited by a whole train of ancient writers, from the time of St. John, to that of Constantine. This argument is conclusive; for they could not have cited it, had it not then been in the Sacred Canon. 3. That we can easily account for its being, after that time, wanting in many copies, when we remember that Constantine’s successor, was a zealous Arian, who used every means to promote his bad cause; to spread Arianism throughout the empire; in particular the erasing this text out of as many copies as fell into his hands. And he so far prevailed that the age in which he lived, is commonly styled *Seculum Arianum*, the Arian age; there being then only one eminent man who opposed him, at the peril of his life. So that it was a proverb, —“Athanasius contra mundum, Athanasius against the world.”

These high testimonies will be amply sufficient, with every candid Christian, to prove that the text is a *genuine* portion of Sacred Scripture.



The Essayist has taken but little, and merely incidental notice, of the Evangelical method of religious teaching, during the periods of which he has treated; and that little, in rather an unfavourable manner. A few extracts from the Essay, relating to this subject, will now be given, and some brief remarks offered thereon, before closing this review.

At the commencement of his work, in mentioning several agencies, as contributing to the present state of religion, he assigns the following as one of them :—

At Page 282. "The great rekindling of the religious consciousness of the people, which, without the Established Church, became Methodism; and within its pale, has obtained the name of the Evangelical movement. However decayed may be the Evangelical party, as a party, it cannot be denied that its influence, both on our religious ideas, and our Church life, has penetrated far beyond those party limits."

Page 349. "As the Methodist movement gradually leavened the mass beneath, zeal came again into credit."

Page 358. "The failure of a prudential system of ethics, as a restraining force upon society, was perceived, or felt, in the way of reaction, by the Evangelical and Methodist generation of teachers, who succeeded the Hanoverian Divines. So far their perception was just. They went on to infer, that because the circulation of one system of belief had been inefficacious, they should try the effect of inculcating a sett of truths, as widely remote from the former as possible. Because legal preaching, as they phrased it, had failed, they would essay gospel preaching. The preaching of justification by works, had not the power to check wickedness; therefore, justification by faith, the doctrine of the Reformation, was the only saving truth. This is not meant as a complete account of the origin of the Evangelical School." "Their doctrine of conversion by supernatural influence, must, on no account, be forgotten." \* \* \* "They certainly insisted on the heart being touched, and that the spirit only had the power savingly to affect the heart; but they acted as though this were done by an appeal to the reason; and scornfully rejected the idea of religious education."

Page 360. "The spirit then came into favour, along with Independency. But it was still more quickly discovered, that on such a basis, only discord and disunion could be reared."

In the extract given from Page 358, treating of the Evangelical preachers, he says: "they scornfully rejected the idea of religious education." It is not easy to discover what he precisely means by this assertion. If it is to be understood, as signifying, that they did not consider a systematic course of mere dry theological instruction, as a chief requisite, or as absolutely essential, to qualify for the sacred ministry—such a course as is generally carried out in the Colleges—his remark is just. A course of instruction on theological subjects, if based and conducted on true Scriptural doctrines and principles—though not a chief and indispensable pre-requisite for qualifying for the ministry of the Word of Life, yet, if in addition, and in subordination to what is, really, the indispensable qualification for that ministration, such theological instruction is undoubtedly highly valuable, and useful. If he intended his remarks to apply to cases of the latter description, he has unjustly applied it. He cannot but know, that the Evangelical Clergy, and candidates for the office, in the English Establishment, did not, at the time of which he treats, nor do they now, either reject, or disregard, or purposely neglect, to obtain, as a most valuable help, a religious education of the last mentioned description. To the first kind of theological education, may fully be applied, his own pointed and significant phrase, in another place, that it is "a mere frost-work of dogma." All in the sacred office will be the better for being deficient of such an adjunct or appendage. If he meant his remark to include the Evangelical Ministers, in the dissenting bodies, it is also incorrect and unjust. These bodies, while professedly repudiating, and rejecting, the opinion, that mere theological training, and instruction, of the first mentioned description, is a *first*, or most *essential* pre-requisite for the ministry; or can be allowed to dispense with the *real* pre-requisite—true spiritual conversion; yet, they have always entertained an

earnest desire to obtain for those in their ministry, a religious education, founded on true Evangelical principles, as a most important and valuable assistance, in the discharge of their ministerial duties. This desire they have all along manifested, and more especially of late years, by their founding and supporting Seminaries, and some of these of an extensive character, for the *true* religious education of the candidates for the Ministry, in their respective denominations. At the present time, it may, even, be thought by some, and not incorrectly, that in some of the dissenting bodies, more importance is attached to a preparatory theological course of education, in such Seminaries, than is requisite, or than it really deserves.

His remarks, in the last extract, on Page 360, that "on the basis of the Spirit, only discord and disunion could be reared," is contrary to the truth of Scripture, and may be charged with impiety.

By the term "Spirit," he of course means the Divine Spirit of wisdom, truth, and love. It is only where the influence of this spirit exists and rules that true religion is found. That influence forms and sustains it. All else that may assume, or pass under the name of religion, is, as Scripture declares, but "the form of godliness," without the "power" of it; and from all professors of that description, spiritual, and real Christians, are commanded to "turn away." That Divine Spirit, wherever it is possessed in Churches, produces and preserves a basis of unity, peace, and love, and was not, as he untruly asserts, in the case he has mentioned; nor would it, in any other, form a basis, on which only discord and disunion could be raised. Where these evils exist in Churches, as unhappily is at times the case, they arise from that loving and peaceful spirit not being present, forming and maintaining a basis of affectionate and harmonious union.

The following is the closing sentence of this Essay, in the

course of which, the author has given forth so many very exceptionable and improper sentiments and remarks :—

Page 361. “Whoever would take the religious literature of the present day, as a whole ; and endeavour to make out clearly, on what basis revelation is supposed by it to rest,—whether on Authority ; on the Inward Light ; on Reason ; on self-evidencing Scripture ; or on the combination of the four ; or some of them ; and in what proportions, would probably find that he had undertaking a perplexing, but not altogether profitless inquiry.”

The task he has here suggested, would, doubtless, be perplexing to any who might undertake it ; and what would make it more irksome and disheartening is, that the profit, or advantage from it,—if any,—would be small indeed.

Happily, revelation does not rest on any supposed basis formed by the religious literature of the present or any other day. Anti-Scriptural and speculative persons, like the author, and his Essaying brethren, and others like them, in their pride, and their real blindness, as to that revelation, may conceive *notions*, and think, that by what they call “religious literature,” the character of that sacred revelation, is to be determined. But by such attempts they only make their own folly and profanity the more manifest. That revelation has for its source and basis the wisdom and truth, the goodness and the authority of God. No suppositions or schemes of a religious literature can, at any time, vary, or alter its basis or character. The divinely taught, and real Christian, looks *there*, and *there alone*, to find the sure foundation for his faith and hope, and the guide for his daily religious conduct. When he lacks wisdom, he complies with the divine invitation, and asks of “the Father of lights, who giveth to all liberally and upbraideth not ;” and he asks in faith, and receives accordingly. He believes in the promise, that every sincere soul shall be taught of the Lord, and that “great shall be the peace of his people.” He believes, and

finds that according to the promises, the Scriptures are able to make him "wise unto salvation;"—that they are "profitable for doctrine and reproof, for correction, and instruction in righteousness;" and to make the "man of God perfect, throughly furnished unto all good works." Having such a fountain of wisdom, of grace, and goodness, to which to resort for his constant enlightenment, and merciful support, and direction, he goes cheerfully forward, in the path of zealous obedience, and, while occasionally assisted by truly Evangelical writings, rejects with disdain and abhorrence, every description and degree of that profane and corrupting literature, which, like these "Essays and Reviews," impeaches and denies the sacred and blessed truths of Divine Revelation.

ANSWER TO No. 7

OF

“ESSAYS AND REVIEWS.”

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The Seventh and last of these writings, now to be reviewed and answered, bears the title,—“On the Interpretation of Scripture” The Author is Benjamin Jowett, M. A.

On a general view, this Essay, in relation to the inspiration and absolute and unvarying authority of the Sacred Scriptures, is of about an equally profane character with any of the previous numbers of these writings. Although, occasionally mentioning the Scriptures, as a Divine revelation, yet the Essayist denies the inspired character of the Scripture writers, as to many of the records they have given; and asserts, concerning a number of instances, that their narratives and statements disagree, and are contrary to fact. He also asserts that there have been several failures of prophecy, and inaccuracies as to dates of events, and variant and contradictory accounts of the same events. In some passages of this work, as will be seen by extracts given, he evidently seems to incline to Socinian sentiments; in others shows a disbelief of the cardinal doctrine of justification by faith; also of Scripture miracles; and asserts a contradiction between Scripture and natural science, on geological and other subjects. Like some others of these profane Essaying opponents of Scriptural



truth, he professes an admiration of the beauty and excellency of the morality of the Christian religion; and a desire for its universal reception and practice; while with marked inconsistency, and impiety, he daringly impeaches and denies the accuracy or truth of many of the historical and other facts, contained in the Divine revelation, on which Christianity is founded. Copious and correct extracts from the Essay, on all the principal subjects of which it treats, will, in this review, be given in regular order; and comments thereon, will be made, such as will show that the Essay is of the false and profane character, which has already been intimated. Throughout several of the first pages of his work, the Essayist notices, and censures, a variety of methods, followed by Churches and individuals, of examining and interpreting Scripture, which in different ages have prevailed; and which he considers to have been false and injurious. He, then, briefly intimates some of his own opinions, as to the rules or trains of thought which should be observed, in the examination and interpretation of the Scriptures, so as to obtain their true meaning. His objections, and remarks, as to some or many of the methods he has noticed may be just enough, and also some of his ideas and suggestions, in this first portion of his Essay, as to the proper course to be pursued by the student of Scripture, may very well pass, without any pointed objection. No special review, or remark, therefore, need here be offered, regarding those introductory portions of the Essay. The chief purposes and objects of this review are, to notice, and refute, the erroneous and often profane opinions, which the Essayist has advanced, regarding the inspiration of the Scriptural writers, and to show the perfect accuracy of all those parts of Sacred truth, which he has endeavoured to impeach. And, further, to exhibit some of the Scriptural and other proofs of the inspired character of the whole of Divine Revelation, and also to intimate the course which that reve-

lation prescribes, for obtaining the true meaning of its sacred contents; and for avoiding the formation of any false and fatal sentiments, or principles. According to this intimated course of treating the several subjects, attention will first be directed to the Essayist's objections to the inspired character of the Bible writers; and, next, to some of the proofs of the perfect accuracy, and truthfulness, of the records they have given, in that Sacred Revelation.

At Page 376 he has written as follows:—

“For a like reason, the failure of a prophecy is never admitted, in spite of Scripture, and of history; (Jer. xxxvi. 30. Is. xxiii. Amos vii. 10, 17) the mention of a name later than the supposed age of the prophet, is not allowed, as in other writings, to be taken in evidence of the date (Is. xlv. 1).”

By citing the texts in the first sentence of the foregoing extract, the Essayist may be understood to say that the prophecies they contain have not been fulfilled. He has saved himself the trouble, and the more open disgrace of making that untrue assertion in express terms, and endeavouring to verify it; but his profane design is sufficiently evident. That the prophecies so objected to, have been actually fulfilled, can be readily shown, from Scriptural testimony. The text first cited,—Jer. xxxvi. 30, contains the divine declaration of the punishment which should be inflicted on the presumptuously wicked King Jehoiakim; and in 2 Chron. xxxvi. 6, we read that the punishment was executed in part, by his being bound in fetters, and carried to Babylon, where, doubtless, the further ignominious circumstances concerning him, took place, as divinely foretold. The other part of the prophecy, that he should have none to “sit upon the throne of David,” was also fulfilled, for, as we find in 2 Kings xxiv. his son Jehoiachin, with others of the family, were also carried away to Babylon, as captives, he having ruled in Judah only three months, and as a mere viceroy or governor, and a

vassal of the King of Babylon. This part of the profane objection of the Essayist is thus shown to be groundless. The next prophecy to which he refers, as not having been fulfilled, in Is. xxiii. relates to the destruction and desolation of Tyre. This prophecy also, has been literally fulfilled, for we learn from authentic history that Tyre was first taken by the King of Babylon, after a most distressing siege of thirteen years ; and was then brought to desolation, according to the prophecy ; and though some time after, it partially revived, and was rebuilt, though not on the same site, yet many years after, that later city was taken by Alexander the Great, and reduced to greater, and far more enduring destruction and desolation than before. In the Essayist's reference to the texts in Amos chap. vii., as not being fulfilled, he is chargeable with equal untruth and blame, as in the other instances. There is no prophecy by *Amos* in v. 10. It contains, together with the succeeding verse, a message by a lying prophet, containing a false and slanderous charge against Amos, of declarations against Jeroboam, and Israel, which he had not uttered. Jeroboam's idolatrous priest, Amaziah, who sent him that message against Amos, was truly a lying prophet, for there was not a word of truth in the message. Amos had not, as he asserted, conspired against the King,—had not said that Jeroboam should die, by the sword ; and had not then said, that Israel should be carried away captive, though he afterwards declared this last judgment, as mentioned in v. 17, and which, at a subsequent period, was literally fulfilled. The Essayist by his reference, in this instance, has been guilty of the wilful offence of making that false and slanderous message of an idolatrous priest, appear to be a prophetic denunciation of a true and faithful prophet of the Lord ; and having made the false imputation, he says, in effect, by his reference, that the prophecy was not fulfilled ; thus charging Scripture with being untrue. The language of

the last part of the extract under review, it so obscure, or indeterminate, that it requires no other remark, than to say, that the prophetic declarations contained in Is. xlv. 1, to which he has referred were duly and exactly fulfilled.

It may here, once for all, be remarked, not only as to this Essayist, but as to most, if not all the other authors of these impious writings, that they evidently appear to have most diligently, and with the most scrutinizing search, examined throughout the Scriptures, to discover, if possible, discrepancies or contradictions, failures of prophecy, or other matters which they might advance to impeach and lessen the inspired character and authority of those sacred oracles. Such conduct is certainly what should not be expected, and is indeed, more than ordinarily profane and wicked, considering that all of them profess the Christian religion; and that several of them are in the ministry of an Evangelical Church. One would naturally suppose that such persons would, on the contrary, employ their best endeavours by their writings, and otherwise, to assert and vindicate the truth and accuracy of every portion of Scripture, against all who might come forward, in any manner or degree, as opposers of that sacred revelation.

At Page 379. Treating of the different opinions entertained concerning the term,—*inspiration*, as applied to the Scriptures, he says :—

“ Nor for any of the higher, or supernatural views of inspiration, is there any foundation in the Gospels or Epistles. There is no appearance in their writings, that the Evangelists, or Apostles, had any inward gift, or were subject to any power, external to them, different from that of preaching or teaching, which they daily exercised; nor do they anywhere lead us to suppose that they were free from error or infirmity.”

The same remarks may be applied here, which was made in the comments on one of the previous Essays, that persons

who frame, and set forth, mere speculative theories, especially if adverse to Scriptural truth, ought to have uncommonly good memories; or they will, in exhibiting the particulars of their systems, be sure to involve themselves in contradictions, and inconsistencies. This Essayist has palpably done so, on this subject of the inspiration and perfect truth of the Scriptures. At Page 426 he calls them "sacred writings;" and in reference to the New Testament Scriptures says the Saviour "made the last perfect revelation of God to man," and that "as a counsel of perfection to the actual circumstances of mankind we have the example in the Epistles." And at Page 475 he says that the lessons of justice and truth, mercy and peace, of Scripture, are indeed "not human but divine." How they could be "sacred writings," containing such truths, "not human but divine," and the New Testament Scriptures a "perfect revelation," made by our Lord himself, and the Epistles a "counsel of perfection," and yet the writers not free from error in their composition, will require more than any human ingenuity to reconcile, or bring into harmony. To such glaring contradictions, may fitly be applied the common and homely saying of "confusion worse confounded." In what the Essayist has said concerning the similarity, or uniformity of the preaching or teaching of the Evangelists or Apostles, and their writings, there is, also, contained an admission, though inadvertently, which, from Scriptural testimony, may be used against him. He says there is no appearance in their writings, that they had any "inward gift," or "external power," in the one case different from that in the other. Well, let it be so considered, and then see how their writings will appear, as to *inspiration*, on the testimony afforded in these "sacred writings," the "perfect revelation" made by the Divine Saviour himself, the "counsel of perfection," as he, himself, has described these writings. The Saviour in his last instructions to his disciples, just before his death, as

recorded in John xiv. and xvi., promised them the gift of the Holy Ghost, the Spirit of Truth, who he said,—“dwelleth with you, and shall be in you;” and “guide you into all truth,” and “teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” In his interview with them, on the day of his resurrection, “he breathed on them, and said unto them,—Receive ye the Holy Ghost (John xx. 22);” and on the day of Pentecost he bestowed on them, in a *plenary*, and marvellous manner, the same gift of the Holy Spirit of Truth (see Acts ii.). Thus were they divinely qualified for the performance of the duties of their sacred office; and ever after, continued both to speak and to write, under the influence of that same divine spirit of Truth, who, as their Lord promised, should “dwell in them,” and “guide them into all truth.” In 1 Cor. ii. the Apostle Paul says, “my speech and my preaching was not with enticing words of man’s wisdom, but in the demonstration of the spirit, and of power;” and further,—“now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God; which things also we speak not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual.” Again, in the same Epistle, chap. xiv. 37, he says, what applies to all his other writings, and to those of the other sacred penmen also,—“If any man think himself to be a prophet, or spiritual, let him acknowledge, that the things that I write unto you, are the commandments of the Lord.” From all these sacred testimonies, we see clearly, that the Apostles, at all times, both taught and wrote, by the inspiration of the same divine spirit of Truth, and agreeably to his own saying, from the same “inward gift and power in the one case as in the other.” Will the Essayist, then, in the face of such sacred testimonies, have the bold profanity to say that there



was any error in any part of such inspired teaching and writing? He says of the Evangelists and Apostles, and with reference to their writings, that "they do not any where lead us to suppose that they were free from error or infirmity." It was not needful for them to make any assertion or intimation of the kind, as to any mode or part of their religious instructions. But this question may be put, have they anywhere admitted that there was any error, either in their teaching or writing? Nothing of the kind, but directly the reverse, as appears by the inspired testimonies already given.

Page 380. Referring to the Gospels of the Evangelists, he says:—

"One supposes the original dwelling place of our Lord's parents to have been Bethlehem (Matthew ii. 1-22); another,—Nazareth (Luke ii. 4). They trace his genealogy different ways. One mentions the thieves blaspheming, another has preserved to after ages, the record of the penitent thief. They appear to differ about the day and hour of the Crucifixion. The narrative of the woman who anointed our Lord's feet with ointment, is told in all four; each narrative having more or less considerable variations."

It seems rather surprising that any person in a respectable position, more especially a learned clerical character, would make an unfounded assertion on any subject, particularly a Scriptural one, which can be so readily detected and refuted, as the one contained in the first part of the foregoing extract. In the passages in Matthew, there referred to, that Evangelist has not *supposed*, or *said* anything to intimate that the "original dwelling place" of Joseph and Mary, was Bethlehem; though one, or both of them, may have dwelt there, before residing in Nazareth. But any such circumstance would be quite immaterial, as regards the Essayist's assertions. St. Matthew has *said*, or *supposed*, nothing as to any *original dwelling place* of Joseph and Mary. In the first verse of the chapter he merely records the *fact* of the

Saviour being born in Bethlehem, without mentioning anything about a dwelling place, or why, or under what circumstances Joseph and Mary were there at the time. In a subsequent part of the chapter, is the direction from the angel to Joseph, to leave Egypt, whither he had fled with the child and his Mother, and to go into Judea; and in the other cited verse (22) is the record, that, hearing that the son of Herod was reigning there, "he was afraid to go thither," and "being warned of God in a dream, he turned aside into the parts of Galilee, and dwelt in Nazareth." In the passage in Luke, to which he has referred, everything on the subject is perfectly explained, and reconciled, with what is recorded in Matthew, as appears by the following words of that passage,—“and Joseph, also, went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem (because he was of the house and lineage of David).” Thus, we see that there is not the slightest discrepancy in the two narratives, but the most perfect harmony; the one showing the residence or dwelling-place in Nazareth, and the reason of going up to Bethlehem; and the other, merely stating the *fact* of the birth in Bethlehem, without saying a word about the “original dwelling,” being in one city or the other, or in any other place. Yet, out of these perfectly consistent narratives, known to the Essayist, he has endeavoured to fabricate, and to show, a contradiction in the respective statements of the Evangelists;—thus impeaching the veracity of inspired Scripture testimony on the subject.

As to his next objection of a difference in tracing the genealogy, it is equally unfounded, and worthless. One Evangelist has traced it down, commencing with Abraham; and the other has traced it upwards, to the first man, Adam. Though variant in *form* they are not *contradictory*, but quite consistent, and that is all which truth can require. If they

had been in precisely the same words, he, and other opponents, would, doubtless, have made the objection, that one had merely borrowed from the other; and thus have endeavoured to weaken the testimony. As to the mention of the blasphemy of the two thieves, it is probable enough, that in the first instance, it may have been by both, and that the one afterwards, through a gracious influence, became a penitent; or the seeming discrepancy to an ordinary reader, might be perfectly explained and reconciled, in the following way, as given by a learned and critical Commentator: "By a figure called among Rhetoricians *Enallage*, the plural is put for the singular. This mode of speaking was common among the Hebrews. The following are instances,—Matt. xxvi. 8, "His disciples"—one of them, viz: *Judas*; so ch. xxvii. 44, "the thieves also"—i. e., *one* of them; so ch. xxviii. 17, "some doubted"—i. e., *one*, Thomas. See, also, Gen. viii. 4, Judges xii. 7, Nehemiah vi. 7, &c."

Concerning the day and hour of the Crucifixion, he does not venture to say that the Evangelists have given any *contradictory* accounts, but merely says, "they appear to differ." It can scarcely be presumed that he does not know that the seeming differences can be very fairly reconciled; and that by several learned writers, all the narratives of the four Evangelists, on those points, have been so elucidated and explained, as to be shown to be in quite satisfactory harmony. A similar answer may be given to his remark, of the variations in the narratives of the several Evangelists, concerning the woman's anointing our Lord's feet. There are, indeed, as might well be expected, some variations as to particular circumstances, *mentioned*, or *omitted*, but there are no *contradictions* as to *facts* and that is all, which reason, or truth, could require in a case of the kind; such *variations* in narratives, and direct *contradictions*, are very different things. Had all the narratives been in precisely the same words, it

may justly be concluded, that the Essayist, and others of like sentiments, adverse to revelation, would have objected, that the Evangelists had consulted together, and agreed, that each should give his narrative, in exactly the same terms as the others. In that case, such objectors would be found ready, on that ground, to impeach the whole of the Scriptural testimony on the point.

Page 381. "To the question, 'What is inspiration?' The first answer, therefore, is: That idea of Scripture which we gather from the knowledge of it. It is no mere *a priori* notion, but one, to which the book itself is a witness. It is a fact, which we infer from the study of Scripture, not of one portion only, but of the whole.

At Page 382, concerning inspiration, he further says:

"It is not inconsistent with imperfect, or opposite aspects of the truth, as in the book of Job, or Ecclesiastes, with variations of fact, in the Gospels; or in the book of Kings and Chronicles, with inaccuracies of language in the Epistles of St. Paul. For these are all found in Scripture."

His attempted definitions of the meaning of the term "*inspiration*," as he has given it, in the first of the foregoing extracts is somewhat confused, and rather contradictory. He first says, it is "that idea of Scripture we gather from the knowledge of it;" and, next, he says, "it is that notion to which the book is itself a witness." By the word "notion" it is to be presumed, he means an opinion, or a *judgment* formed. As to his first definition, it may be answered, that the inspiration of the Scriptures, does not, at all depend, on any knowledge of them, which individuals may gather, whether it be more or less extensive. If that were the test, there would be as many various and conflicting opinions, concerning the point, as there are differences in the qualities and phases of the human mind, and diversities of knowledge and judgment on any given sub-

ject. Such a test, or method of judging, of the inspiration of Scripture, is, on that ground, and for other reasons which might be urged, altogether inconsistent and erroneous.

Scripture revelation has not been designed, or been given, to be bent or *conformed* to the notions, or opinions, of any human being. It would be the wisdom, as it is the duty, of all, to bring all their faculties and powers into subjection and conformity to the principles and teachings of that sacred treasury of divine knowledge and truth. In his next attempt at defining inspiration, he mentions the book, as being itself a witness. It is indeed a witness, and a full and perfect witness on the point. If, by that expression, he means to take plain Scripture testimony, as decisive, every question and notion, or opinion on the subject, can, at once, be answered, and set at rest. This only true and certain mode of ascertaining the truth, as to the inspiration of Scripture, is far easier, and more satisfactory, than his uncertain and perplexing method of judging by inferences from the study of Scripture.

The following are only a few of the direct testimonies of Scripture, to its own inspired character ;—“ The law of the Lord is perfect, converting the soul ; the testimony of the Lord is sure, making wise the simple.” Psalms xix. 7. “ Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me.” John v. 39. “ The things that I write unto you, are the commandments of the Lord.” 1 Cor. xiv. 37. “ The Holy Scriptures are able to make thee wise unto salvation, through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good works.” 2 Tim. iii. 15, 16, 17. “ No prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time, by the will of man, but holy men of God, spake as

they were moved by the Holy Ghost." 2 Pet. i. 20, 21. No expressions which could possibly be employed could make the proof of the inspiration of the Scripture more clear and decisive, than the language of the foregoing testimonies. Thus, according to the Essayist's own expression, Scripture is a "witness" to its own *inspiration*. No higher evidence can be required, or given, and as it is according to his own test, surely he ought to be satisfied with it. As to his further remarks, concerning different aspects of the truth in the two books he has named, and variations of fact in other books mentioned, as he has not ventured to specify any instances of either kind, the answer, first, may be of the same general character,—that, as there are great varieties of subjects and truths treated of in Scripture, as a matter of course, or rather of *necessity*, they would present different aspects; but this would neither imply, or show any *contradictions* or inconsistency. Again, it may also be remarked, that variations as to words, or incidental, or other accompanying circumstances, in the relation of facts or events, are totally different from *contradictions*, and may all be consistent with perfect truth, throughout the several narratives given. It is probable enough that his reference to the book of Kings, and of Chronicles, alludes to the several narratives in those books, of the destruction of the Assyrian host, by the angel, concerning which his brother Essayist,\* Dr. Williams, asserted, that there was a contradiction in those several narratives; the untruth of which assertion has been exposed in the review of that Doctor's Essay.

At page 386, treating, further, as to the *inspiration* of Scripture, he says:—

"The word, itself, is but of yesterday. \* \* \* \* The difficulties that have arisen about it, are only two or three centuries old."

And he advises an interpreter,—

"To leave the more precise definition of the word, to the progress of knowledge, and the results of the study of Scripture, instead of entangling himself with a theory about it."

This is very consistent and appropriate advice for an infidel, or a Deist, to give; but he may rest assured that no true Christian, or Jew either, will hearken to it. He need not fear, or be concerned, about their entangling themselves with any theory on the point. The former *believes* according to the divine testimony already cited, that "no prophecy of Scripture is of any private interpretation," and "came not in old time by the will of man, but holy men of God, spake as they were moved by the Holy Ghost;" and further, that, "all Scripture is given by inspiration of God;" and the orthodox Jew believes as firmly, in the inspiration of the whole of the Old Testament Scriptures, for he has the sacred testimony of those Scriptures on the point. They do not require, nor will they take, any fluctuating, or delusive progress of knowledge, or any results whatever, to inform, or convince them, on the subject. He says "the word inspiration is but of yesterday." That may be, as to the English word, itself; but the *truth* included in, and conveyed by the word, is as old as the very first portion of the sacred records; and by all genuine professors of the true religion, has ever been so understood, and believed.

Page 383. "Almost all intelligent persons are agreed, that the earth has existed for myriads of ages. The best informed are of opinion, that the history of nations, extends back some thousand of years before the Mosaic chronology."

None of these assertions are of a veritable character. Instead of the belief on the points mentioned being by all the intelligent, and best informed, it is only held by the small clique of Atheists, Deists, and other infidels, as to Divine revelation. Those who believe the reverse of those assertions, as to the age of the world, are the really intelligent and best-



informed, and form the vast majority of all who profess Christianity, or have any real belief in Scripture truth. But, as observed in another place, it is a common thing with such writers as these Essayists to assume that those who hold their anti-scriptural and profane sentiments, compose the majority. They assume to be the persons, who alone possess true wisdom, on religious subjects. The question of the age of the world, and regarding the Mosaic cosmogony, have been largely treated of, and the same objections as advanced here, answered and refuted, in the review of one of the previous Essays; and, therefore, they need not be specially commented on here.

Page 387. "The received translations of Phil. ii. 6, (who being in the form of God, thought it not robbery to be equal with God); or of Rom. xv. 6, (God, even the Father of our Lord Jesus Christ); though erroneous, are not given up, without a struggle; the 1 Tim. iii. 16, and 1 John v. 7 the (three witnesses); though the first—"God manifest in the flesh,  $\Theta\Sigma$  for  $\omicron\Sigma$ , is not found in the best manuscripts, and the second, in no Greek manuscript worth speaking of, have not yet disappeared from the editions of the Greek Testament, commonly in use in England, and still less from the English translations."

The assertions in the foregoing extract that the three texts first cited, are erroneous, and have been given up, are altogether untrue. They are not erroneous, nor have they been given up, but are held as perfectly genuine, in every Evangelical Church. They are only given up as erroneous, by this writer, and some, or probably all of his Essaying brethren; and the comparatively few others who hold the same, or similar infidel sentiments, as to Divine revelation. The other texts he has cited are also held by all such Churches, as of the like genuine and sacred character. It is certainly true, as he asserts, that "they have not disappeared from the editions of the Greek Testament," or "from the English translation." And further, he may rest assured that they

will not so disappear. All this may cause severe disappointment and vexation to this Essayist, and his brethren in like infidelity, but they must endeavour to bear their regrets and sorrows on the subjects, with all requisite patience and fortitude. The integrity of the text in John v. 7, has been shown in the review of the preceeding Essay, in which the same objection was made, as to its purity. Its vindication, therefore, need not be repeated here.

Page 390. "Absorbed as St. Paul was, in the person of Christ, with an intensity of faith and love, of which, in modern days, and at this distance of time, we can scarcely form a conception; high as he raised the dignity of his Lord, above all things in heaven and earth; looking to him as the Creator of all things, and the head of quick and dead, he does not speak of him as equal to the Father."

Here, and in the whole context, in which this extract is found, the Essayist very plainly shows his adherence to a form of Deism, as regards the Saviour. It seems rather strange that he should in that context have cited as authority for his assertion, the text in Phil. ii. 6, for it contains the very word *equal*, and is one of the strongest Scriptural passages, to show that *equality*, to which he objects. It is in these words,—“Who being in the form of God, thought it not robbery to be equal with God.” That any spiritual nature, especially a divine one, can be equal to another, and yet its inferior, is a contradiction, and an absurdity, which no ingenuity or sophistry can reconcile, or explain away. Moreover, it is the very inspired Apostle he has named, who has recorded that text, which declares the equality. The sacred and blessed truth of such equality is also most clearly declared in John i. 1, 3, and 10, 30; and again, by the same St. Paul, in Rom. ix. 5, and 1 Tim. iii. 16; and in other New Testament passages. It had also been previously declared in inspired and express terms, in Zech. xiii. 7.

Does the Essayist really believe that there is more than one true God, contrary to the solemn announcement, — “The Lord our God is one Lord,” and again, “There is one God” (Deut. vi. 4 ; 1 Tim. ii. 5) ? It might not be unfairly inferred, that such is his opinion, from his language in the extract. From the context, however, it may rather be fairly concluded that he altogether denies our Lord’s divinity.

Page 397. “The justice of God, ‘who rewardeth every man according to his works;’ and the Christian scheme of redemption has been staked on two figurative expressions of St. Paul, to which there is no parallel, in any part of Scripture, (1 Cor. xv. 22)—‘For as in Adam, all die, even so in Christ, shall all be made alive;’ and the corresponding passage in Rom. v. 12., notwithstanding the declaration of the Old Testament, as also of the New,—‘Every soul shall bear its own iniquity;’ and ‘neither hath this man sinned, nor his parents.’”

The Essayist does not tell us who they are, that staked those two cardinal doctrines,—the justice of God, and the Christian scheme of Redemption,—on what he improperly calls the figurative texts he has cited.

Although those primary doctrines are contained, not “figuratively,” but with sufficient plainness, in those texts, yet no christian, even but tolerably acquainted with scriptural truth, stakes his belief of those doctrines, merely on those two texts. He finds those sacred truths of redemption, and justification through Christ; and the justice of God, in making “every soul bear its own iniquity;” and finally “rewarding every man according to his works,” in numerous passages of Scripture, plainly expressed; and also clearly sees, that they are all in perfect accordance and harmony. He says of the expressions in those texts, “there is no parallel in any other part of Scripture.” Either he is very imperfectly informed in scriptural truth, or else he has knowingly made the incorrect assertion. There are many such parallels on those subjects, contained in the Scriptures. The two texts he has cited

are not, indeed, quite parallel, or in very apt correspondence, for the one in Cor. relates merely to the death and resurrection of the body; and the one in Rom. viewed in the context, relates to both the death of the body, and the fallen and depraved state of the soul; through the original transgression.

Page 402. "When maintaining the Athanasian doctrine of the Trinity, we do not readily recal the verse,—of that hour knoweth no man, no not the angels of God, neither the Son, but the Father." (Mark xiii. 32.)

Here, again, may be seen, the Essayist's tendency to Socinian sentiments. Any apparent difficulty in the passage of Scripture he has cited, may be sufficiently explained and removed, by calling to mind the two natures,—*divine* and *human*,—which dwell in the person of the Saviour; and that the defect of knowldege on the point applied to the *human* hature. It may with consistency be thought probable that the Deity which dwelt in the man Christ Jesus, might communicate to him less of the knowledge of futurity at one time than at another.

Page 411. "The thoughts of able and highly educated young men, almost always stray towards the first principles of things. It is a great injury to them, and tends to raise in their minds a sort of incurable suspicion, to find that there is one book, of the fruit of the knowledge of which they are forbidden freely to taste, that is the Bible. The same spirit renders the Christian minister powerless in the hands of his opponents. He can give no true answer to the mechanic or artizan, who has either discovered by his mother-wit, or who retails at second-hand the objections of critics, for he is unable to look at things, as they really are."

It must be presumed that the highly educated young men, to whom he has here referred, are resident in the United Kingdom and other parts of the British dominions. It is not true that *they* are forbidden to taste of the fruit of the knowledge contained in the Bible; and even, if at any time, or by

any person, so forbidden, they could not be prevented. All such persons and all others, within those dominions, can, with perfect freedom, and at all times, resort to that storehouse of sacred and saving truth, and partake of its varied and satisfying fruits. Was the Essayist himself, as one of those highly educated young men, forbidden or prevented, the exercise of that blessed and common right, in any of the Schools or Colleges where he received that education, which he has employed to such profane and pernicious purposes? If he was so forbidden, and prevented, such Seminaries for evil, should immediately be put down. But he knows that he was not so forbidden, and even if he had, he could not, and should not have been withheld from drawing forth, and partaking of the riches of that treasury of sacred knowledge. From the whole style of the Essay, it seems highly probable that he has given his chief time and attention more to the perusal of such sceptical writings as "The Tracts for the Times," and others of a speculative and improper character regarding religion, than to the prayerful search into that Divinely revealed truth, which makes "wise unto salvation."

His next assertion, as to the Christian Minister being "powerless in the hands of his opponents," and being "unable to give a true answer to objections," is equally unfounded in general, if not universally. They must be ignorant indeed, of Scriptural truth, if not able to answer any suggested difficulties of the mechanic or artizan; and also answer and refute such profane and shallow objections, and such falsehoods and fallacies, as this writer and his brethren, have put forth, in their infidel "Essays and Reviews."

Page 412. "As the time has come when it is no longer possible to ignore the results of criticism, it is of importance, that Christianity should be seen in harmony with them." \* \* \* \*  
 "The Christian religion is in a false position, when all the tendencies of knowledge are opposed to it; such a position cannot be long maintained, or can only end in the withdrawal of the educated classes from the influences of religion."

If what the Essayist has here called, the results of criticism, are found to be in opposition to the inspired and plainly revealed truths of Christianity, the question arises, which is to yield, and be set aside, as erroneous, and, consequently, not entitled to belief, and intellectual or practical regard and influence. From the strain of language he has employed in this extract, and in the context, as well as from the style of his remarks in other parts of his work, it is sufficiently evident, that he would have revealed Christianity to give way; and the critical results of such persons as himself, and his Essaying brethren, to be established as decisive of the conflict, and to be of paramount authority. He would, doubtless, adopt the vision or "clear view" of one of those brethren, of the "fluid" and fiery "spinning ball" of the earth which commenced its rotatory motion, at some period, beyond the reach even of conjecture, and which continued its fiery revolutions longer than guesses, or the possibility of conception can reach; and his further notions, concerning creation; and would consider the whole of this alternately "clear view," and *misty vision* as of a far more rational, consistent, and truthful character, than the inspired and really consistent narrative of the creation of the earth, and all beings and things therein, given in the first chapter of Divine revelation. These speculative visions, with some geological discoveries of stratas in the earth, and of bones, and other remains, found in its depths, are some of those results, which it may be concluded, he thinks are more valid, and of more reliable authority than the Scripture records. It may be presumed that he also includes among those, results which do not seem to harmonize with Christianity, and to which the latter must yield, those "remains of pottery" from the mud of the Nile, which Dr. Williams, one of his Essaying brethren, thinks may, together with some pre-historic remains,—which he does not specify or describe, and pro-

bably never saw,—form a “tendency to proof” that this world is really much older than the Scriptural evidences as to its age. Whatever importance the Essayist may attach to such desired harmony between Christianity, and such results of criticism ; and whatever may be his regrets on the subject, he must make up his mind to the conclusion that no harmonious agreement between Christianity and any such speculative and absurd results of false and unscientific criticism will ever take place. Christianity repudiates and despises the thought of any harmony with such speculative and visionary falsehoods. The few whom he calls the educated classes, but who, in reality, are not even the half-educated as to true science and revealed truth, if they will not hearken to that truth, but hold to their profane and absurd notions, will surely find that their results of profane criticism will not be accepted by any genuine Christian, but be despised and rejected, by all who have any real veneration and regard for inspired revelation.

It is not true, as he has insinuated, that all the tendencies of knowledge are opposed to the Christian religion. Only such speculative and absurd theories as those which have just been noticed, and others of similarly false and profane descriptions,—improperly denominated knowledge,—are opposed to Christianity. This pure religion which has proceeded from infallible wisdom and truth, cannot, of course, harmonize with any of the impious and delusive inventions, and systems of error, which spring from human pride and presumption. The two, from their respective qualities, and tendencies, must ever remain in entire discordance ; no “progress of ideas” or *spirit of an age* will bring them together. On the other hand, all true knowledge of a moral and useful character, and all its tendencies, must ever be in similar harmony with the Christian religion, for they both have their origin in the same infinite source of perfect wisdom and goodness.



The really well educated classes, will find that such a happy accordance exists, while *Sciologists* in learning, who indulge in their proud and profane speculations, will remain groping in the darkness and uncertainty of the impious and absurd systems they have formed.

Page 413. Treating of a reconciliation of the differences of religious belief, he says :—

“Those who hold to the possibility of such a reconciliation, or restoration of belief, are anxious to disengage Christianity from all suspicion of disguise or unfairness. They wish to preserve the historical use of Scripture, as the continuous witness in all ages, of the higher things in the heart of man; as the inspired source of truth, and the way to the better life. They are willing to take away some of the external supports, because they are not needed, and do harm; also, because they interfere with the meaning.”

This writer, and his Essaying brethren, with others of a similar character, are chiefly the persons who by their profane productions, are endeavouring to bring upon Christianity a suspicion of disguise, or unfairness. This evil work they are doing, by their denials of the inspiration of Scripture,—of its prophecies,—its records of miraculous events,—its historical accuracy; and on many other of the most important subjects, and truths, contained in this Divine revelation. He has not specified the “external supports,” to which he has alluded, but judging from the sentiments, and the style of remark, in these “Essays and Reviews,” he means, by that expression,—those sacred verities of Christianity, which have just been mentioned. Happily, they will not be permitted to succeed in their presumptuous and impious attempts, for the Lord omnipotent reigneth, and will bring the counsel, and designs of the wicked, to nought; and extend and maintain his own truth in the earth, until it “shall be filled with the knowledge of his glory.”

Page 414. "No one can form any notion, from what we see around us, of the power which Christianity might have, if it were at one with the conscience of man, and not at variance with his intellectual convictions."

It is true there is in a large degree such an opposition between Christianity, and the natural conscience, as is implied in his remark. How can it be otherwise, when the one is pure and invariable truth, and the other is, in general, darkened and perverted, often calling "evil, good, and good, evil;" judging error to be truth, and truth to be error. By the form of his remark, it would seem that he would have Christianity to yield, and be conformed to that naturally dark and erring faculty. On the contrary, the gracious plan of Divine wisdom is to have that power enlightened and sanctified, and brought into harmony with the principles and precepts of Scriptural Christianity. One would naturally think that every professor of our pure and benign religion, would judge the latter to be indeed the better way. These same remarks will exactly apply to what he has said regarding intellectual convictions.

Page 443. "The law is opposed to faith,—good to evil, the spirit to the flesh, light to darkness, the world to the believer; the sheep are set "on his right hand" but "the goats on the left." The influence of this logical opposition has been great, and not always without abuse in practice; for the opposition is one of ideas only, which is not realized in fact. Experience shows us, not that there are two classes of men, animated by two opposing principles, but an infinite number of classes, or individuals, from the lowest depths of misery and sin, to the highest perfection of which human nature is capable; the best not wholly good, the worst not entirely evil."

It is undoubtedly true that there are among civilized men, the numerous differences he has mentioned, with reference to moral principles and conduct; and it is well for civil society that such is the case. But these differences are quite foreign from the radical, and ever during distinctions, which exist

between those who, through grace, have become possessed of Christian principles, and act from their influence ; and those in whom those principles have not been formed ; and who, therefore, are not actuated by them in practical conduct. Many of these last are, doubtless, persons of honesty and uprightness ; and of peaceable and even courteous demeanour, in the ordinary relations and affairs of life ; but yet are entirely devoid of genuine piety, and evangelical righteousness of heart and life. According to the true Scriptural standard, therefore, there are only, in reality, two classes of character as regards spiritual or vital religion. Whatever similarities or differences may appear among men, as to the externals of moral conduct, there are only, as to true godliness, while in this life, those two classes scripturally recognized and described, and at the bar of judgment, in the eternal world, only the same two classes will appear and receive, respectively, their final retribution of reward and punishment, as our Lord has plainly declared in the words which, strange to say, the Essayist himself has cited.

Page 449. "There are many quotations from the Psalms, and the Prophets, in the Epistles, in which the meaning is quickened or spiritualized ; but hardly any,—probably none,—which is based on the original sense, or context. That is not so singular a phenomenon, as may, at first sight, be imagined. It may appear strange to us, that Scripture should be interpreted in Scripture, in a manner not altogether in agreement with modern criticism ; but would it not be more strange, that it should be interpreted, otherwise than in agreement with the ideas of the age, or country in which it was written. The observation that there is such an agreement, leads to two conclusions, which have a bearing on our present subject ; first, it is a reason, for not insisting on the application, which the New Testament makes of passages in the Old, as their original meaning ; secondly, it gives authority and precedent for the use of similar applications, in our own day."

The truth, as to the quotations in the Epistles, from the Psalms and Prophets, is decidedly the reverse of what the

Essayist has above stated. Nearly, if not the whole of such quotations, are manifestly "based on the original sense, or context;" or in other words, has no reference or application to the circumstances, or events of the time, in which the matter of such quotations were first declared. They had a meaning, and application, which exclusively, and expressly, referred to the future, under the gospel dispensation; and were accordingly cited by the New Testament writers, as being then fulfilled, or receiving their accomplishment. They were originally, inspired prophetic announcements, of the future events they predicted, and as such, were referred to by those sacred writers, and not in the way of mere accommodation; and in every instance they were given by such writers in nearly the same words, in which they were first recorded by those inspired prophets. This construction by the Essayist as to mere spiritualizing and accommodation, would seem to be given, for the purpose of avoiding, or suppressing, their plainly predictive meaning and application; and in aid of that denial of the prophetic character of any part of Scripture, which is so frequently advanced, and insisted on, in these infidel "Essays and Reviews." That such quotations were entirely of a prophetic meaning and character, and were to receive their fulfilment under the gospel dispensation, and were mentioned as such, by the New Testament writers, the following, from among many other passages of Scripture, will most conclusively show;—"In the place where it was said unto them, ye are not my people, there it shall be said unto them, ye are the sons of the living God." Hos. i. 10. "As he saith also in Osee,—'in the place where it was said unto them ye are not my people, there shall they be called the children of the living God.'" Rom. ix. 25, 26.—"Behold, I lay in Zion, for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation." Is. xxiii. 16.—"As it is written, behold I lay in Zion a stumbling stone,

and rock of offence." Rom. ix. 33.—"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good." Is. lii. 7.—"As it is written, 'How beautiful are the feet of them, that preach the gospel of peace, and bring glad tidings of good things.'" Rom. x. 15. Also see Is. liii. and Rom. x. 16.—"I will move them to jealousy with those which are not a people, I will provoke them to anger, with a foolish nation." Deut. xxxii. 21.—"First, Moses saith, 'I will provoke you to jealousy, by them that are no people, and by a foolish nation I will anger thee.' But Esaias is very bold, and saith,—'I was found of them that sought me not.'" Rom. x. 19, 20.—"And in thee shall all families of the earth be blessed." Gen. xii. 3,—also Gen. xxii. 18.—"Preached before the Gospel, unto Abraham, saying,—'In thee shall all the nations of the earth be blessed.'" Gal. iii. 8. "Thou art a priest forever, after the order of Melchizedek." Ps. x. 14.—"As he saith also in another place,—'Thou art a priest forever, after the order of Melchizedek.'" Heb. v. 6. In none of these passages is there a mere *quicken*ing and *spiritualizing accomodation*, as the Essayist has improperly asserted; but express citations, by the New Testament writers, as to fulfilment, under the Gospel dispensation.

Page 457. "The portion of Scripture which, more than any other, is immediately and universally applicable to our own times, is, doubtless, that which is contained in the words of Christ himself."

It would have been well, if the general strain of the Essay, as to Scripture testimony and authority, had been in consistency, and accordance, with the sentiments contained in this extract. Where, it may be asked, are "the words of Christ himself" to be found? They are contained *only* in those Evangelical books,—the inspiration and infallible authority of which he has, in so many instances, impeached and denied.

But all other portions of Scripture are of the same validity with the others, for they have all been recorded by the spirit of Christ—the spirit of wisdom, truth, and purity.

Page 463. “The time will come, when educated men will be no more able to believe that the words, ‘out of Egypt have I called my son,’ (Matt. ii. 15, Hos. xi. 11,) were *intended* by the Prophet to refer to the return of Joseph and Mary from Egypt, than they are now able to believe the Roman Catholic explanation of Gen. iii. 15—‘*Ipsa conteret caput tuum.*’ They will no more think that the first chapters of Genesis relate the same tale, which geology and ethnology unfold, than they now think that the meaning of Joshua, x. 12, 13, to be in accordance with Galileo’s discovery.”

Infidels as to Divine revelation, whether educated or uneducated, will, of course, disbelieve that the prophetic saying in the cited text in Hosea had any reference to the event recorded in Matt. ii. 15, but all true Christians, in both of those classes, will continue fully to believe in that reference, because of the express testimony in the latter text, that those words in Hosea were then fulfilled. It is true they had a *primary* and *partial* reference to the calling of Israel out of Egypt, under Moses, but they were prophetic also; and received their complete fulfilment, in the return of the holy family from that land, recorded in the text in Matthew. The first call and deliverance may well be considered, as a type of the latter event. There are other instances of a similar prophetic and typical character, recorded in Scripture.

As regards the first chapters in Genesis, which give the inspired account of creation, which the Essayist so improperly, if not profanely, calls a *tale*, the same educated infidels will, of course, hold to their own tale, which they have fabricated from their false inferences from geology, and ethnology; but all really well educated, as well as other Christians, will, as in the other case just mentioned, continue to believe in that inspired account, the profane prophecy of the Essayist to the

contrary notwithstanding. That subject was fully treated of in the review of a previous Essay on the "Mosaic Cosmogony," and, therefore, need not be elaborated here.

The reference of the Essayist to the texts in Joshua, is, in effect, but a reiteration of the same objection which Deists, and other enemies of Divine revelation, have advanced, as to the truth and accuracy of the miraculous event, recorded in those texts. In so doing, they have manifested, not only their infidelity, as to that sacred revelation, but their defect of real science, on the subject involved in that event. Some of the following facts of astronomical science and the corresponding considerations and remarks, may help to such a view and knowledge of the subject as will show to any Christian and unprejudiced mind that the request of Joshua on the occasion, and all the circumstances connected with that miraculous event, were in accordance with true astronomical science, as now understood and believed. The sun is the *centre* of what is called the solar system, and around that splendid orb the *earth*, and all other *planets*, whether *primary* or *secondary*, move in certain periodical times, according to the quantity of the matter, and their distances from that centre. The Sun has no revolution round any orbit, but revolves round his own axis, and round the common centre of gravity, in the planetary system, which centre of gravity is included within his own surface. The earth *annually* revolves around the sun, and *diurnally* round *its own axis*. This latter revolution constitutes our day and night, as the former does our year. This diurnal revolution of the earth, or revolving round its own axis, in a direction from west to east, occasions what is commonly called the *rising* and *setting* of the *Sun*, which appearance is occasioned, not by any *motion* in the *Sun* himself, but by this *motion* of the *earth*. The influence of the Sun upon the earth, is the *cause*, both of the *annual* and diurnal motion of the earth, While that influence continues



to act upon it, according to the law which God originally impressed, on both the earth and the Sun, the *annual* and *diurnal* motions of the earth, must continue. But he is such an infinitely Free Being, that He can, when His unerring wisdom sees good, alter, suspend, or even annihilate all secondary causes and their effects. The terms in the text, employed to describe this miracle, are not, when rightly understood, contrary to the well-established notions of the true system of the universe, and do not favour any *hypothesis* that places the *earth* in the centre of the solar system. Joshua's address, in the original, will make the two following Hemistichs :

*Shemesh begibon dom  
Veyareach beemek Aijalon.*

*Sun ! upon Gibeon be dumb :  
And the Moon on the vale of Ajalon.*

The effect of this command is related verse 13, in the following words :—

*Vaiyiddom hashSHEMESH, VEYAREACH, amad. And the Sun was dumb, or silent, and the Moon stood still. And in the latter clause of this verse, it is added : " And the Sun stood still in the midst of heaven, and hastened not to go down about a whole day."*

It seems every way most reasonable and probable that it was not at, or about mid-day, but just as the Sun was setting, and daylight about to fail, that Joshua requested this miracle to be performed, so that he might have time enough to complete the destruction of his enemies, who were now completely routed. The words in verse 13,—“in the midst of heaven,” have been understood by some eminently learned men to refer to the horizon, which is the *apparent division* of the heavens, into the *upper* and *lower hemisphere*, and accordingly, they have translated the whole passage thus :—*And*

*the Sun stood still in the (upper) hemisphere of heaven, and hastened not to go down when the day was complete ; that is, though the day was then complete, the Sun being on the horizon,—the time that to the eye constituted the mid heaven, yet it hastened not to go down,—was miraculously sustained in its almost setting position ; and this seems still more evident from the Moon appearing at that time, which it is not reasonable to suppose could be visible in the glare of light occasioned by a noon-day Sun. The influence of the Sun has been already mentioned, as causing the diurnal and annual revolutions of the earth. The original word in the text, refers to the withholding or restraining this influence, so that the cessation of the earth's motion might immediately take place. The desire of Joshua was, that the Sun might not sink below the horizon, but as it appeared now to be over Gibeon, and the Moon to be over the valley of Ajalon, he prayed that they might continue in these positions, and thus the day be miraculously lengthened out, until the battle was ended.*

Whether Joshua had a correct philosophical notion of the true system of the universe, is a subject that need not come into enquiry ; but whether he *spoke* with strict propriety on this occasion, is a matter of importance, because he must be considered as acting under the divine influence, in requesting the performance of such a stupendous miracle. No man in his right mind would have thought of offering such a petition had he not felt himself under some divine afflatus. Leaving therefore his philosophic knowledge out of the question, he certainly spoke as if he had known that the solar influence was the cause of the earth's *rotation*, and therefore, with the strictest philosophic propriety, he requested that that influence might be for a time restrained, that the diurnal motion of the earth might be arrested, through which alone the Sun could be kept above the horizon, and the day be prolonged.

Had he said, *Earth stand thou still*, the cessation of whose diurnal motion was the *effect* of the Sun's influence it could not have obeyed him ; as it is not even the *secondary* cause, either of its annual motion around the Sun, or its diurnal motion round its own axis. Instead of doing so, he speaks to the Sun, the *cause* (under God) of all these motions, as his great Archetype did, when in the storm on the lake of Tiberias, he rebuked the *wind* first, and then said to the *waves*, Peace ! be still ! according to the original words—Be silent ! Be dumb ! Mark iv. 39 ; and the effect of this command was a cessation of the agitation in the *sea*, because the *wind* ceased to *command* it, that is, to exert its influence upon the waters. Joshua does not say to the Sun, *stand still*, as if he had conceived *him* to be *running his race round the earth* ; but, *Be silent*, or *inactive*, that is, *Restrain thy influence*, no longer act upon the earth to cause it to revolve round its axis ; a mode of speech which is certainly consistent with the strictest astronomical knowledge. A widely different word is used in declaring the *effect* which the retention of the solar influence had upon the Moon ; in the *first* case, the Sun was *silent*, or *inactive*,—*dom* ; in the *latter*, the Moon *stood still*,—*amad*. The *standing still* of the Moon, or its continuance above the horizon, would be the natural effect of the cessation of the solar influence, which obliged the earth to discontinue her *diurnal* rotation, which of course would arrest the Moon ; and thus, both it and the Sun were kept above the horizon, probably for the space of a whole day. As to the address to the *Moon*, it is not conceived in the same terms as that to the *Sun*, and for the most obvious philosophical reason ; all that is said is simply, —*and the moon on the vale of Ajalon*, which may be thus understood : “ Let the Sun restrain his influence, or be inactive, as he appears now upon Gibeon, *that* the Moon may continue as she appears now over the vale of Ajalon.” It is

worthy of remark, that every word in this address is selected apparently with the greatest caution and precision. It is vain for any to say "such a cessation of motion in one planet could not take place without disordering the motions of all the rest." Those who make such an assertion, neither know the *Scripture*, nor the *power of God*, therefore they do greatly err. That the day was preternaturally lengthened is a Scripture fact. That it was so by a *miracle*, is asserted, and whether that miracle was wrought *as above stated*, is a matter of little consequence; the thing is a Scripture fact, whether we know the *Modus operandi* or not.

This Reviewer considers it only just and proper, to say that the foregoing illustrative description, concerning the performance of the miracle, is in *substance*, and for the most part *verbally* that which is given, as comments on those texts, by that very learned and critical Divine—Dr. Adam Clarke, in his "Commentary on the Holy Scriptures."

Page 473. Treating of the religious instructions of Missionaries, among Oriental nations, holding idolatrous and other false systems of religion, he says:—

"It is not the book of Scripture which we should give them, to be revered like the Vedas, or the Koran, and consecrated in its words and letters; but the truth of the Book,—the mind of Christ and his apostles, in which all lesser details and differences should be lost and absorbed."

In this extract, as in a previous one reviewed, the extreme inconsistency of the Essayist is strikingly manifest. He extols the *truth* of the book, as exhibited by Christ and his Apostles, and yet, he has throughout his work, been profanely endeavouring to show, that the Book is not of an inspired character; but that its records are the productions of men not free from *error*, and contain contradictory statements, as to facts and occurrences,—pretended prophecies,—and narratives, and other particulars, not founded in truth. If these

his representations concerning the Book, were indeed true, with what consistency, or propriety, could its *truth* be spoken of, and extolled. If that were its false and erroneous character, no sure dependance could be placed on any of its narratives, assertions, or teachings. Its apparently most exalted and beautiful exhibitions and examples of devout piety, and sublime religious and moral excellence, would be but an imaginative description, a fanciful picture, not intended or fitted to be sought after, or to be realized in any human experience. His remark as to a reverence for the Book, apart from the truth it contains, is altogether absurd. Surely he cannot entertain the wild supposition that any Christian Missionary, or other intelligent person, in giving the Scriptures to the heathen, or any others, would present the paper and other merely external materials of the Book, as objects of adoration, or would have any other idea or thought than that of bringing to their notice, and for their examination, the *truths* contained in its inspired records. Even the believers and votaries of the Vedas and the Koran, reverence those writings, because of the sacred truths which they believe them to contain ; and not because of any religious excellence, which they suppose resides in the mere visible materials of which the books are composed.

At Page 480, referring, no doubt to himself, he closes his Essay with these words :—

“He may depart hence before his natural term, worn out with intellectual toil, regarded with suspicion by many of his cotemporaries, yet not without a sure hope that the love of truth, which men of saintly lives often seem to slight, is nevertheless, accepted before God.”

It would have been infinitely better for the Essayist to have expended in almost any other employment, that portion of his intellectual toil, which he has applied in composing this work of opposition to the truth and authority of Divine reve-

lation. It may be hoped that he will yet be brought to think, and act, with an implicit and reverential faith in the whole of that revelation; and if he should be prematurely worn out with intellectual toil, it will be well, if it has been in *defending* the inspiration and accuracy of that revelation he has here been *opposing*. He may thus, in a measure, be instrumental in removing a portion of the evil he has now been doing.

The men of saintly lives, to whom he has alluded, are those and only those who sincerely desire and seek and love the truth; and who find it, not in forming and indulging in anti-Scriptural and presumptuous speculations and merely human theories, but in receiving "with meekness" the whole of "the engrafted word" as inspired truth. In thus receiving and faithfully obeying it, they realize that it is, indeed, "able" to make them "wise unto salvation," and as "a light to their path," the support and repose of their minds, the anchor of their hope, and the joy of their hearts.

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