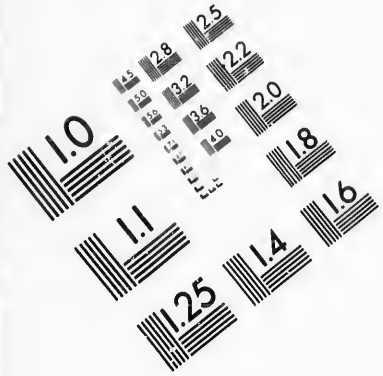

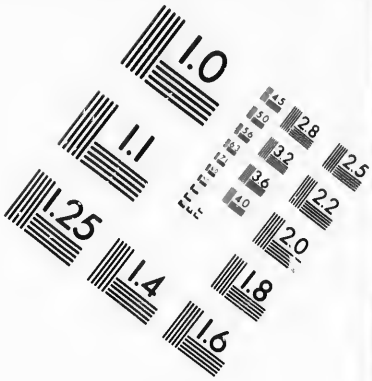

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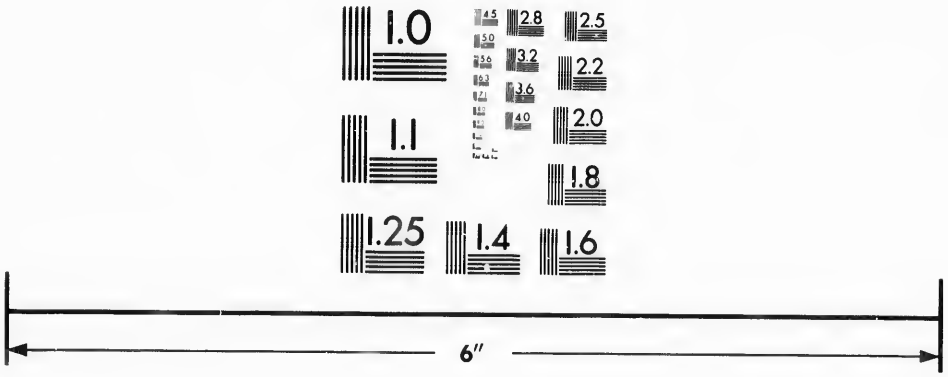

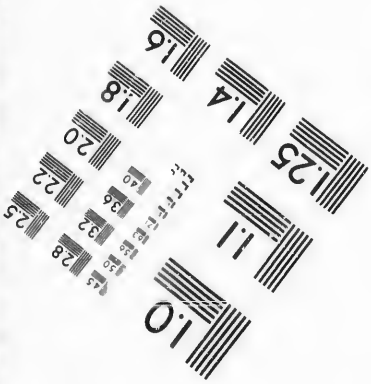

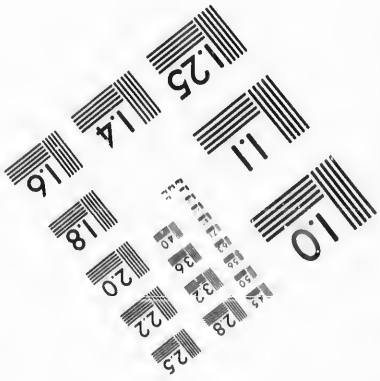

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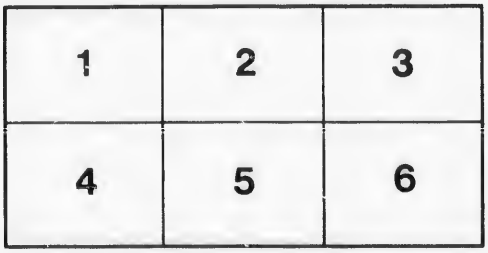

TESTIMONY

OF

THE SCRIPTURES

TO THEIR

DIVINE INSPIRATION.

BY

THE HON. JUDGE MARSHALL,

OF NOVA SCOTIA.

LONDON:

GEORGE BURNS, PRINTER, EDGWARE ROAD.

MDCCCLXV.

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INTRODUCTION.

During the present age, our Divine Christianity has been undergoing an opposition, different in many of its modes and aspects from any which it ever before experienced, and in quarters from whence its authentic and inspired character was never before assailed. Its earliest opponents, both Jews and Gentiles, denied altogether its divine origin and truth, and asserted it to be a mere humanly fabricated and false system. Such was the professed ground of opposition to it by the Jewish priesthood, and by heathen philosophers and writers—such as Celsus, Porphyry, Julian, and others. Similar were the attacks in modern ages, and in christian countries, by Bolingbroke, Gibbon, Hume, Paine, and several other open adversaries. In all such instances, the opponents either denied altogether revealed religion, or did not profess Christianity in any form. Within the earliest period of the christian church—even in the time of the Apostles—denials of some of the most essential truths of Christianity, and heresies of various kinds arose, and became more or less prevalent. All this was foretold by our omniscient Lord, in his parable of the "tares" being sown, by "an enemy" among the "wheat;" and when he informed his disciples, that "many false prophets shall arise, and shall deceive many." The inspired Paul also declared, (Acts xx. 29) "grievous wolves shall enter in among you, not sparing the flock. Also of your own

selves shall men arise, speaking perverse things, to draw away the disciples after them:" and again in 1 Tim. iv. 1, —"The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." Also Peter has written, in 2 Eph. ii. 1,—"There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, &c." The Apostles John and Jude also have given similar predictions and warnings. All these prophecies have been fulfilling, by the numerous forms and systems of heresy which have arisen during the several ages of the church, down to the present day. In nearly all the instances, however, of such heresies, their authors and adherents acknowledged the authentic and inspired character of the Scriptures, both of the Old and New Testament. Their false tenets chiefly consisted in applying erroneous meanings to certain passages of Scripture, which they cited as supporting and confirming those tenets. It is in our own advanced and more generally enlightened era of Christianity, that rather a numerous class of persons, of literary pursuits and habits, in several countries, and strangest of all, many of them holding some of the highest positions in christian churches, are found arrayed against the most vital truths of divine revelation. Such is the profane and disgraceful spectacle, which for a considerable time past has been exhibited in Germany, and recently in England, comparatively one of the most evangelically christian nations. The writings and other efforts of those persons, especially of the clerical class of them, form the most amazing, as well as profanely wicked, of all the attempts yet made to undermine and injure pure scriptural Christianity. But the Lord omnipotent—the gracious Head of the Church—reigneth and ruleth; and his promise, that "the gates of

hell shall not prevail against it," must and will be fulfilled. He has ever qualified and sent forth able advocates and supporters of his cause, who have vindicated and shewn the authenticity and inspired truth of his benign revelation. Such a vindication is now being conducted against the present singularly wicked opponents of that revelation, and it is to be hoped with some good success, notwithstanding the abounding ungodliness, immorality, and other evil influences of the age.

The author of this brief essay is desirous of assisting, though it may only be in some humble measure, in this sacred controversy on behalf of revealed truth. This he proposes to do by shewing the inspired character of both the Old and the New Testament Scriptures, from their *internal* evidence; and as the first revelation is chiefly assailed, more especially show, the inspiration of *that* sacred code, by the numerous references and testimonies concerning it, contained in the *latter* revelation. A plain exhibition of such references, by this latter to the former canon, and of the connection and harmony of the two, seems well adapted to instruct and assist sincere believers in the truth of the Scriptures generally, but who are not yet so fully informed in their most essential truths, and inspired character, and consequent agreement, as to be perfectly guarded against the sceptical and profane objections and delusive fallacies, now being so frequently advanced against the inspiration and truth of divine revelation generally. Most unhappily there are also, even in this advanced age of science and literature, and of abounding public means of religious instruction, vast numbers who, though occasionally or even regularly, attending on those means, are yet, as to religious or spiritual subjects, so careless, or so infected and infatuated with a spirit of *mammon*, and mere worldliness of feeling

and conduct, that they still remain greatly ignorant of a scriptural knowledge of even the primary and most essential doctrines and other truths of the religion they profess. To this numerous class, most especially, may such an exhibition of scripture testimonies to its own inspired character, and of its consequent harmony throughout, be readily and generally useful for information on these most important points, and for assisting to forearm and secure them against every attempt to impeach or lessen the authority of the sacred oracles.

The earlier books of the Old Testament Scriptures, especially the first five, called the Pentateuch, have been the chief objects of the attacks of the present infidel writers; but some, if not all of them, have also advanced similar objections and denials as to the inspiration and truth of portions of the New Testament. This, indeed, is quite consistent with their denial of the authenticity and inspiration of those earlier books of the previous canon, for it must be quite evident to every person, though but generally acquainted with the Scriptures, and the direct bearing of the one canon on the other, and the numerous references in the *latter* to the *first*, concerning narratives and events, and the intimate connection between the two, that if the first records are incorrect and invalid, those New Testament Scriptures which so refer to them, are, of course, equally erroneous and unreliable. Those adversaries are well aware of this state of the whole subject, though, all of them are not yet quite so bold and profane as to make such plain and direct attacks on the Scriptures of the New Testament, as they have made on the previous revelation. Some of them, however, in the "Essays and Reviews," and especially Dr. Colenso, have in several instances advanced, more or less plainly, such impeachments of the inspiration and veracity of portions

of the New Testament. One of those adversaries has said, that none of the writers of these latter Scriptures, "has declared his own inspiration:" and this assertion has been made in the face of the numerous plain Scripture testimonies, shewing that the gift of inspiration was bestowed on those writers, and also of their own declarations, as will presently be seen, that both their *oral teachings*, and their *writings*, were of an inspired character. To meet these last mentioned objections, it will be well, in the first place, to give some of such Scripture proofs of the inspiration of those first gospel messengers, and also of all their writings. This will the better prepare the way for more readily and conclusively shewing—by the references from the New to the Old Testament Scriptures, and the citations in the *former* from the *latter*—the inspiration and consequent perfect veracity of that *first* code of revelation. But before commencing with this proposed plan of procedure, it may be useful to remark, that those adversaries have not yet gone the length of denying that the New Testament Scriptures we now possess, are the real records of Christianity and were composed during its earliest age, and have ever been held by the christian churches as such early records. Not only the first historians of Christianity, and other writers on christian subjects, such as Polycarp, Ignatius, Justin, Treneus, Tertullian, and Eusebius mention or refer to most, if not all, of the books of the New Testament, and speak of them as the authentic and inspired records of the christian religion; but they are also referred to by several merely secular writers, during the same early periods. And, further, they were often mentioned, and passages of them cited or referred to, by Celsus, Porphyry, Julian, and other opponents of Christianity, who in those early ages of its progress wrote against it in their controversies with its public advocates and promoters. These last mentioned

adversaries never doubted or denied the existence of these Scriptures, as being the early records of Christianity, but only denied their divinely inspired and veritable character. With all such testimonies, the present opponents of the inspiration of these Scriptures are effectually debarred from saying that they are the fabrications of later ages. This, no doubt, some of them would willingly do, had they the least plausible pretence for such an assertion.

To every candid and unprejudiced mind, the abundant evidence, both *external* and *internal*, of the *inspired* character of the New Testament Scriptures, will be equally as convincing as that regarding their *early composition* and reception by the churches. Some of the principal proofs of that inspiration will now be given, consisting of passages of these Scriptures.

SECTION I.

ON THE INSPIRATION OF THE NEW TESTAMENT SCRIPTURES.

HERE may first be cited some of the sayings of our Lord himself, bearing more or less directly on the point. In one of his controversies with the Pharisees he said to them, "Behold I send unto you prophets, and wise men, and scribes, and some of them ye shall kill and crucify." Matt. xxiii. 34. Now let us view the invariably well-understood meanings of these three terms—*prophets*, *wise men*, and *scribes*. The word *prophet* has a double meaning, but in both he is always scripturally understood to be a person supernaturally endowed, rightly informed in religious truth, and divinely commissioned to teach it. In the highest meaning of the word, he is a person directly inspired to foretell future events. Some, if not all, of the writers of the New Testament Scriptures sustained both of those sacred characters, as several passages of Scripture

clearly shew. St. Paul was thus doubly endowed, as fully appears in several of his Epistles, especially in 2 Thess. ii., 1 Tim. iv., and 2 Tim. iii. Also Peter, as is seen in his 2nd Epistle, chap. ii. Doubtless, indeed, all the twelve Apostles, including Matthias, possessed the same doubly-inspired gifts; for the Saviour promised—as we see in John xvi. 13—that when the Comforter—the Holy Spirit—came upon them, He would "shew" them "things to come." This gracious promise of the Spirit was most marvellously and richly fulfilled very shortly after, on the Day of Pentecost, as we find in Acts ii. Under the previous dispensation, Moses, Samuel, David, and nearly all the other inspired writers of the Old Testament Scriptures, were not only divine messengers and teachers of religious truths to the people, but often foretold future events, as we see in many parts of their writings. The words, "wise men," in that passage in Matt. xxiii., must also be taken to mean, divinely qualified teachers of religious truths. We all know that the last expression—"scribes," means *writers*, and it plainly includes—and doubtless our Lord, by employing it, had reference to all the writers of the books of the New Testament Scriptures, which we now possess, and whom, by His Spirit, which He afterwards repeatedly promised and did bestow, He would inspire, as He said, to bring all things "to your remembrance, whatsoever I have said unto you," and "guide you into all truth," and "shew you things to come" (See John xiv. 26, xvi. 3.) In his interview with them on the day of his resurrection, "He breathed on them, and said unto them, receive ye the Holy Ghost;" and on another occasion, shortly after, He said to them, "Ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (John xx. 22, Acts i. 8.) In that one text then—in Matt. xxiii.—we have the express

declaration of our Lord himself, that He would not only send prophets to teach the truths of his religion and to foretell future events relating to it, but also "*scribes*" or *writers*, to record those truths, as well as to teach them *orally*: and, by the texts in John and Acts above cited, it clearly appears that they would be inspired by the Holy Spirit to do it, and thus, through their *writings* be "witnesses" for Him, "unto the uttermost part of the earth." If there were no other passages shewing the inspired character of our New Testament books, and their consequent freedom from any error, those which have been cited and referred to would be quite sufficient not only to confirm the faith of every genuine christian as to that *inspiration*, but to convince every rational person, professing any belief in Christianity. But further scriptural proofs will now be given.

Agreeably to those gracious promises of our Lord to bestow the gift of the Holy Spirit on his disciples, we read in Acts ii., that on the Day of Pentecost, when the twelve Apostles, and probably many other disciples also, "were all with one accord in one place;" Matthias in place of the traitor Judas having been added to make up the twelve, the solemn attending circumstances of the fulfilment of those promises suddenly and visibly occurred, and "they were all filled with the Holy Ghost, and began to speak with other tongues,"—that is, in divers languages—"the wonderful works of God." Thus was gloriously fulfilled not only the repeated promises of our Lord, but also the long previous prophecy, as the Apostle Peter then declared to these astonished multitude, saying, "This is that which was spoken by the prophet Joel, And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophecy." With the exception of Mark, Luke, and Paul, all the

writers of the New Testament Scriptures were of the number of those twelve Apostles, and were thus miraculously endowed with that precious gift of the Divine spirit of wisdom and truth. Under the influence of that spirit, they ever after continued both to *speak* and *write* the truths of Christianity, according to the declaration of our Lord in John xiv. 17,—"He dwelleth with you, and shall be in you;" and also as the Apostle John afterwards wrote,—"Hereby we know that He abideth in us, by the Spirit which He hath given us," and "Hereby we know that we dwell in Him and He in us, because He hath given us of his Spirit" (1 John iii. 24; iv. 13.) The words "abideth," "dwell," and "dwelleth," contained in these passages, mean, as we all know, a constant or *permanent* residence or state. They, therefore, conclusively shew that the Apostles were *constantly* under the *influence* and *direction* of that Divine Spirit, as *fully* when they *wrote* as when they *spoke* of the doctrines and precepts, and other truths of Christianity.

As regards the inspiration of the gospel by Mark, and that by Luke, and of the book of the Acts of the Apostles, it may well be concluded that these writers were comprehended in the declaration of our Lord before cited—"Behold I send unto you prophets, wise men, and scribes;" and that those writings by them were therefore composed under the same inspiration as the other portions of the New Testament Scriptures. In further proof of this conclusion, may be mentioned that the Apostle Peter, at the end of his second epistle, calls Mark, his "son," meaning, his son in the gospel dispensation and ministry; and the highly inspired Paul, in Col. iv. 11, says of Mark and two other brethren—"These only are my *fellow-workmen* unto the Kingdom of God, which have been a comfort unto me." In the same chapter he calls Luke, who was then with him, "the beloved

physician;" and in 2 Tim. iv. 11, he says, "Take Mark and bring him with thee, for he is profitable to me for the ministry." And, in his Epistle to Philemon, he calls both Mark and Luke his "fellow-labourers." Those two gospel books by these Evangelists, and the one called the "Acts," by Luke, have never been doubted by any of the christian churches, but have from the *first*, and *constantly*, been held by them as authentic and *inspired* writings, and therefore of the same authority as the other parts of the New Testament Scriptures.

As to the *inspiration* of St. Paul, and the *inspired* character of all his fourteen Epistles, there is the most abundant and convincing Scripture testimony. In chap. ix. of the Acts are given the extraordinary circumstances of his sudden and miraculous conversion, by the direct operations of our Lord himself, who said of him to Ananias, who was sent to restore his sight, "he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel." In Acts xiii. 9, it is said of him, that he was "filled with the Holy Ghost;" and in chaps. xxii. and xxvi. of the same book, we have, by himself, two corresponding narratives of his conversion and direct call by our Lord to the apostolic ministry. He was thus made an eminent one of those "prophets, wise men, and scribes," whom our Lord had promised to send to witness for Him "unto the uttermost part of the earth." This testimony, of course, could only be fully and accurately afforded by *written* and *permanent records;* and the Epistles by Paul, as part of such inspired records, have ever been retained in all the christian churches, and we now have them in their original freedom from error, after the lapse of 1800 years since they were written.

As to St. Paul's own testimony concerning the inspired character of the gospel which he taught, he says in Gal. i.

12, "I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." In 1 Cor. ii., he writes in reference to himself and the other Apostles and ministers of divine truth,--"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." In ver. 4 of the same chap. he says of himself, "my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power;" and further, in chap. iii. 10, he says, "according to the grace which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon." In chap. xiv. 37 of the same Epistle—referring to and including the whole Epistle—he says, "the things that I write unto you are the commandments of the Lord." If the question of the inspired character of St. Paul's other Epistles depended merely on *inferential* grounds, it would reasonably be concluded that they were all equally inspired writings, as that one to the Corinthian church. In chap. iv. 6 of his second Epistle to the same church, he says, "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." And further, in 1 Thess. i. 5, he has written,—"Our gospel came not unto you in word only but also in power, and in the Holy Ghost, and in much assurance;" and in chap. ii. 13—"when ye received the Word of God, which ye heard of us, ye received it not as the word of men, but as it is in truth, the Word of God." The Apostle Peter, in his second Epistle, iii. 15, says of Paul and his Epistles—"Even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you;

as also in all his Epistles, speaking in them of these things." Surely the foregoing numerous citations afford most decisive proof of the inspired character, both of St. Paul and of all his Epistles.

As to the *inspiration* of the Apostle Peter and of his writings, he was one of the eleven to whom the gift of the Holy Spirit was, as already shewn, repeatedly promised by our Lord, who richly bestowed it on *him* and the rest of the twelve on the Day of Pentecost, as shewn in Acts ii. In addition to this proof, the Apostle, in referring to the prophets under the previous dispensation, says, in 1 Eph. i. 12, "Unto us they did minister the things which are now reported unto you, by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven;" and in ver. 25—"the Word of the Lord endureth for ever. And this is the Word, which by the gospel is preached unto you."

The Apostle James—whether concluded to be the son of Zebedee or of Alpheus—was also one of the eleven to whom those promises of our Lord were made, and they were fulfilled on *him*, as on the others, on that Pentecostal day; and, therefore, the Epistle under his name is of the same *inspired* character as the rest of the New Testament Scriptures. The same is true of the Epistle of Jude, and also of the gospel, and the three Epistles, and the book of Revelation by St. John—for both of these apostles were of the twelve—who were so richly and *abidingly* endowed by the Holy Spirit on that Day of Pentecost. St. John, in his first Epistle iii. 24, says of himself and his brethren, "We know that He abideth in us, by the Spirit which He hath given us."

The foregoing numerous passages in the New Testament Scriptures most conclusively shew, that the persons who wrote these Scriptures were gifted with *divine inspiration*,

and *composed* them according to the *guidance* of that supernatural and sacred influence. With such explicit testimonies, therefore, on both those essential points, surely none but the most inveterate and determined unbeliever in the whole of divine revelation, or most prejudiced and unreasonable person, having any belief in Christianity, can or will think of these Scriptures otherwise than as the *inspired oracles of divine truth*, and, consequently, throughout free from any *human error or imperfection.*

SECTION II.

PASSAGES IN THE NEW TESTAMENT DECLARING IN GENERAL TERMS THE INSPIRATION OF ALL THE OLD TESTAMENT SCRIPTURES.

BEFORE exhibiting the Scripture testimonies corresponding with this title, it will be well to submit a few facts and remarks by way of what is thought to be needful introductory information, relating to the main subject. And first may be mentioned that the several Old Testament Books which the christian church has constantly possessed and regarded as that sacred canon, numbering thirty-nine in all, are the identical books which the Jews always held, and still hold, as their *inspired* and sacred Scriptures. It is further proper, and will be useful, to mention some of the arrangements and divisions the Jews made of those books, and the terms they applied to such divisions; and also to shew that our Lord and the New Testament writers frequently spoke of and referred to them, according to such divisions. One of these, of a special nature, is as follows:—1. The books of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, written by Moses, and generally called the Pentateuch, but often designated by the Jews by the term "law." 2. The books of Joshua and Judges, the two books of Samuel and the two of Kings. 3. The latter Prophets, which com-

prise Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets. 4. The Hagiographa, or Holy Writings, which include the Psalms, Proverbs, Job, Canticles, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, and the two books of Chronicles. It will be seen that the books included in these divisions, are the same in *name* and *number* as the books which the christian church has constantly possessed, and which we *now* hold as the Old Testament Scriptures. Another Jewish division of the whole of their sacred books was made and understood under the terms,—"The Law," "The Prophets," and "The Psalms;" and most probably it was to this division that our Lord had reference when he said to the disciples, in the interview he had with them on the day of his resurrection,—"All things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me" (Luke xxiv. 44.) Sometimes the Jews referred to the whole of the sacred writings under the one word "law," as in John xii. 34,—"The people answered him we have heard out of the *law*, that Christ abideth for ever." These words are not in any part of the Pentateuch, but are in Psalm cx. 4. The Apostle Paul also, in 1 Cor. xiv. 21, applied the same word to a passage in Isa. xxviii. 11, 12. They also frequently spoke of all their inspired books as "the Scripture," or "the Scriptures," as in Luke xxiv. 32, and John vii. 42. Our Lord, and also the writers of the New Testament books, often referred to those of the Old Testament under the same term—"Scriptures." In many places also, as a further designation of those Scriptures, and especially in the Psalms, they are comprehended in the term "Word," as in Psa. cxix—"thy Word have I hid in mine heart;" "thy Word is a lamp unto my feet;" "thy Word is very pure;" and the like in several other psalms, and also in some of the *historical* and *prophetical* books.

Having submitted these explanations, there will now

first be given some of the principal references by our Lord and the New Testament writers to the Old Testament Scriptures, under *general designations*, clearly shewing their inspired character *throughout*. In the sermon on the Mount, our Lord said, "Think not that I am come to destroy the law or the prophets; I am not come to destroy but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled" (Matt. v. 17, 18). Here He plainly recognized all those Scriptures He referred to, as inspired and truthful records. *These*, under the most limited construction of the words, must be taken to comprehend the first five books, called the Pentateuch, and all the sixteen prophetical books; but it is quite reasonable to conclude that his words include the Psalms, and other books of the Old Testament Scriptures. He afforded the same *recognition* in saying to the Sadducees,—"Ye do err, not knowing the Scriptures, nor the power of God" (Matt. xxii. 29). The same in Mark xiv. 49, by the words,—"The Scriptures must be fulfilled." In Luke xxiv. 27, 44, 45, are the following passages:—"And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." "All things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures." In the first text, where it is said, "beginning at Moses," it is of course meant that He began at the writings of Moses, which are the first five books of the Bible, and which are the only writings, which have ever been *certainly* held as *his*, either by the Jewish or christian church. The several terms our Lord employed in the foregoing passages,—"law of Moses," "prophets," "psalms," and "all the Scriptures," include the whole of

the Old Testament Books, all of which He thus recognized as *authentic* and *inspired writings*, and as containing divine predictions and truths concerning Himself, some of which were then being fulfilled. In like manner our Lord had reference to the whole of the Old Testament books, and recognised their *inspired*, and consequently *truthful* character, by saying to the Jews,—"Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me" (John v. xxxix). If these words are taken in the *indicative* sense, as some contend, the conclusion must be the same, as to that *recognition* by our Lord of all those Scriptures being *authentic* and *inspired*. These are only *some* of such recognitions by "God manifest in the flesh." We next find Stephen, the first christian martyr, "full of faith and of the Holy Ghost" as declared in Acts vi. 5, referring to the five books of Moses as "lively," or rather "living oracles," in his speech recorded in the succeeding chapter, reciting the early history of the nation. Here it may be remarked, that every writing styled an *oracle*, is always, by the very term, considered and understood to be of a *supernatural* or *inspired* character. It is evident, therefore, that it was in that sense Stephen, under that high divine inspiration, used those words, regarding the commands and other truths Moses had directly received from God, and as Stephen declared, "to give unto us," meaning the people of his nation; and these *oracles* Moses did, by his writings, *permanently* secure to them. We find the same word *oracles* used by the Apostle Paul—in a far more extended sense, and so as to include all the Old Testament Scriptures—in the passage in Rom. iii. 2, where, in referring to the high advantage of the Jews over all other people, he states it to be, "chiefly because that unto them were committed the oracles of God." Also in Heb. v. 12, and 1 Pet. iv. 11, those Scriptures are called,

the "oracles of God," as being the records of divine revelation. In 2 Tim. iii. 15, they are called "Holy Scriptures." Of the prophetical portion of them it is written, in 2 Pet. i. 20, 21,—"No prophecy of the Scriptures 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." In reference to all the Old Testament Scriptures, it is written in 2 Tim. iii. 15—17,—"From a child thou hast known the Holy Scriptures, which 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." This last passage has an evident connection with the preceding verse, in which it is said to Timothy, "from a child thou hast known the Holy Scriptures," meaning all the present Old Testament Scriptures, all of which, and no others, had ever been held by the Jews as *inspired* writings, and which the Apostle here, by the expression, "Holy Scriptures," recognises as such sacred records. By the words in the next verse,—"All Scripture is given by inspiration of God," he evidently had reference to the same "Holy Scriptures," or Old Testament books, mentioned in the previous verse, and all of which the christian church, like the Jewish, has always held as such *inspired* Scriptures.

A further proof of the *authentic* and *inspired* character of all these Scriptures, is found in the following passage in Rom. xv. 4;—"For whatsoever things were written aforetime, were written for our learning, that we, through patience and comfort of the Scriptures, might have hope." These words, like the previous expressions in Timothy, evidently relate to, and include all the Old Testament

books. These numerous, plain and emphatic designations of these Scriptures, clearly show that they are indeed *divinely inspired* and *truthful records*. With no consistency or propriety could they be called "oracles of God," and "Holy Scriptures," if any of them contained the least portion of *fabulous* or mere *legendary* matter, or any human *error*, or *untrue* statement. It would be profanely derogatory to the character of the infinitely wise, holy, and benevolent God, to suppose that He would permit his servants, whom He had *inspired*, and *employed* to record his revelation, to make it a *snare* for his responsible creature, man, by mixing *truth* and *falsehood* together, and thereby, in effect, destroying that revelation, as a security for our present hopes and eternal welfare. Yet of such profanity have some of the writers of the "Essays and Reviews" been guilty, and still more boldly and extensively, Dr. Colenso, of evil notoriety, by his recent publications against the sacred Scriptures.

In further proof of the inspired character of the Old Testament books, some of the most *direct* and *important citations* from them, and express references contained in the New Testament Scriptures, will be given in the next section. To transcribe the whole of them would make a small volume, as there are many hundreds in all. They will be given chiefly, in accordance with the *three divisions* of those books mentioned by our Lord in Luke xxiv., and already noted, namely:—1. The first five books written by Moses, called the Pentateuch, and including also the other books, chiefly historical; 2. The Psalms; 3. The Books of the Prophets. The greater number of the citations and references will relate to the several books of the Pentateuch, as these are the portions of the Scriptures which have been most expressly attacked by Dr. Colenso and the other recent assailants of divine revelation. The instances where our Lord himself was the speaker, are marked with an L.

SECTION III.

REFERENCES TO THE OLD TESTAMENT SCRIPTURES, AND CITATIONS FROM THEM, CONTAINED IN THE NEW TESTAMENT BOOKS.

GENESIS.

Matt. xix. 4, 5.—"Have ye not read that He which made them at the beginning, made them male and female, and said, for this cause shall a man leave father and mother, and shall cleave to his wife." Also in Mark x. 6, (L). Also Eph. v. 31. *Gen.* .. 27; ii. 24; v. 2.

Matt. xxiii. 35.—"From the blood of righteous Abel," &c., (L). Also 1 John iii. 12.—"Not as Cain, who was of that wicked one and slew his brother." *Gen.* iv. 8.

Matt. xxiv. 38.—"They were eating and drinking * * * until the day that Noah entered into the ark, and knew not, until the flood came and took them all away." Also Luke xvii. 27, (L); Heb. xi. 7; 1 Pet. iii. 29; 2 Pet. ii. 5; iii. 6, all referring to *Gen.* vii. & viii.

Luke xvii. 29.—"The same day that Lot when out of Sodom, it rained fire and brimstone from heaven, and destroyed them all." Also,

Matt. xi. 23, 24; Mark vi. 11, (L); Rom. ix. 29; 2 Pet. ii. 6; Jude vii., all referring to *Gen.* xix. 16—25.

Luke xvii. 32.—"Remember Lot's wife," (L). *Gen.* xix. 26.

John iv. 5.—"Sychar, near to the parcel of ground that Jacob gave to his son Joseph," (L). *Gen.* xlviii. 22.

Acts iii. 25.—"Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, 'And in thy seed shall all the kindreds of the earth be blessed.'" *Gen.* xii. 3; xxviii. 14.

In *Acts* vii. is given the speech of Stephen, who, in the preceding chapter, is described as "full of faith and of the Holy Ghost;" in which speech he recites all the chief

earlier events of the history of his nation, beginning with God's call to Abraham to leave his native country and kindred, and go into the land of Canaan. He mentions Abraham's obedience to the call; the promise of God to give the land to his seed, although he then had no child; the prediction of the bondage and ill-treatment of his posterity in a strange land for four hundred years; their deliverance, and possession of Canaan; the giving of the covenant of circumcision, and performance of it in Abraham's family; the sale of Joseph by his brethren; his being made governor of Egypt by Pharoah; the two visits of Joseph's brethren into Egypt to buy corn; Joseph's making himself known to them on the second visit, and their kindred being then declared to Pharoah; Joseph's invitation to his father and all the family to remove into Egypt; their removal there, and their number, three score and fifteen souls; the death of Jacob, and his being laid in the sepulchre in Sychem, which Abraham had bought. All these events as here recited in Stephen's speech are contained in *Genesis*, from chap. xii. to l., the end of the book. The rest of Stephen's speech, narrating other events in the history of his people, will hereafter be given, as referring to those events recorded in succeeding books of the Old Testament Scriptures. It may here be remarked, that many of the foregoing events are mentioned in several parts of those subsequent books, especially in Neh. ix. and Psalm cv.

In *Rom.* iv. 3—22, are express references to Abraham's justifying faith, the sign of circumcision, the divine promise, to Abraham of a child, and that he should be the "father of many nations;" all which facts are given in *Gen.* xv. 5, 6; xvii. 4—14. Also, see James ii. 23, reciting Scripture in *Gen.* xv. 6, as to Abraham's justifying faith.

In *Rom.* ix. 7—12 are citations from *Gen.* xviii. 14; xxi.

12; xxv. 21—23, regarding the divine promises to Abraham, of his son Isaac, and also concerning Isaac's two children, Esau and Jacob, by Rebecca; and of God's election of Jacob instead of Esau, saying,—"The elder shall serve the younger."

1 *Cor.* xv. 21, 22.—"For since by man came death," &c., "For as in Adam all die," &c.; verse 45,—"And so it is written, the first man Adam was made 'a living soul.'" *Gen.* ii. 7; iii. 19.

In *Gal.* iii. 6, 8, 16 are express references to Abraham's faith, and God's promises to him, as written in *Gen.* xii. 3; xv. 6.

Gal. iv. 22.—"It is written that Abraham had two sons, the one by a bond-maid, the other by a free-woman." Verse 30, "What saith the Scripture? 'Cast out the bond-woman and her son.'" *Gen.* xvi. 15; xxi. 2, 10.

Heb. iv. 4.—"For He spake in a certain place on this wise, that, God did rest the seventh day from all his works." *Gen.* ii. 2.

2 *Cor.* xi. 3.—"I fear lest by any means, as the serpent beguiled Eve by his subtilty," &c. *Gen.* iii. 1—6.

Heb. vii. 1.—"Melchizedek, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all," &c. *Gen.* xiv. 18—20. Also, see Psalm cx. 4.

In *Heb.* xi. and xii. are given the following express references to facts and events recorded in Genesis:—namely, The creation of the world by the Word of God (*Gen.* i.); the sacrificial offering by Abel, more excellent than that of Cain (iv. 3—5); the translation of Enoch, who previously received the testimony that he pleased God (v. 24); the divine warning to Noah, and his preparation of the Ark in which himself and family were saved (vii. & viii.);

the call and obedience of Abraham (xii. 1—5); his sojourn, and that of Isaac and Jacob, in the land of promise (xiii. 12; xxvi. 25; xxxvii. 1); Sarah being delivered of Isaac in her old age (xxi. 2); the offering of Isaac by his father Abraham (xxii.); Esau's sale of his birthright to Jacob (xxv. 31—34); the blessings bestowed on Jacob and Esau by their father Isaac (xxvii. 28, 29, 39, 40); the blessing of the sons of Joseph by Jacob when dying (xlviii. 15—20); the intimation by Joseph, at the time of his death, as to the departure of the Israelites from Egypt, and his command regarding the removal of his body when they departed (l. 24, 25).

1 *Peter* iii. 6.—"Even as Sarah obeyed Abraham, calling him Lord." *Gen.* xviii. 12.

2 *Peter* iii. 5.—"By the word of God the heavens were of old, and the earth standing out of the water and in the water." *Gen.* i. 1—7.

EXODUS.

Matt. xv. 4.—"God commanded saying, 'Honor thy father and thy mother; and he that curseth father or mother let him die the death.'" Also Mark vii. 10, (L). Eph. vi. 2, all referring to *Ex.* xx. 12—21; xvii. Also *Levit.* xix. 3; *Deut.* v. 16.

Matt. xxii. 31, 32.—"Have ye not read, that which was spoken unto you by God, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob.'" Also Mark xii. 26; Luke xx. 37 (L); Act vii. 32; *Ex.* iii. 6—16. In the text in Mark, the passage in *Ex.* is mentioned as being "in the book of Moses."

John xix. 36.—"That the Scripture should be fulfilled—'A bone of Him shall not be broken.'" *Ex.* xii. 46.

In *Acts* vii. from v. 16 to 45, Stephen recites the rapid and great increase of the Israelites in Egypt, and the order

of the king of Egypt for destroying their young children; *Ex.* i.; the birth of Moses: his being cast out and being taken up and adopted by Pharoah's daughter; his learning and wisdom; his visit to his afflicted brethren, when forty years old; his defending one of them, and killing the Egyptian assailant; his attempt to reconcile two of his brethren when engaged in strife; his flight into the land of Midian, and his begetting two sons there, *Ex.* ii.; at the expiration of forty years' residence there, the appearance to him of an angel of the Lord in the wilderness of Sinai, in a flame of fire in a bush; the voice of the Lord to him, announcing himself as the God of Abraham, of Isaac, and of Jacob; the alarm and agitation of Moses; the Divine command to put off the shoe from his foot, because of his being on holy ground; the declaration of God, of beholding the affliction of His people in Egypt, and His determination to deliver them; His appointment of Moses to go to them, and act as a deliverer, "by the hand of the angel who appeared to him in the bush." *Ex.* iii.; also the divine deliverance of the people from their bondage; and the wonders and signs shewn by God in the land of Egypt, in the Red sea, and in the wilderness, *Ex.* iv. to xvi.; Stephen further proceeds in their history, and mentions the giving of the "lively oracles" at Sinai, in the wilderness; the disobedience of the people; their attempt to turn back into Egypt; the making of the idolatrous calf, and sacrificing unto it; the making of the tabernacle of witness, in the wilderness, according to the fashion directed by God. *Ex.* xx. to xxxix. inclusive. All the foregoing historical recitals by Stephen, are in exact accordance with the original records of the same facts and circumstances, contained in the book of Exodus. Many of them are mentioned in Deut. iv., v., vi.; and are also recited, or referred to, in Psalms lxxviii., cv., cvi., cxxxvi., and in Acts xiii., xvii., xviii., and Heb. xi. and xii.

Acts xxiii. 5.—"It is written, 'Thou shalt not speak evil of the ruler of thy people.'" *Ex.* xxii. 28.

1 *Cor.* x. 1.—"All our fathers were under the cloud, and all passed through the sea;" v. 7, "Neither be ye idolaters as were some of them, as it is written, 'The people sat down to eat and to drink and rose up to play.'" *Ex.* xiii. 21; xiv. 22; xxxii. 6. Also see, as the same facts, Numb. xxxiii. 8; Deut. i. 33; Josh. iv. 23; Psalm lxxviii. 13.

2 *Cor.* vi. 16.—"As God hath said, 'I will dwell in them, and walk in them, and I will be their God, and they shall be my people.'" *Ex.* xxix. 45. Also Lev. xxvi. 12.

2 *Cor.* viii. 15.—"As it is written, 'He that had gathered much, had nothing over, and he that had gathered little, had no lack." *Ex.* xvi. 18.

In *Heb.* ix. are recitals concerning the tabernacle, candlestick, table, shewbread, golden censer, ark of the covenant, golden pot with manna, Aaron's rod that budded, tables of the covenant, and cherubims of glory; also the *yearly* entrance of the high priest, alone, into the second tabernacle, with the blood for himself and the people; the sprinkling of blood on the book of the covenant, and on the people, and on the tabernacle and its instruments. All these events and particulars are found recorded *originally* in *Ex.* chaps. 16, 24, 26, 29, 30, 34, 35, 37, 40. Also, see Lev. chaps. 8 and 16 as to sprinkling the blood for consecration. Also Numbers, chaps. 17 and 28; and 1 Kings viii. 4.

In *Heb.* xi. and xii. are recitals of the birth of Moses; his being hid three months by his parents; when in manhood, his forsaking Egypt, not fearing the wrath of the king; the keeping of the passover, and the sprinkling of blood for avoiding the death of the first-born of Israel, like that which was divinely inflicted on the first-born of the Egyptians; the passage of the Israelites over the bed

of the Red sea; the destruction of the Egyptian host in that sea; and the awful and terrifying appearances and events at Mount Sinai, in the wilderness. All these facts and particulars are contained as *original* records in *Ex.* chaps. 2, 10, 12, 13, 14, 19, 20. Also many of them are mentioned in Deut. v.

Heb. xiii. 11.—"For the bodies of those beasts whose blood is brought into the sanctuary by the high priest, for sin, are burned without the camp." *Ex.* xxix. 14. Also Lev. iv. 11, 12; Numb. xix. 3.

Jude v.—"The Lord having saved the people out of the land of Egypt, afterward destroyed them that believed not." *Ex.* xii. 41; xxxii. 28. Also Numb. xiv. 37; xxvi. 64, 65.

LEVITICUS.

Matt. viii. 4.—"Show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them." Also Mark i. 44 (L); Lev. xiv. 4; xv. 14.

Matt. xxii. 39.—"Thou shalt love thy neighbour as thyself." Also Mark xii. 31; Luke x. 27 (L); Rom. xiii. 9; Gal. v. 14; also in James ii. 8, where it is said, "the royal law according to scripture." Lev. xix. 18.

Rom. x. 5.—"Moses describeth the righteousness which is of the law, that 'the man which doeth those things, shall live by them." Lev. xviii. 5.

1 *Cor.* ix. 13.—"Do ye not know, that they which minister about holy things, live of the things of the temple —and they which wait at the altar, are partakers with the altar." Lev. vi. 16, 26; also Deut. xviii. 1.

Heb. vii. 27.—"Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's." Lev. ix. 7; xvi. 6; xi. 15.

Heb. ix. 7.—"But into the second went the high priest

alone, once every year, not without blood, which he offered for himself, and for the errors of the people." Lev. xvi. 1—19.

1 *Pet.* i. 16.—"Because it is written, 'Be ye holy, for I am holy.'" Lev. xi. 4; xix. 2; xx. 7.

NUMBERS.

Matt. xii. 5.—"Have ye not read in the law, how that on the sabbath days, the priests in the temple, profane the sabbath and are blameless?" (L.) Lev. xxviii. 9.

John iii. 14.—"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up," (L). Numbers xxi. 9.

1 *Cor.* x. 8.—"Neither let us commit fornication, as some of them committed, and fell in one day," &c.; verse 9, "Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents;" verse 10, "Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer." Num. xxv. 1, 4, 9; xxi. 6; xiv. 37; xvi. 49; also Psalm cvi. 29.

Heb. iii. 5.—"And Moses verily was faithful in all his house as a servant." Numbers xii. 7; also see Jer. xv. 1.

Heb. vii. 5.—"And verily, they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people, according to the law." Num. xviii. 21—26.

Heb. ix. 6.—"Now, when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God." Also chap. x. 11; Numbers xxviii. 3.

2 *Pet.* ii. 15, 16.—"Following the way of Balaam the son of Bosor, who loved the wages of unrighteousness." See also Jude xi.; Numbers xxii.

DEUTERONOMY.

Matt. iv. 4.—"It is written, 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God;'" verse 7, "Jesus said unto him, it is written again, 'Thou shalt not tempt the Lord thy God;'" verse 10, "It is written, 'Thou shalt worship the Lord thy God, and him only shalt thou serve.'" Also in Luke iv. 4—8, 12, (L). Deut. vi. 13—16; viii. 3; x. 20.

Matt. xxii. 36, 37.—"Master, which is the great commandment in the law? Jesus said unto him, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.'" Also in Mark xii. 30, and Luke x. 27, (L). Deut. vi. 5.

Acts iii. 22.—"Moses truly said unto the fathers,—'A prophet shall the Lord your God raise up unto you of your brethren, like unto me, him shall ye hear in all things whatsoever he shall say unto you.'" Also in vii. 37. Deut. xviii. 15.

Rom. xv. 10.—"And again he saith, 'Rejoice ye Gentiles with his people.'" Deut. xxxii. 43.

1 *Cor.* ix. 9.—"It is written in the law of Moses, 'Thou shalt not muzzle the mouth of the ox that treadeth out the corn.'"—Deut. xxv. 4.

Gal. iii. 10.—"It is written, 'Cursed is every one that continueth not in all things which are written in the book of the law to do them;'" verse 13, It is written, 'Cursed is every one that hangeth on a tree.'" Also, see Jer. xi. 3. Deut. xxi. 23; xxvii. 26.

Heb. x. 28.—"He that despised Moses' law died without mercy, under two or three witnesses." Deut. xvii. 6.

Heb. x. 30.—"We know him that hath said,—'Vengeance belongeth unto me, I will recompense, saith the Lord.' And again, 'The Lord shall judge his people.'" Deut. xxxii. 35, 36.

JOSHUA.

Acts vii. 45.—"Which also our fathers, that came after, brought in with Jesus [Joshua] into the possession of the Gentiles." Joshua xxi. 43, 44.

Acts xiii. 19.—"And when he had des oyed seven nations in the land of Canaan, he divided their land to them by lot." Joshua xix. 51. See also Psalms viii. 55; cv. 44.

Heb. xi. 30.—"By faith the walls of Jericho fell down, after they were compassed about seven days." Joshua vi. 20.

Heb. xi. 31.—"By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace." Joshua vi. 25.

James ii. 25.—"Likewise also was not Rahab the harlot justified by works, when she had received the messengers and had sent them out another way?" Joshua ii. 1—21.

JUDGES.

Acts xiii. 20.—"And after that he gave them judges about the space of four hundred and fifty years, until Samuel the prophet." See Book of Judges. Also Neh. ix. 27. Psalm lxxxiii. 9, 10, 11.

Heb. xi. 32.—"For the time would fail me to tell of Gideon, and of Barak, of Sampson, and of Jephthæ," &c. Judges vi. 11; iv. 6; xi. 1; xii. 7; xiii. 24.

SAMUEL 1ST AND 2ND.

Matt. i. 6.—"And Jesse begat David, the king; and David, the king, begat Solomon of her that had been the wife of Urias." 1 Sam. xvi. 11; 2 Sam. xii. 24.

Matt. xii. 3, 4.—"Have ye not read what David did when he was an hungred, and they that were with him; how he entered into the house of God and did eat the shew-bread?" Also Mark ii. 25; Luke vi. 3, (L). 1 Sam. xxi. 6.

Acts ii. 30.—"Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne." 2 Sam. vii. 11—16.

Acts xiii. 21, 22.—"And afterward they desired a king; and God gave unto them Saul, the son of Cis, a man of the tribe of Benjamin, by the space of forty years. And when he had removed him, he 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, which shall fulfil all my will.'" 1 Sam. viii. 5—19; x. 1; xiii. 14; xvi. 13.

KINGS 1ST AND 2ND.

Matt. i. 7—12, gives the genealogy in the royal line of David, from Solomon to "Jechonias and his brethren, about the time they were carried away to Babylon." It is the same genealogy originally recorded and now contained in the two books of Kings and the 2nd of Chronicles.

Matt. xii. 42.—"The Queen of the South shall rise up in the judgment with this generation and shall condemn it, for she came from the uttermost part of the earth to hear the wisdom of Solomon." Also in Luke xi. 31, (L). 1 Kings x. 1. Also 2 Chron. ix. 1.

Luke iv. 25, 26.—"Many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout the land," &c., (L). Also James v. 17. 1 Kings xvii. 1; xviii. 1; xlii. 45.

Luke iv. 27.—"Many lepers were in Israel in the time of Eliseus, the prophet, and none of them was cleansed save Naaman, the Syrian," (L). 2 Kings v. 14.

Acts vii. 47.—"But Solomon built Him an house." 1 Kings vi. 1; 2 Chron. iii. 1.

Rom. xi. 2—4.—"Wot ye not what the Scripture saith of Elias, how he maketh intercession to God against Israel, saying,—'Lord they have killed thy prophets, and digged down thine altars, and I am left alone, and they seek my life.'" 1 Kings xix. 10—18.

CHRONICLES 1ST AND 2ND.

Matt. xxiii. 35.—"Unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar," (L). 2 Chron. xxiv. 20, 21.

Acts vii. 45, 46.—"Unto the days of David, who found favour before God, and desired to find a tabernacle for the God of Jacob" 1 Chron. xxii. 7.

James ii. 23.—"Abraham believed God, and it was imputed to him for righteousness; and he was called 'the friend of God.'" 2 Chron. xx. 7.

PSALMS.

Matt. xxi. 16.—"Have ye never read,—'Out of the mouth of babes and sucklings thou hast perfected praise?'" (L). Psalm viii. 2.

Matt. xxi. 42.—"Did ye never read in the Scriptures,—'The stone which the builders rejected, the same has become the head of the corner?'" Also Mark xii. 10; Luke xx. 17, (L); Acts iv. 11; 1 Pet. ii. 7; Psalm cxviii. 22.

Matt. xxvii. 35.—"That it might be fulfilled which was spoken by the prophet, 'They parted my garments among them, and upon my vesture did they cast lots.'" Also, John xix. 24. Psalm xxii. 18.

Mark xii. 36.—"David himself said by the Holy Ghost, 'The Lord said to my Lord, sit thou on my right hand, till I make thine enemies thy footstool.'" Also in Matt. xxii. 43; Luke xx. 42, (L); Acts ii. 34; Heb. i. 13; Psalm cx. 1.

John x. 34.—"Is it not written in your law,—'I said ye are gods?'" (L). Psalm lxxxii. 6.

John xiii. 18.—"But that the Scripture may be fulfilled —'He that eateth bread with me, hath lifted up his heel against me'" (L). Psalm xli. 9.

Acts xiii. 33.—"As it is also written in the second Psa. —'Thou art my Son, this day have I begotten thee.'" Psalm ii. 7.

Rom. iv. 3.—"As it is written, 'The reproaches of them that reproached thee, fell on me.'" Psa. lxix. 9; verse 9, "As it is written, 'For this cause I will confess to thee among the Gentiles, and sing unto thy name.'" Ps. xviii. 49.

Eph. iv. 8.—"Wherefore he saith, when he ascended up on high he led captivity captive, and gave gifts unto men." Psalm lxviii. 18.

Heb. i. 7.—"Of the angels he saith, 'Who maketh his angels spirits, and his ministers a flame of fire.'" Psa. civ. 4; verse 13, "Sit on my right hand, until I make thine enemies thy footstool." Psalm cx. 1.

Heb. iii. 7—11.—"Wherefore as the Holy Ghost saith, 'To day if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation, in the wilderness,'" &c. Psalm xcv. 7—11.

There are many other *citations* from the Psalms, in various parts of the New Testament Scriptures.

PROVERBS.

Rom. iii. 15.—"Their feet are swift to shed blood." Prov. i. 15.

Heb. xii. 5, 6.—"And ye have forgotten the exhortation which speaketh unto you, as unto children,—'My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him, for whom the Lord loveth he chasteneth,'" &c. Prov. iii. 11, 12.

James iv. 6.—"Wherefore he saith,—'God resisteth the proud, but giveth grace unto the humble.'" P. iii. 34; xxix. 23.

2 *Peter* ii. 22.—"But it is happened unto them according to the true proverb,—'The dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire.'" P. xxvi. 11.

ISAIAH.

Matt. i. 22, 23.—"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.'" Isaiah vii. 14.

Matt. xii. 17.—"That it might be fulfilled which was spoken by Esaias, the prophet, saying,—'Behold my servant whom I have chosen, my beloved in whom my soul is well pleased; I will put my spirit upon him,'" &c. Isaiah xlii. 1.

Matt. xiii. 14, 15.—"And in them is fulfilled the prophecy of Esaias, which saith,—'By hearing ye shall hear, and shall not understand, and seeing ye shall see, and shall not perceive.'" Also, John xii. 40, (L); Acts xxviii. 25, 26; Rom. xi. 8; Isaiah vi. 9.

Mark xv. 28.—"And the Scripture was fulfilled, which saith,—'And He was numbered with the transgressors.'" Also, Luke xxii. 37; Isaiah liii. 12.

Luke iv. 17, 18.—"And there was delivered unto him the book of the prophet Esaias. And when he had opened the book he found the place where it was written,—'The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken-hearted,'" &c. Isaiah lxi. 1.

Luke xxiii. 34.—"Then said Jesus, Father forgive them, for they know not what they do.". (L). Isaiah liii. 12.

John vi. 45.—"It is written in the prophets,—'And they shall be all taught of God.'" (L.). Also Heb. viii. 10; Isaiah liv. 13. Also Jer. xxxi. 34; Zech. viii. 8.

John xii. 38.—"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?'" Also Rom. x. 16; Isaiah liii. 1.

Acts viii. 32.—"The place of the Scripture which he read was this,—'He was led as a sheep to the slaughter, and like a lamb dumb before his shearer.'" Isaiah liii. 8.

Acts xiii. 34.—"He said on this wise,—'I will give you the sure mercies of David.'" Isaiah lv. 3.

Rom. ix. 27.—"Esaias also crieth concerning Israel,—'Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved.'" Isaiah x. 22.

Rom. x. 20, 21.—"But Esaias is very bold and saith,—'I was found of them that sought me not, I was made manifest of them that asked not after me.'" Isa. lxv. 1, 2.

1 *Cor.* i. 19.—"It is written, 'I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.'" Isa. xxix. 14.

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.'" Isa. xlix. 8

Gal. iv. 27.—"It is written, 'Rejoice thou barren that bearest not; break forth and cry thou that travailest not'" &c. Isa. liv. 1.

2 *Peter* iii. 13.—"We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Also Rev. xxi. 1; Isa. lxv. 17.

JEREMIAH.

Matt. ii. 17.—"Then was fulfilled that which was spoken by Jeremy, the prophet, saying, 'In Rama was there a voice heard, lamentation and weeping, and great mourning

—Rachel weeping for her children, and would not be comforted, because they are not.'" Jer. xxxi. 15.

1 *Cor.* i. 31.—"According as it is written, 'He that glorieth, let him glory in the Lord.'" Jer. ix. 23, 24.

2 *Cor.* vi. 16.—"As God hath said, 'I will dwell in them, and walk in them; and I will be their God, and they shall be my people.'" Jer. xxxii. 38.

Heb. viii. 10.—"This is the covenant that I will make with the house of Israel after those days, saith the Lord, 'I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people.'" Also in chap. x. 16; Jer. xxxi. 31—34; Zech. viii. 8.

EZEKIEL.

2 *Cor.* vi. 16.—"As God hath said, 'I will dwell in them, and walk in them, and I will be their God, and they shall be my people.'" Ezekiel xi. 20; xxxvi. 28; xxxvii. 27.

DANIEL.

Matt. xxiv. 15.—"When ye therefore shall see the abomination, spoken of by Daniel the prophet, stand in the holy place." Also Mark xiii. 14 (L); Dan. xii. 11.

HOSEA.

Matt. ii. 15.—"That it might be fulfilled which was spoken of the Lord by the prophet, saying, 'Out of Egypt have I called my son.'" Hosea xi. 1.

Matt. xii. 7.—"But if ye had known what this meaneth, 'I will have mercy and not sacrifice,' ye would not have condemned the guiltless" (L). Hosea vi. 6.

Rom. ix. 25.—"As he saith also in Osee, 'I will call them my people which were not my people; and her beloved, which was not beloved.'" Hosea i. 10; ii. 23.

1 *Cor.* xv. 54, 55.—"Then shall be brought to pass the saying that is written, "Death is swallowed up in victory. 'O death where is thy sting? O grave where is thy victory?'" Hosea xiii. 14.

JOEL.

Acts ii. 16—21.—"This is that which was spoken by the prophet Joel, 'And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams,'" &c. Joel ii. 28—32.

AMOS.

Acts vii. 42.—"As it is written in the book of the prophets, 'O ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years, in the wilderness?'" &c. Amos v. 25.

Acts xv. 15.—"As it is written, 'After this I will return, and will build again the tabernacle of David which is fallen down,'" &c. Amos ix. 11, 12.

JONAH.

Matt. xii. 40, 41.—"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." Also Luke xi. 32, (L); Jonah i. 17; iii. 10.

MICAH.

Matt. ii. 5, 6.—"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.'" Micah v. 2.

NAHUM.

Rom. x. 15.—"As it is written, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!'" Nahum i. 15.

HABAKKUK.

Acts xiii. 40.—"Beware, therefore, lest that come upon you which is spoken of in the prophets: 'Behold ye despisers, and wonder and perish; for I work a work in your days, a work which ye shall in no wise believe,'" &c. Habakkuk i. 5.

HAGGAI.

Heb. xii. 26.—"But now he hath promised, saying, 'Yet once more I shake not the earth only, but also heaven.'" Haggai ii. 6.

ZECHARIAH.

Matt. xxi. 4, 5.—"That it might be fulfilled which was spoken by the prophet, saying, 'Tell ye the daughter of Sion, Behold thy king cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.'" Also John xii. 15; Zechariah ix. 9.

Matt. xxvi. 31.—"It is written, 'I will smite the shepherd, and the sheep of the flock shall be scattered abroad.'" Also Mark xiv. 27 (L); Zech. xiii. 7.

John xix. 37.—"Another scripture saith,—'They shall look on him whom they pierced.'" Zechariah xii. 10.

2 *Cor.* vi. 16.—"As God hath said,—'I will dwell in them, and walk in them, and I will be their God, and they shall be my people.'" Zechariah viii. 8; xiii. 9.

MALACHI.

Matt. xi. 10—14.—"This is he of whom it is written,—'Behold I send my messenger before thy face, which shall prepare thy way before thee,' (L)." Also Mark i. 2; Luke i. 17—76; vii. 27, (L.); Mal. iii. 1; iv. 5.

There are also in the New Testament books, numerous other references to passages in the Old Testament Scriptures, and citations from them, especially from the Psalms and Isaiah, to which latter book, there are, in all, sixty or more of such references—about as many as the chapters in the book. It will be observed, that most of the references and citations are mentioned as being in *written records*, and commence in some of the following, or similar terms: "Did ye never read?" "Have ye not read?" "Read in the law;" "It is written;" "It is written by the prophets;" "Written in the book of the prophets;" "It is

written in the law;" "It is written in the Scripture;" "The Scripture saith;" "The Scripture was fulfilled;" or other similar expressions, shewing that the citations and references did not belong to mere *oral* traditions, but to *permanent writings*, possessed by the nation, and well known to them, as being the *sacred Scriptures* of their religion. Also in many of the instances, the writer of the Scriptures referred to, or cited, is named both by our Lord, and the others who referred to them, in some of the following expressions, or in words of similar meaning: "It is written in the book of Moses;" "Moses hath written;" "It is written in the book of the prophet Esaias;" "As written by Esaias;" "That which was spoken by Jeremy the prophet;" "By the prophet Joel;" "As he saith also in Hosea;" "As David describeth." In many of the references by our Lord to passages in the first five books called the *Pentateuch*, he named *Moses* as being the *writer* of them, and several of the New Testament writers, in their references, have done the same. And yet, that extraordinary man, Dr. Colenso, who still retains the office of a christian bishop, and as such, professes to be a teacher of Christianity, has, in his recent profane works, not only denied that those five books are historically true, but has expressed a strong doubt, whether there ever was such a man as Moses. If all this does not amount to what is generally and rightly called *blasphemy*, it would seem impossible to find language which would express that crime. No one, however, having the slightest belief in Christianity, will hesitate to conclude, as to who is to be credited and depended on—our divine and omniscient Lord, or Dr. Colenso and his profane associates and supporters.

Although the multitude of express references which have been shewn to be in the New Testament books to

passages in the older Scriptures, are, of themselves, superabundantly sufficient to prove the *authentic* and *inspired* character of the latter, it may be useful to exhibit some of the principal references to the Scriptures of the *Pentateuch*, contained in the Old Testament books, which *follow* that chiefly impeached portion of the first sacred canon. This will be done, briefly, in the following section.

SECTION IV.

REFERENCES TO THE SCRIPTURES OF THE PENTATEUCH, AND CITATIONS FROM THEM, CONTAINED IN SEVERAL OF THE PRINCIPAL SUCCEEDING BOOKS OF THE OLD TESTAMENT.

Joshua, chap. viii. 30, 31.—"Then Joshua built an altar unto the Lord God of Israel, in Mount Ebal, as Moses, the servant of the Lord, commanded the children of Israel,—as it is written in the book of the law of Moses,—an altar of whole stones, over which no man hath lift up any iron." Deut. xxvii. 4, 5, 6; xxiii. 6,—"Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses." The very numerous provisions and particulars of the law here referred to are contained in various parts of the preceding books of Exodus, Leviticus, Numbers and Deuteronomy.

The words in the last passage,—"written in the book of the law of Moses," clearly show that the *writings* were by Moses during his journey with the Israelites through the wilderness on their way to Canaan. The words are given as those of Joshua himself, in an address to the people. He was the minister of Moses, and the military commander under his orders, throughout the long and arduous journey. It is perfectly evident from those words of Joshua, that there were *then* such *writings* of Moses known to the people, and remaining with them as their religious records; and therefore, as to these points, it is of no importance whether the book of Joshua was written by him, or written or compiled by any other person.

In chap. 24, Joshua, in his last speech to the elders, judges, and other officers, and the people generally, recites all the chief events of their history, from the divine call to Abraham to leave his kindred and country and go to Canaan, down to the time of his address; all fully agreeing with the narratives of those events, as given in the Pentateuch—the first five books of the Scriptures.

Judges.—In this book there are six express references to events mentioned in the Pentateuch and book of Joshua, contained in chaps. ii. 1, 12; iii. 4; vi. 8, 9, 13; x. 11; xi. 16—23.

Samuel 1st and 2nd.—In the first book there are four of such references to events in the Pentateuch, contained in chaps. ii. 27; x. 18; xii. 8; xv. 2. In book two there are two of such references, in chap. vii. 6, 23.

1 *Kings.*—There are six of such references in this book, in chaps. ii. 3; viii. 9, 16, 21, 53, 56.

2 *Kings.*—Here there nine of such references, contained in chaps. xiv. 6; xvii. 7, 13, 36, 37; xviii. 4, 6, 12; xxi. 8, 15; xxiii. 25. The first of these texts has the words,—"According unto that which is written in the book of the law of Moses, wherein the Lord commanded," &c. These words directly prove *three* important points: 1, That the Lord gave the law; 2, That it was written in a book; and 3, That Moses was the *writer*.

1 *Chron.*—In this book there are four references to facts in the Pentateuch, contained in chaps. vi. 49; xvi. 16—22; xxi. 29; xxii. 13.

2 *Chron.*—There are eight of such references in this book, found in chaps. v. 10; vi. 5; xxiii. 18; xxv. 4; xxx. 16; xxxiv. 14; xxxv. 6, 12. In this last text are the words,—"As it is written in the book of Moses;" and in chap. xxxiv. 14,—"A book of the law of the Lord, by Moses."

Ezra.—In this book there are three references to facts and events in the Pentateuch, contained in chaps. iii. 2; vi. 18; vii. 6. In the second of these are the words,—"As it is written in the book of Moses."

Nehemiah.—In chap. 8 is mentioned,—"The book of the

law of Moses, which the Lord had commanded to Israel." In chap. 9 are stated the call of Abraham out of Chaldea, and the change of his name; the divine covenant to give his posterity the lands of the seven nations of Canaan; the afflictions of the Israelites in Egypt, and the divine signs and penal miracles performed there; the deliverance of the Israelites; their miraculous passage over the bed of the Red Sea; the destruction of the Egyptian host in that sea; the divine guidance of the Israelites on their journey by the pillars of cloud and of fire; the giving of the laws and ordinances, and the re-enacting of the observance of the sabbath, at Sinai, by the instrumentality of Moses; the daily manna, and the water from the rock; the unbelief and disobedience of the peeple generally; the making of the idolatrous calf; their forty years wanderings in the wilderness; their conquests of the countries of the kings, Sihon and Og; the great increase of the people, asd ivinely promised; their conquest of Canaan; their subsequent repeated rebellions against the divine commands and authority; their several captivities and afflictions in consequence; the warnings and admonitions of the inspired prophets; the repeated divine mercies and forgivenesses; with various other particulars of the early history of the nation.

All these recitals exactly correspond with the original narratives of those events, contained respectively, in the Pentateuch and book of Joshua.

Job.—In this sublime and instructive book there are *two* express references to most important events recorded in the book of Genesis; one in these words,—"Hast thou marked the old way which wicked men have trodden, which were cut down out of time, whose foundation was overflown with a flood?" (chap. xxii. 15, 16). The other reference is in chap. xxxi. 33, in these words,—"If I covered my transgressions as Adam, by hiding mine iniquity in my bosom."

Psalms —In at least 14 of these highly inspired and most sublime compositions, there are about 130 direct references to events and circumstances mentioned in the several books

of the Pentateuch, and in Joshua. They are contained, chiefly, in Psalms 78, 105, 106, 135, and 136. In some of these cited psalms, taken connectedly, there are recitals, or notices, of nearly every narrative and event, and of any important nature, contained in those earliest books, from the account of creation, to the occurrence of the Deluge; and onward, through the history of the several Patriarchs, naming them, including the principal events of their lives respectively. Also the bondage and sufferings of the Israelites in Egypt;—the Divine miracles and judgments relating to their release;—their deliverance and miraculous passage across the Red Sea;—the destruction of Pharaoh and his host;—together with all the other events regarding the people of Israel, under the leadership of Moses, while passing through the wilderness;—and their entrance into Canaan, and its conquest under Joshua. All of which notices and recitals, exactly agree with the same narratives and events recorded in those books of the Pentateuch, and in Joshua; together with other events in the history of Israel, down to a period subsequent to the time of David.

Isaiah.—In this sublimely beautiful and evangelical book there are ten or more references to portions of the Pentateuch; the most important of them in chaps. liv. 9, and lxiii. 11, 12. In the *first*, Noah and the universal deluge in his time are expressly mentioned; and in the other, the dividing of the water of the Red Sea by the Lord, and his conveying the Israelites across it, under the leadership of Moses. In chaps. i. 9 and xiii. 19 are references to the destruction of Sodom and Gomorrah.

Jeremiah.—In the two books by this prophet, there are twelve principal references—besides others—to events mentioned in the Pentateuch, and which are contained in chaps. 2, 7, 16, 23, 31, 32, 34, 50. In several of these chapters there is express mention of the destruction of Sodom and Gomorrah, and the deliverance of the Israelites from their bondage in Egypt, and the Lord's covenant with them as his people.

Ezekiel.—In this book there are numerous notices and allusions concerning events, statutes, and institutions, re-

corded in the Pentateuch. In chapter 20, especially, there are express references to the deliverance of the Israelites from Egypt; their sojourning in the wilderness; the statutes and judgments which the Lord then established for their observance, especially the sabbaths as a *sign;* his promise to give them the land "he had espied for them, flowing with milk and honey, the glory of all lands;" also their rebellions and disobedience, and his mercies and forbearance towards them.

Daniel.—In chapter 9, Daniel, in his deep confessions and petitions regarding his nation, refers expressly to their deliverance from Egypt, by the "mighty hand" of the Lord; also to the "curse," and the "oath, written in the law of Moses, the servant of God;" the rebellion and wickedness of the people, and the consequent divine chastisements inflicted upon them.

Hosea.—In chaps. 2 and 12 are references to the Lord's deliverance of the Israelites from Egypt. Chapter xi. 8, alludes to what befel Admah and Zeboim, two of the cities of the plain, destroyed by fire from heaven, as described in Gen. xix. In chap. xii. 3, is noticed the circumstance that Jacob "took his brother by the heel" at their birth, mentioned in Gen. xxv. 26; also that Jacob, "by his strength had power with God;" "had power over the angel, and prevailed, and wept and made supplication unto him;" which events are recorded in Gen. xxxii. 24—28. Also that "Jacob fled into Syria," and "served for a wife," by keeping *sheep*, as mentioned in Gen. xxix. and xxx.

Amos.—In chaps. ii. 10; iii. 1; and ix. 7, are express references to the Lord's deliverance of the Israelites from Egypt, and his having led them "forty years through the wilderness, to possess the land of the Amorite," as originally recorded in Exodus and the three succeeding books. In chap. iv. 11, is reference to God's overthrow of Sodom and Gomorrah, described in Gen. xix.

Micah.—In chap. vi. 4, 5, are express references to the redemption of the Israelites from Egypt, under Moses, Aaron, and Miriam; and concerning Balak, king of Moab, and Balaam; which events are recorded in the *Pentateuch;* the latter events in Numbers, chaps. 22, 23, 24.

Zephaniah.—Chapter ii. 9, refers to the destruction of Sodom and Gomorrah, as described in Gen. xix.

Haggai.—In chap. ii. 5, is this reference,—"The word that I covenanted with you, when ye came out of Egypt."

Malachi.—In chap. ii. 5—8, is a reference to the Lord's covenant with the house of Levi as to the priesthood, mentioned in Ex. xxviii. 1. Also another in chap. iv. 4, in these words,—"Remember ye the law of Moses, my servant, which I commanded unto him, in Horeb, for all Israel, with the statutes and judgments."

SECTION V.

SUMMARY AND REMARKS.

It will be found by computation, that the citations and references, as to events and circumstances recorded in those first five books of Scripture, called the Pentateuch, so given in the before-mentioned succeeding books of the Old Testament, number in all about 300, or more. There is scarcely a single narrative, or event, or material circumstance, on any subject, contained in those Pentateuch books, which is not either expressly cited, or plainly referred to, in those succeeding books of the Old Testament. And further, it will be seen, that in very many of the passages in those cited books which contain those references and recitals, Moses is named as the agent, or medium, through whom many of the Divine acts were made known, the commands declared, the laws and institutions established; and also, as the *writer* of those first five books.

The proofs which have here been given as to the authentic and inspired character of both the Old and the New Testament Scriptures, are exclusively of an *internal* description, derived solely from the plain letter of those scriptures; and consequently, as will be seen, entirely free of all *sectarian* or *denominational creeds*, or *dogmas*, or *codes*, or *systems* of *doctrines*. Therefore, all who have a belief in divine revelation, will receive them on *equal terms*. What is generally called the *external* evidences on those points of

authenticity and *inspiration*, if not so numerous, can be shown to be equally valid and convincing. One of such evidences—most important and everywhere manifest—the *dispersion*, *degradation*, and *afflictions* of the Jewish people, has been existing for about *eighteen hundred years;* and all the particulars of their afflicted and unhappy condition correspond exactly with the prophecy by Moses, concerning them, recorded in chap. 28 of Deuteronomy, the last of the Pentateuch books. That long-afflicted state of that people also corresponds with the description of their dispersion and sufferings, given in Luke, chaps. 19 and 21, and in the two preceding gospels; and which, with feelings of deep sadness and commiseration, our Lord foretold would befall them, for their rejection of Him, and his overtures of mercy and salvation. Here is a further *external* and most convincing proof of the *inspired* character of those Old and New Testament Scriptures.

On the whole subject, therefore, of the *authenticity and inspiration of both canons of Scripture*, viewing the very numerous testimonies which have been given on those points, in the first section of this treatise, as to the New Testament writings, and also the multitude of references and citations in *these* to the Old Testament Scriptures, which are given in three succeeding sections, especially to the Pentateuch books,—about six hundred or more, in all,—it would seem impossible that any rational person, having any belief whatever in divine revelation, and the validity and conclusions of historical evidence on any subject, could ever conceive the slightest doubt as to the *inspired* and consequently *truthful* character of any portion, or of the whole, of the sacred Scriptures. Even if theywere viewed as writings not claiming any *supernatural* or *inspired element*, but considered merely as *human compositions*, the proofs of their *authenticity* are so extremely weighty and conclusive that it may confidently be said, there have been no writings which have at any time appeared in the world which have had the hundredth part of the evidence of their truth, which have been given in demonstration of the *veracity* of those scripture books. But when we consider the numerous

expressly declared proofs of the *divinely inspired* character of the revelations they contain, no such comparison with any other writings, as to *truthfulness*, is even admissible.

Unhappily, however, there are in the most christian countries not only vast multitudes entirely ignorant of the great truths of divine revelation, and living in open irreligion and profanity: but even in the educated,—the higher and middle classes of society—very great numbers who habitually neglect to search into that revelation, to attain for themselves a foundation for religious belief and practice. They rest contented to take information on those all-important points, either at second-hand, from the small portion they understand and retain, of what they statedly or occasionally hear in public ministrations; or else frame from their own *suppositions* and *notions*, such a scheme of religion, or rather, *crude speculations* concerning it, as will be in conformity with their own selfish ambition or cravings for mammon, or other vain desires and conduct. These classes combined, form the countless multitudes in nearly all christian countries in the present day who are exposed to be led astray, and become involved in partial or entire disbelief of divine revelation; through the profane publications and other corrupting means now being so extensively put forth against it; and many of whom, in all of those classes, are either thereby actually confirmed in such disbelief, or are unwilling to take sacred revelation as their standard and guide. If they would receive and obey the exhortation of Him whose religion most, if not all of them, *nominally* profess, and "search the Scriptures" prayerfully and diligently; or like the sensible Bereans of old, scripturally described as "noble," who, after Paul's preaching, "with readiness of mind searched the Scriptures daily, whether these things were so," many, or possibly all, of such ignorant and sceptical characters of the day, would, like those noble Bereans, believe the sacred records, and thus be safely guarded against those infidel falsities. If even those in the principal classes, who are instructed in *secular literary branches*, whether in the higher or ordinary degrees, were informed in the truths of divine revelation,

as they ought to be, considering the ready and abounding means at their hand for attaining a due knowledge of that revelation, such *profane fallacies* and *falsehoods* against it as are contained in "Essays and Reviews," and Colenso's books of *inventions* and *conjectures*, and similar profane works, would at once be universally *denounced* and *abhorred*, and few would mis-spend their time by even looking into them.

But unhappily there is even among these principal classes a general neglect of diligently searching into the sacred oracles; and consequently a grievous lack of knowledge of their all-important truths. These evils, together with the almost universally abounding desire, and multiform grasping efforts for the acquisition of secular gain, and the almost equally prevalent desire and pursuits for mere sensual gratification or pleasure, expose all such neglecters of sacred truth and other worldlings, to imbibe the ruinous falsehoods contained in those profane publications; and very many, it is known, are thus ensnared and ruined, as to their eternal interests. Reader of these pages, whoever thou art, see that thou never be one of any such class, but daily and diligently with prayer to "the Father of lights," search for thyself into the inspired oracles to find the sure foundation for thy religious faith and practice. Thus wilt thou be preserved from the contaminating influence and ruinous effects of the greatly prevalent irreligion and profanity, the ungodliness and immorality of the present age. And further, through the divine blessing will become wise for eternity, and be able to give scriptural reasons "for the hope that is in thee," and not be like the *careless* or the *hypocrite*, whose hope "is as the spider's web," but possess an enduring faith, "founded on the Apostles and Prophets, Jesus Christ himself being the chief corner-stone."

May the arrangements of sacred truths submitted in this treatise be attended with the divine blessing, and contribute in many instances, towards such gracious and glorious results.

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