

portions of the inspired volume shew, that the Divine Spirit had operated in different ways on the men who wrote it.

We will only further add, that the authorship of the Holy Spirit in the Bible is to be held as perfectly compatible with such a human authorship as leaves to the various books which compose it, a distinct and peculiar style from the talents, acquirements, employments, and modes of thought of the several writers, and even some of those imperfections which are more or less incident to all written compositions.

But it is time to give a more particular account of Mr. King's lecture. He proposes (p. 103) to exhibit "the character which the penmen themselves ascribe to the Holy Scriptures." This method of induction is undoubtedly the most satisfactory for the discussion of a subject like this, which rests principally on the testimony of Scripture. But we were somewhat surprised after this announcement to read the arrangement of the heads of the lecture, which runs thus: "In the prosecution of this subject, we shall first explain, what we mean by the inspiration of the Scriptures; secondly, adduce some arguments showing that the Scriptures are thus inspired; thirdly, answer the objections which are urged against the doctrine as thus laid down." This, we consider, is very like offering a theory of inspiration to be proved from the Scriptures, instead of allowing the Scriptures to speak first for themselves. We cannot commend the author for perspicuity in the statement of his views under the first head, and, as may be inferred from the foregoing remarks we dissent from some of his positions.

The arguments adduced under the second head, are thus arranged:

"1st. Our first argument is, that this is the inspiration which they ascribe to their spoken addresses," that is, a plenary inspiration.

2d. This is the inspiration which the penmen of the Scriptures ascribe to their writings.

We here make a short quotation as a fair specimen of the lecture:—

"Had he (God) left the communication of his will to such weak instrumentality, then might there have been found some ground for the sneers and the cavils of the infidel; for the ignorance, the forgetfulness, the misapprehension, the prejudices of man, would have been ever and anon obtruding themselves and obscuring that glory which was intended to be revealed. Then might cold-hearted Unitarians, who labour with misdirected ingenuity, to deprive of his glory that Saviour whose followers they profess to be, then might they have had some ground for asserting that his word abounds with far-fetched analogies, with lame accounts, with improper quotations, and with inconclu-

sive reasoning. But, when such charges are brought against the Bible, let it be remembered that, if the Scriptures are in any thing to be believed, these charges are brought against God himself. It is he that speaks in the Scriptures—It is he that traces the analogies—It is he that makes the quotations—It is he that draws the conclusions. In Genesis ii, 24, we are told, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh." Some conceive that these words were spoken by Adam, upon the occasion there referred to, others think that they are a remark introduced by Moses the historian. But, in either case, they were really spoken by God, through their instrumentality; for our Saviour himself says, 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,*" &c. The ninety-fifth psalm is quoted in the fourth chapter of the Hebrews as a psalm written by David, but whatsoever might have been the part which David had in the communication of that psalm to the world, it is quoted in the third chapter of the same Epistle to the Hebrews as the words of the Holy Ghost: "Wherefore, (as the Holy Ghost saith, To day, if ye will hear his voice, harden not your hearts," &c. And I must again remind you that this assertion refers not merely to the substance of the communication, but to the language in which it is recorded. The apostle here follows out, at considerable length, a course of argument which he founds upon the precise words which are given in the psalm. In like manner, we find him arguing, in the second chapter of that same epistle, and in the fifteenth chapter of first Corinthians, from the word *all* which is used in the eighth psalm, "Thou hast put *all* things under his feet." Similar instances of conclusions deduced from the use of particular words are to be found in Gal. iii, 16, and Heb. xii, 27."

3d. This inspiration is claimed for every part of Scripture.

Under the third head various objections to the plenary inspiration of the Scriptures are noticed, and answers to them are supplied: as 1st, it is objected that there are contradictions in Scripture, which forbid us to suppose, that it has been dictated by the spirit of God." Here the lecturer shews that "some of the alleged contradictions are to be found only in our translation—they do not attach to the Scriptures in their original languages." Our author gives the following instances of contradictions chargeable on an imperfect translation.

"Acts ix, 7, "And the men who journeyed with him stood speechless, hearing a voice, but seeing no man," compared with Acts xxii, 9, "And they that were with me saw indeed the light and were afraid; but they heard not the voice of him that spake to me." The apostle when he says that those who were with him heard not the voice of him that spake to him, seems to contradict the historian who tells us that they heard the voice. The whole difficulty, however, is removed when we observe that the Greek word which is translated "to hear," signifies also "to understand," and that, in the passages which we have just quoted it is taken in these two significations respectively. According to the historian of the Acts of the Apostles, the men heard a voice, and according to the apostle, they did not understand the words which were spoken to him. Our translation gives the latter meaning to the same word, 1 Cor. xiv, 2, "For he that speaketh in an unknown tongue speaketh not unto men, but unto God,