

impressed with the guilt of idolatry, and its ever accompanying polluted and sanguinary rites. Finally, the Canaanites had been long spared, and in the meantime both warned by partial judgments, and reproved by the remaining adherents of the patriarchal religion who resided among them.

Y. The intentional offering of Isaac by Abraham has often been objected to.

T. The answer is, 1. That Abraham who was in the habit of sensible communication with God, could have no doubt of having received a divine command; and the right of God to take away the life he had given, cannot be questioned. 2. That he proceeded to execute the command of God in *faith*, as the Apostle Paul has stated, that God would raise his son from the dead. The whole transaction was extraordinary, and cannot therefore be judged by common rules; and it could only be fairly objected to, if it had been so stated as to encourage human sacrifices. Here, however, are sufficient guards. An indubitable divine command was given; the sacrifice was prevented by the same authority; and the history stands in a book which represents human sacrifices as an abomination to God.—But I will save you the trouble of enumerating several minor objections, by glancing at them collectively.

The objections which have been raised against characters and transactions in the books of Judges, Samuel, and Kings, are dissipated by the single consideration, that where they are obviously immoral or unjustifiable, they are never *approved*; and are merely stated as *facts of history*. The conduct of Ehud, of Samson, and of Jephthah, may be given as instances.

The advice of David, when, on his death-bed, respecting Joab and Shemei, has been attributed to his private resentment. This is not the fact. He spoke in his character of King and Magistrate, and gave his advice on public grounds, as committing the kingdom to his son.

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