

portance to some portions of the Bible; and in other instances to the Bible itself." Now really our heresy would lead us to subscribe, and to diffuse a sentiment the very reverse of all this, 'that the want of attaching the utmost importance to some portions of the Bible, and in other instances to the Bible itself, had principally originated, the deplorable, and numerous errors, which have divided, darkened, and deformed ancient Christianity—or the religion of the New Testament; taught 1800 years ago.' And we think, the correctness of our version of this, is confirmed, when to allay the apprehension of any who may be startled at his bold assertions, Lacon admits, that, "*few think sufficiently highly of the blessed book, under present circumstances, for we deem it to be a divine volume, of which God is the author, and which has been communicated to men as an instrument of bringing sinners to a saving knowledge of the truth as it is in Jesus.*" But what we chiefly intend by this quotation, is to shew, that it in connection with the following practical exhortation, concedes all that we believe on this subject. "*Unrenewed sinner, read the Bible, for it is designed by divine wisdom, as the means of your conversion to God.*" And we are sincerely willing to adopt the very language of our friends, who differ with us, as sufficiently expressive of our honest sentiments on this head. We believe that God is the *author* of the means, which in his wisdom he has adopted, to a certain end, that man is the *agent*, or party, for whose use these means are designed, and to whom they are suited—that they are able to make him wise unto salvation, who rightly use them—that therefore for the use or abuse of them he is justly responsible—that God is not a hard master, gathering where he has not strawn—but requires "according to that a man hath, and not according to that a man hath not." It seems to us to violate the dictates of common sense, to hold these sentiments, and still to contend as I heard, within a day or two, from a teacher of religion, that the Bible is a sealed book, which a man can no more rightly understand and believe, than a blind man can see, without a special operation of the Holy Spirit enabling him.

How can that be a means to an end, to an unrenewd sinner, who until he is regenerated, has no power to use the means? As consistently might it be asserted, that an axe, was an instrument designed for an infant to cut down a tree with; because it would be one to him, when he became a man and had now received power to use it.

We would say to our brethren then, that we differ with them, only so far as they really differ with themselves. We cannot understandingly and conscientiously profess, that the word of God, is able to make men wise unto salvation—"that faith cometh by hearing the word of God"—"that the law of the Lord is perfect, converting the soul, the testimony of the Lord is sure, making wise the simple." We cannot say to the "Un-