

declarations of revelations are in this way set aside. This is the sort of thing advocated by Dr. Temple in his sermon before the University of Oxford, during the meeting of the British Association in 1860, in which he affirms "that one idea is now emerging into supremacy in science, a supremacy which it never possessed before, and for which it still has to fight a battle; and that is the idea of law." The same opinion, as is well known, has ruled the minds and greatly aided in moulding the character of the works of Holyoake, Hinton, and Humboldt.

Then on the continent of Europe, especially, appeals have been made to human consciousness; every thing pertaining to truth has been subjected to the test of "*pure reason*." Man's soul has been defiled; the same pantheistic tendency which looks to natural laws as deity finds the highest manifestation of Godhead in the human soul. Adopting these assumptions it is easy to see how the whole doctrine of Inspiration falls into discredit; and those views, let us remember, have been slowly propagated, so that in this respect, the present aspect of religious discussion and controversy is not a thing of yesterday; it stands associated with ancient pagan opinions transmitted to us, and advocated by poets and philosophers. Coleridge in England did much to introduce this subjective method of viewing all things—the Lake Poets of England did the same—Newman in his writings, and Carlyle, especially in his life of Sterling, have followed in the same school; and upon this continent they have found disciples in Theodore Parker, Emerson, and others. Along with those two very manifest and potent tendencies just noticed, we may mention the rise of the science of historical criticism, as leading to recent attacks upon the Bible. Under the influence of that science, if it has yet gained the position of a science, men, looking over documents heretofore accepted as historically true, have asked once more Pilate's old question, "What is truth?" Truth there is, and truth there is in the Bible, but what is it? Now the answers, as we have said, have been varied; attacks have been specially made upon the Pentateuch and Old Testament, not because these parts are more vulnerable in themselves than the rest of the word. We think it all divine, and therefore true; but the Church has neglected the study of the Hebrew Scriptures, and this has in part given force to the present controversy. The Greek and the Latin of Oxford have been allowed to set aside the language of the descendants of Abraham and the living oracles of God of which it is the vehicle; and the common people have in like manner learned to neglect those elder Scriptures in the vernacular. It is a singular fact that when a text is announced in some of the books of the Old Testament few persons in a congregation know where to turn for it; and I doubt not that while present assaults are in part occasioned by neglect in our schools and families, they are wisely permitted and will be employed by a holy Providence to rouse us to activity and to impress upon our minds the Saviour's lesson, "Search the Scriptures." And while we glance at causes conspiring to determine the form of present doubt and error we may not overlook those two great fundamental causes by which early apologists were apt to account for all error, and which often formed the gist of their answers, *moral depravity and satanic agency*. These are still active, operative causes of unbelief, and of opposition to the word of God. But instead