

In his introductory remarks Colenso lays down his wisdom thus :
 "The Pentateuch, as a whole, cannot possibly have been written by Moses, or by any one acquainted, personally, with the facts which it professes to describe; and, further, that the (so called) Mosaic narrative, by whomsoever written, and though imparting to us, as I fully believe it does, revelations of the Divine Will and character, cannot be regarded as *historically true*."

He follows up this proposition with many insinuations, artfully fitted to bias the mind of the reader, against the Scriptures. Just as men sometimes attack, in a cowardly manner, the character of a neighbor, with insinuating epithets, which do not expose them to an action at law. For example, he states in regard to his objections, that :—

"They are not such even as are raised, when we regard the trivial nature of a vast number of conversations, and commands, ascribed directly to Jehovah, especially the multiplied ceremonial minutiae laid down in the Levitical law."

It would seem this great "reformer" entertains the old heathenish doctrine; that it would be beneath the dignity of God to concern himself about what *he* would call little things. According to the Bishop's philosophy, the Lord might give the great body of law, but not the details of it. He might give the big volume, but not the chapters and little verses—the whole, but not the parts! Does Colenso believe that the Great God made him at all? and did he concern himself about the nails of his fingers, or "the hairs of his head?" Did He create a world, and yet not the atoms composing it? It is, to one who has right thoughts of God, a blessed and comforting evidence of the Divinity of the Bible, that it represents our Father in heaven as caring for all things—the little as well as the large—"the sparrow,"—"the lily,"—"the grass of the field," and "the hairs of your head." If our God did not take account of small, and even worthless things, how should He ever have thought on us?

There is another paragraph in the preface which I shall notice more particularly, as I think the question there stated, is very commonly misunderstood, even by many intelligent christians. It refers to

HEBREW SLAVERY.

He says:—

"They (his objections) are not such, even as must be started at once in most pious minds, when such words as these are read, professedly coming from the Holy and Blessed One—"The Father," and "Faithful Creator of Mankind."