

at the same time to some of his officers, that of course there was no such text in the Bible, and that it was made up by Dwight for the occasion. The officers smiled in reply, saying that Dwight had taken no such liberty with the sacred volume, for the text was really in it.

Putnam, however, stoutly denied it and refused to yield the point till one of them brought a Bible, and pointed it out to him. He could at first hardly believe his eyes, yet there it was, beyond all cavil. He read it over carefully, and then exclaimed, "*Well, there is everything in that book, and Dwight knows just where to lay his finger on it.*"

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### REV. JOHN KEBLE ON INSPIRATION.

While I am prepared, D. V., to maintain the 'inspiration and Divine authority' of every word in the 'genuine Bible,' I could wish, might reverence and charity allow, to say something on the word 'equal,' which 'Anglicanus' prefixes to the formula supplied by him to express what he supposes me to hold, 'the equal inspiration,' he says, 'of every word.' 'Equally inspired' has of late frequently been used as if it meant 'containing an equal amount of Divine revelation;' and thus we are charged with maintaining, *e. g.*, that the Book of Esther contains equal Divine truth with the Gospel of St. John. But the proposition really challenged by 'Anglicanus' is this:—"The canonical Scriptures in their genuine text are, not only to a word but to a 'jot or tittle'" (St. Matthew v. 18.) not all equally important, not meant to take up equal room in our hearts, but all equally true because they are all alike God's Word, and it is impossible for God to lie. This is the real question at issue. The New Testament declares the whole Old Testament to be 'inspired by God;' accordingly the Book of Esther to be as really inspired as 'the Evangelical prophet'—as really, though not as largely. But since it is so inspired, men know that they are bound to believe every word of it, and if contradictions appear, to feel sure that they will one day disappear either by amended readings or by satisfactory explanations. All will prove true, all exactly what was needed for its own peculiar purpose. But there may be any degree of difference in the love and fear, the awe and the gratitude with which Almighty God means us to receive one portion and another according to the measure in which He vouchsafes to disclose Himself, or to draw nearer to us; and, again, according to the measure in which his several gifts of grace are allowed to manifest themselves through the several human writers. *In this respect* we may imagine a scale ranging from the mere adjustment of a genealogy in the Chronicles up to the 1st chapter of St. John. All are equally true, although all do not contain an equal amount of Divine Truth."

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PLEASURE.—I have run the silly rounds of pleasure, and have done with them all. I have enjoyed all the pleasures of the world—I appraise them at their real worth, which is, in truth, very low; those who have only seen their outside always overrate them, but I have been behind the scenes, I have seen all the coarse pulleys and dirty ropes that move their gaudy machines, and I have also seen and smelled the tallow candles which illuminate the decoration, to the astonishment and admiration of the ignorant audience. When I reflect on what I have seen, what I have heard, and what I have done, I can hardly persuade myself that all that frivolous hurry and bustle of pleasure in the world had any reality: but I look upon all that is past as one of those romantic dreams which opium commonly occasions, and I do by no means desire to repeat the nauseous dose.—*Chesterfield*

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FEAR.—With the exception, perhaps, of anger, fear is the most injurious of human passions.

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The following inscription is to be seen over a soldier's grave in the Alexandria Military Cemetery;—

"Unknown" is all thy epitaph can tell;  
If Jesus know thee all is well.