

ment as, The Prince of Wales visited America, implies much that is not written. An objector like Colenso might figure out by his arithmetic how many miles of ocean lay between—how far a man could swim in a day—how many pounds of provisions he must have carried on his back to serve him on the water, &c.; and, if one might suggest the idea of a ship, such as Colenso would scout it as “a pure assumption unwarranted by anything that is found in the statement under examination.”—(Col. P. 144); “and only showing how men will do violence to the plain reading of it in order to evade a difficulty.”—(P. 64.) “The story says nothing about this vessel, &c.” “This story involves so many impossibilities and absurdities that I do not hesitate to declare this statement utterly incredible, and impossible.”—(P. 144.)

Such is a sample of the arguments which the Bishop of Natal brings against the Bible. He insists that the English Church should break down her bulwarks, and make room for such infidels as himself within her pale. He imagines he is destined to be a great reformer in that Church. We have often said that a traitor, in the camp, is more to be dreaded than an enemy in the field. The English Church has need of reform; but heaven save all Churches from such reformers as Colenso. But hear him. He says—(P. 36.) “I trust that we shall not rest until the system of our Church be reformed, and her boundaries enlarged to make her what a National Church should be. Should the reception of this book, by the more thoughtful portion of the community, indicate that such a reform is possible and probable, it will be but a question of time, &c.” So it seems there is to be a grand reform wrought in the churches—and what is that reform? The removal of the very foundation of all evangelical churches—the Bible; or what is the same thing, or worse, it is to be regarded as incredible—preposterous in its matter. When a man breaks loose from his Bible, there is no limit to his frenzy and conceit.

In keeping with these remarks is another statement of this dignitary, (S. 172) which reads thus:—“But how thankful we must be, that we are no longer obliged to believe, as a matter of fact, of vital consequence to our eternal hope, the story related in Num. xxxi.” A writer well remarks in irony, “The world will breathe freely, now that Colenso has arisen.” It would no doubt be a matter of thankfulness to many whose conscience is ill at ease, if they could prove the Bible—a fable. “Let us break their bands assunder, and cast their cords from us.” Alas for the man who calls it a relief to be delivered from his faith in the Bible, or any part of it. We would say to such: “Glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual devilish.”—(Jas. iii., 14 & 15.)