

that the Bible is a "supreme authority" over all of us, and yet it imposes on us no *subjection*. Neither the learned Essayist, nor his colossal man, can possibly reconcile these absurd inconsistencies.

Page 54. "If historical investigation shall show us that inspiration, however it may protect the *doctrine*, yet was not impowered to protect the *narrative* of the inspired writers from occasional inaccuracy; if careful criticism shall prove that there have been occasionally interpolations and forgeries in that book, as in many others, the result should still be welcome."

According to the first of these presumptuous insinuations, the Divine Spirit of Truth may have inspired the writers of the Bible, to give all the doctrinal portions of it with perfect accuracy, but permitted them to record, in immediate association and connection with such portions, falsehoods, or variations from truth, in the narratives, or historical parts of the Book. Who that believes aright in a God of Truth and Benevolence, can think that he would thus allow a snare to be laid for his responsible creatures, and permit truth and falsehood, in any degree, to be mixed and recorded together, thereby lessening, or rather destroying the authority of His own revelation for confirming our present hopes, and affording us a security for our eternal welfare? On such a supposition, none would be able to ascertain, what narratives or statements of facts were true, and which were false, and merely legendary or fabulous. The narratives are given for warning and instruction, through all ages, according to these, and other inspired declarations,—“Whatsoever things were written aforetime, were written for our learning;” and again, “were written for our admonition;” “Ad Scripture is given by inspiration of God, and is profitable for doctrine and reproof, for correction and instruction in righteousness.” Our Lord said,—“Thy Word is Truth,” meaning, of course, the whole

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