every part of Scripture, or each separate book of the Old Testament. "That this is its true meaning is certain. But will any one maintain that every particular book of the Bible 'containeth all things necessary to salvation?" Can this be true, for instance, of the book of Esther, which never mentions the name of God, nor makes the slightest allusion to any religious doctrine whatever?"

Now let us, for a few moments, suppose the passage to mean what Mr. Maturin has stated, and it will stand thus, in his own words: "Each separate book of the Old Testament is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." But Mr. Maturin says, and we perfectly agree with him, "can it be true of the book of Esther, that 'it containeth all things necessary to salvation?" But we go even further, and say, as he will agree, that the same may be said of the book of Ruth, -of 1st and 2nd Chronicles, -of Jonah and Obadiah, which last contains only one chapter of 21 verses; and as may also be said of several other books, if not every one of them, contained in the Old as also in the New Testament Scriptures. therefore, to that rendering of the passage by Mr. Maturin, he will inevitably be shut up to the profane conclusion, and cannot escape from it, that the text has given false testimony: for not one of those books contains "all things necessary to salvation," or "is profitable" in all the particulars mentioned in the text, so as to make the man of God "perfect," and to furnish him "thoroughly unto all good works." There is no way, indeed, to avoid that profane conclusion, but to take the words "All Scripture" to mean, as they plainly do, the whole of that written revelation which our gracious God has given us, for the complete and perfect purposes mentioned in the text. Some of these books fulfil certain of those purposes, and some of them others.