

upon it, in proper order. I think we had better leave the Almighty to work his own miracles, without setting bounds to his power, or wondering how they could be done. The most remarkable logic is the following:—

"The Bible says the sun stood still, and the moon stayed, (p. 9.) and the arresting of the earth's motion, while it might cause the appearance of the sun standing still, would not account for the moon staying."

I venture a little school boy would be disposed to laugh at that statement. It shows how men, of famous mathematical conceit, do sometimes make incredible blunders. A beginner, in his lessons in Geography, could tell you that the ceasing of the diurnal motion of the earth, would make the sun and moon appear to stand still, while the latter, in twelve hours, would seem to recede about six and a half degrees, which could scarcely be noticed by an ordinary observer. Such are some of the evidences upon which Colenso would have us believe that the Pentateuch is not historically true!

There is one paragraph in his preface which this Bishop would have done well to study. It is itself a most powerful argument against his whole book. I shall transcribe it. Here it is: (Page 16).

"Besides which, it should be remembered always, (as a friend very justly observed), that, in forming an estimate of ancient documents, of the early Scriptures, especially, we are doing that which is like examining judicially, the case of one who is absent, and unable to give his own account of the matter. We should be very scrupulous about assuming, that it is impossible to explain satisfactorily, this or that, apparent inconsistency, contradiction, or other anomaly, and charging him with dishonesty of purpose, considering that ours is an *ex-parte* statement, and incapable of being submitted to the party against whom it is made."

This is a most reasonable rule. Colenso admits it, and yet, in the teeth of it, he always insists upon the letter of the Scriptures, and not only so, but fills up the history with suppositions of his own wholly at variance with what is written.

In many cases, also, he refuses to take into account that there may have been many things which the inspired historian did not record. If all the events connected with what is recorded, had been written, what a bulky Bible we should have had! The able Professor Green has this pertinent remark on this subject:—

"No statement is ever made, and no narrative ever related, without leaving much to be supplied mentally by the hearer or reader. Everything can be converted into an absurdity, if no allowances are to be made—nothing to be admitted which is not in the letter of the narrative, however clearly it may imply it. Such a state-

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