

tament were written and in use within a brief period following the Ascension ; and some of them but a few years after that event. By the word Bible in the *passage cited*, must, of course, be understood, all the Old and New Testament Scriptures. Surely the learned lecturer's Chronology, and assertions on the points in question, are ruinously defective. His further assertion, that during those 300 years, " the Bible could not have been the rule of Faith," is quite sufficiently disproved, by the testimonies which have been given by the writings of Justin Martyr, Tertullian, Clemens Alexandrinus, and Cyprian, who lived during successive periods within those 300 years. The last named,—a most eminent character and martyr,—flourished in the third century.

It is indeed true, that not long after those 300 years, the Bible became " a very rare book in Europe," as the lecturer has said, and the reasons for it can very readily be given. Numerous historical facts and instances have frequently been publicly afforded, in proof that in that subsequent period, many corruptions and defections from primitive christian truth, became rapidly prevalent in the churches ;—and that of withholding the Bible from the people, was one of them ;—and that traditions, dogmas, and superstitious observances, contrary to the Scriptures, were *invented*, and taught, in place of those inspired Oracles ; and therefore, it became generally true, that during the *eleven* centuries the lecturer has mentioned, the Bible,—as he has said,—was not " in the people's hands as a rule of faith." He has further stated, that during those eleven centuries, " the Church had been spreading, and spiritually subdued England," and the various other countries he named.

It is indeed the fact that during those centuries all those countries were subdued and in general despotically held under the dominion of an ecclesiastical system and power, in a great degree, in contrariety to primitive and Scriptural Christianity. The lecturer has expressed his belief that " no one would say that nothing but falsehood had been taught during those centuries, and even yet men turn to those ages of faith, with wonder and admiration and despair." Of course no one will be so wild and reckless as to say that " nothing but falsehood," was then taught ; but yet