

# Religious Intelligence.

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That God in all things may be glorified through Jesus Christ.—PETER.

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## Religious Selections.

### THE GREAT QUESTION.

READER.—We crave your attention for a few moments, while we bring before you the most important subject that can occupy your thoughts. In comparison with it, every other consideration fades into insignificance.

How can you a sinner stand accepted as righteous before God?

All must appear before him: "Every one of us shall give account of himself to God." (Rom. xiv. 12). Were you summoned before Him now, what account would you have to render? God, the sovereign Lord of all is a Being of infinite holiness, and cannot tolerate the least sin. His holiness demands its condemnation. But you have been an offender against Him. You have sinned against Him—yes, ten thousand times. God's law says, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." You have not done so. Your own conscience brings you in guilty. Instead of seeking in all things to please Him, you have sought to please yourself. You have loved yourself rather than Him. You will know that love to God has not been the spring and motive of your actions; and this constitutes the real character of sin. You have been the servant of sin. You have been serving sin as your master. You have been earning wages—"the wages of sin"; and God says, "The wages of sin is death." Your doom, then, as a sinner is plain. The sentence is already pronounced; and the sentence is DEATH. Such is the verdict of righteous judgment. You and your sins cannot go to heaven together. If you die in your sins, you can never enter heaven.

Dear reader, this is a sad state to be in! But, as it is, are you troubled about it? Does it make you uneasy? Ask your own heart. Are you not much more deeply concerned about the things of the world, than about your condition before God? If so, your recklessness makes your case terrible.

If, on the other hand, through God's grace, you have been led to think seriously of these things, and your conscience is alarmed at the sentence which God has pronounced upon you, we have tidings for you from God, which you may hail as "glad tidings" indeed. God's love flows towards sinners, although they do not love him. God "hath no pleasure in the death of the wicked, but that the wicked turn from his way, and live." He knows that men cannot save themselves; and therefore He hath sent his own Son, the Lord Jesus Christ, to be their Saviour. Man, as a sinner, has forfeited life. He has incurred the penalty of death, and therefore the Lord Jesus took that penalty upon Himself, and died upon the cross. He suffered death for sinners, in order to deliver them from death, the wages of their sin, and in place of their own wages, to give them His free gift, even ETERNAL LIFE.

Christ, as the sinner's substitute, has met, on his behalf, all the requirements of God as a righteous judge. The blood of Christ shed on Calvary, is of infinite value in God's sight as an atonement for sin. The victory of Christ upon the cross was complete. God's delight in that finished work was signally displayed; for the moment the Son of God gave up his life for the ransom, Christ's victory was celebrated throughout heaven, earth, and the dwellings of the dead (Matt. xxvii. 51, 52). The moment the redemption-price was paid down, earth's rocks were given to the centre. The opened graves delivered up the victims of Satan's power, and the veil of the temple, which hid the Divine presence from the worshipper, was rent by God Himself from top to bottom, indicating that heaven (which it typified), was thrown open to all repentant and believing sinners. Now this same sacrifice, which puts the sin away, and thus removes every hindrance of access, brings the believer nigh; for whilst the apostle says, "CHRIST HATH PUT AWAY SIN BY THE SACRIFICE OF HIMSELF," in addressing believing sinners, he also says, "Ye who sometimes were (once) far off, are MADE NIGH BY THE BLOOD OF CHRIST." The sin which God hates, He puts away; and the sinner whom He loves, He brings nigh, and all through the atoning blood of His own dear Son.

And now, reader, how do you regard this glorious work of Christ for the salvation of man? This is the great—the momentous question to which we would earnestly and affectionately draw your attention. This is the point upon which your eternal destinies hang. God knows that you are a sinner. He knows your ruined condition and hopeless case.—He knows you cannot work out a righteousness fit for His presence, and therefore, as the sinner has no righteousness of his own fit for God, God has, in the work of Christ, wrought out a righteousness for him. In this righteousness alone can the sinner stand accepted before God. This is God's righteousness—not man's. Man has nothing to do with it, but to receive it. Man's works must not be mingled with it. This righteousness God freely dispenses to poor and needy sinners, who will receive it as sinners—as having no merit of their own; and therefore, whilst religious people, like the Pharisees of old, who would rest on their own merits and prayers—their services and ceremonies—their frames and feelings, as the ground of their acceptance before God, will be utterly confounded, in finding all their own righte-

ousness no better than dross and dung; the very publicans and harlots, who have been led by the Spirit of God to Jesus their Saviour, and who trust in Him as their righteousness, will, in that righteousness, be presented faultless before the throne of God with exceeding joy.

We ask you, then, again, dear reader, on what ground do you expect to be accepted as righteous before God? Remember, we entreat you, to be accepted of Him you must have a righteousness which fits you for His presence. Where, and how then, is this righteousness to be obtained? Can you work it out? No; for all your own righteousness, though it exceeded that of Paul, Peter, and all others combined, would, as the ground of your acceptance, be no better than "filthy rags." This is the verdict of the Word of God on all man's proud pretensions. No man can be accepted on the ground of what he is in himself, or of his own doings; and if you are depending upon them, you are sure to be condemned. St. Paul wept over this grand mistake of the religious of his day; they were seeking to establish a righteousness of their own, instead of submitting themselves unto the righteousness of God. (Rom. x. 3).

How, then, is this righteousness to be obtained? We reply, Not by *Doing*, but by *Believing*; not by *Works*, but by *Faith*; not by looking to *yourself*, but by looking to *Christ*. IN HIM, the believer finds a righteousness perfect and divine; and this Righteousness is, by God's free grace, made over to the convicted sinner, who renounces all dependence upon himself, and trusts in the work of Christ as the whole ground of His acceptance before God. This, dear friend is the way, and the only way in which you can be saved. This way of salvation lays man as in the dust, and gives all the glory of it to God. There is no uncertainty, as there is no imperfection about it; for it is God's work from first to last. Believers are "accepted in the beloved," and, as in Him, they stand in the very righteousness of God, for God hath made Him who knew no sin, to be sin for us, that we might be made the righteousness of God in Him.

The Lord bless thee, then, dear reader, and give thee, through the operation of the Holy Spirit on thy heart, to rest thy soul in peace on what Christ has done, knowing that thereby thy sin has been put away. If in thy heart thou really believest this, then Christ's work is all thine own. Thus thou givest him the glory of being THY SAVIOUR, and he accepts thee as a pardoned sinner. Thus thou becomest by an act of God's amazing grace, through faith, an adopted child of God. God delights in thee, and let it be thy delight—in the full surrender of thy heart to him—in unreserved and self denying devotedness to his service, and in the cultivation of every spiritual grace, to seek to glorify him during thy short sojourn on earth, as it will be thy sweet privilege to praise Him for ever in Heaven!

### Protestantism in the Grand Duchy of Baden.

The population of Durnersheim, till within the last few years, had been almost exclusively Roman Catholic. One of its inhabitants, however, had married a weaver, who was a Protestant, though not at that time an enlightened Christian, and he certainly had not the least idea of converting his neighbours. Things went on smoothly enough with this couple, till the father was required to allow his children to be brought up as Roman Catholics. This aroused him from his indifference; and as it caused him seriously to ask himself what his Protestantism meant, he re-visited his native village to seek for some books that might inform him.

He at first studied these books only with reference to his own family, but afterwards began to discuss their contents with some friends whom he had been accustomed to meet in the evening, to converse on the weather, the crops, politics, &c. When, however, the question of religion became his chief concern, he communicated his new views to his friends, and they, being Catholics, of course warmly defended the confessional, the mass, adoration of saints, &c., till, defeated by the quiet arguments of their neighbour, they began presently to inquire if indeed they were in the right after all. The weaver now saw plainly enough that it was not merely desirable to convince the understanding of his companions, but that he must endeavour to win their hearts for the Saviour; he therefore besought the Lord for a blessing, and this was not withheld. A liberal distribution of Bibles aided in the matter, and soon there was an evident movement in the little coterie. Very often they read an entire Epistle at a sitting, and conversed together till midnight about the Bible; they even walked fourteen miles from Durnersheim to hear the faithful preaching of the word, and each reported his impressions to his friends. They thus began to receive the glorious Gospel, various faithful clergymen in Carlsruhe and Eufingen being made the instruments of strengthening their faith, and of impressing upon them the value of prayer.

By degrees, Romish error fell like scales from their eyes; they found it impossible to attend the confessional or the mass; they continued the discussion of important questions, their wives sitting listening with wonderment, and also becoming gradually convinced of the truth of the new doctrines. Some of these, it is true, troubled the new converts;

for if one wished to attend the Protestant services in Carlsruhe, he found, perhaps, that his wife had locked up his Sunday coat; and on the return home of another, the wife would refuse to cook anything for his supper, and revile him as a heretic; but all this opposition was overcome by patience and meekness, for the women very generally in the end embraced the religion of their husbands.

It was scarcely to be expected that the little flock would escape opposition. The priest came to visit them, with a pastoral letter from the archbishop in his hand. "Why have you not been to confession of late?" said he. "I confess every day, sir," was the reply. "But to whom?" "To our Saviour," "Indeed! to our Saviour? Well, here is a letter from the archbishop; read that with attention." "I have no bishop but the one Shepherd and bishop of souls; and the only book I care to read is God's word, which I take for the guide of my life. Sir, I am anxious for the salvation of my soul."

Such was the reception of the priest from the first convert; and with the others he fared no better. They all declared they could only believe what was in the book; and one, holding forth a copy of the New Testament, inquired, "Is what this book says true or not?" "That is all very good," was the answer; "but let such matters alone; and read this letter from the archbishop very carefully." The villager replied by turning to Romans xii. 1, and from it showed what was meant by a "reasonable service."

The bridge by which a return to the Romish Church might have been possible, being thus broken down, the step was necessarily taken to quit it altogether. Their enemies then did all in their power to annoy and insult the converts; their houses were surrounded and entered during the holding of their meetings; the shutters were torn down, amid the most violent imprecations. Still the converts remained firm; and, after a while, eleven men, with their wives, were received into the Protestant Church.—Book and its Missions.

### The Inquisition.

In the ninth, tenth and eleventh centuries after the period of the christian era, the power and influence of papacy had increased in a powerful degree. The zeal which animated the church became fierce and unyielding. The persecution of heretics commenced, and at last, in an evil hour, St. Dominic arose—the father of the Inquisition was introduced into Romania, Lombardy, and other Italian provinces in the year 1251, during the reign of Pope Innocent IV. It was not introduced into Spain until 1481, under Ferdinand and Isabella, and in Portugal fifty-six years later. It was established in Spain under the authority of a bull from the Pope, but it was established probably more from a desire to afford the King a pretext for confiscating the property of the Jews, his richest subjects, than from a sincere wish to advance the prosperity of the church. The power of the inquisition was vested in an ecclesiastical judiciary, chosen by the king. The chief inquisitor was the principal judge, not only upon the right and quality of the propositions maintained, but on the guilt or innocence of the prisoners.

Fra Tomas de Torquemada was the first Inquisitor General in Spain; and the period of his power, which lasted eighteen years, was distinguished for rigor and oppression. He died in 1498, and left the tribunal so well regulated, and in the possession of so much absolute power, that for more than two centuries regal tyranny, ecclesiastical ambition and private malice, found in it the accomplishment of their most atrocious purposes. The modes of punishment adopted by it were various—penance, excommunication, interdiction, deprivation of office and dignities, confiscation of property, disinheritance of children, and finally, death by fire. All their proceedings were distinguished by a peculiar refinement of cruelty which can hardly be imagined in our enlightened age. Thus, in burning alive, the victim was frequently bound to a pole at a height of some eight or ten feet above the ground, so that the flames should not immediately reach above his knees—thus prolonging his agonies, and literally roasting him alive. Torture was frequently used to extort confessions.

In the secrecy with which all inquisitorial affairs were conducted, lay the great strength of the inquisition. The victims were never confronted with their accusers. The names of the witnesses remained locked in the breasts of the judges. During the period of Torquemada's rule, it has been estimated that eight hundred thousand Jews were forced to flee from Spain.

From that time until the abdication of Charles V., in 1556, eight Inquisitors General presided over the institution. Ferdinand and Isabella, who was the last of them, was selected by that celebrated monarch, as a suitable agent for carrying out his plans of secret infamy and crime. The period of his office was marked by cruelty and horror. Official murders—the ruin of useful men and virtuous families. Sometimes in the dead of night, a band of shrouded men would appear in the chamber of a worthy and respected citizen. The words, "In the name of the holy inquisition," were sufficient to terrify the boldest, to quell all opposition, and the unfortunate man would be hurried away, perhaps never again to look on the face of a friend. If wealthy, his condemnation and the confiscation of his property were hardly matter of doubt. Even great men, nobles, and members of the church did not escape. The later portion of the life

of Charles was devoted, it has been said, to the expiation and repentance of his crimes. However that may be, it is known that his mortal career terminated amid the gloomy solitudes of St. Justus, with none around save austere monks and mercenary hirelings to soothe the last moments of the dying man. It was a fitting consummation for one who had gained and preserved power by the tears and anguish of his fellow men. Under the fostering care of Philip, the tribunal rose to a power which it had never before possessed. Its barbarities were innumerable. It has even been charged with having been Philip's agent in the murder of his son, Don Carlos, but Prescott relieves the father from the charge of a crime so unnatural. No individual was secure from his persecution. The Pope himself, Sixtus V., was arraigned on a charge of heresy, and dying suddenly—some said by poison—in the midst of the excitement, was convicted, after death, of the crime which was charged upon him. The most celebrated of the autos de fe, or trials of faith which occurred during Philip's reign, were those of the year 1566. On the 21st of May, at Valladolid, fourteen persons, most of them above the middle rank, were burnt alive, and sixteen more were reconciled to a public penance. Five months later, the burning of sixteen apostate monks was signalized by an unusual pomp and display. Philip himself, with some of the highest officers and ladies of the kingdom, was present at the occasion.

Under the kings who succeeded Philip, the inquisition gradually declined, with the waning monarchy, until its suppression by the French in 1809. During the latter part of the reign of Philip III., however, witchcraft came into vogue, and the dungeons of the inquisition were again filled with unhappy wretches. The details of the proceedings against them exhibit a revolting picture of fanaticism, superstition and cruelty. Suffice it to say, that all who confessed their guilt, were reconciled, while those who maintained their innocence were burned without ceremony. During the reign of Ferdinand VI. the power of the inquisition seemed for a while to have imbibed unwonted vigor in the persecution of Freemasons. Subsequently to the time of its downfall in Spain, the history of the inquisition presents few features of remarkable interest. During the period of its existence up to that date, (1809) it is estimated that in Spain 39,912 individuals had been burned alive at the stake; 17,659 in effigy, and their estates confiscated; and 294,450 condemned to infamous public penance.

On the return of Ferdinand to the Spanish throne in 1814, through the path which the British bayonets had carved for him, the old tribunal was re-established. Indeed this was the prime cause of the revolution of 1820, which was only quelled in 1823 by the interference of France, acting under the authority of the Holy Alliance—which, however, recommended to Ferdinand that the "holy office" should not be again established.

And thus ends the history of the Spanish inquisition—an institution of tyranny, fostered by the monarchs of Spain for a period of more than three hundred and twenty-five years—and considered by them an instrument of paramount importance, as affording an easy means of crushing their enemies, prohibiting odious publications, and persecuting all whose opinions might interfere with their own despotic views; and it possessed the extraordinary faculty of discovering religious heresy in every mind and manuscript which assailed any of the royal prerogatives.

### Holy and Unholy Ambition.

That youthful poet and eminent scholar, Henry Kirke White toiled hard for fame. His ambition was that his name might not be forgotten; that among the claimants for earthly honours he might be recognised, and his genius acknowledged. It was this that made him mournfully inquire,

"Fifty years hence, and who will hear of Henry?"

Under this impulse he sacrificed health, and even life. He trimmed the midnight lamp with a hand tremulous and bony, and scanned the classic page with an eye, almost drowsy in death. Having received according to his aims, the highest honours of the university, he exclaimed, respecting these laurels, which he had so hardly won, and which, as the sequel proved, he was so soon to relinquish,

"What are ye now, but thorns about my bleeding brow?"

In sacrificing health to fame, however, Henry Kirke White saw his error in time to reach that higher, purer motive, which combines with feelings of regret and sorrow, the hopes and aspirations of the Christian.

Another Henry toiled in the same path of greatness, but with an eye more steadily fixed on a higher prize. Martyn, the sainted missionary, stood relatively in the grade of university honours where Kirke White had stood. But a higher impulse than earthly ambition had taken possession of him. "I hear," said he, "the voice of suffering humanity calling from the dark places of the earth for relief. What but the gospel can afford it! I hear at the same time, the voice of my risen Saviour, saying, 'Go ye into all the world, and preach the gospel to every creature!—Shall I stay at home, and enjoy the learned leisure of a fellowship? Shall I compose eloquent sermons, and preach them in crowded cathedrals? Or, shall I lay my honours at the feet of Jesus, and consecrate my being to the enlightenment of pagan nations?"

The question was soon settled; and Martyn's name and memory are embalmed in the hearts of thousands, turned "from darkness to light" by the force of his example, and the labours of his short but consecrated life.

Napoleon and Henry Martyn! Behold in one the soldier of ambition, and in the other the soldier of the cross! The one sacrifices myriads to obtain imperial honors; the other sacrifices his own life to place the crown immortal upon ransomed pagans. Napoleon lives in the praises of his countrymen, in the glory of France, in the pleasing consciousness of his own power. These are his aims; as they were his impulse. When these are gone, all is gone. But Martyn's life is found in God, and in the service of God; sources which never can fail, a fountain of felicity which never can run dry.

Who would not prefer to allow the footsteps of the youthful missionary over burning plains, and through benighted cities, with the lamp of life and salvation in his hand, than to mingle in the stormy career of the conqueror, with the wheels of his chariot dripping in gore, and his ears saluted alternately with the praises and the maledictions of mankind?

## Correspondence.

### New York Correspondence.

New York, March 10, 1856.

Mr. Editor.—Though March is here, winter has not departed, the mercury indicating a degree of cold almost unprecedented for this season of the year. I am told the temperature this morning early was 3° below zero; and yet it seems the thermometer does not indicate the degree of cold one experiences, there is such a peculiar chilliness, owing to the great quantity of ice and snow. This evening, I think, is one of the coldest of the season. March comes in like a lion, but whether it goes out like the lamb remains to be seen, and there are no signs to "guess" from that have anything of the lamb-like nature. We are all despondent as to the Pacific. We fear she has gone down, and not a soul escaped to tell the sad story. She has gone, we fear, like the President.

Last autumn, or the first of the winter, the schooner Eudora Imogene was scuttled, and sunk, near the city. The cook, a colored man, was at that time arrested on suspicion of murdering the captain and mate. On Saturday the captain's body was found and identified—it was found in a sack, floating near Brooklyn. This discovery may result in the conviction of the murderer.

There have been within a week or two several considerable fires—one near my residence, Saturday evening, was so rapid that nine horses perished in the flames. Human life was lost in another, Friday night.

The rumors of peace have already considerably effected upon the grain market. By the way, as I was recently near the Canada line, I heard the farmers complaining that we are "out-Yankee" in the Reciprocity treaty, as it has a depressing influence on the grain market in that region. I believe, while I was in your Province I heard complaints, on the other side, of a similar nature. The two facts, together, are a good index that it is about right, judging by the general welfare.

In Congress, the Kansas affairs are fairly under discussion, but it would be too tedious to give the particulars. I shall content myself with giving result, when they are reached, and such explanations as may give some aid in understanding the mode in arriving at them. We are expecting disagreeable news from Kansas soon, as on the 4th of March, the free-state officers were to assume their functions, and we expect it may have been the occasion of a fresh attack by the "Border Ruffians." I think if the latter delay a few days, their occupation will be gone, as many men are now on their way to Kansas, and it is said they, for the most part, take with them, to that frontier region, Sharpe's rifles, the only thing the "ruffians" seem to revere.

The war talk in our midst seems every day to be growing less. Some are longing for war, but most are of a different opinion, and have very little fear that there is serious danger. The Africa brings nothing new on that point. I might have said, while speaking of political matters, that the American (or Know-Nothing) party has nominated Millard Fillmore, ex-President, as candidate for the Presidency next term. It is more than probable Mr. Fillmore would not have been before nominated to the vice-presidency (by which means he became president) had it not been for the prevalent belief that he was strongly inclined to anti-slavery. However that expectation might have been created, it was bitterly disappointed, as he signed the infamous Fugitive Slave Act. If any anti-slavery man anywhere, therefore, votes for him, it will be a proof the fools are not all dead. I am no prophet, but I will give my "guess" that he will not be our next President.

The Republican party has recently held an important National Convention at Pittsburgh, Pa., but made no nomination. The convention, I should judge, gives increasing strength, a thing indicated also by the election of Mr. Banks to the Speakership.

Your readers may be aware that the prosa-very meek nickname (if that is the way to spell it) the anti-slave men "Black-Republicans." It is

amusing to see what a blunder this has led to well informed a European paper as the *Independence Belge* to make, which announces to its readers in relation to Mr. Banks' election: "The new Speaker of the House is a Black of Massachusetts who belongs, as his color sufficiently indicates, to the extreme party of abolitionism."

As the state of our streets is a matter of thought to every one who walks them, I will mention that the bids for clearing eight or nine blocks on Broadway of ice, and the fifth accumulated by the snow, were opened on Saturday last, and the contract awarded at a price of \$2385. The work is to be done between 6 p. m., and 6 a. m. There were more than 20 bids, one as high as \$10,000. You see now how our money goes.

A gentleman has been lecturing in this city on "Spiritualism," who, I am told, succeeds in producing all the "phenomena," by what he calls a scientific process, and this in the presence of a promiscuous assembly. I may, hereafter, speak on this point more definitely. Yours, G.

### BARKER THE INFIDEL.

Mr. Editor.—I had the curiosity one evening, this week, to attend one of the lectures of Joseph Barker, an infidel, who is delivering a course of lectures against the Bible. This unhappy individual, was, some twenty years ago, a popular preacher in the new connexion of Methodists, England; but was expelled for his religious errors. He then formed a party holding Unitarian views, and has changed about from one thing to another, until he is now a confirmed infidel.—About one year ago he held a discussion with a Minister in Philadelphia, who gained a great victory over him. But he is determined to rail against that blessed book which has been proved to be the Word of God thousands of times.

On this evening, the subject was, "the alleged evidence of Christianity." The evidences he said were prophecy, miracles, and collateral Under the first head he said there were no proofs that any of the prophecies concerning Babylon, Tyre, Egypt, or the Jews had been fulfilled, but he gave no proof that they had not been fulfilled. When asked whether Rollin did not bear testimony to the truth of the prophecies, he replied that Rollin was a priest and was partial. When asked, whether Gibbon, who was an infidel historian, did not testify to the fulfillment of the prophecies, concerning the seven churches of Asia; he replied that he did not know whether he did or not; but if he did, those parts had been put in by the priests. When questioned about the prophecies, concerning the Jews being driven out of their own land, and scattered in all the nations, being made a proverb and by word, and their land given to strangers; he replied that all that was said was not fulfilled, for there is a prophecy that "they shall borrow, but not lend." He said this could not be true, for the Jews were great money lenders. But when I got home, I looked at Deut. xxiii. 19, 20, and found that he had quite misinterpreted it, for instead of a prophecy it is a law. He might as well have said, that "thou shalt not kill," is a prophecy. Other passages were wilfully and maliciously construed. He was asked, if the late discoveries by Layard did not confirm the truth of the Scriptures. He first said that the names of kings and other individuals might be forged; but when asked if a man like Layard would be likely to be deceived in that way, he could not say no. With regard to the miracles of the Bible he said that no writers of any other nation had mentioned them. Josephus he said could know nothing about them, for he copied from the Bible. He was asked if David, Solomon, Jeremiah, and Isaiah did not believe in the miracles of Moses, together with the whole nation of the Jews, or how Hume could write about William the Conqueror, whom he never saw; to which he gave very evasive answers. With regard to the collateral evidences there were none; the writings of Celsus, Porphery, and Julian, who wrote against Christianity, had all been destroyed by the priests. The priests destroyed them all and forged a little to suit their own purpose. When asked if the Septuagint that was translated out of the Hebrew and Greek, by seventy of the learned Jews, three hundred years before Christ, did contain the prophecies concerning Babylon, and other cities; he said there was no evidence that there was any such book at that time, and that all these accounts that history contained about it were put in by the priests. I felt condemned for wasting precious time in hearing so much nonsense and profanity. But I have felt much strengthened in my belief of the inspiration of the scriptures, and feel sure that not all the efforts of any man can overturn the vast amount of evidence in their favour. The wisest and best men of modern and ancient times have loved the Bible, such as Locke, Bacon, Sir Isaac Newton, Milton, Franklin, Washington, and shall such an ignorant and uncultivated man as Joseph Barker overturn the evidences of its Divine inspiration? St. William Jones, one of the greatest men England ever had, said, "the Holy Scriptures contained more important history, greater sublimity, purer morality, finer strains of poetry and eloquence, than could be cultivated from all the books in the world. And who can examine the Bible impartially, without being convinced that it has God for its author; truth without mixture of error for its matter; and salvation for its end. In his introduction, Barker spoke of the Scriptures, contradicting geologists and astronomers. He said the Mosaic account made the world 99