

say what was consistent with his Attributes, and what was not consistent with them, but to bow to his Holy Will, in what he is pleased to do in us and for us.

That as to the authenticity of the Scriptures; if we take them upon the ground of evidence, and lose ^{sight of} the wish to comprehend the why's and wherefore's of the Lord's dealings, further than as they may be unfolded to us, we shall find a greater mass of external evidence of their authenticity, than any other Book that ever was written in the world.

She recommended to E.H. that as he had read works, stating objections to the English Translations, and insinuating that pernicious effects had been produced by the channels through which our Gospels had come to us, to peruse some of the various Authors who have so ably replied to all these objections.

That the Scriptures containing the History of our first parents, their disobedience, their fall in consequence of it, the account of the Lord's dealings with his people Israel of the Mosaic dispensation, of the Types and Figures pointing in so conspicuous a manner to the advent of the Messiah, and to the glorious offering for sin upon Calvary's mount; containing also the prophecies and expressions of the dedicated servants of the most High; followed by the New Testament, where these prophecies are so memorably fulfilled as relates to the fulness of time when the promise Saviour — the Redeemer — the Word which was from the beginning, came among men in that prepared Body born of the Virgin Mary, and taking upon himself the form of a servant, was in all respects, tempted as we are, yet without sin — containing also most ample testimony to the Divinity of our Lord and Saviour Jesus Christ bears such evident

marks of Divine Inspiration, as to leave no doubt of its having been under divine appointment that the revelation of the will of Almighty God as contained in them should be profitable for Doctrine &c. — Then as regards the internal evidence, he that believeth hath the witness in himself; and tho' the state of a true believer is one of progressive growth, yet when the language can only be in sincerity of soul uttered, Help thou mine unbelief, such an One will ever be preserved from denying what he may not be initiated into a belief of, and as he advances he will find the Spirit of Christ in him, will ever acknowledge to the revelation of the Divine will, in the sacred writings, and that it is well for us to remember, that in Christ dwell all the fulness of the Godhead bodily, and that in us it is a measure of the same Spirit. — That to say his Divinity consists only in the Gift that was in him, and in his faithfulness to it, is to make him on a level with ourselves. — With regard to his death for our sakes, what can be said that is not said in the Scriptures, both before and after this wonderful display of mercy to the children of men, to prove that it was a freewill offering for the sins of the world.

In reference to the account of the creation of the world being an Allegory, A.B. stated her opinion that altho' the spiritual application of Scripture facts might sometimes be instructive, yet she conceived it dangerous in any degree to undermine a belief in the plain historical narration of Facts, as having really taken place.

With regard to Adam, she fully believed him to be in a very different condition, after he had transgressed the command of the Almighty, from what he was in before — that the writings of our early Friend R. Barclay &c.