

**A FULL REVIEW AND  
EXPOSURE OF BISHOP  
COLENZO'S PROFANE  
FICTIONS AND FALLACIES**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649271177

A Full Review and Exposure of Bishop Colenso's Profane Fictions and Fallacies by Judge Marshall

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**JUDGE MARSHALL**

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*With the Russian Camp*

A

# FULL REVIEW

AND

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OF

# BISHOP COLENZO'S

PROFANE FICTIONS AND FALLACIES,

*In Part II. of His Work,*

"The Pentateuch and Book of Joshua, critically  
Examined."

BY THE

HON. JUDGE MARSHALL,

OF NOVA SCOTIA.

LONDON:

WILLIAM FREEMAN, FLEET STREET.

1864.

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## INTRODUCTION.

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FROM some considerations it seems suitable, if not requisite, to intimate a few of the reasons for calling the attention of the public to the ensuing answers to the "Second Part" of Bishop Colenso's Critical Examination of the Pentateuch and Book of Joshua. The numerous mis-statements and other errors of his first book have been so fully answered and refuted, and its absurdities, fallacies, and profane character so effectually exposed by many able and impressive publications, that, on a first view, it may appear to be needless to give any further answers to his absurd and pernicious theories. It is said that even some of his brethren in unbelief, not so deeply imbedded in error as himself, are rather ashamed of the extravagant and ultra character of the work. All intelligent persons, having any degree of piety, who have looked into it, or heard of the profane



plan it proposes, cannot but reject it with the deepest aversion. For the sake, however, of some, and especially among young men at colleges, and elsewhere, who may be perplexed, and probably injured, by this Second Part of the evil production, it will be well to expose and refute its profane, as well as absurd fabrications and conjectures; and assist in the explanation of the truth and consistency of the sacred records on the points in question.

The conduct of the Bishop, in originating this controversy, is destitute of the least excuse—not only from his being still under voluntary vows, the most solemn, to maintain the harmony of Scripture revelations, but because, from his own acknowledgment, his objections are “not new,” but have often been advanced, though as he says, “never before by a Christian Bishop.” This is certainly true, and it has amazed even a Mahomedan teacher, who has said, “there is a Bishop Colenso, who has written a book against his own religion.” Many, or all of his objections, have from time to time, been put forth by infidel writers, and they have been answered and refuted. Why, then, should he trouble the Church and the public with them again; most especially, while holding a high office as a teacher of Bible revelations; which office he most unfairly, and inconsistently persists

in retaining? Can he really suppose that these old objections, now reiterated by him, even while so retaining the name of a Bishop, will give them any new recommendation, or additional weight, so as to induce the Churches generally, or even any Christian, or really intelligent person, to disbelieve and reject the Scriptures he impeaches? Through thousands of years, the assured belief of them has been founded on the internal and intrinsic evidence of their truth; and on the testimonies of the multitudes of the wise and good, who, through so many ages, prayerfully and carefully, and not a few of them, with the most critical scrutiny, have examined their contents. But above all, their truth and sacred authority have been shown and illustrated by the numerous references and statements of inspired prophets and apostles, and by our Lord himself. If the Bishop, on becoming so entirely under the dominion of infidelity, had immediately relinquished his clerical character, and then written in the manner he has done, sorrow for his case would have been the chief feeling in every Christian mind. Or, if still retaining his office, he had merely applied his critical powers, to what he might have thought the just correction and the explanation of the true meaning of certain words and phrases in the sacred text, either in the Pentateuch, or elsewhere; or even announced

some new opinion, on certain points, he would by many have been thought, if not quite justified, at least excusable. But to cling to a high sacred office, as he is doing, and persist in publishing book after book against the truth of large portions, or rather against the whole of sacred revelation, is, indeed, a trial of patience to a pious mind; and may well excuse a measure of indignant and severe rebuke. He admits in his latter preface, that he is not surprised at receiving some hard words; but really they have not yet been so hard, or the strokes so heavy, as the offence has merited. He asks for arguments, by a book, against his positions. He has had them already, from various quarters, and in several books, sufficiently convincing to every candid mind; and what is still better, he has had incontrovertible facts, completely refuting his fictions, groundless suppositions, and profane and absurd theories. Some further facts and arguments to the same effect, will be furnished in the present reviews. At first, the writer thought of answering this "Second Part," as he did Part I, chapter after chapter, throughout, but he now sees, that some of the positions and theories, in the latter portions of his book, may be fairly and conveniently brought together, and sufficiently reviewed and refuted, in a more combined and condensed form. Moreover, the profane