

**MOSES AND THE
PENTATEUCH: A REPLY
TO BISHOP COLENZO**

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Moses and the Pentateuch: a reply to Bishop Colenso by W. A. Scott

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W. A. SCOTT

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REPLY TO BISHOP COLENZO.

BY THE
REV. W. A. SCOTT, D.D.,
LATE MODERATOR OF THE GENERAL ASSEMBLY OF THE
PRESBYTERIAN CHURCH (O.S.) IN AMERICA.



"There is one that accuseth you, even Moses, in whom ye trust. For had ye believed MOSES, ye would have believed me: for he wrote of me. But if ye believe not his WRITINGS, how shall ye believe my words?"—JESUS CHRIST.

LONDON:
WILLIAM FREEMAN, 102, FLEET STREET.

1863.

68630

"Pentateuch Mosi auctori tribuit omnis Hebraica et Christiana antiquitas, rationibus
sue vel ex ipso ductae sunt opera, vel aliis idoneis testimoniis nituntur."

ROSENMÜLLER.

"THE HISTORICAL MATTERS of Scripture constitute as it were the bones of its system,
and its spiritual matters are its muscles, blood-vessels, and nerves. As the BONES are
necessary to the human system, so Scripture must have its historical matters."

BENCKE.



TO THE KIND READER.

THE only way to get darkness out of a room is to fill it with light, and the only way to get error out of the mind, and to keep it out, is to let the truth in, and keep it in. But it must enter a welcome guest, and will remain only so long as it is really loved. Free thought is the way to TRUTH. We hope the age of fire and faggot, of dogmatism and cant, is past, never to return; and to be followed, not by hasty generalisations and the crudities of imperfect scholarship, nor by the tyranny of Atheism, nor by the egotism of "science falsely so called," but by humble yet bold inquiry, by free and yet profound thinking, by searching criticism, and by patient and prayerful investigation. We believe "God alone is Lord of the conscience;" but we believe that a man is responsible to God for what he believes—for his opinions and sentiments, as well as for his actions. We live in hope of a period when the

mind of man shall be enlarged, and all men shall be free from the fetters of every persecuting creed, political or ecclesiastical; and shall have a formula of faith so full, comprehensive, and well-balanced, that it may embrace all who love our Lord Jesus Christ.

We have, however, fallen on times when it is necessary to fight over again the old battles of our fathers for the Inspiration of the Scriptures and the Integrity of the Sacred Canon. And while the heavy battalions are being led into the field, and the great guns are being placed in position, there will no doubt be some skirmishing. It is among these skirmishers we have enlisted. Our earnest desire is to be faithful as a minister of the Lord Jesus Christ, and an humble preacher of the Word of the living God. We have, therefore, felt constrained to notice the remarkable volume just published by the Bishop of Natal,—remarkable, not because it contains anything new, but for its narrowness of horizon and its want of the fruits of mature scholarship; and remarkable, because it is the work of a prelate of the Church of England—a Church that holds to the Divine inspiration of the Scriptures, and to the divinity and infallible authority of Christ. It is the more necessary to notice this attack upon the authority of the Word of God and upon the character of Christ, because, as it comes from a bishop—“a right

reverend Father in God"—it will have a pernicious influence upon the young, unless its poison is met by an antidote. It is, moreover, usually the case, that the followers of a leader who turns aside from the received faith of the Church, go farther astray than he does himself. What, therefore, may we not fear from the influence of a bishop who, while he denies the perfect knowledge of Jesus Christ and the historic verity of the Exodus, admits the inspiration of Sikh Gooroo, and quotes with approbation the utterances of the sheerest heathen fatalism?

The author has written strongly, for he feels deeply. Though he does not believe that the citadel which has withstood the battering-ram of Infidelity for three thousand years is likely to be destroyed by the torpedo of an arithmetical bishop, yet, from long acquaintance with young people, and especially enterprising young men from home, he is afraid this work will do them much injury. He has desired to have all ages and classes in view, but his eyes have been turned most frequently to the youth of our day—the young men and young women, upon whom rest our hopes for the *Church of the Future*. We fear the injury this book will do them, because many of them are easily ensnared with the fascinations of the world. Life seems to them an open summer day. The cup at present

tastes sweet, and they do not wish anything to disturb them in its enjoyment. It is always hard to win their hearts to God, but it will be all the more so in proportion as their reverence for the Bible is destroyed, and its awful authority lifted from their conscience.

LONDON; Feb., 1863.



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