INTRODUCTION. ] THE THREE GOSPELS. [cu. 1.   
   
 and assertion’. The value of such arrangement and chronological con-   
 nexion must depend on various circumstances in each case :—on their   
 definiteness and consistency,—on their agreement or disagreement with   
 the other extant records ; the preference being in each case given to   
 that one whose account is the most minute in details, and whose notes of   
 sequence are the most distinct.   
 13. In thus speaking, I am doing no more than even the most scru-   
 pulous of our Harmonizers have in fact done. In the case alluded to in   
 paragraph 11, there is not one of them who has not altered the arrange-   
 ment, either of Matthew, or of Mark and Luke, so as to bring the visit   
 to the Gadarenes into the same part of the Evangelic History. But,   
 if the arrangement itself were matter of divine inspiration, then have we   
 no right to vary it in the slightest degree, but must maintain (as the   
 Harmonists have done in other cases, but never, that I am aware, in this)   
 two distinct visits to been made at different times, and nearly the same   
 events to have occurred at both. I need hardly add that a similar method   
 of proceeding with all the variations in the Gospels, which would on this   
 supposition be necessary, would render the Scripture narrative a heap of   
 improbabilities ; and strengthen, instead of weakening, the cause of the   
 enemies of our faith.   
 14. And not only of the arrangement of the Evangelic History are   
 these remarks to be understood. There are certain minor points of   
 accuracy or inaccuracy, of which human research suffices to inform men,   
 and on which, from want of that research, it is often the practice to   
 speak vaguely and inexactly. Such are sometimes the conventionally   
 received distances from place to place ; such are the common accounts   
 of phenomena in natural history, &c. Now, in matters of this kind, the   
 Evangelists and Apostles were not supernaturally informed, but left, in   
 common with others, to the guidance of their natural faculties.   
 15. The same may be said of citations and dates from history. In the   
 last apology of Stephen, which he spoke being full of: the Holy Ghost,   
 and with divine influence beaming from his countenance, we have at   
 least two demonstrable inaccuracies in points of minor detail. And the   
 occurrence of similar ones in the Gospels would not in any way affect the   
 inspiration or the veracity of the Evangelists.   
 16. It may be well to mention one notable illustration of the princi-   
 ples upheld in this section. What can be more undoubted and unani-   
 mous than the testimony of the Evangelists to THE RESURRECTION OF   
   
   
   
   
   
   
   
   
 & To suppose St. Luke to have written, “It seemed good to me also,” if were   
 under the conscious inspiration the Holy Spirit, all his own mental   
 powers and faculties, be to charge him with ascribing his own diligence and   
 selection that was furnished to him independently of Yet to this are the   
 asserters of inspiration   
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