

a fully organized community, it is unreasonable to expect to find anything more than allusions and indirect hints as to the structure of the visible Church. We are not, however, to conclude that God did not intend to convey his will to us by these allusions and hints, however apparently incidental. On the contrary, we are taught by the analogy of nature, that knowledge in natural science is gathered by thoughtful and observant men watching for and profiting by hints and suggestions ; and there seems no reason why in supernatural science God should not teach us in the same way. Moreover, we know that the moral precepts of the Bible are not obeyed in the direct proportion of their unmistakable plainness, nor, indeed, the positive precepts either, and therefore we infer that we are not judges beforehand of the method best suited to convey to perverse human nature, a revelation concerning Church polity. Now there are two ways in which God might have imparted to us this revelation. First, in the precise and dogmatic way, such as the Decalogue and Levitical law in the Old Testament, and the institution of Baptism, and the Supper of the Lord, in the New ; secondly, in the indirect and inferential way, such as the institution of ordination, confirmation, the weekly offertory, infant baptism, and the admission of women to Holy Communion. If we wish to know which of these two modes is the most successful in winning obedience, and if we allow expe-