

ary character; and looking through the several Epistles she has written, we find that she has also given there a vast number of precepts suited and applied to all the varied stations and relations of human life, and applicable to all succeeding ages of the world. Yet this Essayist has the presumptuous impiety to say that this church, so personified and exhibited to us in the New Testament Scriptures, has merely given us an example in the one exhortation or precept already mentioned. All this figurative language, it is but too apparent, is insidiously intended, to further the purpose of setting aside, or weakening the preceptive authority of the New Testament Scriptures; and of supporting and furthering the fanciful theory of the self-education of the colossal man, merely by natural reason and conscience. Indeed, once for all, it may justly be said, that throughout this educating Essay of Dr. Temple's, as well as all the others which compose the infidel volume, there is the manifest design to supersede, or greatly reduce and limit, the teaching and authority of the Sacred Scriptures, with reference to the present age. Even, according to this Essayist's own fanciful suppositions and premises, in the passages here commented on, if we are bound in this day to receive and obey that one Epistolary precept of the Early Church to follow her example, surely we are equally required to obey all the other precepts she has given us in her several Epistles.

There is in the foregoing extract a further untrue and even worse assertion of this Essayist, which must be here exposed and refuted. He says, concerning the Epistles "there are but two which seem, even at first sight, to be treatises for the future, instead of lessons for the time." He, first, however, seems willing to except the Epistle to the Romans, and the one to the Hebrews, but, as it would seem, on a second, and more perverted thought, he rather includes these also, as being no more than "the fruit of current history," and of

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