

known to this writer, it is strange and painful to find him, a Minister of religion, and in an Evangelical Church, denying, or endeavoring to depreciate the teaching of Divine revelation on that important subject.

At page 32 he writes: "The New Testament is almost entirely occupied with two lives—the life of our Lord and the life of the Early Church. Among the Epistles there are but two, which seem, even at first sight, to be treatises for the future, instead of lessons for the time—the Epistle to the Romans and the Epistle to the Hebrews; but even these, when closely examined, appear like the rest to be no more than the fruit of the current history. That Early Church does not give us precepts, but an example. She says, 'Be ye followers of me as I also am of Christ.'"

These passages are contained under the second stage of the education of the writer's colossal man, the stage of Example. There is, in this extract, a design, or tendency, still further to limit the instruction and authority of the New Testament revelation, more especially the preceptive parts of it. He commences with personifying, as it were, the early Church, under the idea of an individual life. Accepting, for the time, this supposition, and viewing the early Church in this personal form, according to his own shewing, her life and her authority are only to be found in these New Testament Scriptures, of which the Epistles form so large a portion. Admitting, then, we say, that the Scriptures are the Church, or if he pleases, her personal voice, how untrue is the assertion, that she does not give us precepts, but merely an example, in only this one exhortation, or saying, "Be ye followers of me as I also am of Christ." We know that this is the exhortation, or rather command, of one of the Apostles, in an Epistle to a particular Church, though it was, and is applicable and authoritative for all. But let it be considered as the voice of the Church, in her supposed personal and epistol-