

of members,—to be, as it were, one individual, possessing one uniform set of natural faculties, sufficient for discovery and guidance, as to all religious conduct; whereas, such faculties are infinitely varied among all those millions. But there is both untruth and impiety in the sentiment advanced. The Christian Church is not left to work out her principles of action in any such profane and inadequate manner. Her principles of action, on every material point, are fully and clearly made known, in the inspired Oracles; more especially in the New Testament Scriptures. In 2 Tim. iii, it is declared that the Holy Scriptures “are able to make wise unto salvation,” and that “all Scripture is given by inspiration of God, and is profitable for doctrine and reproof, for correction and instruction in righteousness, that the man of God may be perfect: thoroughly furnished unto all good works.” The Church is commanded to “desire, as new-born babes, the sincere milk of the word,” that she “may grow thereby;” and to “receive with meekness the engrafted word, which is able to save the soul.” This Essayist knows as well as others, that more professedly Christian Churches than one, through neglect of adhering closely and faithfully to the sacred Scriptures, for doctrine and practice; and by inventing and relying on dogmas, and ordinances and observances, variant from Scriptural truth, have fallen into the most absurd superstitions, and profane and ruinous errors.

At p. 47, referring to the invasion of the Northern barbarians, he says:—“A flood of new and undisciplined races poured into Europe, to be one hand supplying the Church with the vigor or fresh life to replace the effete materials of the old Roman Empire: and on the other, carrying her back to the childish stage; and necessitating a return to the dominion of outer law. The Church instinctively, had recourse to the only means that would suit the case;—namely, a revival of Judaism.”