

cient rule for teaching the Divine truth of any oral teaching, —of any written statements, even of His own. He establishes conclusively that no Church gives authority to Scripture, but that the Bible is the supreme judge as to the teaching of any Church—that all tradition is subject to the written Word—must be tried by it—received or rejected by it. And this example of our Lord was followed carefully by His Apostles. We read (Acts xvii, 2.) how “Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures.” And in verse 11 the Spirit of God records his approval of those who brought Apostolical tradition to the test of Scripture: “These were more noble than they of Thessalonica, in that they received the word with all readiness of mind and searched the Scriptures daily whether those things were so.” Can you desire a more picturesque description of the mode of teaching adopted by the Apostles, or one that more effectually destroys the claims of tradition while establishing the authority of Scripture. Paul, with his companions, enters a synagogue: he opens the roll of Moses and the Prophets, he reads the promises concerning the Mighty One who is to come—the prophet, like unto Moses—the Priest of royal line, of the order of Melchisedeck—of the house of David. He reads of his humiliation, sufferings, sorrow, death—how his face was more marred than any man—how he bore the iniquities of his people—making his grave with the wicked and with the rich in his death. Then he would say, thus speaketh Scripture concerning Messiah, and here are we living witnesses that these things have met and centred in the person of Jesus Christ. And when some enquirer, filled with honest difficulty, would step forward and take the roll and read out of Scripture the prophecies concerning the kingly glory of Messiah, asking, how can you reconcile these statements with the particulars you have given of the sufferings of Jesus? did the Apostle crush enquiry