

lation of several of the earliest of the New Testament Scriptures. Those times, according to the standard chronology, and the best authorities are as follows :—The gospel by Matthew according to eminent critics was written, and went into circulation, as early as about 8 years after the ascension of our Lord. The one by Luke, about 15 years after that event. The average time of the writing and circulation of the book of Acts, and the 21 Epistles, is only about 30 years after the Ascension. Some of them much earlier. All these Scriptures were in use in the same generation in which the inspired Evangelists and Apostles taught, and are in perfect accordance with all the truths of christianity which they had been teaching : and the whole of which truths they faithfully and accurately embodied in the New Testament Scriptures. Not a word has any of them said, as to any *oral* teachings, by themselves or others, being orally transmitted for standards or guides, regarding faith or practice.

Now here, some facts and remarks may be usefully given, as to the tradition of oral teachings, for the essential purposes just mentioned. Our Lord in giving the command to all the people to "Search the Scriptures," said not a word, to enjoin or sanction the *oral* tradition of the *oral* teachings of his sacred system of religion. On the contrary, from what he *did* say concerning traditions, we are not only authorized but bound to reject them, as no valid foundations for faith. In Matthew xv., and Mark vii., we find him reproaching and condemning the rulers in the Jewish church, for rejecting the "Commandments of God," and "making His word of none effect," through their "traditions;" and for "teaching for doctrines, the commandments of men." In the Epistle to the Colossians, and in that to Titus, there are warnings against the "traditions of men," and the "commandments of men, that turn from the truth." There is no passage of Scriptures, containing any intimation or allusion to *oral traditions* being needed, in addition to the *writings*, nor any mention of their forming a part of the foundations of Christian doctrines. Considering the numerous and great imperfections of even the wisest and best of men, as to perception, memory, judgment, and all other mental faculties, it is simply impossible, that any one tradition