

tian liberty extends; by one step farther we go beyond the limits of Christianity itself, and of course beyond the limits of Christian liberty.

We receive Christianity as a Divine revelation, and the Gospel as truthful records of that revelation. But who shall determine for us precisely what that revelation is; precisely what it teaches respecting the nature of God and Christ, of man, his duties, and his destiny? There are three ways in which written documents, like those which make up the New Testament, may be taught and enforced. There may be a distinct order of men, raised up from age to age, with a miraculous power to explain and enforce the doctrines and precepts of Christ, and to make such additional regulations as the altered circumstances of the world may require. The Roman Catholic hierarchy claim to be such an order, and the Mormon priests, I believe, make a similar claim.

Secondly, there might be a divinely instituted order of men, without any special, miraculous inspiration, set apart from time to time, like the judges of a court, as the only authorized expositors of Christian faith and practice.

In the third place, there are those who allow that Christ addresses himself to the individual soul; that the Scriptures are the only external and sufficient rule of faith and practice, and that *every man*, in the best exercise of the faculties God has given him, and responsible to God alone for his fidelity, is to search the Scriptures *for himself*, and learn for himself what Christ has revealed. This, the ground nominally assumed by the early Protestants, is the ground on which we profess to stand.

"You are perfectly free," say many who profess to believe in the sufficiency of the Scriptures, and the right of private judgment, "You are perfectly free to study the Scriptures for yourselves. It is your duty so to do. But then every man who reads the Scriptures with an unbiased and prayerful mind, will find in them the great doctrines of total depravity, the Trinity, and a vicarious