

a farn, a link may seem a trifle. But thirty-five inches are not a yard, nor are ninety-nine links a chain. I must have the last inch and the last link; for, in extensive measurements, the errors would otherwise be serious, and the world has to be measured. We must have the whole rule. Abridged, it is not God's rule but man's. Never so small a part cut off, it is false.

There are ten times as much space occupied in describing the tabernacle and its furniture, and in giving instructions about its erection—in describing the garments of the Priests and in giving instructions respecting their use, as in setting forth the creation of the earth and its fulness, the heavens and all their hosts. Sixteen verses furnish all the history of a war between four kings and five in the valley of Jordan, and the issue of the contest—the negotiations respecting Isaac's marriage require sixty-seven. Paul's conversion looms more largely on the horizon of revelation than all the events of the day of Pentecost, and he spends nearly as much time in shewing whether worshippers should appear in the sanctuary covered or uncovered as in furnishing information of the institution of the Lord's Supper.

Considerations such as these, especially when viewed in the light which the history of Christendom sheds upon them, are adapted to deter us from treating the principle and precepts of the Divine Word lightly. Those that appear to us most insignificant are from God, and to be profoundly respected for the sake of the Author.

But is no concession to be made to weakness, to ignorance, to sincere conviction? As much money as you please, as much land as you please, as much privilege as you please, as much ease as you please, as much reputation as you please, as much liberty as you please, as much life as you please, you may surrender: but not one jot or tittle of the testimony of Jesus. As witnesses for Christ you are to declare the