

precepts in the proportion of their dogmatic plainness. Then why should we suppose that minute directions regarding government or ritual would fare better if we had them. Nothing can be well more precise than the Decalogue, and yet we know how the Jews made it void by their tradition, of which their treatment of the fifth commandment was a notable instance. And among ourselves, what duties are more disregarded than those which are most plainly enjoined, such as partaking of the Holy Communion and the duty of fasting? In ritual and Church order, what can be more specific than the condemnation of favoritism, and respect of persons in the Church, and yet the pew system is in full force without the smallest pang being caused by its abuses. It is not then the plain precepts of Scripture whether as to doctrine or ritual, or discipline, that alone demand respectful investigation. The will of God, however conveyed, is still the will of God. "*All* Scripture is given by inspiration of God, and is profitable." God's will has been revealed to us "at sundry times, and in divers manners," perhaps to suit all classes of men, and all habits of mind. A man may have been brought to believe that Jesus was Christ, by pondering on the marvellous way in which thousands of types find their solution in Him, and yet the same person would be quite unimpressed by the history of His miracles. The wondrous way in which the sayings and doings of Moses and the Prophets, fit into, and explain the life