

the Church of Rome, has obscured and injured every one of these precious truths. Let us, therefore, bless God for his pure word, and cast away the doctrines and traditions of men.

There is one mark of the Rule of Faith which God has distinctly pointed out, and yet which the Church of Rome seems to pass over; that is, it is *immutable*, or *never changes*. Thus saith the Lord, "Heaven and earth shall pass away, but my words shall not pass away." Mat. xxiv. 35; and again, "The word of the Lord endureth forever." 1 Pet. i. 25. If, therefore, it is immutable in its nature, its blessed promises and awful sanctions, was it not merciful in God to give it to us in a permanent form and shape? Now, we ask, which mode has the best claim to this character, *Oral Tradition*, or the *Scriptures*? Mr. Martyn seems to contend for the certainty of the former; for, as he declares, that God's word is sent down from one generation to another by the pastors of the church, so he maintains, that as Christians increased in number, and new nations were converted to the faith, it would be more difficult to introduce new doctrines. p. 81, 1st Lecture. Now we draw the very opposite conclusion. That as numbers increased and churches multiplied, so it would be easier to corrupt the truth and leave the doctrines of Christ. This we say is the general conclusion that we might expect men to draw, but Mr. Martyn is so in love with tradition that he cannot see it; but let facts speak, for, after all, these are better than great swelling words and assertions without proof, which Mr. M., like all the brethren, seems particularly fond of. Now the experiment has been tried. God at first gave his word by revelation to Adam, Noah, and Abraham, without committing it to writing, yet in each stage the world became worse; corruption increased, idolatry gained ground; and to preserve from error his one chosen nation, the Jews, he wrote himself the law upon two tables of stone, (see Exod. xxxii. 15, 16); and to this law (which, by the way, forbids the use of images in religious worship, Exod. xx. 4, 5) they were commanded to make no addition, Deut. iv. 2; yet had they prophets and teachers to enforce this law and preach it, even as the reformed church has at this day, not to add to the law of God, as the Church of Rome does, but to make it known to men. In the New Testament Paul opposes Mr. Martyn's assertion just noticed, and says, that as time flows on and numbers multiply, so error would grow apace. "The mystery of iniquity doth already work, only he who now letteth will let, until he be taken out of the way, and then shall that wicked be revealed." 2 Thess. ii. 8. We believe, therefore, that the Roman Emperors did let or hinder