

New Testament dispensations.

The two Epistles of St. Peter are very pointed as to committing to writing the truths orally taught, so that they might not be impaired or escape from the memory. In 1 Ep., he says at the conclusion, "I have *written* briefly, exhorting and testifying that this is the true grace of God wherein ye stand;" and in 2 Ep., "I will endeavour that ye may be able after my decease to have these things always in remembrance;" and, further, "This second Epistle, beloved, I now write unto you, in both which I stir up your pure minds by way of remembrance, that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandments of us the Apostles of the Lord and Saviour:" and he mentions his brother Paul as "in all his Epistles, speaking of these things." In John 1 Ep. he says, "that which we have seen and heard declare we unto you;" and, further, "this, then, is the message which we have heard of him, and declare unto you." This Epistle declares several of the most important doctrines, as well as precepts of Christianity. The same Apostle John was commanded to "write in a book" all the things which he saw, and which we find recorded in that sublime book of "Revelation." All these books, here referred to, together with the other books of the New Testament, taken as a whole, contain *every doctrine, precept*, and other truth of our divine Christianity; and, therefore, I repeat, they *alone*, form a full and perfect standard or rule of our faith concerning it.

In 2 Tim., chap. iii. is the following passage:—"All Scripture is given by inspiration of God; and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.

Now, if the Scriptures be so amply sufficient to effect those perfect ends or purposes, what possible need can there be that any traditions or any other means should be devised or employed to secure them. All such means may well be termed superfluous, and belonging to the works of *supererogation*. Why should the mind of weak, imperfect man, in the arduous course of seeking *salvation*, be burdened or perplexed with the considera