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the same merely temporary character and authority. As an answer to this presumptuous insinuation, or opinion, it would indeed be sufficient to refer to what he has said in the subsequent part of the extract, as to the Early Church speaking to us (that is, to the human race, in every age) and saying, "Be ye followers of me," &c. And where does she say this? In one of her Epistles, all of which she has equally given for our instruction and obedient observance. If he takes one of her Epistolary precepts, as now authoritative and obligatory, he is, by a sameness of reasoning, bound to receive the whole of them, particularly as he has so personified the Early Church, and represented her as exhibited and speaking to us in the New Testament Scriptures. But we have very far higher evidence, and a much stronger argument, on this point, in answer to the writer. Our Lord gave to His Apostles this command—"Go ye into all the world and preach the Gospel to every creature," and saying, further, "teaching them to observe all things whatsoever I have commanded you; and lo! I am with you alway, even unto the end of the world." He continued with them for forty days, after his resurrection, speaking of the things concerning the kingdom of God; and when about finally to depart from the world He said to them, "Ye shall be witnesses unto me, unto the uttermost parts of the earth." The Apostles could not live to the end of time, and be personal witnesses for Him "unto the uttermost parts of the earth." The only mode, therefore, in which they could effectually be such teachers and witnesses, to the uttermost parts of the earth, and "the end of time" was by their inspired writings, for the instruction and guidance of all, regarding the faith and practice of our Divine Christianity. Our God and Saviour, in His grace and mercy, has, through the instrumentality of His inspired Apostles and servants, given us these sacred writings, which, both as to doctrines and the numerous pre-