

tem prevails, there ignorance reigns; until the present century even Protestants erred much upon this head; but the neglect of man in either instance impeaches not the integrity of the divinely appointed rule. The reformed church is now acting up to her principles, and men are delivered from that state of degradation which reduces them to the level of brutes. But is tradition open to the capacity of all? certainly not—in truth it is accessible to none. Not to the learned—for they know not where to find it. Ask the most learned for a list of these traditions, and he knows not what they are, or where they are. Not in the Bible, for, alas! they deny its fulness and perfection. Not in the writings of the ancient fathers—we possess those writings, and deny the fact. Not even in the writings of their own doctrs. And what shall we say of the poor man? which is the easier plan for him? to read one book, and that the inspired volume of truth, or to hunt through an immense number of large volumes of the Fathers, of which, being in the dead languages, he cannot comprehend a word, and which only presents the learned with a mass of contradictions? But what resource has he left? He must, according to Mr. M. depend on his teacher; receive what he asserts, without daring to examine into the truth or error of what he hears, and then tamely make a present of all his mind and reason to the priest. This may be useful for the Pope; this may answer Mr. Martyn; but this will never comport with the Apostle Paul's word, "I speak as to wise men, *judge ye what I say.*" 1 Cor. x. 15. Thus we have proved that our Rule is more adapted to men in general; and that traditions cannot be a part of the true standard, because they cannot be found.

Again, this Rule must be "simple and plain;" p. 31,—by which we understand that it is suited to men's capacity and wants. Now what does God testify of his own book? That on all things connected with our salvation, it is quite plain and simple; why else would he compare it to a lamp? "Thy word is a lamp unto my feet, and a light unto my path." Ps. cxix. 105 (or, cxviii. in the Roman Catholic Version.) It must, therefore, be a clear light to those who wish to walk in the way of truth. We again refer to Ps. xix. 7. "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the *simple.*" Christ himself directs the people who were listening to him to this very book—"Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." John v. 39. Would he have thus spoken, if the Bible was in his view what Mr. Martyn describes it to be?—"a book full of mysterious doctrines." p. 8, lect. 1. What a contrast between Mr. Martyn's sentiments and those of the blessed Redeemer! Mr. M. upholds tradition and the improved assertions of men. Christ condemns.