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And such being
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e page 6.)—What
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of damnation, to believe; consequently they cannot believe, and not believ-
ing they will be damned; for Christ has said "he that believeth not shall
be condemned." So you see, Mr. Stephenson, that even now-a-days, when
Bibles are scattered, through the aid of type and steam-presses, all
over the world by millions, your rule of faith is an impossible one for all
unable to read, the majority of the people of the world. It therefore cannot
be a "sufficient" rule for them, and consequently can not be the rule ordained
by Christ, who came on earth to save the illiterate and the ignorant as
well as the learned.

But even supposing, that every man, women, and child, in the world
could read and read well, would the case be very different? It is a well
known fact, that comparatively very few in the world, know anything
about the languages in which the Scriptures were originally written. Very
few therefore could consult or search them, in their vernacular tongues;
the great bulk of the population of the world would have to search the trans-
lated versions. Well, then, take the English Bible for example. A man
takes it in his hands, seats himself and begins to search it. A thought
strikes him. I am about, he says, to do—what? To try and learn from this
Book, which is given to me as a "sufficient" rule of my faith, whatsoever, Christ
has commanded I shall believe upon pain of damnation. And how must I
proceed in order that I may not be led astray, be deceived? I must, first,
make myself perfectly certain that this English copy of the Bible is
a correct rendering, a faithful translation of the Bible as written in the or-
iginal languages; for, if it is only an unfaithful rendering, a corrupt trans-
lation, then it does not contain the pure word of God; therefore, in search-
ing it, I may be led astray and deceived, for I may fall upon the corrupt
passages in it. And how can I make myself certain, that it is a faithful
translation? Here I am at a stand-still; for I do not know even the
first word about the original languages, and therefore cannot test the
matter." Thereupon, Mr. Stephenson steps forward and charitably relieves
the embarrassment of the searcher of the Bible by saying: "Being more
or less familiar with both languages, I am bold to aver that the English
translation, as we have it, does no violence to the original, perverts no divine
truth." (see page 8.) The man reflects seriously, for a few moments, on this
solemn assurance; but not finding in it that perfect satisfaction or certainty
which he considers he should have in a matter of such serious import he
replies: "Your bold averment, Mr. Stephenson, may be perfectly
satisfactory to yourself, but to me it is not so. You n. y., indeed, as you
say, be more or less familiar with both languages, and feel convinced, that
the English translation, "as we have it," does no violence to the original,
perverts no divine truth; but it strikes me that I have often heard and
often read, that our English translation does do violence to the original and