

and less vital truth. He who errs as to the number of sheep which Noah had in the ark, or the religious significance of kissing the Pope's great toe, endangers his salvation, as much as if he rejected the Trinity, denied the Incarnation and Atonement of Christ, and held that murder, lying and adultery are cardinal virtues.

We find Christ repeatedly rebuking His disciples for their doubts and unbelief. Did the Apostle Thomas never doubt or hesitate? And what shall we say of errors into which the whole twelve fell? Was there not a strife among them "which of them should be accounted the greatest,"* and that too after Christ had said "thou art Peter and on this Rock will I build my Church." These disciples evidently did not hold the primacy of Peter, when they regarded it as an open question which of them should be the greatest. They certainly did not believe, what Romanists regard as one of the most important truths, which Christ has taught. Did they then believe *all* that God has taught,—“without doubting, without hesitating”?

A definition which errs so much by defect and by excess, and which would exclude from salvation all the Apostles of Christ, cannot be accepted. Romanists, however, insist, in almost every conceivable form, upon the possession of the faith thus defined, as essential to salvation. It is because it is assumed that Protestants cannot attain to this absolute certainty and undoubting faith in all that God has taught, that their Rule of Faith is pronounced worthless, and a better one must be discovered.

And as nothing can be fairer than to try a doctrine by the tests which its chosen champions apply to an opposing system, we purpose in this Lecture, examining, by this touchstone, the pretensions put forth on behalf of the Romish doctrine of the Rule of Faith.

The Rule of Faith, according to Romanists, consists of the Scriptures and Tradition as interpreted by the Church; or, as Dr. Milner expresses it, "The whole Word of God Written and Unwritten; in other words, Scripture and Tradition, and these

* Luke xxii. 24.