

Like all other Romish teachers, Mr. Maturin decidedly objects to the *sufficiency* of Scripture alone to form the "rule of faith." This objection arises, of course, from their doctrine of "Tradition," the very key-stone of their whole system of unscriptural and fabulous tenets. In page 22 he says: "In this limited signification, then, 'Tradition' is regarded as *supplemental* to Scripture, and each of them as *incomplete* without the *other*." Again (p. 31): "How is it possible, then, to prove from Scripture the completeness of a rule which is never mentioned in Scripture. Is it not strange that an appeal should be made to Scripture in proof of the *sufficiency* of the New Testament, when there is not a word in Scripture about the New Testament at all." This last quibbling objection about the time of compiling and making the book has been already disposed of. Now, we will briefly examine, in the light of Scriptural truth itself, as to its *perfect sufficiency* to form the "rule of Christian faith." In reference to all the Old Testament Scriptures, it is said in Rom. 15: 4, "Whatever things were *written* aforetime were written for our learning, that we, through patience and comfort of the Scriptures, should have hope." Also in Cor. 10: 11, "Now all these things happened unto them for ensamples, and they are *written* for our *admonition*, upon whom the ends of the world are come." Then, as to the New Testament (John 20: 31), "These are *written* that ye might believe that Jesus is the Christ, the Son of God, and that believing, ye might have life through his name." This gospel alone contains nearly every Christian doctrine. As to the book of Acts, it has been already shewn that many of the most important doctrines are clearly set forth in it. In Rom. 15: 15, the Apostle says: "I have written the more boldly unto you, in some sort, as putting you in mind." And of what was he putting them in mind, but of the divine truths contained in the Epistle, which, as may be seen, contains many of the most essential doctrines and precepts of the Gospel? And he put them in *writing*, that they might