

reason. We must, therefore, worship God by believing whatsoever He teaches, as well as we are bound to do whatsoever God commands. Don't you, my dear ladies, feel insulted when a man tells you he don't believe anything you say? Why, you say: "Of course; because if a man tells me he does not believe what I tell him, he calls me in plain language, a liar; and of course I feel insulted." Now, in like manner, if we do not believe what God teaches, then we refuse to submit to the infinite wisdom and the infinite veracity of God. When we refuse to believe what God teaches, then we call into question His truthfulness or His veracity. It is a very reasonable thing to believe what God teaches—every Christian denomination admits that. Every Protestant, as well as Catholic, says we must believe what God teaches. Very well; but if God commands me to believe what He teaches, if God is a just God, he will never require from us a thing that is impossible. If, then, God commands me on the pain of damnation to believe what he teaches, He must first give me the means to know His law, and the means He gives us to know that must be as infallible as Himself—a means that must be at all times within the reach of all people, whereby they shall know what they are to believe in order to be saved. Secondly, the means that God gives us to know what he teaches must be adapted to the capacities of all intellects, for even the dullest of understandings have a right to salvation, and, therefore, a right to the means whereby they shall know what they are to believe and to do to save their souls. The means that God gives us to know what He teaches must be an infallible means, so that, if a man makes use of it, he will do so infallibly, and without fear of mistake or error, be brought to a