

Well, then, taking it for granted, that the Rev. Mr. Stephenson considers, that all men are required to believe, not only in Christ but also in *all* the truths which Christ has taught, on pain of being condemned, of eternal damnation; and that all men are bound, as far as circumstances will permit, to learn what these all truths, "all things," are; the question naturally arises: How are they to come to a knowledge of Christ and all the truths which Christ has taught? There must be certainly some means open to them; for it would be outrageous to say, that all men must believe in Him and them upon pain of being damned, and that Christ has left no means by which they may learn what they are required to believe. Not only must there be some means, but that means must be,—our common sense tells us so—a means existing in all ages, available in all times; for in all ages and all times of Christianity, the obligation to believe existed and upon the same penalty. It must also be a means within the reach of *all* people, the poor as well as the rich; for the poor are required to believe and have souls to save as well as the rich. It must moreover be a means adapted to the capacity of all people, the dullest and most ignorant, as well as the most intelligent and learned; for the former have as good a right to the joys of Heaven as the latter. It must finally, be a means, that will, if people honestly and sincerely follow it, infallibly lead them, without danger of error, without possibility of mistake to know Christ and "all things" which he has commanded them to believe upon pain of being damned. These conditions, our own reason convinces us, must attach to the rule which Christ has left us.

Now, where is the rule, which Christ has left us, to be found? The Rev. Mr. Stephenson says, he has it, that Protestantism has it; and that it consists in the Bible, the whole Bible and nothing but the Bible as understood and interpreted by each person. "I am a Protestant," he says "because I hold the Holy Scriptures a sufficient rule of my faith, and myself responsible for searching them." (Page 5.) By the "Holy Scriptures" he must necessarily mean the whole Bible; for he does not limit the meaning of the words. But, now, if the Scriptures or whole Bible be a sufficient rule of faith for Mr. Stephenson, they must also be, and must always have been, a sufficient rule of faith for all people; for it would be absurd to suppose, that Christ established a particular rule of faith for Mr. Stephenson; and if *he* is held responsible for searching them, so must, also, all other persons in all times. This, no one can question.

Well, then, have the Holy Scriptures, or the *whole* Bible, in all times in the past, been a "sufficient" rule of faith for all men, and could all men be held responsible for searching them? Are they, even, in the present day, a "sufficient" rule of faith for all people and can all men be held responsible for searching them? Father Damen said; No. I say no also; and I will give his and my reasons for saying so.