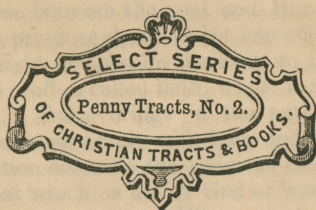


THE
INFIDELITY
OF
ROMANISM.



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THE INFIDELITY OF ROMANISM.

CHRISTIAN faith, or the faith by which a man becomes a Christian, is the subjection of the soul to the testimony of God. It is the reception of a divine testimony into the soul, so that God Himself is believed. Superstition, on the contrary, is the subjection of man's mind in the things of God, to any authority, be it what it may, for subjection to which there is no warrant in the word of God.

The results of superstition are as various as the objects to which reverence is superstitiously rendered. But whatever commands this reverence, gets between the soul and God, and thus practically supplants Him and takes His place. God indeed may not be entirely forgotten; but as far as other objects interpose between the soul and Him, so far He is hidden. God's presence does not act immediately upon the conscience as *light*, nor elevate the heart to Him as *love*.

Superstition is often called faith, whilst in reality it is the very opposite. Faith brings in the authority of God, and has to do immediately with Him and His revelation, whilst superstition connects the religious element of man's nature with that which is not of God or warranted by His revelation. It makes use of His name to displace His authority; and thus it deceives. The great object of faith is God, as made known to us in the revelation which he has made of Himself. Divine testimony carries direct divine authority, and is a revelation of God. The consequence is, that faith brings the soul into God's own presence; and hence, all that is in man and all his works, are brought into the light of that presence, and are judged in it. But God having in Christ revealed Himself in love, faith—which embraces His revelation—produces a sweet and blessed confidence in God Himself, thus revealed and known as love,—as a Saviour-God, who has given His own Son, that he might by himself purge our sins. Thus, while all the believer's sin is judged by his conscience in the light of God's own presence, it is all put away by the work of

Christ according to the demands of God's holiness, and he has "peace with God," and walks with Him in newness of life.

Thus faith puts the believer into *immediate* connection with God; a connection founded on His own testimony, received by the operation of Divine power in the soul: hence also faith has its practical existence in real confidence in God Himself. The soul is reconciled to Him; and God, by the revelation He has given of Himself, becomes to the soul the moral measure of right and wrong. Hence faith is exactly the opposite to superstition, although this latter assumes its name and forms, and may be connected, as it ever is, however remotely, with the idea of the true God.

This last circumstance leads to another important feature, at which I have already hinted. While superstition hides the true God, and wholly falsifies our notions of Him, this connection of the superstitious object of reverence with some idea of the true God, attaches the authority of His name and supreme power to the object of our superstition, and sanctions, by that authority, all the moral degradation involved in our connection with it; save so far as natural conscience revolts and tells a truer tale of God than superstition. But then, alas! the tendency of natural conscience in this last case is to exalt man above religion, and so to produce infidelity, and even atheism, if atheism be possible to the mind of man. It tends at least to make men reason as atheists against the superstition which revolts their conscience. Human will is essentially atheistical, for it is not subject to God's will, and it prompts to reasoning against the existence of that which it does not like; but God has a testimony in conscience, which, after all, the will can never stifle. Where man has reduced what bears the name of God below the standard of natural conscience and feeling, the mind will use this, if it dare, to throw off the authority of the God which it dislikes.

It may here be objected, that what I have said of immediate association with God by the reception of Divine testimony, sets aside ministry. I answer, Not in the least. The Ministry of the word is a divine ordinance, for the purpose of bringing the testimony of God to the soul of man; and, if exercised really in the power of the Holy Ghost, the effect of it is to bring God Himself in Christ present to the soul. A human priesthood places itself between the soul and God: true ministry brings God, by

the word, present to the soul. This is the essential difference between the true character of each.

It is evident that faith must be founded on the testimony of God, otherwise it is not God who is believed. Further, it must be founded on His testimony *alone*. I must believe, *because God Himself has spoken*, or I do not believe God. "Whoso," says John the Baptist of the blessed Lord, "Whoso has received His Testimony, has set to his seal that *God is true*." So "Abraham *believed God*, and it was counted to him for righteousness." God graciously added in the former case miracles to confirm the word, as it is written "Confirming the word by signs following." But faith rested on the testimony of God. Indeed, if only founded on the miracles, it was without value. "Many believed in Him when they saw the miracles which He did, but Jesus did not commit Himself to them, for He knew what was in man."

Such then, practically, is faith. It is the soul's reception, by divine power, of the testimony of God. God being thus known by faith as He has graciously revealed Himself, faith lives as in His presence, and in communion with Him. I do not enter here into the way in which He has revealed Himself, blessed as this subject is above all others. The knowledge of God as our Father, and communion with Him, through the Son, by the grace of the Holy Spirit, are the portion of the soul which has found peace through the blood of the cross. Such is the Christian's portion; but this is not my present subject, but one less happy, though now much needed.

A person may be sincere in his convictions, and may fancy that what he believes has been communicated by God to others; but if he does not believe it himself *on God's testimony*, his faith is not faith in the scriptural acceptance of the word. It may be faith in man, but it is not faith in God. In such a case, the person does not believe God. Now I shall show, in the following brief remarks, that Romanism, in its main doctrines and practices, is *really* infidel (not avowedly perhaps, but really) in all that concerns the ground of our soul's fellowship with God. I ask my reader's calm and attentive consideration of my remarks, before he rejects this judgment of Romanism.

Christianity is the revelation, not merely of God's law, or of God's will, but of God Himself; and "GOD IS LOVE." It is the perfect revelation of His love in the gift of His

blessed Son; so that the believing soul, however poor and guilty, may know God as love, and as love towards itself, sin being perfectly and for ever put away for the believer, so that he may approach God without fear; for "fear has torment," and love would take it away. God cannot bear sin in His presence, neither indeed can the renewed and repentant soul; hence the "God of love" has put it away through Christ, in order to admit us to His presence. Thus God has reconciled us to Himself, that we might enjoy His perfect and gracious love. Being reconciled to Him, the same love supplies to us, in the midst of our infirmities and failures, the grace which we need for the maintenance of our communion with Him, so that even our weaknesses become the means of our knowing more fully His goodness and His delight in blessing us. Hence, says the Apostle John, in speaking of Christians, "We have known and believed the love that God hath to us." Christian faith, then, believes in this love. And every thing that is put between us and God, who exercises this love immediately towards us—every thing which tends to show that this love is not so free and full, or which militates against that complete putting away of sin by the blessed Saviour, which makes God's perfect love consistent with His absolute holiness—all such inventions of men are so far denials of the revelations of Christianity—of what God really is towards us. So far they are infidelity. There *is one* between us sinners and God; that is, Christ. But He is the impersonation of the love of God, and he is the Accomplisher of that work, which, by putting away sin, enables us to enjoy it. He is also the Intercessor through whom we obtain daily needed grace to do so. It is in Him, who—while He was the lowliest, most gracious, most accessible man—was God manifest in the flesh—God blessed for evermore; it is in Him, I say, we know God.

Let me here repeat, all that obscures God's love, or derogates from the perfect efficacy of the work of Christ, is infidel as to God's full revelation of Himself.

Between the Romanist and the Christian, two questions are at issue. One is, Are the doctrines which the Romanist system teaches true? The other is, What is the authority in which man can confide, in order to know that he possesses the truth? As to both these questions, the Romanist system is really *infidel*. I say, the system, because I do not deny that some poor ignorant soul may believe in spite of the

system, although his faith be all but overwhelmed by its errors. A man's constitution may, through mercy, resist poison, but that does not disprove the poisonous character of the drug, from whose effect he has escaped with that constitution ruined.

If the Scriptures be taken as having the authority of God—as being inspired by Him, as every true Christian acknowledges, the Romanist system of doctrine cannot be maintained for a moment. But my object now is to notice, not the errors of the system, but only the *infidelity* found therein.

I proceed to furnish proofs. The Scriptures teach, that Christ having by one offering perfected for ever them that are sanctified, "THERE IS NO MORE OFFERING FOR SIN" (Heb. x. 14). The whole Romanist system is based on the doctrine that there is, in the *mass*, an offering for the sins of the living and the dead. The Scriptures teach us that the only ground on which we can stand in the presence of God, is, that the blood of Christ cleanses from all sin. The Romanist believes that there is a purgatory needed to complete this cleansing; unless for some rare soul in an unusual state of sanctity. Now, these two Romanist doctrines are really infidel as to what God has taught for our peace.

God has said, that Christ's offering of himself was a work so perfect and so efficacious, that it needed not to be repeated; and, indeed, that it could not be repeated, because, in order to have efficacy, Christ must *suffer*. He has declared that "without shedding of blood there is no remission;" and hence, if the offering of Christ had to be repeated, Christ must needs have suffered often; but the efficacy of His one offering of Himself, was such that it needed not to be repeated. Now if I pretend to offer this sacrifice again, and declare that such offering is necessary, I deny—that is, I am infidel or unbelieving as to—the efficacy of the one offering accomplished by Christ on the cross "once for all." And this is the more clear and decisive; because the Apostle, in the passage of the Epistle to the Hebrews to which I refer, is contrasting the repetition of the Jewish sacrifices, because of their inefficacy to make the conscience perfect, with Christ being offered once—and "once for all," because His sacrifice made perfect for ever those that were sanctified. See Heb. x. 11—18.

And further, in accepting the Romanist doctrine as to the sacrifice of the mass, I am infidel as regards the authority of God's word, which declares that "there is no more offering for sin." For the Romanist pretends that there is still an offering for sin. He pretends that there is one in the sacrifice of the mass. That is, he is an infidel as to that which is the foundation of Christianity, namely, the offering of Christ on the cross. I am well aware that he teaches that the mass is "an unbloody sacrifice." But this excuse is of no avail, for the declaration of Scripture is, that "there is *no more* offering for sin." But it is not only of no avail—it makes the matter worse; for the Romanist doctrine declares that this unbloody sacrifice is efficacious for the remission of sins—and the Scripture declares that "without shedding of blood there is no remission" (Heb. ix. 22); so that the Romanist doctrine expressly contradicts Scripture. And again, let us observe, that this doctrine of "an unbloody sacrifice" is infidel as to the nature of sin. God declares the nature of sin to be such, that nothing less than the sufferings of Christ could expiate it; they pretend, on the contrary, that an unbloody sacrifice, in which Christ does not suffer, can put it away.

Again, the word of God teaches that "THE BLOOD OF JESUS CHRIST HIS SON CLEANSETH US FROM ALL SIN." Blessed truth! It is just what our conscience needs, in order to have boldness to appear before God, and to enter into His presence, as knowing Him to be a gracious and loving Father. Now, the doctrine of *purgatory* teaches that the blood of Jesus does not thus purge me; but that, in order to be purged, I must go and suffer in some fire, of which they themselves can give very little account, before I can appear in God's presence: and observe here, this purging fire is for the "faithful"—for those who have profited by all that which the "Church," as they term it, has at its disposal for the good of souls. "A good Catholic," as he is called, who has confessed to a priest, received absolution, and the viaticum, and extreme unction—who has had everything possible done for him by what they declare to be the "Church," goes, after all, to *purgatory*. He must have masses said for the repose of his soul, though the "Church" has done its best for him while living. This is the more strange, because their authentic doctrine declares that extreme unction wipes away the remains of

sin; "*abstergit peccati reliquias.*" It is strange that after absolution, and the viaticum, and extreme unction, *each* of which is alleged to be efficacious to clear a man from sin, he should go into the torment of purgatory after all! Is this all the efficacy which belongs to the "Church's" acts—that after she has done all she can for the cleansing of souls, she must still allow them to go into a place of fire, whose efficacy does not flow from her at all? And remark here, that she then offers the mass to get the soul out of purgatory, although God, as they say, has cast it in, and although she was not able to keep it from such a doom by all she did for it when in the body. Are these the Lord's ways, or like the Lord's power? But this only in passing.

But why all these efforts and shifts to relieve and quiet the uneasy soul? Why this doctrine of purgatorial fire to cleanse and fit the soul for God's presence? Because the great and precious truth, that the blood of Jesus Christ cleanses from all sin, is not believed. If it does so cleanse from sin, why go to purgatory (that is, to a place of cleansing, for such is the meaning of the word) to get it cleansed? That is, the Romish system is, in like manner, infidelity as to this great and precious truth of God's word. But it is infidel in another respect. There is infidelity in it, not only as to the truth, but also as to the love of God. What is the text constantly quoted as a ground for purgatory?—"Agree with thine adversary quickly, whilst thou art in the way with him, lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison; verily I say unto thee, thou shalt not come out thence till thou hast paid the last farthing." But is it thus that God has met us in the Gospel? That the unrepenting sinner will meet with the wrath righteously due to his sins, every true Christian owns. But such a perverted use of this text is really denying the efficacy of Christ's work. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." And that we might be forgiven, Christ died upon the cross. But this doctrine of purgatory teaches that we must pay to the very last farthing—that God will exact it of us. This is infidelity as to that grace which has given Jesus to *bear our sins* in His own body on the tree; so that every

repentant sinner should know that God has so loved him; that He spared not His own Son, but gave Him as a propitiation for his sins—and that Christ has, by the sacrifice of Himself, put away the sin that justly alarmed his conscience; or, as the Scripture expresses it, “He has by HIMSELF purged our sins” (Heb. i. 3). This doctrine of purgatory is really infidelity as to the efficacy of Christ’s blood; for, if His blood has cleansed the true Christian from all sin, he does not want a purgatory to effect his cleansing. It is infidelity, also, as to the authority of God’s word, which declares that His blood does cleanse us from all sin,—that Christ, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high, the work of atonement being for ever complete.

Again,—the doctrine of *the mediation of the Virgin Mary, and of the saints*, is also really infidelity. The Word of God declares “THERE IS ONE MEDIATOR BETWEEN GOD AND MEN—THE MAN CHRIST JESUS”; and what does it teach us as to Christ’s intercession? It teaches us that that divine and gracious Person, the Son—who is one with the Father—who is God over all, blessed for evermore—came down so low and in such grace, that the poorest and vilest sinner, whose heart grace drew to Him, found free access to Him,—was never cast out. Though it were “a woman in the city that was a sinner,” if she knew that Jesus was in the house (Luke vii. 37), she was welcome to go in, and count upon that tender goodness which inspired confidence in the heart, while it deeply awakened the conscience, and gave a horror of sin. That is, we are taught that there was such grace—such tenderness in Jesus—in that Holy One, who had become in all things “like unto His brethren, that He might be a merciful and faithful High Priest,” that He condescended to all our infirmities, and sympathised with all our sorrows, entering into them as none other could, and with a heart, such as none other had. We are taught that “He suffered, being tempted, that He might be able to succour them that are tempted”; that He was tempted in all things like unto us, yet without sin; so that we have a merciful and faithful High Priest, who can be touched with the feeling of our infirmities; and hence we are exhorted to “come boldly unto the throne of grace,” knowing that He ever liveth to make intercession for us. This is what my

heart learns of the blessed Jesus in the Scriptures, that He who can be touched with the feeling of our infirmities, now lives to make intercession for us.

But what does the Romanist doctrine teach me? It tells me that I cannot thus go to Him; that I cannot count upon His tenderness; that He is too high—too far off; that Mary has a tenderer heart as being a woman; and that I must go to Him, through her, as I should in the case of some king or great man, who would be too much above me to allow me to approach him; or that I must go to the saints. Have they, then, tenderer hearts, and more condescending grace, than He who came to this earth on purpose to assure us of His love? Did Mary, however blessed, come down from heaven to seek me in my sorrow and in my misery? or is Christ changed, and become hard-hearted, since He ascended up on high? No; but the doctrine of the Virgin Mary, and of many mediators, as those through whom I am to approach Jesus, is infidelity as to the grace of Christ. It denies His glory as a compassionate High Priest. He came down and suffered in this world, that we might know we could go to God by Him: inasmuch as He *Himself* could sympathize with us in all our infirmities, and would be touched with the feeling of them. The Romanist doctrine tells me, I cannot dare to do it,—that I must get tenderer hearts to go to Him for me. Ah! I prefer His own. I have seen and learnt what it was when He was on earth, and I can count upon it, more than on any, be they whose they may. It is the only heart that has shed its life-blood for me! I trust its kindness, more than that of all the Marys, and of all the saints that ever were, blessed as they may be in their place. In this respect, again, the Romanist system, while seeming only to add to the word of God, is really infidelity as to one of its most precious doctrines.

I refer to these lies of Romanism as examples of the way in which, while seeming only to add various doctrines on the authority of what is called the "Church," it really undermines the truth, and takes away all its value, and thus becomes essentially and practically infidelity as to the most precious truths of the Gospel. It calls upon you to believe things not in Scripture; but in doing so, it makes you disbelieve the truth of God therein revealed. And here note—It is not open infidelity as to the historical facts

of Christianity, nor as to the great truths on which Christianity is founded.

There are two things with which faith is concerned, in order to the peace of a soul.

First,—The great doctrinal facts revealed; and

Secondly,—The value of these facts for the soul, and the application of this value to it.

If these last be taken away, the soul has no more benefit from them than if they were not true.

If the riches of the world were heaped up before me, and I could not have them, there might as well be none, as far as I am concerned.

Now Romanism does not deny the facts of Christianity, but their availableness for my peace; it does not deny the Trinity—it does not deny the incarnation—nor the deity of Christ—nor the expiation for sin made on the cross: these truths it professes to hold, so that, at first sight, it would not be suspected of infidelity. It is in the denial of their actual value for the sinner, and of their application to him, that it has destroyed the truth, and robbed the soul of the way of peace.

God says, that by *one* offering, Christ has perfected for ever them that are sanctified (Heb. x. 14.)

Romanism says, He is to be offered *often*, and that the believer is *not* perfected by that one offering of Christ on the cross. It denies, not the offering, but its value and sufficiency for the believer's peace.

God says, that the blood of Jesus Christ cleanses from all sin; that He has by Himself purged our sins (1 John i. 7; Heb. i. 3).

Romanism says, He has *not*; that people have to be cleansed or purged in purgatory.

God says, that Christ is a merciful High Priest, who can be touched with the feeling of our infirmities (Heb. iv. 15).

Romanism says, that we shall find more suitable persons to go to, more accessible, more tender-hearted, in the Saints and the Virgin Mary.

It denies not the fact of Christ's priesthood, but its real value for me. In vain, then, is it orthodox as to the facts of Christianity. It makes them useless to the soul, and substitutes others in their place.

These are examples of the real infidelity of Romanism as

to those truths of the gospel, which are most precious for the peace of the soul.

But as regards the second point to which I referred in commencing, that is, the authority on which our souls can rest in order to be assured that we possess the truth, the infidelity is still more glaring. I have supposed in the preceding pages, that the authority of the inspired word of God is admitted, as every true believer does admit it.

But the Romanist will not consent to this.

Now mark well. Not to consent to it, is infidelity.

He who does not admit the authority of God's inspired word is an infidel.

It will be said: "Many souls have been saved without knowing of the existence of the Bible." I admit it. If the truth has been preached to them, or brought to their knowledge in any other way, the Spirit of God may have brought it savingly home to their souls. In the first ages, thousands were brought to salvation by the preaching of the Apostles and of others, before the New Testament existed. So, since it has been written, many have been converted before they knew of its existence, as in the case of heathens, into whose language it was not yet translated. But that is not our case. We do know that the Bible exists, and therefore to deny, or question its authority, is infidelity as to it. Now this is the ground the Romanist *always* takes. He tells me, I cannot know that it is the word of God, without the authority of the "Church." Observe that. If God has written a book, and addressed it to men in general, or to those called Christians, His doing so puts them under the responsibility of receiving what He has so addressed. What God has so addressed to them is obligatory upon their conscience. If not, He has failed in the object He proposed. He was unable to put those whom He addressed under the responsibility of receiving what He had said, if, as the Romanist says, the ordinary Christian cannot know that it is the word of God, and cannot receive it as such. Of two things one is true. Either he who says so, denies it to be the revealed word of God, or he asserts that God's word is not by itself binding on those to whom it is sent; and therefore that God has failed in so writing it as to render it obligatory on the conscience of the reader to receive it as such. Now either of these positions is infidelity. It is, moreover, the common ground taken by infidels,—and the latter is really infidelity of a blasphemous kind. Yet it is the ground always

taken by the Romanist. If the authority of the "Church" is requisite in order to a man's believing the Scripture and receiving it as God's word, then God has not spoken so as to bind the conscience and to make faith obligatory, without some one adding his sanction to God's authority. What kind of Church that can be, which pretends to give to God's word an authority over the conscience which that word has not by itself, although God spoke it, I leave as a matter for consideration to those who reverence God. Such a Church assumes an authority above that of God Himself, for it says "Such a book is God's word, and you must receive it as such; and yet, although it is God's word, it can have no authority over your conscience until we sanction it."

The case with Romanists stands thus. The Church—that is, certain men tell me certain things, and I am bound to believe them. The Apostles also and other writers of the New Testament tell me certain things as inspired of God, and I cannot tell whether I am to believe them or not. These latter, then—the penmen of the scriptures—have not the same claim over my conscience and faith as the former. It is in vain to tell me the former compose the Church, and that it has God's authority. Had not the inspired Apostles God's authority? Did not what they say bind the conscience of the Church itself? It is not a question of interpretation. The question is, Has what the Apostles say authority over my conscience, so that I am bound to receive it as God's word? St. Paul writes an Epistle to the Christians—say at Corinth—Were they bound to receive it as God's word? If so, am I? If I am not, they were not: and note, they *were* the Church; that is, the Church is not to sit in judgment on the inspired word of the Apostle, but to receive it. Woe be to them if they did not. Woe be to me if I do not. And, let me add, woe be to those who will not.

This, then, is the simple and essential principle of faith. If God gives a testimony of Himself, man is bound to believe it. If he does not believe it, he is guilty of despising the testimony of God; and the day of judgment will surely show, that it is not God who has failed in giving the testimony, so as to bind the conscience and oblige to faith; but that man's sinful heart has deceived him.

Look at the creation. *There* is a testimony which God has given of Himself. Man is *guilty*, if he does not see God in

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it. There are many difficult things which he cannot explain; but the testimony of the creation is sufficient to condemn those who do not believe in God, the Creator.

When the blessed Lord appeared, many cavils were raised by infidel hearts; but he could say "If ye believe not that I am He, ye shall die in your sins."

So St. John—as to the testimony of the Gospel in general—"He that believeth not God, hath made Him a liar; because he believeth not the testimony that God gave concerning His Son": such a one is guilty,—guilty of infidelity. So in the inspired volume—the written word—God has given a testimony, and man is bound to believe it. Doubts and cavils and difficulties may be raised by infidel minds; but God's testimony of Himself is in every case adequate to bind the conscience of man, and to bring him in guilty if he reject it.

Now, what does the Romanist say? He says: "You cannot believe in the Scriptures, without the authority of the Church to accredit them;" that is, God's testimony does not bind the conscience—does not oblige to faith, without something *else* to accredit it. Now this is infidelity, and a horrible dishonour done to God. It is declaring that God's testimony is not sufficient,—is not competent in itself to bind man—to oblige man to believe and bow to it.

According to this doctrine, God has given that which is inefficient as a testimony; so that if I do not bow to it, that is, if I remain an infidel, I am justified in so remaining. This is high treason against God and His truth. Romanists dare not say, "It is not God's word," for then they would be avowed infidels themselves. They may make profession of Christianity, but their principles are infidel before God. Their cleverness in puzzling the mind as to the authority of the word,—their demanding proofs—their showing how impossible it is for men to know it is God's word—(though the object be to throw them into the arms of what they call the Church)—is merely infidel reasoning, and reasoning which is employed by infidels. They will tell you that "laws require a judge"; but laws *bind* every one, whether he be a judge or not; and further, we are not to judge God's word. *It will judge us.* "The words that I have spoken unto you," says the Lord, "the same shall *judge you* in that day."

The word of God is a testimony to man's conscience, which bears God's authority with it.

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If a man do not bow to it when sent in grace as a testimony to salvation, he will be obliged to bow to it, when executed in judgment.

And mark further. If I do not believe what God says without the authority of the "Church," I do not believe *God* at all. It is not faith in God. For when I had only what God said, I did not believe it; when the Church tells me to believe it, I do. This is faith in the Church: but it is unbelief as to God, for I decline believing His word, unless I have something else to accredit it.

Now the only true faith is believing God—believing God Himself. This is the real return of the soul to God. "Abraham believed God, and it was counted to him for righteousness;" he had no Church to accredit what God had said. He believed what was said, because God Himself had said it. It was believing *God*. He who does not believe him, let me repeat it, until the Church adds its authority, does not believe God at all.

Believing on God's authority, and on it alone, is believing God—nothing else is. True faith, is faith in what God has said, because God has said it. If you require the Church's sanction of it, you have not faith *in God*. You do not bow to *His* word, and that is infidelity.

That is, Romanism is infidelity as to the most precious and fundamental truths of Christianity; and it is infidelity as to the authority of God's own Word itself.