

Ligne Mission, he resolved to visit its Institution and confer with the missionaries with regard to their faith. Mustering all his courage, he came to a cousin of his, a member of our church, who brought him and introduced him to the writer. He was just on the point of going out to give his Bible lesson at the Institute, and invited his clerical visitor to accompany him, which he did. The lesson was on "Salvation by faith and not by works," a subject which at once arrested the attention of the distinguished visitor and set his mind at work. Two days were spent in friendly and earnest conversation, the priest maintaining his ground as a Catholic with ability and force. Although troubled with regard to the confessional dogma and other peculiarities of his church, he seemed to cling with much tenacity to the infallible authority of the Pope. This of course placed him in contradiction with himself, and he knew it but could not help it. It became evident that *the authority of the Church* was the fort to be taken, and, with the Lord's help, the missionary quietly, but firmly made the attack. Inch by inch the intelligent priest retreated until this argument, which proved to be the last necessary to subdue him, was brought forth.

"You believe that there can be no security for us unless the infallible truth comes to us through an infallible instrumentality?"

"Yes I do."

"Very well, let us suppose, as you say, that the Pope is that authority, you do not believe that the priests are infallible?"

"No, I do not."

"Well, whom are the people taught by? the Pope, personally, or the priests?"

"The priests, of course."

"How, then, can the people be sure that they receive the "infallible" truth in an infallible manner," when they receive it through a *fallible* instrumentality, viz, the priests? According to your theory the Pope alone is the only proper and authorized person to teach, for he alone possesses infallibility. Moreover, let us suppose again that the priests themselves are infallible, are the people infallible?"

"Certainly not."

"How do they know, then, that they understand rightly, in an infallible manner," the truth presented to them supposing