

ment of many of the Epistles, and throughout them, each Church is addressed in a *separate* capacity, and independent of all others, except as to the common Christian brotherhood. The addresses are: "To the Church at Corinth"; "To the Church of the Thessalonians"; "The Churches at Galatia"; and in like manner at other places. They continued in the same independence for several centuries, until by ambition and intrigues, perseveringly continued, as well as by various arbitrary and coercive means, through the influence of secular power, obtained by the aid of superstitious or wicked temporal princes, the Papal Church at length succeeded in bringing all the Western Churches under her arbitrary spiritual dominion.

Here this Answer may be brought to a close, and it cannot be better done than by transcribing the remarks of a very learned critical commentator as to the Papal claims and unscriptural tenets.

The following are those remarks given at the close of his comments on St. Peter's second Epistle: "We have now passed over all the canonical writings of St. Peter that are extant, and it is worthy of remark that, in no place of the two Epistles already examined, nor in any of this Apostle's sayings in any other parts of the sacred writings, do we find any of the *peculiar* tenets of the Romish Church: not one word of *his* or the *Pope's supremacy*; not one word of those who affect to be his *successors*; nothing of the *infallibility* claimed by those pretended successors; nothing of *purgatory, penances, pilgrimages, auricular confession, power of the keys, indulgences, extreme unction, masses, and prayers for the dead*; and not one word on the most essential doctrine of the Romish Church, *transubstantiation*. Now, as all these things have been considered by themselves most essential to the being of that Church, is it not strange that *he*, from whom they profess to derive all their power, authority and influence, in spiritual and secular matters, should have said nothing of these most necessary things? Is it not a proof that they are all *false and forged*; that the holy Apostle knew nothing of them; that they are *no part* of the doctrine of God; and, although they *distinguish the Church of Rome*, do not belong to the *Church of Christ*? It is no wonder that the rulers of this Church endeavour to keep the *Scriptures* from the common people, for were they permitted to consult these, the imposture would be detected, and the solemn, destructive cheat at once exposed."