

that it does not evince a very intimate knowledge of the *usus loquendi* of the ancient fathers. It is well known to all who have passed their novitiate in this department of learning, that they most commonly use this term to designate "all articles *peculiar* to *Christian faith*; as well as all duties of religion *containing that which sense or natural reason cannot of itself discern*." To illustrate this by example, take the term in the meaning which you assign to it, and translate it in the following passage from Tertullian: "Let us guard that SACRAMENTUM of our constitution, which establishes the unity in Trinity, recognizing three—the Father, the Son, and the Holy Spirit; but of one substance, of one condition, of one power, because they are one God."* Take an example also from Jerome: "*Velum scissum est, et omnia Legis SACRAMENTA, quæ prius tegebantur, prodita sunt*."† It is unnecessary to multiply references. (See Gesneri Linguæ Latinæ Thesaurus, in voce.) You must be satisfied on reflection, that your unguarded adoption of Mr. Stopford's *extremely erroneous criticism* is not calculated to add to your literary reputation. Mr. Powell is perfectly correct. No term more appropriate than *faith*, could have been selected to express the sense of *sacramenti* in the passage quoted by him, as its entire scope, and the *usus loquendi* in the writings of the fathers, most perspicuously indicate.

Your animadversion on the passage, "*Præsent probati quiquæ seniores, honorum istum non pretis, sed testimonio, adepti; neque enim pretio ulla res Dei constat*"—is equally infelicitous, and still more inexcusable. Proceed upon that scheme of interpretation, and you will transform, not only the face, but the import, of a large proportion of the passages in which '*seniores*' occurs in the Latin Vulgate; and in many cases make the best theological writers in Latin utter unintelligible jargon; writers who as little imagined—as did Tertullian—when they used the word *seniores* to designate Presbyters *officially*, they would be understood simply as meaning, *persons advanced in years*! Your translation of *testimonio*, is not only novel, but inadmissible. It properly signifies *evidence, deposition*; and Mr. Powell's rendering of it, though free, is faithful, and distinguished by idiomatic propriety. Few besides

*Tertul. adv. Praxean. †In Matth. c. xxvii. 27.