

to perform one than another, and a few pieces of parchment crawling up on a table in answer to prayer is certainly no *greater* miracle than turning water into wine or a stick into a snake, or for five red herrings and a few pieces of hard tack to satisfy the appetite of five thousand hungry Jews.

I have never seen the claim put forward by any Infidel writer that the Council of Nicæa compiled the Bible, but as that was the first "Œcumenical" council it is reasonably certain that the settlement of the Canon would be brought before it for discussion, and the story of the "jumping gospels" as related by Pappas is exactly the kind of stuff with which the history of the Church for centuries is filled. The New Testament as we know it had no existence until about the beginning of the sixth century, if not a good deal later, so when you say that Origen, Tertullian, Clement and Irenæus quoted it as we quoted it, and believed it as we believe it, you state what is wholly untrue, for it had not been completed in their day.

Some parts of the New Testament, no doubt, were written in or before their times, and they may have quoted from some of those unverified and disputed productions, in the same manner as a "Second Advent" preacher might quote from your lecture, but that men could quote a book that did not exist in their time is about as "wild" a statement as a man could well make. But suppose the New Testament did exist in the times in which these men lived, how do you account for the fact that Origen rejected the Epistle to the Hebrews, the 2nd Epistle of Peter, the Epistle of James, the 2nd and 3rd of John and the Epistle of Jude, but accepted the Shepherd of Hermas as inspired?

You quote from Tertullian a passage enjoining upon the faithful the duty of "attending the Apostolic churches where they can see the chairs and hear the authentic letters of the Apostles recited." This reminds me of the minister who, after his return from a tour in the East, in addressing his Sunday-school, told his scholars he had been to see the country where "Our Lord" lived and died. In his journey through Armenia on his way home he went to see Mount Ararat, and brought from it a small stone about the size of a nutmeg. Holding up this stone before the eyes of the children, he said, "Some