

1800 years the millions who have recognized the Pope as Christ's viceregent on earth, have applied to him very many various titles, but before he can reasonably call upon Catholics for an explanation of them, he is bound to define accurately on what authority he has quoted them, when they were used, and whether they were the canonical decrees of the Church. If they were not, it does not concern us to explain them. As regards what he says about the Council of Lateran, as I find that the name *Superna Majestas*, "Heavenly Majestas," is applied to God, in the acts of A. D. 1516, and as I find that an act of the Council of the same year forbids "by virtue of obedience, and under annexed penalties and censures, all the faithful of every state, condition, and dignity, to adhere to the *Pragmatic sanction*," and as this is declared to be decreed, "in the plenitude of Apostolic power," it is probable that Rev. Mr. Scobie has taken his quotation second-hand from some one who has mixed up what is said of God, with what is said of the Pope, and has succeeded in producing a grievance. At all events as the acts of the Council (V Lateran) are quite voluminous, I cannot be expected to take Rev. Mr. Scobie's word for it without knowing whether he has quoted from the authentic acts of the Council, in which case he should name the passage, or if he has merely quoted second-hand from some unreliable controversialist.

Rev. Mr. Scobie next rebukes us for our asking the Saints to pray for us. Well, we may ask our fellow-creatures on earth to pray for us, why should their prayers not be just as powerful when they are in heaven? We read in Zacharius i., 12, 13, that the Angel of the Lord prayed for mercy to Jerusalem; "O Lord of hosts, how long wilt thou not have mercy on Jerusalem," &c., and that the prayer was heard; for "the Lord answered the Angel that spoke in me, good words, comfortable words." And our Lord assures us that the Saints in heaven shall be like the Angels, and equal to them. Matt. xxii., 30, Mark xii., 25, Luke xx., 36. If therefore the Angels pray for us; so may the Saints.

Mr. Scobie's next statement is that we worship idols. The assertion is simply slander, and I am convinced that the Rev. Mr. Scobie knows that it is untrue. We use pictures and images of the Saints for the purpose of reminding us of their virtues, and of encouraging us to imitate them: and we retain them with due respect, just as the photographs of dear friends are retained in the albums of respectable families; with this difference that the honor paid to the Saints has a religious object, and is therefore of a higher order.

3. I now come to the assertions of Rev. Mr. Scobie which are unproved, and these comprise the remainder of his sermon. It is a maxim of logic that "what is asserted gratuitously may be denied without proof." Mr. Scobie's assertions that we have perverted the Bible, that our rites are superstitious, and practices profane, the cruelty of the Catholic Church outrageous, I therefore totally deny. If space permitted, I might very readily retort upon Presbyterians, and prove my retort too, but I have already trespassed too much on the space at your disposal. However, before I conclude I must say a word on the doctrine of transubstantiation.

This doctrine is sustained by words of Holy Scripture, so clear, it is so demonstrably shown to be the teaching of the early Church, when Mr. Scobie says her doctrine was pure, that certainly we cannot help acknowledging, if we are honest, that the Lord had the *will* to change bread and wine into His body.