

trine of human merit, works of supererogation, &c., as taught by the Church of Rome. I say that we Protestants put no trust in good works, as tending to justify the sinner, or to assist the atoning righteousness of the Saviour; why, sir, should we endeavor to light up the poor farthing taper of human merit, where we have the Sun of Righteousness shining in meridian brightness in the Gospel.

"The golden beams of the great luminary of nature are now shining resplendent upon us, could we think of assisting the illumination, by putting a lighted taper on our table here? would any of us think of holding up a candle to the sun? But it may be said that by such statement of this doctrine, do we not open the door to licentiousness and immorality?—I deny that we do; for the Protestant doctrine is, that the Spirit that gives faith also sanctifies; justification and sanctification go hand in hand in the Protestant system. Protestants do not look upon any as possessing the faith that justifies, unless this faith produces holiness. Such, then, are some of the leading and characteristic doctrines of Protestantism; such are the striking features and differences of the two churches; and I now appeal to you as thinking, rational, wise men, which of them should be considered as the true Church of Christ, and which, as that which is schismatical and heretical, and which has departed from the faith once delivered to the saints. I would now narrow the whole question within this one point: The Apostle Paul wrote an Epistle to the Romans. There was, my friends, a Church of Rome in Paul's day; not, indeed, the Church of Rome as she exists and is constituted now—for, alas! "how has the gold become dim, how is the much fine gold changed!" The Church of Rome now-a-days existing has departed, we Protestants strenuously maintain, from the faith as preached to the Church of Rome by Paul in his day. We Protestants will be satisfied to build our whole doctrine on the Epistle of Paul to the Romans in his day; and we declare that if we had only this one Epistle, we could derive therefrom what would refute Popery, and give the saving knowledge of the truth, as it is in Christ Jesus, to the soul.

"If Popery stand the test of this Epistle, and if Protestantism doth not stand it, we shall give up the question.

"To confirm and establish my positions here, I shall now beg leave to give a rapid outline of this Epistle, leaving it to your judgment, as scripturally enlightened, to determine whether my view of the Epistle be correct or not.