

since Boniface III., assumed the title of Universal Bishop, or Pope in the VII. century:—between the Church of Rome in those days, and the Church of Rome in these days.

Further; he says that I evidently know that "All the earliest Christian writers who have spoken of the doctrines of the Church in their own day, have expressed the doctrines of the Catholic Church of to-day," &c. No, I did not know this fact. I always believed, and do so at this moment, that, with a few exceptions, almost all the doctrines of the Catholic Church came into existence after what are generally known as the Fathers, had returned to the dust. I shall be glad to see proof to the contrary. The Rev. gentleman knows what place traditions have in the creed of his Church, and how the Bible is regarded as inferior to them in many respects. Allow me to quote from two of the Romish writers on this subject, "Tradition is the foundation of the Scriptures. and surpasses them in so far, that whereas the Scriptures could not subsist were they not fortified by tradition, tradition has weight enough without the Scripture." Baronius, *Annal*, an. 58, No. 11. "The Scripture is a rose of wax, a dead letter which kills, truly a shell without the nut, a leaden weight, a forest to serve as a refuge for brigands, a school for heretics." Lindanus, *Banoplia* book 1, chap. 22; book 5, chap. 4; book 1, chap. 6, Bellarmine, Coster, and Canus agree with the above. Now, attend to what some of the true Fathers say, "We have received no order from Christ to believe in human doctrines, but only in those which the blessed prophets promulgated, and which Christ Himself taught." Justin Martyr, *Dialogue with Trypho*, chap. 48. "Let the school of Hermogenes show that what it teaches is written, if such be not written, let it fear the anathema awarded to those who take from, or add to the Scriptures." Tertullian, *Against Hermogenes*, chap. 22. "It is a mark of infidelity, and true act of presumption, to regret anything that is written in the Scripture, or to receive things which are not written there." St. Basil, *Book on Faith, Moral Rules*, Rule 80. And thus speak Irenæus, St. Cyprian, Origen, St. Ambrose, St. Augustine, and St. Chrysostom. I trust such evidence from the Fathers will prevent the Rev. gentleman from expressing himself in above manner again.

I pass over the feeble logic that is employed to show that I failed in proving that the true Church has One Lord, One Faith, and notice in a word the efficacy he attributes to Baptism. Would the Rev. gentleman tell us, when, and where the dying malefactor was baptized, and if the want of baptism excluded him from Paradise into which Christ said he would enter that day? "God is no respecter of persons," and if baptism was not essential to the thief's salvation, neither is it to mine. If the want of it did not exclude him from heaven, neither will the want of it exclude me. Remember, I maintain that this ordinance is enjoined upon every believer; and further, that every sincere believer will not neglect it, if opportunity be given him to receive it.

No, sir, I am not so presumptuous as to say that the Presbyterian Church is the true Church. There are believers and unbelievers in my Church, and believers and unbelievers in other Churches—and the believers of all Churches constitute the true Church of Christ. I am sorry the Rev. gentleman found it convenient to throw discredit upon the titles which I said had been given to Popes at different times. I quote the following for his satisfaction. Innocent III., Lib. i., Ep. 335: "Rom. pontefex non puri hominis sed veri Dei vicem