

been accused and driven from their Churches, arrived at Imperial Rome. When, therefore, these had explained their cases to Julius, Bishop of Rome, he exercising the prerogative of the Roman Church, strengthened them with authoritative letters, and blaming severely those who had rashly deposed them, sent them back to the east, having restored each one to his own See."

Afterwards when the Arians refused to recognize the Pope's authority, the historian says: "Julius complained strongly of the bitterness of their letters and of the fact, that, against the laws of the Church, they had not called him to their council, for the law of the Church forbids the Churches to decree anything without the consent of the Bishop of Rome." Sozomen, who wrote his Church history A. D. 445, narrates the same events in nearly the same way. He states that Julius received the deposed Bishops into communion with him, because their faith was the same as his, and as on account of the dignity of his See, the care of all pertained to him; he restored each one to his own Church. He further tells that he summoned several of the persecutors to appear before him to justify their conduct, and that when the Arians made light of his authority, he blamed them for their innovations in the doctrine of the Church, and for "not calling him to their synod, for it is a hierarchical law that whatsoever is done without the consent of the Bishop of the Romans must be considered as null." The appeal of the Catholic Bishops to Rome, the Popes' acting upon that appeal, his restoring them to their Sees, and the testimony both of the Pope and of the two historians that this was the law of the Church, all combine to show that the Pope's authority was, immediately after the Council of Nice, recognized by the whole Church, both east and west; and even the letter of the Arians acknowledged, while disputing his authority, that the claims of the Roman See "to high honor from all, arose from its being the domicile of the Apostles, the origin and metropolis of religion." Still earlier, Irenæus who wrote in 178 and afterwards, said: "By this greatest and most ancient and known to all the Church founded and constituted at Rome by the two most glorious Apostles, Peter and Paul, we confound all those who assemble otherwise than as they ought. For with this Church on account of a more powerful principality (or authority), it is necessary that every Church agree, for in it, is preserved the tradition which is from the Apostles" *Book 3, against heresy*. He then again enumerates the successors of "Sts. Peter and Paul" in Rome down to the "12th, Eleuthenius," then Bishop of Rome. St. Irenæus was the disciple of St. John's own disciple Polycarp, and he is within the 150 years of the first existence of the Church, when Rev. Mr. Scobie says the "Church was pure." It seems that this pure Church did not agree with Rev. Mr. Scobie that "Peter had no successor."

Tertullian, who also lived in the 2nd century, when he became a Montanist reviled the Pope for claiming the prerogatives of Peter; and when Tertullian was a member of Christ's Church, he styled the "Church of Rome a blessed Church from which authority emanates."

The Rev. Mr. Scobie next asserts that at the Council of Lateran, Leo X was in 1516 addressed thus: "Your divine Majesty" (*Divina Majestas*). "All the Kings of the earth shall fall down before thee." I have examined the authentic acts of the Council, but I have not been able to discover this expression. Mr. Scobie adds a great many other titles given to the Pope: but he does not state by what authority they were applied to him. Now, of course in