

upon them, we may be regarded as unwarrantably assailing Romanism. The Rev. Jesuit did not hesitate to unchurch and unchristianize all who repudiate the assumptions of the Papacy: We quote his words:—"I have said out of the Catholic Church there is no Divine faith—can be no Divine faith out of that Church." Jesuit like, he carefully avoided the word Roman when speaking of the Church, but notwithstanding this we cannot fail to discover his meaning, for being a priest in connection with the Roman Catholic Church, he unblushingly assumes—nay, states in substance—that outside her pale there is no salvation. But as this arrogant claim of the Papacy has already been so ably handled by Revds. Messrs. Stephenson and Cameron, and as my object this evening is more particularly to present the Holy Scriptures as against Romish traditions, &c., I must defer discussion on that point till some future time.

I wish to state here that I have taken the passage selected for a text, from the Douay version of the Bible, translated from the Latin vulgate, the acknowledged standard in the Romish Church, and unless otherwise stated, all the Scripture passages which may be quoted in support of the views presented, will be taken from the same source. It is presumed that neither Father Damen nor those who follow his teachings will repudiate the authority. I may also have to quote, and somewhat largely, too, from several of the ancient fathers, claimed exclusively by the Church of Rome,—which claim we repudiate; and from a number of her divines, many of them occupying high positions and of acknowledged repute, in support of my premises.

Both Protestants and Romanists agree on this point, that the Holy Scriptures were inspired by God—that holy men of old spoke and wrote as they were influenced by the Holy Spirit, consequently neither, we presume, will question the authority.

The very first principle of Protestantism is that the Bible is the sole fountain from which flows all revealed truth, and that it is a sufficient rule of faith and practice. But our lecturer tells us that the Protestants have not the Bible. Speaking of our version, he says:—"That is no Bible at all, sir; that is only a piece of the Bible, and a mighty bad piece at that. The Catholic says, if we must have a Bible, well, let us have a whole one, and not a piece; a real Bible, a faithful translation of God's Holy Book." Here we join issue and claim that we have the whole Bible, the Bible that was received by the early Church, and it was