

brance of these things though you know them." (2:1, 12.) And *how* does he put them in remembrance of 'these things,' being the same things he had orally taught them before? Why, by putting them in *writing*. And why does he do so? Evidently, that they might not be lost from memory. But Mr. Maturin's Primate, St. Peter, goes further, and says even stronger words to destroy this doctrine of oral Tradition, for he says: "I will endeavour that ye may be able, *after my decease*, to have these things always in remembrance." (1 Eph. 1.) Here he evidently means, that he will not trust to the oral instruction that he had given them, or might yet give them, but would endeavour, by sending them the *same truths* in writing, that they might thus have those truths always before them, unimpaired, and independent of fallible memory alone. St. John says, 1 Eph. 2:7: "Brethren, *I write no new commandment* unto you, but an old commandment, *which ye had from the beginning*." Here, as in the other passages, the Apostle tells them that he is writing to them *only* the *same* commandment they had received before. Also for the same reasons as already mentioned both as to them, and for the Church ever after, he, through the same Spirit who inspired all the others in their writings, embodies in the Epistle all the commandments and needful truths which he had before orally taught them.

Mr. Maturin next goes on to say, "We may fairly invite any Protestant to prove that there was any one article of faith taught in the writings of the Apostles which had not been already taught by their oral instructions in the Church." It is very probable they had taught every such article orally before committing it to writing; or they might have so taught all those articles to some Churches, but not to others. But admitting that *all* had before been *verbally* taught, it proves nothing in favor of the oral tradition doctrine and its oral transmission, but rather against it, as shewing the *necessity* for the *writings*.

Next, Mr. Maturin challenges Protestants to prove "That