

of faith, no Protestant could possibly object. We now wish to convince the Rev. Father that his own definition of faith given in the lecture referred to, demolishes the whole fabrick of popery, built, as he himself, afterwards confesses, solely and entirely on human tradition and not upon the authority of God's word. It is the anti-Catholic character of the Church of Rome that constitutes it popish, and every such article of faith in that apostate church is founded *alone* on human testimony. The Pope's supremacy and infallibility, the doctrines of transubstantiation, purgatory, Maryolatry, worshipping of images and such like, distinguish this apostacy from the ancient and scriptural religion of the Church of England. Take away the human faith from the Church of Rome, and leave the divine, and its faith would be precisely that of the Church of England to-day.

The Rev. Father, next tells us that to be a just being our blessed Lord must necessarily give us the means of knowing what He has taught. Here again we agree with the Rev. Lecturer; for we know that He has done this very thing. He has given to mankind the infallible means of knowing what he has taught. This we all acknowledge. On page five, of the lecture now under consideration, the Rev. speaker enquired, "What is the means God has given