

nied to the laity was received by all the believers in the Apostolic age, is evident from what is said on the subject in 1 Cor. xi., as to the whole church observing the ordinance, where both the elements are mentioned as being received by *all*. In the second century, Justin Martyr says ;—" the elements being blessed, the deacons give to every one present of the 'consecrated bread and wine.'" Ireneus, bishop of Lyons, in the same century, mentions " the broken bread " which was then given by the minister, unto the deacons, who distributed it to the communicants, and after that, the cup, which the deacons in the like manner delivered. Bishop Cyprian, of Carthage, in *fourth* century, says,—" the deacons offered the cup to those that were present." And this receiving of *both* elements, by the *laity* was observed in all the churches, that of Rome included, for upwards of a thousand years, as Ecclesiastical history shows. Even that wicked Council of Constance,—early in the fifteenth century,—which caused Huss and Jerome to be burnt, in passing their decree, *denying* the cup to the *laity*, admitted, that " in the Primitive church, this Sacrament in both kinds, was received by the believers." What must now be said, as to the Archbishop's " proof of what the practice of the Church had always been ? "

The next part of the lecture for remark, is that where the Archbishop mentions " the power of Mary," as having "*ever*" been one of the " doctrines of the Church, from the beginning." In answer it is quite sufficient to say, that there is not a word or the slightest intimation either in the Scriptures or in the history of Christianity, by writing or otherwise through many hundreds of the first ages of Christianity as to any power or influence of the Virgin Mary in the way of mediation, intercession or otherwise. It is merely one of the inventions of the Church of Rome in the later ages and which rapidly advanced in influence until it became as it is now, universally prevalent and dominant.

The next mistakes of the Archbishop, though not of serious moment, are regarding Tertullian. He says :

" The power of the Pope must have been as great then as it has been since, for otherwise so great a doctor as Tertullian could not have been excommunicated."