

reviewing the practical effects of this principle, as exhibited in the modern Creed of the Roman Church. And may God, for Jesus Christ's sake, give us His Holy Spirit, that we may have a right judgment in these and all other doctrines of His revealed Word!

Before I enter upon the consideration of this subject, it may be right to advert briefly to the circumstances which have led to the present publication. It was in the month of November, 1858, that I joined the Roman Catholic Church in London, though it was only a few weeks previously that I had seriously commenced to devote my earnest attention to this study, and only a few days before that I finally decided on this step. It is true that I had some doubts on this subject in early life, but the impression produced on my mind at this time was of so powerful a nature as to lead me to act at once upon the immediate impulse thus communicated, as though I had received a direct revelation superseding the necessity of any further inquiry or consultation. I had, indeed, drawn up a paper, for my own private satisfaction, under the title of the "Difficulties of Romanism" containing a statement of the principal objections which occurred to me, in opposition to the doctrines and practices of the Church of Rome. I was anxious to have a full explanation and discussion of these several points, in conference with an eminent Divine of that Church, but as I had not the opportunity of doing so, I thought it unnecessary to enter into any further details as to the proof of each particular doctrine, regarding them chiefly as speculative difficulties, while I was satisfied on the great principle of the Infallibility of the Church. I shall here insert a copy of this document, which relates to the following inquiries.

1. To prove the Infallibility of the Church of Rome.
2. To prove that the Church of Rome is the only true Church of Christ.