

ed in regard to the production^d of the human soul. "Some of the Fathers hold that the meeting together of the faithful at the Eucharist thrice a week is an Apostolic tradition—others maintain the contrary. Some think that our Saviour suffered death in the fortieth or fiftieth year of his age—others would persuade us that he died in the thirtieth or thirty-first year of his age: both which opinions are manifestly contrary to the text of the Gospel." They differed as to the original position of Presbyters and Bishops—whether they were of equal or differing degree. They could not agree regarding the procession of the Holy Spirit. And on many other topics waged disputes with more or less bitterness. We leave the Fathers; and we leave them, satisfied that no unanimous consent, and consequently no Apostolical tradition, is to be found among them.

Lastly, there is no such thing as unanimous consent to be found in the Church of Rome herself. I have shown before how she is rent with divisions regarding doctrine and government. So that her boasted unity is one of the most false and flattering tales ever attempted to be palmed on the credulity of mankind. It is not necessary to recur to these points. In connection with the present topic, I shall prove to you that so far from being unanimous regarding her unwritten traditions the Church of Rome is not as one respecting the true edition of the Scriptures; and, more wonderful still, she has not yet settled where her infallibility is to be found.

Here is a short sketch of the history of Rome's Latin Bible. Latin versions of the Scriptures were early made for the sake of the latin speaking Christians. One of the Fathers named Jerome made a translation which superseded the old Vulgate. In the seventh century Pope Gregory I. sanctioned Jerome's Vulgate, and it was exclusively adopted by the Romish Church. The Council of Trent ordained "that the