

blotted out. The Christian writings of this period must naturally be very limited in number and extent; but such as they are they testify conclusively that *all the doctrines and practices* which to-day distinguish the Catholic Church from the Presbyterian and other sects, were believed by the Church then; and what the universal Church believed in the reign of Constantine the Great, when the Council of Nice was held in 325, that the Church must have held one century before, two centuries before, and in the year 100, when the living Apostle was still teaching the doctrines which he had received from our Saviour's own lips. If any innovation on the Gospel of Christ had been attempted at this period it certainly would have met the sternest opposition and must have been most resolutely rejected by those confessors of the Faith, who met at Nice, and whose most glorious ornaments were the wounds they bore for having upheld the Gospel in its purity. Besides the Council of Nice appealed to the teachings of the Apostles which had been presented in writing as well as orally, for doctrines which the Nicene Fathers from all parts of the Christian Church set forth, were the same as those taught by a St. Cyprian, a St. Irenæus, a St. Ignatius, a St. Polycarp, a St. Clement, &c., and also by Tertullian and Origen, while those were Catholics, and members of the Church of Christ.

These writers all set forth the distinctive doctrines of the Catholic Church.

Tertullian, Origen, Sts. Basil, Chrysostom, Augustine, &c., all teach that even when a doctrine is not found in Scripture, it must be believed if it be attested by the tradition of the Church; and Origen instances infant baptism, concerning which Scripture is not clear, but the voice of the Church is.

Sts. Irenæus, Cyprian, Ignatius, Polycarp, Justin, Augustine, Jerome, all maintain that the essential unity of the Church consists in her teaching the same doctrine everywhere and at all times, so that one error against faith excludes from the pale of salvation. Rev. Mr. Scobie's doctrine is the *new* invention that the members of the Church of Christ are not bound to believe all the doctrines which have been taught by Christ. His assertion that all are not required to "think exactly alike on every point" can have no other meaning in his context; and in fact the Westminster Confession teaches the same. Ch. xxv., 4, 5: "Particular Churches are more or less pure according as the doctrine of the Gospel is taught and embraced, ordinances administered, and public worship performed more or less purely in them. The purest Churches under heaven are subject both to mixture and error," &c. That the Church cannot err, is taught by Origen, St. Basil, St. Augustine, St. Irenæus, St. Clement, St. Ambrose, &c.

Sts. Ignatius, Irenæus, Cyprian, Chrysostom, Augustine, Basil, Epiphanius, Leo, &c., as well as Tertullian and Origen attest that the Rock on which Christ built His Church is Peter. They all attest that Peter had lawful successors, and they all attest that Peter's successor is the Bishop of Rome. This is sufficient to show that the early and pure Church of Christ agreed on this point with the Catholic Church of to-day. In the second part of my letter I will show more fully that the Rev. Mr. Scobie states what is untrue when he pretends that the authority of the Pope was unknown until the 5th century. I might show that the other doctrines which Mr. Scobie attacks were also taught by these same writers, but I must cut short my proofs, as I would require to trespass too much on your kindness, Mr. Editor, if I were to cite all of these