

statement, that he was "a certain disciple," and was living at Damascus. Not a word is there to raise even a supposition that he was either priest or Apostle. In the very brief statements of the Archbishop concerning Paul and Annanias, we thus see that he has committed,—to use no stronger terms,—no less than *four* positive errors, namely:—as to the *person sent*,—Annanias being an *Apostle*—a *successor* of the Apostles—and a *priest*. To say no more, so many erroneous statements regarding such a short Scripture narrative, must, with every intelligent and unprejudiced person, powerfully tend to limit, if not to *destroy* the belief of all the other material parts of the Archbishop's lectures.

Having thus from Scripture and the records of primitive christianity shown and refuted the principal errors in the Archbishop's first lecture, the like will now be done as to those in the succeeding lecture. The first passages of it, for comment, are the following :

"The doctrines of the church, for a time, were so taught and believed, by the faithful, that no dogmatic definitions of councils were needed. But time after time, one heretic and another arose, taught false doctrine, and denied the infallibility of the church."

Here, it may first be remarked, and must be borne in mind by the reader, that the word *church*, as employed by the Archbishop all through his lectures, means the Church of Rome, from its commencement to the present time; and as being the only true christian church. This will not be denied to be his meaning of the word, for it is so understood and held by all the priesthood, and other adherents of that communion. The Archbishop has clearly shown, that he used it in that sense, by this subsequent passage:—"Take away from the separated churches, all they retained of the doctrines, and practices, and liturgies of the church which they denounced, and what would remain for them, but doubt, and despair, and contradiction, and all the evidences of human uncertainty." Here, as in other parts of the lectures, is what may be called, an attack on all churches dissenting from the Church of Rome, and an *implied* if not direct *censure*, or condemnation, for their not being connected with it.

In proceeding to comment on the passages first cited, it may be remarked, that as to the doctrines of the early churches, in all