

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. Now, both Mr. Scobie's declaration and the Westminster Confession are here speaking of "the One Faith," or which is the same, "the doctrines of the Gospel," which are the "doctrines which Christ taught." The Westminster Confession states, as a matter of fact, that the "purest Churches" on earth have an admixture of error in the matter spoken of; that is to say, the purest Churches on earth, the Presbyterian Church for example, teach some doctrines which Christ did not teach; or omit to teach some doctrines which Christ did teach; and the Rev. Mr. Scobie states that it is neither possible nor desirable that these doctrines should be all taught in the same way in different sects. It is, therefore, clear that Mr. Scobie does teach that "the members of the Church of Christ are not bound to believe all the doctrines which have been taught by Christ." If he would not teach this, he would be liable to be condemned for heresy by the next Presbyterian Synod, just as the Rev. Mr. McDonald of Toronto, was condemned for not teaching that the pains of hell endure forever. But Mr. Scobie goes even further than the Westminster Confession. His standard of Faith teaches, it is true, that Christians are not bound to believe all Christ's doctrines; but Mr. Scobie adds what is not in the Westminster Confession, that it is not even "desirable" that all should believe Christ's doctrines in the same way. It is not wonderful then that Mr. Scobie should be obliged by the force of truth to acknowledge, as he does in his letter, that the Presbyterian Church is not the true Church. It was promised by Christ that against His true Church, the gates of hell should not prevail; but surely the Presbyterian Church which inculcates this and other doctrines equally unholy and untrue, cannot be the "pillar and ground of truth," the "Church of the living God," of which St. Paul speaks, (1. Tim. iii., 15). Christ's Church is not such a one as described by Rev. Mr. Scobie and the Westminster Creed. It is the Church with which "the spirit of truth will abide forever."—St. John xiv., 16). One which will be taught *all truth*, and will teach *all* things which Christ taught. (St. John xvi., 15. Matt. xxviii., 20). Hence the historian, Eusebius, the contemporary and friend of Constantine the Great, states what was then the universal Christian belief: that Christ had foretold "that no power would conquer His Church, not even death itself, but that by Christ's power it's strength should endure unshaken." And St. Irenæus says "truth is to be learned from the Church, not from others, for the Apostles brought to her as to a rich depository the fulness of truth, that whosoever wishes may procure from her the portion of life." *Against Heresy*, chap. 4. Such is the testimony of the whole ancient Church.

Mr. Editor, in the next place I wish to call the attention of your readers to the fact that my first letter answered completely every argument used by Rev. Mr. Scobie against the Catholic Church, and besides proved several propositions which are very important to be noted in a discussion of this kind. Now, in his so-called reply, Mr. Scobie does not, for the most part, attempt to show that my proofs were imperfect, or that his positions were correct. Instead of doing this he for the most part, rambles into new fields, and leaves his former assertions to take care of themselves. Now, I do not intend to ramble at the dictation of Rev. Mr. Scobie, I shall, therefore, call him back again to the