

tion—the natural right of private judgment is another question altogether. The Church of Rome evidently has more confidence in the notes of the Douay than in the text itself, and therefore as they are the expression of some one's private interpretation, and the Romanists generally adopt them, so the Romanists and not the Protestants take private interpretation as the rule of their faith and practice, and not the Word of God solely: which the Church has taken from the beginning.

On page 16, Father Damen says, the whole world admits that the Catholic Church was the first Church, and says: if you admit this, why are you not a Catholic? The whole world it is true admits that the first Church which Christ established was Catholic, for the whole world, Mat. xxviii 20, in contrast to the Jewish Church, which was not Catholic, but for the particular nation, but nobody acknowledges that the Roman Church was the first Church except the Papists themselves. He tells us that the apostles creed was, "I believe in the Holy Catholic Church," but he adds, "they never said they believed in the *Anglican* Church." Neither, we reply, did they ever say we believe in the Roman Church. Neither did they say we believe in Romanism, with its celibacy, which an inspired apostle calls "doctrine of devils,"—1st Tim. 4. 1, nor yet in the Pope's Supremacy, nor