

rule over you, who have spoken unto you the word of God, whose faith follow—Jesus Christ, the same yesterday, and to-day, and forever. Be not carried about with diverse and strange doctrines, verse 17—Obey them that have the rule over you, and submit yourselves. If Luther and Calvin had hearkened to these divine lessons, the Protestant religion would never have had a being.

**VIII.**—Protestants deny that God has promised, that the children of the church should, in all ages fear the Lord, and flourish in righteousness and abundance of peace, as long as the sun and moon shall endure. Because they will have it, that the whole christian church, before their Reformation, was fallen from her allegiance to God.

Their own Bible, in plain terms, contradicts this their assertion, **PSALM lxxii; 5, 7**—They shall fear thee as long as the sun and moon endure, throughout all generations.—In his days (that is, after the coming of Christ) shall the righteous flourish, and abundance of peace, so long as the moon endureth.

**IX.**—Protestants, to justify their revolt from the old church, affirm, that she had revolted from God, and that God Almighty had cast her off.

Their own Bible assures them, that God Almighty has made a solemn oath that this should never be. **ISAIAH liv; 9, 10**—As I have sworn that the waters of Noah should no more go over the earth; so I have sworn, that I would not be wrath with thee. [the church] nor rebuke thee. For the mountains shall depart, and the hills be removed, but my kingdom shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee. Here it is worthy our notice, that this whole chapter is acknowledged, by the contents prefixed to it in the Protestant Bible, to have been spoken of the Gentile church; to which St. Paul himself applies the first verse of it.—**GAL. iv; 27.**

**X.**—Protestants, to justify their revolt from the church, pretend, that God Almighty's covenant of peace with his church was not everlasting; and that he did not promise, that his sanctuary should be in the midst of his church for evermore.

Their Bible, in plain terms, contradicts both parts of this their assertion, **EZEK. xxxvii. 26.** where God Almighty, after having promised by his prophet the coming of Christ, and the establishment of his kingdom, that is, of his church, tells us, Moreover I will make a covenant of peace with them. It shall be an everlasting covenant with them: And I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.

**XI.**—Protestants deny that Christ's church upon earth is always visible; because they will have it that for many ages before their religion came in, there was no true visible church upon earth.

Their Bible, in many places, expressly assures us, that Christ's church is always visible; comparing it to a mountain upon the top of mountains, exposed to the view of all nations flowing unto it. **ISAIAH, ii.**

**1, 2, 3, &c. and Micah, iv, 1, 2.** To a great mountain filling the whole earth, **DAN. ii. 35.** to a city set on a hill which cannot be hid, **ST. MATT. v. 14.**

**XII.**—Protestants maintain, that the whole church of Christ is not the one only society or religion: but that many different sects, divided from each other in faith and communion, may nevertheless all belong to the church of Christ.

Their Bible plainly teaches the contrary, in which our Saviour tells us, **ST. JOHN, x. 16.**—Other sheep I have, which are not of this fold [viz. the Gentiles, who were then separated from the Jews] them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. And St. Paul, **EPHES. iv. 4, 5**—There is one body, and one spirit, as you are called, in one hope of your calling, one Lord, one faith, one baptism. Nor indeed is it possible, according to the Scripture, that the church of Christ should subsist, if she were split into many sects, divided from each other in faith and communion: For every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand, **ST. MATT. xii. 25.**

**XIII.**—Protestants commonly teach that people of all religions may be saved even Pagans, Jews, or Mahometans, that believe not in Christ, nor receive his gospel.

Their own Bible, in clear and express terms, condemns this error. **ST. MARK xvi. 16.** He that believeth not [the gospel] shall be damned. **ACTS, iv. 12.**—Neither is there salvation in any other; for there is no other name [but the name of Jesus] under heaven given unto men, whereby we must be saved. **ST. JOHN, iii. 36.** He that believeth not the Son shall not see life, but the wrath of God abideth on him.

**XIV.**—Protestants teach, that it is not necessary to salvation, to embrace the faith and communion of the true church. Their own Bible teaches the contrary, when it tells us, **ACTS, iv; 47**—That God added daily to the church, such as should be saved. And **ISAIAH, lx; 12**—That the nation and kingdom, that will not serve [the church] shall perish.

**XV.**—Protestants look upon it as uncharitable to say, that heresy is a damnable sin, or that heretics are in a state of damnation.

Their own Bible, **GAL. v; 20**—expressly reckons heresies amongst those sins of which it pronounces, that they who do such things, shall not inherit the kingdom of God.

**XVI.**—Protestants are of opinion, that no man shall be damned for following a wrong religion, if he really judges it to be right; whether he have taken sufficient pains to inform himself of the truth, or no.

Their own Bible expressly tells them, **PROV. xvi; 25**—There is a way that seemeth right unto man; but the end thereof is death.

**XVII.**—Protestants, to justify their wide notions of salvation in any religion, falsify the Scripture, by forging a text, no where to be found, even in their own

Bible, viz. That a remnant of all shall be saved.

Their own Bible loudly condemns this forgery, **REVELATIONS. xxi; 18, 19**—“I testify unto every man, that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take his part out of the book of life, &c.

**XVIII.**—Protestants will have the trial of spirits to be made only by the written word, and not by the living voice of the pastors of the church, or by adding to them, or their authority.

Their Bible prescribes a different rule. **1 JOHN iv; 6**—He that knoweth God heareth us: [the pastors of the church] he that is not of God heareth not us: by this we know the spirit of truth, and the spirit of error.

**XIX.**—Protestants reject unwritten traditions.

Their Bible expressly recommends them, **2 THESS ii; 15**—Brethren stand fast and hold the traditions which ye have been taught, whether by word, or our epistle.

**XX.**—Protestants take for their rule of faith the Scripture, as interpreted by their own private judgment.

Their Bible tells them, **2 PET. i; 20**—That no prophecy of the scripture is of private interpretation.

**XXI.**—Protestants maintain that the Scripture is clear, and plain to be understood; and that the unlearned run no risk in reading and interpreting it.

Their Bible assures them, **2 PET. iii; 16**—That in the Scripture are so many things hard to be understood, which they that are unlearned and unstable wrest to their own destruction.

**XXII.**—Most Protestants are of opinion, that children may be saved without Baptism: and that persons grown up may be saved, though they neither are baptized, nor desire to be baptized; but even refuse it, as Quakers.

Their Bible tells them in plain terms, **JOHN iii; 5**—Except a man be born of water and the Spirit, he cannot enter the kingdom of God.

**XXIII.**—Protestants deny that the grace of the Holy Ghost is given by the imposition of the Bishop's hands in confirmation.

Their Bible teaches that it is.—**ACTS viii, 15, 17,** where Peter and John confirmed the Samaritans. ‘They prayed for them that they might receive the Holy Ghost.—Then laid their hands on them, and they received the Holy Ghost.

**XXIV.**—Protestants deny that the blessed sacrament, which Christ gave at his last supper, was the body and blood of Christ.

Their Bible affirms it, in Christ's own express words; **MATT. xxv; 26, 28**—‘This is my body—This is my blood of the New Testament, which is shed for many for the remission of sins.’ **LUKE xxii; 19, 20**—‘This is my body which is given for you—This is the New Testament in my blood, which is shed for you.’

See also to the same effect, **MARK xiv; 22, 24,** and **1 COR. xi; 24, 25.**

**XXV.**—Protestants deny, that the bread which Christ gave was his flesh, the same which he gave for the life of the world.

Their Bible affirms it, **JOHN vi; 51**—The bread that I will give is my flesh, ‘which I will give for the life of the world.’

**XXVI.**—Protestants are apt to say with the unbelieving Jews, **JOHN vi; 52**—‘How can this man give us his flesh to eat?’ and verse 60, ‘This is a hard saying, and who can hear it?’

Christ in their own Bible assures them, **JOHN vi; 53, 54, 56**—‘Verily, verily I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day—He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.’

**XXVII.**—Protestants deny that Christ's flesh is meat indeed, and his blood is drink indeed.

Their Bible expressly affirms it, **JOHN, vi. 55.** My flesh is meat indeed, and my blood is drink indeed.

**XXVIII.**—Protestants deny, that the cup of blessing which we bless, is the communion of the blood of Christ; or that the bread which we break in the blessed Sacrament is the communion of the body of Christ.

Their Bible expressly affirms it, **1 COR. x. 16.** ‘The cup of blessing, which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? And what makes them more inexcusable in denying it is, that their own catechism expressly teaches them, that ‘the body and blood of Christ are verily and indeed taken and received by the faithful in the Lord's supper.’

**XXIX.**—Protestants teach, that to the unworthy communicant the Sacrament is no more than bare bread and wine, and by no means the body and blood of Christ.

Their Bible assures them of the contrary, when it tells them, **1 COR. xi. 27, 29,** ‘that the unworthy communicant is guilty of the body and blood of our Lord; and that he receives damnation to himself, not discerning the body of our Lord.’ For how should he be guilty of the body and blood of our Lord, if what he took were no more than bread and wine?—And how hard a case would it be that he should be damned for not discerning the body of our Lord, which, in the opinion of these gentlemen, is not at all there?

**XXX.**—Protestants, to excuse their unbelief of the real presence of the body and blood of Christ in the blessed Sacrament, pretend that it is impossible his body and blood should be in so small a space; or in more places than one at the same time.

Their Bible assures them, that with God all things are possible, **MAT. xix. 26.** even for a camel to go through the eye of a needle, verse 24. With men this is impossible, says our Saviour, but not with God; for with God all things are possible, **MARK x. 27.** Nor is it harder