

dly estimates, the immense value of this divine treasure. She venerates as divine all the books both of the Old and New Testament. She considers them all "as given by inspiration of God, and profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, furnished to every good work." Tim. iii. 16, 17. As she received from the same source, so she admits on the same authority, and believes with the same faith, ALL the books of either Testament—not only the sixty six which you are pleased to allow, but also the nine or ten, amounting to one fifth of the Old Testament, and including the sublime and eloquent books of Ecclesiasticus and Wisdom, and the exemplary instructive, and beautiful histories of Tobias, Susanna, and the Maccabees, which your deference to the chair of Moses, and hostility to the Church of Christ, have taught you to reject from the sacred canon as apocryphal. She reads them to her children. She recommends them to their pious and attentive perusal. Her Liturgy and public devotions are chiefly extracted from them. By their authority also she confirms the truths of her unerring Creed. But knowing that the best of books may be perverted by misconstruction, and abused by presumption, and having learnt from the long experience of fifteen centuries before your sects had any existence, that every pretended reformation of the faith, or rather let me say, that every error and heresy which has scandalized and divided the Church of Christ, had its source in the abuse of good scripture, and sought to justify its usurpation and errors by arbitrary interpretations of the sacred text. She has always diligently and properly exhorted her children to read it with the dispositions of a reverent, humble, and docile mind, that they may use it to profit, and not abuse it to their perdition. Conformably with this spirit of piety and wisdom, her discretion, fully justified by her reverence of the holy books and her knowledge of human weakness, has, in times of religious innovation and religious frenzy, regulated or restrained the reading of them, with a solicitude proportioned to the local or temporary dangers to which she saw the faithful exposed. Actuated by the same laudable motives, she watches over the purity of scriptural translation, and stigmatises those versions into which the spirit of heretical innovation has infused its poison. She has at all times broken to her children the bread of the divine word; but she has at some periods been admonished by external circumstances to forbear throwing pearls to swine. Our Church received the Scriptures from her first pastors, the Apostles and Evangelists, from whom she had previously received the faith. From the same authority she received both the scriptures themselves, and the rule of interpreting them. To this she adheres in spite of your senseless clamours. Her discipline, so far from being dictated by the motives which your divines so liberally, but so uncharitably impute to us, is sanctioned by sound sense, and commanded by the scripture itself. We are ever mindful of that ad-

monition of our first Pope, the Apostle Peter: "Understanding this first, that no prophecy of Scripture is made by private interpretation." 2 Ep. i. 20. We adhere to the sound advice of another apostle: "Keep that which is committed to thy trust: but avoid profane and vain babblings, and oppositions of science falsely so called, which some professing have erred concerning the faith." 1 Tim. vi. 20. "Hold fast the form of sound words which thou hast heard of me in the faith and in the love which is in Christ Jesus. Keep the good thing committed to thy trust by the Holy Ghost, who dwelleth in us." 2 Tim. i. 13. Guided by these sound principles, a Catholic duly reverences the authority and justly estimates the value of the Holy Scriptures. He walks in the just medium between deficiency on the one hand, and a superstitious excess on the other; using them as a guide and helper in the right road; not as a delusive beacon to mislead him into the by-paths of error. When you separated from the Catholic Church, you carried the Bible indeed with you, but not the rule of interpreting it. Hence as we, by our rule, have preserved the integrity of faith, so yours has made you the sport of continual error.

Mr. Cardwell here made an apology for speaking so long, and expressed an apprehension that the length of his discourse would fatigue my attention, and exhaust my patience. I assured him that his apprehensions were groundless; and feeling a great interest as well as curiosity in his conversation, I requested him to continue. Mr. Cardwell then proceeded.

The rule of faith is one of the most important subjects that can challenge the enquiry, or engage the attention of a Christian. Just as our rule is right or wrong, our faith is true or erroneous. If we walk in the right road, we cannot go astray. If we pursue a wrong one, it is more than probable that we shall go wrong, till we have forsaken it, and retraced our steps. This subject, which is, or ought to be decisive of every minor controversy in religious matters, has been treated by our divines with a diligence and a copiousness suitable to its importance; and on no subject has the exertion of their abilities been distinguished and rewarded with more brilliant success. I hold in my hand a complete treatise on this subject, published near a century ago, by a very eminent divine of our communion, the victorious defender of Catholic truth against the confederate hostility of Leslie, Stillingfleet, and Tillotson—the Reverend Edward Hawarden, D. D. It is entitled: *The Rule of Faith truly stated*. It exhibits a clear, methodical, and comprehensive view of the question; it almost exhausts the subject: and besides its theological merits, is one of the best specimens of legitimate reasoning and conclusive logic in the English language. Though this eminent controversialist was followed by the ingenious author of *Pax vobis*, and very recently by the Reverend Joseph Berington, the Reverend John Lingard, and Mr. Langley, who each in the exercise of his peculiar powers, has shewn himself a worthy associate of the learned Doctor; yet he had left them little to do,

but to expand his principles, to place some of his arguments in a new light, and to repel the attacks of subsequent opponents. Their united efforts have fairly met, fully discussed, and in my opinion clearly decided in our favour this paramount question. Their gigantic powers have compelled the arrogance of Luther, the sickleness of Chillingworth, the ludicrous scorn of the present Bishop of Llandaff; and, by anticipation, the petulant ignorance of your Calvinistic pamphleteers to bow down before them.\* These distinguished divines have not only established the truth and certainty of the Catholic rule of faith; but have swept away all those flimsy webs of textual and conjectural sophistry, with which the ingenuity of Protestant writers had contrived to obscure and deform it. They have proved, with the clearness of mathematical demonstration, that the Bible neither is, nor ever was intended to be, nor probably ever will or can be the sole and exclusive rule of Christian faith. They have impanelled a grand jury, consisting of apostles and evangelists, of primitive Christians, and even modern Protestants, who have delivered their verdict; and that verdict has acquitted our rule, and found your's guilty. It would be presumptuous in me not to tread in their footsteps. Dr. Hawarden's "Rule of Faith truly stated" is composed with such clear method and exact precision, that it is easy to analyse it. His main arguments are reducible to the proofs of twelve propositions. Thus the substance of his reasoning lies within the compass of a nut-shell.

Mr. Cardwell now opened the book and read as follows:

1. All necessary points of Christian doctrine were both taught and believed by Christians before any part of the New Testament was written.
2. All the necessary points of faith were by Christ's institution to have been conveyed to succeeding ages, although the books of the New Testament had never been composed.
3. The Holy Scripture no where tells us plainly that it contains the whole belief of the first Christians, or that all necessary points of faith are plain in it.
4. It does not evidently appear that the Holy Scripture has as yet ever been the only rule of any man's belief.
5. It is an undoubted fact that those who own no other rule of Christian faith and worship besides plain Scripture, when they are once in power, will not easily grant the same liberty to others, by which they became a body themselves, but even disal-

\* See the following recent publications: "Strictures on Dr. Marsh's Comparative View," &c. and "Preface" to "The Faith and Doctrine of the Catholic Church, by the Rev. John Lingard." See also "Letters on Religious subjects, between a Dissenting Minister, in Birmingham, and a Roman Catholic, by William Langley." Mr. Lingard's arguments, it appears, have silenced the Bishop of Llandaff though they raised an extraordinary peal of muttering thunder, but a *brutum fulmen*, in the Deanry of Peterborough, Mr. Langley, whose Letters may be considered as a full refutation of the Calvinists' "Letters to the Rev. Thomas Sherburn," have taught the Dissenting Minister the prudence of retiring from the contest.