

and of our church. As the canons of this council were received and confirmed by the General Council of Chalcedon, they are of universal authority, and according to the 11th additional article of the creed of the Council of Trent, should be undoubtedly received and professed.

I now come to the consideration of the interpretation of the scriptures according to the unanimous consent of the Fathers. Roman Catholics, such interpretation is altogether impossible; there is no such thing as unanimous consent of the Fathers on the interpretation of the Word of God. They differ upon this point as they do upon a great many others, and I defy the whole Roman Catholic world to produce such unanimity. I shall give you one or two instances of the manner in which the Fathers disagree upon the most important texts in the whole range of Romish controversy. Here is one passage: "And I say to thee, that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it."—Matt. xvi. 18. On this passage Father Launoy, a celebrated Roman Catholic writer, gives 17 extracts from the writings of early Fathers, in which Peter is spoken of as the rock; 8 passages in which the church is said to be built on all the Apostles; 44 extracts in which the faith that Peter confessed is called the rock; and 16 passages which says that the Church is built upon Christ as the rock.* Listen now to another instance of unanimity. The passage is usually adduced in support of the doctrine of purgatory and reads as follows: "Other foundation no man can lay but that which is laid which is Christ Jesus. Now, if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble, every man's work shall be manifest, for the day of the Lord shall declare it, because it shall be revealed in fire, and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon he shall receive a reward: if any man's work burn he shall suffer loss, but he himself shall be saved, yet so as by fire." 1 Cor. iii., 11-15. Cardinal Bellarmine tells us that in this text there are five difficulties—1. Who are the builders? 2. What are the materials? 3. What is the day of the Lord? 4. What is the fire that shall try the work? And, 5. What is meant by the expression, he shall be saved so as by fire. And on the first of these difficulties he gives two different opinions of early fathers: on the second he gives six, on the third two, on the fourth four, and on the fifth four.† Is this what the Council of Trent calls the unanimous consent of the fathers? I again repeat that such unanimity is impossible to be discovered, and that I defy the whole Roman Catholic world to produce it. Before I leave this passage I must call the attention of the Roman Catholics in this congregation to the first portion of it: "Other foundation no man can lay but that which is laid which is Christ Jesus." Remember that this is from your own version, and if the Douay Bible tells you that Christ Jesus is the only foundation, why do you rest upon the Virgin Mary, or the saints or angels, or those other numerous quicksands which your church directs you to build your hope upon? Had she

*Launoi Opera, Tom. 5, part 2, p. 89, Epist. 7, Lib. 5, Gul Voello, Col. Allob. 1731.

† Dip. Ingolstadii, Tom. 1, cap. 4, De Purgatorio.