

take care to have so much of the spirit of the Gospel in themselves, as not to use carnal weapons, or worldly reasoning, but rather "the sword of the Spirit" which is "the word of God," and the gentleness of Christ which gives "not evil for evil, but contrariwise, blessing."

1. The chief objection which a *Reformed* Catholic should ever strenuously maintain against the Roman Church is—their not taking the Bible, in its plainest sense, as the only infallible and unchangeable rule of faith, and as of greater authority than all the clergy or the churches in the world put together, whether as having lived, living, or that may live hereafter. The English Catholics say they respect the office of their Bishops and clergy very highly for their work's sake, but they respect the Bible above all,\* the Roman Catholics say they will leave the Bible in the hands of their clergy, who alone are to be believed as to the right interpretation of it. The English Catholic Clergy say we are fallible men as well as our lay brethren. We hold, it is true, the place of rulers in the Church of God, but we are not to trust to our own reason or learning, except as far as they agree with God's Word, and on that account we must give the Bible to every man that he may see that what we teach is the Word of God, and not our own inventions or the traditions of men.

But the Roman clergy say no; the people need not the Bible—we are the only ministers of Christ who have power to open and to shut the gates of Heaven, you are to believe us, and not trouble yourselves about what the Bible says.

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\* The authority of the Church and the authority claimed by the Pope of Rome, are two very different things. The voice of the whole Church and that of one man cannot be synonymous. Christ did indeed give authority to His Church to be the guardian and interpreter of Scripture, and he did make the Apostles and Prophets, Himself being the chief Corner-stone, the foundation of His Church. But He nowhere in Scripture gave authority to Peter over his brother Apostles. Again, many will obey neither the Church of God nor the Pope of Rome; but they will obey Pope self alone. They despise all authority, forgetting that their own private judgment is quite as fallible as any other, and that "no Scripture is of private interpretation." The Bible sends us to the Church as a guide to our conscience, and the Church gives us the Bible that we may see her doctrines are contained therein, and not that we may "wrest the Scriptures to our own destruction, as the unlearned and unstable do." See Peter ch. iii. 16. See also Bishop Hopkins on the British Reformation.

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