

required faith on the part of man, is itself an evidence that the demand is reasonable; he proceeded however to introduce the claims of "the holy and infallible Church," which were represented as having "come down unchanged and unsullied through the ages;" this gentleman is not the only one who appears to take for granted that his hearers are, as indeed in this city, they were likely to be, wholly unacquainted with the history of professing Christendom; he told us that the above-named "holy Church could not by possibility teach error," and notwithstanding the stress laid on the necessity of the exercise of individual faith, we were all supposed to have become "the children of God's holy Church by baptism." The writer could not but reflect on the relation which all that he saw and heard on this occasion occupied towards infidelity, and he could arrive at no other conclusion than that *what he saw especially* had the distinct tendency to abet it; as our choice was stated from the pulpit to lie between the acceptance of *all* the precepts of "the holy church," or none, it is not easy to make an exception in favor of the preacher; *when the Almighty demands faith on our part, he supports his demand by every kind of imaginable and unimaginable evidence; when man demands it, he presents no foundation on which it is to rest, save one of "wood, hay, stubble," etc.* The urgency with which faith of the latter kind is advocated at the present day, would appear to indicate a misgiving on the part of its advocates, that the stubble foundations are giving way. The faith which is "the light of the intellect," which "came from heaven, and is calculated to lead us thither," is not that which accepts the statements of Augustine as to the endlessness of punishment, etc., though it may be that they who believe the Bible does not teach such a dogma, are in what the preacher on this occasion, designated as "an unhappy state of grace," which itself was possibly a somewhat unhappy mode of expression. By way of enforcing the doctrine that "faith without works is dead," the preacher enquired of what use it is for a Catholic who believes the power of the priest to forgive sins, and yet fails to reduce his faith to practice, by coming to confession; what availed it to believe that the Lord is present in the adorable sacrifice of the altar, and yet fails to receive the Divine Lord into his soul. It was manifest that this gentleman exceeded the limit of time allowed for his harangue, as he received a hint respecting its flight, in the form of the tinkling of a bell, after which, we were soon relieved by hearing our old acquaintance "finally." One word relating to the stage-manager of this establishment, before we conclude; that gentleman must be sadly astray in his estimate of the spectacle presented to the audience, if he be not aware that the order issued to the acolytes to place the palms of their hands together, after the fashion of the mediæval figures which appear in stained glass, etc., presents in its execution, an appearance in the highest degree ridiculous:

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*A letter has been received from one of the "Disciples," and as the Editor has understood that another is forthcoming, they will probably appear, or at least the substance of them will be printed in the ensuing number of the "CRITICISM."*