

how shall they hear without a preacher, and how shall they preach unless they be sent." "Faith then cometh (not by reading, but) by *hearing*, and *hearing* by the word of Christ." (Rom. x. 17.) If these are our arguments to those outside the Catholic Church, how much more strongly must they not apply to all Catholics, and especially to the Irish Catholics, who have been battling for that doctrine for centuries."

Now, Rev. Sir, I am very far from finding fault with you for advocating your own cause, in your own church, and in your own way; on the contrary, I honour you for so doing, and right glad am I, and every Protestant Clergyman in the land, that you have manfully come forward to claim *what you consider* to be your rights, and those of the church to which you belong as general overseer; for if our Protestant system cannot bear the test of a rigid investigation, the sooner we know it the better; for we are lovers of the truth, and haters of error in all its variety of forms.

You give us to understand, Rt. Rev. Sir, that the Clergy of Rome in this country have "*supernatural*" powers given to them, (at their ordination, I suppose,) and that herein consists the difference between them and Protestant Ministers; the authority of the former you regard as Divine, and that of the latter as merely human. And if you be correct in this statement, it is clear and evident that the Protestant Ministers are but intruders in the sacred office; and your Church, Rt. Rev. Sir, which you declare to be "*infallible*," "*always and everywhere the same*," in unmistakable language, asserts that there is no salvation out of that of Rome. In a book now before me printed and published this very year, 1868, and circulated under your own eye in Halifax, I find the Clergy and

Bishops of the Church of England denominated "*infidels*," "*knaves*" and "*imposters*"; that "*they have no authority only simply what Queen Elizabeth gave them*," and from this fact that the Queen herself regarded the bishops which she had made "*with the most supreme contempt*." Now, Rt. Rev. Sir, if you be correct in your assertion in regard to the human authority of the Protestant Clergy, I have to regret that you have presented us with no proofs of that fact, if it be a fact at all; and if we be in that state as described by you, Rt. Rev. Sir, we ought surely to know it, and as a bishop it was your duty to give us every available evidence relating to this subject in your power, so that you might thereby be clear of our great sin and guilt, in exercising our ministry and in imparting it to others, without any divine warrant for so doing. But if, on the other hand, you are not correct in your estimate, then the tables may be turned against yourself, and your infallible establishment, and your ministry may prove not to be worth the time it takes to give you consideration.

I feel sure, Rt. Rev. Sir, that you are mistaken in your conviction of the validity of Protestant Orders, as those orders are clearly founded on the Word of God; and if those of the Church of Rome cannot stand the test of a critical examination, they are certainly not worth much; if they cannot be traced to Christ himself, *according to your own showing*, they cannot be derived from him, and you are, therefore in the very same state and predicament you would fain represent the Protestant clergy to be in,—that is, destitute of any Divine authority for your ministry!

I hope, Rt. Rev. Sir, you will excuse me while I express my conviction, that even if you could trace your Priesthood to the beginning of