

THE CROSS.



NEW

SERIES.

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god forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is Crucified to me, and I to the world.—St. Paul, Gal. vi. 14.

HALIFAX, APRIL 10, 1847.

CALENDAR.

- APRIL 11—Sunday—Low Sunday.
 12—Monday—St. Julius, I. P. C.
 13—Tuesday—St. Hermenegild, M.
 14—Wednesday—St. Sixtus III, P. C.
 15—Thursday—St. Francis of Paula, C.
 16—Friday—St. Isidore, B. C.
 17—Saturday—St. Anicetus, P. M.

THE ANGLICAN FRACTION OF "THE ABSURDITY CALLED PROTESTANTISM."

"Holy Scripture containeth all things necessary to salvation so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith, or be thought requisite or necessary to salvation." Sixth of the Thirty Nine Articles of the Church of England as by (Cannon) Law established.

This self-contradicting article was lately quoted against us, by a Journal, in which, we also read, that "the Bible alone is the religion of Protestants." Before we proceed to dissect the sixth article, we would be glad to know, where is the necessity of compiling articles, creeds, or homilies at all, if the Bible alone be the religion of Protestants? What right has the Church of England to draw up a list of specific doctrines, and to require the assent of any individual to them? What right has she to step in between the Bible and the Bible Reader? She has disclaimed infallibility. She admits that she is liable to err. What can be more absurd than to require others to follow her, when she admits she may lead them astray? or more cruel than to punish them for not doing so? If this unfortunate Church wished to preserve any decent show of consistency, she would first prove, that the Scriptures are the Word of God; she would next present them to her children, and leave them entire freedom of interpretation, without the fear of pain or penalty, excommunication, or privation of office. But the modest Church of England does no such thing. She hypocritically

proclaims the right of Private Judgment, and cries aloud that the Bible is the religion of Protestants. But when one of her dupes receives the Bible as God's Word, and has the misfortune to interpret it in a sense unfavourable to the Thirty Nine Articles, she pounces upon him with the full weight of her vengeance. Then she clamours loudly for an authority altogether different from the Bible, an authority outside the Bible, although according to her the Bible alone is her religion. To be consistent, she should admit every Protestant to be a member of the Church of England, for every Protestant strictly follows her Rule of Faith. Either the Church of England is infallible in her doctrine of Thirty Nine Articles, or she is not.

If it be said she is infallible, she is ignorant of this great privilege, nay she disclaims it, and her admission of the fallibility of Christ's Church proves this hypothesis to be absurd.

If she be fallible, as indeed she admits, then it follows that her teaching may be false, her doctrines erroneous, her Thirty Nine Articles unscriptural, and therefore, according to herself, not to be believed.

What guarantee then, can she give her votaries that they are safe in following her interpretation of Scripture, or how can she require their assent to her doctrines, unless from authority or tradition? But in revolting against the Catholic Church, she has rejected both tradition and authority. She has nothing, consequently, to present her disciples, but the uncertain declaration of an avowedly fallible Body—a declaration upon whose meaning her gravest doctors are still divided.

Hence, when Dr. Priestly was engaged in controversy with the Church of England Divines, he was pressed by arguments drawn from Scripture and Tradition, and what was his reply?

"Hold gentlemen!

You quote Scripture.

So do I.

You think you give it the proper sense.

So do I. (1)

You are no doubt sincere in your pursuit of Truth.

So am I.