

that voice is so inconsistent and contradictory—when its utterances are so monstrously unreasonable—when nothing less is demanded than that man, believing what is contradicted by his senses, his reason, and his conscience, shall cast himself down before the feet of men altogether like himself, and receive their every word as infallible truth—is it any wonder, I say, that when this is demanded, in the name of God and His Christ, all faith in God and Christ should be thrown away, and a refuge sought in utter unbelief?

*The Security of the Anglican Church.*

But, thank God, brethren *we* are not left to choose between Rome and infidelity. We have the pure and undefiled Gospel of Christ—scriptural, reasonable and Catholic—in a Church truly Catholic and Apostolic. What has Rome to offer us that is good, which we have not already? We have the pure Gospel, (which Rome, unhappily has not to offer us—would to God she had!)—the true Catholic Faith, in all its original simplicity and beauty, as it is proposed to us in the Holy Scriptures, as it is set forth in the three Creeds, and as it was held and taught by the Catholic Church throughout the whole world for many hundreds of years—yes, Rome's best and ablest champions being the witnesses. We have the Sacraments, duly administered, by a lawful Ministry,—a Ministry purely derived from the Apostolic Church—which Rome does not, as she cannot, deny. We have a pure and noble Liturgy, which our Church received, in the earliest ages of Christianity, from the East, from Asia—neither from nor through Rome. We have the rites, ceremonies and usages that were in the Church in her earliest and purest days. We have in our hands the Holy word of God, in our own mother tongue; and we are so far from being cautioned against it as a dangerous book, that in nothing do the clergy labour more than to induce us to search it and study it. We have thus a well-grounded rea-