

not honour God, whose being is essential. Truth, is one, single and indivisible : for if it be true that Christ is God, every other assertion to the contrary is false. Consequently, as truth is one, and faith the belief of truth, there can only be one true faith or only one true religion, since faith is an essential in religion.

'The Catholic church therefore, does not in unison with the ever veering ideas of some modern sectarians, consider every form of religion equally good, or deem it immaterial to what society of Christians a man is associated. She believes, that a principle of this nature would destroy the essence of pure religion, and amount to an acknowledgment, that God could be indifferent to our belief of truth or falsehood. Indeed, a principle of this nature would seem to infer that the incarnation of the Son of God was hardly necessary, since it would then be immaterial, whether we believe or disbelieve the doctrine, which he has delivered and enforced.

'I hope that this exposition of the Catholic faith on the tenet of 'Exclusive salvation,' will contribute to render our creed less odious and deformed in the eyes of our dissenting brethren ; and introduce into their minds a conviction, that they were mistaken, when they conceived the Catholic church intolerant, bigoted, and uncharitable. No solid argument against this exposition can be adduced from the unauthorised writings or actions of Catholics. This is the doctrine of the universal Catholic church, extracted from her general Councils, and the universal belief of her members, the only true source, from which her doctrine can be gathered. Catholic kings, and even Popes, are not impeccable ; but their actions, when they stand in opposition to Catholic principles, are only the actions of men, whose conduct is evil ; and the candid, liberal and consistent character, will not attribute them to the religion which they professed. A Judas was found among the twelve Apostles whom Christ himself had elected.'

General Intelligence.

[From the Pittsburg Catholic.]

CATHOLICITY OF THE CHURCH.

'That Catholicity which is equivalent to universality of extent and duration, was to be characteristic of the church of Christ, is manifest from the very nature of that institution. Christ established his church that it might be the medium of communicating to man the truths to which He had revealed, and the graces which he had purchased by his sufferings. He did not intend that its saving influence should be confined within the narrow

limits of Judea. The features of exclusiveness which had marked the synagogue were no longer to exist. The nations that long sat in darkness and the shadow of death, were to be enlightened, and men of every country and every clime were to be united in the bonds of Christian fellowship, to become members of the one fold under the One Shepherd. The accomplishment of these designs essentially required the church to be Catholic. The same truth is clearly conveyed in the words of Christ when he commissioned his apostles "to teach ALL nations" to be witnesses of his doctrine, "to the extremities of the earth ;" and it is yet more fully established from the writings of the ancient prophets, who describe the empire of Christianity as extending "from sea to sea," and "from the rivers to the ends of the earth." Nothing could be more beautiful and explicit on this subject than the language of Isaiah, chap. 60, when addressing the church, he says, "the Gentiles shall walk in thy light, and kings in the brightness of thy rising. Thy sons shall come from afar, and thy daughters shall rise up at thy side. Then shalt thou see and abound, and thy heart shall wonder and be enlarged when the multitude of the sea shall be converted to thee, the strength of the Gentiles may be brought to thee, and their kings may be brought."

In accordance with these splendid promises we see even in the days of the Apostles, the church extending its empire far and wide, and the peaceful standard of the cross planted in regions where the Roman eagles had never penetrated. We see the early Christian writers constantly appealing to this grand characteristic of the true church, as a decisive argument against the pretensions of every innovator. "Show me," says St. Austin, addressing himself to the unbelievers of his time, "show me the church, if it be yours ; show me that you are united in communion with all those nations which are blessed with the light of truth ; show me a single passage in the Sacred Scripture that would seem to insinuate that the church could be confined to Africa ? Or, if you cannot, then yield to the force of truth. It is WE, and no others, that possess the inheritance of Jesus Christ ; because it is WE that alone are united in communion with the whole christian world." "What," says St. Jerome, "becomes of the promises which God made to his Son, that he would give him all nations for his inheritance, if either the church have perished, or be shut up within the limits of an island ?" But it is quite unnecessary for our purpose, to prove from the Scriptures, or the testimony of the Fathers, that the church should diffuse itself throughout the universe. It is admitted by almost every denomination of Christians—by their acceptance and use of the Apostles' creed. The