

their Presbyterian brethren, and from dissenters of every denomination, are either essentials or non-essentials—if essentials, why say that they are one with them—if non-essentials, why, in the name of heaven, tear the seamless garment of Christ asunder?—why divide the fold of Christ, and disturb the peaceful mansion of the City of Sion, by prescribing non-essential articles as conditions of communion, and by forcing the non-conformists to retire, excommunicated from their law Church?

19th. Why do my reverend friends admit a lay supreme head in spiritual and ecclesiastical matters, whose supremacy is not sanctioned by any warrant in the written Christian dispensation?

“20th. Why assert that Scripture bears testimony to itself, when its author, Christ Jesus, says, that even his own living and established testimony of himself would be fruitless and vain. ‘If I bear witness of myself, my witness is not true;’ again, ‘You sent to John, and he gave testimony of truth.’ (St. John, 5 c. 31–33 v.)

“21st. How will my reverend opponents of the Church of England prove to this learned assembly that they are not guilty of the sin of schism—a sin which, as the Apostle of Nations attests, excludes from the kingdom of heaven—equally guilty, I repeat it, with the Arians, the Nestorians, the Eutychians; they also called the Church of Christ corrupted—they also gloried in the name of Reformers?

22. According to the law of the land, which is supposed to speak the sense of the nation, it is declared that no man is capable of managing his temporal concerns, before he has attained the twenty-first year of his age. Common sense should then move us to believe that no man is capable of judging for himself in religious matters, or of selecting his own symbol, before he has reached that period of his life. I here, then, ask my reverend friends, can that religion be the religion of Christ, which supposes that a man must have attained his twenty-first year before he can give his reasonable assent to the doctrines which it inculcates, or, in other words, make an act of faith in its divine revelation?

“23d. Can a Protestant of the Established Church reasonably believe any tenet peculiar to his creed, when he is quite aware that the Eastern and Western Churches are opposed to this doctrine?

“24th. Christ Jesus established his Church on and by the word preached, and not written. ‘Preach the Gospel to every creature, Go, teach all nations,’ &c. I will require a clear text of Scripture, bearing on this subject, which will go expressly to invalidate the un-