

lors in matters of religion; but, as became apostles, vested with the authority of Christ, they required a sincere submission from the flock to their doctrine, decisions, and decrees, which is the very point the pastors of the Catholic Church now contend for against Protestants.

5. 'And certain men which came down from Judea, taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. When, therefore, Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. And the apostles and elders came together for to consider of this matter. And, when there had been much disputing, Peter rose up and gave judgment,' &c. Acts xv. 1.

Here, the authority which the pastors of the Church have from Christ to judge of heresy and false doctrine, and to decide controversy, shines in its full lustre; while we see the first controversy that rose in the primitive Church, not referred to the private judgment of the contending parties, but called before the public tribunal of the apostles and elders, who, with St. Peter at the head, give judgment upon the matter in question; and oblige all the faithful, whether Jews or Gentiles, to submit and obey their decision. Now, let Protestants consider, who, in this matter, are guided by the *written word*; (Acts xxi. 4.) we Catholics, who, following this platform of the first Council of Jerusalem, carry all controversies to the tribunal of the pastors of the Church, or they, who refer to the private judgment of the contending parties.

To these proofs of Scripture Protestants reply: That the apostles indeed were infallible, and consequently no one might contend with them in a matter of doctrine. But, since their decease, we are to obey none but the *written word*, which they left behind them for the instruction of all ages. But this their reply is directly contrary to the *written word*; by which they pretend we ought to be wholly guided. For it is there written:

6. 'And he gave some apostles, and some prophets, and some evangelists: and some pastors and teachers: for the perfecting of the saints; for the work of the ministry; for the edifying of the body of Christ: till we all come in the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine; by the slight of men, and cunning craftiness, whereby they lie in wait to deceive.' Eph. iv. 11, 12, 13.

And are we not here plainly taught by the apo-

stles, that there is an order of men, whom God has given for pastors in his Church, to succeed the apostles, with like authority as they had to feed and govern the flock of Christ, to decide what is heresy and what is not; that so the faithful, by obeying the decisions of their pastors, may persevere in the unity of faith, and not be liable to be seduced from it; and that this method is to continue as long as there shall be a Church, or heretics to impugn it? As to what Protestants therefore pretend, that the authority, jurisdiction, and power which Christ gave to the apostles, of feeding and governing the flock, did not pass to their successors; it is a mere fancy, the product of the brains of enthusiasts; an opinion as destitute of reason as it is contrary to Scripture. But Protestants are by necessity driven into it; since either the pastors of God's Church must be stripped of all authority to decide controversy, or the reformation, which was set up in direct rebellion to that authority, must be looked upon as the work of Satan.

7. 'If thy brother shall trespass against thee, go and tell him his fault between him and thee alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And, if he shall neglect to hear them, tell it unto the Church: but if he neglect to hear the Church, let him be unto thee as an heathen man and a publican.' Matt. xviii. 15, 16, 17, 18.

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### General Intelligence.

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CONVERSIONS.—On Tuesday, the Rev. William Howel Lloyd, a minister of the Established Church was received into the Church of Rome, at the chapel of the Bishop's house in Birmingham.

Another secession from the Church of England amongst the clergy of this diocese, is about to take place; the Rev. gentleman having just resigned his preferment for the purpose of entering in the communion of the Church of Rome.—*Dorset Chronicle*.

BIRMINGHAM, MONDAY.—Yesterday, at St. Chad's Cathedral, in this town, Mr. Charles Stokes, formerly of Trinity College, Cambridge, made his first communion, having been previously received into the Roman Catholic Church, by the Rev. J. Moore, in the private chapel belonging to the bishop's house. Mr. Stokes is brother to Mr. Nasmyth Stokes, who was publicly received in the same cathedral a few weeks ago.—*Morning Herald*.

The Rev. J. M. Jephson, curate of Wilby, who has long been under the titiion of the Rev. Mr. Lopez, Catholic priest at Great Yarmouth, with