

etics. (1) In refu-  
rine of our theolo-  
h Catholics; but I  
and to the practical  
ese have been con-  
the Catholic queen  
surper, lady Jane,  
ps Cranmer, Ridley,  
ys, and every other  
giance and engage-  
ause she was a Ca-  
On the other hand,  
ant sister Elizabeth,  
numerous and pow-  
s raised, nor a sedi-  
e mean time, on the  
gospellers had de-  
power, their apostle  
romise nor oath can  
ce to tyrants against  
oodman added: "If  
with them." (4) A  
l cause, Buchanan,  
ed by their people,  
truth, and that their  
bedience." (5) The  
Calvin, Beza, and the  
moral interest of their  
ir morality. But, to  
of church and state  
and procured him to  
Charles I. declared,

em, which is taught by  
occur, p. 9. "Q. How  
ca? A. They hold that  
at the pope can absolve  
sovereigns." (2) See  
eis prestanda. (3) In  
cotland. (4) De Obe-  
as the express doctrine of  
man, &c. in that city, and  
till king James's reign:  
lators expressly say, "A  
mour and preaching of his  
ations, by A. Johnson, in

that he could not, in conscience, concur to his death; when the case being referred to the archbishops Usher and Williams, they decided (in spite of his majesty's conscience, and his oath to administer justice with mercy), that he might in conscience send this innocent peer to the block, which he did accordingly. (1) I should like to ask bishop Porteus, whether this decision of his predecessors was not the dispensation of an oath, and the annulling of the most sacred of all obligations? In like manner, most of the leading men of the nation, with most of the clergy, having sworn to the solemn league and covenant, "for the more effectual extirpation of Popery," they were dispensed with from the keeping of it by an express clause in that Act of Uniformity. (2) But whereas by a clause of the oath in the same act, all subjects of the realm, down to the constable and schoolmaster, were obliged to swear, that "it is not lawful, upon any pretence whatsoever, to take up arms against the king;" this oath, in its turn, was universally dispensed with, in the churches and in parliament, at the Revolution. I have mentioned these few facts and maxims, concerning Protestant dispensations of oaths and engagements, in case any of your society may object that some popes have been too free in pronouncing such dispensations. Should this have been the case, they alone, personally, and not the Catholic Church, were accountable for it both to God and man.

I have often wondered, in a particular manner, at the confidence with which bishop Porteus asserts and denies facts of ancient church history, in opposition to the known truth. An instance of this occurs in the conclusion of the chapter before me, where he says; "The primitive church did not attempt, for several hundreds of years, to make any doctrine necessary which we do not, as the learned well know from their writings." (3) The falsehood of this position must strike you, on looking back on the authorities adduced by me from the ancient fathers and historians, in proof of the several points of controversy which I have maintained: but, to render it still more glaring, I will recur to the histories of AERIUS and VIGILANTIUS, two different heretics of the fourth century. Both St. Epiphanius, (4) and St. Augustin, (5) rank Aerius

(1) Collier's Church History, vol. ii. p. 801. On the other hand, when several of the parliament's soldiers, who had been taken prisoners at Brentford, had sworn never again to bear arms against the king, they were "absolved from that oath," says Clarendon, "by their divines." Exam. of Neale's Hist. by Grey, vol. iii. p. 10. (2) Statute 13 and 14 Car. II. cap. 4. (3) P. 73. (4) Hæresis, 75. (5) De Hæres. tom. vi. Ed. Frob.