

There is no need of further discussion—the cause has been tried: the case is determined. The radical and essential defect of competency strikes with absolute nullity whatever was done by Elizabeth at that time. You may, if it so please you, call her work a parliamentary or Royal Church, ever bearing in mind, that it is a human and not a divine establishment.* He, therefore, who would belong to the Church of Christ, cannot remain in a Church of the above description. He must go back to the preceding reign and enter into Catholic unity, in which from the establishment of christianity in Great Britain to the twentieth year of Henry VIII. your ancestors more fortunate than their descendants, had constantly the happiness of living and dying.

We have seen an article in the American Orthodox paper called *The Christian Guardian*; purloined from another in the United States, called *The Southern Religious Telegraph*; idiotically proving, (from the circumstance that our paper appeared lately dressed out in mourning for the death of his late holiness, Pope Pious the VIIIth) what all the world knows, that Catholics consider the Pope as the Chief Bishop, or visible head of their Church; affirming besides, that therefore they should be considered as subjects of a *foreign Potentate*, and their membership of the Church of Rome, a *foreign Church*, &c.

Then, according to this wiseacre, *The Catholic*, or universal Church of Christ; whose home is no particular nation; but who has a divine right from her founder, the acknowledged Lord of the universe, to be at home in *all nations*; especially in those, which she has converted and won over to herself from Paganism; this Church, of which, or of whose Chief Pastor the Prophet Isaiah says: *Kings shall be thy nursing fathers; and Queens thy nursing mothers: and they shall bow down before thee, and lick the dust of thy feet*; (like his miserable, bible-

Churches are occupied, and they are still living; their sees are succeeded to, before they are vacant, before the predecessors had left them or had been deprived of their spiritual jurisdiction by a sentence of bishops, to whom alone belongs the right of passing it, and even before they had been displaced by any authority whose decision would be ratified in Heaven, for fear, it would seem, lest God might acknowledge, as legitimate bishops, those, whom the violence of human power had driven from their sees. From these considerations, we concluded, that our ties of dependence, uniting us to our bishops, remained as close and binding as ever, that we still were bound in conscience to pay them the same deference and submission as before, and that we could not, without crime, transfer them to intruders, who had thus destroyed catholic unity, and virtually renounced Christ himself, and all his graces.

Dodwell was very just in his ideas of the independence of the episcopal jurisdiction. In the principles which he maintained in 1689, and which he would have had quite other reasons for defending, a century earlier, you read the condemnation of the proceedings of 1550, drawn out, unconsciously as it were, by one of the first divines of the university of Oxford. H. Dodwell de Nupero Schismate Anglicano. Sec. 3, pag. 4. 5. London, 1704.

* Humana conanatur Ecclesiam Acce.—S. Cyr. Epist. LII. ad Ant.

begging, tract-peddling, print-jobbing, Yankee-guessing sect of *revivers*, ever reviving, but never revived; is to be accounted a *Foreign Church*; unless, like every protesting group of reformists, she shake off her spiritual allegiance to the lawful successor of him, whom the Saviour commanded to feed his whole flock, his lambs and his sheep; and to confirm even his brethren! Why did he not say that she would have been as much a *foreign Church*; for adhering to St. Peter himself, had he been alive; or even to the Saviour? But the rare absurdity! She must be a *foreign Church*, if she dissent not from herself, the Church of all nations, and of all ages, the *one fold*, which has but one *Shepherd*! Surely the reasoning faculties of our Orthodoxites are different from those of the rest of mankind. Would they then have her brought down to the abject level of their ignorant, guessing group of yesterday's formation; a *foreign sect* even in their own country; and much more so in ours? Can the *Catholic Church* be accounted, like their new sprung tribe, a *foreign Church* in any nation under the sun, where the name of Christ has been heard of? Can she be accounted as such in England, or her Colonies; where her millions are recognized as forming an integral part of the population? And what has all this to do with the Kingston petition? Is not that petition as much *Protestant*; nay, *Methodist*, and more so, than *Catholic*? And why should not Catholics be allowed to vote freely with their fellow countrymen of every persuasion, against the introduction of a set of spies from the camp of the Philistines; sent hither to undermine our loyalty with their outlandish tracts, prayers and preachings; and to pillage besides our pockets, under the mask of religion?

The American *Watchman* of this town has at length produced his authority for asserting that Catholics style the Pope, our *Lord God*, the *Pope*. And what, do you think, is that authority? *Thaylor's History*, the work of as fell a bigot and misrepresenter of the Catholic doctrine, as the *Watchman* himself. No matter. such evidence, he knows, or any other of the same kidney, will pass current with his ignorant subscribers. But it were letting ourselves down to notice any further the foul effusions of his falsehood and blasphemy; nor is it any more necessary to do so; as the well educated part of the community must see in the crude and undigested outpourings of his sectarian spirit, nothing but a disgusting jumble of the grossest ignorance and wildest fanaticism.

The Protestant, or negative faith, refuted, and the Catholic, or affirmative faith, demonstrated from Scripture.

Continued

XXIX.

ON THE NECESSITY OF FAITH.

But we have lived to see this horrid doctrine exploded, even by protestants themselves, though, unable ever to keep the middle path, they have run into the opposite extreme. Faith, which with them was *all in all* before is nothing now: and works, which were nothing in their former estimate, are now all and every thing necessary for

salvation. Unable indeed, to define that Faith, upon which they said, were grounded all their hopes of salvation; they drop it altogether, and establish now their hopes on a purely pagan principle; repeating, as they do, upon all occasions, that it matters nothing what a man believes; nor what religion he be of; provided he leads a good moral life.

Is this then the happy end of all their scripture-expoundings, to have discovered in the revealed word of God that the revealed word of God may be wholly dispensed with: or, according to Luther's rule of interpretation, that whatever the scripture affirms, that we are to understand, as denied by it. For the scripture affirms that there is but one Lord, one faith, and one Baptism; Eph. 4. 1. and that, without that Faith, it is impossible to please God. Heb. 11. 6. he who does not believe, says the Saviour, shall be condemned. Mark. 16. 16. Should we, says Saint Paul, or an angel from heaven preach to you a gospel, besides that, which we have preached to you; let him be accursed, as I said before, continues he; so I say now again: if any one preach to you a gospel, besides that which we have preached; let him be accursed! Gal. 1. 8. He, who is not with me, says Christ, is against me: and he, who gathers not with me, scatters.—Mat. xii. 30. And again, there shall be but one fold and one shepherd. John x. 16. Many shall come in my name, saying, lo! I am he: go not after them. Luke xxi. 8. If any one shall say unto you, lo here is Christ! or there: believe him not: for there shall arise false Christs, and false prophets, &c. Behold I have told you before hand. If therefore they shall say to you, behold he is in the desert! Go ye not out. Behold he is in the closet! Believe it not, &c. Mat. xxiv. If the blind lead the blind, they shall fall into the pit. Mat. xv. 14. My sheep follow not the stranger; but fly from him; because they know not the voice of strangers. John x. 5. But, in warning us thus to shut our ears against the seductive speeches of false teachers; our Lord commands us to listen to his legitimate pastors, as we would even to himself; for, addressing them, he says. He, who hears you, hears me; and he, who despises you despises me: and he, who despises me, despises him who sent me. Luke x. 16. In fine, he declares that he who will not hear the Church, is to be considered as a heathen and a publican. Mat. xviii 17.

The same language is held by Saint Peter, Saint John, Saint Jude; and by all the inspired writers, whose particular testimonies it were endless and needless to recite. And, after all this, will those who affect to make scripture their only rule of faith; and who stile themselves *Christians*, proclaim it, as an article of their faith, or persuasion that it matters nothing what a man believes, provided he leads what he may fancy to be a good moral life. Then let them own at once, what their assertion so evidently implies, that they have finally rejected the Saviour's revelation: that, by setting up human opinion, or the vague and ever varying conjectures of every one against the inviolable