

the people of Israel.' The Catholic Church shall shortly perish, says an Ebion and a Marcion, for she defends the blasphemous error of Christ being God, whereas he is no more than a mere man. The Catholic Church shall shortly perish, says a Montanus and a Novatius, for she dares to assert that the pastors of the spouse of Christ have the power of forgiving all sins, even the sin of apostacy. That idolatrous Church shall perish, says an Arius, which makes the creature a creator, and has the boldness to assert that Word is eternal and consubstantial to the Father. The Catholic Church shall perish, says a Pelagius, for she admits that original sin is communicated to us, and that the faculties of man are weakened by inherited corruption—that of himself, without grace, he is incapable of observing the law of God. The Catholic Church shall perish, says Nestorius, for she admits only one person in Christ, and reveres the Virgin Mary as the mother of the living God. The Catholic Church, viz., the where of Babylon, shall shortly perish, says an Eutyches, for she believes in the blasphemous doctrine of two natures in Christ, whereas there is only one, the human nature being absorbed in the divine nature, as the dewdrop disappears in the ocean. The Catholic Church shall shortly perish, says a Donatus, for she professes to believe that the children of heretics are not to be re-baptized, and that pastors in the state of sin can validly administer the sacraments. The Catholic Church shall shortly perish, says a Lucidus, for she rejects the necessary influence of grace. The Catholic Church shall shortly perish, say the Monatholites, for she admits two wills instead of one in the Redeemer. The Catholic Church, in fine, shall shortly perish, says a Gotescalus, for she admits predestination to good and not to evil; she is so nonsensical as to deny that the will of man is like to a saddle-horse, doing evil necessarily if the devil be the rider, doing good necessarily if God be seated on it. The Church shall perish, has been the language of every innovator from the days of Christ until the present day; time, however, has proved them, and shall prove my reverend friend Mr. Smyly to be links in that chain of false seers to whom an angry God hath said, 'I have not sent you, yet you ran; I have not spoken to you, yet you prophecied.' The Church has survived their fanciful predictions, and shall survive them until the end of time. The very nothingness of these near-sighted prophets has borne and shall bear testimony to her duration and stability; yea, even the he-