

itself than the principle from which it is derived, and this we shall shortly prove.

But previously it may be observed and collected from each of these principles, how little the first ages were then understood. The reformers were always boasting of the purity of those times, and with good reason: they were desirous, as they said to reproduce this golden age of Christianity, and the renovated world was again to behold the restoration of the primitive Church, which they always contrasted with the Church of Rome. They acted upon these three following suppositions: 1st, That antiquity had possessed no other rule of life but the holy scripture: 2ndly, that it had never believed or practised any dogmas or precepts but what were found therein: 3dly, that those which are not discovered therein had been added to the simplicity of faith and worship in what they called the times of ignorance and corruption: whence they concluded that by retrenching these superfluous additions, which they also pronounced to be superstitious and idolatrous, and by following what they supposed to be the rule of antiquity,* they should infallibly tally with it, and thus bring back the Church to its primitive purity. Such was the visionary proposal made by them on their appearance in the world: in their sincerity and simplicity, if you please, but more probably, in their ignorance of the first ages. For you have already seen, with regard to the first point, Sir, that antiquity has laid the rule of faith in the doctrine of the bishops, according to the ordinance of Jesus Christ, and the instructions of the apostles: on the third, you shall see clearly in the course of this examination that the articles, treated as posterior additions, belong to the primitive times: on the second, I am about to shew you that, far from thinking that the dogmas & precepts were exclusively contained in scripture, antiquity teaches us after the scripture itself, that many articles are derived to us from the apostles by a purely oral tradition.

The Clergy of Elizabeth, in unison with the innovators of the continent, and like them in opposition to the sacred books and antiquity, declared accordingly, that "the holy scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite

* In 1529, at the disputation at Berne, at which were present Zuinglius, Pellican, Bucer, Bullinger, Ecclampadius, and Capino the second of the six theses asserted: "The Church of Christ does not make ordinances and laws without the word of God." And here they were only treating of those laws which regard salvation and bind conscience, according to the explanation given to the theses by Kolb, in the name of the reformed.—Bucer, replying to a Catholic, asserts "that it had been already proved, that the true Church makes no regulation which is not clearly established in scripture."

In 1536, in the disputation at Lausanne, Virel said, "that it was not sufficient to say, I have found it written (in the Fathers) but we must keep to the scripture, and this it is that makes the Church of the Lord." The holy fathers, declared Jewel in the name of the Church of England, have never combated heretics except by the arms of the scripture. And thus he tells us (a little later) when we desired to restore the Church to its primitive purity and integrity, we did not attempt to build upon any other foundation than the one laid by the apostles and Jesus Christ; after having attended to what he himself has said to us, considered the example of the primitive Church, we proceeded, &c.

or necessary to salvation." But without going any further, shew us, my Lords, the validity of your baptism, by scripture alone. Jesus Christ there ordains that it shall be conferred, not by pouring water on the heads of the believers, but by the believers plunging into water. The word Baptism employed by the Evangelists, strictly conveys this signification, as the learned are agreed, and at the head of them, Casaubon, of all the Calvinists, the best versed in the Greek language. No baptism by immersion has ceased for many ages, and you yourselves, as well as we, have only received it by infusion, it would therefore be all up with your baptism, unless you established the validity of it by tradition and the practice of the Church.—And again, we see from scripture that Jesus Christ commanded his apostles and their successors to preach and baptize; but we do not read any where that he communicated this right to heretics, whom he treated as pagans. This being settled, I ask you, from whom have you received baptism? Is it not from the Church of Rome? And what do you think of her? Do you not consider her as heretical and even idolatrous? You cannot then, according to the terms of scripture, prove the validity of your baptism; and to produce a proof for it, you are obliged to seek it, with Pope Stephen and the councils of Arles and Nice, in apostolical tradition.

You recognise with us the precept of sanctifying the Sunday, and considering the care with which you inculcate it to your people and the wise regulations of government that concur with your instructions to confirm it in their minds.* I cannot doubt that you regard this precept as necessary to salvation. Nevertheless, it must be allowed, scripture is absolutely silent upon this precept; we everywhere read Sabbath (Saturday): and no where Sunday. And here again, the third time, are you obliged, in an essential matter, to support yourselves with us upon tradition, which shews us, from time immemorial, the Sunday as substituted for the Sabbath or Saturday, in order to celebrate on one and the same day the two great prodigies of the ancient and modern eras, the universe coming forth from nothing and Jesus Christ from his tomb.

*For the honor of the English government and for the shame of catholic countries, I am bound to publish, that the Sunday is observed in England with an exterior regularity, which we, unfortunately, are far from equaling. On this day, especially consecrated to God, the laws and customs allow no public assemblies, out of the churches and temples: no balls, no routs, no masquerades, no Renelagh, no Vauxhall; all theatrical amusements are forbidden. In London, where commerce is so prodigiously carried on, the public conveyances remain at rest, the course of letters is suspended, the post does not receive them, although it is permitted to them in the evening to make their way to their destination, throughout the whole kingdom, stage waggon employed in trade or commerce stop on the high roads, I know not whether an act passed upon a Sunday would not be annulled by its very date above. Certain, however, it is that the civil power is obliged to suspend its pursuits, and concede to the debtor the right of appearing freely on the day of the Lord. On this day, moreover, the parliament is closed, in spite of the urgency of affairs; and I have often seen it respectfully interrupt its sessions at the approach of great solemnities. It must be confessed that there is in these laws a tone of wisdom and gravity that imposes.

English persons of distinction have often testified to me their astonishment at not finding in catholic countries the same respect for the Sunday. They have declared to me that they had been much scandalized on the subject, and certainly they had but too much reason to be so.

In order to discard tradition, you tell us, my Lords, that the scripture contains every thing that is necessary to salvation. A strange and fantastical doctrine! and such I cannot but call it, seeing that you are most positively, indebted to tradition for the scriptures, that you receive them from its hands, and that without it, you would not know to what to betake yourselves to demonstrate their authenticity: for we do not prove that a book be written by such an apostle or such an Evangelist, except that it has been received and read as such in the Churches. But supposing that to please you for a moment, we must admit your sixth article. I cheerfully consent to do so, and at the same time we will open these inspired writings. What do we read there? "Now I praise you brethren—that you keep my ordinances as I have delivered them to you. Stand fast (mark this well I pray you) and hold the traditions which you have learned, whether by word or by our epistle." Now let us look again at your article. What would the apostles say to it? He desires that they hold equally fast what he had taught them, whether by writing or by word of mouth. And what is it you desire, my lords? Nothing but what is written. Very well: you have said sufficient. I go on reading: "O Timothy keep that which is committed to thy trust. Hold the form of sound words, which thou hast heard of me in faith, and in the love which is in Christ Jesus. Keep the good things committed to thy trust by the Holy Ghost, who dwelleth in us. And the things which thou hast heard of me by many witnesses, the same commend to faithful men, who shall be fit to teach others." Apparently you doubt not, my lords, that Timothy followed this direction, and that faithful and fit men being instructed by him; instructed others in their turn. Thus from hand to hand from age to age, the deposit is come down to you. And all at once you refuse to accept it; you refuse to transmit it; you interrupt, you break the traditional and apostolic chain; and under pretext of holding to scripture alone, you disregard its repeated and most evident injunctions. Honestly confess, my lords, you did not think, by throwing aside tradition, that you would become embarrassed in contradictions both with yourselves and with the holy Scripture. We as well as you, receive it, we venerate it, as the most noble present that God has made to man; do you also honor in the same manner with us his unwritten word, since it comes not the less from Him. Change your article: let us stand fast together, according to the precept of the apostle, and retain all that has been taught, whether by word or mouth, or by writing.

I return to you, Sir, and I entreat you to weigh the observations I have yet to make to you on this important matter. They are suggested to us by the example of the apostles and their successors, during the illustrious ages of the Church. 1st. We often see that Jesus Christ commands his apostles to preach his gospel and carry it to all nations "Go, (saith he to them) teach all nations whatever I have commanded you." We nowhere find