

revealed : for the denial of any thing supposes that thing previously revealed and affirmed : since, where nothing is affirmed, nothing can be denied. Hence, the Protestant's Creed, which consists entirely of denials, can make no part of *Divine Revelation*.

Christ, the eternal word, is the essential truth. *I am the way, the truth and the life*, says he—John xiv. 6. But, according to St. Paul, he, and his doctrine, is ever and essentially affirmative ; for he is neither *no* ; says that Apostle ; nor *yea* and *no* ; that is inconsistently affirming and denying the same thing : but he is always *yea* : for all the promises of God are in him *yea* ; and therefore by him *AMEN* : that is, *be it so* ; which is affirmative ; and the very name of the faithful and true witness. The name, therefore of the deceitful and false witness must be the opposite of *Amen* ; that is, *be it not so* : *I deny it* : *I protest against it*.—2. Cor. i. 18. Apoc. iii. 14.

To protest against, is to oppose. But an opposer is an adversary. The Protestant then has assumed the very title, by which in Scripture the Devil is designated.—1 Pet. v. 3. Psalms, lxxiv. 10. Eccles. xxxvi. 9. Is. l. 8.

Another Scripture name of the Devil is, in Hebrew, *Abaddon* ; in Greek, *Apolluon* ; which signifies destroyer. But the word Protestant, or denier, has the very same meaning : for, to deny is to pull down and destroy what previous affirmation had built up.

And is not this just what the adversary has done, and still continues to do, by the instrumentality of our Protestant Reformers ; whose doctrines are all found, upon a near inspection, to be mere denials, of what was ever taught in the whole Christian Church before them? Not one of all the Protestant Sects can shew me a single affirmative article in all they teach or believe ; if we except what they have retained of the Catholic Faith ; which is no more their property, than what is acquired by stealth or plunder, is the property of the thief or the robber. Their own distinctive and discriminating doctrines are all, as I said, but so many flat denials of those affirmed and taught in the universal, or Catholic Church, from the Saviour's time, down till the apostacy of the German Monk of Wirtemberg, in 1517. And, what is truly astonishing, and not otherwise to be accounted for, but by a blindfolding judgment, like that which still darkens the minds of the Jews ; their negative doctrines are all the most evident contradictions to that very Scripture, which they profess to make their only rule of faith ; as, I trust, will be clearly shewn to the sincere seeker of truth, in the following strictures on the chief articles of their negative faith.

PART FIRST.

The seven Sacraments of the Catholic Church proved from Scripture.

Of the seven Sacraments of the new law, namely, *Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Orders, and Matrimony*, Protestants deny five ; admitting only two, *Baptism* and the *Eucharist* ; yet denying the ne-

cessity of the one ; and the whole sacred essence of the other.

I.

BAPTISM.

The generality of Protestants deny the necessity of Baptism. The Socinians, Unitarians, Moravians, Quakers, Shakers, Dunkers, Freethinkers, Universalists, and numberless others, dispense with this Sacrament altogether. The Baptists and Anabaptists, hold it to be useless, if administered before a certain age ; allowing all under that age to die without it. The Presbyterians and Calvinists, consider the omission of it as no bar to salvation : and a great proportion of the Church of England Clergy entertain much the same idea concerning it.

Yet, in what clearer terms could the Saviour have declared its indispensable necessity, than in the following, recorded in Scripture : *except a man be born again of water and the spirit, he cannot enter the Kingdom of God*.—John iii. 5.

We are all born, as St. Paul says, *Children of wrath*—Ephs. ii. 3—inheriting of our first progenitor, Adam, together with his guilt its punishment : as is evidently proved by the temporal portion of that punishment, the afflictions and sufferings, which we all endure from the beginning to the end of our present life : from the cradle to the grave. For how, indeed, can the stream be pure, which flows from a polluted source : or the fruit be wholesome and good, of that tree, which is vitiated in its core and root? We must then be renovated, or regenerated ; that is, *born again of water and the spirit, before we can enter the Kingdom of God*. We must be made children, not of the carnal and sinful Adam, but of the spiritual and holy one, who is Christ ; before we can recover our lost inheritance ; which regeneration takes place in Baptism, by water and the revivifying spirit. Hence the Saviour, in sending forth his Apostles to teach all nations, commanded them to *Baptise them in the name of the Father, and of the Son, and of the Holy Ghost*, Matt. xxv. 19, adding, that *he who believes and is baptised, shall be saved*. Mark xvi. 16. Whence it is clear, that Baptism is as necessary for salvation as belief, which in the same sentence he declares to be indispensable ; for, *he who believes not*, says he, *shall be condemned*.

It is on this last clause that the Anabaptist grounds his rejection of infant Baptism ; for how, says he, can Infants be said to have the indispensably required belief?

Just as they have reason, the gift of nature, granted to all mankind *born of the flesh* ; so have they faith, the gift of grace, granted to all *born of water and the spirit*. The infant born without the consciousness or use of reason, is rightly accounted a rational creature, and the child of reason ; and why should not the infant regenerated *of water and the spirit*, though without the consciousness and use of faith, be accounted in like manner a true believer? Would any one say that a young fruit tree was not in reality a fruit tree ; because as yet it had borne no fruit ; the season for its bearing fruit not having yet arrived?

The Devil, however, who seeks the ruin of our envied race ; knowing the many millions, whom the saving efficacy of this Sacrament would snatch from his grasp ; and add to the number of the supremely blessed ; induces those, who, like our first Parents in Paradise, by listening to his deceitful suggestions, have allowed him to acquire over their minds a blindfolding influence ; to dispense with Baptism altogether ; or at least to defer its administration to an age, before reaching which, as experience demonstrates, the far greater number of those born die. He thus both enhances the guilt of the Parents, whose sins are visited on the children : and glutts at the same time his hellish malice in ruining forever their hated offspring, whose natural protectors he succeeds in persuading to leave them defenceless, his victims and prey.

Aware besides of our not having, till we are baptised, any portion in Christ, or participation in his redeeming merits ; he strives thus to keep us in that dismal state ; in which, after coming to the use of reason, we may and must accumulate guilt ; and, as the Apostle says, *treasure up to ourselves wrath against the day of wrath* : Rom. ii. v. but can never, as being under the dominion of sin, and dead to God, do the least thing deserving of eternal life. The end then of our life here is entirely reversed : and our time, granted us only to work out our salvation, is thus wholly spent in working out our damnation.

The Anabaptist next grounds his rejection of infant Baptism on the example of our Saviour, who was not baptised till he was thirty years old. But his opinion in this respect is quite a whimsical novelty, never before his time so much as dreamed of in the Church of God ; and suggested only, like every other innovation in the faith, by the cunning fiend, to effect his mischievous and destructive purposes. The time of the Saviour's Baptism regarded not our operations, but his own ; and was evidently the fittest chosen, when he took up formally, at the full age of manhood, his sacred Ministry ; and began at length to usher in his religion by fulfilling, as he said he would, all the legal figures to the smallest tittle. Matt. v. 18. This therefore he did in the most regular and orderly manner possible. For the purification, or outward washing of the body with water, being the first legal figure, since, without observing it, none in the Jewish Church could have any participation in holy things ; it is therefore the first one fulfilled by the Saviour, who, in Baptism, annexes to the sign the thing signified : to the outward washing of the body with water the inward washing of the soul with his grace : *baptising us*, as his precursor said, *with the Holy Ghost and with fire* ; Luke iii. 16,—and thus fitting us for a participation in all the benefits of his holy religion, no longer externally figurative, but internally and spiritually real ; and for our final admission into the company of the blessed above.

He descended therefore into the waters, *the angel of the great council*, like him who stirred the probatic pond : John v. 2 ;—only in order, by the touch