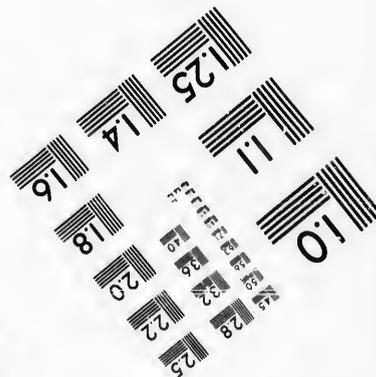
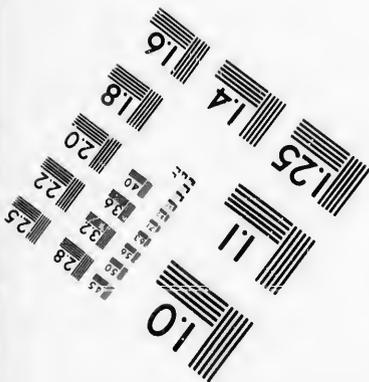
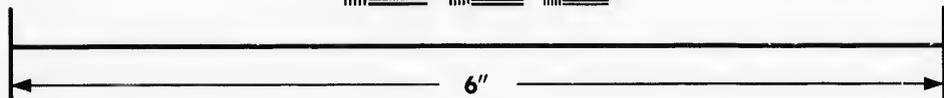
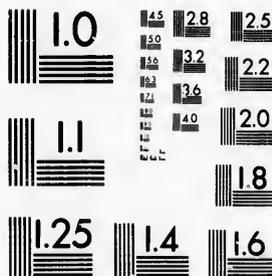


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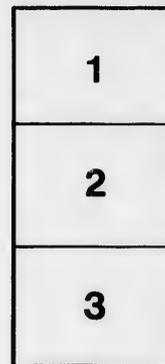
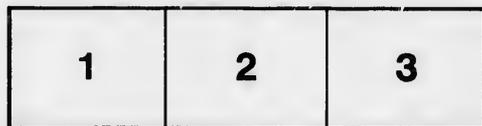
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*P. Wesleyan*

A  
PROTESTANT'S ANSWER

TO  
PART I

OF  
MR. EDMUND MATURIN'S

“DEFENCE OF THE CLAIMS OF THE CATHOLIC  
CHURCH.”

BY JOHN G. MARSHALL.

HALIFAX:  
PRINTED BY JAMES BOWES AND SONS.  
1859.

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## A PROTESTANT'S ANSWER, &c.

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### SECTION I.

#### INTRODUCTORY REMARKS.

THE pamphlet recently published by Mr. Maturin, as part 1 of a "Defence" of his former work, entitled, "Claims of the Catholic Church," may, on a general view of it, be considered as little more than a repetition of the main positions and arguments contained in that *first* publication. Viewed in that light, merely, this *second* production might well be suffered to remain without any public refutation, after the several conclusive answers to the *first*,—and more especially the one of such an overwhelming and annihilating character, on every point, given by Dr. Gray of New Brunswick. There are, however, in this second publication, some additional most erroneous and dangerous positions and statements, as well as some sophistries, which for several reasons ought to receive a public exposure. The most important of those reasons is, that several assertions have been made by Mr. Maturin, in this second work, which are directly contrary to Scriptural truth,—and some of them on most essential points. This, however, may be imputed merely to his defective knowledge on the subjects concerning which those assertions have been made. There are also frequent perversions and misapplications of revealed truth, as well as misrepresentations and mistaken views as to some of the statements made by those who have written in answer to his first publication. On all these points, as well as some others of lesser importance, explanation and correction are required.

It is highly probable that, by this time, our reading population, in general, have become rather weary of such a lengthened discussion on subjects which they are inclined to regard as merely of a dry theological character. With reference, however, to those who read on such subjects, and feel in any degree interested concerning them, there are some, and perhaps not a few, who are so unsettled, and so defectively acquainted with them, that it is highly requisite they should be accurately informed and guarded as to those errors concerning Scriptural truth. Moreover, not only as to such persons, but as to many others, it does seem proper to show, what is really the truth, that with all Mr. Maturin's theological and historical lore, his smooth and consecutive reasoning, and his pure and adapted phraseology, he is not really entitled to be considered a valid or reliable authority on any of the important points on which he has written — on some of them, indeed, no authority at all — but, on the contrary, he is quite uninformed or deeply in error. Some instances to this effect will presently be given, and others will be found in appropriate places in this publication.

Viewing Mr. Maturin, indeed, as he has exhibited or *defined* himself, by the particulars he has detailed in his personal narrative, concerning his secret exercises, vacillations and conflicts, and his external movements and conduct, he really does appear to be a person of an extremely singular mental constitution. The writer of this can truly say, that in a long life, and after much historical and biographical reading, as well as varied and extensive intercourse with very many classes of mankind, he does not recollect reading of, or meeting with, a person of equal singularity of character. Mr. Maturin, from his own showing, is evidently of a most fervent, luxuriant, and expansive imagination; of extremely excitable and impulsive feelings; and of powers of just perception, and accurate judgment, in an inverse ratio with those other qualities — or, in other words, very defective. To some, these may appear to be needlessly plain and

even uncourteous words ; but they do not, of themselves, imply, nor are they intended to convey, any imputation on Mr. Maturin's moral character or conduct. The description here given, and the instances which will now be produced in proof of its correctness, are submitted merely for the purpose of showing that a person of Mr. Maturin's mental constitution is entitled to but very little consideration as an authority on any matters of deep importance, most especially on those of a religious description. On these latter the visions of imagination, or mere impulsive feelings in any degree, are not to be admitted ; but on the contrary, sound *reason*, enlightened and clear *perceptions*, a comprehensive and accurate *judgment*, as well as full and correct information, are indispensably requisite.

One instance in proof of the opinion expressed as to Mr. Maturin's mental character is furnished by the particulars of an *external* nature, which he himself has informed us powerfully contributed to draw him towards the Roman Catholic doctrine and faith, and at length to establish him there. Those *external* means which were so powerful towards his withdrawal from one system of religious belief to another of a directly opposite description, commenced, as he informs us, their operation upon him when, "with a feeling of devout curiosity," he "attended High Mass, for the first time, in December, 1841." "This event," he says, "constituted a new era in my religious history ;" and he gives as reasons for it, "the *solemnity* of the service, the *splendour* of the ceremonies, and the *devotion* of the worshippers." Immediately thereafter he goes on to speak of his "reading, praying, doubting, and believing, and his '*fear*' that after all' his renunciation of Protestantism might be only a delusive work of the imagination and fancy," and then says, "accordingly I still hesitated before taking so decisive a step." These and other details which he has given, as to *mental* exercises, may be passed by with merely the remark that they all occurred before he became a clergyman of a Protestant Church.

The *external* means only, which contributed to his change of religious belief, are now under review. In his last publication he has informed us of the occasion and the outward means which so powerfully operated to produce that final change. That occasion was "the funeral of the late Archbishop of Halifax;" and the means of conversion were, "the slow and solemn procession, the long train of ecclesiastics, the chanting of the psalms, the fragrance of the incense, the lighted tapers, the elevated Cross, and all the other ceremonies." Now that any well-balanced mind should be at all influenced towards a determination as to the truth or falsity of any system or subject whatever, especially one of a religious character in which all eternal interests are involved, by *external* circumstances so extraneous and insignificant for assisting to such a change, does seem to be not merely extraordinary but almost marvellous. But so it was with Mr. Maturin, as described in his very expressive words just cited, and contained in page 13 of his last pamphlet. Surely Mr. Maturin knows, as well as any of us, that idolaters and impious worshippers through all ancient times—Baal and Ashtaroth, Wodin, Thor, and others—have had their long processions of priests and followers on various occasions, during which they also have used incense and tapers or lights, and have elevated certain material substances, and used other merely outward ceremonies. Many of such idolatrous processions were, very probably, as "slow" and even "solemn" as to the outward manner, as the one at the funeral mentioned. But observe the *point* and *force* of each particular of the description mentioned. It was not merely a "*train*," but a "*long* train of ecclesiastics" (the dress is not given); not the *psalms*, but the "*chanting* of the psalms;" not the presence of *incense*, but the "*fragrance* of the incense,"—seem to have been the *important* circumstances. As to the "lighted tapers," if it was daylight surely they were not needed, but if it was night then they were useful; but one would scarcely think they would be at all

influential in determining *religious faith*. The "elevation" of the material "cross" is also mentioned as an important particular contributing to the subsequent change. There is reason to believe that on many of the idolatrous processions already alluded to, the trains of priests were as "*long*," the incense as "*fragrant*," and the "*tapers*," if any were used, were just as *useful* or *needless*, as on the occasion when these merely *outward* circumstances so powerfully impressed and influenced Mr. Maturin with reference to that entire change in his religious sentiments and profession which he has since adopted. In thus commenting on those particulars there has been no disposition or intention in the writer to treat that solemn occasion itself with any lightness or irreverence. It was indeed a *solemn* one, as every funeral is. The remarks have been made merely to show the strange constitution, or rather *imperfection*, of Mr. Maturin's mind, which made him susceptible of being at all influenced by such insignificant circumstances in examining as to the truth or falsity of a religious system. After mentioning all those influential particulars attending the funeral, and referring to various associations of thought and feeling arising from that occasion, he goes on to declare as the result "all my former Catholic associations were completely revived, and I was determined *now or never to decide* on the great question which had so long engaged my attention," and "determined to look at every difficulty in the face." But although he had been about sixteen years doubting and believing, and believing and doubting, again and again, through that whole period, and had now, after the procession of the funeral, determined "now or never to decide" as to his system of religious belief, he did *not* so decide. It is true he shortly after proceeded about 3000 miles over the ocean, to England, "chiefly," as he says, "with the view of joining the Catholic Church." But how does he proceed on his arrival? Here must be given another instance of his extreme vacillation of mind and imperfection of judgment

such as to disqualify him for being any valid or reliable authority as to the truth or falsity of any system bearing the name of Christianity. H. "was happy to have the opportunity of hearing two sermons from the Rev. Dr. McNeile, and had hoped that a favorable impression on the side of Protestantism might even yet be produced by the persuasive arguments and the fascinating language of this gifted orator." So then, after all, he had not yet *decided*, though after the funeral he had determined to do so "now or never;" but it seems that Dr. McNeile's sermons left Mr. Maturin just about where he was before. Now here, it may be asked, were the visions of Mr. Maturin's imagination so superlatively extravagant, and after all his concealments and wanderings, was his reliance on the divine favour and guidance so perfect as to induce him to suppose that Dr. McNeile would be led by a special divine influence to preach two sermons in his hearing which should be specially adapted, and be effectual, to draw him entirely away from his Romish views and *at last* to confirm him in the Protestant faith? Such seems to be the meaning of his words on the point as far as any plain or precise construction can be given to them. This, as appears from Mr. Maturin's subsequent statement, was his last vacillation between the two opposite systems, for almost immediately after, his "former plans were fully matured," and he was admitted into what he *erroneously* calls "the Holy Catholic Church." This final and melancholy result, however, of his numerous wanderings, is just what every truly enlightened and experienced Christian will readily perceive was most likely to occur. Neglecting or failing to abide *solely* and *implicitly* by the *light* and *directions* of revealed truth, and going so long in dark and dangerous ways, giving his mind and even affections, and close and long continued attention to the writings and superstitions of an idolatrous system, he has, as might well have been expected, been left to strong delusions, and has become deeply and it may be feared irrecoverably imbedded in the quicksands of a profane and ruinous *apostacy*.

Another instance of Mr. Maturin's deficiency of judgment, is found in the uncalled for and needless exposures he has made of his strong and concealed tendencies and sentiments in favor of Romanism, through such a long period, while officiating as a Protestant clergyman, and his apparent failure to perceive, what no other person can help seeing, that the conduct he thus exhibited was, to say the least, extremely disingenuous and deserving of censure. In page 9 of his last pamphlet he has endeavored to explain away or rather to attach a different meaning to these words given in *italics* in p. 11 of his first publication, "*my heart was essentially Catholic while my mind was accidentally Protestant.*" He now endeavors to explain this as meaning, in his own words, merely a "contrast between the effects of *nature* and of *grace*," and says, that the name of *Catholic* was used by him, "not in its *strict orthodox* sense, but in its *popular general* signification;" and then he goes on further to give the words "a latitude of interpretation" and as "applied," he says, "in this extensive meaning to all those Christians who are sincerely desirous to promote the true unity of the Church of Christ, in connexion with a spirit of deep humility and entire submission to ecclesiastical authority, as well as the practical exercise of all those feelings of awful reverence and tender devotion which are properly said to be essentially Catholic." He then remarks: "Such I trust I was, in some degree, by the grace of God, even when I was a Protestant." This long extract from his last publication is given, that, in the judgment of the reader, Mr. Maturin may have the full benefit of his attempted explanation. But taking the passage in connexion with the whole context in which it is found, no attempt will avail to explain away the only and plain meaning of the sentence, namely, that his "heart" was "essentially" Roman "Catholic," while his "mind was accidentally Protestant." The word "catholic," we know—taken in a merely *general* or *popular* sense, and when not used with reference to religion, or any other special subject—means "*uni-*

*versal*." When applied to an individual's spirit, or sentiments, as to religion in general, it signifies such a liberal or *enlarged* heart and mind as will, in such an individual's feelings and judgment, embrace within the Christian fold those who professedly belong to a variety of religious denominations. But was it with any kind of reference or allusion to such a spirit that Mr. Maturin used the word "catholic" in the passage cited, and in its context? No such thing,—as must be perfectly evident to every person of the most ordinary apprehension. Mr. Maturin, it must be remembered, is a scholar, and knows well how to employ words and construct sentences to express his meanings. In the whole context in which that very expressive passage is found, he was treating of the two systems of *Protestantism* and *Romanism* as in *contrast* with each other, and of his own perplexity of mind as to which of them he should finally conclude to be the genuine system or Church, and accordingly settle himself in it. In the context referred to, in pages 10 and 11 of his first pamphlet, he says: "I tried to satisfy myself with remaining a Protestant: I was *perplexed*, but not fully *convinced*;" and presently declares: "After all, I cannot now give any satisfactory explanation of the reasons why I did not then become a Catholic, except the want of a more full conviction of the divine origin of the Church." What does Mr. Maturin here mean by the terms "Catholic" and the "Church?" Most manifestly, nothing else than *Roman "Catholic,"* and the *Roman "Church."* They cannot, by the utmost violence, be considered to convey any other meanings, or at all to indicate or imply, in a *general* or popular sense, a "universal" or an *enlarged* spirit. But, on the same point, he further says: "I felt a strong desire to have all my doubts removed, and to embrace the Catholic faith, if I could do so consistently with my own views of Christian truth; and still I feel that, during all my years of separation from the Church, my *heart* was essentially Catholic, while my *mind was accidentally Protestant.*" Here,

most evidently, in the first part of the passage, he means the *Roman* "Catholic" faith, and not any faith of a *universal* description. By the words, "during all my years of separation from the Church," he as evidently means that he had never, in reality, belonged to *any* Christian Church, during the whole period of his life, previous to his union with that of Rome. On the whole, it must be perfectly clear that, throughout the whole of these connected passages, Mr. Maturin is treating of the two opposite and contrasted systems of *Protestantism* and *Romanism*, and was taking no other view of the subject. All the expressions were manifestly used in a strictly theological sense, and no other; and, therefore, it must either be concluded that Mr. Maturin's mind was so mystified, or under some such unaccountable illusion, that he did not really understand the meaning of what he was writing; or else, that the attempt he now makes to give a different explanation of the meaning of that passage is no better than a disingenuous evasion. But enough, and possibly more than enough, has already been written on this point, both as regards the *mental* and *moral* view of it.

Mr. Maturin's defective knowledge of Scriptural truth has been already alluded to: This may, at first, seem a bold intimation, as advanced by a mere layman, concerning a professed theologian of so many years standing. But the truth of it will presently, as well as in subsequent pages of this publication, be satisfactorily shown. The writer is well aware, that it seems to be a very general impression or opinion, among the *Ministerial Order* in all the Churches, that no laymen *can* be, or *are* qualified, to give correct or reliable expositions of Scriptural truth; or to form such a clear and accurate judgment on any theological points, as will be entitled to be considered of any weight or importance, worthy of particular attention or regard. As an opinion of universal application, it is altogether *erroneous*, as well as *illiberal*. With equal natural endowments, and these equally cultivated,—with, above all, sincere and persevering

prayer to the fountain of wisdom, and deep and continued attention to Scriptural truth,—with other advantages, also, in an equal degree, it must be obvious to every mind, not distorted by pride and *bigotry*, that a *layman* and one in the *ministerial order* must be equally qualified to judge and instruct concerning Scriptural subjects. We all know, of course, that as to real knowledge of those subjects, there is nothing which gives the latter any superiority over the other, merely because he appears in costume of a certain colour and description, or arranged when he publicly officiates after the general mode or fashion prescribed, or then prevailing in his *Order*; or delivers his expositions, or doctrines, from a pulpit, or any other place. Will the reader be pleased to excuse this short digression?

To return to Mr. Maturin, the first instance which may be given of his defective knowledge of Scriptural truth, is his bold assertion, in page 32 of his last pamphlet, that “there is not one of the sacred writers, who directly *asserts* his own inspiration.” This unfounded position is again advanced, in page 63, where he says, “the claim to inspiration forms no part of the pretensions of these writers *themselves*.” Contrary to all this there are a multitude of passages, in which the sacred writers do most *directly* assert their own *inspiration*, in composing the writings they have given. Take the following as only a few of them: “If any man think himself to be a prophet, or spiritual, let him acknowledge, that the things that I *write* unto you are the *commandments* of the *Lord*.” 1 Cor. 14: 37. Surely, here is a direct assertion of the Apostle’s inspiration, for he applies it to the whole of the things he was then *writing* to them; and the passage is made the stronger, on that point, by a reference to ch. 7: 6, where, treating of a subject in the relation of husband and wife, he says, “But I speak this by *permission*, and not of “*commandment*”; and also in verse 25 of the same chapter. “Now, concerning virgins, I have no *commandment* of the Lord, yet I give my *judgment*, as one that hath obtained

mercy of the Lord to be faithful." In these two passages, he clearly distinguishes between his merely *private* judgment or opinion, and the *inspiration* by which he wrote the other parts of the Epistle as the *commandments* of the Lord. The same Apostle, in Gal. 1, in referring to the Gospel, declares, "I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ"; and in 1 Cor. 2: 12, 13, he asserts, "now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God; which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth"; and in the last clause of verse 16 he says, "we have the mind of Christ"; surely, it will not be thought, or said, that the Apostle was *inspired*, when he taught *verbally*, but not when he gave the same truths in *writing*. To silence any such quibbling supposition, or suggestion, it may be answered, that the expressions, "speak," and "words," contained in one of the passages last cited, may be held to apply as strongly to the *written* communication, as to the *oral* teaching.

Here is another assertion of the same Apostle Paul, as to his *direct inspiration* when *writing*. In Ephes 3: 3, 4, 5, he says, "How that by *revelation* he made *known* unto me the mystery, as I *wrote* afore in few words, whereby when ye *read* ye may understand my *knowledge* in the *mystery* of Christ, which, in other ages, was not made known unto the sons of men, as it is now *revealed* unto the holy apostles and prophets by the Spirit." He here speaks of his *writing* to them, and of their *reading* his writings, concerning and explaining the mystery made known to *him* and *others* "by the *Spirit*." Is not all this a direct assertion of the *inspiration* of the *written* communications contained in the Epistle? No words can make the assertion more positive. Other passages, containing assertions by the sacred writers, of their own inspiration in composing the writings, will be given in an appropriate place in these pages.

There, the inspiration of the Scriptures will be found treated of mere at large. It may here be merely remarked that nearly all the writers of the New Testament Scriptures declare, in one form of expression or another, their divine *inspiration* in composing their writings

Another equally rash and unfounded assertion of Mr. Maturin's, showing his defective acquaintance with Scripture, appears in page 25 of his last pamphlet, where he says: "Our blessed Lord gives no instructions whatever to his apostles with regard to any *written* documents, but only with regard to their oral *teaching*. He does not tell them to *write* a book, but to *preach* the gospel." Now, to this it may be remarked, as a general answer, that our Lord, on several occasions, while personally present with his disciples, assured them that the Holy Spirit should be bestowed upon them very shortly, who should "bring all things" to their "remembrance, whatever he had said unto them." This promise he fulfilled to them, most abundantly and marvellously, on the day of Pentecost. Thus divinely qualified, they went forth to publish the glad tidings of salvation, and *constantly remained* under the same inspiration and guidance; and those of them whose writings we possess were led by that inspiration and guidance to compose those sacred oracles, as some of them, as already shewn, *expressly* declare, and others in modes and forms of expression perfectly clear and satisfactory. This subject will be resumed in the subsequent pages already referred to, under the title, "Inspiration of Scripture."

But if Mr. Maturin will be so very precise and literal as to call for a particular command of our Lord to any of his apostles "*to write a book*," he shall have it. In the book of Revelation, 1: 10, 11, the apostle says: "I was in the *spirit* on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, 'I am Alpha and Omega, the first and the last; and what thou seest, *write* in a *book*, and send it unto the seven Churches.'" In verses 12 and 13 it is shown that the command to *write* the

*book* came directly from our Lord himself. In verse 13 is the direction, "*write* the things which thou hast seen, and the things which are, and the things which shall be hereafter"; and in the two following chapters are the separate commands to "*write*" to each of the seven Churches. In the last chapter, verses 18, 19, are these awful words by our Lord himself: "If any man shall add unto these things, God shall add unto him the plagues that are *written* in this *book*; and if any man shall take away from the *words* of the *book* of this prophecy. God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this *book*." Now, surely, all these passages do look something like "telling" and "instructing" an apostle to *write* a *book*. And what a wonderful and useful book it is, notwithstanding Mr. Maturin, to serve his Romish purpose, has brought forward or alluded to all the sceptical doubts and difficulties as to its authenticity and divine authority! It contains most deeply important doctrines, precepts, and exhortations, as well as sublime predictions, for the instruction and warning, guidance and information of the Christian Church, down to the end of time. But for this "*book*;" that Church would have had but very little inspired information concerning the rise, progress, and blasphemous pretensions and doings of that "man of sin, the son of perdition," who is elsewhere described in Scripture; or as the same power is, under another figure, described in chap 17: 4, in this book of Revelation, as the "woman sitting upon a scarlet-colored beast, full of names of blasphemy," and "having a golden cup in her hand, full of abominations," and "drunken with the blood of the saints," and who is figuratively described as "that great city which reigneth over the kings of the earth." In this book is declared the sorceries, blasphemies and abominations, the bloody deeds, and the divine doom and punishment of that same woman, further described as the mysterious "Babylon the great, the mother of harlots, and abomination of the earth." It is not at

all difficult to discover a corrupt, cruel, and blasphemous existing power, to which these figurative and typical descriptions most accurately apply.

In page 36 of the "Defence," in answering an observation of the writer of this, in his former publication, as to who were the individuals among the Fathers, so called, who gave testimony on the particular point under examination, Mr. Maturin has given rather a long array, containing their names—when they respectively flourished—and their testimonies on the point in question. He need not have done so, for the purpose of merely giving their names to the writer of this answer, or of endeavouring to convince him as to the validity of their testimony. The writer had said, in the passage of his pamphlet referred to, that "even if they had been named, and their precise sayings given, we should have been fully warranted in not admitting their authority as infallible." To this Mr. Maturin now answers, "Most certainly: no one ever thought otherwise. The Fathers were fallible men like our lives." Again after giving from page 100 to 116 the sayings of several of the Fathers, concerning Traditions, or the unwritten words, in conjunction with Scripture, he writes on page 116: "But the Fathers were neither inspired nor infallible, and therefore we have nothing to do with any of their peculiar opinions on points of speculative theology, as our faith does not in any degree depend upon them." We may be thankful for these admissions on the part of Rome, as to the authority of the Fathers, to whom she so often appeals for her support. But, why, then, has Mr. Maturin encumbered so many of his pages, with the sayings of those Fathers, and his own comments upon them? Very probably, he will say, this point of employing Tradition in connexion with Scripture, is not one of speculative theology; but surely, it is most *especially* and emphatically, one of a speculative character; and in their days, as *now*, is denied by many; and is one of the corrupt *doctrines* most distinctly asserted, and tenaciously held by Rome, as of essential importance.

Yet, according to Mr. Maturin, the Fathers "are of no authority on any speculative points"; and we perfectly agree with him. Those persons, styled Fathers, lived through many of the earlier ages of the Christian Church; and they are all claimed by Rome, whether rightly or not, as having belonged to her. They have, somehow or other, obtained the name of *Fathers*, and let those who please continue so to name them, and cite and credit their sayings, and comment thereon. But, in reality, they are not at all entitled to be considered as Fathers, or perfectly valid and sufficient authorities on any of the doctrines of revealed truth; and it is to be regretted, that even Protestant writers have so frequently cited, and relied on their sayings and opinions, as being of that perfectly reliable character. The *mystery* of iniquity, or system of Romish errors and corruptions, was in *embryo*, in the days of the Apostles, as one of them, by inspiration, has declared; and some of the seeds of it, were originated and nourished by several, if not all, of those renowned Fathers. Many other errors and of far more profane and corrupting descriptions, being subsequently added, through succeeding ages, at length, in about the seventh or eighth century of the Church, the man of sin, the progeny from those errors and corruptions, appeared at Rome in full maturity.

In regard to those Fathers, the writer of this did not need any particular information concerning them. He had frequently, through years long since past, read concerning them—and also some of their works, probably—before Mr Maturin came into the world. He would think it, however, rather a waste of time to read all their voluminous writings. Of one of them—the famous Origen—it may justly be said that, although most valiant and faithful in the avowal and defence of the Christian faith, yet by his allegorical and often erroneous modes of interpreting or endeavoring to explain the scriptural foundations of that faith, he very frequently did more injury to its real interests than are counterbalanced by all his

other writings which were in accordance with its truths, and were well adapted to explain and enforce them. Of another among the most renowned of those Fathers, and most especially claimed and valued by Rome—namely, Augustine, or Saint Austin—he was at first a *sceptic*, or infidel, as to Christianity; then, by turns, a *Gnostic* and a *Manichee*; and, at length, a *Christian*,—though not entitled to be considered of very high authority, as regards soundness and correctness, in *all* the doctrines of the Christian faith, as contained in the sacred records. Some of his writings, more especially his *Confessions*, although containing many sublime and beautiful sentiments, were, in some parts, tinctured with such a spirit of mysticism, as almost to fit them to be classed with those of Jacob Boehmen, the prince of mystical writers in modern ages.

Nothing more need here be said as to the authority of those Roman Fathers on points of Christian doctrine. Mr. Maturin has given a sufficient and correct character of all of them, in that respect, by saying that “they were all only fallible men like ourselves.” Having made the foregoing remarks concerning *them*, and their *writings*, and their supposed authority as regards Christian doctrines, they will seldom, if at all, be referred to in any subsequent pages.

In page 130 of Mr. Maturin's “Defence,” after citing the passage in the “Protestant's” answer to the “Claims,” which says, “that defections, errors and heresies should very early and frequently occur, and at times almost universally prevail in that visible Church,” Mr. Maturin goes on to say, “In proof of this extraordinary assertion he has quoted a number of texts which clearly prove the *contrary*, as they refer to the case of heresy and schism *from* the communion of the Church, as well as to the degenerate lives of professing Christians *in* the Church. But the Judge has strangely confounded *apostasy from* the Church with *apostasy in* the Church, and corruption of *morals* for error in *doctrine*, while there is a constant confusion in his work between the *infallibility* of a Church and the *impeccability* of its

members" Not so, Mr. Maturin: the Judge did not make any such mistake, or run into any such confusion. Look at the cited passage again, and you will see that there is no such word as "*apostasy*" in it. The expressions are "*defections, errors and heresies,*" all of which terms relate to "*doctrines*" and not at all to "*morals.*" It is presumed that Mr. Maturin did not *wilfully* give that incorrect construction of the passage, but surely he must have read and transcribed it very carelessly, and does not know the real and full meaning of the word "*apostasy.*" May not "*defections, errors and heresies,*" and even "*apostasy*" (Mr. Maturin's *additional* word) exist *in* a visible Church, although those who are guilty of those evils do not *openly* apostatize by withdrawing from the membership of that visible Church. Surely, Mr. Maturin must know that such an apostasy may exist while those guilty parties remain *in* the visible Church as its members. What is apostasy as applied to the Christian religion? It is a departure in *principle* or *belief* from the true *faith* or *doctrines* of that religion; and this may take place and, it is more than feared, does actually take place in very many instances, and more or less in all the Churches, although there is no open withdrawal or expulsion from Church fellowship. Mr. Maturin may here be referred to that most remarkable instance or case of such apostasy *in* the Christian Church, prophetically foretold in 2 Thess. 2: 3, 4, in these emphatic and solemn words: "That day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he, as God, sitteth in the temple of God, shewing himself that he is God." This was one of the texts cited by the writer in proof of the assertion in the passage on which Mr. Maturin has so incorrectly commented. The temple means a visible or professing Christian Church, as Mr. Maturin knows; and here is a character, sitting *in* the temple or church and holding himself forth as its head too,

and not merely as an "infallible vicar," but as its *God*, or real actual *head*; and yet he is called "the man of sin" and "son of perdition" If all this does not amount to "apostasy" in the Church or a departure from its true faith, there is no meaning in words, or rather there cannot be any such thing as an apostasy from the genuine Christian faith. Who this predicted "man of sin" and "son of perdition" sitting in the "temple" or visible church, really is, all scripturally enlightened Christians for some ages past, and more especially of late, have had no difficulty in perceiving. The marks are too plain and the proofs too strong to be supposed to belong to any other than the Papal system.

Another passage in the writer's answer to the "Catholic Claims" has been incorrectly stated by Mr. Maturin in his last publication. It is the passage concerning *human* capacity and *divine* influence and direction being "united in the same act of teaching by an immoral or profligate man or a corrupt Church," the supposition of which union was declared by the writer to be "nothing less than a *profane* and *ruinous* delusion." In remarking on this passage Mr. Maturin has substituted for the word *capacity* that of "*agency*," which word is not contained in the passage. The confusion of ideas on the subject, therefore, as well as the incorrect substitution and reference all belong to Mr. Maturin. The words *really* used are well adapted to express the opinion intended to be conveyed, and are employed in a plain and determinate sense. If Mr. Maturin, who is a scholar, will look into his dictionary he will readily see the difference as to meaning in the words "*capacity*" and "*agency*." The first signifies *ability* or *power* which may be either physical, mental or moral. The word "*agency*" signifies the external or other means or instruments employed on any subject or to effect any purpose. The passage commented on expressly referred to the impossibility and profanity of the supposition of the combination or union of a mere *human capacity* or *ability* and a *divine influence* in the same act of religious teaching, by a *wicked man* or a *corrupt Church*.

On viewing this latter work by Mr. Maturin, in connection with the former, it is perfectly evident that all his statements respecting his warm feelings and strong inclinations and tendencies towards Romanism, during his whole ecclesiastical course as a Protestant, and his readings, studies and reflections concerning it, are perfectly correct. He thus succeeded in obtaining that knowledge of all its complicated parts, and of the unfounded assumptions, sophistries and fallacies by which its most deluded and bigoted votaries endeavour to vindicate that corrupt system, and to make it appear as founded in truth. All this knowledge Mr. Maturin seems to have acquired long before his open departure from the Protestant to the Romish faith, and therefore Dr. Cramp has well remarked, that "seldom has Cardinal Wiseman found a neophyte so well prepared." Mr. Maturin is fairly entitled to be considered as possessing all that intimate knowledge of the subject, and of producing it in his pamphlets in a form as plausible and language as polished and correct as probably will equal some, if not all, of the most subtle and specious productions on that side of the controversy. But this is all which can be said in favor of his efforts. Error or idolatry cannot long or effectually resist the power of divinely revealed truth when the opposing systems are brought into direct conflict.

The reader of this controversy will do well to bear in mind two important points contained in Mr. Maturin's pamphlets: one is, that wherever he employs the word "Church" without any addition or special reference, he means the *Roman Church only*, for, according to the belief of all its writers and teachers, there is not and cannot be any other Church upon earth. The other point evidently held forth in Mr. Maturin's pamphlet, and to be kept in memory by the reader, is this far more important and presumptuous doctrine or dogma, that there is no proof or certainty whatever as to the true *canon* of Scripture,—the *inspiration* of Scripture,—or, indeed, as to the truth of any other doctrine or article of the Christian religion than is to be

derived from the authoritative definitions and decisions of the Roman Church. The knowledge of these two Roman dogmas will serve to afford a more clear understanding of the several points discussed in the succeeding sections of this pamphlet, and of the applicability of the Scripture authority, and the arguments there employed. It may here be remarked, once for all, that the claims advanced by Mr. Maturin on behalf of the Roman Church, to decide infallibly and finally as to the Christian doctrines now under discussion, are advanced on almost every point, rather by merely positive assertion or presumed admission than by any even *supposed* Scriptural authority.

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## SECTION 2.

### CANON AND VERSIONS OF SCRIPTURE.

THE truth, and the whole truth on the subject of the authenticity of the canon of Scripture, are undoubtedly of the deepest importance, for if there is doubt or uncertainty here it is useless to write or talk about the inspiration of Scripture or the claims or extent of its authority. In treating of this subject—of the canon of Scripture—Mr. Maturin, in several passages of his last work, expressly admits its divine authenticity and authority, particularly in page 67, where, referring to Dr. Cramp's remark that "we are to be satisfied that the books of which it is composed were written by those whose names they bear, and that they wrote as they were moved by the Holy Ghost," he answers, "very well, so are we." and also (p. 69) where he says, "every true Catholic loves and venerates the sacred Scriptures as one of the most precious gifts of God to his Church." It is something to get from Rome even these admissions. She would doubtless withhold them if she could, by any specious pretence. But notwithstanding these admissions, Mr. Maturin insists that we have no reliable evidence of the authenticity of the canon of Scripture,

but through the infallible decisions and authority of the Roman Church. In page 31 of his "Defence," he writes, "We cannot make any use of the Bible, as a rule of faith, until we have first clearly settled what books are entitled to be admitted into the Bible"; and in page 62, "How, then, do we know *what books are divinely inspired*, and what books are not!"

In reference to the books of the New Testament, he says, on page 66, "It is well known that several of these books were *doubted* and *rejected* in early times, and there was no universal agreement in the Church of the fourth century, as to the canon of Scripture." On page 54 he asserts, "The canon of Scripture itself or list of canonical books is only *one* of the Apostolical Traditions," and further on, "It was quite an open question before the decision of the Catholic Church"; and he then speaks of the Church "declaring with infallible certainty the true meaning of the divine Tradition, as to the real character of these books." On page 124, he writes, "the Church was founded in the first century, while the canon of Scripture was not completed till the fifth. The Church was appointed by Christ, and the Scripture by the Church."

The concluding clause of this last statement, conveys, as is seen, the plain and the only meaning, that sacred Scripture has been *appointed* by the Roman Church, and by that authority *alone*. Here is an arrogant and even profane doctrine, indeed, but it is not of Mr. Maturin's invention; it is that which is held and declared by the Papal power, though it is as *false* as *profane*.

All the foregoing passages in Mr. Maturin's work are evidently designed to prepare the way for his position already mentioned, that there is no certain or reliable evidence of the divine origin and authenticity of the sacred canon, but from the decision of the Roman Church. He admits, as we have seen, that "the books of Scripture were written by those whose names they bear," and that they "were composed by divine inspiration." How absurd then, as well as arrogant, is the dogma of the Roman Church,

that the existence and the truth of the Scriptural canon arose merely from her own decision. If the books, composing that canon, were genuine, and divinely authoritative at the close of nearly 500 years after they were written, and being all that time in general or universal use; and at the end of that period they were declared by Rome to be of that character; is it not apparent, that they were of the same character when first composed. Rome, with all her effrontery, will not, of course, dare to insinuate that those sacred writings,—Gospels, Epistles, and other books,—were all written at Rome, by the Apostles and others, whose names they bear, and by the *authority* and *direction* of the Roman or Papal Church, and by that same authority were sent to the numerous and far distant Churches, in whose possession they were found very shortly after they were written

What are the undeniable facts on the subject, as even Rome must admit? They are these: all the books contained in the Old Testament canon, were, we know, ever held by the Jewish Church to be sacred oracles; and through the long period of the existence of that Church, were in general and constant use, many ages before any Church whatever was planted at Rome. As to *this* canon, therefore, Rome cannot have the shadow of a pretence to put forth any claim, relating to its establishment, or authenticity. And her claim, in reality, is just as unfounded, in regard to the New Testament canon. The books of which *this* is composed, were all written within the very *first* years of the Christian Church; and by the Apostles themselves, and others whose names they bear; and went immediately into use among the Churches generally, in the numerous places, and various countries, in which those Churches were established. The Church at Rome had nothing whatever to do, either with the composing, or the first conveyance to those Churches, of any of those New Testament Scriptures. Most of them, especially the Epistles, were written, and were conveyed to Churches in numerous places, some years *before* any Church at Rome was

formed. From these original manuscripts containing those sacred writings, numerous copies were almost immediately made and were conveyed to the various Churches, so that in comparatively a few years, most, if not all, of those churches actually possessed the Gospels, the Epistles, and all other parts of our New Testament Scriptures. The Jews carried copies of the Law and the Prophets wherever they were dispersed, and the Christians did the same with the Gospels and the other New Testament Scriptures. All the Christian Churches at first, and indeed through all the ages until the Popedom arose, were in general, or rather universally, independent of each other, except in so far as they were for certain purposes comprised and held together in various bishoprics, of which Rome was merely *one*, and for a very considerable period not even of the most extensive jurisdiction or authority.

Mr. Maturin has said that several of the books of the New Testament "were *doubted* and rejected in the Church in early times." By the word "Church" here we must of course understand him to mean his own Papal Church. Let it be admitted, for it is correct, that such was the case, it really makes nothing in favor of any subsequent decision of that Church on the subject in regard to the origin or sacred character of those books. They had been all along possessed by most, if not all, of the Churches, and were in use to more or less extent, and in some of the Churches were either partially, or by all, considered to be genuine and of divine authority. If they were of that character when Rome finally decreed concerning them, they were in all time previous of the same description. The Roman Church only decided for *itself* concerning them, but could not and did not bind other Churches not immediately under her jurisdiction. That decision could not infuse into those writings an *inspiration* which they did not before possess, although, most probably, it did induce or influence some of the other Churches which had not before generally considered them as inspired, to receive them

in that character. The true canon, including those *doubted* books, was finally settled, as Mr. Maturin has informed us, by the authority of Pope Innocent I in the beginning, and afterwards of Pope Gelasius I in the end, of the fifth century.

Mr. Maturin has said, "surely the canon of Scripture is an article of faith." We answer, certainly it is, and a most important one too. But here it may be asked, if it is such an article, what was the reason, or how did it happen, that the Roman Church with her possession of "a portion of the *divine* attributes," as Mr. M. has had the *temerity* to say, and with all her *infallibility*, she *could* not or *did* not even discover and declare the true New Testament canon for upwards of 400 years, but left all her children during that long period in doubt and uncertainty as to an article of faith of such essential importance? Certainly this was neither wise nor charitable on the part of *infallible Vicars*,—and for such a long period. Probably Mr. Maturin will call into use his doctrine of *definitions*, and say that the Church did not think it needful or expedient solemnly to define this article at any earlier time. But surely this would be saying very little for her *infallibility* or *motherly* care. It seems that this *infallibility* did not even enable her to ascertain during such a long period the genuine character of a part of the writings of her own founder and Primate: for one of those doubted or rejected books is the 2nd Epistle of Peter. In preparing to *define* and finally *decide* on the true canon of Scripture, after such a long delay on the subject, she doubtless, as was needful, had recourse to the oldest and most authentic manuscripts in her own possession, and would also of course obtain either the oldest or the most correct copies of others of the same character from various other Churches, some of which were in Asia, some in Africa, and some in European countries. In this respect the Roman Church, it is admitted, performed very useful service to the Christian Churches in general towards merely bringing together the several parts of the Scriptures, especially of the

New Testament, and thus preparing for the formation of the present true canon, which however does not include any of the Apocryphal books. But this work, thus advantageously rendered to the cause of Christian truth, is entirely different in its nature from any proof or authority in regard to the *origin, general circulation, and use, and inspired* character of those ancient manuscripts and books. That canonical decision of Rome is of no *real* authority or effect on any of those important points. Their validity and importance were just the same *before as after* that decision.

As regards the various versions of the several books of the Bible, Rome, with all her infallibility, through so many ages, has not even yet ventured or been able to prepare and decree an "infallible," or even a perfectly accurate, edition of the sacred volume. She has, it is true, framed what is commonly called the *Vulgate*, chiefly derived from the ancient *Italu* version; but that Vulgate is still imperfect, and, as far as Rome is concerned, is likely to continue so. A very learned and eminent critical commentator has made the following remarks concerning it: Pope Clement VIII has certainly done much to restore it to primitive purity, but much still remains to be done. The text should be settled by a further *collation* of the most ancient manuscripts. When this is done, the Latin Church may be vindicated in that boasting in the Vulgate, which at present is but incautiously applied to this version. It certainly can never come into competition with the *original* Greek text, nor, indeed, with several of the ancient versions." However, Mr. Maturin says (page 89): "It never was the professed object of the Council, or the Pope, to produce a perfectly accurate version of the Bible, or to settle the *text* of Scripture by infallible authority. The authority claimed for the Vulgate, or any approved edition of it, was never intended to include the idea of its inspiration." Now, surely, it must, to all but members of Rome, seem extraordinary indeed, that a power which is so *infallible*,

as to settling the *canon* of Scripture, the *inspiration* of Scripture, and all the other doctrines and articles of the Christian faith, cannot so much as give "a perfectly accurate version of the Bible," or settle the *text* of Scripture. Here, it may be asked, how can such a Church teach, infallibly, any of the truths contained in the text, when it does not know *infallibly*, or to a certainty, the *meaning* or *meanings* contained in that text? It requires even more than the ingenuity and subtilty of Rome to explain away and overcome this difficulty. Verily, *this* infallibility claimed by the Roman Papacy is of a very extraordinary character. It reaches and fully embraces all great and vital subjects; but it cannot reach or understand those of smaller and much inferior descriptions. It is, however, of a very convenient nature, for it can be called into existence and employed just as circumstances may render its exercise *convenient* and *profitable*, or otherwise. This subtle and convenient doctrine will be found more fully treated of, in some succeeding pages more specially appropriated to its examination, on Scriptural grounds.

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### SECTION 3.

#### INSPIRATION OF SCRIPTURE.

NOTWITHSTANDING Mr. Maturin, in several passages of both his publications, has expressly, and no doubt sincerely, declared his belief in the Divine origin and inspired character of the sacred writings, he has, in many other passages, most inconsistently and improperly suggested doubts and difficulties on both of these most essential doctrines. He seems, indeed, to have called forth and suggested against those doctrines nearly all the profane objections, as well as subtle and sophistical arguments, of the most determined sceptics and infidels. We know he has not done this for the purpose of impeaching the veracity of those

doctrines, or diminishing their sacred character and influence. But, yet, it may be put to him, as a professor of our common Christianity, was he, in the present discussion on controverted points, justified, or even excusable, in suggesting or alluding to those sceptical objections and sophistries, and thereby incurring the awful risk and responsibility of injuring the spiritual interests of the weak and the wavering? Surely, in so doing, he has been far from acting in the strict and safe line of Christian duty. Passages from Mr. Maturin's work must presently be produced, which, it is thought, will sufficiently warrant the remarks which have just been made. It is readily admitted, however, that he has introduced those doubts and objections for the purpose of more effectually preparing the way for the introduction and establishment of his grand Romanist doctrine, of its being essentially requisite that *Oral Tradition* should be conjoined with Scripture in forming the rule of Christian faith. Having, then, in view the verification of this doctrine, he says, in page 32: "The inspiration of Scripture must be proved by some authority *external to itself*, as it is manifest that no book can prove its own inspiration until that book is *first* proved to be *inspired*; and, besides, there is not one of the sacred writers who ever directly asserts his own inspiration." Again, he says, "There must, therefore, be some *external institution*, on whose infallible testimony we receive the Bible as a divine book. Without this testimony, it is evident that we cannot make an *act of faith* in the Bible, or in the doctrines of the Bible." He further writes: "How, then, do we know *what books are divinely inspired*, and what books are *not*? There is a wide difference between the divine origin of Christianity, and the divine origin of the writings in which its doctrines are recorded: the authenticity of the facts is quite distinct from the authority of the *book* itself." Here are difficulties suggested which may serve for sceptics and infidels, and to harass or unsettle the ignorant and unwearied. We know Mr Maturin does not mean so; but he is taking the risk.

In reference to the proof of the divine origin of the Bible and of its inspiration, he says (p. 34): "Catholics receive the Bible as a *divine book*, depending entirely on the *divine authority of the Church* for the proof of its inspiration, — and that authority *itself*, proved by a divine commission, and by divine acts"; and, further (p. 79) also, regarding the Bible, says: "How do we *know* it to be inspired, unless from the declaration of God himself?—and except each individual reader has received a direct revelation from heaven, it is impossible to prove the inspiration of any part of the Bible in any other way than from the testimony of the Holy Spirit in the Church; and from the same testimony, alone, we can ascertain the true foundation of faith, and the proper use of the written word of God. Yet, still, many persons satisfy themselves with saying, 'We have the Bible, and that is enough; it is the word of God, and therefore it must be sufficient'—without reflecting that the *fact* itself is founded upon the decision of the Church whose authority they reject."

The word "Church" all through this last cited passage means the Roman Catholic Church, as is plainly seen by the last words of the concluding clause. The word "Bible," as we all know, means the book which contains the whole of the divine revelation contained in the *Old* and *New* Testament Scriptures. So then, according to Mr. Maturin's express assertion, "it is impossible to prove *the inspiration of any part of the Bible*—even the Old Testament writings—in any other way than from the testimony of the Holy Spirit in the Church,"—meaning the present Roman Catholic Church. The Bible, as we all know, commences with the account of the creation of the world, and all beings and things then formed by the Divine Power. It gives a brief history of the antediluvian world,—of the universal and awful deluge,—the preservation of righteous Noah and his family,—and the subsequent brief history of the human race; the rise of tribes and nations, and various occurrences among them;—the history of the chosen family—their wonderful

deliverance from bondage,—the divine laws and ordinances established among them under the most awful circumstances,—their history through numerous centuries,—their Babylonish captivity and return,—the sublime and instructive writings of their inspired historians and prophets,—and the various other events and particulars contained in these sacred Old Testament writings: all extending through the course of about 4000 years. These books, as they were successively composed, were possessed and constantly retained by the Jewish Church, and considered by all as divinely inspired oracles, yet the *inspiration* of all those writings and, consequently, the *truth* of all the occurrences, doctrines, promises, and all the other particulars contained therein, including everything relating to the Jewish or Old Testament covenant, were in reality, according to Mr. Maturin's express assertion, entirely contingent or dependent upon a decision of the Roman Catholic Church in the *fifth* or some other century of the Christian dispensation. If there is any meaning in plain words, that is the fair, and, indeed, only construction which can be given of that passage of his pamphlet. It would be a mere waste of time and words to enter upon anything like a refutation of a position or doctrine so monstrously extravagant and absurd.

In reference to the New Testament Scriptures, all the passages cited on the point are equally intended to support the same doctrine asserted by Mr. Maturin—that there is no *valid* proof of the *inspiration* and *divine authority* of these Scriptures but from the decision of the Roman Church. Now, here let us particularly examine the real facts and circumstances of the whole subject, and the modes by which the divine origin and truth of these writings have been ascertained and established, independent of any Romish declaration concerning them. It has been clearly shown, in the preceding section, on the "Canon of Scripture," that all our New Testament books were, in the first age of Christianity, contained in original manuscripts, which had then been written, and came, most, if not all of them,

*immediately* into the possession of the Christian Churches which had just previously been established in various countries. Of these original writings, nearly all the Epistles were respectively directed, as still appears, to those first Churches, several of which had been planted *previous* to the one at Rome. As to the original manuscripts of the rest of these books, numerous copies and versions of them were *immediately* made and obtained by most, if not all, of those first Churches. None of these facts will even the Roman Church itself attempt to deny. From those original and early documents, Rome's own standard edition, called the Vulgate, was derived,—which, on all the main or essential doctrines, and other principal points of the Christian faith, in general, agrees with our standard English Protestant version.

Having thus got before us the very first writings expressly on the Christian faith, and the early time when they were made, let us see what they contain as to the facts, doctrines, and other points of that faith,—the persons by whom these writings were composed,—and the proofs of the inspired character both of the *writers* and the *writings*.

The four books called Gospels contain the history of our Lord, the founder of Christianity,—his divine character, miracles, doctrines, death, and resurrection,—and various other points relating to the divine system he founded. They also give the names of the twelve of his immediate disciples and attendants during the whole time he was engaged in personally making known that system. The book of the “Acts of the Apostles” contains the accounts of the travels and labors, as well as miraculous acts, of several of those immediate disciples, named Apostles, in promulgating the doctrines and articles of that Christian faith, and establishing, in various countries, numerous societies, called Churches. It contains, especially, the miraculous conversion of the Apostle Paul to that faith, and numerous details of his labors in proclaiming it, and in forming and in-

structing those Churches. Of the *twenty-one* Epistles, *fourteen* were written by the same Apostle Paul, all but *one* of them bearing his name at the commencement, as being written by him. Of the other *seven* Epistles, there is, first, the Epistle of James, who is supposed to have been one of the twelve Apostles, there being one of them, of that name, mentioned in the gospels. Then, there are the two Epistles of Peter, also one of the twelve Apostles, named in the gospels, and as declared by himself in several parts of his Epistles,—which *identity* even Rome will, of course, admit. Then follow the *three* Epistles under the name of John, who is universally acknowledged to be the same person who is mentioned as one of the twelve Apostles. From the first two verses, in the first of these Epistles, containing the words, “which we have seen with our eyes, which we have looked upon, and our hands handled of the word of life”; and, further, “that eternal life which was with the Father, and was manifested unto us,”—it is perfectly clear that this Epistle was written by one of our Lord's disciples personally with him. The other two Epistles, to *private* persons, so fully agree with the first, as to language and sentiments, that there can be no doubt but they were written by the same person who wrote the first. They were known and quoted at a very early period, and were received as *genuine* by the most respectable writers in the early Churches. Last, is the Epistle in the name of Jude, who, whether he was one of the twelve Apostles or not (for it is admitted to be a mooted point), yet it is certain that one of the *eleven* faithful Apostles had that name, and that this Epistle, like the others, was possessed by some, if not all, of the very first Churches. As to the Apocalypse, or Book of Revelation, it is clear, from the express words at its commencement, and throughout, that it was written by John, one of the twelve Apostles, and by the *personal* command of our Lord, and by the direct inspiration of his Spirit.

We now see, then, in the first place, that in *seventeen* of the

*twenty-one* Epistles the names of the writers are given, and that the same number of *seventeen* of them were undoubtedly written by the *first* Apostles, including St. Paul. In regard to the gospel bearing the name of Matthew, we know from it, as well as from two of the other gospels, and the book of Acts, that one of the twelve Apostles bore that name, and he professes to have personally *seen* and *heard* all that he has recorded in his book. As to the gospel by Mark, he is mentioned by name in the Acts of the Apostles as a companion of Paul and Barnabas in their travels, and is also named in the Epistles to the Colossians, to Timothy and to Philemon,—also in the first Epistle of Peter. This Mark, it is universally allowed, wrote the gospel bearing his name. The gospel bearing the name of Luke was written by the same person who wrote the book of the Acts of the Apostles, as appears from the introductory passages of those two books, and it appears from chapters 16, 20, 27 and 28 of the Acts that he accompanied St. Paul in several of his journies, and was with him during his imprisonment at Rome. It may, therefore, be fairly taken for granted that copies of this gospel, very soon after it was written, came into the possession and use of the very first Churches which were formed. As to the gospel by John, it is perfectly evident from what is said in chapter 21 : 16, that it was written by one of the immediate or *personal* disciples of our Lord, called the beloved disciple, and it is every way probable that it was the same Apostle John who also wrote the Book of Revelation. Copies of this gospel no doubt also came almost immediately into the possession of those first Churches, more especially as it was among the last of the writings of the New Testament, in the order of time.

In order to afford anything like sufficient or even plausible grounds for the presumptuous claim of the Papal Church, that the true *canon* of Scripture and the *proof* of its *inspiration* have been derived solely from the authority and sanctions of that Church, the following facts on the whole subject must be *pre-*

sumed to have existed, namely: That the first Christian Church was planted at Rome, and by the Apostle Peter,—that he was specially appointed by our Lord as his inspired and infallible Vicar upon earth, to whom all the other Apostles and other teachers in the Church were to be subject, and that his successors at Rome, as the Bishops, Popes, or heads of that Church—call them which you will—were in like manner to be *inspired* and *infallible* Vicars,—and that all the other Churches which should be established in the world, including both clerical and lay members, down to the end of time, should be entirely subject in all things to that Papal and infallible Church at Rome. Further, that the whole of the Scriptures of our New Testament were written at Rome by the direction and authority of the Church *there*, and were first declared by that Church to be *divinely inspired* writings, and that copies of them were then sent from Rome to the various Churches, as they were from time to time established in different countries and places, to be received and held by them for their instruction and guidance in the Christian faith: but at the same time with the direction or intimation that they were to be so received and held in union or conjunction with all such *doctrines* and *precepts* as the same Papal Church should, from time to time, make known to the others, as having been *verbally* taught by the first Apostles, and *traditionally* and *infallibly* preserved by her.

Many of the particulars of this supposed system are actually claimed and held by the Papal Church as unquestionable truths. But in order to make her presumptuous claim consistent, the *whole* of the foregoing supposed particulars are essentially required to be taken as true. But are such, indeed, the real facts and the truth on the subject? Nothing of the kind; but the whole of the claim of the Papal Church, as to her primary founder,—his superior authority,—the early subjection of the other Churches,—infallible decision and authority as to the true canon and the inspiration of the Scriptures, and as to Oral Tra-

ditions, is nothing more or better than a mere *false* and *impudent fabrication*, and entirely contrary to the clear facts both of Scripture and history. There is not a word in Scripture, giving the least intimation that Peter ever was at Rome, or in any way assisted to establish a Church there; nor is there any reliable evidence from any history on either of those points: not a word in Scripture about his being placed as a *superior* or head over the other Apostles, or of his asserted *primacy* and *vicarial infallibility* and authority, and that those powers would be transmitted to his successors at Rome; nor the slightest intimation that the Churches planted in other places were to be at all under the control or authority of the one at Rome. Nor is a word to be found as to that Church being divinely authorized to give any proof or decision either as to the *existence* or the *inspired* character of any of the sacred writings. Neither is there any intimation whatever in Scripture that apostolical and inspired oral traditions were to be *orally* transmitted by the Roman or any other Church, and to be taken in *conjunction* with Scripture, and as component parts of the Christian faith.

In several passages of Mr. Maturin's "Defence" (pp. 32, 33) he has insisted that there is a necessity for some "external" authority in proof of the "inspiration" of the Bible,—some "external institution on whose infallible testimony we receive the Bible as a divine book." To this it may be as positively answered, that there is not a word or intimation in Scripture as to any such *necessity* or as to the appointment of any such "external institution" or authority: and, further, that the supposition of any such *necessity* and *institution* is not only altogether unfounded and untrue, but is plainly derogatory to the attributes and whole character of the Divine Author of the Scriptures, and to the authority of those sacred records.

Now, let us proceed to treat more particularly of the inspiration of Scripture. It has been shown that Mr. Maturin expressly admits it, but only from its being declared by the Roman Church.

Protestants are not willing to receive this as the proof of that inspiration. There is infinitely higher and better evidence on the subject. Our Lord, before leaving the world, promised to His disciples that he would send them the Holy Ghost, the spirit of truth, who should "teach" them all "things" and "bring all things" to their remembrance, "whatsoever he had said unto them,"—should "guide them into all truth," and "shew them things to come." This gracious promise, after his resurrection, he personally repeated, saying: "Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth." Almost immediately after he amply and most miraculously fulfilled those promises by bestowing upon them that divine spirit of truth. With the constant power and influence of that Holy Spirit they went forth and preached the Gospel, performing through that power the most stupendous miracles, the Lord "working with them, and confirming the word with signs following." Thus commissioned and inspired by their divine Lord they continued during their whole sojourn upon earth to travel into various countries, and some of them in distant regions, and planted, instructed, and nourished numerous Churches.

But here Mr. Maturin's strange objection must be noticed, that they were not expressly, and at the commencement of their ministry, directed by our Lord "to write books," but "to preach the Gospel"; and he goes on to say, at page 25, "Had our Saviour really intended that his religion should be fully recorded in a book, which all persons might consult and explain for themselves as a complete collection of Christian doctrines, we might surely be justified in the expectation that he, himself, would have committed some portion of it to writing, or, at least, would have given some directions to his Apostles on a point of such vital importance, and made some reference to such written documents as the only directory of the Church in all future ages.

But we find that he makes no provision whatever for such a mode of instruction." Mr. Maturin has, in one place, said that "it is certainly the highest act of presumption in us to dictate to the Almighty as to the proper *mode* of making his revelation to man," and in this we fully agree with him. But the same remark may with much force be applied to himself as regards the passage of his book just cited.

The infinitely wise Lord, of course, knows best how to form his plans and effect his purposes; but we may be permitted to say that it would have seemed rather strange, indeed, if he had directed his Apostles and the other sacred writers to sit down and write books containing all the doctrines, precepts, and promises of his religion, and as to all its ordinances and institutions, its threatenings and predictions, and other truths, before they afforded any oral announcements and instructions, or exhibited any miracles in support of the new dispensation they were commissioned to declare and establish. Who does not see that if such had been the plan and course of proceeding, much valuable time would have been lost,—the day of Pentecost would have passed by,—the solemn existing impressions from the recent tragedy of the Saviour's death would have faded away,—the cavils and infidel objections of his enemies would have been strengthened,—the first and convincing miracles would have been postponed,—and the faith, courage, and constancy of some of the Apostles and other disciples might have wavered and declined. Moreover, on such a plan, it would have been requisite to have furnished to every individual to whom the message of mercy was announced—and especially to those who believed it—a copy of all those writings concerning the system. But this could not have been done. The infinitely wise and gracious Lord knew that any such mode of planning and effecting his work as that supposed or suggested by Mr. Maturin was not the best, or at all suitable under existing circumstances; but he caused those writings to be made and published—as he does all

his works—at the best time, and in the wisest and most perfect manner. Even learned or skilful human beings, who are about to introduce any new system or science of their own invention, frequently introduce it first by oral communications or public lectures, before committing it to print for general and continued use.

As to the first Churches into whose possession, as has been already shown, the originals or copies of the sacred Scriptures early came, they were at first independent as to any authority or subjection as regarded each other, and continued so for many centuries, except that after a short time from their formation, in various countries and places, many, or most of them, were included in bishoprics, formed for convenience, and to preserve order; but this was done only within cities, districts, or other localities. The Churches first planted, as we see from Scripture, were entirely *independent* of each other. They are addressed and mentioned in Scripture as such *separate* and *independent* Churches, and were merely in union as to the common faith. The Church at Corinth is addressed separately; also that at Ephesus, at Galatia, Philippi, Colosse, and the others, including Rome, but not a word in Scripture about the superiority of the latter, or the subjection of any one of them to any of the others. The bishoprics also, we know from all authentic history, remained for six or seven centuries independent of each other. They were at Antioch, Alexandria, Constantinople, Carthage, Cappadocia, and in numerous other places, including Rome, but the others were under no kind of subjection to the latter, though in the closing part of those centuries they were more or less influenced by the Church at Rome, by reason of its being in the old imperial city. In the last of those centuries, and during a period shortly after, that Church or apostate power, partly by intrigue, subtilty, and fraud, and partly by physical and moral force, matured and completed the subjection of most, if not all, of the other bishoprics to her *assumed* primacy and dominion.

We have now before us the before-recited undoubted facts of the promises of divine inspiration to the Apostles, and their ample fulfilment,—the planting of the first Churches by those Apostles, chiefly by St. Pau', some of those Churches being earlier than the one at Rome,—their being entirely independent of each other,—that most of the New Testament books were written by the Apostles, and the rest of them during the *life time* of some of the Apostles,—and that all of them, either as originals or copies, came *immediately* into the possession of most, if not all, of those first Churches,—and that numerous copies or versions of them were speedily made and circulated.

Let us next examine and ascertain as to the evidence *internal* and *external* regarding the *inspiration* of those Scriptures, independent of any proof afforded by the Roman Church. That Church, of course, admits that all the Apostles and other writers were *inspired* to teach *orally* all the truths of the Gospel; and, admitting this without *requiring* any proof, does it not at once seem strange that she should claim any right or authority to afford proof, or decide, regarding the *inspiration* of the *same* persons when composing those Scriptures, and the *inspired* character of the writings. But such is the inconsistency and presumption of that arrogant power.

In page 32 of the "Defence," Mr. Maturin says, "No book can prove its *own* inspiration until that book is *first* proved to be *inspired*"; and again on page 61, "How do we know that the collection of books which we call *the Bible* is divinely inspired?" and further on, "How, then, do we know *what books* are *divinely inspired*, and what books are not?" Here are hints for infidels, and they will not be satisfied with merely Rome's decision on the subject.

Now, bearing in mind the before-mentioned undisputed facts as to the divine bestowment of the Holy Spirit on the Apostles, and their consequent inspired character and authority,—and of all the books of the New Testament coming so immediately into

the possession and use of the first Churches as inspired writings, let us examine, in the first place, what is expressly said, in some of those writings, as to the inspiration of their authors in composing them; or, in other words, the testimony those writings give as to their own divinely inspired character.

In John 21 : 24 is this passage : "This is the disciple which testifieth of these things and *wrote* these things." He was one, and the beloved one, of the Apostles, who had, as already mentioned, on the day of Pentecost, been inspired by the Holy Spirit to go forth and proclaim the Gospel; and was endowed with miraculous powers for the more convincing evidence of its truth. That inspiration he *constantly* possessed *ever after*, for in his first Epistle, 3 : 24, he says, "Hereby *we* know that he (God) *abideth in us*, by the Spirit which he hath given *us*"; again, 4 : 6, "We are of God; he that knoweth God heareth *us*"; and 4 : 13, "Hereby *we* know that *we dwell* in him, and he *in us*, because he hath given *us* of his *Spirit*." The words "abideth" and "dwell," here used, mean, of course, *constant* residence. It is plain, then, that the Apostle composed all the *writings* under the same degree of inspiration with which he *orally* taught; and his declarations here given are a personal testimony to his *constant* inspiration as to both. As to the gospel by Matthew, although it contains no express assertion of the inspiration of the writer, yet it was ever universally known and admitted, as even Rome will allow, that it was written by Matthew, one of the twelve Apostles, to whom, as well as the others, the Lord promised his Spirit to "bring all things to their remembrance," and who *received* and *retained* the same divine inspiration which was bestowed on all of them on the day of Pentecost. It is also universally admitted that *his* was the first of the gospels which was written, and received by the several earliest Churches, and held by them as an inspired book. By some it is concluded to have been written A. D. 40 or 41, about the eighth year after our Lord's ascension; but by others,

at the latest, about A. D. 65. This last date is, also, by universal admission, previous to the writing of John's three Epistles. Moreover, the words "we" and "us," before cited from John's first Epistle, as to the inspiration of the divine spirit, may well be considered to mean and include *all* the Apostles, especially when in so many other parts of the same Epistle he used the singular number, as to himself, saying, "I write," and "I have written."

We have now got before us ample *internal* proof of the *inspiration* both of the *writers* and the *writings* of those two gospel books. Now, let us look at the same kind of testimony as to the several Epistles. The Apostle Paul, who wrote fourteen of them, and who was miraculously converted by our Lord in person, says, in the Epistle to the Galatians, 1 : 12, respecting the Gospel system, "I neither received it of man, nor was I taught it, but by the revelation of Jesus Christ." In his Epistle to the Romans, 12 : 3, he writes, "I say, through the *grace* (or inspiration) given unto me, to every man that is among you"; and then goes on to give them many inspired instructions, as he had done in previous parts of the Epistle; and in ch. 15 : 15, says, "I have written the more boldly unto you, in some sort, as *putting you* in mind, because of the *grace given to me of God.*" In both of his Epistles to the Corinthian "Church," as he calls it, he repeatedly declares his own *inspiration* as to his *writings* as well as to his *oral* teaching, saying, in the first Epistle to that Church (14 : 37), "The things that I *write* unto you are the *commandments* of the Lord"; and in the second Epistle, 10 : 11, "*Such* as we are in word by letters, when we are absent, *such* will we be also by deed when we are present,"—meaning, of course, having the same *inspiration* and Apostolic authority. In his Epistle to the Ephesians, 3 : 4, 5, he writes, "How that by revelation he made known unto me the mystery, as I *wrote* afore, in few words, whereby when ye *read* ye may understand my knowledge in the mystery of Christ." In Col. 1, speaking of the Church of Christ, he says, "whereof

I am made a minister, according to the *dispensation* of God which is *given* to me, for you, to fulfil the word of God." In nearly all the other Epistles of St. Paul, there are expressions either directly intimating or implying the inspiration both of the *writer* and the *writings*.

Moreover, in 2 Peter 3: 15, 16, written *after* the last of St. Paul's 14 Epistles, there is the following express attestation to the inspired character of all those Epistles: "even as our beloved brother Paul, also, according to the wisdom given unto him, hath *written* unto you, as also in *all* his Epistles, speaking in them of these things." Surely Rome will not reject the testimony of Peter, her own Primate. But what does St. Peter mean here by the words applied to Paul, "according to the *wisdom* given unto him"? Does he mean *wisdom* given by himself, or by John or James, Apollos or Barnabas, or any other human being? Certainly not; but given by the Lord himself, the fountain of wisdom. The Scripture says: "in the mouth of two or three witnesses shall every word be established." In both of St. Peter's Epistles he calls himself "an Apostle of Jesus Christ"; and being one of the twelve he received on the day of Pentecost the same divine inspiration and baptism as the others; and surely even Rome will admit that he constantly retained that inspiration. As to the inspired character of his Epistles, he says in ch. 1: 5, 12, "I have *written* briefly, exhorting and testifying, that this is the *true* grace of God, wherein ye stand"; and, in the 2nd Epistle 1: 12, 13, 15, "I will not be negligent to put you always in remembrance of these things, though ye know them and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance." Moreover, I will *endeavour*, that ye may be able after my decease, to have these things always in remembrance." And in ch. 3: 1, 2, he says, "This *second* Epistle, beloved, I now write unto you, in both which I stir up your pure minds by way of remembrance, that ye may be mind-

ful of the words which were spoken before by the holy prophets, and of the commandments of us the Apostles of the Lord and Saviour."

All these passages contain clear testimony of the inspiration of both these Epistles. And, as he said he would "endeavour" that after his "decease" they might have these things always in remembrance," in what way, it may be asked, does he make that endeavour? Why, by writing to them the two Epistles, which contain the *same* Gospel truths which he and others had orally taught them. He made those *written* declarations under direct inspiration; and can anything, then, be more natural and plain to show the *necessity* that the whole Gospel system should be put down and retained in *written* records, and no part of it be left merely to oral instructions and to be orally transmitted through succeeding ages.

In regard to the book of Revelation, it contains full testimony of its divine *inspiration*, for it was written by the Apostle John, as he declares, by the express command of our Lord and by the direct dictation of His Spirit.

We have now seen that *two* of the Gospels, *twenty* of the *twenty-one* Epistles, and the book of Revelation, were written by *three* of the twelve Apostles, who always continued under the same divine inspiration; and, further that nearly all those writings of theirs contain either express declarations or plainly implied evidence that they are inspired works. As to the gospels of Mark and Luke, they were both, as is universally admitted, written by the persons bearing those names, who accompanied St. Paul in several of his journies mentioned in the book of Acts, and those gospels record nearly all the same facts and truths as are contained in the other two gospels. They were certainly written during the lives of some of the Apostles, and went into *immediate* circulation and use in many, if not all, of the Churches, and were from the *first*, and *always*, held to be of divine *inspiration* and *authority*. St Mark is mentioned

most favorably by St. Paul, in 2 Tim. 4: 11, and in Philemon, where he is styled Paul's *fellow-labourer*, and he is the same John Mark who is mentioned in Col. 4 as nephew of Barnabas. The book of Acts, as we plainly see, was written by the same Luke—the companion of St. Paul—who wrote the gospel bearing his name; and, immediately after being written, it also went into circulation and use, among many, if not all the Churches, and also from the first has been held to be a divinely inspired book.

As to the two Epistles of James and Jude, they also were written and went into use as divinely inspired books, in many, if not all, of the first Churches, and most probably during the lives of some of the twelve Apostles. It is most generally held that they were written by two of the Apostles of those names: that of James, either by James the son of Zebedee, or James the son of Alphaeus,—and that of Jude, by “Judas,” *not* Iscariot.

Having thus treated in a rather condensed, but, it is thought, comprehensive manner, of the subjects of the inspired character of the New Testament *writers*, and of the internal evidence of the inspiration of the *books*, but little need here be said, in addition to what has been already given, as to the *external* proof of the inspired character of all the New Testament Scriptures. Of the four Gospels, two of them, as we have seen, were written by Apostles, and the other two by persons who accompanied the Apostle Paul on many of his journies; and the book of Acts also by one of those two. Of the twenty-one Epistles, nineteen of them were written by *three* of the Apostles, and the other two, most probably, as has been mentioned, by two others of the twelve Apostles. As to the Book of Revelation, although it was, for a time, doubted by some whether it was written by the Apostle John, yet from the very first it was held by others to be his, and before any very long period was *universally* admitted to have been composed by him, and consequently an inspired writing, and has ever since sustained that character in every

Christian Church. Although it is here admitted, as stated by Mr. Maturin, that there were, in the early age of the Churches, *doubts*, by some, as to the genuine and inspired character of some of the smaller Scripture books—namely: the Epistle of James, second of Peter, second and third of John, and that of Jude—yet all these, as well as the Book of Revelation, were, from the very first, held by many others, in all the Churches, to be of that inspired authority; and, at comparatively early periods, were universally received, and ever after held, as inspired writings. Moreover, what is of the utmost importance in this discussion, and establishes the matter against the Roman pretension, is the undeniable fact that the whole of our New Testament Scriptures were received and held as genuine, in all the Churches, long *before* the Popedom arose, and the Church at Rome succeeded in bringing the Western Churches, generally, under its influence and power. Any decision or act of that Church, therefore, as to the reception and inspired character of those Scriptures, subsequent to her attaining that power, may well be considered as quite superfluous, and merely a work of supererogation. Even the Roman Church will not be so bold and absurd as to say that if those Scriptures, when made, were not of an inspired character, her subsequent decision could or *did* infuse into them that inspiration. Moreover, the Asiatic and some of the European Churches who belong to the Greek communion have ever held the same Scriptures as ours, and they have never acknowledged the primacy claimed by Rome, or submitted to her rule

Here let us suppose a case to illustrate and show the arrogant and even absurd claim of the Roman Church as to her authoritative and infallible decision concerning the inspiration of the Scriptures. A society or a company of persons in a certain city of an empire come to the knowledge that there are certain *legal* gold coins of the empire deposited in several very ancient institutions, or concealed in places not generally known to contain

them; and they, by their emissaries or servants, discover and obtain them, whether by purchase or otherwise, and forthwith put them into circulation, the coins being known to be of the genuine currency of the empire, and similar to the other coins in use, but all coined in the reign of a sovereign who ruled many years previous. Suppose, further, that the same society, many years after, should pass a resolution, or by any other way decide that the gold out of which the coins were made was first discovered and purified by the company, and that the impressions on the coin, and everything relating to their coinage in the royal mint, and putting them into circulation as a legal currency, were given and ordered solely under the authority of the company. Such pretences would, of course, at once be scorned and condemned as false and absurd. Or, by way of further illustration as to this unfounded Papal claim regarding the Scriptures, suppose the corporation of London, the largest in the kingdom, should go to work, and, in one way or another, obtain as many as possible of the most ancient copies of the oldest acts of Parliament in force relating to the corporations generally throughout the kingdom; and suppose that the said London corporation should torture and pervert some clause in one of such old acts, so as to apply it to their corporation, and they should thereupon pass a resolution that all those laws derived their validity and binding authority solely from their corporate sanction and decision. As in the other supposed case, such a pretended right or power would at once be denounced as false and arrogant.

Equally unfounded is the assertion of the Papal Church regarding her right to decide infallibly as to the *canon* and *inspiration* of Scripture, or on any other subject. That learned men in the Roman Church, in different ages, have diligently sought after and obtained, in various countries, ancient manuscripts and copies of the sacred Scriptures, and have industriously collated, compared, and translated them; and that the same Church has treasured up and retains very many of those ancient and authen-

tic writings, all will readily admit. In that way, and by those means, important service has been done to the cause of Christianity in general. But there the benefit from Rome has ended; and her claim of being *divinely authorized* to decide *infallibly* on any subjects whatever relating to the Christian faith, may justly be said to be marked by an equal degree of untruth and impiety.

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#### SECTION 4.

##### SCRIPTURE AND TRADITION.

NEARLY all which is given on these subjects, in Mr. Maturin's last pamphlet, is contained, in substance, in his first publication; and *that* having been so fully refuted, in all its material positions, by the answers given to it, little need here be added on these same subjects. That of "Oral Tradition," and as *infallibly* transmitted, undoubtedly forms the very key-stone of the Papal superstructure of absolute spiritual dominion. Fully aware of its deep importance, Mr. Maturin labors hard, in various modes and forms, and by plausible assertions, to establish and maintain it as essential to the formation of the true rule of Christian faith. In page 20 of his "Defence," he says, "According to the doctrine of the Catholic Church, the *whole word* of God consists of *two parts*, which are commonly described as Scripture and Tradition"; and on page 22, "When we speak of Tradition as a *rule of faith*, we refer solely to the *doctrine taught by Christ and his Apostles*"; again, "Tradition, in the proper sense of the word, *includes Scripture* itself, although, merely with a view to *perspicuity* of arrangement, Scripture and Tradition are generally distinguished as the two component parts of divine revelation. In this limited signification, then, Tradition is regarded as *supplemental* to Scripture, and *each* of them as *incomplete* without the *other*."

Mr. Maturin has labored hard to make out a proof of this Romanist doctrine, asserted at the close of the last cited passage—that of the *incompleteness* of Scripture *alone* as a rule of faith. It was needful for him to do so, in order to show the asserted necessity of the “Tradition” supplement, and to embody it in that rule. It is a common and true saying, that “*actions speak louder than words*”; and it may here be applied. Notwithstanding the professions, on the part of Papal Rome, of reverence for the Scriptures, yet we know that she has always been endeavoring in various ways, to undermine and lessen their authority and influence, and, we may well presume, would, if she dare, at once set them aside entirely, as to any rule of faith, and would abide by her own Oral Traditions as fully sufficient for the purpose.

In answer to the passage in Dr. Gray's letter, that “any one of the four parts of the New Testament may, under the blessing of Heaven, conduct a man to salvation,” Mr. Maturin says: “Take, for instance, the Acts of the Apostles: where will he find in this book any statement of the doctrine of the Trinity, Incarnation, Original Sin, or other essential truths of the Gospel? Are these fundamental points, or not? If they *are*, then it cannot be true that a book which omits them contains all things necessary to salvation.” So, here we see Mr. Maturin plainly declares that this Book of Acts does not contain those specified doctrines, “or other essential truths of the Gospel.” Now, let us look into that book as to those doctrines. To begin with the first named—that of the sublime doctrine of the Divine Trinity: We know that there is no text which, in so many words, expressly declares it, but the disputed passage in 1 John 5: 7; but there are numerous other passages in the Scriptures to show its truth very clearly, and some of them in this slighted book of Acts. In ch. 1: 5, 7, are these words: “Wait for the promise of the *Father* which ye have heard of me”; and “The times and the seasons which the *Father* hath put in his own power.”

Here, then, in the very first chapter, is one of the persons of the adorable Trinity expressly named. As to the next of the divine persons, the "Son" or "Word," this one passage alone of this book expressly shows his divine *personality* and *character* (ch. 20 : 28) : "take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the Church of *God* which *He* hath purchased with His own *blood*." Here, it is shown that there was such an intimate union between a *divine* and a *human* nature in the one *visible* being or person, the Lord Jesus Christ, who suffered upon the cross, as declared in other parts of the book, that the blood he there shed is called the "blood" of "God." The "Holy Ghost," also, is here mentioned, in the singular number, as a *person*, and also in several other passages of this book, in the following most pointedly (ch. 3 : 2) : "Separate *Me*, Barnabas and Paul, for the work whereunto *I* have called them"; and, again (ch. 10 : 19, 20) the spirit said unto him, "Behold, three men seek thee; arise, therefore, and get thee down, and go with them, doubting nothing, for *I* have sent them." We now see, then, that there are three several beings, or persons, named in this book of Acts, as *divine* beings, and we will also see throughout the book that "God" is mentioned, in the singular number, as *one* divine Being; from all which passages, as well as others in this book, it is clear that there are *three* persons in the one divine essence or Godhead. The one cited passage alone, in ch. 20 : 28, in connection with the passages as to the Father in ch. 1, show fully and decisively the sublime doctrine of the divine *Trinity in Unity*. What, then, becomes of Mr. Maturin's hasty and presumptuous denial that this doctrine is contained in the book of Acts?

Next, as to his statement of the like omission regarding the "Incarnation,"—there are numerous passages in the book which mention the Lord Jesus Christ in his *human* nature, and as suffering and dying in that nature; and the same cited passage

in ch 2 : 28, declares that the blood he thus shed was the "blood" of "God"; and further shows clearly that essential doctrine of the "Incarnation" On this point, also, we see that Mr. Maturin is as rash, and as much in error, as on the other.

As to the doctrine next mentioned, that of "Original Sin," there are very clear intimations of it in various parts of this book of Acts, especially in this passage in ch. 4 : 12: "Neither is there *salvation* in any other, for there is none other name under heaven, given among *men*, *whereby* we must be *saved*." But Mr. Maturin goes very much further regarding omissions of doctrines in the book of Acts, and says, "or other essential truths of the Gospel." To name no others: are the *resurrection of the dead* and the *final judgment* "essential doctrines?" Of course, Mr. Maturin will readily allow them as such. Surely, then, he must have read in this book, how Paul preached to the Athenians the doctrine of "the resurrection of the dead," and also before Festus and King Agrippa; and must have seen that it is plainly mentioned in other parts of the book. As to the *final judgment*, he can scarcely have forgotten that it is said in this book, that Paul reasoned to Felix of "judgment to come" until even that hardened sinner "trembled"; or what is recorded in ch. 17 : 31: "Because he hath appointed a day in the which he will judge the world in righteousness."—Here, surely, are very strong declarations in the book as to these "essential truths of the Gospel." Many other most "essential truths," especially *Repentance* and *Faith* in the Saviour, are contained in this book, so slighted by Mr. Maturin. On the same page, in referring to St. John's gospel, he says: "There is nothing expressly mentioned in it about the *birth* or *ascension* of Christ,—about Original Sin, or the Atonement,—about Baptism, or the Lord's Supper: these and other doctrines are implied or presupposed, but not directly asserted in it." Here, again, Mr. Maturin is in about equal error as concerning the

book of Acts. In John 1 : 13, is the passage, "the Word was made *flesh*, and dwelt among us." "To this end was I *born*, and for this cause came I into the world"—(ch. 18 : 37). His *mother* is repeatedly mentioned, and this *name* alone shows that he was born in the human nature. Then, as to his Ascension (ch. 20 : 17) : "I am not yet *ascended* to my Father, but go to my brethren, and say unto them, I *ascend* unto my Father and your Father, and to my God and your God." Here is something, and very express too, "about the Ascension." Next, as to "Original Sin," ch. 3 : 5, 6, 7 : "Except a man be born of water and of the spirit, he cannot enter into the Kingdom of God." "That which is born of the flesh is flesh, and that which is born of the spirit is spirit. Marvel not that I said unto thee, ye *must be born again*"; and ch. 1 : 29, "Behold the Lamb of God who taketh away the *sin of the world*." Surely, these passages contain *something* rather strong and plain about "Original Sin." Then as to the "Atonement," ch. 6 : 51 : "The bread that I will give is my *flesh*, which I will *give* for the *life of the world*"; and 10 : 15, "I lay down my life for the sheep." Surely, these are very expressive words as to the "Atonement." As to Baptism, ch. 3 : 22 : "After these things came Jesus and his disciples into the land of Judea, and there he tarried with them and *baptized*." Is there nothing here, Mr. Maturin, "*expressly about Baptism*."

The foregoing instances, as well as the others of a like character, in the "Introductory remarks," showing Mr. Maturin's defective acquaintance with Scriptural truths, have been given to prove that he is not a safe and reliable authority when those truths are under discussion.

In several passages of his "Defence," Mr. Maturin has laid great stress upon the point regarding the time or times when the books called the Bible and the New Testament were compiled and made, being long subsequent to the promulgation and establishment of Christianity. In page 60 he says, concerning the

New Testament, "Though various parts of it were universally received at an earlier period, still it was not in existence as a collection of inspired writings for 400 years after the commencement of Christianity." Again (p. 81), "Where is the Bible ever called by the name of the *Word of God* in the Scripture itself"? And further on, referring to the book of the New Testament, he says, it "was not written," "was not in existence from the beginning of Christianity." Now, Mr. Maturin must excuse its being said that all this is really no better than empty *quibbling*. We all know that the books we now call the Bible and the New Testament were not compiled and made into their present *forms* until long after the establishment of Christianity; but we also know that all the writings or books of the Old Testament contained in the Bible were in use, as inspired writings, by the Jews, many ages before any Christian Church was planted at Rome or elsewhere. We also know that all the writings contained in that part of the same Bible called the *New Testament* were written and in use by most, if not all, of the Churches during the very first years of Christianity, and all of them during the lives of some of the Apostles. Several, indeed, of those inspired writings were composed and in use, in some of the Churches, before any Church was planted at Rome. To expose the utter fallacy of this objection of Mr. Maturin's, as to the time of compiling the Bible and the New Testament, let us suppose that a man indicted for a criminal offence, described in an act of Parliament, should urge, as an objection or defence, that the book in which the statute was then bound up, with other laws, had been printed and made subsequent to the date at which his offence was charged to have been committed. Surely the objection would at once be treated with contempt, and he would be told that the statute itself had been made and on record long—perhaps ages—before the date of his offence, and the making of the book. Mr. Maturin's objection, as to the time of compiling the Scriptures in books, is just as futile and empty as the one in the case supposed.

Like all other Romish teachers, Mr. Maturin decidedly objects to the *sufficiency* of Scripture alone to form the "rule of faith." This objection arises, of course, from their doctrine of "Tradition," the very key-stone of their whole system of unscriptural and fabulous tenets. In page 22 he says: "In this limited signification, then, 'Tradition' is regarded as *supplemental* to Scripture, and each of them as *incomplete* without the *other*." Again (p. 31): "How is it possible, then, to prove from Scripture the completeness of a rule which is never mentioned in Scripture. Is it not strange that an appeal should be made to Scripture in proof of the *sufficiency* of the New Testament, when there is not a word in Scripture about the New Testament at all." This last quibbling objection about the time of compiling and making the book has been already disposed of. Now, we will briefly examine, in the light of Scriptural truth itself, as to its *perfect sufficiency* to form the "rule of Christian faith." In reference to all the Old Testament Scriptures, it is said in Rom. 15 : 4, "Whatever things were *written* aforetime were written for our learning, that we, through patience and comfort of the Scriptures, should have hope." Also in Cor. 10 : 11, "Now all these things happened unto them for ensamples, and they are *written* for our *admonition*, upon whom the ends of the world are come." Then, as to the New Testament (John 20 : 31), "These are *written* that ye might believe that Jesus is the Christ, the Son of God, and that believing, ye might have life through his name." This gospel alone contains nearly every Christian doctrine. As to the book of Acts, it has been already shewn that many of the most important doctrines are clearly set forth in it. In Rom. 15 : 15, the Apostle says: "I have written the more boldly unto you, in some sort, as putting you in mind." And of what was he putting them in mind, but of the divine truths contained in the Epistle, which, as may be seen, contains many of the most essential doctrines and precepts of the Gospel? And he put them in *writing*, that they might

be always before them, and therefore not be forgotten or escape from their memory. In 2 Cor. 13, he says: "We *write* none other things unto you than what ye *read* or *acknowledge*"; and 13 : 10, "Therefore I *write* these things, being absent, lest, being present, I should use sharpness." And the words "these things," mean, of course, all the things declared in the Epistle, and which are numerous, and of the deepest importance. In the next Epistle, that of Galatians, which is of equal value as to doctrine and precept, he says in 6 : 11, "Ye see how *large* a *letter* I have *written* unto you, with mine own hand." The next, to the Ephesians, is very full, as to nearly all the doctrines as well as practical duties of Christianity. In the next, to the Philippians, 3 : 1, he says: "To write the same things to you, to me, indeed, is not grievous, but for you it is safe." Here the Apostle, doubtless, means the "*same things*" he had before orally taught them; and by saying it was "*safe*" to "*write*" those same things, it is clear that he meant that their retention of them might not depend merely on the remembrance of the oral teaching, but that they should always have those same truths before them, in that *written*, and therefore *sure* and *permanent* form. In the next Epistle, Col. 4, is the charge, "When this Epistle is read among you, cause that it be read also in the Church of the Laodiceans, and that ye likewise read the Epistle from Laodicia." This Epistle to the Colossians is very full as to doctrine and duty. Next, 1 Thes. 5 : 37, "I charge you by the Lord that this Epistle be *read* unto all the holy brethren"; and 2 Thes. 3, "If any man obey not our word by this Epistle, note that man, and have no company with him." Next Epistle, 1 Tim., he is most solemnly charged to "observe these things" and to "keep this commandment," meaning, of course, the doctrines and precepts contained in the Epistle; and in the second Epistle to him, he is charged to the same effect. In the following Epistle to Titus, he is commanded "these things speak, and exhort, and rebuke with all authority,"—referring also to the

written truths of doctrine and duty contained in the Epistle. In Heb. 13, the Apostle says: "I have written a letter unto you in few words." It embodies, however, several of the most important doctrines both of the Old and of the New Testament dispensations.

The two Epistles of St. Peter are very pointed as to committing to writing the truths orally taught, so that they might not be impaired or escape from the memory. In the 1 Ep. he says at the conclusion, "I have *written* briefly exhorting and testifying that this is the true grace of God wherein ye stand"; and in the 2 Ep., "I will endeavor that ye may be able after my decease to have these things always in remembrance"; and, further, "This second Epistle, beloved, I now *write* unto you, in both which I stir up your pure minds by way of remembrance, that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandments of us the Apostles of the Lord and Saviour"; and he mentions his brother Paul as, "in all his Epistles, speaking of these things." In John 1 Ep. he says, "that which we have seen and heard declare we unto you"; and, further, "this, then, is the message which we have heard of him and declare unto you." This Epistle declares several of the most important doctrines, as well as precepts of Christianity. The same Apostle John was commanded to "write in a book" all things which he saw, and which we find recorded in that sublime book of "Revelation." All these books, here referred to, together with the other books of the New Testament, taken as a whole, contain *every doctrine, precept, and other truth* of our divine Christianity; and, therefore, they *alone* form a full and perfect standard or rule for our faith concerning it. But, Mr. Maturin objects that "*there is not a single text of Scripture which asserts, that all the doctrines of the Gospel are to be found written in the New Testament.*" Well, suppose there is no such special text, does it, therefore, follow that all those doctrines are not to be found there? That would,

indeed, be a strange conclusion. Let us suppose a merely human affair, as follows: A merchant consigns some goods to an agent in a distant land, and, by letter, instructs him as to their shipment and probable time of their arrival, and then tells him to receive them, pay the freight and other expenses, and send parcels of them to different places, and find persons to dispose of them at stated prices, and when they were all sold to invest the money in certain bills, from certain banks, and to remit these according to directions then following. And, suppose, after giving all these particular directions, he should, in the conclusion of his letter, say, Now I have written to you that I have sent such goods, that they will arrive at such a time, that you are to receive them; and then go on with a recapitulation, saying that he had told him of all the particulars in the previous part of the letter; surely the agent would think it strange and say, "he had already given me all the particular directions which were requisite, and he need not have taken the trouble to *write*, and have given me the trouble to *read*, all that useless repetition." Now, as to the supposed deficient text, Mr. Maturin may be answered, that the Divine Spirit is, indeed, of perfect and infallible wisdom, and never uses needless or superfluous words, or deals in works of *supererogation*. He has given to us a revelation in a written and permanent form, and set forth therein every doctrine and other truth which it is at all needful for us to know, and has said, "Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors"; "Search the Scriptures"; "Take the sword of the Spirit, which is the word of God"; "Comparing spiritual things with spiritual."

As to the full and pointed text in 2 Tim. 3:16, 7: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works" — Mr. Maturin says (p. 49), the expression, "All Scrip-

ture" does not mean the *whole collection* of Scripture, but *every part* of Scripture, or each separate book of the Old Testament. "That this is its true meaning is certain. But will any one maintain that every *particular book* of the Bible 'containeth all things necessary to salvation?' Can this be true, for instance, of the book of Esther, which never mentions the name of God, nor makes the slightest allusion to any religious doctrine whatever?"

Now let us, for a few moments, suppose the passage to mean what Mr. Maturin has stated, and it will stand thus, in his own words: "Each separate book of the Old Testament is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." But Mr. Maturin says, and we perfectly agree with him, "can it be true of the book of Esther, that 'it containeth all things necessary to salvation?'" But we go even further, and say, as he will agree, that the same may be said of the book of Ruth, —of 1st and 2nd Chronicles,—of Jonah and Obadiah, which last contains only one chapter of 21 verses: and as may also be said of several other books, if not every one of them, contained in the Old as also in the New Testament Scriptures. According, therefore, to that rendering of the passage by Mr. Maturin, he will inevitably be shut up to the *profane* conclusion, and cannot escape from it, that the text has given *false* testimony: for not one of those books contains "all things necessary to salvation," or "is profitable" in all the particulars mentioned in the text, so as to make the man of God "perfect," and to furnish him "*thoroughly* unto all good works." There is no way, indeed, to avoid that *profane* conclusion, but to take the words "All Scripture" to mean, as they plainly do, the whole of that *written* revelation which our gracious God has given us, for the complete and perfect purposes mentioned in the text. Some of these books fulfil certain of those purposes, and some of them others. The

passage applies to and comprehends, indeed, not only all the Old Testament Scriptures, but the whole body of truth, which God had *then* caused, or should at *any time* thereafter cause, by the inspiration and direction of His Spirit, to be committed to writing for the faith and obedience of man.

Mr. Maturin contends against "the opinion held by Protestants, that the Bible contains the whole revealed word of God." This, of course, he must do in order to let in his Roman Traditional doctrines of *infallibility*, *purgatory*, *worship of angels*, *indulgences*, and of *extreme unction*, not for the *body* but the *soul* when departing, and to prepare it—not for *paradise*, but for *purgatory*,—and all the other peculiar and unscriptural doctrines of Rome.

As for the book of Esther, which Mr. Maturin has treated so slightly, although it does not in express terms declare any religious doctrine, yet every spiritually enlightened mind will readily discover that it does exhibit the very important doctrines of a divine overruling government of the world, and, also, the exercise of an especial providence by the Almighty in protecting and rewarding His faithful servants, and preserving His Church, and punishing her enemies. The wicked Haman, who through pride and haughtiness planned the destruction of that Church, was permitted to get a royal decree for that purpose, but could proceed no further, and was himself ignominiously hung upon the gallows which he had prepared for the execution of a servant of the Most High whom he hated without cause. The whole history contains a lesson to the proud and vindictive in every age, and most especially should ever have served as an admonitory warning and lesson to every arrogant individual, and earthly power, that even in this world there is a divine retribution in the punishment of those who shall persecute the faithful servants of God, and endeavor to destroy the true Church from the earth.

In contending against the complete sufficiency of Scripture, Mr. Maturin says (p. 26), referring to the Apostle Paul, "He

does not profess to give any *new revelation* to the Church, in *writing*, but simply to explain and enforce what he had delivered to them before, in the course of his previous teaching." We agree with you, Mr. Maturin, that he did not give any new revelation, and that he explained and enforced in the *writing*, "what," as you say, he had "orally delivered to them before," meaning, of course, *all* he orally taught them. But here, we may ask, if the oral teaching was sufficient, not only for them, but it was intended that it should, as a sufficient mode of conveyance, be orally transmitted for the benefit of the Church, through all succeeding ages—why did he take the trouble, to put in writing, and send to them, all the same truths he had before orally taught them? Any ordinary mind may readily see, that he did it, and so *speedily* too, that those to whom he wrote might have those truths always before them, in an unchangeable and a *permanent* form; and not be obliged, as to any of those truths, to fall back upon the resources of fallible human memory. And for this further reason, also, that the Church in all succeeding ages should possess the same permanent records and enjoy similar *independence* and *exemption* as to primitive *verbal* teaching and its *oral* transmission, and might not be led astray by any false doctrines of human invention.

By the passage just cited, Mr. Maturin has really—though, of course, not designedly—undermined and destroyed the very foundation of his essential doctrine of *oral Tradition*, and its *oral* transmission. He has, in like manner, and even more palpably, destroyed that doctrine by the following texts which he cites (p. 26) in its support: "Remember ye not that when I was yet with you '*I told you these things?*'" (2 Thess. 2: 5). It seems the Apostle had some thought or *apprehension* that that they had forgotten or were forgetting the truths he had *verbally* taught them so recently, and, *therefore*, he sends them all the *same* "things" in the permanent *written* form. Again, he cites, "I will not be negligent to put you always in *remem-*

brance of these things though you know them." (2:1, 12.) And *how* does he put them in remembrance of 'these things,' being the same things he had orally taught them before? Why, by putting them in *writing*. And why does he do so? Evidently, that they might not be lost from memory. But Mr. Maturin's Primate, St. Peter, goes further, and says even stronger words to destroy this doctrine of oral Tradition, for he says: "I will endeavour that ye may be able, *after my decease*, to have these things always in remembrance." (1 Eph. 1.) Here he evidently means, that he will not trust to the oral instruction that he had given them, or might yet give them, but would endeavour, by sending them the *same truths* in writing, that they might thus have those truths always before them, unimpaired, and independent of fallible memory alone. St. John says, 1 Eph. 2:7: "Brethren, *I write no new commandment* unto you, but an old commandment, *which ye had from the beginning*." Here, as in the other passages, the Apostle tells them that he is writing to them *only* the *same* commandment they had received before. Also for the same reasons as already mentioned both as to them, and for the Church ever after, he, through the same Spirit who inspired all the others in their writings, embodies in the Epistle all the commandments and needful truths which he had before orally taught them.

Mr. Maturin next goes on to say, "We may fairly invite any Protestant to prove that there was any one article of faith taught in the writings of the Apostles which had not been already taught by their oral instructions in the Church." It is very probable they had taught every such article orally before committing it to writing; or they might have so taught all those articles to some Churches, but not to others. But admitting that *all* had before been *verbally* taught, it proves nothing in favor of the oral tradition doctrine and its oral transmission, but rather against it, as shewing the *necessity* for the *writings*.

Next, Mr. Maturin challenges Protestants to prove "That

*every* article of faith which the Apostles delivered to the Church was *afterwards* particularly explained in their writings." We answer, that every article of the Christian faith is contained in one part or other of the New Testament Scriptures; and most of them are mentioned and sufficiently explained in various parts of those Scriptures; and we further say, that the oral Papal doctrines which are attempted to be imposed upon us as true, we reject as totally unfounded and false, for these plain and sufficient reasons: that none of them are to be found in the Scriptures, and that some of them are directly contrary to the most express declarations of those inspired records. We know that the Papal Church asserts that her oral doctrines are true, on the ground that she is divinely authorized to teach infallibly; but this we, Protestants, deny, as being entirely unwarranted by Scripture, and, therefore, we contend that both the assumed infallibility, and the oral doctrines founded thereon, are equally false and profane.

Let us now briefly examine some passages of Scripture to which Mr. Maturin refers us in support of his doctrine of Oral Tradition, and its oral transmission in the Church. The first he mentions is in Matt 28: 19, 20: "Go ye, therefore, and teach all nations, baptizing them," &c.; "teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world." But what has this passage to do with the asserted doctrine of mere tradition, and its *oral* transmission? There is not the slightest intimation of it in the text, as the most ordinary capacity will see. This text was cited by Mr. Maturin in his former publication, and in support of his doctrine of *infallibility*, and now he offers it in support of *tradition*. He wishes to make it a two-edged sword, but it is entirely useless for either purpose.

The writer of this, in his answer to the first publication of Mr. Maturin, commented on this text, and may give the same words here as follows: "And what were they to teach? Not

the traditions of fallible men. They were to teach "all things whatsoever" which he had "commanded" them, and nothing contrary to those "things." And, further, it must be remembered that all the "things whatsoever" which he had commanded, personally, very shortly after, by two of his Apostles, and two other of the inspired professors of his doctrines, were, by the *inspiration* and *direction* of his *Spirit*, committed to *writing*, for the benefit of his Church in all ages

The same remarks will equally serve as to the texts in Mark 16 and Luke 24, also cited by Mr. Maturin to support his Traditionary doctrine and its oral transmission. He next refers the writer to Acts 1 : 8, where it is said that the Apostles should be "witnesses" unto the Saviour "unto the uttermost parts of the earth." And so they have been, and will be to the end of time, by the Scriptures they composed through the inspiration of his Spirit. In this way they may be said, in reality, to be constant *living* witnesses. But there is not a word here at all alluding to any oral transmission of any part of their teachings. The other texts to which Mr. Maturin has referred the writer, are the same which he gave in his first pamphlet, and on which the writer remarked in answering it. Had Mr. Maturin forgotten all this? If not, his again referring the writer to those texts was simply superfluous, and giving himself and the writer needless trouble. It is quite sufficient here to remark, as to those cited texts, that there is not, in any of them, the slightest intimation as to any verbal teaching of gospel truths being *orally* transmitted to the Church through any period of its history.

In page 58, Mr. Maturin has given us the rules laid down by Cardinal Bellarmine for ascertaining the genuine Apostolical Traditions of the Church. Here, the reader may be informed, if he did not know it before, that this Cardinal Bellarmine was one of the most violent and bigoted adherents of the Papaey, and wrote largely in *definitions* and support of its traditionary dogmas. But although he was a Cardinal, he was not a *Father*.

He is not old enough yet, or he did not flourish in a sufficiently distant age, to obtain that title. Doubtless, if the Papacy should continue a few hundred years more (which is *extremely improbable*); he may, at their close, be designated with that cognomen and rank. He has given, in exact order, *five* marks for ascertaining those dogmas. Let us briefly examine only *two* of them, for it would be a useless tax of patience and a waste of time minutely to examine them all. From the unfounded character of the two, that of the others may be fairly presumed. His first rule is, "when the *whole Church* embraces anything as a *dogma of faith* which is not found in the sacred Scriptures." Now, on the contrary of this, any person of ordinary apprehension, and especially any pious mind, would at once conclude that, if a Supreme Being of infinite *wisdom* and *benevolence* had made a *written* revelation to his intelligent creatures of the only religion they were to believe and obey, it would be complete and perfect on every point and in every particular which could by any possibility be material or important. But not so do the Cardinal and Mr. Maturin reason. They think it very far more probable that such a wise and good Being would, through *imperfection* or *design*, omit doctrines and points material to the perfection of that system of religion, than that a particular society or Church professing that religion, and being confessedly *fallible* creatures, should introduce into that religion any doctrines and practices of their own, contrary to that divine Scriptural revelation. Even a direct opponent of Christianity would never credit such a supposition or conclusion as this. The following is number four of the "rules": "When all the *doctors of the Church* teach, with common consent, whether assembled in general council or writing separately in books, that any particular article has come down from *Apostolical* tradition." This rule, when applied, is of an unhappy character for the Cardinal and Mr. Maturin, for it is the indubitable and well known fact that those doctors, neither in council nor separately, have at all times unanimously agreed

as to any one article of those supposed traditions, but were from time to time differing among themselves as to the origin and character of each and every one of them. And this is not at all wonderful, when we consider, as Mr. Maturin, in another part of his pamphlet, informs us, that they were all fallible men like ourselves, and intimates that even the *infallible Vicar* may, as a *private doctor*, hold, at the *same moment*, an opinion on any subject whatever different from that *infallible* opinion and decision he delivers concerning it.

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SECTION 5.

PAPAL CLAIM OF INFALLIBILITY AND SUPREME SPIRITUAL  
AUTHORITY.

THIS profane and presumptuous claim forms the foundation of the whole Papal system of false doctrines, superstitious observances, and assumed spiritual dominion. We rightly call it a *profane* claim, because it is not only unwarranted by Scripture, but is contrary to the whole tenor and meaning of inspired Scriptural truth. Let us examine first as to the "infallibility,"—for if this is false, the claim of the Papal Church to decide absolutely and finally on all points of the Christian faith, must perish in the same ruin with the other arrogant assumption. This examination, in order to arrive at any satisfactory or reliable conclusion, must, from the whole character of the subject, be conducted and decided on *Scriptural* testimony and authority alone. Bold and bald assertion on either side would be merely presumptuous, and worse than useless. Mr. Maturin admits, in page 82, that "there is no question whatever with respect to the supreme authority of Scripture in all matters of controversy. Both Catholics and Protestants fully admit that its decisions on all points are to be received with implicit submission." In his first pamphlet he did cite a few texts of Scripture which he thought

in his favor; but these, in the answers given to that publication, have already been fully explained, and been shown not at all to apply to that claim of Papal infallibility, or to give it any countenance whatever, but quite the reverse. In this last work, he has not even attempted to offer any direct Scripture passage on the point, but has rested that claim merely on positive and repeated but altogether unsupported assertions. Here are some of them: Referring to the traditions of the "Catholic Church," he states them to be "*fixed*" on the *doctrine* of Christ and his Apostles, transmitted in unbroken succession from the beginning, and guarded against the possibility of misapprehension and corruption by the living, speaking voice of the Church, guided by the infallible teaching of the Holy Ghost. Again, in referring to the Bible, he says: "Catholics receive the Bible as a *divine book*, depending entirely on the *divine authority* of the Church for the proof of its inspiration, and that authority *itself*, proved by a divine commission and divine acts." There are other assertions by Mr. Maturin on the point equally positive, but, like the others, as no authority or proof whatever is given in their support, it would be useless to cite them. The reader will therefore see that there is really no other or better foundation for this claim by Mr. Maturin, on behalf of Papal "infallibility," but unsupported assertions, and that he is all along assuming to be true the very point to be established by valid, unquestionable proof, and by that alone. In one place, Mr. Maturin asks, "Is the Church of England to be the sole judge in her own cause?" We put the like question, Is the Papal Church to be the sole judge in her own cause? Mr. Maturin, we know, thinks that she has, for he says of the "See of Rome," "She alone has a right to decide, by her hereditary title, what were the characteristic features of the primitive system." But this is only assertion. Protestants answer, she is *illegitimate*, and her *title deeds* are *forged*. There are, we know, many false systems of religion in the world, and the adherents of each one

of them will assert its truthfulness. The Mohammedans do it, and so do the Mormonites, and they insist on their Bible being a *genuine* book. The Hindoos and the disciples of Confucius do the same, and their systems are of much more ancient origin than that of the Papacy. In reality, this claim of infallibility has no better support than those false systems. The Romanists merely *assert*, but do not and cannot prove this Papal infallibility. All Protestants deny it, and there have always been those in the Christian Church who denied it, and contended against it, even unto the *rack* and the *death*. And, therefore, the assertion that Mr. Maturin has repeatedly made in depreciation and contempt of the Protestant faith, that it is "a new system of religion," and "introduced only about 300 years ago," is, to use the least discourteous expression, not founded in fact. From the very commencement of the Papacy, or rather the apostasy of the Roman Church from the *true* Christian faith, there were numbers of faithful persons, and in various countries, who, by their conduct, if not in words, protested and contended against her various corruptions, and especially the doctrine of "infallibility." Some evangelical dissenting bodies in early ages did it, so did the early British Churches, and the Lollards, the Albigenses, and Waldenses, the Wickliffites, and others; and in all ages, indeed, down to the time of the great and general Reformation, which began with Luther. As far as assertions go, Romanists declare that theirs alone is the true Church, but all Protestants deny it. The Papal Church asserts her infallibility, and her right to absolute rule; all Protestants deny both, and that either of those powers belong to any visible Church upon earth. There is this extreme difference, however, between these opposite assertions, that the Papal claim has not a shadow of *Scriptural* proof to support it, but Protestants can point to those marks belonging to the Papal system, and which its advocates even boldly avow as denoting its purity and perfection, but which, in reality, are the *Scriptural brand-marks* of a profane

apostasy. One of those marks, which applies to the very letter, is that already cited, and which is given in 2 Thess. <sup>o</sup>: 4, where it is said: "So that he, as God, sitteth in the temple of God, shewing himself that he is God"; and who is declared to be, "The man of sin and son of perdition"; and another, in 1 Tim. 4, "Speaking lies in hypocrisy, — forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving, of them which believe and know the truth."

There are several connected passages in page 117 of the "Defence," which contain such profane assertions, as well as absurdities, that they deserve a special examination and exposure. They are as follows: "We believe that God has been pleased to delegate a portion of His own attributes to His Church, to be exercised in His name, and by His authority. We believe that the promise of infallibility is conferred upon the Church, through the medium of its visible head, as represented in the person of St. Peter, and his successor in the See of Rome." "The voice of Peter is final and decisive, whether he speaks *with or without* the advice of a General Council" "We refer, of course, to the public official judgment of the Church, as expressed by the Supreme Pontiff, *ex cathedra*, and not to any opinions held by the individual Pope as a private Doctor. As the Vicar of Christ we hold that the Roman Pontiff is divinely directed and preserved from the possibility of error in any definition relating to faith and morals" "He can add nothing to, and diminish nothing from, the Catholic faith. He is strictly limited by every doctrinal definition of his predecessors for the last 1800 years. His office is, to interpret faithfully and authoritatively the whole revelation of God."

Now, let us dissect these presumptuous and profane Papal doctrines, and separately examine them. We see, then, in the first place, that as to the *definition* or establishment of any doctrine, and indeed as to all judicial acts, the Pope *alone* is the

“Church,” for he may decide on every matter “without consulting councils,” or resorting to any other quarter. This, indeed, would be quite reasonable and consistent, admitting him to have divine attributes, and therefore to be infallible. These sacred powers are, indeed, in the passage under review, explicitly asserted to belong to him. Mr. Maturin, in the name of all Romanists, says: “We believe that God has been pleased to delegate a portion of his attributes to the Church,” and “infallibility” also; and as the Pope is the “Church,” for all authoritative purposes, it is plainly declared that he, in his own person, is possessed of those divine attributes, and the consequent infallibility. The writer regrets that he is under the necessity of transcribing these impious assertions in commenting upon them. And where is the pretended authority to support them? Not a word of the kind is given, either from Scripture or any other quarter. The Mormons make a positive declaration concerning the truth of their system. Their pretensions and those of the Romanists, on the points in question, are equally false and impious. But, although there is no Scripture to give a semblance of support to these profane Papal doctrines, there are passages of Scripture, and especially *one*, relating to the subject. It is this very descriptive one, already cited, in 2 Thess.: “So that he, as God, sitteth in the temple of God, showing himself that he is God.” Surely, Mr. Maturin did not think of this text when he wrote those words about *divine* “attributes” being delegated to the Papal Vicar as the head of the Church. Mark, how exactly he answers to the description given in the text; and bear in mind it is Mr. Maturin who has exhibited the real person, and given the points of his character, so exactly agreeing with those in the text. He is said, in that passage of the pamphlet, to have “divine attributes,” and is *in* the Church (or temple) as its head; and it follows, of course, that, having those attributes, he is a God in the *church* or “*temple*.” The text says of the character described, “He, as God, sitteth in the temple of God,

showing himself that he is God." Can any two descriptions more perfectly agree? But what is most fatal and ruinous to the character and claim of this Papal God is the further Scriptural description which is given of the power mentioned in the text, that he is "the man of sin and the son of perdition"; and elsewhere in Scripture he is mentioned as being "cast alive into a lake of fire, burning with brimstone." Of course, Romanists will not admit that these latter declarations of Scripture have any relation to their infallible Vicar; but if, as we have seen, the correspondence between the two characters is so exact in all the particulars first mentioned—and according to their own showing, too—they cannot consistently disclaim the rest of the really infallible description, and reject the doom and punishment of the apostate power. It is well known that many of the Popes were extremely immoral and wicked persons. This, we presume, Mr. Maturin himself will admit, for, doubtless, he is acquainted with the personal history of most, if not all, of them. We put it, therefore, to every Christian mind, is it not impious, in the highest degree, to say that the holy and blessed God delegated a portion of his attributes to such characters? Yet the assertion is equally made as to each and every one of the Popes; and, consistently with the Romanist doctrine, it cannot be otherwise.

There is another point contained in that passage of Mr. Maturin's pamphlet, which, to say the least, involves some inconsistencies, if not absurdities. He says, in referring to the Pope, "In every controversy he is bound to pronounce judgment according to the tradition of the Church, as founded on the Scriptures, councils, fathers, liturgies, and other public documents; and, after mature deliberation and consultation with the most learned and pious divines, invoking the assistance of the Holy Spirit to illuminate their minds with the light of heavenly truth, the final decision of the Church is delivered, and all further discussion is at an end forever." Now, if a Pope is really

possessed of a "portion of the divine attributes," and consequently cannot err, but is *infallible*, does it not seem very extraordinary that he should be obliged to labor through such a multitude of authorities and documents, *fallible* councils, Fathers, and all the rest, and consult learned Divines, also *fallible* persons, before he can give an infallible judgment on any Traditionary subject whatever. After all, this infallibility of a Pope is of very little value, seeing that like other persons he is under the necessity of using so many external means and instruments, to enable him to decide. It must be laborious work, indeed, for his infallible powers, and a sore trial of patience.

A further point contained in that portion of Mr. Maturin's work, already cited, is of such a marvellous description that it must receive some special examination and remarks. After mentioning the delegation of a portion of the "divine attributes," and the consequent infallibility of the Pope in giving decisions, he says: "We refer, of course, to the public official judgment of the Church, as expressed by the Supreme Pontiff, *ex cathedra*, and not to any opinion held by the individual Pope as a private doctor." From all this, then, it seems to be a Roman doctrine, and one, of course, which Mr. Maturin holds, that it is quite possible that a Pope may have a *private* opinion on any subject different from his *infallible opinion* and *judgment*, and that he may hold such *private* opinion at the same *moment* that he holds and delivers the *infallible* opinion or judgment. How this can be it will, we think, puzzle even the ingenuity and subtlety of Rome to explain. To all rational minds it will, doubtless, seem to be a doctrine far beyond the reach of the most speculative metaphysics and wildest visions of the most excited and discursive imagination. But if it were *possible* that such different opinions, in the same mind, could thus exist together at the same moment, and while the *infallible* decision was being given, it would have to be said of such a Pope, that he had *profanely* rebelled against his own *infallibility*.

In regard to the supreme spiritual authority claimed by the Papal Church, there is not a word in Scripture to give the slightest intimation in its favor. As already mentioned, all the primitive Churches were perfectly independent of each other in all respects, except as to bishoprics, which after a time were formed, and these, for several centuries, also continued free of any authority or control as between themselves. At the commence-

ment of many of the Epistles, and throughout them, each Church is addressed in a *separate* capacity, and independent of all others, except as to the common Christian brotherhood. The addresses are: "To the Church at Corinth"; "To the Church of the Thessalonians"; "The Churches at Galatia"; and in like manner at other places. They continued in the same independence for several centuries, until by ambition and intrigues, perseveringly continued, as well as by various arbitrary and coercive means, through the influence of secular power, obtained by the aid of superstitious or wicked temporal princes, the Papal Church at length succeeded in bringing all the Western Churches under her arbitrary spiritual dominion.

Here this Answer may be brought to a close, and it cannot be better done than by transcribing the remarks of a very learned critical commentator as to the Papal claims and unscriptural tenets.

The following are those remarks given at the close of his comments on St. Peter's second Epistle: "We have now passed over all the canonical writings of St. Peter that are extant, and it is worthy of remark that, in no place of the two Epistles already examined, nor in any of this Apostle's sayings in any other parts of the sacred writings, do we find any of the *peculiar* tenets of the Romish Church: not one word of *his* or the *Pope's supremacy*; not one word of those who affect to be his *successors*; nothing of the *infallibility* claimed by those pretended successors; nothing of *purgatory, penances, pilgrimages, auricular confession, power of the keys, indulgences, extreme unction, masses, and prayers for the dead*; and not one word on the most essential doctrine of the Romish Church, *transubstantiation*. Now, as all these things have been considered by themselves most essential to the being of that Church, is it not strange that *he*, from whom they profess to derive all their power, authority and influence, in spiritual and secular matters, should have said nothing of these most necessary things? Is it not a proof that they are all *false and forged*; that the holy Apostle knew nothing of them; that they are *no part* of the doctrine of God; and, although they *distinguish the Church of Rome*, do not belong to the *Church of Christ*? It is no wonder that the rulers of this Church endeavour to keep the *Scriptures* from the common people, for were they permitted to consult these the imposture would be detected, and the solemn, destructive cheat at once exposed."



