

THE RELIGION OF COMMON SENSE

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649368358

The religion of common sense by Henry John Pye

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

HENRY JOHN PYE

**THE RELIGION OF
COMMON SENSE**

THE
RELIGION
OF
COMMON SENSE.

BY
HENRY JOHN PYE, M.A.,
TRINITY COLLEGE, CAMBRIDGE.

*Negligentia mihi videtur si postquam confirmati
Somus in fide non studemus quod credimus intelligere.*

ST. ANSELM.

LONDON:
BURNS, OATES & CO.
17 & 18, PORTMAN STREET, & 63, PATERNOSTER ROW.

1870.



130. g 96.



CONTENTS.

PREFACE.—Reasons for using the words *Roman Catholic* and *Separatist*—What is intended by *Sceptics*—Indifference and unreality in Religion the crying sins of the present day.

CHAPTER I.—Remark of a German Rationalist and its result—Creeds do not really express a Separatist's belief—Instances—Why are the Gospels true?—Their authenticity tested like that of other books—Result of the inquiry—Received on the authority of the Church—This argument not compatible with Separatism—Arguments of Rationalist admitting Scripture to be true—The Separatist's appeal to the Fathers—His inconsistency—Theory of a divided Church fatal to the truth of Christianity—Other reasons against it—Theory of inward light in Separatists confuted by their divisions—The exercise of the powers of belief not necessarily *Faith*.

CHAPTER II.—How are we saved?—What God would have us be—To be conscious of inconsistency involves being in mortal sin—Case of those who will not inquire—Impossibility of believing without grounds of belief—Indifferentism: danger of it—Ignorance, prejudice, scepticism—Case of those once nearly converted:—Case of those who see the inconsistency of Protestantism.

CHAPTER III.—*A priori* arguments to be avoided—How the truth of Christianity is to be tested—The Roman Catholic Church as it appears now—A world-wide teaching Society—Digression—Man needs to be taught the regulation of himself: the Roman Catholic Church teaches this—How far it succeeds—Other religious bodies cannot succeed in the same way—The Roman Catholic Church an exception to all that is human—Case of the Greek Church—Case of the Church of England—Case of the Dissenters—Difficulty of accounting for the existence of the Roman Catholic Church in the world at large—In particular localities—Question of Pontius Pilate: to be answered by reason with respect to the Roman Catholic Church—The fact of a Revelation proveable by Reason—Revelation involves a certainty in Religion—No certainty possible without a Society.

CHAPTER IV.—Supernatural truths not contrary to Reason—Doctrine of the Trinity—of Transubstantiation—Other doctrines of the Roman Catholic Church—Things in use among the Gentile nations not necessarily bad—Expressions of devotion to be regulated, not checked—Christ did not do away with ceremonial worship—Argument from the Apocalypse—Simple worship for such as prefer it in the Roman Catholic Church—Objection to miracles and visions—Answer to the Sceptic—Answer to the Protestant—Belief in particular miracles no part of the Faith.

CHAPTER V.—Inward light in the case of the Roman Catholic—It does not separate him from others—Appeal to the testimony of the Church in all ages—Appeal to the testimony of the Fathers—Appeal to the Holy Scripture—Passages to which the Protestant attaches no meaning—How to test a doctrine by Holy Scripture—Exorcism of Devils—Miracles wrought by representations—Priestly absolution—Extreme unction—Conclusion.

PREFACE.

A FEW words of explanation seem to be required with regard to the use of certain terms in the following pages.

As time goes on, words often come to be applied in a different manner, and this has been remarkably the case during the last few years with the terms *Catholic* and *Protestant*.

Every one knows that the word *Catholic* means universal, as being derived from the Greek words signifying *throughout the whole*, and that this epithet was applied to the Christian Church, because it was intended by its Divine founder to spread *throughout the whole world*. Consequently, from the first ages to the present time, those who split off from the original Church ceased to be called Catholics, for the simple reason that they did not, in any case, profess to think that the particular Church, which they had formed, would ever extend *throughout the whole world*, to the

exclusion of all others. There is but one Society which has ever held this,* and that is the Society which, from the days of St. Peter the Apostle, has had its head-quarters at Rome.† This Society alone has ever laid claim to be exclusively the Catholic Church, and common sense, taking the word according to its original signification, has ever applied it, exclusively, to the members of the Church of Rome. As in the case of other words, however, so it is possible to give the word *Catholic* another signification, not applicable to a Society, but to a class of persons (may be of different societies) who have formed certain opinions. And hence there are some who call themselves *Catholics*—not from the fact of their belonging to a Catholic *Church*, but as holding, what they think to be, Catholic *doctrines*; while others use the term as applicable to a number of distinct societies, into which they suppose the original Society to be at present broken up, and inasmuch as they take the Anglican Communion to be one of these Societies, they call themselves *Catholics*, on the ground that they belong to it; though of course, in this sense, the term is as applicable to the most sceptical, and the most puritanical members of that communion, equally with themselves. This being so, the writer has

* The Donatists never attempted to spread beyond Africa.

† See page 18.

thought it better to use the term *Roman Catholic*, throughout the following pages ; not as intending thereby to admit that there can be any *other* Catholics, besides Roman Catholics, but simply to obviate objections raised merely about words.

For the same reason, care has been taken to avoid as much as possible the use of the word *Protestant* ; for, though every one knows what it means—namely, a person who protests against the Church of Rome, by the fact of remaining separated from it (whatever his reason for doing so may be)—yet it has latterly been taken, in a more restricted sense to mean those who adhere to what may be called negative doctrines, as, for instance, the denial of regeneration in baptism, or the denial of the efficacy of prayers for the dead, &c. Hence, generally speaking, those who make a point of calling themselves Catholics, on the ground of their holding what they think to be Catholic doctrine, deny that they are Protestants, and as they plead that, with their views, however inconsistently held, they are no more Protestants than the Greeks, it seems better to use a term which may include all who are not Roman Catholics. Thus we shall avoid all verbal distinctions by calling all such persons *Separatists*. At the same time it must be borne in mind that among the Separatists, in this sense, there *are* several distinctions ; for first there are,