

with iniquity, and not in his just indignation hurl it to immediate destruction; and thus once for all put an end to the reign of sin. But no: his only beloved Son, by taking upon himself our nature, and assuming the likeness of sinners, has obtained a respite for sinners; and by still dwelling on our earth in the holy Sacrament of the altar, still screens it from the dreadful effects of his Father's wrath; who cannot destroy that world, where his only Son is pleased to reside.

But though at present his justice gives place to his mercy, and spares the sinner for a time; there is a term, beyond which his mercy does not extend. He has fixed to each the precise measure of his iniquity; and the actual number of his sins. These he will allow him to complete, but here his mercy, which in itself is infinite, though limited with regard to us, must end; and who can say how far it may still extend? Some we see selected, for the immediate victims of his justice, whom he suddenly cuts off in the midst of their sins, and precipitates into eternity ere they have time to repent. With others he bears more patiently; but the fate of such in the end, if they persist in offending him, is but for that the worse; as they make of his forbearance only the occasion of storing up to themselves wrath against the day of wrath. To his will therefore let us ever pay that deference, which is necessarily due to it, nor ever dare to entertain a will of our own independent of his. Let us shew by our conduct our sense of his supreme dominion over us, by referring ourselves and all our actions to him; and then indeed shall we render to God the things that are God's.

4<sup>o</sup>. Lastly, we belong to God by the title of gratitude, which we owe him for all the good he has bestowed, is daily bestowing, and intends to bestow upon us for time and eternity. For how many and how great are the favours he has conferred, and is constantly conferring upon us, in order to induce us from motives of love and gratitude, to give ourselves wholly to him! And how much more transcendent still are the good things which he has stored up for us in the life to come, as our reward for having obeyed his commands! He has created this universe, and all good things we enjoy in it, merely for our own use. And to crown all his other gifts to man even in this world, he has given us himself to be our Saviour, when we were lost. He has made himself a brother to us, that he might thus raise us to the dignity of being brothers and sisters to him, and follow heirs of God. Heirs indeed of God as the apostle says, and fellow heirs with Jesus Christ. Rom. viii 17. And he still in a most wonderful manner continues to give himself to each of us in particular in the holy Sacrament, that we may be in him and he in us: and that as he himself is in the Father, and lives by the Father; so we by eating him, may also live by him. John x. And shall we then hesitate to give ourselves to him in return? My beloved to me, and I to my beloved, says the spouse in the Canticles. O, it is this sweet exchange of persons, which love produces, that God so much desires. Yes, my God, to thee do I give myself with all that I have,

and all that I am; for to thee by every title do I wholly belong. To thee therefore do I here offer myself without reserve. O do thou accept of this poor self of mine, in exchange for thyself, who alone art the sovereign good and the supreme object of my desires! Do thou change my will into thy will, and make me have but one heart and mind with thee. Then, my God, shall I truly render to thee the things that are thine.

But who shall describe the good things which he has reserved for us in the next life, as a reward for having in this life given ourselves wholly to him? If he has done so much to induce us to make this sacrifice of ourselves to him, what will he not do to reward us for it, when made? Neither eye has seen says St. Paul, nor ear has heard, nor has it entered into the heart of man to conceive, what good things God has reserved in the next life, for those who love and serve him. But the most excellent of all his gifts, is still himself, no longer concealed from our view, under a borrowed shape, but in all the ravishing excess, and brightest effulgence of his Majesty. This is above all things what constitutes the supreme felicity of the saints in the kingdom of their heavenly Father. Give then yourselves to God in time, and he will give himself to you for eternity. Deny him not what by so many titles is his own. Make your whole beings over to him, to whom they wholly belong; Render in fine, to God the things that are God's.

There is not one of all the Protestant writers or declaimers against the doctrines of the Catholic Church, but, either from ignorance, or conscious malignity, misrepresents and disfigures the articles, which he pretends to refute. At the same time we defy any one to point out a single article of the numberless dissentient protestant creeds misrepresented by Catholics in their polemical discussions. This is a notorious and permanent fact: and yet, strange to say, never attended to by the protestant public.—Nay, on the contrary, as if they were determined to be always in the wrong, they not only never consult the Catholics themselves, in order to ascertain their real belief; but should any one of these attempt to set them right; they instantly shut their eyes and ears against all he has to shew or say to them; and act, as from the absurd conviction that they know better what Catholics believe, than Catholics do themselves. Is not this being wilfully ignorant? 2. Pet. 3. 5.—And will such ignorance excuse them before God for blaspheming those things which they know not; or save them from the threatened consequence of such positive blindness, that of perishing in their own corruption? 2. Pet. 2. 12.

The joint clamours of our reformed sects against the Catholic Church have been so long and loud; that; for nearly three centuries, it was as vain, as dangerous, to speak in her defence. The voice of her Apologists was drowned in the tumultuous uproar of the general Outcry: till in the very court itself, that first condemned her, her sworn enemies took up her cause; and proved convincingly to all mankind the falsehood of the charges urged against her.

Still they, whose worldly interest depends on keeping her from recovering the public favour; are plying with redoubled energy against her all

\* Every member of the British Parliament was required, before taking his seat in it, to swear his disbelief in the Catholic doctrines.

their wonted acts of seduction. They have each some frightful caricature prepared as a blind, to thrust between us and the envied object; some well saved, and fresh-painted raw head and bloody bones, held out as Popery personified, to scare us from looking too curiously behind it. We should hope, however, from the more enlightened and liberal spirit of the times, that these stale tricks of deception have, in a great measure, lost their imposing power over the minds of the community: that the present generation will not take their religion upon trust from those, whose interest it is to keep them in error: but, that examining impartially both sides of the question, they will judge for themselves in a matter of such moment, as that, on which depends their happiness for Eternity.

Trusting therefore that such at least will not refuse as a patient hearing; we propose laying before them in succession the Catholic tenets, which Protestants deny; and shewing the motives from Scripture and reason, which Catholics have for professing them. Should we happen ever to express ourselves rather warmly on subjects, which seem, in our opinion, requiring particular animadversion; We offer for our apology the uncompromising nature of truth; which, by its sincere seekers and admirers, will, we are sure, not be rejected.

THE PROTESTANT, OR NEGATIVE FAITH REFUTED, AND THE CATHOLIC, OR AFFIRMATIVE FAITH, DEMONSTRATED FROM SCRIPTURE.

Our preaching to you was not YEA and NAY For the Son of God, Jesus Christ, who was preached among you by us—was not YEA and NAY: but YEA was in him. For all the promises of God are in him YEA: therefore also by him AMEN, &c.—2 Cor. i. 13. 19.

Thus saith AMEN, the faithful and the true witness.—Apoc. iii. 14.

INTRODUCTION.

Protestant is the general appellation by which all those sects designate themselves, that have branched their various and ever-varying systems of belief upon the same bottom with the first Reformer. Luther: that is, on the right assumed by every one of interpreting the Holy Scriptures for himself; and of forming his faith accordingly. This common title, which they have taken to themselves, is, in truth, the most appropriate one they could possibly have chosen: as all their doctrines purely such, and properly their own, are but so many flat denials, or open protests made against as many affirmative articles taught by the Catholic Church. They are all negatives, or nay: opposed to as many affirmatives, or yea.

The first negative, or Protestant assertion ever advanced, was that of the Devil to our first Parents in Paradise; in direct contradiction to God's positive declaration, that if they eat of the forbidden fruit, they should die.—You shall not die saith the devil. This negative was the first lie. Hence the devil is called a liar, and the father of lies.

The Religion of God is a revealed one, and hence is called Revelation. But a negative cannot be