

to Peter that of heaven, with power to open or shut its gates: to Luther that of the *bottomless pit*; with power indeed to open, but never to shut.—The high commissions too of both were granted for quite opposite merits and purposes. Peter's, for affirming, and to affirm; Luther's, for denying and to contradict. Peter's, to build up, and preserve entire: Luther's, to pull down, scatter and destroy.

For the same opposite purposes were their commissions to be transmitted to their successors.—Peter's, transmitted to his successors, has all along preserved the unity and stability of the faith and the church founded on him, the *rock*, is still and will ever remain, the same firm and indissoluble fabric; or, according to Saint Paul, *the pillar and ground of truth*. 1 Tim. iii. 15. Luther's, consisting wholly in denial and contradiction, transmits to his followers an equal right to deny and contradict. Hence all with them is wrangling, discord and contention—often ending in civil broils, rebellion, war and bloodshed. “The bottomless pit,” says Bishop Walton, a Church of England dignitary, “seems to have been laid open: whence locusts with stings have issued forth; a numerous race of sectaries and heretics; who have renewed all the heresies of old; and added to them new and monstrous opinions of their own,” &c. See his Polyglot, Prolog, &c. Indeed, heresies in former ages came but singly forth; nor had the Church to contend but with one, or two at a time. But, ever since Luther's reformation was broached, she has had to work her way through endless growing swarms of such: a motley, clamorous, and discordant crew: agreeing together in nothing but in their fell hatred and opposition to her, the Church of the Redeemer.

By the Protestant's rule of faith, the scripture which, rightly understood, is the infallible word of God, instructing us in our belief, and directing us in our practice; is thus laid before us as a snare: just as it was before the Saviour himself by the original tempter; Mat. vi, whoever strives to turn all our bliss to bane, in opposition to God, who turns all our bane to bliss.

In the mouths of the Saviour's true pastors, whom he commands us to hear, as we would himself, Luke x. 16, the scripture is the *word of life*. But in the mouth of the devil quoting it to tempt the Saviour; and in the mouths of the fiend's inspired interpreters; the same scripture becomes the poisoned source of death; as Saint Peter clearly testifies, where mentioning Saint Paul's epistle, in which, says he, *there are certain things hard to be understood; which the unlearned, and unstable wrest, as they do other scriptures to their own perdition*—1 Peter iii. 15, 16, for, as he declares in another place, *no prophecy of scriptures of private interpretation*—2 Peter i. 20. In such distinct and positive terms does Christ's chief apostle condemn the arch-reformer's main and leading principle.

But let us take a nearer view of the Protestant's rule of faith; and see to what absurd extremes it leads all those who follow it.

They say their faith is grounded on scripture only, or *the written word*. But their rule itself, the foundation, on which they build their faith, is nowhere grounded on scripture; otherwise, let them shew me in all the scripture where we are commanded to hold nothing as our rule of faith, but scripture; and that too as interpreted by every man of sound judgment. Let them shew me also where scripture declares itself to be, what they believe it, *the entire revealed word of God*; since, on its own testimony we find that several books of it have been lost. And Saint Paul mentions, as the revealed word of God, since he commands us to stand fast by them. *Traditions learned by word, as well as by epistle*.—2 Thess. ii. 14. Let them prove to me, in fine, from scripture that the only books of it, which they retain, are genuine scripture; and those, which they reject, spurious. Till they do this, which they never can; they must own that their rule itself of faith is not grounded on scripture; and that therefore the other articles of their faith, as built upon that rule, are not grounded on scripture; but on a false bottom, and an imaginary foundation. The truth is, as Saint Augustine observes, we must believe the Church, before we can believe the scriptures. From her we have received them as *the written word of God*; and as such we acknowledge them only on the authority of her declaration.

The Protestant Rule of Faith, besides, is a most unsure and fallacious one. For, in this must all agree with me that no scripture can be a sure Rule of Faith, which is liable to be misunderstood. But all scripture is liable to be misunderstood without an infallible interpreter. Is every Protestant then, that infallible interpreter? Assuredly not. Is any Protestant an infallible interpreter? Who dares say he is! Then no Protestant is sure that he rightly understands the scripture. Then no Protestant can pretend to have a sure Rule of Faith.

Protestants say their Rule of Faith is *Scripture as understood by every man of sound judgment*. Are Protestants then, the only men of sound judgment in the world? Is no Catholic a man of sound judgment? Should he be so, then they must own that his interpretation is as good as theirs. Then, according to their Rule of Faith, two contradictory interpretations are equally true.

If, as their rule directs, every one is to abide by no interpretation, but his own; for on this plea did they reject the interpretation of the Catholic Church; why do so many of them abide by Luther's interpretation, and call themselves Lutherans; others by Calvin's, and call themselves Calvinists; as do also the Wesleyans; the Whitfieldites; Cameronians; Muggletonians; Southcotonians; and a thousand others; who square their faith, not every one by his own interpretation of the scripture; but by that of the several worthies, men or women, authors of the sects, to which they belong; and which bear the names of their several founders.

Strange, that they, who can reject, as fallible and uncertain, the uniform and never varying interpretation of the Catholic Church, which has been taught and believed for upwards of eighteen

hundred years by all her pastors and people; millions and millions of men of as sound judgment, as Protestants; should receive, as a surer testimony, the whimsical, ever-varying and contradictory interpretation of every dogmatizing quack, and self-commissioned Apostle: that, refusing scripture as their rule of faith, with the interpretation of such a Church; the Church of all ages and of all nations, since our Saviour's time; they should take it, as such, each with his own private interpretation; or with that of whomsoever he thinks a better guesser than himself! But this, however unaccountable our Saviour has told us, would be the case. *1 Cor. in the name of my father, says he, and you receive me not. If another shall come in his own name; him you will receive.* John v. 43.

To be continued

PADDY O'RAFFERTY'S EXPOSTULATION

Come talk of your Catholic brethren with caudour:
Nor pelt us thus ever with obsolete slander
In falsehoods dark devious path would you wander
So wilfully headlong, cries Paddy O'Rafferty!

Don't you see, I'm in all things your poor fellow creature,
In intellect, colour, in size, shape and feature;
Say a christian and countryman; more than by nature
Your own very brother is Paddy O'Rafferty.

Or would you upbraid me for creeds that are spurious,
Invented by malice; which bigotry furious
Would hang round my shoulders, as labels injurious,
So cruelly to shame your poor Paddy O'Rafferty.

Still, train'd by my church, have I patiently borne
These wrongs; and put up with unmerited scorn;
From the love of my country and King never torn;
So loyal wital is your Paddy O'Rafferty.

BIBLICAL NOTICES AND EXPLANATIONS.

Continued

DEUTERONOMY:

Chapter 21—Verse 6. *The washing of their hands by the ancients over the heifer that was killed in the valley; together with the solemn protestation of their innocence, declaring that their hands did not shed the blood: nor their eyes see the murder of the person slain; as also their prayer, Be merciful to thy people Israel, whom thou hast redeemed, O Lord; and lay not innocent blood to their charge, in the midst of thy people Israel!* All this seems to allude to the final repentance of the Jews, for the murder perpetrated near their city; not by them as they will some day plead; but by their ancestors in whose doings they took, and take no share. Then shall be verified the promise of forgiveness, over the blood of their expiatory victim: *the guilt of blood shall be taken from them.*

Verse, 22. *When a man hath committed a crime for which he is to be punished with death; and being condemned to die, is hanged on a gibbet: his body shall not remain upon the tree: but shall be buried the same day, for he is accursed of God, who hangeth on a tree.*

The Saviour bore alone in his person crucified; and in his dead humanity, suspended on the cross: the whole iniquity of the human race, the object of God's malediction. He took upon himself the Holy one our guilt, together with our nature, which had offended; in order to atone for it in that very nature which had offended: and having by his death cancelled man's debt of punishment due to divine justice; his body was to remain no longer a spectacle of ignominy upon the gibbet, but to be buried forthwith the same day, as the law ordained; and as was the case at his crucifixion.

Chapter 22—Verse 13. From this to the end of the chapter; including the first verse of the following one I would ask our Bible peddling Orthodox,