

## III

Behold, there Mary in her chamber,  
Silent and alone,  
In heavenly contemplation rapt,  
And radiance round her shone !

## IV.

She starts—a gentle form—a sound—  
'Tis Gabriel's well known voice !  
"Hail full of Grace—He sends for thee"  
—She bows—Away !—Rejoice !

## V.

Away—away !  
With joyous lay !  
On lightning's wing they fly !  
Through regions of air  
Their Queen they bear  
To her Saviour Son—on high !!

Then man, rejoice ! rejoice ! to day !  
Sound the tymbrel !—strike the lyre !  
For thy Queen, to Heaven, is borne away,  
In glory's radiant, rich attire !

To day the Virgin-Queen is crowned  
With sparkling—dazzling diadem !  
Joy—glory—majesty surround,  
'The "Daughter of Jerusalem !"

## A CHARITABLE APPEAL

FROM THE HOLY SCRIPTURES

In favour of the doctrines of

The Catholic Church.

"Return back to judgment."—DAN. xiii. 49.

"To the law and to the testimony."—ISA. viii. 20.

NOTE.—The scriptural quotations by which this appeal is enforced, are taken from the Protestant Bible.

### POINT IX.

Protestants hold, that no privilege or power was granted by our Saviour Christ to St. Peter, above the rest of the apostles, but that they were all equal in power and authority ; and that the scriptures reveal no such thing as St. Peter's supremacy, nor consequently the supremacy of his successors the Bishops of Rome.

Contrary to the express words of the gospel

1. "So when they had dined, Jesus said to Si-

mon Peter, Simon, son of Jonas, lovest thou me more than these ? He saith unto him, yea, Lord thou knowest that I love thee. He saith unto him, Feed my lambs. He saith unto him again the second time, Simon, son of Jonas, lovest thou me ? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my sheep." *John* xxi. 15, 16.

2. "And I say unto thee that thou art Peter (or rock) and upon this rock I will build my church ; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven ; and whatever thou shalt bind on earth, shall be bound in heaven ; and whatever thou shalt loose on earth, shall be loosed in heaven." *Matt.* xvi. 18.

In the first of these texts, a commission is by our Saviour given to St. Peter, of *feeding* or *teaching* both the lambs and the sheep, which does most fully comprise the whole flock of Christ, as well pastors as people ; for of the lambs and the sheep the whole flock is composed.

In the second text, a power is given to the same apostle, of *ruling* and *governing* the flock in spiritual matters, which spiritual power is expressed by the *keys of the kingdom of heaven*. For, as Dr. Hammond, a noted divine of the Church of England, remarks, what is here meant by the keys, is best understood by *Isaiah* (xxii. 22.) where they signify ruling the whole house or family of the kin ; and this being accommodated by Christ to the Church, denotes the power of *governing* in it.

In token of this supreme power given to St Peter by our Saviour, we find him constantly set in the first place, whenever the apostles are named in the gospels ; nay, by St Matthew, he is not only mentioned first, but called *the first*. As a farther confirmation of the same, we find him preaching the gospel the first of the apostles, both to *Jews* and *Gentiles* ; the holy scriptures bearing evidence, that God, who elected St. Paul to be the apostle of the Gentiles, (*Gal.* ii. 8.) made choice of St. Peter to be the apostle both of Jews and Gentiles. (*Acts* xv. 7.) I hope this may be sufficient for the present to satisfy Protestants that the scriptures are not entirely silent of St. Peter's supremacy. When they produce a text of the gospel as clear, where the keys of the kingdom of heaven are given to temporal princes, we shall, without scruple of conscience, then confess them to be the heads of the church in spirituals and in temporals, and the fountains of all ecclesiastical jurisdiction.

Now, if the scripture has revealed St. Peter's supremacy, it has, by consequence, revealed the supremacy of the Popes or Bishops of *Rome*, who are the successors of St Peter, and inherit his power and privilege. For it must be granted, that the powers which were given by our Saviour to St. Peter, descend to all his successors or we must sup-