

the chief witness of Messiah's redeeming dispensation and the Jews, the reluctant vouchers of the truths which he proclaims. The Pope and the Jews are observed to be the only standing fixtures in nature.

It remains, however, still to be accounted for, why the condition of the Popes should be so exalted in a worldly sense above that of their divinely appointed chief, whom they should rather glory to imitate in every particular.

It is evident that the temporal condition of the Popes, must be that, which best suits the temporal state of the Church. In her infant state, or during the life of St. Peter, it was easy for the several Bishops to keep up with their head the necessary correspondence. Their messengers knew, or could be informed by those of the faithful in Rome, to whom their communications were directed, where the chief Pastor, then but as an obscure individual, happened to sojourn. In proportion, however, as the Church extends her boundaries, her chief Pastor is seen to emerge from his original obscurity; affording still betwixt him and his remotest brethren, the sure and ready means of keeping up a mutual intercourse. How else could the most distant branches of the mystical tree, destined to overshadow the whole earth, be connected, and preserved in close adhesion with the central trunk; which rose gradually aloft, as they expanded; and grew firmer to support their surrounding weight? How, at present, when from all the converted nations of the earth, such communications are daily forwarded to the common father of all Christians; could they find him; were he still, as Peter, to be sought for in some obscure and casually chosen lodging? Who would defray for him the postage of such vast despatches? Who would assist him in answering the various consultations; and in daily acknowledging the numberless communications? And here too we may remark the wonderfully facilitating advantage of the Latin tongue; the universal and unchangeable language of the universal and unchangeable Church, in forwarding, as a common medium this prodigious intercourse between all the bishops in the known world, and their common head the Pope.

It were too long to mention the numberless striking instances of divine interposition in defence of the Roman See and territory, when threatened with danger. We may add, however, what has happened within our own recollection.

Joseph the second of Germany, having adopted the heistical principles of the mock-philosophy school; and wishing to signalize his zeal in their promotion: in order to de-catholicize, and thereby unchristianize his subjects; began by endeavouring to bring into disrepute, the papal authority. To the episcopal seminaries; which, as well as the religious orders, he strove to suppress: he substituted lay colleges; in which the professors were instructed to run down in their lectures, the papal jurisdiction. He continued thus, warring against religion, till, when meditating the usurpation of the papal territories, the insurrection of the pious Belgians, whose who have lately, and for the same reasons, shaken off the yoke of the deceitful Dutchman,

brought him somewhat to his senses: when, his sudden death, after all had been replaced in its ancient order; delivered the Pope from his most powerful and dangerous enemy.

Bonaparte's downfall may be also dated from his quarrel with the Roman pontiff. He never was seen to thrive from the moment that he made the holy father his prisoner, and nominated his infant son the king of Rome. His quarrel with Pius the seventh originated in the refusal of his holiness to shut at his desire, the Roman ports against the English. To England therefore was given the power of taking her revenge. Her strong arm overthrew him on the field of Waterloo: and after seizing her victim, and flinging him into the middle of the Atlantic ocean; I beheld her conducting in triumph the virtuous and heroic pontiff from Genoa to his capital, the eternal city; and replacing him, as her friend and ally, upon his saintly throne. With reason then, may we apply to the holy father the following words of the Saviour: *Whosoever shall fall on this stone, shall be broken; but on whomsoever it shall fall, it shall grind them to powder.* Matt. 21, 44, and also those of the prophet Isaias: *no weapon, that is formed against thee, shall prosper: and every tongue, that resisteth thee in judgement, thou shalt condemn.* Is. 54, 17.

The Protestant, or negative faith, refuted, and the Catholic, or affirmative faith, demonstrated from Scripture.

Continued

XXXII.

OF THE PROTESTANT'S RULE OF FAITH.

BUT who can name and particularize all the Protestant negatives; the ever contradicting and contradictory doctrines, broached by each reformer since Luther's days? There is yet, however, one negative more, which, as common to all protesting sectaries, and the very source of all possible negatives, past, present, or yet to come, deserves to be particularly examined. It is the denial of all church authority to teach the faithful what they are to believe, and what they are to do, in order to secure their eternal salvation. The denial of this directive authority in the church is contained in the Protestant's rule of faith: which is, not that, so clearly laid down by the Saviour in scripture, **THE VOICE OF THE CHURCH: he, who will not hear the church, says he, let him be unto thee as a heathen and a publican.**—Mat. xviii. 17—but the written word of scripture, as understood by every man of sound judgement.

Experience, however, has shewn that this Protestant rule of faith leaves all, who follow it, open to every possible species of delusion. For there is no error or untruth; there is no imaginable absurdity and extravagance; there is no vice or criminal enormity; which this rule may not sanction. It authorizes every one to fasten on the scripture his own mental aberrations, and every blasphemy that the devil can suggest. He, who misinterpreted from the beginning the word of God to man: and sought, by quoting scripture, to tempt even the Saviour; still tempts, and tempts suc-

cessfully with the same plausible plea, all those, who stop to listen to his secretly expoundings.

This rule of faith, which Protestants boast having received from Luther, is therefore well interpreted the key of the bottomless pit; the fatal key, which was given him, who fell, like a star from the heavens to the earth. Apoc. ix. 1. For that Heresiarch was a Monk, a priest and a doctor in the Catholic Church. He ranked therefore with those whom Christ calls the light of the world. Mat. v. 14. And, as we read besides in Daniel xii. 3, *they who are learned, shall shine as the brightness of the firmament: and they, who instruct many to justice, as stars for all eternity.* But this key was given him only after his fall: when the body's preponderance over the spirit, and all the weight of his carnal propensities, having borne him downwards from his distinguished elevation; and immersed him in the sensual enjoyments of the earth. He was moved, like Lucifer, from his exalted station among the sons of God; and cast down for his proud resistance to God's authority; dragging after him, like his infernal prototype, many millions of his fellow creatures, who madly chose to follow his refractory example; and must therefore share in the punishment of his guilt.

It was, indeed, with the same fatal key, as no other could fit the infernal gate, that every preceding Heresiarch had been permitted to open only as much of it, as gave vent to his own particular heresy. But to Luther's keeping at last it was wholly consigned, with power to disclose at once the whole dark abyss; and give free egress to all the seductive powers it contains. It was given to him, that fatal key, as the distinctive badge of his power and pre-eminence on the side of the adversary; a power and pre-eminence the very reverse of those granted by the Saviour to his chief apostle, whose merits were all of so opposite a character.

Peter had left his all on earth to follow Christ.—Mat. xix. 27. Luther had left Christ to follow the world. He had broken through all his solemn vows and sacred engagements, to indulge without restraint in the sensual gratifications of the flesh. He had flung from him with scorn the yoke of Christ, which he had freely put on: and, in the words of the enemies of God and of his Christ, was heard to exclaim: *let us break their bonds asunder; and let us throw their yoke from us!* not attending to what follows in the same psalm, which he cited so ominously to himself and his adherents: *he, who dwelleth in heaven, will laugh at them; and the Lord will deride them.*—Ps. ii. 3, 4.

Peter had openly affirmed the divinity of Christ; and had thereby merited to hear himself stiled the rock, upon which Christ said he would build his church; against which the gates of hell should never prevail.—Mat. xvi. 17. Luther, by denying the truth of this promise, has given the lie direct to Jesus Christ; and thus openly denied his divinity. Luther has therefore merited to be on the adversary's side, what Peter is on the side of the Saviour: the chief apostle of the negative falsehood; as Peter is of affirmative truth. To each then was given the key of his Master's kingdom.