

as a worm, and no man: the reproach of men, and the outcast of the people. Ps. xxi. 7.

From this divine, and all-sustaining root, we see rising up, growth by growth, and visible to all, the main central stem, or papal succession: which multiplies, in its ascent; and sends forth in every direction, the larger leading branches, or *Bishops*; who derive from the trunk, to which they adhere, the nourishing juice; and transmit the smaller and more numerous branches, the *Priests*, who spring from them by ordination. On these last depend, in all their gradations, the twigs and countless multitude of leaves; that is, the numberless faithful. The fruit, are the virtues and good works of all; or the common product of the tree. The leaves, twigs and branches, not retaining the native sap, become brittle, and with every gust of wind are broken off; whirled about in all directions, the sport of every blast; and finally strewed along the ground, and withered, and fit only to be gathered up, as fuel, and cast into the fire.

Together with *Holy Orders*, as a Sacrament, Protestants deny all *missive power* and authority in the Church; and claim, every one of them, who pleases, the right to teach and preach whatever he pleases; holding thus Christ's kingdom here on earth to be worse governed than any other. For what an absurd, disorderly and anarchical government, if any government at all, would that be, in which every one were allowed to expound the law as he lists; and to rule and direct apart, nay, in opposition to all the rest, as many as choose to listen to him? But this is the very constituent principle of the Protestant reformation. Is not this then, as truth has said, and experience shewn, *that Kingdom divided against itself, which shall be made desolate? That city, or house divided against itself, which cannot stand?* Matt. xiii. 25. Let them view their fabric since Luther's days. Is not the whole one huge mass of unseemly and crumbling ruins?

A monstrous body politic were that, in which every member may usurp the functions of all the other members. For, *if the whole body were eye, says Saint Paul, where would be the hearing? And if the whole were hearing, where would be the smelling? And if all the members were one member, where would be the body? The eye cannot say to the hand, I need not thy help. nor the head to the feet, I have no need of you.—Are all Apostles? Are all Prophets? Are all Doctors? Do all speak with tongues? Do all interpret?—1 Cor. 12, 17, &c.—To be sure, in the protestant sects, all are Apostles: all are Prophets: all are Doctors: all are interpreters. In them, the eye can say to the hand, I need not thy help: and the head to the feet, I have no need of you. For all in them is eye: all is ear: all is tongue: all is whatever member you please, but no body. The feet can say to the head, I need not your judgment to direct me; and the ear can tell the tongue, my utterance is as good as thine.*

## VII.

## MATRIMONY.

Finally, protestants deny Matrimony to be a sacrament; though, besides the belief of the whole universal Church before and since their time; they have the clearest scripture evidence against them in this particular also.

Saint Paul, in his Epistle to the Ephesians, 5, 31, 32, stiles it even a *great sacrament*: or, if they will have it, as they translate his words from the Greek, a *great mystery*. Yet what *great mystery* is there in a *mere civil contract*: which is all that their marriage can be called; such as existed at all times even among the heathens?

It cannot then be such a marriage, to which the Apostle here alludes; but to a holy, Christian and mysterious one; a sacramental union between man and wife; representative of the indissoluble union between Christ and his Church, his chaste and well beloved spouse, the sole mother of his acknowledged children: of those born again to him *of water and the spirit; who alone can enter the kingdom of God.*—John 3, 5.

Like all the other sacraments, it imparts grace to the worthy receivers; enabling, as the Apostle exhorts, the husband to love, cherish, protect and support the wife, as Christ does the Church: and the wife to yield an affectionate and dutiful submission to the husband, her head; as the Church does in all things to Christ: sanctifying, strengthening and empowering them in a word to lead a happy and edifying life of virtue, mutual affection and esteem; to bear patiently the many trials and troubles, incident to the married state; to bring up their children in the fear of God; and live so here, as to deserve some day to live and reign with their God in glory for ever, hereafter. Thus has the Saviour raised the conjugal state from its fallen and degraded condition; and restored it to its primitive purity, and the dignified end, for which it was instituted in Paradise.

## CONCLUSION OF PART FIRST.

Thus have Protestants endeavoured to demolish *Wisdom's House*; and exerted their utmost efforts to pull down *her seven pillars*;—Prov. 9.—But her house, she has declared, *is founded on the rock*; and against it, she assures us, *the gates of hell shall never prevail*.

And are not such *destroyers* the children of *Abaddon*: whose wish is to pull down, but never to build up: who scatter always, but never gather with Christ: whose reformation is but a *deformation* of all that was before them universally believed and established: in a word, but one huge accumulation of shapeless ruins? Out of all this mass of fragments, every one picks what suits his fancy; huddles his little heap anxiously together; gives it a particular form and name; and finally boasts his pigmy performance the nicest structure of any yet beheld. Is not this *the foolish man's house?* and all such, *built on sand*, the discordant house of folly?

To be continued

## BIBLICAL NOTICES AND EXPLANATIONS.

Continued

## LEVITICUS.

Chapter 13.—By the law of the leprosy detailed in this chapter, all labouring under this loathsome and infectious disease, were referred for inspection and a cure, not to the physician, but to the priests. Now all the holy fathers and learned interpreters of the Scripture in the Catholic Church consider this legal institution as an emblem of the sacrament of penance; and the leprosy of the body as the emblem of the leprosy of the soul, which is sin; and that, as our Saviour came not, as he himself testifies, *to abolish, but to fulfil the law*; so the spiritual leprosy must be submitted to the inspection and prescriptions of his priesthood in the sacred tribunal of penance. Hence, the lepers, whom he himself cured, were by him commanded to *go and shew themselves to the priests*; evidently for no other reason but to shew that he did not abrogate, the law of the leprosy; but on the contrary, sanctioned and fulfilled it. For in his spiritual dispensation, as he most solemnly declared, all the legal types and figures were to find their full accomplishment. *Amen, said he, I say unto you; till Heaven and earth pass away, one jot or little of the law shall not pass by, till all be fulfilled.* Mat. v, 18. There are two instances mentioned in the gospel of the Saviour's healing the leprosy; first when a leper came and adored him; saying: *Lord if thou wilt, thou canst make me clean.* It is evident that this applicant had the true faith, in Jesus Christ, whom he adored, and whose power he so recognized. Therefore did he obtain an immediate cure; for *Jesus stretching forth his hand, touched him; saying: I will: be thou made clean; and forthwith his leprosy was cleansed.* And Jesus saith to him: *see thou tell no man. but go, shew thyself to the priest; and offer the gift which Moses commanded for a testimony to them.* Mat. viii. 2, &c. Secondly, when he was met by ten Lepers, who, *standing a far off, lifted up their voice, saying: Jesus, Master, have mercy on us! whom, when he saw, he said to them: go, shew yourselves to the Priests.* And it came to pass, as they went, they were cleansed.—Luke xvii. 12, &c. Now, as every circumstance recorded in scripture, particularly whatever regards the Saviour, was designed for our instruction: for *whatever is written, says saint Paul, was written for our instruction*: Rom. xv. 4.—the holy fathers and spiritual writers observe in the case of the first applicant for a cure, a figure of mankind in the abstract freed once in baptism from the leprosy of sin. Also a figure of those who draw near to the Saviour by a lively faith and a true contrition; and who are therefore immediately cleansed, even before shewing themselves to the priest in the confessional; but with the obligation still remaining of doing so with as little delay as possible.

In the second case, they consider *the ten lepers* as representing the ten possible cases of spiritual leprosy, which is contracted by a breach of any of the ten commandments; all which cases are referred by our Saviour to the inspection of the priest; though to those who obey the Saviour's mandate, it often happens that on their way to shew themselves to his ministers, their leprosy is cleansed.

Chapter xiv.—The rites and ceremonies ordained to be observed in the cleansing of the leper, are replete with mystical meaning and allusion; the most striking part of which we shall endeavour to point out in the generally received sense.

To be continued