

interpreted wrong, but interpreted right, as it must be by those, whom Christ bids us hear, as if he himself were speaking to us, it is life. The Scriptures then can never be separated from its authorized interpreters, and these are according to Scripture, the Apostles, and their lawful successors, the pastors of the Church.

Numberless are the Scripture texts, which shew the necessity, for the maintenance of the truths revealed, of oral, or traditional, as well as written testimony. But, indeed, it were quite needless to cite them for common sense alone shows us that without the oral testimony, the written cannot exist. How do we know, for instance, that the Scripture is the inspired word of God? Not from the Scripture itself, but from the oral testimony of the church. How does the Protestant know which books to include in the sacred code of Scripture; and which to exclude from it; for he rejects several which the Catholic admits? Only from the oral testimony of his sect. Or, should he say from his own internal conviction; still, this is not Scripture, but a distinct principle; nothing better than his own oral testimony, when outwardly expressed.

It is strange that the protestant, without ever perceiving it, is constantly so at variance with himself in his religious belief.

He says he believes nothing, but what is clearly expressed in scripture: and yet he believes what is no where expressed in it.

1° That the scripture contains the whole revealed word of God; or, what is the same thing, that there is no unwritten word of God.

2° That the books of *Tobias*, *Judith*, *Wisdom*, *Ecclesiasticus*, and the two books of the *Macca-*
bees, form no portion of the written word of God; for that his shorter code of scripture is the only true one.

3° That infants may be baptized, though they have not actual faith.

4° Though seemingly against scripture, that the washing of the feet, is not a sacrament.

5° Though against the clearest texts of scripture, and the repeated prohibitory threats of God; that the Sabbath, or seventh day of the week, is no longer to be kept holy; but the Sunday, or first day of the week, in its stead.

6° That in spite of Christ's promise to the contrary, the gates of hell have prevailed against his church.

7° That Luther was the only one capable of setting her right again. This the Lutherans believe; though he finds no mention of such a reforming worthy in scripture. He takes it on the oral testimony of his sect. The Calvinist, on a like authority, prefers Calvin, as a reformer of the primitive church. So does the Wesleyan Wesley, &c. &c.

8° The Presbyterian believes his *Kirk* of Scotland the only true church of Christ: and Scotland the exclusively happy corner of the world, where it is established. A like belief is entertained by the Anglican of his parliamentary church, and of his country, exclusively blest with its establishment. But neither of them have any scrip-

ture for this belief; which they ground but on the oral testimony of their several churches. For neither Scotland nor England, nor their church modelling parliaments with their doctrinal statutes; are any where mentioned in the books of scripture; otherwise than as realizing the prophecies recorded in them of the great and many defections from the faith of Christ, which were to happen in the course of time.

To be continued.

BIBLICAL NOTICES AND EXPLANATIONS.

Continued.

NUMBERS.

Chapter 35. Verse 32. *The banished and fugitives, at the death of the High Priest, were allowed to return to their own cities.* By the death of our High Priest, Jesus Christ, we are set free, and allowed to return to heaven, our final home, and the paradise, from which we were banished for our original transgression.

Chapter 36. Verse 8. *And all women shall take husbands of the same tribe, &c.* This shows that in the genealogy given by the Evangelists of Joseph's pedigree, that of his virgin spouse, and of her Divine Son, the Saviour, is deduced from Abraham and David.

The end of Numbers.

DEUTERONOMY.

The name of this book signifies *the other law*; or *the law recapitulated*.

The contents of this book will detain us the less, as, in the three preceding books they have already formed the subject of our consideration.

Chapter 4. Verse 26, &c. Moses here foretells to the Israelites the sad consequences of their future infidelity. *I call, says he, this day heaven and earth to witness that you shall quickly perish out of the land, which, when you have passed over the Jordan, you shall possess. You shall not dwell therein long: but the Lord will destroy you; and scatter you among all the nations, to which the Lord will lead you, &c.* However, he shews that God, for the sake of his solemn covenant made with their fathers, the holy Patriarchs, will not utterly exterminate their race: but that, after all their humiliations and afflictions, he will, on their sincere repentance, receive them finally into favour.

Verse 29. *And when, continues he, thou shalt seek thee (that is in the place of their banishment) the Lord thy God; thou shalt find him. yet so, if thou seek him with all thy heart; and all the affliction of thy soul.* Verse 30. *After all the things aforesaid shall find thee, in the latter time, thou shalt return to the Lord thy God, and shalt hear his voice.* Verse 31. *Because the Lord thy God is a merciful God: he will not leave thee, nor altogether destroy thee; nor forget the covenant, by which he swore to thy fathers.*

Chapter 7. Verse 2, 3. God, by forbidding his people, the Jews, to enter into any league, or to intermarry with the people of Canaan; shews that he wills not his true people, the Christians, to associate with the wicked; nor to have connection, connivance, nor understanding with the children of error.

By his temporal favours, promised to the obedient Jews, are signified his spiritual favours to be granted to the obedient Christian: and the assurance given of his protection against all their enemies, is ultimately referred to the Church of the Messiah; against which the Saviour himself assures us, *the gates of hell shall never prevail.* Her mightiest persecutors and opposers have all hitherto fallen, and still are falling successively before her; while she alone remains ever the same. Where are now all the Heathen nations, with their mighty rulers; who thought to have drowned her in the blood of her martyrs? Where too are all the heresies of old, who sought in the foul obscurity of their exhalations to bury and extinguish her light of revelation? But to her the Almighty had said, though addressing the congregation of Israel. Verse 21. *Thou shalt not fear them; because the Lord, thy God, is in the midst of thee: a God mighty and terrible.* Yes, the redeeming God himself, her founder, has promised never to forsake her pastors. *Lo! said he to them, I am with you at all times, even to the end of the world.*

And again: *where two or three are gathered together in my name, there am I in the midst of them.*

Chapter 8. Verse 3. *And gave thee manna for thy food; which neither thou, nor thy fathers knew: to shew that not in bread alone doth man live; but in every word that proceedeth from the mouth of God.* A figurative and mysterious food, which, in its realization, is nothing less than the word himself divine, the eternal word of God incarnate; which neither we, nor our fathers could have ever known, or dreamed of; had not God himself assured us that it was even he, who proceeds from the father.

Chapter ix—Verse 18. *I fell down before the Lord, as before, forty days and nights; neither eating bread, nor drinking water, for all your sins, which you have committed against the Lord; and had provoked him to wrath: for I feared his indignation and anger, wherewith being moved against you, he would have destroyed you. And the Lord heard me this time also. And he was exceeding wrath against Aaron also; and would have destroyed him: and I prayed in like manner for him, and your sin that he had committed: that is, the calf, I took, and burned it with fire, &c.*

Verse 25. *And I lay prostrate before the Lord for forty days and nights; in which I humbly besought him that he would not destroy you, as he had threatened, and praying, I said &c.*

Who, after reading this, can deny that Catholic doctrine to be scriptural, which enjoins, with fervent prayer, fasting, and penitential exercise, as the means of appeasing the wrath of God enkindled not only for our own sins, but for the sins of others?

Verse 20. *And thou shalt swear by his name.* This proves, against the Quaker, that certain oaths are lawful.

Chapter xiii. If false prophets, and they who sought to lead astray the people from the sole worship of the true God, were, as this chapter shews, so severely punished in the old law; what punish-