

ternally flung in the face of our common sense, with the words of the institution. Christ says, "I am the door; I am the vine," &c. Now as the word "I" is, and remains the nominative case in these sentences, there can be no change in the thing expressed by that "I," namely, the person of Christ; and therefore, these sentences must be metaphors, by the common rudiments of speech. But with regard to the Eucharist, Christ did not content himself with saying, "I am the living bread that cometh down from heaven." That was a metaphor; and had he said no more, our adversaries might have some colour of grammar, at least, on their side. But he says, "This is my body—This is my blood;"—and lest we should dream of a metaphor, he adds, my body "which shall be delivered for you;" my blood "which shall be shed for you." Now here, the nominative case is not "I," which as in the objected instances, would show a metaphor; for then, there could be no change in the person of Christ; but the nominative case is "This;" namely that substance, which he then held in his hand, and which he declares, and by that declaration, makes, (for his word is omnipotent, as well as true,) to be instantly changed into his body, or his blood. He does not even say this bread, this wine, lest we might suspect any metaphor; but "This," without an adjunct, to show that there is nothing there, but his body and his blood; and whereas, in the objected phrases, there can be no change in his person, which continues what it was, in the nominative case "I;" so on the contrary, in the words of the institution, the nominative "This" having no noun in either sentence, to which it can be referred, except "body or blood,"—by the rules of common grammar, as well as by the power and truth of Jesus, "This" must be, respectively, his body, his blood.

To be continued.

From the Jesuit.

"A report which we strongly suspect has been manufactured by a mock orthodox Editor in New York, although he states that he received the private information from a friend in Paris going the rounds of the Calvinistic prints in town and country. The amount of it is, that about four hundred of the French Clergy have separated themselves from the Roman Catholic Church, and have determined to Anglicanize themselves by taking wives, and thus living rather in imitation of the new fangled ministers of a mis-named reformation, than of the Apostles and their legitimate successors. It is also rumoured that the mock equality King Louis, Philippe, has sent over to England for an improved copy of the Book of common Prayer, in order to trim, and adjust it to the versatile taste of the fashionable schismatics, and eventually, to recommend its adoption to his dear French subjects. We do not believe a word of all this. We consider the report to be calculated for effect, to further the schemes of the Bible, Tract, and Missionary Society, by opening another source of imposition upon the virtuous but too frequently duped people of America. The Sectarian cant of "spread the Bible," let it fly to those that are sitting in darkness, and all such stuff, will perhaps, now ring in every reformation pulpit; will groan forth from every reformation press. The pious canters and groaners, will perhaps be made by the speculation. will

amass additional wealth at the expense of the American people, who if they wish to be thus imposed upon, must blame their own credulity. But what if four hundred or five thousand of the French clergy have become renegades to the faith of the Apostolic Church, will such apostasy invalidate the great principle of Truth? will it shake the great cause of Catholicity? No, no. Its foundation is too strong to be effected in the slightest degree by such a schism, even were it to have taken place; we know, and it is with painful feelings we record it, that but too many (if there were but one) of the French Clergy have forgotten themselves during the performance of the Revolution-tragedy in unfortunate France; but then thousands of the Clerical order were nobly crowned with martyrdom, and thereby added fresh laurels to the Catholicity of that great and good country. Even many of those deluded Clergymen who, in the moment of frenzy which may almost be called national, had forgotten their dignity, and their cause and exchanged their Breviaries for wives, recovered the use of their senses, and returned eventually to their duty. But with regard to the book of common Prayer, we consider the report too stupid for comment. We do not however doubt of the good intentions of the present incumbent upon the throne of France; he knows that bad as some of the French people are, and careless as they may be about the religion in which a Saint Louis gloried they would sooner compel the citizen King to march to the scaffold of his father, than to follow the religious fashions of the English Church, The French seldom adopt the fashions of England, the latter on the contrary adopt those of the former. Time the great tell truth will develop all. In the mean time, we caution the good American people to take care of their purses.

ORIGINAL.

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

XXVI.

OF THE BENEFIT DERIVED BY THE LIVING AND THE DEAD, FROM THE PRAYERS AND GOOD WORKS OF THEIR BROTHEREN HERE ON EARTH.

Protestants own that the living are benefitted by the prayers for their brethren here on earth: though any for their pious, charitable, or good works offered up to God for their spiritual or temporal welfare, are considered by them as useless. But all such good works are evidently prayers, and that of the most effective kind; they are prayers, not in word only but in deed; and prove their sincerity by the virtuous acts performed. If therefore as is and must be acknowledged, such prayer can benefit the living, why may it not also benefit the dead, who, as has been shewn, may be in a state of temporary suffering, capable of being mitigated, or wholly remitted by that merciful God, with whom the prayers and good works of the righteous, like those of the pious Toby, and the holy Daniel, are sure to prevail. For as we read in the Sacred Scripture, the prayer of him who humbly himself shall pierce the clouds; and till it come nigh, it will not be comforted; nor will it depart, till the Most high behold it.—Ecclesiasticus, 35. 21. And we are assured by the same divine authority that Charity covers a multitude of sins. James 5. 20.

In the mystical body of Christ, which is the

Church, every member, according to Saint Paul exists, as in the natural body, not for itself alone, but for the good of the other members. If one member, says he, suffers in anything, all the members suffer with it: and if one member glories, all the members rejoice with it. 1. Cor. 12. 26. that which exactly happens in the Catholic Church where all the members concur in affording their aid towards the relief of the suffering members, and in rejoicing at the happiness of the glorified members the Saints: which last, in their turn, interest themselves for the safety and well being of their Brethren here on earth; still fellow members with them of Christ's mystical body, and children of the one great Family of God, the Church. They therefore, as our Saviour tells us, rejoice so at the conversion of the sinner. These again, and those on earth, interest themselves in behalf of their suffering members in a middle state after death; who cannot help themselves: yet, who, not having been topped off at last, as incurable, are still members of Christ's mystical body; who adhere for the present in a threefold relationship united together; and are joined in the communion of Saints.

XXVII.

OF THE NECESSITY OF GOOD WORKS.

But what surprises most in those, who say they take scripture for their rule of faith; is their formal denial of all the merit and utility of good works; though these form the constant theme of scripture exhortation; and the main drift of the inspired writings from beginning to end.

With this negative did the arch enemy of good works furnish Luther and his loose associates, as with a magically impenetrable shield, to screen their unholty and sensual conduct from all the sharp shafts of censure directed against it by their Catholic opponents. For, as these last objected to them that their new and unheard of doctrines, destitute of all miraculous evidence, to which these innovators never could lay claim; had not even in the conduct of their propounders, any thing like christian virtue, good works or sanctity to recommend them: but that, on the contrary, the lives of these new apostles were altogether sensual, selfish and worldly; unable to deny the charge, they, as if in mockery of it, and to baffle all further attacks of the kind, unblushingly made it even an article of their reformed creed, that good works are useless, nay, prejudicial to the believers. Let this, says Luther, be your rule in interpreting the scriptures: wherever they command any good work, do you understand that they forbid it. be cause you cannot perform it.—De Serv. Arbit. Tom. 3. Fol. 171.—Unless faith be without the least good work, it does not justify; it is not faith. ibid. Tom. 1. Fol. 361. His favorite disciple and bottle companion Amsdorf, whom he made Bishop of Newberg, wrote a book expressly to prove that good works are not only unnecessary; but that they are even hurtful to salvation, and cites his masters works in confirmation of this doctrine. See Brierlies protest, apology 303. page 324. 326. —Is not this the doctrine of Devils?