

she regards as a dead letter without the living voice of an infallible interpreter. The only authority which she admits is that of the *present* Church, and it becomes, therefore, the more necessary to examine carefully the foundation of a claim which thus practically supersedes both the only record of the original revelation and the earliest historical interpretation of it. Accordingly, we find that some writers appeal to certain "motives of credibility," which they think sufficient to establish the divine authority of the present Church of Rome, without referring to any Scriptural evidence. These motives of credibility are explained to be substantially the same with those which were employed to prove the divine authority of the Jewish and Christian Dispensations, and thus the claims of the Church of Rome are said to rest upon the same foundation with those of Christianity itself. We are referred to the miracles, prophecies, and other evidences of the divine presence, which have been exhibited at various periods in the history of the Church, and especially in the time of our Lord and His Apostles. But how do these evidences prove the peculiar claims of the Church of Rome? It is well known that Protestants generally deny the reality of such miracles during the later ages of the Church; and even if this point could be unquestionably demonstrated, it cannot be shown that any miracles were performed to prove the infallibility of the Church of Rome, even though individual members of that communion might be supposed to have been gifted with such a power for proving the truth of Christianity. But it is in vain to appeal to the miracles of Christ and His Apostles in proof of this point, as such an appeal evidently *assumes* the whole question, as it takes for granted two things which can never be conceded by Protestants—the one, that the Church of Rome is the Catholic