

grovelling privilege of the brute, that of indulging without restraint all the cravings of their animal appetites. These, he denounces enemies of the cross of Christ; whose end is destruction: whose God is their belly, and who glory in their shame.—Philip. g. 19. These are they, says Saint Peter, who sport themselves to excess, rioting in their feasts with you. 2. Pet. 2. 18. These are they, says Saint Jude, who separate themselves; SENSUAL MEN, having not the spirit. Jude v. 19. It is not for such to tread in the narrow and rugged path, that leads to life; but in the broad road opened for them by their reformers; who leaving the right way, have gone astray; promising them liberty, while they themselves are the slaves of corruption. 2. Pet. 2. 19. Will such of themselves, take up their cross and follow Christ? No; nor bear it, even when laid upon them, any longer than they can fling it from them. They would willingly be seated with Christ in his kingdom, but not on the condition of drinking of his chalice; which contains here the wholesome bitter of self denial, penance and mortification. Heaven they expect to gain, without making the least troublesome effort to secure it: though the Saviour has declared that it suffers violence, and that only the violent shall carry it away. They dread not the fate of the rich glutton, whose only crime was that, so blameless in the eyes of Protestants, of his being clothed in purple and fine linnen; and of his feasting sumptuously every day: and yet, as the Saviour informs us, when he died, he was buried in hell. Luke. 16. 22. And, no wonder, since the same divine authority assures us that, unless we do penance, we shall likewise perish. Luke, 13. 9.

XI.

ON ASSISTANT, AND GUARDIAN ANGELS.

PROTESTANTS, against the clearest possible, and constantly recurring texts of Scripture, deny that the Angels have any thing to do with us, or we with the Angels. Yet, while they protest against the defensive care, the interceding, inspiring and directing interposition of the good Angels in our behalf, they allow that we are daily tried, tempted and seduced by Satan and his fallen host, the wicked Angels. These evil spirits, they own, may attack, and ruin us for ever; but the good Angels must not, cannot interpose to save us. Where is their Scripture for this negative assertion? The very contrary they read in the Sacred Writings: which, addressing man, the divine oracle says; God has given his Angels charge concerning thee, that they guide thee in all thy ways: they shall bear thee up in their hands, lest perchance thou dash thy foot against a stone. Ps. 90. 11, 12.

They deny in particular that there are Guardian Angels; or that each of us has a good Angel appointed to guard us through this life against the otherwise overpowering attacks of our spiritual enemies; whom God allows to try our fidelity to him, as in the case of Job; but not to prevail against us further than we choose ourselves. Yet this was always the received doctrine of the true believers; of the Jews before, and of Jews and

Christians Protestants alone excepted, since our Saviour's time. Did not Jacob on his deathbed pray to his Guardian Angel to bless his grand sons, Ephraim and Manasses? *The Angel said he, who delivered me from all evils, bless these boys!*—Gen. 48. 16. Besides, what Angels did the Saviour speak of, if not of such; when he said: *See that you despise not one of these little ones; for I say to you, that THEIR ANGELS IN HEAVEN always see the face of my father, who is in Heaven.* Matth. 18. 10. When Peter miraculously delivered from prison, stood knocking at Mary's door; did not the faithful within suppose it was his Guardian Angel? Acts. 12. 15. Need we wonder at this subserviency of such glorious spirits to man; when the Eternal Son himself, the God whom all adore, became our fellow man; and made himself our servant. by his taking thus upon himself our nature, so inferior to that of the Angels, he has rendered it in this much superior to that of the Angels, that it is become the very link of kindred between himself and our mortal race. Thus in Satan and his followers he has cast down the mighty and the proud; and raised up, in Adam, and his posterity, the weak and abject.

We find also mention made in Scripture of Angels appointed Guardians of nations, states and empires. Thus, an Angel was sent to guard the Israelites, and preserve them on their journey, till he had brought them to the place prepared for them. *Take heed of him, says Almighty God; and hear his voice, and do not think him one to be contemned; for he will not forgive when thou hast sinned; but if thou wilt hear his voice, &c.* Exod. 23. 30.

An Angel reveals to Daniel that the object of his prayer, the return of his people from their captivity, had been delayed by the resistance of the Prince, that is, the guardian angel, of Persia; who doubtless wished, for the good of that country, committed to his charge, that the Jews, the worshippers of the true God, might remain longer in it, to spread the light of truth among the idolatrous natives. He tells the Prophet that the Angel Michael, whom he calls the prince of the Jews, came to help him in his contest with the prince of the Persians. That he would return and renew the contest. That, on his going forth, there appeared the Prince, or ruling Angel, of the Greeks coming, but that none, save Michael, assisted him in all his struggles with the angel of Persia: Dan. x. 13, all which clearly shews that there are Angels appointed by Almighty God as protecting rulers of the different nations; but that Michael in particular is the tutelary prince of the true believers.

As to the ministrings of Angels in man's behalf, need I cite to those, who affect such an intimate acquaintance with the Bible, the numberless instances mentioned in it of angelic intervention in the concerns of our race? The whole sacred volume teems with the descriptions of the ministrings of these blessed spirits betwixt man and his creator. They are there shewn at one time directing, supporting, consoling, and defending the just; as in the case of Abraham, Agar, Lot, Isaac, Jacob, and a

thousand others: at another, executing God's wrathful judgments on the wicked.

Nor is their mediating ministry less frequently mentioned in the New Testament. The mystery of the Incarnation is announced by an Angel; and its accomplishment in Bethlehem celebrated by exulting choirs of Angels. The spotless purity of the Virgin Mother of God is revealed to Joseph, her chaste guardian spouse, by an angel. An angel warns him to fly with his precious charge, the Infant Saviour, into Egypt and again bids him thence return; An angel warned the wise men, who had come from the East to worship the new born Messiah, not to return to Herod. An angel foretold to Zacharias the birth of a son, the forerunner of the redeemer. An angel stirred the waters of the prebatic pond, imparting to them a healing quality John, v. 4. Angels carried the soul of Lazarus into Abraham's bosom. Angels ministered to our Lord after his temptation in the wilderness; and angels supported in his agony and bloody sweat his frail and fainting humanity. An angel, after his death, apprised his disconsolate followers of his resurrection: and angels told them after his ascension that as he had gone, so would he one day come again. An angel delivered the Apostles out of prison: Acts v. 19. and Peter, for whose safety the whole Church offered up prayers without ceasing, was also liberated in a stupendous manner by an angel. Acts xii. 5. 7. An angel directed the Apostle Philip to the Eunuch, whom he instructed and baptized; and transported him miraculously back to Azotus. Acts viii. 26. An angel desired Cornelius, the Centurion, to send for Saint Peter, and an angel warned Saint Peter to go to Cornelius, whom the Apostle received with his whole family into the Church. Acts x. Saint Paul, in a violent storm at sea is assured by an angel, who appeared to him in the night, that no lives would be lost in the approaching shipwreck. Acts xxvii. 23. To say nothing of all the ministrings of angels seen and described by Saint John in his Apocalypse. *Are they not all,* according to St. Paul, *ministering spirits, sent to minister for them, who shall receive the inheritance of salvation?*—Heb. i. 14.

But all this wonderful intervention of Angels Protestants will say, happened only at the miraculous epoch, when the Gentiles were first called into the Church. Where, since then, they ignorantly ask, do any such angelic ministrings appear? In the Catholic Church; and in her only; numberless are the instances of such authentically recorded to have taken place in her. Nor has God, who wrought such wonders for her establishment, any where said that he would work none more for her propagation and preservation. On the contrary, he has solemnly declared that with the true believers signs and wonders should continue.—Mark, xvi. 17. John xiv. 12.

Is there any scripture proof to shew that God has altered in this respect the usual course of his Providence; or that he has bound himself never more to employ visibly nor invisibly the mediation of his Angels in man's behalf; of those blessed spirits, who, as our Saviour assures us, rejoice so at the