

is, from the side of Christ, at whose word he is set in motion; finally reaches Rome, the chief seat and the very centre of heathenism. It gives the towering idol of paganism the long predicted mighty shock. The huge amalgamated idolatrous mass is borne down before its irresistible impetuosity; crushed and crumbled beneath its supernatural weight; and dissipated, in fine, like dust before the wind, to her with the long lived power that raised it; instead of which, is seen to rise immovably based on the same identical spot, another power, destined to subdue, not with the slaughtering sword, but with the word Divine: and to rule with peaceful sway all the nations of the earth, till the very end of time. Thus, *the mystic stone grows into a mountain, which fills the whole earth.* Dan. 2, 36.

To Peter, the Saviour's chief Apostle and representative, was this chief exploit assigned; and Rome, still all his own, proclaims to each succeeding generation his wonderful bloodless victory: a miracle worthy of the distinguished omnipotence of the meek and humble Saviour who sent him; making thus his preferred objection and weakness overthrow the whole resisting pith of human might, and pride of worldly grandeur.

The faith preached by Peter in their capital to the Gentiles, is soon diffused through all the subject provinces of the Empire; pouring along the growing torrent of its wholesome and purifying waters, as was foreseen so long before by the Prophet Ezekiel—47—and sweeping away in its rapid but noiseless course, the long congregated filth and abominations of idolatry. Saint Paul in his epistle to the Roman Convents gives glory to God that their faith is already renowned over all the earth.—Rom. 1. 8.

Here then at last are clearly seen manifested in their accomplishment the designs of Providence, with regard to these two wonderful states: Jerusalem and the Jews, as was foretold by their Prophets, rejected for their rejection of their promised Messiah; and Rome and the Gentiles chosen as the same Prophets had predicted.

The Jews in delivering up their Messiah to the Romans, made over to these last their religion also; which necessarily followed him, the great object of all its figurative ceremonies. Rome thus, the capital of the Gentiles, becomes the capital of the new chosen people of God; and Jerusalem, with her people, who had cast him off, is cast off by him in its turn and devoted to destruction. That power which the Jews had so madly invoked against their Christ, is soon after turned against themselves; and the heathens to whom he was given up, made the unconscious avengers of his wrongs. They lay the sacred city, no longer sacred in blood and ashes; together with its far-famed temple, now become useless, since forsaken by its Tutelar Divinity; and sell as slaves, and scatter all over the world, like the leaves of Autumn before the autumnal gale, the wretched remnant of the Deicidal and self-devoted race, whom their conquering sword had spared.

Who in all this but must see and admire the

wonderful ways of the Omnipotent in bringing this good out of evil; and in turning even the free-willed efforts of his greatest enemies to the direct subserviency of his ends: for *there is no wisdom; there is no prudence; there is no counsel against the Lord.*—Prov. 21, 30.

It is besides worth remarking, that it was not till Rome had reached the highest pinnacle of her imperial might and grandeur; not till her Mars, the Destroyer and gory God of war had attained the very acme of his power on earth and secured to himself all the helps and means that this world and guilty mortals could afford, to prop and perpetuate his sway; it was only when the fiend imagined his soul enslaving project fully realized, and just at the proudest moment of his self-congratulation, that the Saviour deigned to measure his means with his. He hurls against the vain boasting Adversary's head the mystic pebble, gathered from the brook,—1 Kings 17, 29,—the Cephas, chosen from the watery deep,—Matt. 4, 19—16, 18. With such humble missile, slung by the Shepherd King, as the giant warrior laid low; and his own murderous sword secured as the victor's triumph, and remains his lasting trophy.

Peter goes forth, as I observed, his Master's chosen champion; Peter, now humble, converted and confirmed. He who lately trembled at the voice of a silly Maid, now dares the lordly demon in his own warlike capital. He forces his chief citadel; breaks into his inmost strong hold; drives the monster from his long usurped throne; casts down the huge, unhallowed fabric of idolatry; erects upon its ruins the triumphant sign, and establishes there for ever the peaceful reign of the Redeemer.

SOME THOUGHTS ON THE PRINCIPLE OF RELIGIOUS INTOLERANCE.

*He who is not with me is against me: and he, who gathers not with me, scatters.* Luke xi. 23.

Many are apt to entertain a particular antipathy to the Catholic Church, on account of her supposed intolerant principle of denying salvation to all, who are not of her own communion. Yet every Protestant Sect, and particularly the Church of England, holds it necessary for salvation to be of the true Church. And as each of them, in its turn, has given itself out for the only true Church, so each in its confessions of faith has more or less explicitly maintained that out of its own communion there is no salvation. I cannot therefore well perceive why the Catholic Church should be deemed more illiberal and intolerant than the Protestant Churches, for holding a doctrine which they have all professed. I should rather think her in as much less so, as she is more universal, and extended as to time and place: for it were surely more intolerant and illiberal in only a national, or but partly a national church, or local sect, to hold forth such a doctrine; than in one that has existed in all ages, since our Savior's time; that has been and still is the established religion of the far greatest part of Christendom; and that is to be found in all the nations of the earth, and in countries where the dissentient creeds of Protestantism were never known.

But the Catholic Church is not so illiberal in this respect, as she is supposed to be by those who know her not. She admits, what reason indeed shews must be the case, that Almighty God requires impossibilities of no one. So that, if we can but suppose any in the absolute impossibility of coming to the knowledge of the truth, but who strictly observe and practice what their conscience tells them is right; such she deems virtually her children, capable of being saved through the superabundant merits of the Redeemer, who died for all men; and through whom alone all, that are saved, are saved. But this she maintains does not in the least supersede the absolute obligation every one is under, of enquiring after the truth, whenever there is the least cause for doubt; and of embracing it, when found.

ON REASON.

The chief thing that distinguishes man from the brute, is his Reason; that ray of divine wisdom, which streams upon his mind; and, like the light of the sun, discovers the beautiful object, from which it proceeds. Thus by the light of Reason we discover God; and all his admirable, amiable, and dreadful attributes: his eternity, and consequently his immutability in nature and purposes: his omnipotence, and consequently his unity, freedom, and independence; as two or more such beings, willing contraries, must impede each other, so as to render the supposed omnipotence of each quite null, and themselves a mere non-entity: in fine, his infinite wisdom, goodness, beauty, justice, and sanctity; or, in one word, his infinite perfection.

If in the next place we consider the relation which God has to his creatures, the light of Reason still shews us many consequences necessarily flowing from his infinite perfection, which it has already discovered to us. As, for instance, that because God is infinitely good, just, and holy in himself, he must love and reward what is good in his creatures; and hate and punish in them whatever is bad. That, as infinitely just, he cannot punish in any way, or render unhappy in the smallest degree his creatures, unless by some fault, which they might not have committed, they deserve the chastisement. That he does however punish his creatures, as the many miseries, to which we see them all subjected from their very nativity, and even in their mother's womb, most evidently prove. That therefore we have all of us some how or other offended him. But as we could not in person have offended him before coming into the world, that we must have offended him in our progenitors, in whom we certainly did exist, and in whose crime we must certainly have partaken, as we do in their nature. That our progenitors who have offended, and in whom we have all offended, were free not to have offended; otherwise as infinitely just, God could not punish them, as he does, for having done what they could not help having done. That still from his forbearance with his guilty creatures, whom he punishes but in part, without casting them off ultimately and