

no one acquainted with the subject will presume to deny; and who in such circumstances is to undertake the office of infallible Interpreter?

We know, indeed, that the Pope is *ex-officio* the interpreter of the decrees of general Councils, but if the Pope be not infallible he may err in the exposition of their true meaning. His infallibility, however, is questioned; and therefore his interpretation is questionable also. Thus we need an infallible expositor of the decrees of infallible Councils, as much as we need an infallible Interpreter of the contents of Scripture; and there is just as wide a region of uncertainty between the understanding of the poor man and the true sense of infallible decrees and decretals, as there is between his understanding and the true sense of the text of his Bible. We come next, said Mr. Gordon, to the important question—What has infallibility done for the Church of Rome? or in other words, what practical evidence have we that she is infallible? Was it the infallibility of the Church of Rome which authenticated the Books of Scripture, and proved their inspiration? We answer, and we are ready to prove, that she gave neither canonicity or authority to the Scriptures. Has the Church of Rome, in virtue of her infallibility, determined with respect to the genuine text of Scripture? We answer, that she does not possess, even in the nineteenth century, a version of the Scriptures, which is stamped with her own authority; as can be proved by the variations between the Sixtine and Clementine editions. Has she provided her members with an infallible commentary on the contents of Scripture? We answer, without hesitation, that she has not. Has she provided them with any infallible standard of doctrine in the shape of a catechism, or creed? We answer unhesitatingly, that she has not.

REV. DEOCAR SCHMID'S METHOD OF EXAMINING SCHOLARS ON THE SERMONS HEARD BY THEM.

(Concluded from p. 199.)

What purposes was this whole transaction intended to answer? It was intended to answer, at once, two purposes:—1st. It was a solemn confirmation or ratification of the national covenant: 2d. It was an impressive exhibition or representation of the Covenant of Works and the Covenant of Grace.

- 1 It was intended to shadow forth the Messiah, who should offer Himself for the sins of the world.
2. The purposes which God had decreed for the salvation of sinners.

What part of this transaction was intended to represent the Covenant of Works?

The pronouncing of the blessings and curses from the mountains Gerizim and Ebal.

- 1 The curses pronounced from mount Ebal.
- 2 The pronouncing of the blessings and curses.

To whom were the blessings pronounced from mount Gerizim, promised?

To those who would perfectly and constantly fulfil all the commandments of God: as we see from Deut. xi. 27.

- 1 To those who would keep all the commandments which God had commanded them.
- 2 To those who would perfectly fulfil the Moral Law.

Against whom were the curses, pronounced from mount Gerizim, directed?

Against those who would not continue in all things which are written in the Book of the Law to them, as we read in Deut. xxvii. 26. and Gal. iii. 13.

- 1 Against those who did not keep all the commandments of God.
- 2 Against transgressors of the Moral Law.

What was, therefore, this part of the ceremony related in our text intended to teach us?

That by the Works of the Law, no man living can be justified, because all have transgressed the Law.

1 That no man by his own good works can be saved; for no man has kept all the commandments.

2 It was intended to teach us this, that, if we wish to be saved by the Covenant of Works, we must perfectly fulfil the whole Law, and not offend in the least point; for St. James says, *He that fulfilth the whole Law, and yet offendeth in one point is guilty of all.*

By what part of this transaction was the Covenant of Grace exhibited?

By that which preceded the pronouncing of the blessings and curses, especially by the offering up of burnt offerings and peace offerings on Mount Ebal.

- 1 By the sacrifices which had been offered up on Mount Ebal.
- 2 By the offering up of sacrifices, by eating and by rejoicing before the Lord God.

What was typified or shadowed forth by the sacrifices?

The death of the Lord Jesus Christ; who, by offering Himself up as an atoning sacrifice, has reconciled the world unto God.

- 1 The death of Christ.
- 2 Jesus Christ, the ever blessed and eternal Son of God; who should once offer himself up as a sacrifice for the sins of the whole world.

What does, therefore, the offering up of these sacrifices teach us?

That, in order to be justified, we must believe in the Lord Jesus Christ; who became the propitiation for the sins of the world.

- 1 That, through Christ's offering Himself up for us, we receive the forgiveness of our sins.
- 2 That we must be saved by the Covenant of Grace, or else perish for ever.

What was the intention of God in commanding the Israelites to eat on Mount Ebal, and to rejoice before the Lord their God?

God's intention in giving this command was, to teach us, that when we are justified by faith in the atonement, we have peace and fellowship with God, and may continually rejoice in the hope of the glory which shall be revealed in us.

- 1 (Not given.)
- 2 God intended to shew thereby, that on that very mountain, from whence the condemnation of the world was pronounced, even from thence the offers of pardon, grace, and Salvation, were shewn forth to sinners, by burnt offerings and peace offerings, which were offered thereon: For where sin abounded, grace did much more abound.

An excellent means of keeping ourselves in an inward quiet and freedom of spirit is, at the finishing of every action, to bound there all reflectious arising from it, the respects and regards of self love, sometimes from vain joy, and sometimes from grief, because this is one of our greatest evils. Happy is the man who retains nothing in his mind but what is necessary, and who only thinks of each thing just when it is the time to think of it; so that it is rather God who excites the preception and idea of it, by an impression and discovery of this will, which we must perform than the mind's being at the trouble to forecast and find it.—*Fenelon*.

This is the happy state to which we are called; we whom God hath separated from the corruptions of this world. If we do not partake of heavenly blessings, it is our own fault, since the Spirit of God disposes and excites us continually to aspire after them; but we resist him often, either by open repugnance or secret refusal, or for want of resolution and courage, or letting ourselves be deceived willingly by the pretexts and artifices of self love, that beget in us abundance of mean indulgencies and wrong managements. Let us no longer be thus seduced, but as saith the Apostle, "walk circumspectly, not as fools, but as wise; redeeming the time, because the days are evil."—Eph. v. 15—16.—*Fenelon*.