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and life. Such a rule is found in the Scriptures so long as they are accepted as the infallible revelation of God's truth; but once leave openings for qualifications and exceptions, and their whole force is weakened, with the necessary result of plunging us either into the cold negative scepticism of the rationalist, or into the wild mysticism of the fanatic whose faith is guided and directed by the perverted shadows of his own mind. We may indeed in such an awful extremity yield ourselves unconditionally to the authority and throw ourselves into the arms of an infallible Church. But here again extremes meet, and we find ourselves however unexpectedly among the rationalists once more; for the papist depreciates the authority of the Bible, declaring that the Church does not derive authority from the Scriptures, but gives authority to them. For all this she can claim no proofs beyond her own existence, her own experiences, and her own affirmation; her arguments like those of the pantheist are purely subjective. "That the Church is the infallible oracle of truth is the fundamental dogma of the (Roman) Catholic religion"—but when asked for the proofs of this it resolves itself into a mere human speculation. It is true that Rationalism and Popery are apparently antagonistic, but they are not opposed to each other in the radical principles from which they spring, or in the results to which they tend. Like the adverse systems of the Pharisees and Sadducees of old they may be traced to the same source, an evil heart of unbelief in departing from the living God, and they tend mutually rather to develope than to destroy one another.

We are not however to ignore reason, or even to depreciate it in the supposed interest of faith, but we maintain that the indisputable authority of Holy Scripture, and this alone, presents us with the constituents of a faith which satisfies the conscience, elevates the affections, and assumes authoritatively to govern the life and temper. If we deny that the sacred writings are entitled to exercise a determinative authority, we must be content to remain without any settled religious opinions, or we must frame a creed for ourselves; and if we try to do this, it will end, not in a creed that meets our wants, and satisfies our spiritual nature, but in blank dreary negations and endless con-