

destroyer: never more to be blest with his paternal smile: that smile, which cheers the universe; and makes the heart of every creature dance with purest joy!

It is true, we have nothing further revealed concerning the fixed and final fate of those unfortunates, than that, as they were not born again of water and the spirit, they can never enter the kingdom of God: and hence it is justly inferred that their punishment is only privation of bliss; forfeited by original sin; and attainable only through the Redeemer; not infliction of torment, which is due only for actual guilt. But, ah! from that privation what unspeakable and endless misery must flow! Not such as we experience here, in our present temporary state of existence; where all our sufferings are but short, and compensated besides with numberless delights: where the bitterness of our cup of sorrow is tempered with so many refreshing sweets; where our every affliction, if patiently borne, affords us an additional claim to everlasting enjoyments: where cheering hope attends and supports through life our weary steps; lulls our every care; dries up our tears, and dispels our grief; still pointing out to us that endless bliss beyond the grave, our virtue's portion sure. Not, as here, where God has fitted up, though but for our short residence, an abode so beautiful, rich, and vast; where he himself, though unperceived, is daily working such wonders for our support and comfort; where all his creatures are made subservient to us: where his mercy shines forth above all his works; and the supernatural prodigies of his love to man, amaze and confound.—Cast forth into that land of misery and darkness, described by the holy Job, where the shadow of death, and no order, but everlasting horror dwells; Job. x. 22. These unregenerated infants are condemned to roam amid those gloomy regions of never ending despair; in the frightful vicinity of the tormented and tormentors; where nothing is spied but scenes of woe, and all the overwhelming torment of God's wrath, poured out in thundering cataracts of inextinguishable fire, upon his tortured and terror-struck enemies. O cruelly careless, insatuated and guilty parents; who neglecting, or despising, at the suggestion of the original tempter, the Saviour's easy preventative of so much evil; leave your helpless offspring exposed to so dire and irretrievable a fate!

II.

THE HOLY EUCHARIST.

THE only other sacrament which Protestants admit; and that but nominally, since with them it is nothing but common bread and wine; is what they call the Lord's supper.

Is this then, will they say, the promised fulfilment of all the ancient figures; the Paschal Lamb; the wonderful manna, and all the unbloody sacrifices; Particularly that of Melchisedech? Do all these mystical types and shadows point but at the baker's loaf, and wine-merchant's cheapest beverage? Is this the marriage banquet of the king's son to which we are all so formally invited! Matth. 22. 2. This the sumptuous feast prepared for us by wisdom herself? Prov. 9. Has she then no better fare to treat us with, after all her preparations, than a mere earthy crust, and the simple juice of the grape? unsanctified, but as our ordi-

nary meals are, with the sinner's suppliant benediction; not consecrated and changed by the omnipotent word of God pronounced over them by his appointed organs, the lawful successors of those, whom he commanded to do just what he himself, the incarnate Deity had done; that is, to make these elements what he then, with truth declared them to be, his very body, about to be bruised and broken for us; and his very blood, about to be shed for the remission of our sins? Is all, what wisdom divine bids so pressingly her guests to eat, but a niggard morsel and scanty sip of those corruptible elements, intended only for the short support of our mortal bodies? O, no: her's is a food divine; a sweet, a nourishing, an immortalizing repast for our better half, the soul. Her table is that spread for us against those who afflict us: Ps. 22. 5 on which is displayed Messiah's best and most beautiful gift: the wheat of the chosen ones; and the wine germinating virgins. Zach. 9. 27. Still in her house, the Saviour's Church, built, not on sand, but on the rock; Matth. 7. 24. ibid 16. 18. and reared and resting on her seven pillars, the sacraments; she immolates her victims; mixes her wine; sets forth her table; and sends her maids to invite to the tower, and to the walls of her city; not the wordy wise and great; but whosoever is a little one, says she, let him come to me: and to the unwise, that is, to those simple enough to believe on her word alone all she tells them concerning her wonderful feast; to those therefore accounted fools, by the incredulous, for not relying on their own erroneous judgments, rather than on her infallible declaration; to these unwise she says: come, eat of my bread, and drink of the wine, which I have mixed for you. Leave off childishness; and live; and walk in the ways of prudence.—Prov. 9.

If we wish to be more particularly informed as to the nature of Wisdom's Banquet; let us hear herself, in her visible shape assumed, explain it, as she does, in the clearest terms imaginable; for her banquet is no other than the Saviour's feast; which he describes to us, as follows:—

"I am, says he, the living bread, that came down from heaven: if any man eat of this bread, he shall live forever; and the bread that I will give, is my flesh for the life of the world. Amen, amen. I say unto you; unless you eat the flesh of the Son of man, and drink his blood; you shall not have life in you. For my flesh is meat indeed; and my blood is drink indeed. He who eateth my flesh, and drinketh my blood, abideth in me, and I in him. As the living Father has sent me; and as I live by the Father, so he that eateth me, the same also shall live by me. This is the bread that came down from heaven: not as your fathers did eat manna, and are dead: he that eateth this bread, shall live forever.—These things he said, teaching in the synagogue at Caphernaum. John vi. 32, &c.

The promise of this living and life-giving bread; he verified at his last supper: when, after eating with his apostles the figurative paschal lamb; he concluded the mystic feast by fulfilling the figure; giving to them himself, the true paschal lamb, the divine food and nourishment of their souls: and desiring them the pastors of his church, to do the same; even that, which he himself had just done; that is, to change the elements by the all efficient word of him, who created them, into his living body and blood. To be continued.

BIBLE AND RELIGIOUS TRACT PEDLERS.

The Bible by these is declared all sufficient: the Bible, without note or comment: the Bible infine, and nothing but the Bible.—What then are all their Religious Tracts for? If these be necessary, besides the Bible, then the Bible is not all sufficient. It cannot be circulated, without, their comments,

as a sure and proper rule of faith.—Then who is to be the infallible commentator: for, if not infallible, he may err: and if he errs, he must lead his readers into error? Will any Tract maker stand forth; and say he is infallible? Who would not laugh at him, if he did so? Then, I ask again, what are all the Religious Tracts for? For making the penny, and nothing else, as all pure Bible-Men must own. And yet our Tract-Trumpeters find fault with the Universal Church for pretending to offer her uniform and invariable comments on the sacred text; which every one among them claims a right to do! If the Bible, without note or comment, be their sole rule of faith; let them drop their Tract peddling business; and be consistent. Or, if their comments on the text be necessary; let them not proclaim the Bible, without note or comment, their all sufficing rule of faith. Let them also not blame the Catholic Church for claiming, at least as good a right as theirs, to be its sure interpreter.

O, but the Catholic Church witholds the Bible altogether from her benighted millions. This is still the cuckoo's song among the gull'd and gull'ers. Were such more honest, or better informed, they would know, that the Catholic millions are better acquainted with the contents of the sacred volume; and with its best authenticated meaning too, than they, or any of their self interpreting readers of it.—The Catholic Church has indeed fenced in securely the pure and hallowed fountain: and while she allows her children to drink their fill of the waters of life; she permits them not to pollute the stream. Ah! How different is the case with those, who have broken through all her prudent restrictions! How troubled and turbid have they made the stream, where the foulest animals are allowed to wallow at will! Well may he cry out, who first turned the sealed fountain into the miry spread puddle of an open common.

Eheu! quid miseris volui mihi? Floribus austrum Perditus, et liquidis immisi Fontibus Apros.

But I fear I have led our Bible-men beyond their depth on this subject. I shall therefore return to them, and merely observe, that, if all they want be the Bible; they need then no expounders; and may therefore dispense with their Church and clergy both, whatever these may be. But, if they feel that they really want expounders: they should do, as they would in all the other concerns of life: that is, look out for the best. And surely, after all, the unanimous persuasion of the Catholic millions for eighteen hundred years is a safer criterion to go by, than the private opinion of any individual: were such even a Luther, or a Calvin; a Wesley, or a, whom you please; not even excepting the famous Lady of the seals, Johanna Southcott; nor the American Deborah, Jemmima Wilkinson: who led her bleating flocks to their love feasts in the forests; and taught them to feed and breed in the wilderness.

BIBLICAL NOTICES AND EXPLANATIONS.

EXODUS.

Chapter 10.—It is however, particularly remarkable that in the Land of Gessen, where the people