

1. 'Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the Holy men of God spake as they were moved by the Holy Ghost.' 2 *Pet.* i. 20.

Protestants themselves confess, 'That as the Scripture were not written without the inspiration of the Holy Ghost, so neither can they be rightly interpreted without the gift of the Holy Ghost. Now this gift is not given to every one: "For to one is given by the Spirit, the word of wisdom; to another the word of knowledge, by the same Spirit; to another prophecy, &c. All these worketh that one and the self same Spirit, dividing to every man severally as he will.' 1 *Cor.* xii. From whence, we may conclude, that the gift of interpreting Scripture is not a gift for every one, but chiefly, as we may reasonably suppose, for such as God has given, apostles, pastors, and doctors to his Church. *Eph.* iv. 11. As to Protestant people in particular, it does not appear that they have hitherto been endowed with any other gift but that of contradicting each others interpretation throughout all the Reformed Churches; and this no one will say is the gift of the Holy Ghost; so that Protestants themselves, on the one hand, confessing, that the Scriptures cannot be rightly interpreted without the gift of the Holy Ghost; and it being self evident on the other hand, that Protestant Churches, from their contradicting one another, have not that gift, we concluded, that neither their clergy, nor their laity, have a right to judge of the sense of Scripture and expound it for themselves.

2. 'And he arose and went: and behold a man of Ethiopia, an eunuch of great authority under Candace, Queen of the Ethiopians, who had charge of all her treasure, and had come to Jerusalem to worship, was returning; and sitting in his chariot read Isaias the prophet. Then the Spirit said unto Philip: Go near and join thyself to his chariot. And Philip ran thither to him, and heard him read Isaias the prophet, and he said: Understandest thou what thou readest? And he said: How can I, except some man should guide me?' *Acts* viii. 27.

If this Eunuch, who was a holy man, and a serious student of Scripture, could not understand it without a guide, it can be no less than presumption for every private man and woman among Protestants to turn interpreters of Scriptures.

3. 'And beginning at Moses and all the prophets, he expounded to them in all the Scriptures the things concerning himself.' *Luke*, xxiv. 27.

"Then opened he their understanding, that they might understand the Scriptures." *Luke* xxiv. 45.

If the very disciples of Christ could not under-

stand the Scriptures without an interpreter, can it be supposed that every private man and woman amongst Protestants are better enlightened than they were? If the apostles themselves did not understand the Holy Scriptures till our Saviour opened their understanding, let this, at least, teach Protestants, that natural talents alone are not sufficient for expounding Scripture, unless their understanding be, by our Saviour Christ, in like manner, opened. But no proof has yet appeared, that our Saviour Christ has, in particular, opened the understanding of all Protestants, that they may understand the Scriptures better than other men: for, I am sure, whoever makes our Saviour Christ the author of all those jarring interpretations of Holy Writ, in which the Reformed Churches and all their members, contradict one another, is one of the most notorious blasphemers that ever was. Let us conclude: that the authority, as well of expounding Scripture, as of teaching and instructing the flock in every point of the faith and true worship of Christ, belongs to the office of those, whom God has given, pastors and doctors in his Church, (*Eph.* iv. 11,) to the successors of the apostles, not to every private man and woman among the laity.

General Intelligence.

(From the South Australian Register.)

OPENING OF THE CATHOLIC SCHOOL-ROOM, WEST-TERRACE.

Continued.

The Jews before they approached the mountain to hear the law, were commanded to wash and purify their garments, and so the Church placed holy water at the entrance in order to point out to her children that they would be washed and purified before they came to hear the words of eternal life. There was a barrier between the priests and the people as a line was drawn around Mount Sinai, that none should come too near the sanctuary of the Lord, the sin of profaning which, was the only one which our Saviour had on earth chastised with his own hands, when he overturned the tables of the money-changers, and lashed with a scourge of cords out of his Father's house those who profaned it by making it a place of merchandise. The house in which they were then assembled, was not only in the words of Jacob, "the house of God," but "the gate of heaven" also. Within its walls hundreds would be baptized, and would die in their baptismal innocence; many who came to ridicule would hear the word of God and repent, while the angels of the Lord, as by the ladder of Jacob, would communicate between heaven and earth. In the house of God prayer