

the magic pencil of the painter, to be torn into shreds. You may follow them through every scene calculated to awaken the sensibilities of the heart, and you will in vain wait to behold some evidence that they possess them.

Perhaps you will account, at least as regards Beza, for the entire privation of human sentiment, by the belief, into which Calvin has thrown him; both believed in predestination. Luther understood the degrading system, which, delivering man up to despair, would make him doubt of God. He has explained himself concerning it as Melancthon, and cursed him who introduced it into the world. Singular destiny. The reformation dries up the noblest sentiments of the soul, brings it down to the level of the brute by the *self-will* of Luther, robs it, in the work of the illuminati. Carlstadt, of the place of exaltation beyond the grave, where it may still be able by its tears and its suffering, to satisfy the divine justice; and, in the institutions of Calvin, nails it to fatalism, like a criminal to his gibbet. Thus, behold the three great truths which it comes to bestow upon me the servitude of the will, (*du moi interieur*) the inutilty of prayer, and the mark of condemnation on the brow of the new bondslave.

Calvin, it seems, had already reduced his ideas of predestination to a system, it may be inferred from the troubled and his rased condition of his soul at this epoch which he describes in a letter to one of his friends, Francis Daniel. He also thus wrote concerning the state of his interior:

"As often as I entered into myself, or elevated my heart to thee (God) a horror so extreme seized me, that no purifications, no satisfactions could be able to heal me. Ah! the more closely I examined myself, the more rude remorse pressed my conscience, so that no comfort or consolation remained to me, but to deceive, by forgetting, myself."

At length he received comfort, by a sudden dispensation of providence, when he abandoned the Catholic Church. But he forgets to tell the nature of that dispensation of providence, which rescued him from the darkness of "Papism." He does not explain why this divine illumination did not cause him, to send back to his bishop his clerical letters, give up his living, and cease to subsist on bread prepared by heretical hands; for he held on to Pont l'Evêque, and continued to eat the bread which it furnished him. Nourished by Catholic charity in his youth, sustained by the bounty of a Catholic family, the Momors, he still subsisted on the means furnished by Catholics, whom in his heart he abhorred, whose religion he betrayed and misrepresented, and but for whom, he might have perhaps perished with hunger, or been an humble labourer in the workshop of his uncle, the locksmith.

His panegyrist is all proud when they can say to us: Look you! Calvin never received orders, he never belonged to the Catholic priesthood. He has not imitated Luther. We reply to them: Luther, in attaching his thos on the doors of the

church of Wittomberg, gave proof of a courage, which the scholar of Noyon had not. Calvin hides himself; he denies his faith, but silently and enveloped in darkness. He does like those Electors of Saxony, who became intoxicated from glasses which they had stolen from the Convents, at the same time that they were preaching against monastic intemperance."

Calvin had abandoned the University of Bourges, (1532,) and returned to Paris to labour in the work of reformation. He soon seduced to his ranks, those who liked the excitement of novelties. He preached contempt of confession, the inutilty of works, the danger of pilgrimages, and ridiculed monks, convents, and priests. He denounced the pomp of Leo X, the profusion of indulgences, and the vassalage of the French court to the papacy.

"He announced a word, which, he said must soon change the world, moralize society, destroy superstition, and make light shine abroad. He pointed to a new star, which appeared at Wittomberg, and which came to cortuscate in the horizon of France."

He met with success which even astonished himself.

(To be continued)

"SEARCH THE SCRIPTURES."

This is the great watch-word of Protestantism. It is a *panacea* for the ills of life, for the corruption of morals, and the temptations of the great enemy of mankind. "Search the Scriptures," and you will become good Christians on earth, and obtain salvation when you die. Such is the advice which Protestants continually proffer us, sometimes as an argument of self-justification, which is irrefutable, sometimes in pity for our pretended privation of the sacred writings, into which the Pope will not allow us even to peep. "Search the Scriptures." And who was it that first used this expression? we ask. All Protestantism answers us—that it was Christ who gave this advice to the incredulous Jews, as reported by St. John, v. 39.

A Protestant writer has well remarked—"these few words, 'search the Scriptures,' have undone the world." Protestants have assumed them, as a divine authorization for their absurd claim, to "read and form a religion for themselves," from the dead letter of revelation, which *perforce* permits it to "be wrested" to every contradictory theory, by "the wicked, unstable," sophistical, designing, simple, and presumptuous.

But did Christ ever give the advice or order, by Protestants set forward in this brief and oft-cited expression, "Search the Scriptures?" This is a question worthy of serious examination.

The student, who knows the original language in which the Apostles wrote, will readily state that it is by no means certain that the Saviour ever used such an expression. He will state that, to say the least, it is as probable, that the Redeemer merely reminded the Jews of the fact that they were in the habit of searching the Scriptures, as it is that He told them to do so. The word which has

been translated by the imperative mood, "search," may be translated by the indicative mood,—"you search;" so that in the original, in place of holding an injunction, such as that, so beautifully presumed upon by Protestants, we find a simple declaration of fact, brought in by Christ as a reproof to the Jews—"You search the Scriptures, for you think in them everlasting life; and the same are they that give testimony of me, and you will come to me that you may have life." It is as if He had said—The Scriptures give testimony of me, and you read them, and still remain incredulous. He states the fact to show that their unbelief is criminal, and not from a want of knowledge. They had the testimony, and closed their eyes. Why so? Christ tells us in the 42d verse: "But I know you, that you have not the love of God in you."

But some may answer that the original justifies a translation in the imperative mood, with a command to search. Suppose it does, what authority can be derived from this injunction, under the circumstances in which it was spoken, to sustain the presumption of Protestants? None whatever. If it may be translated by the imperative, so also may it be rendered by the indicative, and how then can any Protestant be certain that the Saviour really used the imperative and said "Search the Scriptures," and not the indicative, "you search," &c. He can never be certain of this, and admitting probabilities to be equally balanced, he shows great presumption in selecting the translation by the imperative, as the true one, and relying on it, as a justification of his contempt for the teaching authority of the church, and his preference for his own opinions.

But even were we to admit that the probabilities weighed much more heavily on the side of a translation by the imperative, the Protestant would be no better off, because the injunctions only regarded the books of the Old Testament, inasmuch as those of the New were not then written. Christ said to the incredulous Jews, search "the Scriptures"—search those writings which you now have, and "which give testimony of me." Therefore Protestants consider themselves as commanded by Christ to search "the Scriptures" of the New Testament, written by His disciples after His Ascension. We ask by what right they assume that an injunction of this kind was given to them in regard to "the New Testament,"—because one was given to the incredulous Jews, in regard to "the Old Testament?"—*Catholic Advocate*.

Another Inquisitional Decree.

We translate the following from the *Universe* of the 6th December:

An historical document, relative to Protestant toleration.—On the 24th of last October, in all the papers of Stockholm, there appeared a requisition, addressed by the Lutheran Consistory, to the Aulic tribunal of the Kingdom, (a special tribunal instituted for the investigation and judgment of crimes and delinquencies in religious matters). Here is the text of this remarkable document:

"The consistory of Stockholm, having been informed, that the painter J. D. Nilson, had abandoned the pure Evangelico-Lutheran doctrine, in which he had been born and reared, to embrace the Roman Catholic confession; that having been, for this fact, admonished by the Curial officer of *Marie Madeleine*, under whose jurisdiction, for the present, he has his

domicile, and at first exhorted, with mildness, then with more severity, to renounce his error; and the said Nilson having been afterwards cited before the consistory, and by it required to acknowledge, and make amends for the crime which he committed in abandoning the faith of his fathers; the said Nilson not having obeyed this citation, but on the contrary, having declared his firm resolution to persevere in a conviction embraced with the full use of reason, and conformably to his own free will.

The Consistory finds itself obliged, in virtue of the Royal Ordinance of the 24th of January, 1781, to bring before the honorable Aulic tribunal of the Kingdom, these facts, and in the end that it may dispose thereof, and ordain the punishment of the criminal, and put in execution what, in like cases, has been decreed by the laws and ordinances of the Kingdom, for the protection, and for the preservation of pure evangelical doctrine.

Done at Stockholm, in Consistory of the city, on the 17th of October, 1843.

Now what is demanded by the venerable Consistory of the Lutheran heresy, and which is qualified as the pure evangelical doctrine, is, the confiscation of property, the privation of all right of inheritance, and the perpetual banishment from his native land, of an irreproachable citizen, of a distinguished artist, and of a father of a family, in expiation of the crime of having used his right of free investigation and interpretation of the scriptures, which conducted him to see, that the Divine Author of his faith had founded his Church upon the apostolic rock, promising to it his assistance perpetually even till the end of ages, and that Doctor Martin Luther had appeared in the world too late to be reputed the apostolic rock.

A novel and striking example of Protestant benignity."

This will afford Brother Buck, and other friends of civil and religious liberty, an opportunity to write some sparkling paragraphs, about the boon of freedom, the holy rights of conscience, the importance and justice of toleration, and the necessity for a liberality and kindness of feeling commensurate with the progress of the nineteenth century. We move, that the branch of the *Christian Alliance*, located in Louisville, should instruct their president, to forward to said J. D. Nilson, painter, an expression of the most intense and execrating sympathy of the members of said benevolent association, with an appropriation of ——— dollars, from the common treasury, to indemnify him for the losses and privations which he has sustained, in consequence of the intolerant decree of the Evangelico-Lutheran Consistory of Stockholm.

Undoubtedly, the charitable president would, with especial pleasure, act as the medium for conveying to the unfortunate martyr of conscience, the contributions of "the *Christian Alliance*."

In case the subject be brought before this benevolent body, we shall fear of it, and make the same known to the world at large, for it would give us exceeding gratification to be able to record one good act done by the said alliance; however, trifling in itself.—*Catholic Advocate*.