

Some find in it the necessity of receiving the flesh and blood of Christ—others find that Christ gave us nothing but bread and wine, as memorials of his death.

Some find in the gospel, that faith alone will save others discover in the gospel the insufficiency of faith alone.

Some find in the gospel, absolute and unconditional predestination; others reject it, as impious and blasphemous.

Now, sir, are all these right? Or, will it be said that it is immaterial which of these contradictory opinions we embrace? No sir; common sense tells us that holy writ was not given us to be misunderstood—that when misunderstood it leads us astray; whereas it was intended to guard us against the misfortune of being led astray. common sense tells us then, that Scripture being a dead letter, a dumb book, which cannot explain itself, Christ must have provided some visible & living authority some supreme and unerring tribunal to explain Scripture, and that this is, and can be no other than the church.

A second reason why Scripture cannot be our supreme judge in matters of faith, is, because there are many that cannot read.

A third reason: the gospels and epistles were not written for many years after the Church of Christ was established, and spread among many nations. For many hundred years after that, the art of printing not having been discovered, the Holy Scriptures could not be in many person's hands: and yet during that time, the precious deposit of faith was as well kept, as it has been since holy writ is in the hands of every body. Yes sir, and better; every body cannot read, but every body, learned or unlearned, can submit to the Church, transmitting to both, by the assistance of the Holy Ghost, the doctrine of Christ, uncorrupted and in its primitive purity. Here sir, is a mode of instruction, adapted to every body's capacity.

A fourth reason: If I must take up my creed by reading Scripture, I must be satisfied that the book which is put into my hands, and called the holy scripture, is really the genuine scripture, as written by the apostles; I, a poor illiterate man, not having enjoyed the benefit of a liberal education, hardly acquainted with my own language, how shall I know whether the English bible you put into my hands is a faithful translation of the original Hebrew and Greek, or not. I shall have to take your word for it! If I do, my faith is then pinned to your sleeve. But no sir, I cannot submit to do so, because I find material differences in different translations of the scripture; of course I am kept in suspense, if I know of none but a barely human authority in support of each of the different translations.

These are sufficient reasons to induce us to believe that holy writ (although certainly God's word) was not intended to be our supreme judge in matters of faith, and to convince us that Christ has provided us with a living, visible, and supreme authority, to settle all our doubts with regard to the true translation of Scripture, the true sense of it, and likewise with regard to many other essential

matters not to be found in holy writ, but delivered by tradition. We believe then, that the catholic church is this living, visible, and supreme authority; and if we are asked where we believe this authority resides, we answer, in the body of Christ's ministers, the pastors of the Catholic church, and the lawful successors of those pastors whom Jesus Christ appointed, and invested with full authority to discharge the functions of his ministry. To that body of pastors we look for heavenly instructions. In them we see the successors of Jesus Christ invested by him with the same authority which he himself had received from his heavenly Father. "As the Father hath sent me, I also send you." John xx. 21.

In them we behold the organs of the Holy Ghost "He that heareth you, heareth me. Luke x. 16. And I will ask the Father, and he shall give you another paraclite, that he may abide with you forever, the Spirit of Truth. John xiv. 16, 17. But when he, the Spirit of Truth, shall come, he will teach you all truth." John xvi. 13.

Dear, sir, are we guilty of superstition in putting full confidence in the above assertions and promises of Christ, and in thus believing that the Spirit of Truth never has, and never will depart from the pastors of Christ's Church. In our pastors we behold men invested with the keys of the kingdom of Heaven, that is, the power of administering absolution, or the forgiveness of our sins. Matt. xvi. 19, xviii. 18, and John xx. 23.

To them we apply, and from their hands we receive our heavenly and spiritual food, the sacred flesh and blood of Jesus Christ, which he enjoins us to receive. John vi. 48, 59; and which he empowers his ministers to procure for us. Luke xxii. 19.

To be continued.

ORIGINAL.

VOX POPULI VOX DEI.

The general voice is the voice of God.

Protestants maintain that no human testimony can be received as infallible; since, in the Holy Scripture, God himself declares that every man is a liar—Rom iii. 4—that is, apt to deceive, or be deceived.

But this is spoken only of man individually; not collectively taken; not of all mankind together. Neither can it be understood as spoken of the inspired penmen, who composed the Scriptures; nor yet of those all over the world, whom he has united together in his one faith revealed; and with whom he has solemnly promised that his holy spirit, the spirit of truth, should abide with them at all times, and guide them into all truth, even to the end of the world; namely, his Apostles and their lawful successors, the bishops and pastors of his church.

The testimony of God, in whatever way it is delivered to us, is certainly infallible: yet Protestants will receive nothing, as his testimony, which is not in black and white; nothing but the written word. nothing but the Scripture! And why should his written word be infallible; and not his

spoken word also? when spoken to us by his deputed heralds; by those whom he commands us to hear, as we would himself? Luke x. xvi.

But, notwithstanding the Protestant's formal declaration to the contrary, there are cases in which if not in word, he must in fact agree with me, the human testimony is absolutely certain, and infallible cases, in which he himself could no more doubt its veracity, than he could that of the clearest announcements in the sacred Scriptures.

For instance, can he doubt that there ever were such men as an Alexander the Great, a Cæsar, Pompey, a Virgil, a Horace; a Henry the Eighth, a Bonaparte, and a hundred thousand other worthies, ancient and modern, whom he has never seen: and whom he believes, and cannot help believing to have existed, merely on human testimony.

Can he doubt that there is such a country as China, as Botany Bay, as France, Spain, Italy, Mexico, and all the other places in the world; which he has never seen; concerning the existence of which he has only the vox populi, or the general testimony of mankind: and yet he believes that human testimony as firmly, as if it were the vox Dei; or the express testimony of God himself. Did he not; what an idiot would he not seem in the midst of his fellow creatures? And yet the Protestant will absurdly contend that we are to receive no testimony as absolutely sure and infallible, but what we find couched in black and white in the Scriptural code, or the bible. Let him only act up to that principle in common life, and see what a figure he will cut, and how awkwardly he will find himself placed in all his relations with society.

Now all these facts and realities he admits as unquestionable only on hearsay, or the general testimony of man. But what hearsay, or testimony has been more general, long-lasting and uniform, than that of the Catholic, or universal Church: the Church of all nations, and of all ages, since our Saviour's time? So that even, abstracting from all the promises which, her divine founder, made to her of infallibility, and durability to the end of the world; she must be considered by every rational thinking and unprejudiced person, even as a human authority, one of the greatest existing in nature.

BIBLICAL NOTICES AND EXPLANATIONS.

Continued

THE BOOK OF JOSHUA.

Chapter 4. Verse 3. The twelve men chosen from the twelve tribes, and commanded to take up of the midst of the Jordan, where the feet of the Priests stood, twelve very hard stones, &c: represent the twelve patriarchs, or spiritual fathers of the spiritual Israelites; the Christians; that is, the twelve Apostles. The twelve hard stones taken out of the midst of the Jordan; represent, under another emblem, the same Apostles; who are, as Peter was styled by our Lord, the rock, or stone, upon which he said he would build his Church; for on the other Apostles also, though not equally as on himself, who is its chief corner stone; and on Peter, the next in authority and dignity to himself; did he found his Church. These are the twelve stones taken from the water, for they were fishermen, like the pebbles gathered by David from the brook, and put into his scrip: with one of which