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THIS SCROLL

Is inscribed to the Empress of the French,

BY A LADY,

IN THE HUMBLE HOPE THAT, WITH GOD'S BLESSING, IT MAY

BE THE MEANS OF INDUCING THE

^{to}
POPE AND THE BISHOPS

WHO COMPOSE THE

ECUMENICAL COUNCIL,

To dismiss from their minds all idea of passing the

DOGMA OF INFALLIBILITY.

2

MAY IT PLEASE YOUR HOLINESS,

You have called together your Bishops to consult with them on holy things, and a great deal of time has passed in discussing your infallibility, without your having arrived at any satisfactory conclusion. Now, I beseech you, take God's Holy Word and see what it says about man's past, present and future state. Let us carry back our minds to that time when God, having prepared this beautiful world, one lovely garden containing all that the eye delights to behold, created and placed in it a perfect man, pure and holy, a little lower than the angels, who received one command from God Himself, not to eat the fruit of one tree in the garden. To make him completely happy, Eve was given to be his comforter and companion. The Bible does not say that God talked with Eve, but it does say that she knew the command; the serpent must have known it also. Whether the privilege of seeing, walking and talking with God was enjoyed by Adam alone, we cannot say; or, whether man was made by God to fill the place of those angels "which kept not their first estate," but left their own habitation, we can only conjecture.

Peter and Jude inform us that angels were cast out of heaven, and Matthew 25, 41, says that hell was prepared for them; so that it was with very bitter feelings that they saw man in such a glorious world. The serpent is said to have been subtle, which means easily penetrated, so the Devil hid himself in the serpent, and tempted Eve to disobey God, under the plea of acquiring knowledge. Then she persuaded Adam. The Devil thus using three instruments, the serpent, Eve and Adam, who he filled with unbelief, pride and disobedience, the very arts he uses with all mankind; it brought three curses on the serpent, mankind and the earth, which was God's work of the 3rd, 5th and 6th days, which three figures, by placing man before beast, make 365, the exact number of days in the year, so that they, perhaps, are under the curse. The sun, moon, stars, sky and heaven, still retain their original beauty, though clouds sometimes hide them from our gaze. But God loved man so much that while he passed the sentence of death on his body he promised a Saviour for his soul, who would be an antidote, as it were, which would prevent the poison from affecting his everlasting state, provided man tried to please God, washed away his sins in the blood of Christ, and partook of the food which Christ commanded for the strengthening and refreshing of his soul; but even this will not make him infallible. For David prays, in the 19th Psalm, to be made to understand his errors, to be cleansed from his secret sins, and to be kept back from presumptuous sins.

The clouds, in different ways, often hide from our eyes the glory and beauty of the sun ; flying clouds may represent our errors, a haze may signify our secret sins, and the heavy storm our presumptuous sins ; but to be left without the sun, as they were at the time of the flood, is but a faint idea of perpetual banishment from the presence of God. This will be everlasting misery. There are many kinds of serpents, and they are divided into two classes, those who crush their victims to death and those who poison them. Now, supposing that one of each of these kinds of serpents were to appear in your Council, crushing and poisoning your bishops, would your swallowing an antidote save their lives. Alas! no! You could neither save them nor yourself from the serpent's deadly sting, nor have you the power to destroy the sinful desires of the world, the flesh and the Devil, with which every human being is possessed. Nothing but the grace of God can do this. Christ alone can bruise the serpent's head. All that man can do with the help of God's Holy Spirit, is to bruise his heel. St. John warns us of this. In his First Epistle he addresses us as little children, 3, 7, and shows us that, by being righteous alone can we bruise the serpent's heel. The Son of God was manifested to destroy the works of the Devil, but he only acts when we do our part ; for it does not say that Christ will bruise his head unless we bruise his heel ; here is faith and works:

But if the works of the patriarchs, who had a living

faith, was imperfect, how can any pope or prelate in these days be infallible? For the first revelation after the fall Christ appeared to man as an angel, and talked with him, and this was not enough to prevent the world from growing gradually more and more wicked. In proof of this assertion, look at the world at the time of the flood. To rest on the seventh day seems to have been the principal command, and, at that time there was but one righteous man found on the earth, who was Noah, who God saved with his family in an *ark*, a word of three letters, which was really the first Church of God on earth. Noah's first act after the flood was to build an altar and offer a sacrifice to God, which showed his faith in a coming Saviour, for which faith he was saved when all the world was drowned; but, though God accepted the offering, he must have seen some imperfection in it, for God said, "I will not curse the ground any more, for the imagination of man's heart is only evil continually." And though he had been so wonderfully preserved, see how soon we read of his being drunken, and he was not infallible enough to keep his three sons in the paths of virtue and holiness, for he was obliged to curse his son Ham for his wickedness; and the next account we have of the world is that pride raged so that man thought he could raise a tower that would reach to heaven, but God frustrated their design by confounding their language, and thus people were scattered over the earth. With a variety of language sprung up, most likely, a variety of false worship. For

Abraham was commanded by God himself to remove from the place in which he was living and he would bless him. How sweetly Abraham obeys, old as he was. Seventy-five years of his life he had lived there. He must have had many friends and strong inducements to remain and disobey God; but we hear of no murmur; still he was not infallible. In offering up his son he showed a perfect faith and trust in God's promise of a Messiah, but the poison of the serpent was in his veins, and with him as with all mankind, except Christ, the Devil had his hours of triumph. But this is his kingdom, for we know that he is the God of this world, therefore he uses all his arts to allure us, and as long as we live on this earth we must either put on the whole armour of God and fight a daily battle with Satan, or our feet will slide into some bye-path, and we will be overwhelmed by the pomps and vanities of the world. Thus, up to Noah's time, there was no infallible person found on this earth. Noah built, as it were in a figure, the first church. Abraham, in his offering his son, showed us the kind of faith that God requires of us, which must be a willingness to give up the dearest *idol* of our hearts. Isaac's purity and willingness to be offered a perfect type of Christ's love to man. God could have saved Noah without making him build an ark, but God's plan is to make man shew his faith by his works. In building the ark Noah worked out his faith. God might, if He had chosen, have banished sin from this world by Christ's death; but, instead, he has left

ordinances and commands to be observed, and a church or ark to carry us through the waters of strife, and to teach us how to escape the snares and nets which the Devil has set to catch us in. Let us look, then, to see that our ark shall be 450 feet long, 75 broad and 45 high, or, in other words, that it shall be built as near as possible on the foundation of the Apostles. Jesus Christ himself, "like the figure 5 in the ark," being the chief "corner stone." Acts 4, 11, 12.

This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved—for Christ alone is infallible. If we next take Isaac, we see in the strife and struggling between his sons that he was not infallible, and if Esau, selling his birthright to Jacob, is a type of the Jews rejecting Christ and the call of the Gentiles, the latter part of the blessing, that he shall break the yoke of his neck, will be fulfilled as soon as they acknowledge Christ; for the Jews may be the descendants of Esau and the Christians of Jacob, and the elder in this case have really served the younger. And *we* have really seen the Scriptures literally fulfilled without perceiving it. We next have the beautiful character of Joseph presented to us. Isaac appears to have been the type of the divine nature of Christ, but Joseph the type of his human nature. See how he is betrayed by his brethren, and sold; see how the Devil tempted him, and see how, guided by God's Holy Spirit, he

overcame every temptation, and how beautifully the first revelation of God to man closes with his death. In all the Bible these are the only two characters who did not fail themselves in fulfilling the moral law, but they were not infallible; for see how their descendants rebelled against their Maker. So loving, good and holy is God, that He now gave man a written law, written with His own finger on two tables of stone; a true picture of the way the Holy Spirit tries to write on our stony hearts, and to transmit these commandments to us—God raised up Moses, a man who God led himself for forty years through many great trials to subdue his angry spirit, and to prepare him for the work which God gave him to do. And now, having found nothing infallible under the first revelation, let us glance at the second, one which was a written revelation, and was given by God himself to Moses, who, after being brought up in the king's palace, is reduced to the occupation of keeping sheep, where he learnt, no doubt, patience and contentment; and the first thing that God tells him is that he is the God of Abraham, Isaac and Jacob. This seems to have been intended for an assurance to Moses that they still existed in some unseen place, for had they altogether passed out of existence God would have said, "I was." Then the bush appearing to be burning without fire to kindle it, was an emblem of the devices which Satan would use to destroy the Church of God; but, kept by God's especial care and purified by God's Holy Spirit, it will, like the ark, when it

came through the waters of the flood, cast out all the unclean animals which were in it, which animals may, perhaps, be a type of all the different religions and sects which seem, as it were, to have divided the law of Moses between them, to have made four parts of Christ's garments and broken the wedding ring with which Christ had encircled his Church. But the Holy Spirit is coming to open the eyes of the world, and he will bind with faith, hope and charity, the Church in which raging fires have burnt, but which have not destroyed the garments which are prepared for the Bride when she is reunited to her Spouse. Before God gave Moses His written law He talked with him, but, even while God is talking with him he shrinks from the work which was his privilege to perform, forgetting that God would help him, with his Holy Spirit, to do all the work that He gave him to do, provided that he prayed for that help; so God assures him of this help, for he said to Him, "Certainly I will be with thee." God chose him as His servant because he had faith in a coming Saviour, and then teaches him that the Holy Spirit would lead him, as he led our Saviour to the wilderness, to endure temptation for us and conquer sin. So the Holy Spirit leads every baptized Christian to try and overcome the sinful desires of the flesh, and, instead, to plant the Christian graces, which St. Paul tells us, are the fruits of the Spirit.

Pharaoh's heart is only a true picture of a man's heart at any time when under the dominion of the Evil Spirit. The ten plagues being one for each com-

mandment that he breaks, and when, by degrees, he thinks nothing of breaking all, preparing himself for endless misery. The first plague, the turning the river Nile into blood, was, there was no doubt, intended to show the Egyptians and Israelites that man must worship the one Holy and true God. The plagues of frogs, lice, flies and beasts, may be a picture of our four religions in the sight of God, when man places his trust in them, instead of being led by God's Holy Spirit to practice the graces which he loves. The plague of boils and blains, of hail, of locusts and thick darkness, a picture of the spiritual state of each of these religions, bound with the sins with which the Devil blinds men's eyes, and the state of corruption which sin has brought our bodies to. Then the last plague teaches us that when we have humbled ourselves to see to what a condition sin has brought us and how soiled and stained our souls are, that there is one perfect sacrifice provided, which alone can wash and purify and fit us to see God; but, common sense will tell us that, unless we are led through this world or wilderness by God's Holy Spirit, we will be fit only to be drowned like the Egyptians in the Red Sea, and lost with the wicked from the presence of God. The last plague with which God visited Pharoah was death, and even this heavy calamity did not teach Pharoah to humble himself before God. And yet, why so surprised at this, we see coffins and hearses every day, taking to their last home some pilgrims, and yet how little do we think of it as a lesson which

ought to teach us "to do justly, to love mercy, and to walk humbly with our God." 6 Micah, 8. But the great lesson which was foreshadowed by this plague was the death of Christ. God required an atonement for the sins of men, and the Jews were required to offer a lamb from that day till Christ suffered the shameful death of the cross, and offered himself a sacrifice for the sins of the whole world. The command to strike the two side-posts and the upper door-post, is, to my mind, a shadow of the cross, at all events, there were to be the three marks of blood on every Israelite's door; and they were never to fail to keep the Passover as long as they lived. Since Christ's resurrection our Easter has taken its place, and Christians should, with love sincere and holy, pray that God's Holy Spirit would lead them to approach the Lord's table at this sacred time and spiritually to partake of Christ's body and blood, which alone can take the serpent's poison out of our veins. "For there is one God and one Mediator between God and man, the Man Christ Jesus." The Jews were ordered to keep the lamb four days. Now these four days may be a type of the four religions, Jew, Christian, Mahomedan and Brahmin, which, divided as they are now, are keeping us from knowing Christ; but when they unite and form that one tree which man lost when Adam fell, will produce nothing but good fruit, for there will then be no envy, no malice, no striving who will be the greatest, but all will seek to show forth God's glory by their thoughts, words and deeds; there

will no more be a constant striving for money, "the love of which is the root of all evil;" but the Christian graces of faith, hope and charity will so fill the hearts and souls of all the world, that earth will become a heaven below, and "the angel having the key of the bottomless pit and a great chain in his hand, will lay hold on the old Serpent, which is the Devil and Satan, and bind him a thousand years." 20 Revelations, 1, 2, 3.

These ten dreadful plagues, having so little effect on Pharoah's heart, should teach us to examine closely our own hearts, to see whether our trials and troubles are making us humble and Christ-like, or whether, like Pharoah, we are unwilling to allow our sins to depart from us, but follow them up day by day, till at last they hurry us into everlasting misery. Thinking, like Pharoah, that we are infallible, and wishing the world to worship *us*, instead of our trying to teach the world to worship Christ, by our amiable and gentle ways. For Christians should now try all in their power to lift the cloud from the tabernacle, which keeps the Jew from knowing Christ; and should themselves try and see the pillar of fire, which is God's Holy Spirit, guiding, guarding and leading them to a knowledge of the truth. But, alas! how many will only know him too late! The Holy Spirit has been striving with man ever since the fall, but we know that he has said, in Genesis, 6, 3, "My Spirit shall not always strive with man." God will not always strive to see if man will follow the guidance of

the Good Spirit, instead of the Evil, and weigh the world and its attractions at their real value. Since the fall of man, God seems to have spoken only five times to man by his Holy Spirit, in a voice that could be heard by mortal ears, besides those two wonderful revelations to Moses in the given of the Law. First, in Genesis, 17, 3, God spoke to Abraham, "I am the Almighty God, walk before me and be thou perfect;" and Abraham fell on his face. Twice to Moses; first, in Exodus, 3, 6, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob; and Moses fell on his face." In Exodus, 33, 20 and following verses, where God tells Moses that none can see Him and live. In the 13th John, 6th verse, where Jesus says, "I am He;" the divine nature must have spoken, for they went backward and fell to the ground. Then the 17th Matthew, 5th verse: This is my beloved Son, in whom I am well pleased; hear ye Him." Making in all seven times.

Man does not realize the mercy and goodness of God in sending us a written law and begging and beseeching us by the gentle pleadings of his Holy Spirit to accept salvation now, through the Saviour, so that when He comes as God, in a cloud with great glory, we may be able to look up to Him and feel that our redemption draweth nigh. Luke 21, 27.

Before I close this letter, which I have already spun out to a great length, I wish to call your attention to one fact more, viz.: that in the 7th Exodus, 21, "The Lord said to Moses, Aaron thy brother

shall be my prophet." Now this is the first priest of which there is any mention, for Moses was a law-giver but not a priest. But in every case the Lord speaks to Moses first. The Jewish law was so intricate, and so minute, that it was impossible to keep it perfectly, "and without shedding of blood is no redemption." Hebrews, 9, 22. How thankful we should be that the shadow or the cloud has been lifted off our tabernacle, and that the glorious light of the Gospel shows us Christ, the end of the law for righteousness. "For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son which is consecrated for evermore." Was Aaron, the first high priest, infallible? No. His pride was his destruction. When the people murmured for water in the desert of Zin, Moses and Aaron spoke as if they must fetch the water themselves, (Numbers 20, 10,) forgetting to give the glory of the miracle to God, and for this great sin Aaron was made to mount up to Mount Hor, to be stripped of his garments and to be gathered to his fathers; and, although Moses was allowed to live a little longer, yet, for this same sin he was not allowed to enter into the promised land. Deuteronomy 32, 51. Now, allow me to tell your Holiness that, in calling yourself infallible, you have committed exactly the same sin that Moses and Aaron did at the waters of Meribah-Kadesh, in the wilderness of Zin; and I beseech you, before you are called to appear before your Maker, to retract this dogma which I

hear you have just caused to be passed ; for, if God punished so heavily those who lived under the law, (10 Hebrews, 28, 29,) “Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the Blood of the Covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of Grace.” Ponder these things, and may God, in his great mercy, bring you to a knowledge of the sinfulness of all mankind, and the madness of thinking yourself infallible.

For the present
Allow me to subscribe myself
A Lady Member
of the
REFORMED CATHOLIC CHURCH.