

THE CROSS.



NEW

STANDARD.

VOL. 3.

No. 50.

God forbid that I should glory, save in the Cross of our Lord Jesus Christ; by whom the world is Crucified to me, and I to the world.—St. Paul, Gal. vi. 14.

HALIFAX, DECEMBER 11, 1847.

CALENDAR.

- DECEMBER 12—Sunday—Third of Advent.
 13—Monday—S. Lucia Virg. M. Doub.
 14—Tuesday—S. Gregory III P. C. from Nov 28
 15—Wednesday—Octave Day of Conception Doub.
 Quator. Tense, Fast day.
 16—Thursday—S. Eusebius B. M. Semid.
 17—Friday—S. Melchiades P. M. Doub. Sup from
 Dec 12 Quator Tense, Fast day.
 18—Saturday—Expectation of Delivery of B. V. M.
 G. Doub Quator Tense, Fast day.

INTOLERANCE AND TENDENCY OF PROTESTANTISM.

It is most amusing to hear the advocates of private judgement extolling the freedom of the Reformation: contrasting the abject slavery in which Papal Infallibility holds its besotted victims with the glorious liberty of the sons of God—the children of light. Now all experience proves, that however flippantly and uncensuringly they may descant on the right of private judgement, they act on the principle of despotism the most absolute and unqualified. We take the following from an exchange paper, which credits it to one of the 'Evangelicals:—'

'We regret to believe that Universalism is gaining ground in some portions of our country, and here urge upon Christians the necessity that their efforts be applied for the defence and propagation of the truth. Amongst our clergy, particularly, we hope this will be borne in mind, and that they may improve the occasion to present to their congregations such facts and arguments as will be calculated to keep them on their guard against the inroads of error in every form. It is a characteristic of some forms of irreligion that it does its work slyly and

in the dark. 'While men slept the enemy sowed tares,' the Saviour said, and it is so now.'

On this the *News Letter* aptly enough remarks: 'This is from a Protestant paper, and the reader must bear in mind that however different Universalists are from some of the other shades of Protestantism, still they hold to the rule of private judgement. Hence if this principle be true, by what authority does the editor of the paper from which the above extract is made, undertake to read them 'out of the Church'? Must the Universalist adopt him and his opinions as the text and measure of their own? If so, what becomes of the Bible and the Bible only as the rule of faith?'

What becomes of the Bible and the Bible alone, forsooth! Why, reader, there was never any such thing yet for the Protestant. The Bible and the Bible alone indeed. No it is the Bible and the Calvinist: it is the Bible and the Methodist: it is the Bible, and the Baptist and the Anabaptist and all the other Baptists: it is the Bible and the Unitarian: it is the Bible and the Universalist: it is the Bible and the parsons teach what he will, but there is 'no Bible and the Bible alone' for any human being. It is a perversion of language—an imposition on mankind. It sounds well at Bible meetings, but in reality it is a solecism. However, if people will be duped, who can help them? To what does it tend? Hear Brownson. We quote from the last No: '*The Great Question.*'

'Catholicity is immovable and inflexible, one and the same always and everywhere; for the truth never varies. He who knows it in one age or country knows it in all. But with the sects it is far otherwise. They must needs obey the natural law of development, strengthened and intensified by