

our festive board and of our many social reunions. Thus we will be saved the humiliating ordeal of bowing to military condescension.

The Band will be allowed to attend all meetings convened for Irish or religious purposes—application for such attendance being made to the President through the Chairman.

Subscriptions and donations for the Band-Fund will be thankfully received in Halifax by the Very Rev. Mr. Connolly and the clergymen of St. Mary's; at Dartmouth by the clergymen of that district.

At present there are vacancies for the following instruments—obtainable by application to the Committee of the Society: Bassoon, Clarinet, Trombone, and Tenor Drum.

In a *corps musicale* religious distinctions are naturally to be es-chewed; for they are counter to one of the noblest influences of Music—and are characteristic of a man who

'Deserves not the bliss that it breathes o'er the soul.' Persons, therefore of any denomination who are members of the Society are eligible for the Band.

In concluding this notice we need hardly add our conviction that St. Mary's and St. Patrick's Temperance Society will vigorously sustain their Band. From the Society itself must come the first impetus to public liberality. The claims of a Band on the patronage of a Temperance Society are evident; and in this instance we know they will not be forgotten. In those assemblies which bring men together for their common weal, how beautifully appropriate that presiding charm, that 'only pleasure'

"Which leaves no sting behind."

A CHARITABLE APPEAL

FROM THE HOLY SCRIPTURES

In favour of the doctrines of

The Catholic Church.

"Return back to judgment."—Dan. xiii. 49.

"To the law and to the testimony."—Isa. viii. 20.

NOTE.—The scriptural quotations by which this appeal is enforced, are taken from the Protestant Bible.

POINT VI.

Continued.

Protestants maintain, that the whole Church of Christ not only may err, but also that it hath erred in fact; and with *damnable errors, idolatry, and superstition*, for many ages before their reformation for which reason, they pretend, they were obliged,

in conscience to depart from this Church, and 'to go out,' as they usually term it, 'of the midst of Babylon.'

Contrary to innumerable texts of their Bible. 1. "And in the days of these kings shall the God of heaven set up a kingdom which will never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Dan. ii. 44.

All I ask of Protestants here, is to grant what the prophet in plain terms foretold: that the spiritual kingdom, or Church of Christ, is never to be destroyed, but to *stand for ever*.

2. "I saw in the night visions, and behold one like the Son of Man came with the clouds of heaven, and came the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. vii. 13, 14.

Here again the same thing is foretold, in terms as plain as before, that the spiritual kingdom of Christ, 'is that which shall not be destroyed.'

3. "He shall be great, and called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end. Luke i. 32, 33.

This text is so plain and full, that, I suppose, more need not be produced from the *written word*, to convince the most obstinate Protestant, that the Church of Christ, which, according to the style and phrase of Scripture is his spiritual kingdom, was, after its first establishment, to stand for ever, and can never be overthrown.

To this they reply that we are mistaken, if we think they maintain that the Church of Christ was ever overthrown: they on the contrary profess that the Church was never entirely ruined, but even in the ages foregoing the reformation, they even, there was a *Christian Church*, which taught *Christianity*; though it was impure, and corrupted with damnable errors, idolatry, and superstition.—But I shall prove that this idea, which Protestants would give the world of a *corrupted Church of Christ*, is a mere *ens rationis*, a mere chimera, a contradiction in terms.

To make this clearly out, we must consider that the Church of Christ is different from all other moral or political bodies of men, in as much as the Church is a mystical or spiritual body, which essentially consists of true believers and adorers of Christ; now, nothing but the profession of the true faith of Christ makes true believers: consequently that Church which has apostatised from the faith and doctrine of Christ into *damnable errors and*