

and other Romanists are fond of quoting, and which are in truth the strongest testimonies that can be found, in any of our writers, in favour of the Invocation of Saints:

"I do not deny but the saints are mediators, as they are called, of prayer and intercession, but in general and for all in general. They interpose with God by their supplications, and mediate by their prayers."

"This is the common voice with general concurrence, without contradiction of reverend and learned antiquity, for ought I could ever read or understand; and I see no cause or reason to dissent from them touching intercession of this kind."

Indeed, I grant that Christ is not wronged in his mediation. It is no impiety to say as they do—Holy Mary, pray for me; Holy Peter, pray for me."

With Bishop Montague, we do not deny that the saints departed, just as all good Christians on earth intercede, "in general and for all in general;" we do not deny that compellations or addresses to them of this sort are to be found in ancient authors; and we grant also, that in such invocations "there is no impiety."

#### HOW SHALL THE SCRIPTURES BE APPEALED TO AS A RULE OF FAITH?

Among the first questions upon which the Reformers divided, was the one that stands at the head of the paragraph. Some insisted, that whatever was not expressly condemned by Scripture might be retained in faith and practice—others contended, that all which was not explicitly taught and sanctioned by the written word of God, should be rejected. The dogmatic spirit of Luther, together with his predilections for Catholic usages, kept him firm in the advocacy of the former proposition: where ever his influence prevailed, "it was recognized as a principle, to reject nothing but what contradicted a clear and express declaration of Scripture"(a). Whether he acted conformably with this rule, is a question that does not now come properly under examination. The other proposition also had its partizans, who refused to admit a dogma, or approve a point of discipline, that could not be sustained by plain scriptural proofs. And as every congregation—nay as each individual—exercised (in the last resort) the license of judging if a given article of doctrine or discipline was thus sanctioned, it resulted necessarily, that disputes continually arose, and were endlessly perpetrated. Those different modes of employing the Scriptures as a Rule of faith, have run counter of each other through the whole history of Protestantism; and at this day, we find them separating sectaries, who, upon a superficial survey, would be classed as belonging to the same household of opinion. For instance, a discussion has been carried on, through the *Observer*, respecting the propriety of using, in the public service of the Presbyterian Church, any Psalmody besides that of David. One writer requires his opponents to 'sustain the exclusive use of the Psalms of David, by plain and positive enactments of Heaven, either from the Old or New Testament;' and reproves

the 'intolerable presumption, that would despoil the free born Church of Christ of her liberties, and deny the fitness of every Scriptural song, and of every Scriptural truth, to be employed in the praises of the Most High'(b). In the same paper, an impugner of this liberty, challenges the opposite party, to produce 'divine authority, plainly, clearly, and undeniably expressed, for the use of human effusions, imitations of David's psalms & other uninspired productions, in the worship of the Church; and intimates, that as they 'certainly will fail to produce' the required 'divine authority for their system of Psalmody, not only the guilt of schism, but also the sin of offering unauthorized praise to God falls with tremendous weight upon their heads'(c).

D'Aubigne relates that Luther, after a conference with the destroyers of Images, retired "astonished at the scene he had witnessed, and having failed to convince the inhabitants of Orlamund, who claimed for themselves the right of interpreting and freely expounding the Scriptures." They—provoked by his impertinent interference with their prerogative of judging for themselves, even if they chose to judge wrong—magisterially banished him from their city "in the name of all the devils," and accompanied his departure with the prayer, that he might "break his neck before he got out of their town"(d). From the discussion to which we have adverted, the combatants retire alike discomfited, for 'Each was by turns unhorsed;' reciprocally shocked at their mutual obstinacy; and pertinaciously adhering to their different modes of applying the Scriptures as a Rule of Faith. And although those modes conduct to diametrically opposite conclusions, the parties agree, that the Scriptures have been appointed by God as the sole repository of his revelations; and teach that if used in the way which each prescribes, they are a sure guide to a knowledge of the divine Will!

(a) D'Aubigne, Hist. of Ref. vol. iii. p. 84. N. Y. Ed. (b) Charleston Observer of May 20, art. Question of Psalmody by Charlestonensis.

(c) Ibid. Letter xii. by W. R. Hemphill.

(d) D'Aubigne, Op. cit. p. 178.

#### ORIENTAL MISSIONS.

A letter from Mesopotamia states that the rivalry between the Protestant and Catholic missions continues with much ardour on both sides. Two American Methodist missionaries, assisted by a Nestorian bishop, are erecting a large house and schools among the Caldean mountaineers. They perfidiously assured the Nestorian patriarch, that they did not come with the intention of preaching a new religion, for his religion was good, and their sole purpose was to civilize his people. To conceal more effectually their real intentions, they publicly observed the fasts, abstinences and other practices of the Nestorian church. They even went so far as to receive communion from the hands of the priests—they who neither believe in the real presence nor in the divine institution of the priesthood. But,

it appears that any means that will but further their schemes seems to them both just and laudable. It is thus that they interpret the admirable lesson of Saint Paul, that we must be all in all with one another. The missionaries caused to be published in the English and United States Journals that they had in a great measure, converted the entire Jacobite population. A reinforcement of three other missionaries was immediately sent off to their aid; but what was the surprise of the Jacobites when they heard the strange missionaries lay claim to the direction of their own church. "We do not know you," replied the Nestorians, we will not belong to neither the American church nor the English church." A negro bishop, whom the American Missionaries had brought at a great expense from India, and whom they hoped to impose on the Jacobites drew upon himself, on this occasion, the animadversions of the whole country, and was obliged to fly. It was discovered that he was sold to the Protestant missionaries, and he was chased from the country. But another incident, not less curious, has fixed our attention. It appears that the English missionaries are real Puseyites, and the Methodists find that they are too favourable to Catholicism; consequently divisions have sprung up among them, and there seems little probability of their coming to a reconciliation. In this dilemma they have divided the mission into two parts; the American will take the mountains of Kurdistan, and the English will reserve to themselves the town of Mesopotamia and its environs. It is not thus with the Catholic Missionaries. Although they belong to different nations and are members of different religious orders, yet their symbol and their object are the same, and they are united in one common bond of indissoluble charity. The Italian Dominicans, and the Spanish Capuchins, and the French Lazarists, all labour with the same zeal in the destruction of the common enemy, and in spreading abroad the conquests of unity.

A GERMAN'S OPINIONS OF THE PRESENT RELIGIOUS STATE OF ENGLAND.—Catholicism has put on its armour to attack Protestantism; and against the English gold-and-barrier-Protestantism every one must wish it to succeed. The English church consists merely of the clergy—the benighted clergy; while, as to the laity, the greater portion of them are only attached to it either from selfish motives, political feelings, or habit. Few others are to be found in the church. And then it is to be asked, if a majority of this church the Puseyites—have not openly disowned English Protestantism, and as loudly confessed the Principles of Catholicism? What the opinion of the English people is on this very point is very plainly proved by the fact, that at this moment there are in England alone, eighty new Catholic churches building, and amongst others in the metropolis of London, where, at the close of the last century, Catholic persecution raged, there is now a magnificent gothic cathedral nearly completed. It is extraordinary enough that the colonial policy of France has brought on a

quarrel between Catholicism and Protestantism for the heathen world.—France's ships bring out Catholic missionaries; the English convey merely land-jobbers, who buy acres and cattle with their Bibles in order that their sons may be prosperous farmers and extensive shopkeepers. Look to the work on New Zealand by Doctor Dieffenbach, and then say if I exaggerate.—*Algemeine Zeitung*.

CONVERSIONS IN ENGLAND.—*Reception of Converts at St. Mary's, Westminster*.—On Sunday last, 11 persons (six of whom had been members of the Church of England, two of the Scotch Church, and the other three Wesleyans) were received into the true fold. The solemn ceremony took place after the Gospel at the High Mass, when each neophyte was received in succession into the sanctuary by the Rev. Pastor, with the solemn words in the baptismal service, "Come into the house of the Lord," &c., and all were arranged before the altar. An impressive discourse was delivered on the occasion by the Very Rev. Dr. McGee, from the text, "There shall be joy among the angels," &c. These and many others of the numerous conversions which are daily adding to the inconvenience of the small and deficient Catholic chapels of London by overcrowding them, are to be attributed in some degree to the Reformation Society and its pair of itinerant worthies, Messrs Cumming and Parkinson, who, by their palpable misstatements and blundering malice, produce more good than harm to the Catholic cause.

Totness.—On the 23d ult., Mrs Samuel Cumming, a lady of this town, made a public profession of faith, at the chapel at Follatown, the seat of Stanley Carey, Esq, and was solemnly received as a member of the Roman Catholic Church by the Rev. M. J. C. Carroll, A. M.—*Western Times*.

Hinckley.—On Sunday last the Holy Sacrament of Confirmation was administered in St. Peter's chapel by the Right Rev. Dr. Wiseman to 55 persons, the greater part of whom were converts. His lordship preached also on behalf of the Day and Sunday Schools connected with the chapel.

Hull.—Amongst the converts admitted into the church last week by our worthy and beloved pastor, the Rev. J. Render, were the mother and sister of our highly talented townsman, Taylor Bulmor, Esq., who, some time ago, very kindly painted and presented to our chapel, a splendid original picture of St. Augustine, Archbishop of Canterbury, which is placed over the altar dedicated to that saint.

Cambridge.—About 30 adults, the majority of whom were converts, received confirmation last Sunday from the hands of the Right Rev. Dr. Wareing.

Rome.—Two daughters of General Scott have been received into the Catholic church and also two American clergymen.—*Expositor*.

PROVINCIAL COUNCIL.—The late council recommended Bishopricks to be established at the following places. Milwaukee; Chicago; Oregon Territory; Little Rock, Arkansas; Hartford, for Connecticut and Rhode Island; Pittsburg; also a Bishop for Charleston and two Coadjutors.—*Cath. Tel.*