

THE CROSS.



NEW

SERIES.

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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, MAY 8, 1847.

CALENDAR.

- MAY 9—Sunday—V Sunday after Easter, St. Gregory, Nazianzen, B and C.
- 10—Monday—St. Antoninus, B. and C Semidoub (Rogation Day.)
- 11—Tuesday—St. Alexander, I. P. and M. (Rog. Day.)
- 12—Wednesday—SS. Nereus, Achilles and Domitilla, M. M., (Rogation.)
- 13—Thursday—Ascension of Our Lord, Holyday of Obligation.
- 14—Friday—St. Benedict, I. P. and C.
- 15—Saturday—St. Isidore, C.

IS THE CHURCH OF ENGLAND "AS BY LAW ESTABLISHED" THE "CREATURE AND SLAVE OF THE STATE" OR NOT?

This is another of the questions which we promised to answer and although the very terms "as by law Established" which are used in the Coronation Oath and in many other instances where this Church is spoken of, ought to be sufficient proof of the assertion which we formerly made, we will nevertheless, corroborate our proposition by the strong testimony of Protestants themselves. Indeed it may be said, that throughout this controversy the Cross has generally sought its opponents with their own weapons. We will therefore select, first, a Protestant hymn, and then a Clergyman, of the same creed, to prove that this Anglican fraction of the absurdity called Protestantism, is to all intents and purposes a creature of an Act of Parliament, and nothing more. We extract the following, from the first letter to the English Parsons of the able and well known author of the History of the Protestant Reformation:—

"How came there to be an Established Church?"

"Parsons,

"This question ought to be clearly answered: because on it must turn the great practical question now at issue; namely,

has the Parliament the rightful power to assume, to take possession of, and to dispose of, the tithes and all other property, commonly called Church property, in whatever manner it may think proper? You and your partizans contend that it has not this rightful power: I contend that it has. As to the justice and expediency, we shall have to consider; these further on. We have first to settle the question of right; and this question will be settled, at once, when we have seen how this Church came to be.

The following facts are undeniable; namely that the Roman Catholic religion was the religion of all Christian countries and governments until about the year 1520. when Henry the Eighth was King of England; that the Roman Catholics contended that their Church was established by Christ and the Apostles; that they ordained that there should be one flock, one fold, and one shepherd; that the Church was built upon a rock, the name of St. Peter being synonymous with that of stone or rock. that St. Peter was appointed by this Divine authority to be the first head of the Church after Christ himself. that the Popes have been and are, the true successors of St. Peter, by Divine appointment; that the Pope is the one shepherd, to whom all Christians owe spiritual obedience. The religion was called the Roman Catholic religion, because the see, (that is to say, seat) of St. Peter was at Rome, and because his authority was universal, that being the meaning of the word Catholic.

No matter as to the truth or error of these opinions and assertions; they prevailed, with here and there an exception, all Christians held these opinions; and when the Christian religion was introduced into England, which was effectually done about six hundred years after the death of Christ, these opinions prevailed in England as well as in other Christian countries.—The Pope was the head of the Church here as well as elsewhere; his spiritual authority he exercised without any co-partnership with, or dependance upon the state; the tithes and oblations were claimed by him and the clergy as things belonging to God, and held by them solely by Divine authority.—Whatever was given to the Church by any body; whatever endowment of any description; was held to belong to the Church, independent of all temporal or secular power. The Church claimed to hold its possessions independent of all written laws; they claimed a prescriptive right to all their possessions; immediately from God himself, as a man claims the right to the possession of his life and his limbs; and, of course, they denied that any legislator, or any body of legislators, possessed, or could possibly possess, the rightful power to take from them, or to interfere with the management of, any part of his pos-