

THE CROSS.



NEW

SERIES.

VOL. 2.

No. 37.

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, SEPTEMBER 12, 1846.

CALENDAR.

- SEPTEMBER 13—XV after Pentecost, 3rd Sept. M. Holy name of Mary.
- 14—Exaltation of the Cross.
 - 15—Octave Day of the Nativity.
 - 16—Ember Fast S S Cornelius P and Cyprian BMM
 - 17—Stigmata of St Francis.
 - 18—Ember Fast St Joseph Cupertino.
 - 19—Ember-Fast S S Jannarius and Comp.

TENETS OF THE ROMAN CATHOLIC CHURCH FAIRLY EXPLAINED.

CHAPTER VII.

ON SATISFACTION, INDULGENCES, AND PURGATORY.

If we consult the faithful pages of ecclesiastical history, we shall readily discover, that the sacrament of penance is of no modern date, or modern introduction into the church. Its existence and practice remounts to the earliest days of Christianity, and the writings of every successive age bear testimony to them. Even the spirit of pretended reformation, which went abroad in the sixteenth century, and gave to several countries of Europe, other religious features than those which they had been accustomed to wear, cast many a lingering look at the sacrament, before she rejected it. Something of it was long retained by the Episcopal church of England, and I doubt much if every vestige of it be even yet entirely obliterated. Considering it in another point of view than as a divine institution, penance is pregnant with the best advantages. What can be a more powerful restraint to vice, or is more efficacious in relieving the tortures of a troubled conscience, than the confidential com-

munication of this tribunal? Or who is more capable of advising in difficulties, than the confessor, who, by his profession, is well acquainted with all the inlets and outlets of the map of human nature! Much indeed has been said, and much written, in opposition to confession; but the noble mind, superior to prejudice, will neither listen to calumny, bigotry, nor ignorance, but boldly dare to think for itself, and calmly investigate the matter.

The Catholic church has been frequently accused of insulting the mediatorship of the Redeemer, by supposing that Christ has not sufficiently satisfied for sin; "for Catholics must suppose this," observe our opponents, "or why should they deem other satisfactions necessary?" We do not, however, make this supposition: we know that the sufferings of the Man-God are of infinite value, capable of atoning for every possible transgression; and that, therefore, his satisfaction for mankind was complete and perfect. By this satisfaction he has, in a peculiar manner, acquired an entire dominion over the redeemed descendants of Adam and Eve; and surely he can apply this satisfaction to us, under such conditions, as he may please. In baptism, we believe, that he applies this satisfaction so, as to abolish the sins entirely, without any reserved punishment. But, in regard to sins committed after baptism, or those sins which are subject to the sacrament of penance, we believe, that he requires something of satisfaction or punishment, as the general condition of forgiveness. Every crime, we believe infers two distinct objects—the guilt, and the punishment due to that guilt; and we know that the guilt of crime is frequently remitted, and the eternal punishment due to it, changed into a temporal chastisement, which still remains to be endured. Hence