

# The Breeze

THEY RECEIVED THE WORD WITH ALL READINESS OF MIND, AND SEARCHED THE SCRIPTURES DAILY, WHETHER THOSE THINGS WERE SO.—Acts xvii. 11.

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QUEBEC, THURSDAY, OCTOBER 15, 1846.

[WHOLE NUMBER 133.]

**MOZART'S DEATH-HYMN.**  
Said to have been sung to him by his daughter in his dying-hour.

Spirit! thy labour is o'er!  
Thy term of probation is run,  
Thy steps are now bound for the untrodden shore,  
And the race of immortals begun.

Spirit! look not on the strife  
Or the pleasures of earth with regret—  
Pause not on the threshold of limitless life,  
To mourn for the day that is set.

Spirit! no fetters can bind,  
No wicked have power to molest;  
The weary, like thee—the wretched shall find  
A haven, a mansion of rest.

Spirit! how bright is the road  
For which thou art now on the wing!  
Thy home it will be, with thy Saviour and God,  
Their loud hallelujah to sing.

**THE PRECIOUS GIFT.**

The disease of mankind being exceedingly grievous, deadly, and exposing to condemnation; and no creature being able to heal it: we require help and medicine high, heavenly, and eternal, such as shall flow from the pure mercy of God, even as our fatal hereditary corruption has sprung from Satan's anger, hatred, and envy. The almighty God, then, does heal the deadly wound of our souls by his gracious compassion. And forasmuch as Satan has applied his utmost wisdom, art, and promptitude to poison, destroy, and condemn us, God on his part has used his highest wisdom, by his own dear Son, to heal, to quicken, and to bless us. Wherefore he has made the precious blood of Christ our medicine and the cleansing of our sins; his quickening flesh to be our living bread; his wounds to give us health; his death to take away our destruction temporal and eternal.

But it is not in our natural power and ability, even to accept this precious remedy: so sadly diseased are we. By nature we oppose this cure from heaven. Wherefore, O faithful and effectual Physician, wait not thou for our coming, but draw me unto thee, that I may be made whole! Loose me from mine own self, and take to me thee wholly, since thou wouldst have me be healed. If thou suffer me to remain in my diseased state, I must perish for ever. "Turn thou me, and I shall be healed." (Jer. xxxi. 15.) "Heal me, O Lord, and I shall be healed; save me, and I shall be saved: for thou art my praise." (Jer. xvii. 14.) If thy compassion tarry, disease and death threaten me. If thou be slow to quicken, the bands of death confine me. Like David, I cry out: "Make haste unto me, O God: thou art my help and my deliverer; O Lord, make no tarrying." (Ps. lxx. 5.)

Al, dearest Lord, should thy mercy not be sufficient to raise me, poor, and sick, who am unable to raise myself? Shouldst thou not be so condescending as to come to me who have no power, in me, to come unto thee? Truly thou lovest me, before I had any love towards thee. (1 John iv. 19.) Thy mercy is so great that it nailed thee to the cross, and surrendered thee unto death. What is there so strong as to overcome the mighty, if not thy mercy? Whence came that might which took thee, bound, crucified, and pierced thee, but from the love whereby thou lovest us while yet we were dead in sins? (Eph. ii. 1.) Thou thyself sufferedst death, rather than that we should remain exposed to death and hell-fire.

Thy mercifulness has given thyself to us, and thou art ours. Unto us thou wast born in thy incarnation; unto us thou wast given when thou offeredst thyself a sacrifice, when God gave thee as a Lamb for us, and with thee gave us all things. Oh, the richness of the gift!—But behold, O Christian, the wisdom of God who made himself ours by bestowing upon us so heavenly a gift, to the end that so we should become his altogether (1 Cor. vi. 19, 20.) For he who accepts this great gift, becomes bound to the Giver; and Christ having become ours, we have salvation, whereby we become bound to God and are his. And Christ being thine, O Christian, use him for medicine to thy soul; for food and drink to refresh thee; a well of life to quench thy thirst; light in thy darkness; joy in thy affliction; an advocate against the accuser; wisdom and righteousness, sanctification, and redemption.—*Freely translated from Arndt's True Christianity.*

## CALL TO MISSIONARY ZEAL.

Cast your eyes over three fourths of the habitable world, and there see Satan binding the nations with chains of darkness, that he may rule them with a rod of iron. See every where the debasement and the cruelty of superstition. See the utter prostration of moral and intellectual feeling, which inseparable from idolatry: for it is not the stock, or stone, or animal, which, if the mental process were carefully analysed, would be found defiled, but the faculties, the passions, and the lusts of men. See the moral progress of idolatry aptly emblemized by the march of its prime idol, Juggernaut, as he moves onwards over the mangled bodies of his shouting worshippers, a concentration of all that is senselessly absurd, wildly ferocious, and foully and obscenely impure; moving onwards through carnage and blood, and the remains, moral as well as physical, of what, but for him, might have been men; and—amazing, awful delusion!—moving forwards at the impulse of his victims; at once the creature and the god of their own wild imaginations and reprobate hearts!

Or stand by the banks of Ganges, and there see what God himself declares to be one of the most intimate and deeply rooted of the natural affections, withered by the blight of superstition. See the mother forget her sucking child, that she should not have compassion on the fruit of her womb, tearing it from the maternal bosom, and casting it to the deadly embrace of the famished tiger, or to the cold bosom of the rushing stream. Or if some lingering spark of nature's fire has survived the deluge of idolatry, and kindled in her breast; if, when reason and conscience have betrayed their trust, instinct has arrayed itself against superstition, and before the tribunal of a mother's heart pleaded successfully for her first-born, mark how he repays this debt of gratitude! Behold yon riotous procession, cheering

forward, with music and shouts of revelling, a trembling female, decorated as a victim for the sacrifice. Mark her faltering step and bursting bosom. See the pallid brow, and the shivering horror with which she mounts yon funeral pile. Watch the longing, lingering look which she casts, from eyes wild with fanaticism, or glazed in the terrors of death, upon the glorious sun and azure sky; upon the verdant hills, and flowery meads, and sparkling waters, and all the well known, and now intensely remembered and loved, haunts of infancy and happiness: and then ask, Has superstition not merely degraded but extinguished nature? while you recognize that cherished son, as he lights with his own hand the funeral pile, and consigns this widowed parent to trembling apprehensions, actual tortures, and supposed annihilation! Stand with a missionary upon the banks of Ganges, and while some Brahmin again invites him to "come and see the sport" of cruelty and superstition, as men, blush to think, while you passively contemplate such scenes, that these are your fellow-men; that these monsters are your brethren.—*J. M. H. in the London Christian Observer.*

## FOURTH ANNUAL REPORT OF THE INCORPORATED CHURCH SOCIETY OF THE DIOCESE OF QUEBEC.

Read at the Annual Meeting, Wednesday, 1st July, 1846.

### CONCLUDED.

**THE ST. FRANCIS DISTRICT ASSOCIATION.**  
The amounts contributed during the past year in the several Parishes and missions of this District are as follow:

Annual Subscrip.	Widows' Orph. Fund.	Quinquagesima Sunday.
Sherbrooke, .. 16 15 0	3 11 3	4 11 10 1/2
Lennoxville, .. 30 10 0	3 5 3	3 0 0
Hatley, .. 14 0 0	2 5 0	1 0 0
Kingsey and Durham, .. 6 2 6	1 5 0	1 2 6
Eaton, .. 5 0 0	0 10 0	0 15 0
Compton, .. 1 10 0	0 0 0	0 15 0
Melbourne, .. 0 0 0	1 5 0	1 2 6
Bury, .. 0 0 0	0 0 0	0 5 0
Danville, .. 0 10 0	0 0 0	0 0 0

At LENNOXVILLE the sum of £12 11 6 has been contributed toward the Church. It is expected that this Church will be completed and ready for consecration in the autumn.

The new Church at WATERVILLE, in the Mission of Compton, is advancing. The Central Board made a grant for this object, which has been thankfully acknowledged. The people have contributed lately an additional £25 towards the completion of the building.

From DURHAM the Missionary writes—"The Congregation is indebted to the Society for the improved appearance of their Church, as it has been by the aid of a grant of £5 that the Tower has been so far completed."

Amount contributed for the Church Society, .. £90 0 10 1/2  
" " for local Church purposes, and specially appropriated by the donors, .. 35 0 0

Total in the St. Francis District Assoc. £134 0 10 1/2

### THREE RIVERS DISTRICT ASSOCIATION.

The sums contributed during the past year are as follow:

Annual Subscrip.	Widows' Orph. Fund.	Quinquagesima Sunday.
Three Rivers, .. 18 9 0	2 6 0	4 10 6
Nicolet, .. 0 0 0	1 5 0	1 5 0
Rivière du Loup, .. 4 7 0	2 3 11	1 6 9
Sorel, .. 12 10 0	5 10 0	8 5 0
Drummondville, .. 0 0 0	1 0 0	1 0 0
Lower Duthan, .. 3 10 0	0 0 0	0 0 0
Portneuf, .. 0 0 0	0 0 0	0 18 1 1/2

At NICOLET the annual subscriptions, together with a donation amounting to £15 ls. 9d., have been wholly appropriated toward the Nicolet Church Endowment Fund.

The Central Board would direct the attention of the Members of the Church to the 2d clause of the 5th Article of the General By-Laws, conceiving that in many instances, persons desirous of contributing to the Church Society, yet wishing to favour some particular object, might apply the whole of their subscription to such object without being aware that according to this By-Law their subscription cannot be recognized, as made to the Church Society. The clause referred to is this: "Contributors may limit and direct any portion not exceeding one half of their contributions to be applied to special objects within the designs and purposes of this Society."

Amount contributed to the Church Society, .. £68 12 6 1/2  
" " for local Church purposes, and wholly appropriated by the donors, .. 15 1 9

Total, Three Rivers District Assoc. £83 14 3 1/2

### MEGANTIC DISTRICT ASSOCIATION.

This Association held its anniversary in March. The amounts reported, as contributed in the several Missions of the District, are as follow:

Annual Subscrip.	Widows' Orph. Fund.	Quinquagesima Sunday.
Frampton, Stan- don and Cran- borne, .. 6 11 9	0 0 0	3 1 1 1/2
N. Liverpool, .. 9 16 3	3 5 8	2 5 0
Pointe Lévi, .. 0 0 0	3 1 10	3 10 0
Upper Ireland, .. 8 2 6	0 9 3	1 3 0
First Inverness Church, .. 5 12 6	0 0 0	0 0 0
Second do., .. 7 18 6	0 0 0	0 0 0
St. Giles, viz: St. George's, .. 5 0 0	0 0 0	2 10 0
Broughton, .. 7 0 0	0 0 0	1 0 0
St. Patrick, .. 9 12 6	0 0 0	0 17 9
St. Sylvestre		

Leeds, .. 1 15 0	0 10 0	0 0 0
Valcartier, .. 0 0 0	0 0 0	0 0 0
Stoneham, .. 0 0 0	0 0 0	0 0 0
Rivière du Loup (en bas), .. 0 0 0	0 0 0	0 0 0

£61 9 0 £7 6 9 £13 6 10 1/2  
A donation from Edward Harbottle, Esq., of 200 acres of land at Frampton; and the sum of £50 has been contributed towards the erection of a new Church in the vicinity.

The Missionary at Frampton has received from a personal friend in England, the munificent sum of £200 Stg., towards assisting him in providing the salary of a Catechist, to labour in destitute portions of his extensive Mission.

The Amount contributed for the Church Society, .. £82 2 7 1/2  
" " for local Church purposes, wholly appropriated, .. 50 0 0

Total in the Megantic District, .. £132 2 7 1/2  
Two hundred acres of Land, and 200 Stg. from England.

### GASPE DISTRICT ASSOCIATION.

From this distant section of the Diocese, in which there are but three Clergymen labouring, we have the following, reported:

Annual Subscrip.	Widows' Orph. Fund.	Quinquagesima Sunday.
Gaspé Basin, .. 5 14 6	0 14 1 1/2	1 4 4 1/2
Sandy Beach, .. 2 0 3	0 4 9	0 0 0
Bay of Chaleurs Mission, .. 0 0 0	2 7 1	2 16 6 1/2
Paspébiac, .. 0 0 0	1 5 5	1 5 7
New Carlisle, .. 0 0 0	1 5 5	1 5 7
Hopetown School House, .. 0 0 0	0 0 0	1 0 8
Port Daniel do. do., .. 0 0 0	0 0 0	0 0 0
Percé, .. 0 0 0	0 0 0	0 0 0

£7 14 9 £4 11 4 1/2 £6 7 2 1/2  
For the completion of St. Paul's Church, Gaspé Basin, the sum of £47 18s. has been raised during the year.

A subscription has been entered into on behalf of the Church in the South West Bay, which as yet is only roofed in, amounting to £30, and the frame work of a new Church was put up last autumn at Little Gaspé at a cost thus far, of £25 to the people.

From the Bay Chaleurs Mission, the Clergyman writes: "It is in contemplation to do something toward finishing New Carlisle Church, during the present season, which is deemed very necessary. Messrs. Chs. Robin and Co., have presented a Bell with the necessary fittings to the Church at Paspébiac; and Mr. John Gallie, one of the Congregation, has presented a service of Communion plate to the same Church.

The amount contributed to the Church Society, .. £18 13 3 1/2  
" " for local objects, applied by donors, .. 143 3 6

Total, .. £161 16 9 1/2

The result of the lengthened statement now made to you may be thus briefly given:

Contributions to the Church Society from the Cities of Quebec and Montreal; and in the several District Associations, .. £1,387 5 1  
Amount contributed within the District Associations, and wholly applied by the Donors to Church purposes in the Diocese, .. 1,056 2 7 1/2  
In England: Annual subscriptions, .. £7 1 0  
Donation, (special), .. 200 0 0

£207 1 0 Stg. 251 18 2 1/2

Also subscriptions entered into, for the erection of Churches which are not yet commenced, .. £780 0 0  
Donations of Land, —203 acres, with two other small portions.

By comparing this result with the previous year, it will be seen that in the item of Contributions to the Society and Associations, we have an increase of £180 2s. 11d.; and on the total amount subscribed during the past year for Church purposes contemplated by the Society and wholly appropriated by the donors, a decrease of £18 16s. 6d.: there is also the further sum of £780 subscribed for the erection of Churches, to be commenced in the course of the ensuing year.

It will be perceived by the foregoing statement that we have followed the method of last year's Report, and classed the Contributions to the District Associations, payable in the first instance to the District Treasurers, with the collections in the Cities, which are wholly paid to the Society's Treasurers; and this has been done, we believe, in conformity with the Constitution of the Society. The By-Laws which have been legally enacted and approved, provide for the establishment and governance of the District Parochial Branches, which being thus a part and parcel of the Incorporated Society, so long as they conform to the Act, and regulate themselves by the general By-Laws, they are referred to, and their proceedings noticed, as an integral part of the Church Society. We trust that as the Society becomes better understood, in its Act of Incorporation, and its general By-Laws, its operations, especially as it concerns the District and Parochial Associations, will be more uniform. We would commend to the kind consideration of the Officers of the District Branches, whether, if they proceeded in strict conformity with the 10th, 11th and 12th Articles of the By-Laws, always remarking the privilege given to individual subscribers by the 5th Article, they would not find the management of their respective Associations, simplified; and that they could thereby better promote the interests of the Society.

Allusion might here be made to two interesting and important objects, also contemplated by the Society,—Scriptural education on the principles of the Church of England, as it respects our Diocese, and Missions to the Heathen, especially the aborigines

of this country, had the Report not been so much extended; and this may be regarded the less needful, as the Resolutions about to be proposed have particular reference to these subjects.

On reviewing the whole proceedings for the past year, there is we believe much to encourage the friends of the Society, in the hope that it will yet attain to its full stature; and like the majestic tree receiving its nourishment from the soil on which it grows, and its health and vigour from the sunshine and the rain from heaven, will over-shadow the whole Diocese with its protecting and fruitful branches. Let all, according to their means, be kindly active in this sacred cause,—and they will find, we trust, its labour grateful to them,—and the benefits which they seek to impart to others, for the Lord's sake, returned ten-fold into their own bosom.

## PRETENDED NOTES OF THE CHURCH.

From Bishop Grove's Tract, being the last of a Series of Tracts published A. D. 1657, and lately reprinted under the title "Cardinal Bellarmine's Notes of the Church Examined and Refuted" &c. [The Bishop's summing up the result of the examination by fifteen divines of the Church of England, may serve as a useful memorandum of the Cardinal's notes, on the one hand, and the success with which the pretension has been demolished in the Tracts.—Edm.]

1. The Name of Catholic or Universal.—This is a note which may be easily usurped by every bold pretender; but till it can be proved that it is joined with the profession of the true faith, the name alone is nothing but an empty and insignificant sound.

2. Antiquity.—I shall not here mention the antiquity of some errors, nor that there were many churches in the world before there was any at Rome, but will freely confess that that had been ancient enough, if it had preserved that doctrine in its purity, which it received at the first; but it is well known that the additions she has made unto that, concerning infallibility, images, purgatory, and the like, cannot be pretended to be of ancient and apostolical tradition. Nay, many of their present tenets were never declared necessary till the last age; and the Church of Rome as it is now constituted, can be esteemed no older than the Council of Trent; that is, about forty years younger than the Reformation.

3. Duration.—By this the Cardinal would persuade us that his true Church has been from the beginning, and shall continue to the end of Christianity. The first we deny; the second can never be proved till the day of judgment. We are sure the church of Rome has been changed already from what it was; and we hope and believe that it will be changed again from what it is; and then what would become of the duration they boast of, if they should ever reform themselves from those errors and abuses which have crept in among them, as has been often attempted, and for a long time most earnestly desired by many of the best and most impartial of their own communion? So that, granting this to be a note, it would make against them both ways; for what is past, we know what alterations have been made by them, and they can never be secured against others that may happen hereafter.

4. Amplitude, or Multitude and Variety of Believers.—This can by no means be made a note of the church; for the times was once that Christ's flock was a little flock (Acts. i. 15), "and the number of the names together were about one hundred and twenty." And afterwards the Arian heresy had almost overspread the face of Christendom; insomuch that the whole world was thought to be against Athanasius, and Athanasius against the whole world; or should we let it pass for a note, they could gain but little by it, for they are infinitely exceeded in multitude, not only by heathens and Mahometans, but by Christians of other denominations.

5. Succession of Bishops.—How far this may be necessary to the being of a church, I need not dispute; but the uninterrupted succession they of Rome are wont to glory in, is manifestly false: for besides the long vacancies that have sometimes happened, and the many schisms they have had, when two or more have pretended to the papacy, and no man could determine who had the right, which must make it dubious; the confessed heretics that have possessed themselves of the infallible chair, must quite cut off, at least interrupt, the succession. Or, if they have it, notwithstanding this, or any other objection that might be made, we of the Church of England can plead the same.

6. Agreement in Doctrine with the primitive Church.—This is a good note indeed, if they mean the truly primitive church, for that agreed with the Scripture and doctrine of the apostles; but then I hope they will not have the confidence to affirm, that their prayers in an unknown tongue, their half-communion, their adoration of the host, and many other things which they now receive, are agreeable to the practice and belief of that primitive church.

7. The Union of members among themselves, and with the Head.—Of this they are continually making their brags, but the many and violent contentions that have often been belwixt the several pretenders to the papal dignity, and the endless feuds and animosities that are kept up amongst them about many controverted points, do sufficiently declare that their church has been rent and torn with factious and intestine divisions, as much as any other society; or if they were as firmly united, as they pretend, it is no more than other combinations of men have been in known and wicked errors.

8. Sanctity of Doctrine.—For they generally assert, as the Cardinal does here, that the Roman church maintains nothing that is false, either in matters of faith or morals. If they were able to prove this, there might be some reason indeed that their church should be esteemed the mother and mistress of all churches, as she has been wont of late to style herself; but since the power of deposing princes has been openly assumed, and frequently practised, and never yet condemned by any, either pope or council; since the doctrine of equivocation, and many other absurd and impious opinions are taught by their casuists, and made use of by their confessors, in directing the consciences of their penitents; and since these, and many more very dangerous errors, do not only escape without a censure, but are approved of, and encouraged by their go-

vornors; I do not see how they and their church can possibly be excused from the guilt of them.

9. The Efficacy of Doctrine.—Here we are told of the wonderful success they have had in the propagation of their faith, and the conversions that have been made of whole nations; and supposing it were as they say, yet heresy and infidelity have often had as great and swift a progress in the world as any that their doctrine can boast of; and considering the pravity and corruption of human nature, it is not strange, that the most gross and pernicious errors should be more readily received, and spread faster than the most divine and sacred truths.

10. Holiness of Life.—This is indeed the most real commendation of a Christian, and I will not go about to rob them of the glory of it; but then it cannot be denied, but mere philosophers, and some of the ancient, and many of those whom they account modern heretics, have been of a very strict and unblameable conversation; and divers of their popes, and other ecclesiastics of the greatest eminence of place, have been very infamous for all sorts of wickedness and debauchery; and their very religious orders have been very often complained of, for the neglect of their discipline, and the looseness of their lives, as is abundantly testified by their own authors.

11. The Glory of Miracles.—These alone were never a note of the true church; and those extraordinary gifts which were bestowed at first, for the confirmation of Christianity, we think have ceased long ago. But we are forewarned of "false Christs, and false prophets, which should show great signs and wonders," (Matt. xxiv. 24); which methinks should make a church very careful how they made any pretension to miracles. But the church of Rome is resolved to do it, and would fain persuade us that there are many great ones wrought among them to this very day, and, as they believe, always will be; but we know, and they will not deny it, that many of the miracles they have talked of are mere forgeries and delusions; others altogether incredible, and but weakly attested, and wholly unworthy of the seriousness and gravity of the christian religion; most of them said to be done in corners, and never to be seen but among themselves. When they please to oblige us protestants with the sight of a few of them, they may then deserve to be further considered; till that be done, they must give us leave to think that their church is reduced to great straits, when it shall stand in need of such slight artifices as these to support it.

12. The Light of Prophecy.—This, if they had it, can bring no more advantage to their cause than the other. The church of God anciently, when extraordinary revelations were more common, had not always prophets in it; and when any appeared, the prophet was to be tried by the faith of the church, and not the church by the predictions of the prophet. And we are still commanded "to try the spirits whether they are of God, because many false prophets are gone out into the world," 1 John iv. 1.

13. The Confession of Adversaries.—This, if the Cardinal's instances were pertinent, would yet be but of little consequence; for if some protestants have spoken favourably of his catholics; some of his catholics have spoken favourably of protestants. Or if we should be willing to hope well of some of them, as we are, and if they should adjudge us every one to eternal damnation, as they generally do, this would be but an ill sign that their church must therefore be the truer, because it is more censorious and uncharitable than ours.

14. The unhappy End of the Church's Enemies.—A wise man would be something afraid of passing this into a note, before he was himself safe in his grave. "For all things come alike to all: there is one event to the righteous and to the wicked," Eccl. ix. 2. Many of the most zealous patrons of the Romish persuasion have met with as tragical and unfortunate ends as the most accursed heretic that ever was devoured by vermin, or burnt at a stake.

15. Temporal Felicity.—This may be placed in the same rank with the former; it is altogether as variable and inconstant as that; no certain judgment can be made upon it. They are not now to learn that the enemies of their church have been often successful, and that victory has not always waited upon their catholic arms; no, not in their most holy wars, when religion has been the only ground of the quarrel.

Thus upon a review of all the Notes in order, as they are mustered up by the great Cardinal, it may appear to any unprejudiced inquirer, that he has missed of his aim; for that they are either no notes of a church at all, or not proper to that of Rome.

And now after the highest pretences of an infallible church, and the absolute deference and submission which they say is due to it, any man that shall seriously consider the matter, must needs wonder, they should have no surer means at last to find it out, than a few slight and extravagant conjectures. The protestants, whom they will not allow to be certain of any thing, have far better evidences than these, and as good assurances of the truth of their church as can be desired; for we think the true faith, true worship, and a right administration of the sacraments, do unquestionably make a true church. These the Romanists themselves cannot deny to be the great and necessary notes; and if the controversy betwixt us come to be determined by these, it will soon appear which communion we ought to prefer.

We make profession of the whole catholic apostolic faith, as it is contained in the holy Scriptures, and briefly comprised in the three creeds; which is all that was ever received in the primitive church. They have made large additions to the ancient belief, and increased the number of the articles from twelve to four-and-twenty; many of which were not so much as heard of in the first ages, and never made necessary to be believed, till about fifteen hundred years after the publication of the gospel.

We worship Almighty God, and none but him, and unto him we pray in a language we understand, through Jesus Christ our only Mediator, in whose name when we ask, we are sure to be heard. They have a kind of worship which they give to saints and images, which as to all external acts of adoration, is the very same they pay to God himself; and when their addresses are directed unto him, all their public service is in an unknown tongue; and they set up to themselves many mediators of intercession,