

INTERCESSION OF THE SAINTS.

In an article in the *British Critic* of October, it is observed:—

"Fleury, the French historian, in the 19th book of his work, quotes from Eunapius, a zealous pagan of the fourth century, a very interesting passage, in which he represents contemporary Christians as giving divine honours to martyrs. This is, of course, exactly the appearance which the ancient Catholic system would present to those without it; and Protestants have, as was expected, zealously repeated the charge. 'There is but one Mediator between God and man,' they say, 'but the early Christians trusted in many mediators.' The ordinary controversial answer to this representation is, of course, that if the text in question be reconcilable with the expectation of benefit from the prayers of living Christians, so it is also of departed saints; and as matter of argument this reply is felt to be unanswerable. But the more legitimate and satisfactory course is rather to retort the charge; to press home to Protestants that it is *they*, and not the Catholics, who impair the full force of this and similar passages. The Protestant ordinarily, while he, of course, admits our Lord's Attestment, still confines His present mediatorial functions to the office of praying for Christians (if such a term may be used) and pleading the merits of His passion in their behalf; and while this makes up his whole creed on the subject, we are not surprised that he looks with suspicion on ingenious arguments and explanations, and maintains that as a matter of fact, if the early Catholics thought so much of the intercession of martyrs, they cannot have thought so much as they ought of the intercession of Christ. But, then, it is plain that there are two ways of raising the thought of His intercession above any danger of encroachment from the thought of theirs; we may elevate our ideas of Him, instead of doing violence to the feelings of trust and veneration which we should entertain towards them."

He explains the mediatorship of Christ as raising us to an intimate union with the Deity.

"Partakers of the divine nature," St. Peter tells us that we are; and St. Paul, that God "hath quickened us together with Christ, and hath raised us up together, and hath made us sit together in heavenly places in Christ Jesus." (2 Pet. i. 4; Eph. ii. 6) His past mediatorship, then, existed partly in that through the means of His incarnation and life on earth, and by the especial merits of His death and passion, He has provided this great gift for us *once for all*: His present, in that through the Spirit he dispenses it to us one by one; that in proportion to our zeal in obedience and all good works, and with no other limit than our own sins impose, He "mediates between God and" us, becomes the channel of union and transformation of man into God, by imparting Himself to us really, substantially, and most intimately; and that He presents us, moreover, to His Father clothed in His righteousness, and regarded, not as we are in ourselves, but as integral

parts of His mystical body. "The thought of His merits, when present with the Christian, enables him, in spite of his sins, to lift up his heart to God; and believing, as he does, that he addresses Almighty God, not *face to face*, but *in and through Christ*, he can bear to submit and open his heart to God, & wish it open."

QUALIFICATIONS FOR A LOCAL PREACHER.

—A Kafir named Klass appeared before the magistrate to complain that his mistress, Mrs. Heley, of Salem-hill, did not give him enough to eat, and in corroboration of this statement, pulled his breakfast out of his pocket, and exhibited it to the gaze of the court. It consisted of some salt meat, a piece of tongue, and a lot of vegetables. The man, in reply to the magistrate, admitted that he got three that quantity every day which he (the magistrate) thought was amply sufficient for him. The Kafir, however, declared that he objected to being fed upon salt meat, fresh meat being infinitely preferable to his taste. The magistrate thought it by no means an extraordinary circumstance that the complainant should prefer fresh to salt meat, observed that his mistress might not, perhaps, be able to afford to feed him always upon what he preferred but promised to talk to her on the subject the first time she came to town. The man was satisfied, and departed, but returned on the following day, saying that mistress had discharged him, after writing something on the back of his pass. The pass was accordingly handed to the magistrate, and the following words were found inscribed therein:—"The Kafir, bearer of this contract, I have discharged from my employ; being very saucy, lazy, too religious to work; may make a Local Preacher.—M. Heley." The reading of this document excited much mirth in court.—*Cape Fronton Times*.—(Cape of Good Hope.)

FULL FREEDOM OF CONSCIENCE.

At a regular meeting of the Board of Supervisors, of the county of Rensselaer, held at the Court House, in the city of Troy, on the 23d day of November, A. D. 1842, the following resolutions were adopted by said Board:—

Resolved, That the free and exclusive use of some one suitable room in the House of Industry, of the county of Rensselaer, be, and hereby is granted to the Rev. Peter Haverman, Pastor of St. Peter's Church, Troy, or to any other Pastor of the Catholic Church in said city, for at least two days in each month, if application be made therefore by such Pastor to any officer of said House for the purpose of holding Divine Worship therein; and that during the attendance of said Pastor any Catholic inmate of said House may have free access to him for the purpose of enjoying the privileges of such worship, and holding with him all desired conference and communion. That whenever a Catholic inmate of the house shall be dangerously sick, and shall desire the attendance of a Pastor of said church, and also in the event of the death of any such inmate, the principal officer of said House shall immediately send a notice of such fact to the Pastor of St. Peter's Church, Troy; and in all such cases any Pastor of the Catholic Church shall have full liberty and privilege to visit such sick persons at all times during such sickness, or in case of death to perform such services as to the judgement of said Pastor may be deemed suitable and appropriate.

Resolved, That the principal resident officer at the House of Industry of the county be, and he is hereby instructed to see that the foregoing Resolution be immediately, and at all times observed during his official term as an officer of said House, and that the Clerk of this Board transmit or deliver to him a copy of these Resolutions without delay.

Resolved, That the same privileges be and are hereby extended to the other clergymen of the city of Troy as are by the above resolutions, extended to the Pastor of St. Peter's Church, Troy.

A true copy from the minutes of said Board.
A. B. OLIN, Clerk.

PUBLICATION OF PROTESTANT PRAYERS IN LATIN!

LONDON, TUESDAY EVENING.—I have ultra-extraordinary news to tell—lend me all your ears. *The church of England is now publishing Prayers for its Laity in the language of the Catholic Church!!*

Let me give you the particulars. You may remember that in February last I wrote you an account of the mode in which divine service was performed at the chapel of the Rev. Mr. Oakley, in St. Margaret's street, Cavendish square; showing that the public report had not exaggerated in stating that the altar was exactly furnished like the altar of a Catholic Church. Mr. Oakley had exhibited other Catholic tendencies, for all of which he had been more than once complained of by some of his alarmed neighbours, to the Bishop of London; but the answer of his lordship was, that Mr. Oakley had not violated the Rubric. His lordship's own charge lately delivered, shows that clergymen may do much more than Mr. Oakley had done, and yet escape rebuke.

Well, Mr. Oakley has ever since been growing in popularity. The chapel he occupied is a mean, brick hovel. He announced that he intended to build a church in some degree worthy of the service, and he has appealed to the Christian public for aid. He has also published a little book of prayers, compiled by himself, "for a blessing on the work." It is sold for a shilling—the profits to go towards the building fund. The prayers are in English on one page, on the opposite they are in Latin, every paragraph beginning with a scarlet letter. Its appearance has excited a great sensation here, being justly regarded as an *ingens gradus* in the return to Rome. I subjoin an analysis. First, we have the title page as follows:

In a calmly written advertisement, he explains the character of the prayers, and his reasons for using the Latin:—

"As respects the subject, at least, of this little book which alone is here in question, none can doubt that it is one which, at this time especially, engages the chief sympathies of many of our fellow-countrymen and fellow-Christians. In adopting, therefore, a form of words (for the most part those of inspiration itself,) the object of which is to invite God's blessing upon some one of the many holy buildings throughout the land, in course of being erected to His honour, we may feel sure that many a heart is beating in response to the sentiments, even where every voice is not attuned to the very accents of our prayers. And if, lastly, the complex and antiphonal form of these devotions do not operate to their prejudice as a manual for private use, then it is hoped that they will come additionally recommended by the circumstance of their being directly calculated for persons in a community, whether members of the same family, or others, associated, by whatever tie, under the same roof.

"The devotions here suggested will be found to consist of actual Scripture or authorized works, which are either directly appropriated by our church, or, at least, breathes no sentiments which she disallows.

It has been attempted to comprise in these prayers the several subjects which most obviously occur to the thoughts in connexion with the building of a church. They invoke a blessing on the work itself, as an offering to Almighty God; upon the whole Christian church, the unity of which is typified by the material fabric; upon the bishop of the diocese; the clergyman who is to minister at the altar; the benefactors; the creatures of God dedicated to His service; and those whose minds and hands are employed in directing to His use what is furnished by His bounty.

"It has been thought best to print the Office both in Latin and English. When the Preface of our Prayer-book gives to persons saying the church service in private the liberty of using 'any language that they themselves do understand,' it probably rather points at Latin, then merely admits it, though an admission were enough, of course, for the present purpose. The example, too, of the best English divines, such as Bishop Andrew, is in favour of a language removed from common use, as the vehicle of devotional thought, in cases where the option is allowed. Since, however, this manual is intended for persons in general, an English translation is annexed for those who may prefer it."

Then the prayers proceed. We can only give the following as a sample:—

"PATER NOSTER, &c.

"V. Domine, labia mea aperies.

"R. Et os meum annuntiabit laudem Tuam.

"V. Deus, in adiutorium meum intende.

"R. Domine, ad adiuvandum me festina.

"V. Gloria Patri, et Filio, et Spiritui Sancto.

"R. Sicut erat in principio, et nunc, et semper, et in secula seculorum.—Amen.

"Alleluia.

"Antiphona.

"Nisi Dominus edificaverit domum, in vanum laboraverunt qui edificaverunt eam.

"Deinde Continuitur Psalmus 127.

"Nisi Dominus custodierit civitatem: frustra vigilant qui custodiant eam.

"Vanum est vobis ante lucem surgere: surgite, postquam sederitis, qui manducatis panem doloris."

The first remark that suggests itself to the careful reader is the weakness of the apology Mr. Oakley gives for introducing the Latin, which will sound like the voice of returning ages in a Protestant church. Mr. Oakley does not hint at any necessity, but I believe he says so little in order that his meaning may be the more readily felt, and it is felt in an instant—he wants to be known as in communion with the Church Catholic, which speaks in Latin to show that she is the same in all ages and in every nation. Mr. Oakley will not stop here; he will go on, and his congregation will go with him.

I told you long ago that Mr. Oakley was a man of private fortune and admirable character. He is therefore above all imputation; he should be placed by the side of Mr. Sibthorp and the Hon. Mr. Spencer. Mr. Oakley is also a single man, from a conscientious feeling, as I learn,