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THE CROSS.

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.

Vol. 1.

HALIFAX, FRIDAY, APRIL 14, 1843.

No. 7

WEEKLY CALENDAR.

- April 16. Easter Sunday.
17. Monday in Easter.
18. Tuesday "
19. Wednesday "
20. Thursday "
21. Friday "
22. Saturday "

EASTER.

ALLELUIA. ALLELUIA. ALLELUIA!

'Christ our Passover is sacrificed. He riseth from the dead to die no more; death no more shall have dominion over him. If he had not risen our faith were vain. But he has really risen and shewn himself alive to his disciples by many arguments, speaking to them of the kingdom of God.' Therefore let us sing Alleluias to our God that sitteth upon the throne, and to the lamb that was slain for our sins, the true Paschal Lamb for whose precious blood our souls are sprinkled and preserved from the destroying angel. This is the great Paschal Solemnity, for which the whole Lent was but a preparation; this is the glorious sun of Christian festivals around which all the others revolve; this is the festival of festivals, the solemnity of solemnities, the glory of the years, the ornament of

the months, the splendour of the days, the beauty of the hours. 'This is the day which the Lord has made: come let us exult and rejoice therein.' In this antiphon so oft repeated during the paschal solemnities, the Church unites her children to indulge in transports of holy joy for the glorious resurrection of her Divine Spouse, and in the countless Alleluias of the Paschal tide she expresses the jubilation of her heart. The mystery of the resurrection is the demonstration of her faith, the foundation of the rock of ages upon which she reposes. Against that rock the billows and storms of nearly two thousand years have raged in vain. Against that rock the gates of Hell will never prevail, for He by whom Death and Hell were overcome has planted upon it with his own right hand his chosen vine, whose branches shall overspread the world and bring forth a fruit that will remain until the consummation of time. This, then, is a day of pure and unadulterated joy for the Spouse of Christ, a day on which all her children should rejoice with her from their whole hearts. How different from the mystery of his Birth is that of his Resurrection! At Christ; mas we rejoiced it is true, and great joy was announced to all people, be-

cause a Saviour, Christ the Lord, was born for us in the City of David. But whilst we rejoiced at our own deliverance, we could not be insensible to the humiliations of our loving Redeemer. The wretched stable, the narrow crib, the poor swaddling-clothes, the piercing cold, the suffering members of our Infant King, the amazing humiliation with which he is almost annihilated for the love of us, must fill our hearts with confusion and sorrow, and extract tears of compassion in the midst of all our joy. But on Easter day all is joy, and triumph, and glory, for the Crucified Jesus. The bitterness of death is past, the humiliations of mortality exist no longer. The great work for which he was sent by his Father is accomplished, all the prophecies are fulfilled, the type has been succeeded by the reality, the shadow by the substance. All is consummated;—all the malice of his enemies, all the agony of his sufferings, all the measure of his excessive love. He who was subject to the law of mortality, has now risen an immortal God. He who expired as a slave, has now risen a glorious King. He who died as a malefactor ascends from the tomb by the majesty of his own power, the great Prince of Justice, ‘Holy, innocent, undefiled, separated from sinners, made higher than the Heavens.’ He who humbled himself unto death is exalted to life everlasting, and receives a name that is above all other names—a name so holy, so terrible and so sublime that it excites not only the profound veneration of earth and Heaven, but even the deepest caverns of Hell are shaken with terror at its sound. What was mortal has put on immortality, what was corruptible has been clothed with incorruption, and what was sown in weakness has sprung up in glory. ‘The Lord hath reigned, invested himself with beauty. The Lord hath put on strength and girded himself with might to execute judgment on the world, to cast forth ‘the Prince of this world,’ and therefore death is swallowed up in victory! Alleluia, Alleluia, Alleluia! O death where is thy sting? Alleluia! O grave where is thy victory? Alleluia! Thy fatal sting is taken away: thy victory is over, for Life, by dying, has triumphed over thee, and ‘the Lord has really risen.’ Alleluia!

Holy souls who come to embalm the precious body of Jesus, in the tomb where it has been laid, you seek it in vain. Your costly and odorous unguents are not necessary for this glorified Body. It has been embalmed in immortality. You seek Jesus of Nazareth who was crucified. An angel from heaven will proclaim to you *He is risen, He is not here!* You come in search of the lowly, humble Jesus, who lived in obscurity with his poor parents, Joseph and Mary, at Nazareth, who was rejected, condemned by his countrymen, and crucified as a malefactor. *He is risen, He is not here!* His Eternal Father has fulfilled what was spoken by his prophet, and has not

abandoned his soul in hell, nor suffered his holy one to see corruption.' The earth is shaken and the stone is rolled away from the monument; hell trembles to its centre, and the gates of Heaven, which forty centuries saw closed, are re-opened by the 'King of ages.' He has gone out of Egypt, laden with its richest spoils—he has passed through the Red Sea of his own precious blood—he has traversed the desert of sin, the valley of sufferings and tears, and entered into the promised land! Yes: 'Christ our Passover is sacrificed.' Alleluia! His immolation is complete, superabundant. In the blood of this victim Lamb the world is washed. Therefore let us rejoice, and 'let us banquet on the unleavened bread of sincerity and truth.' Alleluia!

The Feast of Easter is the image of Heaven. Our eternal Pasch will be celebrated there. The Alleluias between Easter and Pentecost, the joyful Paschal tide are but the first faint notes of that canticle of gladness which we hope one day to sing for ever to the Lamb, with the angels of his Father. Whilst we chaunt these joyous strains on earth, let us think of the Heaven that awaits us. Whilst we strive to tune our harps in the midst of this Babylon to the sounds of gladness, let us not forget 'Mount Sion,' let us turn our eyes and our hearts to 'the new Jerusalem, our Mother, the City of the Saints, the Court of God.' It is for the everlasting echoes of those vaults above, that we practise our Alle-

luias in this vale of tears. Oh, may our hearts and voices be one day found worthy to associate with the angelic choirs, in singing Alleluia. Praise, honour, glory, benediction, and power to our God for ever and ever!

Happy souls who have risen with Christ, this is your day of triumph. Faithful Souls who have 'remained with him in his temptations,' who have not refused the bitter 'chalice which he drank' nor the bloody 'baptism with which he was baptized,' this is your day of exultation and glory. Easter is for you, the foretaste of heaven. You have fasted, prayed, wept and suffered, as Jesus did. You have listened to his invitation, and cheerfully taken up your cross, and followed him to Calvary. You have died with him to sin, and risen with him to a new life. You have 'suffered with him' and may now hope to be 'glorified with him.' Oh rejoice with Jesus because you have mourned with him. Rejoice, because 'the winter is now past, the rains and storms are gone, the vines in flower have put forth their sweet smell, the voice of the turtle dove is heard in your land,' and Jesus, the spouse of love, has invited you from the hard cedars of Libanus which he has broken by his voice, to the summit of Golgotha, the Mount of lovers, there to merit and receive an immortal crown. O all you faithful lovers of Jesus rejoice on this great day of the glorification of your Lord. Rejoice without fear; for in his resurrection every thing speaks of triumph to Him and of consolation to you. Rejoice exceedingly, exult without measure, indulge in all the purest transports of holy joy, for this is the glori-

ous, the august, the venerable day which the Lord himself has made, this is the day whose dazzling brightness shall be dimmed by no sunset, the day which 'Abraham saw and he was glad,' the day for which the Saints of old sighed through the long vista of years, the day on which the only-begotten of the Father fully proved the divinity of his origin, the day on which that Eternal Father can say to him with confidence, 'With Thee is Principality in the day of thy might, in the brightness of the Saints. Ps. 109. 'Thou art my Son: This day I have begotten thee!' Heb. I.

This being the solemn time selected by the Church for all the faithful who have arrived at the years of discretion to approach the Holy Communion, millions of Catholics throughout the world sit on this day at the table of the Lord, and feast on the bread of Angels. And with what devotion, gratitude and love should not the adorable Body of Jesus be received on this day—that Body which was exposed to so many indignities and treated with so much cruelty for the ransom of our sins—that Body which was basely sold, betrayed with a kiss, delivered into the hands of sinners, buffeted, spit upon, scourged, crowned with thorns, nailed to the cross, pierced with a lance, and deposited in the tomb. No doubt all true lovers of our crucified King who have the happiness to be prepared to receive Him in the Holy Eucharist on this auspicious day will in imitation of the de-

vout women and the faithful Magdalen come early in the morning with their ointments to honour his sacred body. And when they shall receive it, when they themselves become the monument in which the Body of Jesus is laid; Oh, with what heartfelt and ardent love will they not strive to embalm it—with what holy eagerness will they not endeavour to make it every atonement in their power for all it has endured in this week from the hands of sinners, for the many occasions in which perhaps it has been outraged and irreverently treated by themselves! And what ineffable peace will not Jesus speak to the heart on this day in the Holy Eucharist, and say to it as he did to his Disciples after his resurrection. 'My Peace I leave you. My Peace I give you. Not as the world giveth, do I give you. Mine is a Heavenly peace, the peace of God which surpasseth all understanding; a peace of heart and mind; a peace which the world can neither give nor take away.' And how the soul tasting this delicious peace, and inebriated with the fruition of this 'Prince of Peace' will pour itself out in transports unutterable at his feet, and salute his precious members one by one, and kiss with burning love the marks of his cruel wounds, and rejoice that he can no more neither die nor suffer, and congratulate him on the termination of all his sufferings, and the accomplishment of all his triumphs. And what intimate and mysterious communications will not take place

between Christ and the souls of his true disciples on this day, and what mysteries of divine love will he not reveal to them, and what fire from Heaven will he not enkindle in their hearts, so that they can truly say with the disciples of Emmaus, 'Was not our heart burning within us whilst He was speaking to us on the way, and explaining to us the Scriptures?' And in a delirium of love like Magdalen they will think of nought but Jesus—seek for nothing but their beloved Master, and imagine the whole world must be similarly occupied. For when she who anointed his body whilst living, and brought her spices to anoint it in the tomb, found that it had been removed, she said as the spouse in the canticles, 'I shall arise and go round the city, and seek for the beloved of my soul.' She went in quest of Jesus without mentioning his name. She fancied every heart must be absorbed by the one great object of her own thoughts and affections. Sir, said she to the gardener, tell me I beseech you if you know where they have laid him, and I will go and will take him away.

But if we have risen with Jesus, our resurrection must be real and permanent like his. We must rise to die no more. We must prove 'by many arguments' as He did, that we are really risen. We must forsake the dangerous occasions of sin, the fatal sources of death. It will not suffice to shew a faint animation for a few days, to sit up

merely in the grave of sin, and then to lie down again in the lethargy of spiritual death. Perseverance must crown the glorious work. We must steadily and constantly walk after Christ in the newness of life. 'If we have risen with Him we must seek the things that are above, and mind the things that are in heaven, and not those of earth.' If our evil companions, the partners and witnesses of our guilt, should search for us in the old haunts of sin, the graves of our degradation, they should be truly told, '*He is risen. He is not here!*'

But alas! what shall we say on this of joy and life, to those who are still in sadness and in death? What share can the sinner have in all these glories? How can *he* rejoice who is still the slave of Satan? Jesus has risen and *he* is still in the grave. Jesus 'has died for his sins, and risen again for his justification' whilst *he* derives no benefit from his death, no portion of his righteousness. For *him* the blood of Christ has been shed in vain. For *him* the spouse of Christ has exhorted in vain, sighed in vain, fasted in vain, prayed in vain. *His* heart is harder than the rocks which were rent asunder at the death of our God, more insensible than inanimate nature which was covered with universal mourning for this barbarous tragedy.

Oh obdurate sinner whom neither the death of a God, nor the tears nor joys of the Church can move to repentance, blush for your degraded state on

this day of exultation to all the friends of God. Be filled with confusion at the shameful, the terrible contrast between you and your risen God, between you and his faithful followers. You are buried in darkness, and they are exalted as children of true Light. You sleep in the grave of sin. Ah, beware lest that sleep should be followed by eternal death. What consolation can we offer you on this day, which ought to be to you almost a day of despair? Is there no ray of hope to illumine your gloomy prison? Yes, there is *one* from the Book of Life, the Scriptures of Truth, the Light and Lamp of the sinner as well as the just, and let this consoling ray penetrate your inmost heart and quicken it into the newness of life and grace.

'Surge qui dormis et exurge a mortuis, et illuminabit te Christus!'

RISE, O THOU WHO SLEEPEST, AND ARISE FROM THE DEAD, AND CHRIST SHALL ENLIGHTEN THEE! Ephes. v. 14.)

In our next number will be published New Prayers at Mass, for the benefit of persons in the country who may not be in possession of Prayer Books.

AGENTS FOR THE CROSS.—Windsor, Revd. Mr. Byrne, P P; Montagan, Clare, County of Digby—Rev. Z. Leveige, P P; Liverpool and Lunenburg, Rev. Edmund Doyle, P P; Saint Andrews, N. S., Rev. Colin McKinnon, P P

All letters must be Post Paid, and addressed to John P Walsh to receive attention. The Subscription is so very low that we cannot afford to pay postage. We mention this to prevent disappointment.

An Exposition of the 21st Psalm,

BY A CATHOLIC PRIEST.

THE TITLE.

UNTIL THE END: FOR THE MORNING PROTECTION—
A PSALM FOR DAVID.

(Continued.)

If by day we understand the course of life, and by night, the hour of death, the text may be otherwise explained in this manner: I shall cry out by day, and thou wilt not hear; that is, whilst I live I shall cry out to be delivered from a temporal death, and thou wilt not hear this cry. And I shall cry out by night, and it will not be reputed to me as folly; that is, in the night of death I will cry out, that I may rise again, and then I shall not be foolish in doing so, because thou wilt hear me, for thou wilt not leave my soul in hell, nor suffer thy Holy One to see corruption.

From these earnest petitions of our Lord, during his Passion, christians in affliction may learn an admirable lesson of perseverance in prayer.

3. But thou dwellest in the holy place the praise of Israel.

He proves that he will have good reason to cry out by night, although he has not been heard by day, which he shews by four reasons contained in this and the subsequent verses, to the 10th. First, because God is holy and merciful; next because he is wont to graciously hear those who invoke him; again, because he is in the greatest tribulation, and finally, because from his very birth he has trusted in God, and adhered to him alone. Thou, O Lord, he says, wilt hear me, because thou dwellest in the holy place—that is, in sanctity, because thou art all holiness and mercy, in whom malice or cruelty cannot be found; and therefore thou art the praise of thy people, Israel, both because the people of Israel give

thee praise, and because on thy account thy chosen people are praised, and honoured. For their greatest glory is to possess a God that is entirely and supereminently holy.

Though to praise God at all times be a religious and meritorious duty, yet it requires no great effort to do so in time of prosperity. Let us learn from Jesus the model of perfection, to praise and glorify God in the midst of adversity and like the apostles, to rejoice when we are accounted worthy to suffer any thing for that venerable name by which we were redeemed.

4. In thee have our fathers hoped ; they have hoped, and thou hast delivered them.
5. They cried to thee, and they were saved : they trusted in thee, and were not confounded.

This is another reason why Christ is justified in addressing his prayer to God. The scriptures are teeming with examples of his kind. In the bondage of Egypt, in the passage of the Red Sea, in the journey through the wilderness, in the wars which followed the conquest of the promised land, &c. There are several of these examples in the book of Judges ; for whenever the children of Israel cried out to the Lord, he sent them deliverers, such as Gedeon, Sampson, Samuel, &c. Hence, in the book of Ecclesiasticus ii. 11, 12, we read, "My children, behold the generations of men, and know ye, that no one hath hoped in the Lord, and hath been confounded. For who hath continued in his commandment, and hath been forsaken ? or who hath called upon him, and he despised him ?—What a consolation to the just man, who sincerely prays to God in the time of affliction, and ever to the sinner, who cries out to be deli-

vered from the depth of his iniquities !

6. But I am a worm, and no man : the reproach of men, and the outcast of the people.
7. All they that saw me, have laughed me to scorn : they have spoken with the lips and wagged the head
8. He hoped in the Lord, let him deliver him : let him save him, seeing he delighted in him.

This is the third reason for the confidence with which he addresses his prayer to his Father, and it is founded on the nature of the grievous sufferings which he endures. For, I am, says he, a worm, and no man ; that is, at present I am in such a condition, that I seem not only lower than the angels, but even lower than men ; yes, even the last of men, as Isaias said, (liii. 3. :) nay, I am beneath all men, for Barabbas, and the two thieves are preferred before me. I am reduced to such a state of misery, that I appear to be a worm, rather than a man : the reproach of men ; that is, one of whom all men are ashamed, as if he were almost a disgraceful person, so that even Peter himself denied me, and swore that he did not know the man ; and the outcast of the people ; that is, a person whom the vilest dregs of the populace rejected, when they cried out, Not him but Barabbas. (John xviii. 40. All they that saw me, have laughed me to scorn. All who saw me in this abject condition, turned me into derision : Men of every description, rich and poor, priests and laymen, Hebrews and Gentiles. This was fulfilled when, as St. Luke writes, (xxiii. 35, 36) And the people stood beholding, and the rulers with them derided him.And the soldiers also mocked him.

They have spoken with the lips, and wagged the head. The fulfilment of this prophecy we read in St. Matt!

xxviii. 39, 40.) ' And they that passed by, blasphemed him, wagging their heads, and saying, Vah ! thou who destroyest the temple of God.'

He hoped in the Lord, let him deliver him : let him save him, seeing he delighted in him. St. Matthew testifies in the same place, that those very expressions were used by the Jews. He trusted in God, let him deliver him now, if he will have him. (v. 43.) What a remarkable spirit of prophecy, which foresaw not only the events, but even the very words which the Jews were to employ at the Passion of Christ !

A sinner who has had the misfortune to lose the grace of God, is a worm, and no man, the reproach of men, and the outcast of the people. But if, deeply penetrated with his unhappy condition, he begins to call upon the Lord to deliver him, he should do so with confidence, and not be diverted from entering on a penitential career, by the taunts or derision of the world. On the contrary, he should urge them, as an additional motive to God, to hear his prayer. The same may be said of the just, when they suffer persecution for justice sake, and endure those spiritual aridities and desolations, by which the saints are purified in their progress to perfection.

9. For thou art he that hast drawn me out of the womb : my hope from the breasts of my Mother.

10. I was cast upon thee from the womb : from my Mother's womb thou art my God : depart not from me.

This is the fourth reason, addressed by Christ to his Father, and is founded on his perpetual innocence. Thou art he that hast drawn me out of the womb ; that is, I am thine from my birth, and particularly so, as I was not born in the natural manner, like other men, but by thy singular power, from the womb of

a virgin. My hope from the breasts of my Mother ; that is, as thou hast drawn me out of the womb, so it was by thee I was principally nourished. I have indeed sucked my mother's breasts ; but I knew that my virgin mother was supplied with milk from heaven, and therefore I have learned to hope and trust in thee from my mother's womb. I was cast upon thee from the womb ; when I came forth from the womb I fell into thy bosom, because thou didst protect me by a singular providence ; and from my mother's womb thou art my God, because in return for thy wonderful protection I began to honour and reverence thee, as my God, from my very infancy. Depart not from me. In the Hebrew these are the first words of the following verse—but in the Greek and Latin text they are accurately placed at the conclusion of this, for they follow his preceding declarations, as if Christ said, Since I was cast upon thee from the womb, and as from that time thou hast been my God, I therefore justly request that thou wilt not depart from me, and particularly at this moment, when the greatest tribulation is about to befall me in my corporal death.

Happy are they who when they call upon God in the time of affliction can remind him like Christ that they have served him, and accomplished his holy will from their youth ! Ah, it is good for a man, says the prophet Jeremy, that he has borne the yoke of the Lord from his youth !

11. For tribulation is very near : for there is none to help me.

It is most probable that the tribulation of which Christ here speaks, is his approaching death ; both because he immediately adds, They have dug my hands and feet—they have divided my garments amongst them, and because

shortly before, he had related the expression of the Jews, which were used whilst he was on the cross, and had recited during his crucifixion the first words of this psalm. Therefore, according to what he had previously said, he implores God not to deliver him from temporal death, but to enable him to triumph over death, by rising again; hence he says, do not forsake me in this last and greatest tribulation, because there is none other to assist me, in so great a calamity.

All christians, whether saints or sinners, should, after the example of Christ, redouble their cries to God, when they find themselves about to be overwhelmed by spiritual or temporal tribulations.

12. Many calves have surrounded me : fat bulls have besieged me.

He here relates the cruelty of his enemies, whom he compares to bulls, lions, and dogs. He alludes to the chief priests and pharisees, who insulted him, and attacked him, as it were like bulls, with their horns, when they said, Vah! thou who destroyest the temple of God, &c. and who like hungry lions, with open mouths, roared out for his destruction, saying, Away with him—away with him—crucify him—crucify him, and who like dogs gnawed him, as if by their calumnies, when they said, We have found this man subverting our nation, (Luke xxiii. 2.) and, If he were not a malefactor we would not have delivered him up to thee. (John xviii. 30.) These detractions and false accusations were the cause of his crucifixion, whence he immediately adds, They have dug my feet, &c.

13. They have opened their mouths against me, as a lion ravening and roaring.

An allusion to the chief priests, the pharisees, and the rabble, who so eagerly thirsted, and cried out for his blood.

When we are subject to similar calumnies and persecutions from men, we should patiently endure them like Jesus Christ, and refer our case to God alone unless when the danger of scandal may require a modest and christian defence.

14. I am poured out like water, and all my bones are scattered.

15. My heart is become like wax, melting in the midst of my bowels.

16. My strength is dried up like a potsherd, and my tongue hath cleaved to my jaws; and thou hast brought me down into the dust of death.

In these verses Christ declares how he treated the cruelty of his enemies, and says, that he offered no resistance to their violence, but that throughout all his torments he had displayed humility, patience, and meekness, according to Isaiah 1. 6, I have not turned away my face from them that rebuked me, and spit upon me, and (1 St. Peter ii. 23.) when he was reviled, he did not revile; when he suffered, he threatened not; but delivered himself to him that judged him unjustly. Therefore he says, I am poured out like water, that is, I have made no resistance, but allowed myself to be treated as my enemies pleased; and all my bones are scattered; all my strength has vanished; not that I have really lost my power, but that I am unwilling to use it, and have permitted my enemies to exercise theirs against me, according to what he said in St. Luke xxii. 53. This is your hour and the power of darkness.

My heart has become like wax melting in the midst of my bowels.—I have not only shewn external patience and

meekness, but I was also humble of heart. My heart was not hardened against my persecutors, but melting like wax with a pious affection towards them, it pitied their blindness, and prayed for them—Father forgive them, for they know not what they do, &c.

My strength is dried up, &c., because I have submitted to be tied, and scourged, and struck on the face, and insulted, as if all power had left me, and did not call for legions of angels to defend me, as I might have done; and my tongue hath cleaved to my jaws, because I have suffered in silence, and without replying to the calumnies of my enemies or complaining of their injustice: and thou hast brought me down into the dust of death: by their continual tortures, which I have not resisted, and by thy permission, my God, without which they would have no power over me, I am brought down to death and to the dust of death, that is, my burial.

The foregoing verses may be also understood of the dreadful natural effects produced in Christ's body, by his excruciating torments, his violent thirst, loss of blood, &c.:-

.. The meek and patient dispositions above referred to, should be those of every christian, when through the permission of God he is persecuted and afflicted by others.

17. For many dogs have encompassed me; the council of the malignant hath besieged me.

18. They have dug my hands and feet; they have numbered all my bones.

Thus have I been brought down to the dust of death, by the false accusations and detractions of those who like dogs assailed my character and held me up as a seducer of the people, a hypocrite, an enemy to Cæsar, an aspirant to

the kingdom, and thereby induced Pilate to condemn me to the death of the cross, on which they have dug my hands and feet by fastening them thereto with rude nails, and numbered all my bones, because from the violent extension of my limbs upon this infamous gibbet, all my bones might be reckoned.

When we reflect that this prophecy was made upwards of a thousand years before the death of Christ, we cannot but admire the faithful pencil of the inspired writer, whose description, applicable to the Redeemer alone, so minutely corresponds with the gospel account.

19. And they have looked and stared upon me: they parted my garments amongst them, and upon my vesture they cast lots.

To the punishment of the cross he adds the ignominy of his nakedness. They have, says he, curiously inspected my entire body, because I have been despoiled of my garments, which the soldiers have divided amongst them. The accuracy of this prediction may be read in St John, xix. 23, 'Then the soldiers, when they had crucified him, took his garments, (and they made four parts, to every soldier a part,) and also his coat. Now the coat was without seam, woven from the top through out. They said then, one to another: Let us not cut it, but let us cast lots for it, whose it shall be: that the scripture might be fulfilled, saying, They have parted my garments among them, &c.

His faithful servants will experience, to a certain degree, what happened to Jesus Christ. They will be stripped of their temporal goods, despoiled of their garments, deprived by death of their parents, relatives and friends, in order that there may be no obstacle to their intimate union with God. In the affecting language of scripture we can say,

that we have brought nothing with us into this world, and we will surely bring nothing out. What heavenly wisdom therefore in being poor in spirit, divesting ourselves of our own will, renouncing an attachment to these perishable goods, of which death will soon deprive us! Jesus, naked on the cross, is the model of that perfect disengagement of heart which characterizes the true Christian, and which invites the Holy Spirit to replenish him with his choicest gifts.

20. But thou, O Lord, remove not thy help to a distance from me; look towards my defence.

He returns to the prayer which he had begun in the commencement of the psalm, and repeated in the tenth and eleventh verses. Having now laid before his Father the principal circumstances of his Passion, he prays for a speedy resurrection, which will deliver him from all the malice of his enemies. My enemies, says he, have exhausted their ingenuity, their strength, and their cruelty against me, it now belongs to thee not to defer thy paternal assistance any longer.

The whole life of a Christian should be spent in union with God, and he should consider it his greatest misfortune if this heavenly Father withdraws the light of his countenance. He should therefore continually pray with Jesus Christ, that God should never depart from him, and that he should never be separated from God.

21. Deliver, O God, my soul from the sword: my only one from the hand of the dog.

22. Save me from the lion's mouth, and my lowness from the horns of the unicorn.

He points out the nature of the assistance which he requires. Deliver my life from the sword, the instrument of death. The sword is frequently used in scripture, for any instrument of death, as 2 Kings xii. 10 Ezech. xxxiii. 3. Rom. viii. 35.

And my only one from the hand of the dog. He alludes to those dogs of persecution and calumny, of whom he had before spoken, and employs the singular number, as if to shew the perfect union of all his enemies against him. By my only one, he means his life, which he dearly loved, as it was just that the precious life of the Incarnate Word should be loved. Or he calls his soul, my only one, either to shew by this epithet his entire desolation, that his body was on the point of being dissolved, that the entire of his blood was nearly drained from his veins, and that his soul was the only one of his humanity which he wished to save, and for which he said, Thou wilt not leave my soul in hell; or to denote the special attribute of the soul, which is its indivisibility and pure spirituality, or in fine, to express by this term the peculiar privilege of his soul, in being united to the Divine Word.

Save me from the lion's mouth: from the mouth of the lions, of whom he spoke in verse 13, And my lowness from the horns of the unicorn. In the 12th verse he had said, that he was besieged by fat bulls; he here changes the term for that of unicorn, a wild beast of a more ferocious character, to shew that the rage of his unrelenting enemies was rather increased than diminished by his dreadful sufferings.

Let every Christian learn from hence to estimate the noble nature of his soul, and the danger to which it is exposed in this life. His soul is in a state of af-

flition, as long as it has to war against the temptations of the world. It is the most noble part of our nature, and that which must particularly answer to God for the good or evil which we have committed. It is destined to immortal glory. It is our only one, for we have but one soul, and if it be lost every thing is lost without redress. Moreover, this soul, though so wretched and degraded by sin, bears a strong relation to the most glorious soul of Jesus Christ, and consequently to the Divine Word. It is the heir of heaven, because Jesus Christ has opened heaven for it, and pointed out the way by which it may enter. The christian then, in imitation of Christ, should fervently and continually pray for the deliverance of this precious, only, and immortal soul, from all its enemies.

23. I will declare thy name to my brethren: in the midst of the church will I praise thee.

He now begins to recount the fruits of his resurrection, and the consequences of his prayer being heard by his Father. St. Paul says, that if Christ had not risen, our faith were vain; and Christ himself here announces the conversion of the world, as the blessed effect of that great mystery. I will declare thy name, he says, to my brethren, that is, after my resurrection, I will send my apostles through the whole world, and by them I will declare thy name, the knowledge of thy divinity to all mankind, who are my brethren, in consequence of my having assumed human nature; and thus, in the midst of the church I will praise thee, not merely in a corner of Judea, but in the midst of a mighty and extensive church, composed of Jews and Gentiles, whose ministers

shall perpetually resound thy praise in my name. This passage is quoted of Christ by St. Paul, which proves, if proof were wanted, that this prophetic psalm entirely relates to Christ. 'For which cause he is not ashamed to call them brethren, saying: I will declare thy name to my brethren; in the midst of the church I will praise thee.'—(Heb. ii. 11, 12.)

From these tender sentiments of fraternal affection, which Christ has shewn us on the cross, we should learn to estimate, at its proper value, the great dignity to which we are thus raised, and to act in all things worthy of the brethren of a crucified God. He is not ashamed to call us brethren—let us not blush at the humiliation of his cross. Let us suffer with patience, after the example of so affectionate a brother. Let us love him as a brother, with a holy and paternal love, and for his sake let us love all men, because he loves them, because they are his and our common brethren.

24. Ye that fear the Lord praise him: all ye, the seed of Jacob, glorify him.

25. Let all the seed of Israel fear him; because he hath not slighted, nor despised the supplication of the poor man.

Having promised that the praises of the Lord should be sung by the faithful in the midst of his church, he now exhorts its members to praise and glorify God. All you who fear God, who have a knowledge of his holy name, and worship him with reverence, glorify him on earth, and chaunt his praises, for having listened to my petition, because he will rise again glorious and immortal after having subdued the powers of hell

and accomplished the work of your redemption. Let all the seed of Jacob fear him; not only those who are Israelites, according to the flesh, but all the members of the church who are true Israelites in spirit, because he has not disregarded the prayer which I, poor, desolate, abandoned, stripped of all things, and reduced to the weakness of death, have offered him.

We are here exhorted by Jesus Christ, to praise, to glorify, and fear the Lord. Let us praise him in all reverses of fortune; let us in the midst of our afflictions be concerned only for the glory of our heavenly Father, as Jesus Christ was on the cross, and, in fine, work out our salvation in fear and trembling, by frequently meditating on his terrible judgments.

What consolation is also here afforded to the poor! Jesus Christ assures them, that his Father will not reject their prayer, as he continues to assert in the following verse:

26. Neither hath he turned away his face from me, and when I cried to him, he heard me.

A repetition of what he had previously declared, and a further encouragement to the man of poverty and suffering to hope in God, because the Lord has never turned away his face from the poor man, and because he will surely hear the voice of the poor when it cries to him for help. Jesus Christ prayed during his whole life, he prayed in the garden of olives, he prayed on the cross, to shew us an example of the necessity and efficacy of prayer.

27. With thee is my praise in a great church: I will pay my vows in the sight of them that fear him.

Having exhorted the faithful to praise God, he promises his Father that they will do so, not in the assembly of a few Hebrews, but in that great society of all ages and nations, his Church. By the word vows, seems to be understood the vows of sacrifice and oblation as it is used in Isaias, xix. 21. They shall worship in victims and gifts, they shall offer vows to the Lord and shall fulfil them.' Christ having perceived that the holocaust of his death was most grateful to God, promises that this acceptable sacrifice shall be frequently renewed in the manner he had appointed, to the end of time. I will pay my vows, that is, I will offer myself up as a victim through the hands of my ministers, the priests of the new covenant, and in the sight of those who fear him in the presence of the true faithful who worship and adore him in spirit and truth.

There is no christian society in the world that corresponds with this description of a great church, or fulfils his promise of a perpetual sacrifice to his Father, except the holy Catholic Church.

28. The poor shall eat, and shall be filled; and they shall praise the Lord that seek him: their hearts shall live for ever and ever.

Another consequence of this glorious resurrection. The poor shall partake of this sacrifice; that is, those who acknowledge their spiritual poverty and want. And they shall be filled, because they shall partake of him who is the source and fountain of bliss, the

only and supreme good; and they shall praise the Lord; they shall pour out their souls in thanksgiving and praise for this singular goodness of God; those who seek him—that is, they who hunger and thirst after this bread of life, and as the effect of this heavenly banquet, their hearts shall live for ever and ever, with the life of grace in this life, and of glory in the next; for so himself hath assured us in the gospel, ‘He that eateth this bread shall live for ever.’ (John vi. 53.) As corruptible food preserves our temporal life, so the incorruptible food of the eucharist will make us live for ever.

Acknowledging our spiritual misery, and the poverty of our souls, let us hasten to the bread of angels. In it are contained all riches and treasures, so that our boundless desires will be fully satisfied. Let us seek the Lord in this banquet of love, and having experienced how sweet he is, let us endeavour to make our acts of gratitude and praise bear some proportion to his infinite love. With this germ of immortality implanted in our hearts they will bloom for ever and ever.

29. All the ends of the earth shall remember, and shall be converted to the Lord.

The number of the faithful was at first confined to the apostles, the disciples, and a few of the Jews and Gentiles who listened to the word of God with docility. The preachers of the gospel then spread themselves over different countries, and announced the word of God with so much effect, that whole nations were brought to the remembrance of their Creator, and were converted to their God. This propa-

gation of divine truth, and conversion of mankind, continues to this day, and will continue in the church of Christ; and hence, he says, that God will be praised in a great church because all the ends of the earth, some of every nation under heaven will remember their creator and their destiny, will think of the great sacrifice which was offered for all mankind, will keep up the memorial of his sufferings and death in the holy eucharist, and will meditate on the love which bequeathed them a legacy so precious. Consequently they will forsake their idols, renounce their passions, be converted to the true God, and acknowledge him as their Father and Creator. Let us endeavour to be amongst the happy number of those faithful souls, of whom Christ here speaks. Let us remember our beginning and our end, our Creator, and our Judge, and we shall be sincerely converted to the Lord.

30. And all the kindreds of the Gentiles shall adore in his sight.

A continuation of the preceding. My gospel shall be preached throughout the entire world. Some of ‘every nation, and tongue, and tribe, and people’ shall bend in adoration before the true God alone.

31. For the kingdom is the Lord’s; and he shall have dominion over the nations.

The Gentiles will justly adore him, because he is the true and natural King of all Men. Mankind will be subject to his law, because they are holy and just, and because they are promulgated by him, ‘The King of Ages, immortal and invisible,’ for kingdom and power,

and honour and glory belong to him. Hence he will rule the world, because it is his own kingdom, and the 'Prince of this world will be cast forth,' and his power destroyed by my death.

Let us contribute by all means in our power to propagate the spiritual kingdom of God upon earth. Other kings reign over us, says St. Jerom, God alone reigns in us. May he be always the Sovereign of our affections, and may we constantly and fervently pray, 'Thy kingdom come.'—*To be Continued*

PSALM XXI.

Commonly called the Psalm of the Passion.

PARAPHRASED.

1. O God, Jesus, my God! look down upon me in your mercy. Do not forsake me. Let not the voice of my sins separate me from you. I am desolate, and afflicted, because I have offended you.

2. I will cry out night and day to you, my Jesus. O physician of souls, will you not hear the prayer of the sick who has recourse to you for his cure?

3. Divine Jesus! I am sick; and you can cure me if you will. O apply to my soul the precious merits of the adorable Blood which you have shed for me.

4. Who, O my Jesus, ever hoped in you, and was deceived in his hope? Why then, O dear Saviour, should my confidence be in vain?

5. O Jesus! I am beneath the worm of the earth, for I am a sinner. I am satisfied for the love of you, to be the reproach of mankind.

6. O my Jesus! I will remember you humiliations, when I shall be humbled; and in the midst of my sufferings I will think on yours.

7. I thank you, O my Jesus, for having been my Saviour and my God, even from my mother's womb. O do not depart from me for ever.

8. O divine Jesus: come to my assistance

in the evil day. Affliction hangs over me death is near—that death which I fear so much, on account of the judgment which is to follow it. O save me for there is no one to succour me.

9. When I think, O my Jesus, of the account I shall have to render of all my works, I am seized with terror: my heart melts in the midst of my bowels, like wax in fire. Ah, Lord! do not consider my iniquities on this terrible day.

10. I feel the most lively regret, O my Jesus, for having offended you. Vouchsafe to increase this sorrow within me, and do not suffer me to become the prey of the roaring lion.

11. My dearest Jesus do not withdraw your divine succour from me. Watch continually for my defence. Comfort, I beseech you, my afflicted soul.

12. O Jesus! if you defend me against the enemies of salvation, I will make known your holy name to my brethren. I will burn with zeal to make them know you, and love you.

13. You are above all praise, O Jesus, and worthy of all kinds of homage. I desire that all mankind may fear and praise you, and that you may be loved and served in every part of the earth.

14. I will not cease, O my Jesus, to adore and to invoke you, that I place all my confidence in you, and that I love you.

15. My Jesus! you are all my riches and my treasure. My heart is no longer attached to any thing but you, for you are its portion. This heart will always live, because you will reign in it for ever.

16. O Jesus, King of Kings! Immortal King! may all nations fall prostrate before you and adore you! May all sinners be converted to you, and may all hearts be filled with your love!

17. To you sovereignty belongs, O my Jesus! Reign then as absolute master over all the powers of my soul, I wish to have no other king but you.

18. It is for you my soul will live, O Jesus my God! Do what you please, in this soul which belongs to you. May all its affections tend to you, and may you live in it most perfectly for your own glory, and its salvation. Amen.

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