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THE CROSS.



NEW

SERIES.

VOL. 2.

No. 32.

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, AUGUST 8, 1846.

CALENDAR.

- 10—9—Sunday—X. after Pentecost.
 10—Monday—St. Lawrence, Martyr.
 11—Tuesday—St Sixtus II. Pope and Martyr.
 12—Wednesday—St Clare V.
 13—Thursday—Oct. day of Transfiguration.
 14—Friday—St Hormisdas, Pope and Confessor.
 15—Saturday—Assumption of Blessed Virgin Mary—Holyday of Obligation.

EPISCOPAL VISITATION.

We learn from our Annapolis and Digby friends that Bishop WALSH, of Halifax, has been among em for the last few weeks, administering the sacrament of Confirmation, and discharging the her duties of his Visitation. The good and zealous Bishop, they tell us, is admired and respected wherever he is, by persons of all denominations, who flock to hear and see him, and who are not less pleased with the sweetness and fervour of his eloquence, than with the suavity and cordiality of his personal intercourse. On Sunday last he held Confirmation at Digby, where he preached for us, both in the fore and afternoon, to crowded congregations, composed principally of Protestants. Besides the Bishop, there were present in the sanctuary, during the ceremonies, Rt. Rev. Dr. Hallard, Bishop of New Brunswick, who was on visit to his Lordship, and the Rev. Messrs. Nuttall, Hannan, and McLeod.

We understand that Dr. Walsh proceeded in the early part of this week to St. Mary's, and intends visiting all the Churches on the Northwestern district of Nova Scotia, previous to his return to Halifax.—*Liberator*.

NORTH END CHURCH.

The usual monthly meeting of the Collectors for the North End was held on Tuesday Evening.

Though the attendance was comparatively small, the amount since last meeting was found to be £13.

We trust that the Collectors will hand in, before our next publication, their several sums, however trifling.

Their exertions are in the cause of Him who "will repay" ten-fold.

They have a nobler stimulant than human praise or human thanks; but the praise—the thanks—which we know is not their object we cheerfully award and tender as their due.

Subscriptions and Donations received in aid of the Church at the North End.

MONTHLY SUBSCRIPTION, JULY 4, 1846.

John Kline	£3 0 0
Thomas Walsh (for three months)	0 3 9
M. McGown	0 2 6
Thomas Pender	0 2 6
Dom. Von Malder	0 2 6
M. Eagan	0 2 6

		WARD NO. 4.	
		R. Cunningham Collector.	
		Donation.	Subscription.
John Moss	0 2 6		
T. Gully	0 1 3		
N. Maher	0 1 3		
M. O'Mara	0 1 3		
M. McLain	0 1 3	Mr. James Hardy	0 10 0
M. Fitzgerald	0 1 3	Miss Catherine Doyle	0 0 7 1-2
J. Nearrey	0 0 7 1-2	" Sarah Mooney	0 5 2 1-2
T. Mokler	0 1 3	" Letitia Defreytas	0 3 1 1-2
Thomas Guilfoile	0 0 7 1-2	Mr. Patrick Lynch	0 2 6
A Friend	0 1 3	Widow D. Murphy	0 5 0
P. Landergan	0 1 3	Bidder Polar (Stationary)	0 0 7 1-2
Richard Roach	0 1 3	Mrs. Mahar	0 1 3
Mrs. Eagan	0 3 9	George King and Wife	0 2 6
		Mrs. Moone	0 2 6
		Daniel Sullivan	0 1 3
Total	£4 12 6		

WARD NO. 2.

Pierce Ryan and William Walsh Collectors.

Rev. Mr. Connolly	£0 5 0
Edward Quan	0 0 7 1-2
Michael Duggan	0 0 7 1-2
John Kellerson	0 1 3
Daniel Hogar	0 1 3
James Morrissy	0 1 3
John Dillon	0 1 3
George Smith	0 2 6
John Willard	0 1 3
Edward Cotters	0 1 3
Andrew Kelly	0 1 3
Daniel White	0 1 3
A Friend	0 1 3
Thomas McGee	0 2 6
Alexander Neal	0 1 3
Richard Dawson	0 1 3
Patrick Maher	0 1 3
James Spicohan	0 2 6
Oliver Brenan	0 1 3
William Pierney	0 1 3

DONATIONS.

Michael Power	£1 0 0
Alexander Kevil	0 10 0
William Buckley	0 5 2 1-2
Mrs. James Kehoe	0 10 0
Michael McQuade	0 2 6
Miss Mary C. Walsh	0 5 2 1-2
M. McLean	0 5 2
Patrick Cochran	0 2 6
Mrs. John Cahill	0 2 6
James Malone	0 2 6
Michael McWilliams	0 5 0

WARD NO. 5.

Joseph Piercell and Timothy Linahan Collectors.

James Dunn	0 0 7 1-2
Timothy Linahan	0 1 3
Lawrence McDonald	0 1 3
Paul White	0 1 3
Mrs. W. Flinn	0 1 3
Timothy Doherty	0 1 3
Edward Shelly	0 1 3
James Develyn	0 1 3
Robert Truscillon	0 2 6
Edward Dorsey	0 2 6
Michael Bohannan	0 1 3
Patrick Lanigan	0 3 1 1-2
James Healy	0 6 5 1-2
Michael Long	0 3 1 1-2
Morris Power	0 0 7 1-2
William Barron	0 10 5
Mr. Neal	0 1 3
William Mooney	0 1 3
Edward Metzler	0 1 3
Mr. Coogan	0 1 3
David Kiely	0 0 7 1-2
Michael Purcell	0 0 7 1-2
Richard Archibald	0 0 7 1-2
William Wallace	0 1 3
Joseph Purcell	0 1 3
Thomas Wyse	0 1 3
William Whealan	0 0 7 1-2
Patrick Quin	0 0 7 1-2
Thomas Tracey	0 0 7 1-2
Lawrence Sullivan	0 0 7 1-2
B. Joyce	0 1 3
Miss Margaret Joyce	0 1 3

LITERATURE.

Fruits of a Good Education.

LETTER IV.

To the Curate of Thannenburg.

REVEREND SIR,

Pardon the liberty which an orphan presumes to take, of writing to you. It is true I am but an humble shepherd; but there is not one of my sheep which I do not love. I divide my bread with them; I feel for them when any evil befalls them; and if a thorn happens to pierce the foot of any one of them, I immediately endeavour to draw it out. But it is on the lambs particularly that I bestow my care. Excuse these details, Reverend Sir. But are not you also a shepherd? You love the flock which the Good Shepherd has confided to your care, doubtless much more than I do mine. This thought encourages me to speak confidently to you, as a son to his father.

Your benevolence, Reverend Sir, to my departed mother, is an evidence of the manner in which you cherish those committed to your charge. You have had the same regard for her which you would have had for your own mother. My heart is penetrated with the most lively gratitude. My parents have always represented that virtue as one of the most noble. Permit me then to express, by letter, the gratitude which I shall feel towards you whilst life will last. But can I describe it to you? No! it is impossible to tell you what my feelings are; my heart is too full, too much excited. I beseech Almighty God every day to reward you fully, for all the kindness which we have received at your hands; and I hope that he will deign graciously to listen to my fervent entreaties, and pay you what I owe you, by the effusion of his richest blessings and graces.

Allow me, Reverend Sir, to unite an humble petition to my thanks. My sister is a poor helpless orphan; I am her eldest brother; I should not abandon her. But, unhappily, I am as poor as I possibly can be. I have with tears prayed to God that he might direct me to follow his will; the thought then came to my mind of writing to you, to beg you to take my poor desolate little sister under your protection; for she has no assylum, no hope, but in the tender charity of her kind and respected Pastor. O Sir! I entreat you from the bottom of my heart, in the sacred name of God, to take pity on the forsaken orphan, and become a parent to her. I write this with the consoling hope that you will receive my petition favorably.

With sentiments of gratitude and veneration, I have the honor to be, Reverend Sir,

Your humble and obedient Servant,

JOHN MULLER.

Mrs. Ast	0 0 7 1-2
Thomas Lyons	0 10 5
Edward Cavanagh	0 1 3
William Brown	0 1 3
Patrick Healy	0 0 7 1-2
William Rowley	0 0 7 1-2
William Carey	0 2 6
Nicholas O'Rourke	0 0 7 1-2
William Lynch	0 1 3
Mr. Grinnion	0 0 7 1-2
John Wall	0 0 7 1-2
John Eustice	0 1 0
Patrick Flanigan	0 1 3
Miss Hiffenan	0 1 3
Jeremiah Fogarty	0 2 6
John Barron	0 0 7 1-2
Henry Cooper	0 0 7 1-2

DONATIONS.

Peter Carroil	£1 0 0
James Sheehan	1 0 0
Thomas Gully	0 5 0
Patrick Maher	0 5 0
William Delaney	0 1 3
William A. Hearn	0 1 3
Peter Kenny	0 0 7 1-2
Mr. McLain	0 1 3
Richard Fitzgerald	0 1 3
P. Stookes	0 1 3
Thomas Pinder	0 2 6
Patrick Landergan	0 1 3
Henry Fanning	0 1 3
James Narey	0 2 6
M. Eagan	0 2 6
Nicholis Maher	0 2 6
Jeffery Mokler	0 2 6
Philip Kline	0 1 3
Thomas Main	0 2 6
Thomas Guilfoyle	0 0 7 1-2

The Rev. Edmond Doyle gratefully acknowledges the receipt of £2 10s. from Messrs. White & Donahoe, in aid of the Churches at Herring and Ferguson's Cove.

LETTER V.

Mary to John

Your affection for me, my dear brother, deserves my most grateful acknowledgements. Your letter to our reverend Curate has made me happy indeed. As soon as I received it, I put on my best clothes; they were not fine, it is true; however, they were neat and decent; I went to see our good Priest. It was after dinner; he was walking in his garden reading a book. Kissing his hand, I thus accosted him: "Reverend Sir, here is a letter which my brother has taken the liberty to write to you."—He immediately closed the book and took the letter. I soon remarked that it pleased him. He smiled as he read, and having finished it, said: "That is well, very well on the part of your brother." He then asked me if you wrote to me often. I showed him the two letters which you sent me; he read them also, and said: "you are good children. Your parents have done more for you by instructing you so well, than if they had left you a large fortune. I will endeavour to be of some assistance to you very soon. Return home my dear child, it will not be long before I send for you." Thanking him for his kindness I retired.

Towards evening of the same day, he came to me, and told me to go with him to the castle.—I accompanied him, and on the way he told me how I must present myself to the noble family; he then conducted me into a magnificent apartment where the Baron and his lady were sitting near a table with the Curate. I made a profound bow, and kissed the hand of the Countess. She smiled with great kindness, and then said: "I need a good girl; would you wish to live with me?"

"Excellent lady,—" said I, whilst tears of gratitude gushed from eyes. I could say no more.—"Remain then with me," said she, "and if you behave yourself well, I will never abandon you." I kissed her hand, and pressed it respectfully to my lips, it was bedewed with my tears which flowed freely.

"This is one of the most grateful acknowledgements that I could desire," said the Countess.—"All now is well; henceforth you shall be here as my own daughter."

Since that time I have continued at the castle. My amiable Mistress treats me with the greatest kindness. I have changed my former humble garments for new ones which she has given me. The little girl entrusted to my care is a charming child. She just begins to talk and gives me great pleasure. I consider myself very happy to be so well situated. I am, in a word, as happy and gay as a person can be.

As soon as I entered the small chamber allotted to me, I fell on my knees and thanked God with a grateful heart, for his kindness towards me. Oh! how true it is, that he who loves Jesus Christ and puts his confidence in him, has nothing to fear.

Rejoice then, my dear brother, with me; God will also provide for you as he has done for your devoted sister.

MARY.

LETTER VI.

John to Mary.

MY DEAR SISTER,

I cannot express the joy excited in my bosom by the reading of your letter. Jesus Christ certainly watches over us; we should therefore love him, obey him, and place our confidence in him more than ever; for he is the father of the orphan. *It is true that we do not now see him; but what we see clearly is that he governs the world and watches over the interests of his servants.*

How often do I say myself: O, best of mothers! why didst thou not live to be a witness of our happiness? It is true, however, if she had lived, things would not have turned out as they have.—Do you not see then, my sister, how God disposes all things? To our mother he has given heaven, and to you a good situation. She had, whilst on earth, none but days of bitter sorrow: now she enjoys perfect bliss. She could no longer be useful to you; you have now another mother.

But let us now see how excellent a thing it is to be well instructed to conduct ourselves properly. If we had not known how to read and write, if our parents had not brought us up piously, you certainly would never have had the happiness which you now enjoy; you would never have inspired your protectors with so much interest in your regard. What a happy thing for us that our parents always taught us to place our confidence, not in money, but in our heavenly Father—that they brought us up, not in idleness, but in habits of labor and industry.

The enemy has deprived us of our property; but no one can take away our piety, our virtue, our zeal for religion, and our good behaviour.—These, then, are the only goods worth possessing.

My confidence in our Saviour is becoming daily more confirmed. My only care is to do his will. Let yours my dear sister, be the same. As for the rest his providence will watch over us. Pray continually to God that he may grant his grace to perform faithfully the new duties which he has imposed upon you. To have the charge of chil-

dren is a very important function. Jesus Christ himself has said that whatever is done to one of his little ones is done to himself.

Adieu, my dear sister.

Your devoted brother,
JOHN.

TESTIMONIES IN FAVOUR OF CATHOLICITY
FROM

MARTIN LUTHER.

[Continued from a previous No.]

HOW ARE WE TO INVOKE THE SAINTS.

There are persons so foolish, upon this subject, as to believe that the Saints can grant by their own sole power or authority that which we demand of them, whilst in reality they are only our mediators, for God alone does all! Hence it follows that we must invoke and honour God through them, as we read, Psalm 131. *'Memento Domine.'*

'O Lord! remember David and all his meekness.'

Thus it is that Moses recommends Abraham, Isaac and Jacob, as powerful intercessors; and such also is the doctrine of the Church.

With respect to the intercession of saints, I say and I believe, with all Christendom, that the Saints are to be invoked and honoured, for who will dare to deny that, even in our days, God performs visible miracles over their bodies, and upon their tombs?

Luther, vol. i. p. 165, a. Jena.

Oh! how great and ineffable is this grace, that the Divine Majesty should deign to intercede for me and become my possession; that all His saints are my intercessors, that they interest themselves for my salvation, that they take care of me, that they serve and protect me!

Luther, vol. iii. p. 160, a.

Can you ask after that, 'How are we to regard the saints?' Look upon them as your friends, and, as if you were to address them thus:—'pray to God for me.' Say also to Saint Peter, 'pray for me.' You do not sin when you invoke them.

Luther, vol. ii. Sermons for the use of the Church [Kirchenpostill], printed at Wittenberg, in the year 1644.

P. 18, a.

Mary does not wish to be an idol; she does nothing, God does all. We should invoke her, in order that God, through her intercession, may grant us our requests; and, it is thus we must invoke all the other saints.

Luther vol. i. p. 489, a. Jena.

Oh! may this tender Mother of God vouchsafe to obtain for me the inspiration and help by which I may be able to explain, clearly and usefully, her beautiful canticle! May she also vouchsafe to intercede for your serene highness at the throne of

the Most High, in order that God may grant you His grace, and to us all a holy knowledge, and a wholesome lesson of morality, and render us also worthy to sing an eternal *'Magnificat'* to His praise in the abode of the Blessed! May God grant us His grace! Amen.

Let us be satisfied for the present, on this point, and let us pray to God for the proper understanding of this magnificat, that understanding which not only enlightens and speaks, but lives and burns in the body and soul.

May our Lord Jesus Christ grant us this grace through the intercession of His mother the ever blessed Virgin Mary! Amen.

Luther, vol i, p 477, a p 499, b. Jena.

ON THE SACRAMENT OF MARRIAGE.

Abraham is amongst us, that is to say, God has given to him the spouse which he had chosen for him, in a distant land: and this spouse, according to the words of the Apostle to the Ephesians, chap. v., is the Catholic Church. Because the state of marriage is a sacrament which represents the spiritual union of Jesus Christ with Christianity, that we may all form one body in Jesus Christ.

Luther vol iv. p 135, a. Jena. Written in the year 1523.

As the water of baptism which the priest pours on the infant, signifies the holy, divine, and eternal grace which is then infused through his soul and body, and purifies it from original sin, in order that the kingdom of God may be eternal, that kingdom which contains treasures immense and infinitely greater than the water by which they are represented, &c., so also the state of marriage is a sacrament, a holy and exterior sign of a thing the greatest, the most holy, the most worthy of veneration, the most sublime, which has ever yet been, or which ever will be, namely, it represents the union of the divine and human nature in Jesus Christ.

For the apostle, St. Paul, says—

'As the man and the woman are united by the bonds of marriage, and are two in one flesh, so also the divinity and humanity form but one Christ.' Moreover, Christianity and Jesus Christ form only one body. This is, in effect, He says, a great mystery, that is to say, the state of marriage represents a grand and sublime union. A God is man. A God gives Himself to man, and becomes his possession, in the same manner as a man gives himself to a woman, and desires to become her possession.

Luther, vol i. p 170; b. Jena.

Water has been preserved, it is said, for seven years, by adding to it oxide of manganese in the proportion of one and a half to 250, and agitating the liquid once a fortnight.

TENETS OF THE ROMAN CATHOLIC CHURCH
FAIRLY EXPLAINED.

CHAPTER II.

ON THE HOLY EUCHARIST.

'According to the belief of the Catholic church, the bread and wine in the sacrament of the Eucharist are really and substantially changed into the body and blood of Christ.' This belief was so general at the commencement of the reformation, that its first apostles recoiled from the idea of entirely destroying it. It is true, that the Eucharist is one of the deepest mysteries of Catholicity, and in proportion as men detached themselves from the ancient principles and adhered to that, which taught them to believe only what they could perfectly understand, this mystery has been discarded, rejected, or ridiculed. But the thoughts of God are sometimes different from the thoughts of men.

The Catholic church builds this tenet on the express words of Christ, 'this is my body—this is my blood.' She understands these words in the plain literal sense; and certainly she ought not to be asked, why she understands them in this manner, any more than a traveller should be questioned why he keeps the high road instead of deviating into by-paths. If, as our adversaries contend, we are to derive the tenets of our faith from Scripture *alone*, it is obvious that the Holy Spirit ought to have designated them in the clearest manner. To have described the most important points of Christian belief in figurative or metaphorical language, would have been to sow the seeds of disunion and schism! and it ought to be admitted as a canon of scriptural interpretation, that the literal should be considered as the true meaning, unless there be the clearest evidence to the contrary.

Christ, who was God, and therefore omniscient, must have known, that his words would be understood in the literal sense, by the great majority of Christians. They have been so understood by the Catholic church and all other churches in communion with her. The Lutheran church, although separated from her, has also adhered to the literal sense, as well as the Eastern churches, whether they be united to the See of Rome, or separated from her communion. Christ, foreseeing this, should not have permitted it; he should have prevented the great majority from falling into the most pernicious errors, for it is certainly eminently erroneous to worship the Eucharist, unless the body and blood of Christ be contained under the species of bread and wine. This he has not done, and he was bound to do it, if he were even an honest man. It would be blasphemous to attribute actions to the Redeemer, which an upright man would blush to own.

The only harm, which our adversaries do, or ever

did, or can oppose, to the Catholic tenet, is to maintain, that the words of the institution, "this is my body—this is my blood," should be understood in the figurative sense. Christ, they say, has frequently spoken of himself in a figurative meaning; he has said, "I am the door—I am the vine—I am the way, the truth, and the light," &c. &c. In these passages, however, the figurative expression is indefinite, it is not fixed demonstratively to any one particular object, as is the case with the words "this is my body, this is my blood;" Christ never laid his hand on a vine and said I am this vine, or took hold of a door, and said, I am this door, as he took bread into his hands, and said, this is my body. Let the unprejudiced reader turn to the passages in question, and he will easily discover, that their meaning is evidently allegorical.

That Christ did not intend to be understood in a figurative sense in the institution of the Sacrament, is strongly enforced in the sixth chapter of St. John. The Redeemer there addresses the Jews in the memorable words, "I am the bread of life; if any one shall eat of this bread he shall not die; and the bread, which I give is my flesh, for the life of the world. The Jews disputed among themselves, saying, how can this man give us his flesh to eat?" It is not impertinent to the question to remark, that if Christ spoke in a figurative sense only, this occasion loudly called for an explanation. The Jews evidently understood him in the literal sense, or they would not have said, how can this man give us his flesh to eat? If they were deceived, it was the imperative duty of the Reformer of man, and the teacher of the world, to undeceive them,—to prevent millions of sincere Christians from falling into the deepest error. But far from giving them reason capable of inducing them to believe that his language was figurative, he persued a course perfectly opposite, and with the strongest asseveration, that the Hebrew language affords, he thus continues—"Verily, verily, I say unto you, unless *you shall eat* the flesh of the Son of Man, and drink his blood, you shall not have life in you, for my flesh is truly meat, and my blood is truly drunk. He that eats my flesh and drinks my blood, remains in me, and I in him." v. 51 to 58. The first consequence of this language, which seemed as unnatural to the Jews, as it does to our dissenting brethren, was that many of his disciples rejected his doctrine and left him. The Redeemer, however, did not call them back to inform them that his language was only figurative.

The circumstances too, which accompanied the last supper, are, in my idea, the strongest evidences against a figurative interpretation of the Eucharistic institution. On the eve of his death and our redemption, engaged in delivering his last and best legacy to man, for which such solem preparation had been made, it is certainly unnatural to suppose,

that his language would not be plain, obvious, and literal. His general language on that occasion was perfectly so. The Eucharistic institution was his last will and testament; and surely common sense dictates, that such an instrument should be clear, obvious, and literal.

The manner in which St. Paul writes on this subject, clearly proves, that under the appearance of bread and wine the body and blood of Christ are substantially contained. "He that eats and drinks unworthily, eats and drinks damnation to himself." (1 Cor. xi. v. 29.) It seems perfectly impossible, that mere bread and wine can be eaten and drank unworthily, or can infer damnation to the unworthy receiver. If the unworthiness or condemnation are therefore incurred, because the bread and wine are figures, images or commemorations of Christ's body and blood, then, indeed, must our dissenting brethren pay infinitely more respect to pictures, images and representations, than the most bigoted Catholic ever did. The impossibility of conceiving the mystery can be no argument against it. Mystery is necessary for religion, if faith, or the belief of truth not evident, be meritoriously and essential. Besides it is not more obscure than the mysteries of the Trinity and Incarnation, which every Christian believes; I conceive that more apparent contradictions may be drawn from them, than from the Catholic tenet of the Eucharist. If the bread and wine at the last supper were changed into the body and blood of Christ, so are they still changed by the same power. This power the Redeemer gave to his Apostle when he said "Do this in remembrance of me;" that man must be gifted with more than mortal discernment, who can prove, that this power, so necessary to the church for ever, in consequence of Christ's commanding all, in every age, to partake of his flesh and blood, died with the Apostles. The Catholic believes, that as Christ delegated it to his Apostles, so did they to their successors, or Christ could never be said to remain with them for ever according to his promise; the Apostles could not live for ever, otherwise than in their successors and representatives. The Catholic church believes that the bread and wine are entirely changed into the body and blood of Christ, and that nothing but the appearance of bread and wine remains. This is effected by the words of consecration in the Mass, which shall be the subject of the next chapter.

MORE CONVERSIONS.

Intelligence has reached Oxford of the secession to the Church of Rome of the Rev. John George Wenham, B.A., demy of Magdalen. Mr. Wenham went out to Ceylon as Chaplain to the English Church, in that island, where his father was also Chaplain for many years. Mr. Wenham was remarked in Oxford for his extreme opinions,

A CHARITABLE APPEAL

FROM THE HOLY SCRIPTURES

In favour of the doctrines of

The Catholic Church.

"Return back to judgment."—Dan. xiii. 49.
"To the law and to the testimony."—Isa. l. iii. 20.

Note.—The scriptural quotations by which this appeal is enforced, are taken from the Protestant Bible.

POINT VIII.

(Continued.)

As for the Antichrists here mentioned, who were come in St John's time, the Popes of Rome they could not be; unless you say, that St Peter, and his immediate successors, who all suffered martyrdom for the faith of Christ, and who were the Popes or Bishops of Rome in St John's time, were Antichrists. Who then were the Antichrists St John speaks of? Who should they be, but the heretics of his time, who opposed the doctrine of the Apostolical Church? These, by St John, are styled Antichrists, for so much as they were precursors of the great Antichrist, and types of him. Therefore does St John, in the very next verse, say of them: "But they were not of us; for if they had been of us, they would, no doubt, have continued with us; but they went out, that they might be made manifest, that they were not all of us." ver 19.

5. "And every Spirit that confesseth not, that Jesus Christ is come in the flesh is not of God: And this is that spirit of Antichrist, whereof you have heard that it should come, and even now already is it in the world." 1 John iv. 3.

But no one of the Popes or Bishops of Rome that that lived in St John's time, nor St Peter, I hope, nor St Clement, or any of his immediate successors nor any of the Popes since, that we have heard of did deny that Jesus Christ is come in the flesh, or Jesus was Christ, the Messiah, the Son of God incarnate: then none of the Popes are the Antichrists mentioned by St John: but the persons who are stigmatized by this Apostle with the odious name of Antichrists, are the heretics of those times who denied Jesus to be the Son of God incarnate or the Messiah: these were forerunners of the great Antichrist, who very probably will teach the same doctrine, proclaiming himself to be the Messiah; as our Saviour himself seems to intimate. John v. 43.

6. "And the king (Antichrist) shall do according to his will, and he shall exalt himself, and magnify himself above every God, and shall speak marvellous things against the God of gods; and shall prosper till the indignation be accomplished;

for that which is determined shall be done. Neither shall he regard the God of his fathers. Nor regard any God: for he shall magnify himself above all." *Dan xi. 36, 37.*

According to Protestants, this is said of Antichrist. Now, let them name, which of the Popes of Rome has denied the God of his forefathers? Or magnified himself above every God? Or spoke against the God of Gods? If none of the Popes have done this, then, we are absolutely certain, none of the Popes were Antichrists.

7. "Even him whose coming is after the working of Satan, with all power, and signs, and lying wonders; and he doeth great wonders, so that he maketh fire to come down from heaven on the earth, in the sight of men." *Rev. xiii, 13.* "And he had power to give life unto the image of the beast, that the image should both speak, and cause that as many as would not worship the image of the beast should be killed." *ver 15.*

According to Holy Scripture these are the signs and prodigies which will be done by the great Antichrist; but not one of the Popes of Rome have yet done any prodigies like these: then none of the Popes are Antichrist.

8. "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three score days, clothed in sackcloth." *Rev xi. 3.* "And when they shall have finished their testimony, the beast that ascendeth up out of the bottomless pit, shall make war against them; and shall overcome them, and kill them." *ver 7.*

The Holy Scripture here informs us, that, toward the end of the world, two great prophets (Enoch and Elias) will be sent, clothed in sackcloth to preach and work miracles against Antichrist for the space of one thousand two hundred and three score days, at the end of which term, the two prophets are to be slain by the beast, and to suffer martyrdom: Now, let Protestants say, which of the Popes is the beast that has slain the two prophets Enoch and Elias? Or, if this extraordinary thing has never yet been done, we may rest satisfied, and conclude that none of the Popes is Antichrist.

From the texts above cited, it is plain, even to demonstration, that the great Antichrist who is mentioned by St. John in his first Epistle, and in the Revelations; and by the prophet Daniel; never yet sat in St. Peter's chair at Rome. Could we but learn what was the famous medicine for the brain, which the townsmen of Democritus formerly sent to that philosopher, when they heard he was, in imagination, building the structure of this great world out of atoms, never could it be more properly applied than in the present case to those who imagine Antichrist to be a long series of the Bishops of Rome, successors of St. Peter, who, instead of opposing Christ (2 *Thess. ii.*) as Antichrist will do, have all constantly professed the

faith of Christ, great part of whom, at least one hundred, have suffered martyrdom for Christ, who, moreover, are continually sending missionaries into all parts of the world, to propagate amongst infidels the name of Christ: from whom, in a word, almost all nations of the Christian world, did, at first receive their Christianity, England in particular. Those who have ever looked into Scripture, must clearly perceive that the great Antichrist there mentioned, is one single person, the greatest of all impostors, who will make his appearance a little before the day of judgement; will deny Jesus Christ and, in his place proclaim himself to be the Messiah, and God; (*Belarm. de Rom. Pont. xiv. and xii.*) will do great prodigies, and reign in great prosperity for about three years and a half, persecuting the Church beyond all the tyrants that went before him. It is true St. John makes mention of some Antichrists that were already come in his time; but his meaning cannot be, that the great Antichrist himself was then come in person, but only, that he had appeared in his precursors, and such wicked men as were types of him. Now, by the very characters he gives of these, we know they could not be the Popes and Bishops of Rome that were in St. John's time, for these were no other than St. Peter, and his immediate successors, who, for the first three hundred years after Christ, almost every one suffered martyrdom for the faith of Christ: but much rather the Antichrists that were come in St. John's time as precursors of the great Antichrist, were the heretics of that age, especially such as denied our Saviour to be the Messiah; which is the very doctrine that Antichrist himself will teach in person. So all the ancients ever understood the matter. Now, I appeal to all sober Protestants, whether our interpretation of Scripture or theirs, in relation to Antichrist, is the most probable. They will do well, at the same time, to reflect, whether these, their industrious slanders, against the Church of Christ, and the heads of it styling one the Whore of Babylon and the other Antichrist, are not damnable sins, of which they must give a terrible account one day to God: and what opinion ought they to have of a religion which, by a principle that is intrinsic and essential to it, teaches all its followers daily to utter these abominable slanders.

INTERMENTS.

AT THE CEMETERY OF THE HOLY CROSS.

- August 2—William, infant son of Patrick and Johanna Wall, aged 13 months.
 4—Johanna, daughter of Patrick and Catharine Moriarty, aged 2 years.
 " Ellen, daughter of David and Mary Dillon; aged 10 days.
 8—William Cassin, a native of County Kilkenny, Ireland, aged 40 years.