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THE CROSS.



NEW

SERIES.

VOL. 3.

No. 25.

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, JUNE 19, 1847.

Alas! Alas! How shall we declare our Grief!

DANIEL O'CONNELL

The steady Friend and consistent Champion

Or

Civil and Religious Liberty

All over the World;

The Emancipator of Catholic Ireland,

The Reformer of England and Scotland;

The unflinching Opponent of Slavery;

A PILLAR OF LIGHT

AND

A TOWER OF STRENGTH,

In the darkest hour of His Country's weakness;

THE LIBERATOR OF MILLIONS,

The Scourge of every Oppressor,

The Eloquent and Powerful Defender,

Of all who suffered Persecution

FOR CREED,

OR COUNTRY,

OR COLOUR;

The affectionate Husband,

The Kind Father,

The Devoted Friend,

IS NO MORE!

After having received the Sacraments

OF THAT HOLY CHURCH

WHICH HE FONDLY LOVED,

And of which,

HE WAS THE EVER FAITHFUL,

AND OBEDIENT CHILD,

HE EXPIRED AT GENOA,

With the Sacred Names of

JESUS AND MARY

ON HIS LIPS.

Saturday, May 15, 1847.

MAY HIS MIGHTY SOUL

REST IN EVERLASTING PEACE!

AND MAY THE GOD OF ALL CONSOLATION

WIPE AWAY EVERY TEAR

FROM THAT AFFLICTED COUNTRY

FOR WHICH HE LIVED AND DIED!

AMEN.

When the afflicting intelligence of the Liberator's death reached Halifax on Tuesday the Bell of St. Mary's Cathedral tolled throughout the evening, and many a fervent prayer was offered for the repose of his soul. On Wednesday morning the Right Rev. Dr. Walsh offered Mass for Mr. O'Connell and implored the prayers of the Faithful for the Eternal rest of him whose whole life was devoted to his religion and country. The Irishmen of Halifax intensely loved this great man, and the depth of their grief is in proportion to their affection. We have heard that it is the intention of the Bishop and clergy to celebrate with all due solemnity the Funeral Obsequies of the Father of his country, and we are sure that whatever day may be appointed for this purpose, will be observed as a day of general mourning, by the sorrowing children of the land he loved.

☞ The Enemies of that Green Land at home and abroad may fancy that its spirit is broken and that it will become an easy prey to the spoiler, now that it has lost its guide and Champion. But they are deceived. The soul of O'Connell will never die. The legacy which he has left to his country is imperishable. His guardian spirit will hover over Ireland, and animate her sons to renew and complete the mighty task which was commenced by him. "Though dead he yet speaketh" and his powerful voice will cry out unto all time, against every oppressor of his fellow-man.

The Irish people have now one solemn duty to perform.— After having received the precious remains of the Illustrious Dead, and performed all the offices of Religion, and devoted affection, they should consecrate the tomb of Ireland's greatest chieftan, as an Altar of Patriotism; and when the Hundreds of Thousands who will collect at his Funeral shall see his Body consigned to the bosom of the Green Isle that bore him— then and there, in the face of high Heaven, in the presence of England and the whole world, they should register a solemn vow on the Tomb of the Immortal O'Connell, never to relax their efforts until they accomplish the glorious and abiding wish of his Mighty Heart, the entire liberation of their Native Land!

CALENDAR.

- JUNE 20—Sunday—IV after Pentecost, St. Silverius, P. M.
 21—Monday—St. Aloysius of Gonzaga, C.
 22—Tuesday—St. Celestine I., P. C.
 23—Wednesday—St. Leo the Great, P. C. and Doct.
 24—Thursday—Nativity of St. John the Baptist.
 25—Friday—St. Gallianus, M.
 26—Saturday—SS. John and Paul, Martyrs.

CORPUS CHRISTI.

There was a grand Procession of the Blessed Sacrament at St Croix on this great Festival. The solemnities began by the First Communion of 50 young children clothed in white and bearing lighted tapers in their hands. The Procession took place at Mid-day. At various parts of the road, tasteful Altars were erected, at which Benediction was given. The Holy of Holies was borne by Rev. Mr. Walsh, assisted by Rev Mr McDonnell, beneath a handsome canopy which was supported by four of the most venerable of the Parishoners. A large num-

ber of persons of various persuasions were present and seemed much edified by the piety of the Faithful Catholics at St. Croix. We also heard with much pleasure that the demeanour of the Protestants was most respectful and becoming. God grant that they may have received the fruitful benediction of the King of Love in his passage amongst them! On the return of the procession to the Church a Sermon on the Real Presence was delivered by the Rev Mr. Walsh which was listened to with the deepest interest. The Digby choir were in attendance and rendered valuable assistance during the ceremonies of this happy day. We congratulate Mr McDonnell on this creditable exhibition of the piety of his people, and of their devotion towards the Adorable Sacrament of our Altars.

PRESBYTERIANISM AND THE HOLY SCRIPTURES.

Amidst the various persecutions to which the Church of God has been exposed in these times, one of the greatest consolations is to behold the vast number of fervent Converts who are every day pressing forward for admission within her pale, and bearing public testimony to the fatal errors of the creeds which they have abandoned. Presbyterianism, as well as the other forms of Protestant dissent, has furnished us with faithful disciples, and zealous defenders of the faith. The Quarterly Review which has been published for some time past in America by the illustrious convert Brownson, contains from time to time some of the most withering exposures of the gloomy creed of Calvin. As a specimen of its style and power we are induced to print the latter part of a clever article on Presbyterianism, for the especial perusal of all whom it may concern in this Province:—

"In the article on the Presbyterian Confession of Faith in this Journal for April last, we disposed of only the first half of the first chapter; we hope to be able in this to dispose of the remaining half, and present our readers a complete view of the tenets, or rather inconsistencies and contradictions, which the Westminster divines have contrived to compress within the preliminary chapter, "Of the Holy Scripture." In reality, the controversy should be regarded as ended with the fact we have already established, that Presbyterians are utterly unable to prove the inspiration of the Scriptures: for since they profess to found their doctrines on the Scriptures as inspired, it is evident, that, by failing to establish the fact of inspiration, they cannot proceed a single step in the argument, and that their whole fabric falls to the ground, and is only ruins and rubbish, if even so much. But waiving this, and granting them the inspiration of the Scriptures,—not, indeed, on their grounds, but on the testimony of the Catholic Church, which has all the marks of credibility the most captious can ask—we resume the discussion, and admire anew the beauty and vigour of logic, the marvellous concatenation of conclusions, the acuteness of judgement, the felicitous application of Scriptural texts, which they display throughout their formulary, and which they offer us as their *credentials*.

We have already examined the first five articles of the first chapter; we commence now with the sixth, which is as follows:—

"The whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith, and life, is either set down expressly in Scripture, or by good and necessary consequence may be deduced from Scripture; unto which nothing at any time is to be added, whether by new revelations of the spirit or traditions of men. Nevertheless, we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the word; and there are some circumstances concerning the worship of God,

and the government of the Church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the word, which are always to be obeyed."

The proofs of the three parts of the article are,—

"1. 2 Tim. iii. 16, 17. All Scripture is given inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works. 2 Gal. i. 8. But though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed. 2 Thess. ii. 2. That ye be not soon shaken in mind or be troubled, neither by spirit or by word, nor by letter as from us, as that the day of Christ is at hand. 3. St John, vi 45. It is written in the prophets, and they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. 1 Cor. ii. 9, 10, 12. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his spirit; for the spirit searcheth all things, yea, the deep things of God. Now we have received, not the spirit of the world, but the spirit which is of God, that we might know the things which freely given to us of God. 1 Cor. xi 13, 14. Judge in yourselves, is it comely that a woman pray unto God uncovered?—Doth not even nature itself teach you, that, if a man have long hair it is a shame unto him? 1 Cor. xiv. 26, 40. How is it, then brethren! when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. Let all things be done decently and in order."

This article is designed to establish the sufficiency of the Scriptures, and to reject the traditions of the Catholic Church, and we should undoubtedly be bound to admit it, if Presbyterians could show conclusively that all was written, and that all not written is necessarily tradition of men. But this, we proved in our former article, by undeniable facts and even by Scripture itself, they do not and cannot show. We also showed that the Scriptural texts which they had adduced to prove the whole word was written, prove no such thing, and when adduced for such a purpose are mere mockery, or rather an imposition attempted on the people. It is not necessary to go anew over the ground we then surveyed; it is enough for us now simply to examine the additional text which the Presbyterian divines quote in support of the sufficiency of the Scriptures, and against Catholic tradition.

We remark, in passing, the palpable contradiction which the article just quoted bears on its very face. Its authors evidently felt themselves in an awkward position. They were under the necessity of making the article say, The Scriptures are sufficient yet something is wanting in them; they contain every thing, yet still something must be added. For, after asserting that the Scriptures contain the whole counsel of God, every thing necessary unto faith and life, they suppose that "good and necessary consequences" are still to be drawn from them, as the condition of obtaining what is truly necessary for faith and life. Is not this asserting and denying the sufficiency of the Scriptures in the same breath? If the Scriptures had been intended by Almighty God to contain his whole counsel, and to furnish us with all things for his glory, and man's salvation, faith, and life, would they not of themselves draw these good and necessary consequences, and not leave a matter so important to the discretion and judgement of our Presbyterian divines? To draw good and necessary consequences from given principles is far from being an easy matter, and is not unfrequently quite impossible. In science for instance, the law of gravitation contains all the motions of the planets and comets, and he who could draw all the good and necessary consequences it involves would be the paragon of astronomers. This drawing of good and necessary consequences is, in fact the real difficulty. What more absurd than to assert, that nothing must be added to the law of gravitation in astronomy, or that he who knows that law knows the whole of astronomy? The whole of civil and municipal law is contained in the principle, Give to every one his due. Is

every man able to deduce the whole, by 'good and necessary consequences,' from this principle? and all works on law to be condemned and reprobated, on the ground that every man knows the principle, and the principle is all that needs to be known? The immense number of volumes on jurisprudence have been written solely because, in the various cases which arise in it, it is not always easy to determine what really are the good and necessary consequences to be drawn and applied to each particular case.

Is it different in religious matters? Take, as an example, carrying the Lord's supper to the sick. This is not expressly commanded in Scripture. But it is expressly stated that the Lord's Supper is to be celebrated, and that, unless one eat the flesh of the Son of Man and drink his blood, he shall not have life in him. Now, what are the 'good and necessary consequences' to be drawn from these two statements as to carrying the Lord's Supper to the sick? Catholics draw one consequence, Presbyterians another; which proves that it is difficult to draw 'good and necessary consequences' from Scripture alone. In point of fact the Scriptures neither expressly command nor forbid the practice, and it must therefore be impossible from them alone to come to any certain conclusion respecting it, since the practice depends on the will of Christ, and they, in this instance, tells us nothing particularly of that will, one way or the other. Presbyterians consider the practice superfluous and even superstitious; while the Catholic Church, the Church of England and all the Oriental sects are solicitous to impart this sacrament to the dying Christian, and we believe this to be not only the most plausible consequence of the words of Scripture, but a positive institution of the Apostles and of our Lord himself. Who dare assert that 'good and necessary consequences' from Scripture forbid it? especially since they say nothing expressly about it, and it has been observed from the time of the Apostles down, by so many millions of Christians, as an Apostolic practice,—not indeed written in a book, but entrusted to living men, who continually observed it, and could not possibly mistake or forget it? This is one example among a thousand equally clear and conclusive. It is, then, perfectly idle to tell us that the Scriptures are sufficient, and yet tell us that 'good and necessary consequences' remain to be drawn from them, without which they would be insufficient. The great difficulty is in drawing the consequences, and it is in the consequences they draw that men chiefly differ one from another, and fall into their dangerous errors and heresies. No book could be sufficient which should not itself draw and set down expressly all the good and necessary consequences requisite to God's glory, and man's salvation, faith, and life; and as the Bible does not by the confession of Presbyterians themselves, do this, it is evidently insufficient, and they confess it to be insufficient, even while insisting on its sufficiency.

The article contains, also, another contradiction not less palpable. It affirms the Scriptures to be sufficient for all that concerns God's glory, and man's salvation, faith, and life, and yet asserts that besides them, "the illumination of the Spirit of God is necessary to a saving understanding of the word." There is more in this apparently modest and pious assertion of the necessity of inward illumination to the saving understanding of the Scriptures than may at first appear. It leaves the Scriptures open to every visionary or enthusiast, and wholly destroys their credibility as a monument of our faith. The meaning of a book is to be made out from the natural sense of the terms and expressions it employs, as understood by the community which uses them. If something interior and invisible is necessary to determine that meaning, the book is a mere scrawl or riddle; and utterly unfit to serve any purpose for which written documents are needed or used among men. The words 'this is my body' have a meaning of themselves, which must be sought in the religious community for which the book containing them was written. If, then, a Presbyterian comes forward, and tells us, that these words mean "this is not my body but bread," and and grounds his assertion on the assumed fact, that he has the Spirit and we have not, we can only treat his assertion as a like folly would be treated in a civil court. The assertion of the necessity of the inward illumination to the saving understanding of Scripture, is then, a flagrant contradiction of the assertion

of the sufficiency of Scripture. It makes the Bible in itself considered, virtually a sealed book, or a book of riddles, whose sense, if sense it have, only a few adepts can make out. Nothing could be more hostile to that sufficiency of the Holy Scriptures which Presbyterians profess to assert as their fundamental principle.* These contradictions can surprisè no one at all acquainted with sectarianism. Iniquity and error must ever of necessity contradict themselves. Only justice and truth can be always consequent and self consistent.

But let us pass to the examination of the Scripture testimony by which the Presbyterian divines attempt to prove that the written word contains everything necessary and is the sole rule of faith and practice. The passage adduced is the same which was previously brought forward, and which we examined in our former article, namely, "All Scripture is given by inspiration of God," &c.; only it is now produced with the addition of the words, "that the man of God may be perfect, thoroughly furnished unto all good works." What more inapposite or more inadequate to their purpose could they possibly allege?—The holy Apostle is here instructing his disciple Timothy, not giving directions to Christians generally. He speaks, moreover, of the Old Testament, the only Scriptures Timothy could have known from his childhood, since a great part of the New Testament was not written till after St. Paul wrote this epistle, and the part which was written had, most likely, not yet been collected into a volume. If, then, the text quoted proves any thing to the purpose, it proves too much; for it proves that the old Testament alone is sufficient, which Presbyterians would be as loath to admit as we. Such a conclusion might, indeed, be acceptable to Jews: but even Presbyterians must reject it at once. Then, again, the text by no means asserts or maintains the sufficiency of the Scriptures of the Old Testament, or of the New, or of both together. It simply indicates the Scriptures, and especially those of the Old Testament, the only Scriptures the Holy Apostle is then speaking of, as an excellent means of perfecting *the man of God*,—that is, the clergyman the bishop, or pastor of souls,—of thoroughly furnishing him for every good word and work. All this is true, and does not in the least suppose that the Scriptures contain everything necessary and are of themselves alone sufficient for every purpose. It simply supposes that the clergymen will acquire perfection by the perusal and study of the Sacred Scriptures. If we exhort a young orator to study Demosthenes, and tell him that this study will perfect him as an orator, and furnish him with proper models for every species of composition, we by no means assert or imply that Demosthenes will *absolutely* suffice for every thing, and that there will be no need of Greek grammar and lexicon, without which, perchance, Demosthenes might be a sealed book. Hence, this text, adduced by Presbyterians to prove that the Scriptures alone are sufficient for every thing, and are the sole rule of faith and practice, proves nothing to their purpose. It is one of those illusory and nugatory proofs with which this Confession of Faith abounds, and merely proves either the want of ingenuousness and strict integrity on the part of its framers, or the great difficulty they found in drawing "good and necessary consequences" from the words of Scripture.

But, leaving this text, we turn to the consideration of the Scriptural authorities adduced for rejecting Catholic traditions. The pertinency and force of these authorities consist in a species of trick; which is anything but ingenuous, and is altogether unworthy the character, we were about to say, even of Presbyterians. We are told that the Scriptures are so complete, that nothing is to be added to them "by the traditions of men,"—just as if any Catholic held that traditions of men were to be taken as the word of God! If the question turned on traditions of men, traditions broached and set up, after the Apostles, by

*The Christian reader will readily understand we here neither deny nor mean to deny the necessity of divine grace, to enable one to make an act of faith meritorious in the sight of God. But an act of faith is one thing, and ascertaining the meaning of a text of Scripture quite another thing.

men who gave out their own visions, fancies, expositions for the word of God, we should be as ready, to say the least, to discard them as Presbyterians. We grant, nay, earnestly contend, that all such traditions are to be discarded, and this is one reason why we do, and must discard Presbyterianism itself,— palpably a mere tradition of men, first concocted full 1500 years after Christ and his holy Apostles. These are not the traditions Catholics assert and contend for. Catholics say Christ and his Apostles taught men, *in voce*, many things which were not committed to writing, but which have been preserved faithfully in the doctrine and practice of the Church, according to the admonition of the holy Apostle Paul.—"Stand firm, brethren, and hold the traditions you have learned, whether by word or by our epistle." 2 Thess. ii. 14. These traditions are not the traditions of men, but an integral part of the revealed word,—the revelations and teaching of God (tradited) without writing as they transmit language, and various practices and habits, which no one finds first, if at all, in books, but which every one learns long before opening a book.

If the Presbyterians had the candour to acknowledge these facts, or if their readers were aware of them, they would see, at a glance, that the passages adduced do not in the least, impugn Catholic traditions. Those passages simply condemn traditions of men,—not traditions transmitted by men, but traditions which are of human origin, and which Catholics have always been and are, the first and most strenuous to condemn.—The first text adduced is from St. Paul. "Though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you let him be accursed." The Presbyterian divines bring forward this passage as expressly condemning all traditions; but no selection could be more unfortunate for them. It not only says nothing against traditions, but is an awful denunciation of Presbyterianism, and an express command to all who would adhere to the gospel of our Lord to hold it accursed. These divines would represent this text to mean, If any body holds any doctrine to be divinely revealed not written in the Scriptures of the Old and New Testaments let him be accursed. therefore let Papists who hold traditional doctrines, be accursed. Yet there is no scholar but would be ashamed to pretend that this is the real meaning; and even Presbyterians themselves, if they would examine the context, would, on this point, agree with us. The Galatians had been converted to Christ by the Apostle St. Paul, who had taken great pains to make them understand that the Mosaic ceremonies were not only unnecessary, but, if observed in a Jewish spirit, and considered a necessary part of Christianity, even superstitious. Some Jewish teachers went among them, and persuaded them to embrace these same ceremonies as necessary, and thus caused them to turn again to the weak and poor elements of the law. They observed days and months and years, and wished again to come under the Law. (iv. 9, 10, 21.)—On learning this the Apostle wrote to them in terms of mingled holy indignation and burning charity. "I wonder that you are so soon removed from him who called you to the grace of Christ to another gospel which is not another, only there are some who trouble you, and would pervert the Gospel of Christ. But though we or an angel from heaven preach any other gospel to you than that which we have preached to you, let him be accursed." The meaning of St. Paul is clearly, If any body, even an angel from heaven, come to preach to you the necessity of Jewish observances, let him be accursed; and, in a more general sense, if any one, even an angel, preach to you any doctrine contrary to that which we have preached, let him be accursed. That this is his meaning, and that the one given in the confession is absurd, must be manifest to all who reflect that St. Paul says nothing here of a gospel written, but speaks simply of a gospel preached,—that the Four Gospels were not then written,—certainly not that of St. John, which was not then written till many years afterwards,—and, that many other portions of the Scriptures were also as yet unwritten, as learned Presbyterians are themselves aware and admit. If the Presbyterian interpretation of the text were admitted, we should be required to reject every writing of the Apostles posterior to the

date of the Epistle to the Galatians, even many of the Epistles of St. Paul himself, as another Gospel than that which he preached to the Galatians,—a conclusion which even Presbyterians must shrink from with horror. But if many things were added to the Testament, containing doctrines not found in the parts written prior to the Epistle in question, every one must see that St. Paul could have meant only what we have alleged that is, if any one hold anything contrary to the Christian traditions which you have received from us, let him be accursed.—The Gospel preached to the Galatians must have been, to a great extent, if not exclusively a traditional one. Consequently, the meaning of St. Paul must have been, if any hold any doctrine contrary to that which has been given to you, whether in writing or orally, it matters not whether in the one mode or the other, let him be accursed. So far, then, from asserting that there must be no traditions, this text, so far as it goes, presupposes and teaches to the contrary.

The Church has always cherished this maxim of the great Apostle, written far more efficaciously in the convictions and practices of Christians than it can be on paper. If any one comes forward preaching any doctrine unknown before him, or irreconcilable with the dogmas already received, the language of Catholics has been from the first, Let him be anathema. On this ground any doctrine which is new, is rejected as false; for if now, it cannot be a doctrine of the Apostles, but must be the offspring of the human intellect or fancy. There is no need of discussion, no need of a long course of reading. Is the doctrine contrary to what has been taught? Then it is false. If, *per impossible*, an angel from heaven were to preach it, still it is false and to be rejected; for we know that the doctrines taught by the Apostles are from God, and so confirmed by miracles that it would be absurd not to receive them.—We know also, that God protects his church against even hell, whose gates shall never prevail against her. We know this latter point from innumerable proofs, among which we reckon as not the least this very text of St. Paul, which commands us, if even an angel should come preaching any novelty contrary to the doctrine preached in the Church, not to listen to him.

But what will become of Presbyterianism, if tried by this test—the touchstone furnished by the great Apostle, the Doctor of Nations? What, in fact, is it itself, but a naked, undisguised, and undisguisable novelty? What is it, but a doctrine undeniably contrary to that of the Apostles, and which has been received in the church through every age? That it was a novelty at the time when John Calvin and John Knox broached it, is so evident, that Presbyterians themselves cannot seriously undertake to deny it. They themselves tell us that they left the Catholic church in consequence of its *old errors, old superstitions, old corruptions, old traditions of men*. Calvin and Knox gave themselves out as the preachers of *new and pure doctrines* the propagators of a *new light*, and the authors of a *new era* for the religious world. What was this, but setting aside the ancient doctrine, and substituting a modern one? But the Apostle solemnly declares, that, if even an angel comes preaching a doctrine different from what has been preached before, he is to be accursed. Alas for Presbyterianism! even if it had been preached by an angel from heaven, we are commanded by the very text which Presbyterians adduce, and are ambitious of engraving on their escutcheon, to hold it accursed; how much rather, then, since it was preached by no angel, but by such men as John Calvin and John Knox, certainly no angels,—unless of darkness! This text of St. Paul, then, instead of militating against Catholic traditions, is evidently a direct and irrevocable condemnation of Presbyterianism itself, indeed of all modern sects, among which Presbyterians, we admit, are entitled to the first rank. Decidedly, they should not quote this text. The Philistines flattered themselves that they had achieved a glorious victory, when they took captive the Ark of Israel, and carried it in triumph to their own country; but when they beheld their God Dagon mutilated and their cities depopulated by the Divine Justice, they were even more eager to restore it, than they had been, to possess it.—Presbyterians, perhaps, will be as eager, hereafter, to restore

this text to its rightful owners, as the Philistines were the Ark.

The second text the Confession quotes against Catholic traditions is, “Be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. This is a singular text to prove that Scripture is sufficient, and that Catholic traditions are traditions of men, and to be discarded.

“Sharp optics has he, I ween,
Who sees what’s not to be seen.”

So sharp logicians are our Presbyterian divines, who find proofs where proofs there are none. St. Paul writes to the Thessalonians not to believe the Millenites of their time; therefore the Scriptures alone are the sole rule of faith and practice, therefore Catholic traditions are traditions of men and to be discarded! There is no relating such reasoning, but seriously, if Presbyterians adduce this text as evidencing an instance of false tradition, how happens it they fail to perceive, that, in their haste to pluck out their neighbour’s eyes, they must effectually pluck out their own? St Paul refers to tradition not only by word, but also by letter. If Presbyterians say, therefore there have been false traditions, and therefore all traditions are to be discarded; we retort, therefore there have been false Scriptures and therefore all Scripture is to be discarded.

If the subject were not so serious, one could not help being amused with the zeal of Presbyterians against the traditions of men when their own Confession and Constitution show us with what admirable docility and tameness they submit to doctrines and practices which have and can have no origin but in the pride of innovators; when we are able to point out the very year of the birth of the founder of Presbyterianism, fifteen hundred years after our Saviour, the year in which he separated himself from the Church, the exact date of the Calvinistic inoculation of John Knox, the year and the month of the various enterprises of Calvinism in the several parts of Europe, and, in fact, of the origin of all their religious practices. Here we have unquestionably an example of traditions of men held as the pure word of God by Presbyterians themselves, although the year and day can be pointed out when they sprang from the head of Calvin and Calvinistic leaders. How, then, can they have a hardihood, nay, how can they be so suicidal as to speak against traditions of men? What can be more supremely ridiculous than to discard as human tradition the celebration of Easter, the solemn commemoration of the death of Christ by a season of penance and fasting, when the death and resurrection of Christ are both mentioned in the New Testament, when the Old Testament abounds with festivals divinely instituted in commemoration of great events, and these two yearly commemorations are found to have been observed in the Church from the earliest ages,—and to admit as Scriptural a mode of ecclesiastical government by congregational, presbyterial and synodical assemblies, of which there was no example at the time of Calvin’s birth, and of which there never had been an example in the world? What more undeniably a human tradition than the name, office, functions, and mode of election and ordination, of a Presbyterian *ruling elders*? Surely, Presbyterians are the last people in the world to speak disrespectfully of human traditions, as we shall show, even more conclusively, when we reach the various questions which will come up under their Constitution and Plan of Government. Deprive them of human traditions, and they would be in the sad plight of the man of Mount Ephraim, who ran after the Danites with his piteous wail, and when asked why he cried, answered, “Ye have taken away my gods which I have made me, and the priest, and all that I have, and do you say, What adoth thee?” Judges xviii. 24.

After all, it is only in theory and by way of boasting, that Presbyterians assert the sufficiency of the Scriptures alone, as the sole rule of faith and practice. They really hold the Bible alone to be quite inadequate to the formation of a system of religious doctrine, and are, in this remarkable among all modern sects; or else why the volume before us? If the Scriptures be sufficient, if they are the sole rule of faith and practice, why the Westminster Confession of Faith, the Larger and Smaller

A SCENE OF ANCIENT HERMONAT.

—“ Why dost thou not turn
Unto the beautiful garden, blossoming
Beneath the rays of Christ !”—

Dante. Divina Commedia.

Catechisms, the Directory, the *Form of Government* and discipline, and other valuable appendages? Is it not solely because Presbyterians fear that people will not find in the Bible this mode of government by ministers, ruling elders, and deacons, the three grades of the Presbyterian hierarchy? Is it not because they have a suspicion that people will not, without the help of the Confession of Faith, the Larger and Shorter Catechisms find out that God in the beginning made some men with the design of beautifying and glorifying them, and others with the design of making them the prey of eternal fire? Is it not because they are afraid that the dogma, that God leaves sinners, and sometimes even just men, without the gracious assistance necessary to enable them to keep his law, will not be ferreted out by the reader of Scripture, unless it is propounded to them in the Confession and Catechisms, since Presbyterians or Calvinists are the only ones who find out that this and the other articles of the Calvinistic creed are clearly taught in Scripture? They hold their Confession of Faith, their directory, their plan of government, their catechisms, and their discipline to be necessary; hence, they ordain that no one shall be licensed “as an elder, or a minister, unless he adopt the Confession of Faith, and approve of the Government and discipline of the Presbyterian Church. If these be necessary, and Scripture alone contains every thing necessary, how happens it that it does not contain these, and in the precise form in which they are to be adopted and approved by the candidates for license? Did the Holy Ghost forget himself and hence the necessity of the Westminster divines to supply his deficiency?

There are some Protestant sects who are far from being guilty of the particular species of hypocrisy chargeable upon Presbyterians; sects which do not uphold the sufficiency of Scripture with one hand and demolish it with the other by imposing creeds and confessions drawn up by men, which discard all creeds even the Apostles' Creed, every discipline and directory as a curse, and hold up the Scriptures alone as sufficient, as the sole rule of faith without gloss, note, or comment. In one sense, these do admit the sufficiency of Scripture, for this is all they admit; since they do not agree on a single article taught by the Scriptures, as must be the case with all who assert the sufficiency of the Bible alone;—another and a conclusive proof to Catholics, that Scripture alone is not sufficient and that Christ and his Apostles did not intend to write every thing necessary, but left every thing in the hands of a *living* body subsisting always unto the consummation of the world, always supernaturally assisted and able to transmit both what was written, with its true interpretation, and what was not written. Hence the command and the promise,—“Going, teach all nations, teaching them to observe all things *whatsoever* which I have commanded you; for, behold, I am with you all days unto the consummation of the world.” St Matthew, xviii. 19, 20.

But we come now to another point in the Protestant creed, namely, the *clearness* of Scripture. Here the Presbyterians seem to surpass even themselves in mystification, and in that peculiar skill in deducing proofs from Scripture, which reminds us of the etymology of *lucus* from non *lucendo*. We quote the article entire, with its proofs.

“Art. VII. All things in Scripture are not alike plain in themselves, nor alike clear unto all; yet those things which are necessary to be known, to be believed, and to be observed, for salvation are so clearly propounded and opened in some place of Scripture or other, that, not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them.

“2 Pet. iii. 15. As also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned, and unstable, wrest, as *they do* also the other Scriptures, unto their own destruction. Ps. cxix. (cxviii.) 105, 130. Thy word is a lamp unto my feet, and a light unto my path.—The entrance of thy words giveth light; it giveth understanding unto the simple.”

(To be continued.)

PALESTINE! what recollections myriad-fold throng and thrill at that hallowed name! The land possessed so long of Jehovah's “chosen people;” where David and Solomon sung and ruled; where God's band of mystic seers pierced futurity with prophetic glance, and guided it with wondrous lasting word; where Jesus taught, healed, suffered, and died;—the mighty battle-field, whereon man's great fight was fought, and Hell was conquered. Truly it is a “Holy Land.” Little wonder that for nineteen ages pilgrims have reverently sought it—consecrated, as it is by associations more proud than those of the Vatican or Lateran.

Physically, too, it is a fair land—almost worthy, you would say, to be the theatre of such a drama! In early times nature and art combined to make it what Tasso sings of it, and crusaders thought of it.

But it is changed now-a-days.

The traveller, who after “passing through the desert,” is “coming down from Damascus,” sees from a far off, a lofty sterile mount, and around it a bare uncultivated country; he is told the mount is Hermon, the country is Palestine. Nearer approach but reveals greater desolation. The widely extended limestone valley before him, appears scarcely capable of supplying a parched herbage for the Arab horses, or of supporting a few sycamore or mulberry trees which here and there have struggled into stunted existence. Two ruined villages and some burned houses mark where man did live; a few Arab tents, a few peasants' huts, and a wretched village called Nain, or Naim, (an antique sound, making the pilgrim's ears tingle!) and inhabited by a few Mahommedan traders, show where they did live. A canal through which no stream flows, embankments long made useless, the remains of cisterns, and the yet uncrumbled walls of some massy edifice, would indicate, however, that at no very distant period the country was under cultivation, and possessed by an active and industrious population.

On an autumnal morning eighteen centuries ago, how different was the scene! In place of that mean hamlet a proud city raised its thick and lofty walls, and many a turret and bright pinnacle glanced in the sun-beam. That arid valley was covered with golden wheat, rich in the promise of abundance, and irrigated with countless brooks, and streamlets, and fountains. Around the basis of the

hills were groves of oaks and mulberry trees, festooned with clusters of luscious grapes,—beneath whose festooned shade lovers might walk, or sages read, or poets dream. Higher up were mastic trees and palms, and prickly pears; while still higher the soft moss—"nature's carpet"—spread its pleasant green, decked with rosemary and cypripedium and hyacinth. Birds of brilliant plumage and pealing note made merry music unto the rustle of leaves and the flow of streamlets and the lowing of cattle. On the north the scene is bounded by a half zone of hills; while to the south towers the mount of Tabor—a pyramid of verdure crowned with olive, and in the distance you may catch a glimpse of the Jordan and the Lake of Gennezareth.

It was not without reason that Moses described it as—"a good land, a land of brooks, of fountains of water and depths that spring out of the valleys and hills; a land of wheat and barley, and vines, and fig-trees, and pomegranates; a land wherein thou shalt eat bread without scarceness; thou shalt not lack anything in it."

Within the city the buzz of trade and the crowding of passengers, bespoke a flourishing people; a little to the right of the principal gate was the chief mart of trade, and the place where justice was administered. It was an open square, bounded on one side by the public highway, on another by the canopy of the law-giver; and on the two remaining by booths, in which were exposed for sale jewels from Gada, spices from Araby, provisions from the country, and fabrics from the town. In the centre was a tall marble column hung round with stone tablets, on which were inscribed passages from the laws and the sacred writings; at some distance, were two smaller ones, mournfully decked with lists of criminals, lepers, and proscribed persons; they were called "tablets of blood." Two fountains cast up their waters—"cool as the dew of Hermon"—on either side.

The square was now crowded. Merchants from many countries, all wearing their distinctive long cloak, were busy in the arrangements of their traffic. Peasants in their blue shirts, leaving the brawny arm and thigh unencumbered, stood waiting employment. Children went about selling oranges and dates. Ragged beggars from their wicker enclosures solicited alms. A ballad-singer from Esta, standing on a kind of moveable pulpit, chaunted some rude or ancient rhyme. Scribes were busily writing contracts for the merchants. The persons accused, and their friends, were standing with dishevelled hair, down-cast looks, and soiled garments (as the manner was) waiting for judgement; above all was raised an elevated platform, on which sat the reverend elder, whose turn it was to act the part of judge. He was clothed in a robe of white satin,—

lined with blue, and ornamented with little gold bells and pomegranates, and he was protected from the sun by a canopy of velvet. On his right hand was a notary to write the sentence of acquittal, and on his left, another to record that of conviction and punishments.

It was a busy scene, full of hurry and activity,—pregnant with men's hopes, and fears, and joys—and bustling with their occupations.

But on a sudden every thing stopped! The sentence was left unsaid—the bargain unconcluded; for a death-chaunt—a wail so wild and thrilling and many-voiced, that few had before heard the like of it—rang upon the ears of all—as if to remind them, that "in the midst of life death cometh"—that trade and business are but poor play-things—that life itself is a frail bubble floating down time's rapid stream, liable to burst at every undulation of its current! In accordance with a custom, as ancient as it is beautiful, all business was hushed, and merchant and peasant, judge and accused, knelt to the earth.

Soon there appeared at the gate "the banner of the sepulchre"—a large tattered black flag usually borne before funerals. Next came a large couch, covered with white, and borne on men's shoulders. It was surrounded by twelve beautiful boys with waving censers. On it reposed the body of the dead,—the *dead* did I say?—who that looked on that fair young form, lying so lightly and so life-like, could think it clay! Yet so it was. It was that of a youth scarcely twenty. He was just bursting into life, with all the freshness and hope of its spring-time, before sorrow had blighted, or sin degraded. "And he was the only son of his mother, who was a widow," the supplier of her wants, the staff of her age, the joy of her home. But death ruths not. He tore him rudely away, and his *mother* was following him to his last, long resting place. Who could paint her grief? As the intensity of a mother's love can be told only by those who have felt it, so they alone can estimate the depth and wildness of her sorrow. Her head was covered, according to oriental custom; and she neither sighed, nor wept, nor moaned; in that age, as in all, the course of deep grief is as noiseless. Not a tear assuaged her's. Around her were her female friends. Their heads were covered too, and they beat their breasts, and cried aloud with all the violence of eastern lamentation; while their long hair floated wildly on their naked shoulders. Next came young men, putting dust on their heads, and covering themselves with blood to evince their grief. After them walked the chaunters, the constant attendants of funerals in the East. Singing sweetly and sadly to their lutes portions of Hebrew songs, a vast crowd, of old and young, from the

city and country, in the pride of strength, in age's decrepitude, the knavish and the honest, the noble and the humble, the wise and foolish,—brought up the rear of the sad procession, which was to consign all that was mortal of one so young and fair and buoyant, to dampness, mould, and worms.

It had just reached the centre of the square, when a young man of majestic mien and simple apparel stepped lightly forth from a crowd, who had, almost unnoticed, approached from an opposite direction, and stood in the midst of the assemblage.

His presence seemed a spell.

At first all was hushed, then a low murmur ran along from lip to lip—'twas Jesus of Nazareth!

The sun-burst that sometimes breaks over a wild sea—presaging calm and safety to tempest-tost mariners, figures but faintly his appearance. The pall-bearers stopped—every face looked up—every eye beamed with a kind of incredulous hope—the mourners ceased to wail,—the minstrels to chaunt—even nature appeared to sympathize. The aged mother stopped, uncovered her head. She heard of Jesus. A ray of hope crossed her mind, and she flung herself wildly at his feet! She would have spoken, but she could not! At length a flood of tears came to her relief, and with them she bedewed the feet of the Nazarene. At length in a tone of compassion, blessed as that of the angel, who according to oriental belief is to summon the dead from torture to eternal bliss, he said, "Weep not!"

Then advancing straight way towards the bier, he laid his hand upon it, and raising the other in an attitude of command he said aloud, plain for all to hear, "Young man, I say to thee arise!"

The dead youth arose.

Scarcely were the words uttered when the widow's son was alive! Slowly, wonderingly, joyfully, as from some deep trance, he arose from that bed of death. And as he arose he caught the glance of Jesus, so God-like and so gentle, fixed upon him, and he seemed transfixed by that glance, and the world, friends, mother, were forgotten in it, and he seemed as if about to pour out his spirit again in love and adoration.

Then Jesus, "for he loveth each one with a great love," fondly as would a mother, raised him from the couch and caught him to his heart, even *that* heart; and filially, tenderly, as would a child did he that was dead return that divine embrace. The crowd fell back, clasped their hands, "verily a great prophet hath arisen up amongst us, and God hath visited his people!"

And Jesus took the young man's hand, and took the hand of his scarcely-believing joy-stricken mother, and united them; and in an instant they were in each other's arms; and thus was the lov-

ed, lost son of the poor "Widow of Nain" restored unto her. Thus grief was changed to joy, and mourning into exultant adoration. Such, too, was one of the methods by which He performed His mission on earth who came to teach it and redeem it.

And the memory of that day did not pass away in Hermonat. It lived in the hearts of all present, and they transmitted the wondrous tale unto their children's children. So that even now it lingers about the place like a sweet odour, and despite the lapse of time, and the change of scene, makes Nain still a pleasant spot to pilgrims, who, as they travel eastward love to come to the place, and drink of the tale, and glorify, as you and I may now do, dear reader, that mighty and gentle One whose delight it is to cheer the cheerless, and help the helpless, and, by advice unto the friendless, "who healeth the broken heart and bindeth up its wounds."

J. G. McC.

To be perfect in our vocation is nothing else than to fulfil the duties and offices which our condition and state of life obligeth us to perform; and to accomplish them well, and only for the honour and love of God, referring them all to his glory.—He who thus acteth, may be said to be perfect in his state of life, and a man according to the heart and the will of God.

FRANCE.—In a list of persons decorated with the Legion of Honor, published in the Paris papers, is the name of the Rev. Dr. McSweeney, President of the Irish College of Paris.—*Ib.*

INTERMENTS.

AT THE CEMETERY OF THE HOLY CROSS

- JUNE 13—Ellen, Daughter of John and Bridget Waler, aged 8 months.
 14—Denis Butler, Native of Ireland, aged forty-six years.
 15—John Lyons, Native of the County Cork, Ireland, aged 45 years.
 15—Eliza, Daughter of Patrick and Mary Walsh aged 4 years and 6 months.
 18—John Joseph, Son of Henry and Margaret Schragee, aged 3 years.

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