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# THE CROSS.



NEW

SERIES.

VOL. 2.

No. 33.

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 15, 1846.

## CALENDAR.

Aug: 16—Sunday—XI. after Pentecost.  
 17—Monday—Oct. day of St Lawrence.  
 18—Tuesday—St Hyacinth, Confessor.  
 19—Wednesday—St. Urban I. Pope and Martyr.  
 20—Thursday—St. Bernard, Confessor.  
 21—Friday—St. Jane Frances de Chantal, Widow.  
 22—Saturday—Oct. Day of the Assumption.

## THE BISHOP.

On the 29th ult. his Lordship was at St. Croix, where he preached in French and English, and confirmed 86 persons. On the 30th he proceeded to Sissiboo. On his way he was met by Rev. Mr. Byrne, followed by numbers of his Parishioners in waggons. On his entry the kneeling crowds solicited his Benediction, a Body of the Militia, with guns, were drawn up, and a feu de joie mingled at intervals with the gladsome peals of the joy-bells.

During his Lordship's *sejour* there was High Mass every day. On the 31st he administered Confirmation to 84 persons, including some Indian Catholics. On the 3d. inst. there was High Mass and Office for the repose of the soul of the late Abbe' Sigogne; his Lordship himself officiated. The day previous there had been Grand Vespers at 2 o'clock, attended by Rev'd. Messrs. Byrne, Nugent and McLeod; and also a Benediction of the Most Holy Sacrament. Twenty-six persons were enrolled by his Lordship in the order of Mount Carmel.

Our readers will be gratified to find that his Lordship after having seen the 'good fruit' grow up richly and abundantly around his path, is now at that advanced stage of his progress through the Diocess, when his Flock in the capital may look for his early re-appearance among them.

(For the Cross.)

## The Glories of Mary.

### THE ASSUMPTION.

Rejoice! rejoice! O, man, to day!  
 Sound the timbrel! strike the lyre!  
 Thy Queen to Heaven is borne away,  
 In glory's radiant, rich attire!  
 To day the Virgin Mother's crown'd  
 With daz'ing, sparkling diadem!  
 Might—glory—majesty—surround  
 The "Daughter of Jerusalem!"

I.

Ha! see, the angelic host arrayed  
 In glory bright, descending!  
 Hark! the air with music sweet;  
 Symphonious—loud, they're rending!

II.

They come, they come!—See! Michael leads!  
 See, Gabriel on his right!  
 And on his left—see, Raphael too!  
 See, Cherubs—Seraphs bright!

III

Behold, there Mary in her chamber,  
 Silent and alone,  
 In heavenly contemplation rapt,  
 And radiance round her shone !

IV.

She starts—a gentle form—a sound—  
 'Tis Gabriel's well known voice !  
 "Hail full of Grace—He sends for thee"  
 —She bows—Away !—Rejoice !

V.

Away—away !  
 With joyous lay !  
 On lightning's wing they fly !  
 Through regions of air  
 Their Queen they bear  
 To her Saviour Son—on high !!

Then man, rejoice ! rejoice ! to day !  
 Sound the tymbrel !—strike the lyre !  
 For thy Queen, to Heaven, is borne away,  
 In glory's radiant, rich attire !

To day the Virgin-Queen is crowned  
 With sparkling—dazzling diadem !  
 Joy—glory—majesty surround,  
 "The " Daughter of Jerusalem !"

## 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. viii. 20.

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

### POINT IX.

Protestants hold, that no privilege or power was granted by our Saviour Christ to St. Peter, above the rest of the apostles, but that they were all equal in power and authority ; and that the scriptures reveal no such thing as St. Peter's supremacy, nor consequently the supremacy of his successors the Bishops of Rome.

Contrary to the express words of the gospel

1. "So when they had dined, Jesus said to Si-

mon Peter, Simon, son of Jonas, lovest thou me more than these ? He saith unto him, yea, Lord thou knowest that I love thee. He saith unto him. Feed my lambs. He saith unto him again the second time, Simon, son of Jonas, lovest thou me ? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my sheep." John xxi. 15, 16.

2. "And I say unto thee that thou art Peter (or rock) and upon this rock I will build my church ; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven ; and whatever thou shalt bind on earth, shall be bound in heaven ; and whatever thou shalt loose on earth, shall be loosed in heaven." Matt. xvi. 18.

In the first of these texts, a commission is by our Saviour given to St. Peter, of feeding or teaching both the lambs and the sheep, which does most fully comprise the whole flock of Christ, as well pastors as people ; for of the lambs and the sheep the whole flock is composed.

In the second text, a power is given to the same apostle, of ruling and governing the flock in spiritual matters, which spiritual power is expressed by the keys of the kingdom of heaven. For, as Dr. Hammond, a noted divine of the Church of England, remarks, what is here meant by the keys, is best understood by Isaiah (xxii. 22.) where they signify ruling the whole house or family of the kin ; and this being accommodated by Christ to the Church, denotes the power of governing in it.

In token of this supreme power given to St Peter by our Saviour, we find him constantly set in the first place, whenever the apostles are named in the gospels ; nay, by St Matthew, he is not only mentioned first, but called *the first*. As a further confirmation of the same, we find him preaching the gospel the first of the apostles, both to Jews and Gentiles ; the holy scriptures bearing evidence, that God, who elected St. Paul to be the apostle of the Gentiles, (Gal. ii. 8.) made choice of St. Peter to be the apostle both of Jews and Gentiles. (Acts xv. 7.) I hope this may be sufficient for the present to satisfy Protestants that the scriptures are not entirely silent of St. Peter's supremacy. When they produce a text of the gospel as clear, where the keys of the kingdom of heaven are given to temporal princes, we shall, without scruple of conscience, then confess them to be the heads of the church in spirituals and in temporals, and the fountains of all ecclesiastical jurisdiction.

Now, if the scripture has revealed St. Peter's supremacy, it has, by consequence, revealed the supremacy of the Popes or Bishops of Rome, who are the successors of St Peter, and inherit his power and privilege. For it must be granted, that the powers which were given by our Saviour to St. Peter, descend to all his successors or we must sup-

pose that the form of Church government, which Christ originally established, was only to last for St. Peter's life, and then to end. But then if the powers granted to St. Peter were to end with his life, and not to be transmitted to his successors, by the same rule Quakers and enthusiasts will say that the powers which our Saviour gave to all the apostles of preaching the gospel, of remitting and retaining sins, expired also with them, and that now there is *no ordinary pastoral power* in the Church of preaching the gospel and administering the sacraments, but that this power ended with the apostles, in like manner as the supremacy is said to have ended with St. Peter. But if on the contrary, St. Peter's power descends to his successors, then have the Bishops of Rome, who are his undoubted successors, at this day, *the keys of the kingdom of heaven*, and a commission from Christ to feed both the *lambs* and the *sheep*, to teach and to rule in *spiritual matters*, the whole flock of Christ, both pastors and people, clergy and laity, kings and their subjects; which Protestants must either confess or deny, one of the plainest truths in the gospel.

#### POINT X.

PROTESTANTS hold, that the saints deceased know not what passes here on earth, and that they cannot hear the petitions which we address to them when we implore their intercessions.

Contrary to the gospel. 1.—“I say unto you, that likewise joy shall be in heaven, over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.” *Luke xv. 7.*

“Likewise I say unto you, that there is joy in the presence of the angels of God, over one sinner that repenteth.” *ver. 10.*

The angels in heaven, therefore, know when a sinner repents, and the saints in heaven also know it; for the saints in heaven, according to the gospel, are equal to angels, *they are as the angels of God in heaven: they are equal unto the angels.* (*Matt. xxiii. 30. Luke xx. 36.*) But if the saints and angels in heaven have so clear a knowledge of the repentance of sinners; which, being in the heart of man, is one of the most secret and hidden of all things; if, I say, nevertheless, God, who is the searcher of hearts, reveals this thing to them in a state of glory, why cannot they, at last, by revelation from God, know our prayers, when we desire to impart our thoughts to them, notwithstanding the distance between them and us?

2. “And four and twenty elders fell down before the Lamb, having every one of them harps and golden phials, full of odours, which are the prayers of saints.” *Rev. v. 8.*

3. “And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.” *Rev. viii. 4.*

Here we learn that the blessed offer to God not

only their own prayers, but our prayers too; which they could not possibly do if they knew nothing of them.

4. “And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said: Father Abraham, have mercy on me, and send Lazarus: that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame. But Abraham said: Son, remember that thou in thy life time receivest thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And, besides all this, between us and you, there is a great gulf fixed, &c.” *Luke xvii. 23, &c.*

If this damned soul knew what passed in that place where Abraham and Lazarus were, and Abraham could hear him, and he hear and discourse with Abraham, notwithstanding they were *afar off*, and a *great gulf*, or chaos, was interposed between them, Protestants may know from hence, that spirits converse a distance; and therefore the distance of place between heaven and earth, is no reason why the saints that are in glory, cannot hear the prayers of those on earth who implore their intercession.

5. “Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will you not shew me which of us is for the king of Israel? And one of his servants said: None, my Lord, O king: but Elisha the prophet, that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber.” *2 Kings vi. 11, 12.*

Let the Protestants here observe, that the prophet Elisha (or Eliseus) knew what was said by the king of Syria in his private bedchamber at Damascus, at the same time the prophet was in Dathan. It is related also, in the same book of Kings, (*2nd Kings v. 25, 26.*) how the same prophet knew what was said and done at a great distance off by his servant Gehazi and Naaman Syrus. Now if this prophet knew, *by the light of prophecy*, what passed at so great a distance from him, then certainly the saints in heaven, *by the light of glory*, may know what passes here on earth.

6. “And I heard a loud voice, saying in heaven: Now is come salvation and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before our God day and night.” *Rev. xii. 10.*

This is said of one of the wicked spirits, who accused the servants of God day night, and consequently, must be supposed to know what passes in the conversation of men upon earth. Protestants themselves deny not, that the devils know what is transacted in this world, and that they hear the supplications of the magicians their votaries; but sure-

ly, the bad angels are not more acute in knowledge than the good angels; and I hope we may be allowed to attribute as much knowledge, at least, to *bles- sed spirits*, as Protestants do to the *wicked spirits*. Let us then conclude, that the saints and angels in heaven know the contents of our prayers.

There are two ways of praying to God by the intercession of the saints, practised in the Catholic Church: one, when we beseech God to grant our petitions for the sake of his saints; the other, when we petition the saints themselves to intercede with God for us. Protestants oppose both these practices.

First, they hold, that we ought not to beseech God to grant our petitions for the sake of his saints: nor do we receive any benefit by their merits.

Contrary to the express words of their Bible.—“Remember *Abraham*, *Isaac* and *Israel*, thy servants, to whom thou swearest by thy own self, and saidst unto them, I will multiply your seeds as the stars of heaven, and all this land that I have spoke of, will I give unto your seed, and they shall inherit it for ever. And the Lord repented of the evil which he thought to do unto his people.” *Exod.* xxxii. 13, 14.

See here, how plainly is written, that *Moses* prayed to God to spare the children of *Israel* for the sake of the holy patriarchs *Abraham*, *Isaac*, and *Jacob*: the scripture at the same time bearing witness, that this prayer of *Moses* for the *Israelites* was heard:

2. “For I will defend this city, to save it for my own sake, and for my servant *David*’s sake.” *Isa.* xxxvii. 35.

Here we read, that God protected the holy city of *Jerusalem*, in the days of king *Ezechias*, for the sake of holy *David*, when it was upon the point of being plundered by *Senacherib*: therefore the merits of the saints who are dead do benefit the living. At the same time, we confess that the merits of the saints are acceptable to God through the sole merits of Christ; who, by his death, merited that grace, which made them saints, and by which they merit the favour of God, and the rewards which he has promised.

3. “O Lord God, turn not away the face of thine anointed, remember the mercies of *David* thy servant.” *2 Chron.* vi. 42.

So prayed *Solomon* at the dedication of the temple, laying before God the merits of king *David*.—So prayed the people of God who lived under the old law; laying before God the memory of *Abraham*, *Isaac*, and *Jacob*; frequently alledging the merits of their saints deceased to move God to mercy; who, as the scripture itself testifies, for the sake of these holy patriarches did often spare their sinful posterity.

Secondly, Protestants hold, that it is not lawful

to invoke the saints or angels, or beg of them to intercede with God for us.

Contrary to the words of their Bible.

1. “The angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the names of my fathers *Abraham* and *Isaac*; and let them grow unto a multitude in the midst of the earth.” *Gen.* xlviii. 16.

We have here an express warrant from the word of God; for the invocation of angels; and by consequence for the invocation of saints.

2. “Then the angel of the Lord answered and said, O Lord of Hosts, how long wilt thou not have mercy on *Jerusalem*, and the cities of *Juda*, against which thou hast had indignation these threescore and ten years?” *Zach.* i. 12.

This proves that the holy angels intercede with God for us; and can it be doubted, that the saints in heaven do the same? Now, if the saints and angels in heaven pray for us, why shall it not be lawful to beg of them to pray for us? Yet we are well assured that the Church of *Rome* professes no more by *invocation of saints and angels*; for the most innocent practice so many millions of devout Christians are, by Protestants, accused of idolatry.

Against this article of our faith, Protestants object, that to have recourse to the intercession of the saints, is an injury done to the mediation of Christ.

Contrary to the doctrine of the holy scripture, where we are expressly taught to have recourse to the prayers and intercessions of holy persons. As *Abimelech* had recourse to *Abraham*, (*Gen.* xx. 17) and the three friends of *Job*, (*Job* xlii. 7, 8.) to that holy patriarch to pray for them: and *St. Paul* to his flock, (*Heb.* xiii. 18. *1 Thess.* v. 25.); which Protestants think allowable and according to the written word: but most clear it is, that as much injury is done to the mediatorship of Christ, by praying the living to intercede with God for us, and employing their mediation, as by praying the saints deceased to intercede for us. We may then rest satisfied, that it is no injury at all to the mediatorship of Christ to implore the intercession of the saints, because these saints themselves, whether living or deceased, intercede and pray to God for us *through the mediation of Christ, and not without it*; so that both we and they have but one Mediator between God and man, the man Christ Jesus. *1 Tim.* ii. 5.

Protestants reply, that it is a vain thing to employ the intercessions of the saints, when we know that God himself is ready to hear our petitions.

To whom we answer: That this argument as well proves the unlawfulness of recommending ourselves to the prayers of the living, as to the intercession of the saints deceased. Yet the holy scriptures in many places authorizes us to recommend ourselves to the prayers of the living, saints and devout Christians. This *St. Paul* himself frequently did desire

the prayers of his flock at *Ephesus, Thessalonica, Colossus*, and elsewhere. Eph. vi. 19. 2 Thess. iii. 1. Col. iv. 4. Rom. xv. 30. Did this apostle then do a vain thing in having recourse to the prayers of the faithful? Or, may we not recommend ourselves to the prayers of holy persons, through a pretence, that God being ready to hear our petitions, there is therefore no need of employing the intercessions of others? Now, if it is not a vain thing to recommend ourselves to the prayers of the saints that are living, neither is it a vain thing to recommend ourselves to the prayers of the saints deceased. For, why I may lawfully desire a holy person to pray and intercede for me while he is in his mortal life, but not after he is glorified, the most subtle Protestant alive would be puzzled to give a good reason.

They return to the charge once more: that to employ the intercession of the saints is injurious to God, because it seems as if we really believed the saints would be more merciful and good to us than God; otherwise why do we rather choose to address ourselves for help to them, than to him who is the Author of all our good, and the Giver of all good gifts?

This objection, which to Protestants seems so very plausible, is, notwithstanding, directly contrary to the plain words of their Bible, as will appear by what follows: "Now, therefore, restore the man his wife: for he is a prophet, and shall pray for thee and thou shalt live." So *Abraham* prayed unto God, and God healed *Abimelech* and his wife, and his maid servants, and they bare children." Gen. xx. 7.

"And it was so, that after the Lord had spoken these words unto *Job*, the Lord said to *Eliphaz* the *Temánite*: My wrath is kindled against thee, and against thy two friends, for ye have not spoken of me the thing that is right, as my servant *Job* hath. Therefore take unto you now seven bullocks, and seven rams, and go to my servant *Job*, and offer up for yourselves a burnt offering. And my servant *Job* shall pray for you, for him will I accept; lest I deal with you after your folly, in that you have not spoken of me the thing that is right, like my servant *Job*." Job xliii. 7, &c.

These words of God utterly overthrow all objections of Protestants against the invocation of saints. For, do we not here read, that God himself sent wicked men to the saints to intercede for them? Yet no one pretends to conclude from hence, that these saints were more eminent in mercy and goodness than God himself; but we rather conceive it was through his mercy these great saints were found to intercede for the wicked, and, by their prayers, save them from destruction: through his mercy it is, that we have such powerful and illustrious advocates to shield us against his anger. Even those sinners, who are hardened against all that is good, and are come to that pitch, as to be delighted with the slavery of the devil, unwilling to go out of it,

and therefore, cannot be supposed to pray for themselves, have still this relief left, that the saints and angels in heaven, as well as the servants of God upon earth, pray zealously for them, and often prevail upon God to touch them with his grace more powerfully, and convert them. And, when this happens, is it not owing to the Mercy of God, that you have some powerful saint, who has more interest at the court of heaven, and intercedes for you, when you are past the thought of praying for your own salvation? If the question be put, Why God, who is infinitely merciful to us himself, is better pleased to receive addresses for sinners from the saints, than to receive addresses from sinners themselves? the holy Scripture gives this answer, (*James* v. 16.) That the prayers of the just are more prevalent with God than the prayers of the wicked; the order of his justice so requiring: at the same time, his mercy for the wicked most eminently appears, in sparing them at the intercession of the just.

## TENETS OF THE ROMAN CATHOLIC CHURCH FAIRLY EXPLAINED.

### CHAPTER III.

#### ON THE MASS.

If the subject of the last chapter be clearly understood, the sacrifice of the Mass will present few difficulties. The Mass is the solemn sacrifice of the Catholic church, and the ascence of her worship.—During this service, the sacrifice of the New Law is performed and offered. It is scarcely necessary to observe, that sacrifice is indispensable to true religion, for the numerous sacrifices of the old law were prefigurative of the great sacrifice of the Christian dispensation, which the prophet says, 'will be offered from the rising of the sun, to the setting of the same, in every place.' Mal, i. 10, 11. Sacrifice, properly so called, is the destruction of something performed in honour of the Creator, acknowledging him to be the author of life and death. This destruction takes place during the Mass; the substances of bread and wine, by the words of consecration, are changed into the body and blood of Christ.

The officiating priest acts in the person of Christ, and with power delegated from him; he is commissioned to represent the mystery of our redemption, and the church has established the ceremonies of the Mass to convey the memory of this mystery more efficaciously to our minds. Ceremony must be admitted to be essentially necessary to a religion, which is instituted for man; for his soul receives its perceptions and impressions through the organs of sensation. 'If we were disembodied souls,' observes St. Chrysostom, 'a sensible religion were unnecessary,' but encumbered as the

soul is by the body, the senses of this body must in general be first arrested, that the invisible soul may be moved. This is the principle by which the church acts in the institution of every ceremony in her public service, or the administration of the sacraments.

The Catholic church has been much censured by her adversaries, for denying the cup to the laity. But it will be seen, that the censure is unfounded, when we reflect, that under either form of bread or wine, Christ's body and blood, soul and divinity, are entirely contained. The man who receives either, then, receives as much as he who partakes of both: there is consequently no injury done to the laity. If it be asked, why the officiating priest receives both, the answer is obvious. He is commissioned to represent the mystery of redemption, and as in that mystery the blood was drained from the Redeemer's body, so in the Mass is the appearance of wine separated from that of bread, and the representation of the sacrifice made more perfect by his receiving both. The laity are not commissioned by the church to represent, in that perfect manner, the mystery, of redemption, and it was only to the twelve Apostles and their successors, that Christ said at the last supper, 'Drink ye all of this.' The people cannot complain, if no injury be done to them; neither is the sacrament impaired or injured by this custom. Most of the reformed churches have declared, that the sacrament may be administered without the cup. The divines of the established church of England have written, as well as the Calvinistic Synod decreed, that those, who on account of sickness or any other cause, cannot drink wine, may partake of the bread only. (Discipline, chap. xii. art. 7. Synod of Rochelle, 1751.) For our adversaries, she should be sufficient proof, that the wine is not essential to the sacrament; for if it were, the bread should be absolutely be refused, unless united with the wine. In the Catholic church, the refusal of the cup is a matter of discipline, in which she does not pretend to be infallible, unless it be connected with faith or morals; our assent and compliance, however, are justly required, so long as the disciplinarian canon is in force. For it does not belong to an individual to infringe a law even of expediency, when that law is general. "If the Catholic church," observes the eminent Bossuet, "have confined the faithful to one kind, it is not through any contempt of the other, but to prevent their irreverence, which the inattention or negligence of these latter ages might occasion: reserving the re-establishing of both kinds, until the period, when peace and union may thereby be more effectually promoted." (Expos. sec. 17. p. 119. N. York edit. 1808.)

The Catholic church formerly gave communion

under both kinds; but for wise reasons, she afterwards ordained, that the laity should receive under the form of bread only. This ordinance does not stand in contradiction to any part of scripture, for Christ says, "If any man eat of this bread he shall live for ever." (St. John, vi.) To eat bread then is sufficient. St. Paul writes, "Whoever shall eat this bread or drink this cup" (1 Cor. xi. 27; the reformers changed the *or* into *and*.) Hence it seems, that even in the apostolic age, communion was sometimes administered under one kind only. In fact, the manner of administering the sacrament, (for we have proved that both kinds are not essential,) can hardly be a matter of serious disunion, and like other points of discipline, may and ought to vary, as the circumstances of times and places change, and justify those variations. In points of faith and morals alone, does the church claim infallibility and immutability.

Another object of censure in the eyes of our dissenting brethren, is the adoption of an unknown tongue, in the celebration of Mass. I need not here repeat the arguments, which Catholic divines generally employ to defend a custom, consecrated in their eyes, by the sufferings of so many centuries. Every other church is a modern church, the language of their liturgies then should be modern; but as the Catholic church is of ancient date, the language which was vernacular at the period of its institution, should still be retained. The Christians of the Latin church are not singular in the use of an ancient language, in their public service. The Greeks, the Russians, and the Armenians, the Syrians, Copts, Ethiopians, and Georgians, together with the other eastern Christians, still retain the liturgies, which they received from the fathers of their faith, and which are written in languages unintelligible to the vulgar. Every living language is in continual fluctuation, and the present generation can hardly understand the language of their ancestors, at a few centuries remove. If a modern language were adopted in the church service, the service would of necessity be frequently reformed, and this change would be particularly odious in a church, whose greatest pride is immutability. The service of the Jews, after the captivity, was performed in a tongue generally unknown; nor do we learn, that the custom was ever blamed by our Saviour. Neither is the modern church of England perfectly free from objection on this subject, for in the year 1560 the English prayer book was introduced among the natives of the sister country, and the Irish were compelled under the severest penalties, to assist at the celebration of the English liturgy, although they were perfectly unacquainted with the language. The Catholic suffers no inconvenience from his ignorance of the language, in which the Mass is celebrated; his

prayer book supplies him with a literal translation, and enables him to understand and accompany the priest during the sacrifice.

Before I close this chapter, I wish to notice two other objections, which are not unfrequently made against transubstantiation. First, The impossibility in man of changing one thing into another. Second, The impossibility of Christ being in more than one place at the same time; and he must be in more than one place, if every consecrated host through out the world contain his whole body and blood. With regard to the first objection, it is certain, that, by his own physical or moral powers, man cannot change the essence of things, but when God has given him power to do so, the obstinacy of impossibility is broken down. That God has sometimes delegated this power to man, is evident to every one who is acquainted with the Old Testament. Moses, before the Egyptian tyrant, possessed and exercised it to the confusion of Pharaoh and his magicians: and the Catholic church, as before remarked, maintains, that the bishops and priests of her communion have received the power of consecration, in a continued succession, which remounts to the days of her Founder, and that they exercise that power during the celebration of the Eucharistic sacrifice. The second objection is equally easy of solution.—Whoever has read the New Testament with attention, has discovered, that Christ can be in more places than one, at the same time. When Saul was running headlong in his career of persecution against the Christians, and was on his road to Damascus, he was suddenly struck from his horse, and surrounded with Divine splendour. Hearing a voice exclaim, 'Saul, Saul, why persecutest thou me?' he asked, 'Who art thou, Lord?' and the voice answered, 'I am Jesus whom thou persecutest.' That he saw Jesus immediately before him, is evident from the ensuing part of the chapter, where Ananias says to Saul; 'the Lord Jesus, who appeared to thee on the way, has sent me.' (Acts 9.) At the same moment, when Jesus appeared before Saul, he was invisibly sitting at the right hand of his Father, where he remained after his ascension, and where he will remain until his second coming. The inference is evident, Christ was in two places at once and might therefore be in many. Much more might be written on the subject, but I conceive, that the principal objections to transubstantiation, are generally answered either directly or by implication in the two last chapters.

#### TESTIMONIES IN FAVOUR OF CATHOLICITY.

FROM  
MARTIN LUTHER.

[Concluded.]

THAT WE ARE BOUND TO, OBSERVE THE COMMANDMENTS OF GOD.

*Eighthly.*—We praise and thank the Lord, be-

cause He not only preserves His doctrine in the Holy Scripture, and by the pulpit, and by living tradition, but because He also grants the grace enabling us to observe it, and because it is not only preached but also practised. For it is necessary that there should still be pious Christians and Saints living upon earth, holding a pure faith practising just works, as the symbol of our faith requires of us.—

'I believe in one holy Christian Church,' which cannot be false, and which however might be so if there were not Saints still living, who believe and practise the word of God.

But that there still exist those living Saints on earth, is not the work of man but the effect of divine grace.

Luther, vol. v. p. 213, a. Jena. Written in the year 1530.

#### THE VALUE OF GOOD WORKS.

I would not give for all the world one of my sermons, one of my instructions, one of my "Paters," nor one of my good works, however *small* it might be; yes, I esteem them more than the life of my body, which is, nevertheless, or which ought to be, more dear to us than the whole world. For if I do a good work, it does not come from me, but from God, who has done it by me, and in me. In reality what is the entire world compared to God, and to His works?

Luther, vol. v. p. 362 Jena. In the year 1530.

If we are to understand by merit and recompense, the happy effects which Christians feel as the fruit of Grace, and the remission of sins, I agree with him. But I do not agree, if it be pretended that they thus already become children of God, and heirs of eternal life. All that I grant them is, that in heaven they have the consolation to know, that God never fails to recompense the good which they have done here below for the love of Jesus Christ.

#### ON SUFFERINGS.

We must suffer also something, to exercise our patience, for it would not be good if we received the recompense of our good actions in this world. If God rewarded every thing upon earth, what would there remain for Him to reward in Heaven?

Luther, vol. v. p. 460, a. Written in the year 1532.  
P. 461, b. p. 507, b.

#### THE GREAT NECESSITY OF THE TRUE FAITH.

Moreover, the doctrine is false; without the true Faith all is lost, every thing is without merit, work, life, suffering, fasting, prayer, alms, &c.

Luther, vol. viii. p. 254, a. Jena.

#### THE NECESSITY OF OUR CO-OPERATING WITH GRACE.

Man cannot receive the assurance of his salvation by the ministry or act of the bishop, because he does not receive it even by divine grace. For this reason it is that the apostle Saint Paul, writing to the Philippians, chapter ii. verse 12. admonishes us to work out our own salvation without ceasing,



**BIRTHS RECORDED.**

AT ST. MARY'S.

- August 3—Mrs. Conron, of a Son.  
 4—Mrs. Davis of a Daughter.  
 “ Mrs. Howard of a Son.  
 “ Mrs. Murphy of a Daughter.  
 5—Mrs. Cushion of a Son.  
 “ Mrs. Berrigan of a Daughter.  
 6—Mrs. Kelly of a Son.  
 7—Mrs. Shea of a Son.  
 8—Mrs. Tuney of a Son.  
 “ Mrs. Hudson of a Daughter.  
 10—Mrs. Tagarly of a Daughter.  
 “ Mrs. Daly of a Daughter.  
 “ Mrs. Holloran of a Daughter.  
 “ Mrs. O'Donnell of Son.  
 “ Mrs. Connor of a Son.  
 11—Mrs. Holloway of a Daughter.  
 “ Mrs. Going of a Son.  
 12—Mrs. Blagharty of a Daughter.  
 “ Mrs. Torrey of a Daughter.  
 “ Mrs. Quinan, of a Son.

**MARRIAGE RECORD.**

- August 4—Thomas Brown and Jane St. Andrews.  
 10—John Moran and Ellen Kelly.  
 11—Martin Hogan and Rebecca Bracket.  
 12—Andrew Bergan and Hellen Dillon.

**INTERMENTS.**

AT THE CEMETERY OF THE HOLY CROSS.

- August 11—Bridget, daughter of Thomas and Ellen Connolly, aged 6 years and 22 days.  
 12—William, son of William and Johanna Casey, aged 11 months.  
 “—Mary, daughter of William and Ann Tracy, aged 10 weeks.

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and with fear and trembling. Saint Peter says, 'If the just man can scarcely save himself, what will become of the impious and the sinner?'

Yes, the road which leads to eternal life is so narrow, that the Lord declares to us by His Prophets Amos and Zacharias, that they who wish to be saved, are like unto a firebrand snatched from the flames.

Our Lord Jesus Christ Himself tells us, in different passages of the Holy Scripture, that it is difficult to arrive at eternal happiness.

Luther, vol. i. p. 6, b. Jena.

**ON PURGATORY.**

As to what relates to purgatory, I do not fear to say, that we must believe it with a firm and resolute faith: for, I am sure and certain, that the poor souls in purgatory suffer inexpressible torture; and that we can assist them by prayer, by fasting, by alms-deeds, or by some other good work.

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

Be content with St. Augustine to remain in ignorance of the state of the souls in purgatory: it is enough for us to know that they suffer the greatest afflictions, and ask your assistance.

Luther, vol. i. p. 431, b. Jena. In the year 1521.

Oh! how long does life appear to those who suffer, and, on the contrary, how short does life appear to those who live in happiness! But it is an eternity to those who interiorly feel the sorrow of being abandoned by, and separated from God! It is said, and with some reason, that one hour in purgatory is more bitter and cruel than a thousand years of temporal cares and corporeal pains!

Luther, vol. iii. p. 2, b. Written in the year 1526

Pray thus: "O Lord, my God! have pity on my soul, and grant me Thy assistance, as long as I remain in this life, where Thou canst assist me!"

Luther, Book of Sermons for the Use of the Church.

Vol. ii. p. 57, a.

**ON INDULGENCES.**

To a Christian it is enough to know that indulgence is a satisfaction for sins.

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

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