

our Divine Master says it, it *must be impossible*? Now the result of these remarks is obvious; the Apostles could not have made the seeming possibility or impossibility or absurdity of the doctrine expressed the criterion for interpreting the Saviour's words. But as we change places with them, we cannot use any criterion that did not or could not occur to *them*; and therefore we have no right to make the physical difficulties supposed to be incurred by our interpretation, any ground for adopting or rejecting it.

One remark or two, as suggested by the testimony of Faber. He, as appears from the extracts given above, rejects the line of argument adopted by writers like himself as totally unsatisfactory, because based on the alleged absurdity or impossibility of the doctrine, and manfully contends that like the doctrine of the Trinity, that under discussion is, and must be one of pure evidence. Faber is right. For what, we beg leave to ask, are these laws of nature, which it is said our interpretation contradicts? They are nothing more—can be nothing more—than the collected results of our observation of nature: We see her workings—we mark her appearances; the one we find constant, the other analogous—producing in similar circumstances, similar effects. We call a result under given conditions, a *law*; an unvarying appearance we call a *property*. Now, as all objects cognizable by the senses, from the very fact, are proved to have a certain relation to space—which we call extension, and as we have no knowledge of matter save through that medium, we pronounce extension to be a necessary property of all bodies. Thus too, we find that one material substance never occupies the very identical space of another, and we call this impenetrability, another such property, and so on of others. The code of laws, then, which we have framed for nature, embraces nothing more than the results of *observation* on her undeviating course.

Now, suppose a mystery to be revealed;—that is—a truth which the unaided reason of man never could discover, how is it to be tested? Are we to try it by the results of our own observation of the working of nature? If so, the decision must be for or against the mystery. All the experience and observation of philosophers on the law of numbers, must forever stand against the doctrine of a Triune Godhead. But then, must the doctrine be rejected? Certainly not; because it is revealed by him who framed for nature her code, and to whose unerring word man's reason must bow. In like manner, the observation of nature and her unvarying principles would lead any of the olden philosophers to testify against the truth of the declaration, that the infinite could be contained in the finite, or be united to it, and consequently, that the Godhead could not be incarnate in the human frame. Yet the mystery once clearly revealed the argument from experience must vanish.

It is repeatedly said that the doctrine of the Eucharist as Catholics understand it, is contrary to all that our senses testify or that experience can teach us. We are even challenged to submit it to a chemical process. It is hard to conceive how those misguided men who thus bring their profane scales into the sanctuary, can believe in the qualities attributed to Christ's body after the resurrection. Catholics believe the body of Christ to be present in the eucharist as it was when it came forth from the tomb, immortal—impassable: and

shall that be tested by the drugs of the Chemist? Shame. But let us put the same argument on the lips of a heathen to whom the doctrine of the Incarnation might have been propounded by one of the apostles, and we find him reject it, entitled to do so on the very same grounds that Transubstantiation is rejected. He appeals to the results of observation of the laws of nature against it; he appeals to the established experience of mankind against it: he assumes it to be an absurdity and rejects it; and to complete the analogy of the objection, he takes the dissecting knife of the surgeon to discover the boasted divinity of the Christian's God incarnate! Hence, when any mystery is revealed by God, especially those which have their beginning in time, such as the Incarnation, it is evident that up to that time there must be against it the whole weight of philosophical observation, the whole canon of laws called the laws of nature, which embrace solely philosophical observation. Once admit as the test of doctrine, the alleged impossibility or absurdity by which it is apparently invested, and you may as well at once burn the Christian code: no revealed doctrine can escape; with the doctrine of the Eucharist, as understood by Catholics, expires the evidence of every other doctrine of Christianity. And hence, it as regards the Trinity which sets at defiance all human reasoning, we suppress the objection founded on the law of numbers, by what right can we start an objection of the same stamp against another doctrine more expressly laid down in the same common record! The man who is content to close his eyes and receive the one cannot reject the other, for the same God has revealed both. All the pretended laws of nature which it is said the doctrine of Transubstantiation—that monstrous and absurd doctrine, transgresses, are nothing more than results deducible from actual observation, therefore, if as clear a revelation has been made of this mystery as of the others—the results of the observations of nature, formalized into a code of laws must in this case yield as they have done in others; and whether this revelation be here as distinct as it is for others, is, we say with Faber, a question of pure evidence, in the examination of which, we have made some little progress.

As regards then our interpretation of the words of the institution—our position is still our own. We are not justified in abandoning it by the acknowledged canons of interpretation:—we cannot be compelled to abandon it because of alleged impossibility, or absurdities inasmuch as *they* cannot be assumed as a criterion of truth, nor received as an element of interpretation; and that if for the gratification of prejudice, they are admitted as regards the Eucharist, they are equally valid against every other mystery of the Christian religion. Hence the only question is—can we believe the declaration of the Saviour—or must we reject his word and authority, because that declaration seems to involve an impossibility? The Protestant says, yes: Like those of old assuming the "impossibility" as the criterion of truth—he cries out "it is a hard saying—who can hear?" On the other hand the Catholic recognising the speaker as the God of truth and omnipotence, bows down to his unerring declaration—proclaims his belief—takes his word as the evidence of that truth which he cannot comprehend: and with Peter, when asked will he too disbelieve, in confidence replies—"No, Lord; to none other can I go—for thou hast the words of eternal life"—my fellow creature may speculate and reject to day what he admitted yesterday—but your word is the evidence of truth—"the heavens and the earth may pass away but thy word cannot fail."—And this is our blasphemy?

#### LETTERS AND CASH RECEIVED.

Dundas—Rev. Mr. O'Flynn, 10s; Mr. Smith, 7s.6d.

#### LIN'S

##### CELESTIAL BALM OF CHINA.

For the cure of all diseases of Man or Beast that require external application.

**FELLOW CITIZENS**—Perhaps you think that this Balm is intended to cure too many diseases, but we assure you that all diseases of this character, and many others that might be mentioned, are speedily cured, or in truth persons greatly relieved, by the use of this medicine. We earnestly request the afflicted to give it a fair trial.

Have you a pain or weakness in the small of your back? If so, apply the Balm freely morning and evening with the flat of your hand, and occasionally rub the part well with a rough cloth, and it will certainly relieve you.

Have you the rheumatism? If so, wash the part affected with cold water and castile soap, then bathe it with warm vinegar, and rub well with a rough cloth, and then apply the Balm with the flat of your hand before the fire. Wash every third day, and use the Balm twice a day, and you will soon be free from this troublesome disease.

Have you a numbness or coldness in your legs, arms or feet? If so, rub the affected part well with a rough cloth, and apply this Balm freely twice a day, and in a short time it will be removed.

Have you the Piles? If so, apply the Balm three times a day, and in a short time you will be well.

Have you the Nettle Rash or Erysipelas? If so, apply the Balm three times a day, and all unpleasant sensations will soon disappear.

Have you sprained yourself? If so, apply the Balm three times a day, rubbing well with your hand, and it will soon be removed.

Have you Bruises or Burns? If so, apply the Balm three times a day, and you will soon be well.

Have you a Cut or Wound? If so, apply the Balm with a feather two or three times a day.

And are your Limb's or Joints swelled? If so, apply the Balm three times a day, and the swelling will soon disappear.

Have you the Tetters? If so, apply the Balm every morning and evening, washing every third day with castile soap, and removing the scurf from the surface of the skin.

Have you a pain in your Breast or Side? If so, apply this Balm morning and evening, rubbing it well with the flat of your hand, and you will soon be relieved.

Have you Sore Eyes? If so, wet a soft rag with the Balm, and apply it on the outside of the eyes every night on going to bed.

Are your toes, fingers or ears Frosted or Poisoned? If so, apply the Balm three times a day, and it will positively cure them.

Have you Corns on your Feet? If so, cut them well and apply the Balm, and it will generally cure them.

Have you itching or irritation of any parts?—Then apply this Balm thoroughly and it will cure you.

Have you fresh wounds of any kind? Spread the Balm on linen and keep it bound on the parts, changing daily, and it will heal without proud flesh or inflammation.

Have you an old sore that won't heal? Keep the Balm bound on it, renewing it daily, and it will soon heal from the bottom.

Be sure you get the true Balm from COMSTOCK & CO., and no other.

The above is for Sale, at all the Druggist Shops in Hamilton.  
October 5th, 1842.

#### Startling Facts.

Hundreds of children and adults are lost yearly with worms, when some other cause has been supposed to be the true one.

It is admitted by all doctors that scarcely a man, woman or child exists but what are sooner or later troubled with worms, and in hundreds of cases, said to relate, a *supposed* fever, scarlatina, cold, or some other ailing carries off flowers of the human family—while in truth they die of Worms! and these could have been eradicated in a day, by the use of a bottle of KOLMSTOCK'S VERMIFUGE, at the cost of a quarter of a dollar!

How sickening the thought, that these hints should be—and who can ever forgive themselves for not trying WORM EXTERMINATOR, when they know that even if the case was not worms, this remedy could not by any possibility do hurt—but always good as a purgative—let the disease be what it may. How important then to use it, and who will dare take the responsibility to do without it? Let every parent that is not a brute, ask himself this question in truth and soberness.

Mr. J. C. RINGOLD had a child very sick for near two weeks and attended by a physician, without relief, when KOLMSTOCK'S VERMIFUGE, was given, and next day more than forty worms were passed, when the child recovered rapidly.

A CHILD of a widow woman living near the Manhattan Water Works, had dwindled for a month, till near a skeleton, with great dryness of the mouth, and itching of the nose. A human lady, who called to provide for the family, sent immediately for KOLMSTOCK'S VERMIFUGE which brought away great quantities of worms for two or three days, and the child grew better at once, and regained its full strength in less than a month.

Several Children in a highly respectable family in Broadway had worms to a frightful extent, and were all cured rapidly with this Vermifuge.

In some of the best families in the neighborhood of St. John's Park, it has been extensively used, from the circumstance of having eradicated a large quantity of worms, after all other remedies had failed, which was very extensively known in that part of the city.

A FAMILY IN NEW JERSEY saved several children by the use of it. One, a girl of eight years of age, had become exceedingly emaciated before the Vermifuge was given. The next day three large worms were dislodged, and she left off the Vermifuge, when she became again worse, and had resort to the Vermifuge that finally brought away an incredible quantity of worms, and the cure was complete, and she regained her health rapidly.

A PHYSICIAN of standing, had doctor'd a family of children some weeks, without being able to restore but one out of seven to health. He had the liberality to send for KOLMSTOCK'S VERMIFUGE, and cured the rest with it in less than a week.

IN NUMEROUS other complaints were supposed to exist, and the persons treated for fever, &c. but finally a trial of this Vermifuge, discovered the true cause of the sickness, by bringing away almost an innumerable quantity of worms, large and small, and the persons recovered with great despatch. INSTANCES of this kind might be cited to an immense extent, but it is useless, one trial for 25 cents will show any one with astonishment the certain effects of this Vermifuge.

**Caution.**—Never buy this article unless it have "Dr. Kolmstock's Vermifuge" handsomely engraved on the outside label, and the fac-simile of Comstock & Co.,

#### COMSTOCK & CO'S

##### Concentrated Compound Fluid Extract of

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FOR THE CURE OF

Scrofula,—Chronic Rheumatism,—General Debility,—Cutaneous Diseases,—Scaly Eruption of the Skin,—Tetter,—Pimples or Pustules on the Face,—Liver Affections,—Mercurial and Syphilitic Diseases.—Biles, from an impure habit of body,—Ulcerations of the Throat and Legs.—Pains and Swelling of the Bones,—And all Diseases arising from an impure state of the Blood, Exposures and Imprudences in Life, Excessive Use of Mercury, &c.

N. B.—The above Medicines can be obtained genuine at any of the Druggist shops in Hamilton.