

which constitutes their dignity as children of God, obeying him from motives of love; not, as slaves, from compulsion or necessity. Now, this free will granted to the creatures leaves it in their power to obey or disobey; not, however without sufficient warning given them of the dreadful consequence of their disobedience."

2nd. Man in his natural state, since his fall, is under the curse, "we were by nature children of wrath;" *EPHES. ch. ii. verse 3.* But, in the state of grace, we are, if we love God, and keep his commandments, *JOHN ch. xiv. 15, ib. verse 21;* "a chosen generation; a kingly priesthood; a holy nation; a purchased people;" *1 PETER ii. 9, &c.* "Who in time past were not a people; but are now the people of God. Who had not obtained mercy but now have obtained mercy;" *ib. verse 10; OSEAS ch. ii. verse 24; ROM. ix. 25.*

3. "Whosoever shall keep the whole law, but offend in one point, is become guilty of all;" *JAMES ii. 10.* This does not imply that all sins are equally grievous but only that they strike at the foundation of the law, the indispensable duty of obeying God, in the smallest things as well as in the greatest. But innate common sense, as well as Scripture teach us, contrary to the Presbyterian catechism, that all sins are not equal, so as "to deserve God's wrath and curse in this life, and eternal damnation in the next;" we read in Scripture that "the just man shall fall seven times and shall rise again;" *PROV. xxiv. 16;* and still he is stiled "the just man." Whereas, "they who say to the wicked man thou art just, shall be cursed by the people and the tribes shall abhor him. "Those then whom God calls "just," are just, though they fall into small faults and imperfections "seven times," that is occasionally; and there are none so perfect in their present earthly condition, as not, for instance, to be guilty of so much as an idle word, for which however the Saviour assures us, we "shall render an account in the day of judgment;" *MATT. xii. 36.* No wonder then, if Saint John should affirm that if "we say that we have no sin we deceive ourselves, and the truth is not in us;" but continues he, "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all iniquity;" *1 JOHN i. 8.*—Yet, however small our sin may be, it is a breach of the divine law; and more to be avoided than any physical evil. It is against such that the best of men have to strive; and hence we read in Scripture "that the life of man upon earth is a warfare;" *JOB vii. 1.* Certainly the smallest offence against God is infinite in its object, and therefore as we said, is more to be avoided than any temporal evil; nor could all creatures together satisfactorily atone for the least sin, had we not a divine mediator Jesus Christ, who came, as he says, "not to call the just but sinners to repentance;" *MATT. ix. 13;* "who will have mercy, and not sacrifice."—*Ibid.* *Oseas vi 6—1 Tim. i 15.* And therefore does the beloved Apostle say—"My little children, these things I write to you, that you may not sin; but if any man sin, we have an advocate with the father, Jesus

Christ, the Just; and he is the propitiation for our sins; and not of ours only, but also of those of the whole world."—*1 John, ii 1, 2.*

4. Penance, or mortification, with true repentance, (and without that it is good for nothing) is agreeable to God: witness the case of the Ninivites—*Jonas iii 10* Witness the Saviour himself setting the example of fasting, *Matt iv 2*—his foretelling that when he, the bridegroom, should be taken from his followers, then they should fast. *Luke v 35*—his laying down rules for fasting—*Matt vi 16*—in fine, his shewing the efficacy of fasting—*Matt xvii 20.* He has authorised his church to direct us in all that appertains to his redeeming dispensation, and commands us to regard all those who will not hear her, as 'heathens and publicans.'—*Matt xviii 17.* To his lawful pastors he has also said—'he who hears you hears me: and he who despises you despises me; and he who despises me, despises him who sent me.' *Luke x 16.* We offer adoration to God, therefore, and obey him in the way he requires, when we hear his church, and allow ourselves to be directed by his lawfully appointed pastors, whom he has commanded us to hear as we would himself. The Greek word *METANOIA* is translated *penance* by the early fathers of the church: but it always implies Repentance, without which, as we said, it would be vain. Besides, when the Saviour, in pronouncing his woes on Corazain and Bethsaida,—*Matt xi 20*—declares, that if "in Tyre and Sidon had been wrought the miracles that had been wrought in them, they would have done penance in sackcloth and ashes."—Now, here is used the same word, implying mortification.

5. Our unknown correspondent asks us what is a mystery? and gives himself a passable definition of it, viz; a reality above the perception of reason for the time being. Yes, it is a fixed reality resting upon the infallible revelation of God himself; and if the writer be a Christian, he will admit this, and also acknowledge that God can try our reliance on his word, which our first parents distrusted, by requiring our belief in what to us in our present state is incomprehensible. This is what is called faith in the divine word. We would recommend to his perusal the articles on mysteries in the first and 17th numbers of our paper.

6. He argues against the possibility of the simultaneous presence of Christ's body in many places, on merely natural principles; not considering that it is not now a natural, but a supernatural and spiritual body, though a real one. It has put on immortality, with all the perfect qualities of a spirit one of which is surely the capacity of being simultaneously present in more places than one. God is a spirit, acknowledged by all to be wholly present every where; or, whose centre is every where, and his circumference no where. It is not then contrary to reason for God, who is Omnipotent, to impart to a glorified and spiritual body, the properties of a spirit; one of which is to be present at once in more places than one.—To be sure, in the Deity this property is boundless and infinite. But in the Sa-

viour's humanity it is finite. But were it to be present at the same moment in all parts of the creation, it would still be within the limited precincts but of finitude; and not exceeding that perfect state of existence which God may impart to a spiritual being. How did the humanity of Christ enter the room, where the apostles met, and were closeted up for fear of the Jews? As for the form he takes in the Sacrament in order to try our faith in his Omnipotent word, he can assume what form he pleases, indicating the gift he gives. We incurred death eternal by eating what God had forbidden us to eat. We recover life eternal by eating with the proper dispositions what he has commanded us to eat, as the divine food of the soul; *JOHN vi. 52;* the fruit not of the tree of knowledge, but of the cross, the tree of faith; the tree of life to us, on which that fruit hung which he bids us eat; his very flesh to eat and his blood to drink; *ib. verse 56, 57.* This divine food of the soul was prefigured in the old law by the participation of the priests and people in the flesh of the victim sacrificed; in that of the paschal lamb, and particularly in their eating of their unbloody offerings; the shew bread, and even wafers of fine flour, stiled "the holiest of holies;" *LEV. ii. 4,—vii. 12,—viii. 26; NUMBERS vi. 15;* as also of the manna, though a miraculous food, not equal as the Saviour said, to the bread which he gives to his followers, the living bread which came down from heaven, and which he declares to be "his flesh which he gives for the life of the world;" *JOHN vi. 51, 52.* This is an endless subject, and we must close it for the present, but we shall take it up again more fully on a future occasion; as it is the chief fulfilment of all the Jewish sacrificial figures; and the most sacred and consoling article of the Catholic faith. All we need just now add, is, that no one can say that God who created all things out of nothing; who changes our meat and drink into our flesh and blood; and the common substance of the earth into all that grows, cannot transubstantiate the elements of bread and wine into his own flesh and blood; and, assuming their appearance, to try our faith in his word, be present wherever he pleases.

7. Though "there is no other name under heaven given to men whereby we must be saved, (Acts iv 12) yet we may, as the Apostles did, ask our fellow creatures here on earth, and why not also in heaven? to pray for us, to him, through whom alone, and for whose sole sake, we expect our petitions to be granted. This he himself has told us: 'Amen, amen,—says he—if you ask the Father any thing in my name, he will give it you.'—*John xvi 23.* Therefore does the Catholic church end all her prayers with these words—*through Jesus Christ our Lord.*

8. God's word is that of his church, which he commands us to hear; and the unanimous voice of her lawful pastors, to whom he promised the Holy Ghost, as their inspirer, to the end of the world.—*John xvi 13.* 'Faith comes by the hearing—says St Paul—and hearing by the word of Christ.'—*Romans x 17.* Not then

exclusively by the reading. Besides, St Peter shews the danger of subjecting the scripture to the judgment and decision of every one without a sure interpreter, which the church is declared to be—*Matt xvii 17*—for, speaking of the epistles of St Paul, "In them, he says, there are certain things hard to be understood, which the unlearned and unstable wrest, as they do also the other scriptures, to their own destruction." *1 Peter, iii xvi.*—Understanding this, says the same apostle, that no prophecy of scripture is made by private interpretation; for prophecy came not by the word of man at any time, but the holy men of God spoke inspired by the Holy Ghost.—*1 Peter, i 20, 21.*

To the Editor of the Catholic.

VERY REV. SIR,

As I have observed a particular notice taken in the Catholic of the liberality of Protestant gentlemen (who will not be behind the age) in contributing towards the erection of Catholic chapels in various places, may I request to add a further instance—that of Col. Chisholm—in regard to the chapel built not long ago in the village of Oakville. Not only did this gentleman furnish the ground for a handsome and eligible scite whereon to erect it, together with much of the material, but even when land had risen, with the rise of the village, in value, very generously consented to attach another portion of it, to serve, for our exclusive use, as a burial-ground, an advantage which no other denomination in the place enjoys.

I also take this opportunity of testifying to the zeal for their religion displayed by the Catholics living in the interior of the Township of Trafalgar, who have of late been at considerable expense in completing and finishing off to advantage a neat chapel, with a spire, a circumstance which, considering their smallness of numbers, reflects much credit on their religious character. As this is the second Catholic chapel in the Township of Trafalgar, (which includes Oakville) and but a few miles from the rising village of Streetsville, it is well to invite the attention of settlers to this circumstance, whose choice of localities is so often justly influenced by the religious opportunities these may offer.

A. J. McD.

Trafalgar Jan. 3, 1842.

REMITTANCES RECEIVED SINCE OUR LAST.

LONDON—Rev Mr O'Dwyer for Mr O'Flinn, 7s6d, Patrick Tierney, 7s6d, and Patrick Dolney, 5s

PERTH—Rev M McDonough for Mich. Honigan, and Edward Burke, Srith's Falls, each 7s6d

QUEBEC—Mr H O'Connor, \$10

ARRIVAL OF SIR CHAS. BAGOT AT NEW YORK.

H. B. M. ship *ILLUSTRIOUS* 71, Capt. Erskine, from Falmouth, whence she sailed on the 24th ultimo, arrived yesterday morning at the Quarantine ground. On board of her is Sir Charles Bagot, recently appointed Governor General of British America and suite.

Yesterday morning, Captain Jones, Military Secretary to Sir Charles Bagot, arrived in Town from New York; and after an interview with His Excellency the Administrator of the Government, he recrossed the lines in the afternoon to join the Governor General on his journey to the Seat of Government. It is confidently stated that Sir Charles Bagot will be in Kingston on Saturday next.