

portion of his attributes, deprives him of none of those rights which are inseparable from his divine nature. He is still the splendor of his Father; he still continues the object of his divine complacency, his well-beloved son, as he has been from all eternity. United to sinners yet separated from their iniquities; covered with all the wounds of our transgressions, yet exempt from all our weaknesses; resembling us in all things yet raised infinitely above us by his divine essence condescending to become our brother, without ceasing to be the Son of the Eternal, he presents every motive to animate our confidence, every attraction to win our hearts in this wonderful condescension of his son, the almighty beholds all that can claim his pity, or engage his love. How can the Supreme Being reject a victim, who, without any usurpation, can claim an equality with himself; a holocaust, which the angels are commanded to adore, a sacrifice, of which the ancient obligations were but so many types and figures! Oh! were it permitted us here below to penetrate with the eye of faith the veil that conceals this adorable Mediator, what a spectacle should we behold on the altar, at the moment the Priest pronounces the hallowed words that operate this ineffable mystery! The well-beloved disciple has described nothing, in the prophetic volume or revelations, comparable to the wonders that would here meet our view. The name of Jerusalem and of the city of the living God; the marvelous descriptions of this city, whose walls were transparent as crystal, and whose gates were resplendent with precious stones, were, I may venture to assert, but so many unsubstantial shadows, compared to the splendor of this ravishing spectacle. We should behold the Son of the Eternal environed by that innumerable host of happy spirits, who proclaim his triumphs, offering to the divine Majesty his obedience to expiate our rebellious ingratitude, his humility to confound our pride, his patience to quiet our murmurs, his tears to extinguish the flames of our unlawful passions, his sufferings to subdue our sensuality, and his blood to wash away our iniquities. But on a subject like this, silence would be most expressive: our faulting tongue betrays its incapacity to describe so stupendous a mystery; the heart may feel, but the lips cannot utter what it is for a God to be offered to a God, for a God to be delivered up for sinners, and to become the ransom for sin! He who wishes, in this imperfect state, to penetrate into the sanctity of the mystery, must judge of it by its effects. It is with this view that I proceed to show that it is a sacrifice, holy as to the motives that determine it.

IT IS AN OBLATION HOLY AS TO THE MOTIVES THAT DETERMINE IT.

The motives were known long before the accomplishment and consummation of this mystery. David had foretold that mercy and truth should meet each other, that justice and peace should form a mutual alliance; and Daniel beholding this sacrifice in a near and brighter vision, predicted that the abolition of sin, and the establishment of the reign

of justice should be the blessed effects of this mystery.

The abolition of sin is, therefore, the first advantage that we are to seek. When we present ourselves before the altar of Jesus Christ, we carry thither our personal infidelities, and those of the people. We offer them to God, through Jesus Christ as a victim of anathema. The groans of our heart, if sincere, and the spirit of penitence and contrition, if unfeigned, may, in some respects, be compared to the weapon by which the victim is slain, and the charity of Jesus Christ to the fire that consumes it.

It may be observed that sin is often mentioned in the prayers that compose the Liturgy; that God is every where solicited to turn away his eyes from our iniquities, and to fix them upon the faith of his church, and the sanctity of the victim; that he is entreated, not to regard the offences, the negligences, and the faults of the minister of the congregation, but to listen with mercy and compassion to their humble petitions. With whatever reverence and recollection we may approach the altar, our dispositions always will be insufficient, unless we bring to this sacrifice a mind filled with a lively sense of the heinousness of sin. The greatest insult that a sinner can offer to this mystery of love is to assist thereat with a heart that is hardened and that glories in its want of feeling. The outrage, is in some degree, continual, Jesus Christ never ceases to offer himself up for the destruction of those very iniquities which the sinner incessantly renews. The sinner by the correspondence which he keeps up with the enemy of all justice, opposes the establishment of its reign, while the important purpose for which Jesus Christ immolates himself upon the altar, is to substitute eternal justice, in the place of iniquities;—in other words, justice, which had heretofore been banished from the earth, has established for herself a perpetual asylum in the sacrament of the altar, that he who earnestly seeks after justice, may not seek her in vain. Let us not, therefore, hope to find her in any other place, not even in the society of men in appearance the most irreprehensible; you will find that there are some ties that still link them to the universal corruption; that however solicitous they may have been to purify themselves from the leaven of sin, this leaven, according to the apostle, has communicated to the whole mass an impression, which it is impossible for unassisted man to destroy. But we have a Holy of Holies, like that which sanctified the tabernacle of Israel; yet different from that of the Israelites; ours is not inaccessible to the people all may enter therein by faith, which is the veil that conceals it from our eyes: all may participate of this eternal sanctity, if not in a way that is perfect here below, at least in a manner proportioned to the degree of our fervor and of our necessities.

Let us, therefore, like Daniel, become the children of desire; and what he uttered in the spirit of prophecy, let us pronounce in a spirit of prayer: may eternal justice reign forever amongst us; may

it establish its empire in our hearts, by reducing our will to perfect obedience, by subjecting our flesh to its spirit and our passions to its laws; may it be established in the bosom of families, and be there productive of subordination, of charity, and of peace. The sacrifice of our altars would produce these happy effects, if all who assisted thereat were feelingly alive to its spirit, and animated with the dispositions that it requires. Is it possible that Christians, who have been united to Jesus Christ, the source of all justice, who have had before their eyes the pattern of all sanctity, who have sacrificed at the foot of this altar every irregular affection, should ever suffer themselves to yield to the corrupted desires of their hearts? Ah! let Christians beware of deceiving themselves, with the idea that the little fruit produced by this sacrifice, is the result of any insufficiency in the victim: no: it is the natural consequence of the imperfection of their faith.

These truths studied with great attention meditated on with great reverence, and, by the grace of God, practised with fidelity, will give us an exalted idea of the venerable character of our mysteries.—We would no longer enter the temple with a spirit of dissipation and irreverence; we would no longer assist thereat with indifference and disgust which dishonor the sanctuary we would no longer return from the altar with the same relish for the world and the same order after its pleasures and pursuits.

May it please thy goodness, O Lord to form and to strengthen these desires in our hearts; it is from thee alone that we can learn the full extent of the honors paid thee in these mysteries, and it is thou alone that canst animate our hearts with that homage which alone is acceptable in thy sight. Vouchsafe to accept in union with the perfect sacrifice of Jesus Christ, the imperfect yet free oblation, which we make of our inclinations, and of our whole will to thee, in order that we may become with him a holocaust worthy of thy gracious regard in time; and of thy mercy in eternity.—Amen.

THE JESUIT, OR CATHOLIC SENTINEL.

The following extract is taken from the editorial of the "Jesuit" of the 9th inst.

Seven weeks more, and the *Jesuit, or Catholic Sentinel*, will have labored for two years in fighting the good fight of faith, in explaining and defending the principles, of the Roman Catholic church. * * * Now that the chief object we had in view when we first started the *Jesuit*, is indeed **REALIZED**, we shall introduce a greater variety of articles into the columns of our paper, in the ensuing editorial year. Such trans-atlantic intelligence as we deem important to the *Irish Patriot*, and the *Catholic* of every nation shall be noticed and faithfully recorded. We shall as usual continue to explain and defend the principles of the Catholic church. As a regular sketch of European politics is to occupy a certain portion of the *New Paper*, and as we consider the title "*Jesuit*," which is adapted to a paper *exclusively* religious.