

and blood. This being so, unless His power to do so be denied, it is hard to reject the doctrine. He could and did change water into wine. I cannot conceive that it is any more difficult for Him to change bread and wine into His own flesh and blood. In fact whatever difficulties stand in the way of believing that He has done so can be brought, and are brought with equal force by infidels against the Incarnation of a God, and therefore against Christ's divinity. My answer to these difficulties would be the same. Great as the humiliation is for a God, His love is so intense for us that the great good to be effected for man by His "dwelling amongst us" induced Him to condescend both to live in poverty and die under human form, and also to live in poverty under the form of our corporal food; and fully convinced as we are that God dwells in the blessed Eucharist, it is no more idolatry to adore Him therein, than it would have been idolatry for us to adore Him in the crib of Bethlehem.

Mr. Editor, I have shown that Mr. Scobie's general thesis is not at all proved; that his reasonings are feeble, and his assertions erroneous and slanderous. His other assertions on Confession and the Mass I need not refute, as no attempt has been made to prove them, I shall therefore conclude by thanking you for your kindness and courtesy to me.

Your obedient servant,

JOS. P. MOLPHY,
Pastor of the Catholic Church.

Strathroy, Nov. 27th, 1876.

[From the WESTERN DISPATCH of December 6th, 1876.]

THE CHURCH OF ROME.

To the Editor of the Strathroy Dispatch.

DEAR SIR,—I was a little surprised on reading your last issue to find the thesis of my sermon grossly perverted, and the truths set forth in it wilfully misrepresented by Rev. Father Molphy, pastor of the R. C. Church. Though it seems to be constitutional for the Church of Rome to misrepresent and pervert far more weighty and important matters than contained in my sermon, still, I was not prepared to see a thing of yesterday so much distorted and disfigured. I trust you will allow me space in your next issue to correct a few errors the Rev. gentleman has, perhaps, unwittingly published. I. He says that the thesis I set out to prove "is that there are certain marks of the true Church, which do not belong to the Catholic Church." Now, my thesis is, as a reference to my sermon will show him, One Lord, one Faith, one Baptism, distinguishing marks of the true Church. II. He says, that I maintain that these marks are not to be found in the Catholic Church. Again, I point him to my sermon, where he will find it stated, that wherever these marks are found, whether under the shadow of false Churches, or anywhere on earth, there exist members of the true Church. III. He says, "Rev. Mr. Scobie's doctrine is the new invention that the members of the Church of Christ are not bound to believe all the doctrines which have been taught by Christ." This sentence is not mine, nor is there a single word of it in my sermon. IV. He says, "Rev.