

soul, the word of God. For, not by bread alone does man live; but by every word that proceedeth from God.—Matt. iv, 4. Such were clean animals in the mystical sense, and he the word itself incarnate, was purity itself.

Certain beasts that chewed the cud, but divided not the hoof, are declared also unclean; as the *cherogillus*; probably the rabbit, hedgehog, or, as St. Jerome says another kind of animal, common in Palestine, living in the holes of rocks, or in the earth. But all these had claws, and were not of the inoffensive kind. Those also whose hoof was cloven, but who chewed not the cud, such as the swine, were accounted unclean: for it suffices not that they be without claws, or inoffensive, they must also be ruminative, in the sense explained above.

The fishes with scales and fins are accounted clean; those without them unclean. The fins enable the fishes to rise from the bottom, where those without them must crawl in the mud and slime. The scales also defend them from injury and contamination. The fins therefore represent the soaring faculty, or meditative quality of those who raise themselves in spirit above the earth, and soar in contemplation towards their God; while their scales, their spiritual armour, preserve them free from all earthly ordure: all others are to be accounted an abomination, &c.

Of the birds—all birds of prey; the ostrich, a bird of a voracious appetite; and which abandons its young, with the ravenous birds of night, the owl, &c.; those having four feet, like the bat, and various others, for the most obvious reasons, are pronounced unclean. All communication with such beasts, fishes and birds, is to be avoided; indicating that we are carefully to avoid all intimacy with the impure and the wicked.

VERSE 41.—*All that creepeth upon the earth shall be abominable*: that is, all the low, grovelling and worldly minded part of our species; all habitual sinners, who live and wallow in guilt, as in their native element.

CHAPTER XII, v. 8.—Here we cannot sufficiently admire the abjection of the filial Deity, who, though the Lord of all, in order to cure our pride, and wear our affections from earthly enjoyments, chose to be born amongst us, of parents so poor, that his Virgin Mother could not afford to offer up a lamb, as prescribed, at her purification; but, profiting of the legal indulgence granted to the indigent, she offered on the occasion only a pair of turtle doves and two pigeons.—Luke i, 24. Without, however, appearing to offer so much as others, she offered infinitely more than all had ever done. For she offered, not the figurative lamb, but the long prefigured lamb himself. Thus was Mary enabled to present to God a more than adequate atonement for Eve's offence; and man, from the woman, whose gift had proved his bane, received the promised pledge of never ending bliss. The turtle doves and pigeons, presented by Mary, were but emblems of the spiritual favors to be conferred upon us by him, whom she came to offer up; namely, *peace to man*, and a perfect reconciliation with his Maker, the sign of which was brought by the dove to Noah, and in him to the whole of the human race; and *Charity*, the gift of the Holy Ghost, the spirit of peace and love, who descended in the shape of a dove on our Saviour, the Prince of Peace, at the Jordan.

All letters and remittances are to be forwarded, free of postage, to the Editor, the Very Rev. Wm. P. McDonald, Hamilton.

THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, MARCH 9.

THE PROTESTANT MODE OF INTERPRETING THE SCRIPTURES.

"He who will not hear the Church, let him be to thee as a heathen and a publican."—Matt. xviii. 17.

Protestant.—Read the scriptures, and depend on no church. Judge for yourself, and draw from the scriptures whatever scheme of religion you think best.

"He who hears you [says Christ, speaking to his lawful pastors] hears me; and he who despises you despises me.—Luke x. 16.

Protestant.—Hear and follow whom you choose.

"Take and eat; this is my body" [says Christ]—Matt. xxvi. 26.

Protestant.—It is not your body: it is only bread, a figure of your body.

"Drink you all of this; for this is my blood of the New Testament, which shall be shed for many for the remission of sins."

Protestant.—It is not your blood, but only wine, as a memorial of it, which was never shed for the remission of sins."

"Receive ye the Holy Ghost; whose sins you forgive they are forgiven; and whose sins ye retain they are retained"—[said Christ to his pastors]—John xx. 22, 23.

Protestant.—Fudge! No man can forgive sins.

"He who sins against the Holy Ghost shall not be forgiven in this world, nor in the world to come."—Matt. xii. 32.

Protestant.—No sins are forgiven in the world to come.

"See that you despise not one of these little ones; for I say unto you that their angels always see the face of my father who is in heaven."—Matt. xviii. 10.

Protestant.—Their angels are not their angels: they have no angels.

"He that believeth in me the works that I do, he shall do also; and greater than these shall he do, because I go to the Father; and whatsoever you shall ask the Father in my name, that will I do, that the Father may be glorified in the son."—John xiv. 12, 13.

"And these signs shall follow them that believe; in my name they shall cast out devils: they shall take up serpents; and if they shall drink any deadly thing, it shall not hurt them: they shall lay their hands upon the sick, and they shall recover."—Mark xvi. 17, 18.

And St. Paul testifies, "that the manifestations of the spirit of God granted in the Church are, the working of miracles, the grace of healing, the gift of diverse tongues," &c.—1 Cor. xii. 7, 9, 10, 11.

Protestant.—All this is Popish stuff.—There is no power in the Church now of working miracles.

Our Saviour says, his Church is built by him upon the rock, and that the gates of hell shall never prevail against it.—And, that Heaven and Earth shall pass away, but that his words shall never pass away.—Matt. xxiv. 35.

All *Protestants* maintain, in spite of this solemn declaration of Christ, that the gates of Hell have long since prevailed against his church. Their father, Luther, the lowly Friar of Wirtemberg, gave it to be understood, that but for him Christ's church must have gone to destruction:—that he alone had prevented her downfall; and that Christ had only him to thank for her preservation. Not so, said Calvin.—It is I to whom Christ owes her preservation. The wily Wesley mocks at their pretensions, and assures the world that his method, (an ever-varying one) and only that, can save Christ's church from ruin. We every day see now pretenders to do what Christ himself could not perform;—that is—to prevent, according to his solemn promise, the gates of hell from prevailing against her; each proclaiming the whole world in error except himself, and he the sole repairer and upholder of the Saviour's else perishable religion!!

Saint Paul, speaking of the Eucharistic sacrament, says—"Let a man prove himself; and so let him eat of that bread, and drink of the chalice: for he who eateth and drinketh unworthily, eateth and drinketh damnation to himself not discerning the body of the Lord."—1 Cor. xi. 29.

Protestant.—True; without discerning the body of the Lord where it is not, we but eat and drink bread and wine as a figure of his body and blood.—We eat and drink these figuratively; and if unworthily, our damnation, like our sin, must be but a figurative one.

We may touch again on this subject,—the *Protestant mode of interpreting the Scripture*—the dead letter of which, without a sure interpreter, is the Protestant's boasted Rule of Faith.

We have read in several of our exchange papers an article on Puseyism, taken from the correspondence of the Washington National Intelligencer, in which a most absurd account is given of the Doctrines of the Oxford Divines—such as, "if a man sin more than once after baptism, there is no forgiveness though he repent"—that "that the Lord's Supper may be administered to dying insensible persons"—[insensible here seems to be thrust in, to make the sentence appear ridiculous]—that "ministers have the keys of heaven and of hell"—[the latter, no doubt added for effect.] Indeed, the whole seems a burlesque on Puseyism.

Our Mayor of Hamilton, Mr. DUGGAN, and the Corporation, have certainly deserved well of the public, by having planked so much of our side-paths. But along these side-paths there are many traps laid for the traveller, and especially for our drunkards, who are not a few, into which they are exposed to fall, and, like the poor wretch at Sir Allan's corner, be suddenly precipitated into eternity. These are the open mouthed cellars,

without a covering, so common in our now, but some day will be, the most commercial city in Western Canada.

When will our leading streets, or rather mud-swamps, be Macadamized?—They are, to be sure, annually repaired with a mock labor, of turning mud upon mud, to the useless annoyance and expense of the inhabitants. Were we asked for a name to our new city, we should certainly give it that of *Mudville* or *Miryborough*.

Ne Sutor ultra Crepidam.

We find copied into the Coburgh Star of the 2d inst., a letter to the *Liverpool Standard*, headed *Dr. Hook versus the Nineteenth Article*; and signed *A Layman of the Orthodox, or Evangelical Church of England*. On the writer's remarks on Dr. Hook's teaching, we have first to observe, that if every LAYMAN may be a Teacher, as the Protestant system allows to be the case, then what need is there at all of having or supporting a clergy to teach us, what every layman is free to contradict, and to put forth with equal authority his own particularly conceived opinions? But in the Church of God, says Saint Paul, there are diversities of ministries.—1 Cor. xii, 5. Are all Apostles? says he, are all Prophets? are all Doctors?—Ibid. v. 22. Yes; according to the vital principle of Protestantism, all are whatever they choose to be. In all, and in each of the Protestant sects, the eye can say to the hand, I need not thy help: and the head to the feet, I have no need of you.—Ibid. verse 21. In them, all is eye, all is ear, all is tongue, all is whatever member you please, but no body.

Secondly. The writer is no witch at Theology. He does not then know that there are unwritten traditions in the Church of Christ, as much the word of God, as the scriptures. Therefore, brethren, stand fast, and hold the traditions which ye have learned, whether by word, or by our Epistle.—2 Thess. ii, 14. Nay moreover, it is only by tradition that we know the scriptures to be the infallible word of God. Preaching, he ridiculously supposes the Vicar the Leeds, to discard altogether. "How then, shall they believe in him, of whom they have not heard? And how shall they hear without a preacher? And (alas for the Layman) how shall they preach, unless they are sent?"—Rom. x, 14, 15. But the most absurd supposition of our Layman is, that Dr. Hook "displays more zeal for the church than for Christ;" and that "his sermons, speeches and pamphlets have a tendency so to exalt the church, as virtually to conceal the Saviour." As if the church and the Saviour could be separated; the church, with whose pastors he said: *Lo! I am with you at all times, even to the end of the world.*—Matt. xxviii, 20.

We have made room in this number for the first of two admirable letters of Mr. O'Connell, to the Wesleyan Methodists in England. Although it is some two years old, it is as applicable as ever to those of that denomination here and elsewhere in America.