

it in no wise detracts from the same merits to believe that, even after this life, they may yet, for a period, be scourged by the same loving Father.

The next text cited is from the Epistle to the Hebrews:—

"Now once at the end of ages He hath appeared for the destruction of sin by the sacrifice of himself. Christ was offered once to exhaust the sins of many."—c. ix., v. 26, 28.

This is a most convenient text, for it is cited by Protestants upon all occasions; though what bearing it can have upon the doctrine of Purgatory, we cannot for the life of us perceive. "If"—asks our author—"the sins of the world are exhausted by Christ's sacrifice, what additional process is necessary?" None certainly to exhaust sin; neither does any one, unless it be some silly old woman of the Mrs. Partington school, imagine that Purgatory is a place for exhausting sin; though many processes are necessary to apply the merits of Christ's sacrifice to the individual. Faith, and Baptism are necessary; Penance for sins committed after Baptism, is necessary; the Sacraments are necessary, *saltem in voto*; nor does the necessity of these processes detract from the merits of Christ's sacrifice. The sins of many may be exhausted, the sentence of eternal death remitted, and there may yet remain temporal chastisement, either in this life, or in that to come, for the sons whom the Lord receiveth.

Our author relies much on the language of St. Paul, in his Epistle to the Romans:—

"There is therefore now no condemnation to them who are in Christ Jesus."—c. viii., v. 1.

To understand what the Apostle means by "condemnation" in the above quotation, we must examine the context; from which it will be clear that the passage contains no allusion whatever to punishment, temporal or eternal. In the concluding verses of the preceding chapter, St. Paul complains of the "law" in his members, fighting against the law of his mind. "Unhappy man that I am," he asks, "who shall deliver me from the body of this death?" And he answers, by asserting that "to them who are in Christ Jesus" this concupiscence, these motions of the flesh, if resisted, are not sin, partake not of its nature, nor its condemnation. This text therefore, as Bellarmine remarks, is not opposed to a Purgatory; but condemns the doctrine of Luther, and heretics of a similar stamp, who taught that the motions to sin, which the regenerate feel, are sin, even though they refuse to consent to them—even though "they walk not according to the flesh."—Rom. viii. 1.

The next is from St. Paul's first epistle to the Thessalonians, in which the Apostle prays:—

"May the God of peace Himself sanctify you in all things; that your whole spirit, and soul, and body, be preserved blameless for the coming of Our Lord Jesus Christ."—c. v., v. 23.

A queer logic it must be that, because St. Paul prays that his hearers may be wholly sanctified, concludes that there is no punishment after death for those who in this life are not wholly sanctified. "Is it conceivable that the sanctified in ALL THINGS, i. e., in Spirit, in soul, and in body, should be lashed in Purgatory for ages?" asks Mr. Jenkins. No Sir, it is not, and nobody but a very foolish Protestant would ask such a silly question. For the "sanctified in ALL THINGS," there is no Purgatory, according to the teaching of the Catholic Church; nor will their souls be lashed for one moment. Purgatory is only for those who are not wholly sanctified in this life.

Mr. Jenkins is not more lucky with St. John, than with St. Paul. St. John, according to our author denies Purgatory, because he says:—

"The blood of Jesus Christ cleanseeth from all sin; if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all iniquity."—St. John i. 7-9.

If Protestant controversialists would endeavor to obtain a little insight into the doctrines which they impugn, and would avoid confounding things which should be kept perfectly distinct, they would save themselves a very unnecessary expenditure of Scriptural texts. In asserting Purgatory, it by no means follows that we deny that the blood of Jesus Christ alone cleanseeth from sin; or that God forgives, and cleanses from iniquity, the contrite sinner. For Purgatory and Purgatorial punishments, remit no mortal sins, *quoad culpam*; this remission, this cleansing from the guilt of sin, must be obtained in this life, either in the Sacrament of Baptism, or of Penance; in which the all cleansing blood of the Redeemer is applied to the individual; or else, not Purgatory, but Hell with its eternal torments, is the uncleansed sinner's doom. The sinner whose sins, *quoad culpam*, are remitted needs no after process to cleanse him from the *guilt* of sin; though, *quoad penam*, a process may yet be necessary, either in this life, or in that to come; and as we have already shewn, when sins are remitted, *quoad culpam*—they are not always remitted *quoad penam temporalem*.

There is no Purgatory, argues our author, because St. John in the Apocalypse narrates the vision wherein he saw—"a great multitude, standing before the throne, clothed with white robes"—and who, having "come out of great tribulation" had "washed their robes, and made them white in the blood of the Lamb." But how this passage militates with the teaching of the Church, that, for those who have not washed their robes perfectly white in the blood of the Lamb—that is, not fully expiated them by Penance, or in Martyrdom—there remaineth "great, though temporary tribulations, even after this life, it is not easy to understand. The text asserts that all who "have washed their robes in the blood of the Lamb," and who "have passed through great tribulations" for the faith, are before the throne of God; but it does not assert that all who die, in sentiments of penitence, and reconciled to God through Christ, pass immediately from this mortal life to the realms of eternal bliss. And therefore is it that,

though the Martyrs, having passed through great tribulations in this life, need no Purgatory, there may yet be such a state for others, who have not passed through the same tribulations, as is clearly pointed out by St. Augustin. There is a certain perfection in this life to which the holy Martyrs have attained:—

"Perfectio tamen in hac vita nonnulla est, ad quam sancti Martyres pervenerunt."—Serm. clix.

For these there is no Purgatory; but for those only, of whom in the same discourse St. Augustin speaks, as imperfect.

"Quibusdam vero adhuc imperfectis, et tamen ex parte justificatis."—Ib.

There is no Purgatorial punishment, again argues Mr. Jenkins, because Lazarus, who, after death, was carried by angels into Abraham's bosom, was said "to be comforted."—St. Luke, xv., 25. But this argument is of no force, because Lazarus was not a type of the whole human race; and though he might have been comforted, others may yet be tormented; and because the words "Abraham's bosom"—*kolpon tou Abraham*—though employed to denote an intermediate state betwixt heaven and hell, do not imply a place of punishment, but that place of rest where the souls of the ancient Saints, Patriarchs, and Martyrs reposed, until by His death, Christ opened to them the gates of the Kingdom of heaven; though excluded from heaven, the church does not teach that the souls of the ancient Just were subjected to Purgatorial punishment, because they were in this intermediate state. Thus the comforting of Lazarus in "Abraham's bosom" proves nothing against punishment of some of the faithful departed in Purgatory.

"How could St. Paul desire to be dissolved, and to be with Christ? How could he speak of the gain of dying with such a Purgatory before him?" asks Mr. Jenkins. But by what right does our author assume that St. Paul had a Purgatory before him? If Mr. Jenkins will but lead the life, and die the death of St. Paul, we will guarantee him against Purgatory.

The last text which our author adduces, and upon which he chiefly insists, is the following, from which however he excludes the—"for their works follow them." St. John, in the Apocalypse, is describing his vision of the great and terrible day of general judgment, when the "angel came out of the temple, crying with a loud voice:—

"Put to thy sickle, and reap, because the hour is come to reap, for the harvest of the earth is ripe." At this time, John heard a voice from heaven saying:—

"Blessed are the dead, who die in the Lord. From hence forth now, saith the Spirit, that they may rest from their labors; for their works follow them."—c. xiv., v. 13.

Neither does this text at all contradict the Catholic doctrine of a Purgatory, betwixt the period of the individual's decease, and the day of judgment.—For it is clear that the *henceforth*, must be referred, not to the epoch at which St. John wrote, but to that which, having seen in a vision, he was describing, viz., the day of the last judgment; after which indeed there will be no Purgatory.

Besides, the text is fully applicable to the dead who die in the Lord, with sentiments of penitence, and with their sins—*quoad culpam*—remitted. For blessed are they; blessed beyond all that the heart of man can conceive, are the souls suffering in Purgatory, strange as this may sound in Protestant ears. They suffer, but with charity, and perfect resignation to the will of God. They suffer, but they are blessed in their sufferings; for with them there is no fear, nor anxiety for their future state; no doubts have they as to their ultimate salvation, of which they are certain in Purgatory, though they never could have been on earth. To such certainly, no man living, except in virtue of a special revelation, can ever attain—no one, save he be puffed up with spiritual pride, will ever pretend. To be assured of his ultimate salvation, man must be assured of his final perseverance; and as no man living can be certain that he will never yield to sin, or that to him so yielding, God will again grant the grace of repentance, no man on earth can be certain of escaping the eternal torments of hell. Hence fear and trembling, in which we must work out our salvation, but from which the souls suffering in Purgatory are entirely delivered.—Who is there, who would not now rejoice, if an angel from on high should assure him that his name was written in the book of life? Who is there who would not pronounce such a one blessed; yea, though toil and suffering, though long years of pain and misery upon earth, to be crowned with the Martyr's death, were his certain lot? Who is there who would presume to doubt his blessedness, because of these passing tribulations? Now this is a blessedness which the souls in Purgatory enjoy. Doubt and uncertainty have been from them for ever banished; certain of their salvation—sure of a place at the Judge's right hand, on that great and terrible day, when the goats shall be separated from the sheep—they rest from their labors; free are they from all harassing cares and doubts of their ultimate salvation—cares and doubts with which the just can never altogether cease to be troubled on earth, and with which the most earnest, the humblest, and therefore the sincerest Christians, will be most often troubled.—Yes, truly, may it be said even now, "Blessed are the dead who die in the Lord;" blessed are they, even in Purgatory, "for they rest from their labors;" because for them there is the certainty which cannot be shaken, that no more temptations await them; that to them shall these words one day be spoken: "Come ye blessed of my Father, possess the Kingdom prepared for you from the foundation of the world."—St. Matt. xxv., 34.

Having disposed of Mr. Jenkins' objections from Holy Writ, in our next we shall reply to those which he adduces from the writings of the Holy Fathers.

To the Editor of the True Witness.

DEAR SIR—Accident or curiosity led me a few days ago to look into the *Montreal Gazette* of the 1st inst., in which I happened to see a report of the proceedings at the conventicle of the F. C. M. Society, held on the Thursday previous. The chair was occupied by Lieut.-Colonel Wilgress; a queer position, one might suppose, for a gallant son of Mars. The Rev. H. Wilkes, D.D., read an abstract of the report of the proceedings of the committee during the past year; after which he made a speech to the assembly. As this harangue is the first in the order of the speeches made there, and although it be a miserable rhodomontade, yet it suggested the following thoughts, which, perhaps, it may not be useless to communicate:—

Of Mr. Wilkes' allusion to the sad fate of one missionary, (as he calls him) and the illness of another, I will not speak, except merely to remind Mr. Wilkes that God does not always chasten in His love, but often punishes in His wrath. Alluding to the difficulties to be encountered by the French Canadian Missionary Society, Mr. Wilkes said—"These (difficulties) were not to be found in any differences of opinion among themselves." Then there are differences of opinion; then there is not unity; then you belong not to the true Church, Mr. Wilkes!—Indeed, that is candid; but let us proceed. "For the operations of the Society were conducted upon such a Catholic basis, that all denominations of Protestants might join in the work." That's admirable! "All denominations of Protestants," no matter how great their errors! but why then not say, "Latitudinarian basis," instead of "Catholic basis." Poor dear Mr. Wilkes, you should speak more correctly. "All denominations of Protestants;" so then you admit every variety of that heresy. Surely, Sir, you and your Society are very generous. Pagan Rome was not more liberal; she was your perfect prototype; for she too embraced every sort of superstition, receiving into her temple the gods of every nation that came under her sway. I hope you, Sir, are pleased with the precious model on which your French Missionary Society is formed. However, Mr. Wilkes continues—"But the difficulties were to be found in the sinfulness and perversity of men's hearts. Their object was not, properly speaking, to make converts from Romanism to Protestantism; but to convert sinful and perishing souls to a knowledge and love of Christ." Indeed, Mr. Wilkes, there is some truth in that sentence.—"The sinfulness and perversity of men's hearts" is, I believe, your great difficulty; for, of course, you include the members of the F. C. M. Missionary Society amongst men whose hearts are sinful and perverse; and Mr. Wilkes, dear, since you have not the knowledge and the love of Christ yourselves, how can it be expected that you can impart it to others. Sure enough your case is very deplorable, and, *alors*, *ma chree*, we feel very much for you. "The sinfulness and perversity of men's hearts"—yes, *asthor*, that is your great difficulty; and hence we would advise, humbly and respectfully, the members of your Society to purify their hearts from sinfulness and perversity; for, *achuisse*, what is more sinful than to maintain and to propagate the "profane novelties" of John Wesley and of John Knox, and of John Calvin, and of M. Luther—the enemies of truth—under pretence of disseminating the Word of God? What greater perversity than to contradict the known truth, and to blaspheme the holy things of which you are ignorant? Indeed, *avouween*, your case is a very pitiful one, and, truly, I would like to help you out of your difficulties. My heart is sorely troubled for you; and if you only take my advice, all your difficulties will vanish like smoke. Then, *asthor*, *ma chree*, take away the sinfulness and perversity out of your hearts first, and you will not have difficulties as at present. But then to take away your sinfulness and perversity, you must become as little children, humble and docile to the pastors of the Catholic Church; for she alone possesses the grace and power of healing all spiritual maladies. Again Mr. Wilkes says, "Their object was not, properly speaking, to make converts from Romanism to Protestantism;" very kind, indeed. The gense and the old dames may credit that lie. How often has your Society proclaimed that they come to convert the faith of the Catholics of Lower Canada; hence the name French Canadian Missionary was given to that Society. But then you say, *achuisse*, that your real object is to "convert sinful and perishing souls to a knowledge and love of Christ." This is, no doubt, a very pious object, but, for its attainment, one most essential property is found wanting to your Society; for, Mr. Wilkes dear, pray tell us where, or when, or how, or by whom, was the great commission entrusted to you? The truths revealed by God are to be made known to men by preachers divinely commissioned; for "how will they hear without a preacher?" and how will they preach unless they be sent?" This, Sir, is the great rule taught by St. Paul; men cannot hear the saving truths without a preacher divinely commissioned. But you send a Bible of no authority, instead of a preacher. The Apostle does not say, "How will they read without a Bible," but "How will they hear without a preacher?" And because no one can preach the truth whom God does not send, he adds, "how will they preach unless they be sent?" Pray, Sir, who sent you or your Society? You know, Sir, that until this point is settled, you and your F. C. M. Society must appear a complete farce to every sensible man. We know Peter, and we know Paul, i. e., Pius the IX., and Ign. Bourget, but who are you? The sublime and truly divine commission of converting sinful, perishing souls, was given by Christ to His Apostles, and transmitted by them to all their legitimate successors. What share have you, *ma caraid*, in that legitimate succession?—you who belong not to the race of Moses nor Aaron, nor Melchisedec—that is, to SS. Peter, Paul and John—but to the rebellious seed of Choe, Dathan and Abiron—Numbers xvi.; that is to say, of Calvin, Zuinglius and John Wesley—enemies of the truth.—It is indeed very surprising that, whilst you pretend so much zeal for the holy Bible, you and your Society know it so badly; for if you were ever so slightly acquainted with it, I can not conceive how you could dare to resist those whom "the Holy Ghost ordained Bishops to rule the Church of God." The enormous crime of resisting their divine authority, and the horrible punishment reserved for such a crime, may be seen in the dreadful end of the son of Isaac and the two sons of Eliab, with nearly fifteen thousand of the people.—See the 16th chapter of the Book of Numbers.—Why do you dare to deceive the people, pretending to an office that belongs not to you? The Rev. and the D.D. is no guarantee; it is but an empty title which you assume, the better to conceal the wolf under the clothing of the sheep. We require you to produce a genuine title to the function you usurp. Shew us your

credentials;—give the time, the place, and the person when, and from whom you received the grace of ordination, and a lawful mission. No, Sir, you can't do this; for you are an intruder, one of those who, "by pleasing speeches and smooth words, seduce the hearts of the innocent." Alas! for the poor souls whom you dare, in the face of high Heaven, to seduce to their eternal ruin. But, perhaps, Sir, I do you wrong—perhaps you do not pretend to the sacred and tremendous function of ambassador for Christ—perhaps your ambition covets no higher title than that of "Chief Colporteur," and this is the more likely; for you are never seen to act in any other capacity. Then, Mr. "Chief-Colporteur," when did the Church of Christ authorize you to hawk about the Sacred Books? Does she not forbid you, by a terrible anathema? Is not your adulterated version of Scripture proscribed by her? But even in that corrupt version you read,— "If any one will not hear the Church, let him be unto thee as a heathen and a publican." Oh! Sir Chief-Colporteur, what blunders these compilers of your version were, seeing that they did not erase that, and many other texts, in which your condemnation is so plainly written. I beg to call your attention and that of your fellow-Colporteurs to the foregoing hints, particularly Mr. Fraser, the swaggerer, who talks so big. When you, Mr. Chief-Colporteur, and your heretical Society, try to creep in amongst the faithful, to trouble them with "profane novelties," the Church of Christ holds to the example set by the Apostles in regard to the faithful at Antioch; for so early as the 1st century, there were restless souls, like those of your Society, who, carried away by a deluded spirit of enthusiasm, went about troubling the faithful flock of Christ, as you try to do, teaching what the Church does not teach. Concerning such seducers, the holy Apostles wrote to the people of Antioch in these terms: "Forasmuch as we have heard that some going out from us have troubled you with words; subverting your souls; to whom we gave no commandment," &c.—Acts xv. Mark the concluding words of that passage: "to whom we gave no commandment."—Observe how the disturbers of the faithful went without any commission from the Apostles, just as Mr. Wilkes, Chief-Colporteur, and the F. C. M. Society come here without any commission from the successors of the Apostles. But the Pastors of the Catholic Church, faithful to guard the deposit of revelation, warn, with Apostolical dignity and authority, the flock of Christ committed to them, to beware of these busybodies, who try to "trouble them with words; subverting their souls;" and the "children of obedience" hear in their voice Jesus Christ. No wonder, then, that we hear Mr. Chief-Colporteur Wilkes lament that he cannot propagate his foolish and profane novelties—"Inasmuch," says he, "as Romanism stood a compact and disciplined force, using its influence to prevent this." And Romanism—as he is pleased to style Catholicity—will for ever stand the same compact and disciplined force; because she is firmly grounded on the rock, against which the gates of hell shall not prevail. Romanism has withstood fiercer assaults than those of the poor little gnats and flies of the conventicle, who try to look so big at anniversary meetings. Paddy McCue.

Montreal, Feb. 15, 1851.

C. Alleyn, Esq., has, we are happy to learn, been elected Mayor of Quebec for the ensuing year; its citizens are lucky in their choice.

REMITTANCES RECEIVED.

Haldimand, J. E. Convy, £1; Tyndenago, J. Martin, 12s 6d; D. Hanly, 10s; St. Andrews, M. O'Neill, 6s 3d; St. Remy, H. McGill, £1 6s; J. McEvila, 6s 3d; Laprairie, C. Delindelle, Esq., 15s; Cobden, B. Reynolds, 12s 6d; Inverness, Scotland, Surgeon Chisholm, £1 5s; St. Mary's C. O. Rolland, Esq., 10s; Hemmingford, D. McEvila, £1 6s; St. John Chrysostom, Rev. Mr. Beaudry, £1; Kingsy, J. Slattery, 10s; Chatham, J. Mason, 6s 3d; Williamstown, A. McLeilan, 12s 6d; St. Bridget, O. Donnelly, 12s 6d; Major D. Murray, 15s; Farmington, P. Doherty, 6s 3d; Bristol, H. Power, 12s 6d; T. Gallagher, 12s 6d.

Peterboro club, per T. McCabe, £1 10; Toronto, W. Hally, £1; Mossa, P. Kane, £1 5s; Crosby's Corners, J. Nigh, 15s; Plantagenet, J. Paxton, 10s; Rawdon, E. Cahill, 12s 6d; N. Augusta, E. Breen, 6s 3d; N. Lancaster, A. McGillis, 6s 3d; St. Hyacinthe, C. Drole, £1 6s; St. Raphael, Capt. J. Kennedy, 12s 6d; Nicolet, Rev. C. O. Caron, £1 5s.

Moss, per T. Fitzpatrick—M. Cook, 12s 6d; M. McLeary, 12s 6d; D. Hurly, 12s 6d; A. R. McDonnell, 7s 6d. Quebec, per M. Enright—Rev. Mr. Paradis, 15s; Hon. Judge Power, 15s; J. P. O'Meara, Esq., 15s; Mrs. Colfer, 15s; L. Brothers, £1; Mrs. P. Kenney, 15s; C. Hayes, 7s 6d; P. Shee, 7s 6d; W. Hanly, 7s 6d; Rev. Mr. Quinn, 12s 6d; E. B. Lindsay, Esq., 12s 6d.

ERRATA.—In our last acknowledgment—Beauharnois, J. McCully, 12s 6d, should be 15s. Cornwall, A. Chisholm, 6s 3d, should be 10s.

The Transcript lays down the following rules:—

"WHEN Grog MAY BE TAKEN MEDICINALLY.—(As soon as the Law for the prohibition of the Sale of Liquors comes into operation)—Grog may be taken medicinally:—After goose or duck or pork, or Irish stew, or any delicacy of the season, into which onions may have seasonably entered. Invariably after salmon. When a person feels faint, and doesn't know what is the matter with him. When a friend turns up after an absence of several years, or when you are parting with a friend whom you do not expect to see for several years. When a person has the toothache. When a person has lost at cards, or when a person has come into a large property. When there is any washing doing at home. When the painters are in the house. When a person has met with a great misfortune, or made a tremendous bargain. When a person has quarrelled, and a reconciliation has taken place.—When a person is riding outside of a stage-coach, or is on a sea-voyage, or goes out between the acts of a five-act tragedy, or before ascending in a balloon, or after coming off the jury of a Coroner's Inquest, or when you are sitting up for your wife, or when a friend drops in to smoke a cigar;—and in fact, upon all suitable occasions of sadness or merriment, when a person feels rather low, or feels in very high spirits.

Died.

In this city, on the 11th inst., Mr. Patrick Farroll, a native of the county Cavan, Ireland, aged 22 years.

TEACHER WANTED.

WANTED, a person competent to Teach the French and English languages, for the Parish of Ste. Brigide de Monnoir. Address, W. MURRAY, Esq., President S. Commissioners.