

be forgiven him," which does not refer to the cure of the body.

Besides, the command of St. James is positive: "If there be any sick amongst you." What was ordained for the first Christians ought to be good for the present. This sacrament of anointing was continued in the Church from the commencement, and in every country.

Q. Is it anywhere mentioned in Sacred Scriptures that earnest belief in one's own predestination for the kingdom of heaven ensures salvation?

A. Such a doctrine is nowhere to be found, but the contrary can be seen in many places in the Bible. St. Paul advises the Philippians to work out their salvation with fear and trembling (Phil. ii. 12), which need not be done if salvation were certain; and the Book of Ecclesiastes says: "No man knoweth whether he is worthy of love or hatred" (ix. 1). "And if the just man shall scarcely be saved, where shall the ungodly and the sinner appear?" (1 Peter, iv. 18). "Wherefore, brethren, labour the more that by good works you may make sure your calling and election" (2 Peter, i. 10). "Wherefore he that thinketh himself to stand, let him take heed lest he fall" (1 Cor. x. 12). We must entertain strong hopes of salvation through the merits of Jesus Christ, and keep his commandments. A certainty of salvation, which no man can have, might lead to carelessness and its consequence.

Q. Has God destined some people for heaven, others for hell?

A. No. It would be the greatest blasphemy to suppose that a God so infinitely just and