

rist ; during which also none of his real followers, dare ask him, who art thou ? knowing that it is the Lord.) Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these ? Thrice did the Saviour put this question to him, that he might make amends for his threefold denial by his threefold sincere and humble confession of his Love : sincere, for he appealed to Christ himself, as knowing all things, that he loved him . humble, no more, as at the last supper, professing his attachment to his Lord, stronger than that of his fellow Apostles. By his denial he had forfeited for a moment the title of Cephias, conferred upon him by his divine master; who therefore addressed him as Simon, the son of Jonas, reminding him of what he originally was. But now, on the reparation of his fault, restoring to him the sovereign charge of his whole flock ; of the lambs, or hearers, who receive the milk or the spiritual food of the word of God and the sacraments from their dams, or spiritual parents, the pastors : and of the sheep, or dams themselves, the pastors who administer the spiritual food to the faithful. The saviour then after alluding to the suffering fate that awaited him, said to him follow me. Peter then turning round, and seeing his dearest associate, the disciple whom Jesus loved, &c. following, expressed his anxiety to know what might befall him also : but was checked by the Lord's telling him : so I will have him remain till I come, (as he did, till his visitation on the guilty city of Jerusalem,) what is that to thee? follow thou me. He was thus commanded, in following his Lord, to take precedence of all the other followers. ibid &c.

To be continued.

**THE WONDERFUL SCHEME  
OF  
MAN'S REDEMPTION CONSIDERED.**

Wonderful are the ways of God, and such as no created being could have ever imagined, by which he has reconciled his mercy pardoning, with his truth denouncing punishment : his justice claiming satisfaction for our offence, with his peace renewed, and perfect reconciliation with our sinful race. Or as the royal prophet expresses it :—

"*Mercy and Truth have met each other : Justice and Peace have kissed.*"

Man, by his deliberate breach of God's express commandment, had committed a crime, for which he could never atone. This, the fiend, his tempter was well aware of; and therefore exulted in the atrocious thought that he had marred man's envied happiness, and that of his posterity for ever—that he had rendered vain God's gracious purposes in our regard, outwitted wisdom infinite, and robbed the Almighty of a distinct and integral portion of his creation. Yet, at the very moment of his fancied triumph, he learned that he had missed his mischievous aim. He heard it, to his utter confusion and disappointment, declared by the adjoining Deity, that the very woman, over whom he had prevailed, should so prevail over him in her turn, as to crush his head, the seat of all his wiles, and with her still blessed offspring, trample him in the dust ;

where in his snaky, rampant, growling state, he should vainly lay snares for her heel.— Gen. 3.

In this mysterious threat appeared the earliest dawn of man's reconciliation with his offended God. It was clear to our first parents, who had heard the sentence pronounced, that their case was not a hopeless one. But how, if the rebel Angels were justly condemned ; could man and his posterity be spared ; who had become in guilt, their accomplices ? This was the mighty puzzle to be solved ; and, of all things possible to the Almighty, what seemed the most impossible of any. For justice indispensably requires that guilt in every instance be punished, in proportion to its enormity. What exemption then had guilty man to claim from that punishment, to which the rebel Angels had been condemned for a similar offence against supreme and infinite majesty ! It was clear besides, that neither he himself, the offender ; nor all his sin polluted progeny ; nor all the possible creatures together, could ever make adequate atonement ; or satisfaction to the justice of God, for so deliberately wilful a breach, of that obedience which all must yield to the sovereign will of the creator. Yet such a satisfactory atonement must be made to divine justice, and that too by man ; if his guilt is to be finally forgiven ; and he himself restored to his maker's favour. All these contraries, however, as we now know, are perfectly reconciled ; and these apparent impossibilities realized ; in the stupendous mystery of the incarnation. The eternal son, the filial deity himself becomes the man to make the necessary atonement for the offence of man.— And so infinitely surpassing all human guilt is his atonement for it ; that, if we avail ourselves of it, as he directs ; our condition will be rendered in the end a far more dignified, glorious and happy one, than it would have been, had our first parents never sinned.

Towards this greatest and most important of all events, so often and many ways predicted and prefigured, the patriarchs prophets, and all true believers looked forward with anxious hope, and joyful anticipation.

Let us now mark for a moment in all this prodigy of God's mercy and love to man, the several ways by which he repairs our evils, and reconciles us with himself.

Our neglect of his word addressed to us, and distrust in it, occasioned our separation from him, our sovereign good, and the eternal Truth. Our attention to his word, again addressed to us ; and our steadfast and entire reliance on it, renews that filial tie of trust, which binds us firmly with our Maker. By proudly aspiring after a knowledge not allowed, we became subjected to error, ignorance and folly. By now, as the Apostle exhorts, not seeking to be more wise than it behoveth us to be wise ;—Rom. 12, 3, nor ever vainly presuming to scan the secrets of God ; and square our faith in his mysteries by our limited intellect ; we are no more liable to be deceived and led astray from the truth, till we are some day admitted to that perfect knowledge, which is the reward of our well tried faith, while we thus refrain from coveting the forbidden fruit

of the tree of knowledge, which gives death ; and are presented by our maker, with the mysterious and immortalizing fruit of the tree of life ; proposed to us as the severest trial, and surest test of our perfect faith, and reliance on his word. Thus the very source of our bare is made the source of our bliss . and, as the Church sings in her preface on the passion ; *he who conquered with the tree, has been conquered with the tree.* If the woman was the first to offend, she was also the first to offer up in God's temple the sole sufficing victim of propitiation for the offence. If she ruined man with her gift, she has saved him with her gift . and for the fruit forbidden, the eating of which occasioned death ; she returns him the life-giving fruit, ; rescribed as his certain cure, and the sovereign antidote of death. Her listening with criminal credulity and pride to the false and flattering promises of an evil angel, contradicting the threat and declaration of the deity, wrought all our woe. Her listening with humble diffidence in herself, to the declarations of a good Angel, and with perfect resignation to the will of God, never doubting his power to perform a wonder so singular and contrary to the course of nature ; repairs all the evil originally caused ; and restores to us, enhanced all our forfeited bliss. Thus thro' woman, man is saved, by whom he was undone.

**IGNORANCE AND THE VICES.  
A MISS. POEM.**

Continued.

Lo ! now arraign'd, the highest, holiest One,  
Like felon judg'd, condemn'd by sinful man !  
Nature appall'd beheld Life's Author slain,  
And shuddering shook thro' all her vast domain.  
Sol from the guilty scene his Light withdrew,  
And o'er it night her veiling mantle threw.  
'Twas horror all, and from its site the world  
Seemed reeling back—to final ruin hurled.  
'Tis past—He nature bids her grief forego ;  
Nor wear, for him assumed, the weeds of woe.  
Bids Sol his torch extinguish'd reallume ;  
And with his wonted light dispel the gloom ;  
Obedient nature drops her deep dismay,  
Cheer'd with his smile, and blooms as usual gay.

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