

PROTESTANT CHARITY.—We regret to state that the Rev. Machbun, the Pastor of Lower Sandusky, was shipwrecked on Lake Ontario, whilst on his way to Quebec. The crew and passengers saved their lives with difficulty and landed on an Island. They applied for shelter at a farm house where they all were kindly received until the owner discovered that a "Popish Priest" was among his guests. Our Rev. friend after much solicitation was graciously permitted to sleep on the floor! Such Christian charity deserves to be remembered. Even the Athenians of old were more merciful. Read the following from the Acts of the Apostles, Chap. 17.—

"And when we had escaped, then we knew that the Island was called Telita. But the Barbarians showed us no small courtesy. For having kindled a fire, they refreshed us all, because of the rain falling, and of the cold."—Catholic Telegraph.

A CHALLENGE—John Henry Hopkins, D. D., Bishop of the Diocese of Vermont, has been writing a letter to the Right Rev. Dr. Kenrick, Bishop of Philadelphia, in which we find the following significant words:

"I hereby invite you, together with as many of your episcopal brethren as you may think fit, to a public discussion of the whole controversy between our respective churches."

Dr. Kenrick has taken the Rt. Rev. John Henry at his word; and though he declines an oral public discussion in many respects objectionable, he has no hesitation in entering on a discussion of the merits of the whole controversy, and to give the highest degree of publicity, through the public press. And I hereby, Dr. Kenrick adds, "offer you the use of the Catholic Herald for the publication of your letters, on the condition that you procure the insertion of mine in the Churchman of New York."

Dr. Kenrick closes with these words:

"If a glimmering hope should be afforded of our union, I should be happy to meet you, or any of your colleagues, in private, before a few intelligent friends, to examine calmly and dispassionately, on what basis it could be established."—N. Y. Freeman's Journal.

THE PROTESTANT OR NEGATIVE FAITH RE-UTED, AND THE CATHOLIC OR AFFIRMATIVE FAITH, DEMONSTRATED FROM SCRIPTURE.

ON COMMUNION UNDER ONE KIND.

But Wisdom invites her guests "to drink of her wine," as well as "to eat of her bread;" and the Saviour, at the institution of this Sacrament, desired all present "to drink" as well as "to eat." How then, in the Catholic Church, can the Lany, who are deprived of the cup, be considered as receiving the Sacrament entire, and as it was enjoined to be taken?

If this Sacrament really is what the Saviour declared it to be,—and strange that so many calling themselves Christians should deny it to be so,—then it is evident that by "only eating," we receive as much as we do by "both eating and drinking." For we receive Christ entire under either form. He cannot be received by halves, or divided. His body, which we receive under the form of bread, is not a dead but a living body: for Christ once dead, dies now no more: Death has no more power over him.—Rom. vi. 9. Now, a living body cannot be without its blood, nor a living blood without its body, nor both without their soul, all which constitute the humanity; and with the Saviour's humanity is ever inseparably joined his divinity. In receiving, therefore under either form, we receive him whole, as well as under both; we receive him undivided, as indivisible, God and man, the second person of the adorable Trinity; and what more can any one desire? Hence, to "the sole eating," eternal life is as fully and formally promised, as to both "eating and drinking." Nay, it is more frequently promised to "the sole eating."—John vi.—as in bread or manna form, being the easiest procured, and the fittest for preservation, was intended for the general reception of the faithful. This form was therefore particularly prefigured in the old law by the manna, the loaves of proposition, and show bread, and more especially by "the waters of fine flour," kept with such reverence in the Jewish Tabernacle, the emblem of the Christian one.—Lev. ix. 12.

The Holy Ghost descended in two visible forms: in that of a dove on the Saviour, and in that of fiery tongues on the Apostles and first Christians. Would any one say that he was not as much the Holy Ghost, under either form, as under both forms together?

The Saviour, then, being equally present under either form as under both, the Church, in order to facilitate the approach of her children to a sacrament declared to be so necessary for the life of the soul, dispenses with the cup, and administers this sacrament under the sole form of bread, not only to the Lany, but also to those of the clergy, who, being unavoidably prevented by sickness, or otherwise, from celebrating mass, may nevertheless wish to communicate. For, were it deemed necessary, as in the Protestant sects, that all should receive under both kinds: the difficulty, and sometimes even the impossibility of procuring a sufficiency of wine for the occasion, would prevent, what is so desirable, the frequent devout communion of the faithful: and often prove an inseparable bar to our compliance with the Saviour's mandatory injunction. Nay, in some far remote and uncultivated regions, into which may have penetrated that faith, which was ordered to be preached to every creature: it might be found impossible at any time to furnish "the wine species" to all the believers. These then, if, as Protestants maintain, that species were indispensably required for the integrity of the sacrament, would remain deprived of their soul-sustaining food; the real "Manna and true bread from Heaven;" without which they would faint and die in the wilderness: nor ever reach the promised land.—No: what God declares to be so necessary for all, he has not placed beyond the reach of any: nor would he have so strictly enjoined what so often might be found impracticable.

Besides the general communion under the liquid form might endanger the spilling of "the holy of holies;" or when tasted, and breathed upon by "the many," or sipped by the foul and ulcerous lips of the diseased, it might become an object of natural disgust, and, in this, and in many other cases, be left unconsumed, or finally, while it is handed round to the expecting multitude, it might be wholly exhausted, before reaching the last of them. To prevent therefore, all such risks, improprieties, and disappointments, which would necessarily be multiplied with the increase of her family; the Church, though in her infant state, she occasionally allowed the cup to all, and gave it at one time, to distinguish her children from certain heretics, who refused it, deeming wine the production of an evil principle, has, since her universal propagation, thought proper to withhold it; sanctioned as her conduct is in this particular by the Saviour's formal declaration, that "he who eats this bread shall live for ever."—John vi. 53.

It remains now to be shewn why the Clergy celebrating Mass must receive the communion under both kinds.

The reason of this is, that they in the persons of their predecessors, the Apostles, were commanded by Jesus Christ to do, just what he himself had done; that is, to consecrate the elements under both kinds, changing

them by his Omnipotent Word into what he said they were, "his very body given for us, and his very blood shed for the remission of our sins." But this is the act, not of the people, but of the Priesthood, to whom alone the Saviour's mandate was given; for none but his priests, the Apostles, were present at the time to receive it. This is the unbloody sacrifice of our "High Priest," Jesus Christ, who was declared "to be a Priest," not for once in a bloody, but "for ever," in an unbloody manner; that is, "according to the order of Melchizedek, who offered up bread and wine." His Priests, therefore, like those of old, to whom, in the realization of the ancient figures, they have succeeded, were thus empowered to consecrate by his Omnipotent Word; to offer up, to divide, and taking to themselves the first appointed share, to distribute among the faithful, not now the figurative, but the long expected and many ways prefigured propitiatory victim. See, in particular, Malachi, i. 11.

Though the sacrament, then, as we have shewn is complete under either form; the sacrifice requires both forms for its perfection; because it is a mystical exhibit on of the death of Christ; in which his blood is represented as poured out for us, from his apparently lifeless, bruised and wounded body; and, besides the many other pointed allusions to the great bloody sacrifice, which the mass commemorates; the very ablative wine and water which, at the end of the communion, are drained with the remains of the sacramental blood, remind us of the all-purifying stream, which, at the conclusion of Christ's bloody sacrifice on the cross, was seen mixed with blood flowing from his wounded side. Thus, according to Saint Paul, "is shewn forth the death of our Lord till he come." 1 Cor. xi. 26.

Such is the inestimable pledge of love, which the Saviour gave his followers, before leaving them.—For, "knowing," says the beloved disciple, "that his hour was come that he should pass out of this world to the Father; having loved his own who were in the world he loved them to the end."—John xiii. 1. He therefore bequeaths to them, in this wonderful sacrifice and sacrament, like a dying father, his all; that humanity, which he had assumed for their sake, inseparably united with his divinity; and, since its resurrection from the grave, immortal, glorious and unpassable. Such is the rich and everlasting portion secured to them by his last will and testament, so solemnly made on the eve of his passion. In this sense also does he verify his parting promise to them before his ascension into Heaven: Lo, I am with you at all times, even to the end of the world.—Matt. xxviii. 20.

III.—CONFIRMATION.

The other five Sacraments, Protestants utterly reject,—the first of which is Confirmation.

Yet this Sacrament existed from the beginning, in the Christian church, and is administered by the Catholic Bishops of the present day for the same purpose, and with the same ceremonies, as it was at first by the Apostles. To its existence in the Church as a Sacrament, the Scripture bears witness as follows: "When the Apostles at Jerusalem had heard that the Samaritans had received the word of God, they sent to them Peter and John, who, when they were come, prayed for them, that they might receive the Holy Ghost; for he was not yet come upon any of them, for they were only baptised in the name of the Lord Jesus." (that is with the Saviour's Baptism).—They then laid hands upon them and they received the Holy Ghost.—Acts viii. 14.—See also Acts xix. 6.

To this Sacrament St. Paul alludes in these words: "Now he, who confirms us with you in Christ, and has anointed us, in God; who also has sealed us, and given us the pledge of the spirit in our hearts."—2 Cor. i. 21.

In this text we find particularised the three great characteristics of Confirmation, as recognized in the Catholic Church: its confirming efficacy, its holy unction, and its indelible seal. For three of the seven Sacraments are seals of the living God—Baptism, Confirmation and Holy Orders. Baptism is the seal of the Father, our Creator, and Regenerator, adopting us, as now the redeemed brethren of Christ, his only Eternal Son made man; and signing, as his heirs, those "born again of water and the spirit; heirs indeed of God" says St. Paul, "and fellow-heirs of Jesus Christ." Confirmation is the seal of the Holy Ghost, by which he sanctifies, fortifies, and distinguishes as his temples those redeemed by the Son and adopted by the Father. Holy Orders is the seal of the Son: distinguishing his pastors from the rest of mankind, and imparting to them at the same time, in an enhanced degree, the sanctifying, fortifying and enlightening grace of his holy spirit, signified by his breathing upon them, and saying, "Receive ye the Holy Ghost," &c. This is his particular seal and sacrament: for it is he who commissions and sends his pastors forth, just as he declares himself to have been commissioned; and sent forth by his Father. "As the Father," says he, "has sent me, so I send you."—John xx. 21. These three sacraments, as seals, imprinting such an indelible character on the soul, can never be reiterated.

"I will pour out my spirit upon all flesh," said Almighty God by the mouth of his prophet Joel.—ii. 23. This promise, as St. Peter declared in his first public

discourse to the Jews, was particularly verified in the miraculous descent of the Holy Ghost upon the Faithful at Pentecost. The same spirit descended also on those, on whom the Apostles, with "the laying on of hands," invoked him: and the same still descends on the Faithful, when invoked in like manner by their lawful successors, the Bishops of the Church: not, indeed, now in a visible form, as at first, when signs and wonders were so necessary for the conversion of the nations: but still as effectually as ever: for that spirit the Saviour said, would abide with his pastors and the faithful at all times. "even to the end of the world."—John xiv. 16. 17. 26—xv. 26—xvi. 7.

This is that sacred fire, which the Saviour said "he came to cast upon the earth:" the fire of divine charity, which descended in the form of parted tongues of fire upon the heads of his assembled disciples, and which he desired so much to be kindled.—Luke xii. 49.

The Protestant Episcopalians seem to affect to retain Confirmation, not as a sacrament, imparting, like that administered by the Apostles, the Holy Ghost, but merely as a proud mark of prelatical dignity.

IV.—PENANCE.

Protestants reject next the Sacrament of Penance, and deny (what they read expressed in the clearest terms in that very Scripture, which they profess to make their sole rule of faith,) that Christ ever conferred on the pastors of his church the power of forgiving sins.

Yet in what terms more plain and positive could he declare that he conferred such a power upon them, than in the following: when, "breathing upon them, he said, Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven; and whose sins you shall retain, they are retained."—John xx. 23.

Certain Protestants, particularly those of the Church of England, finding this grant of the Saviour to his pastors too clearly announced to be roundly denied, contend, in order to do away with the humbling duty of confession, which it necessarily implies, that such power granted is fully exercised by their clergy when they pronounce over their assembled hearers the general absolution, a set form of which is found in their "book of common prayer."—But can any thing be more grossly absurd than to suppose that one forgives what he has no knowledge of; or that one can absolve or condemn he knows not what, nor for what?

When our Saviour declared the sins of the Paralytic forgiven, the Scribes and Pharisees "said within themselves, This man blasphemeth; who can forgive sins but God? But Jesus seeing their thoughts, said to them, Why think you evil in your hearts?"—Matt. viii. 2, 3, 4. Yet they only thought, as Protestants do. And our Saviour works a miracle to prove that they were wrong. "That you may know," said he, "that the Son of man on earth has power to forgive sins; then said he to the man sick of the palsy, Arise, take up thy bed and go into thy house. And he arose and went into his house; and the multitude, seeing it, feared and glorified God, who had given such power to man."—Ibid.

This power, which he himself had, as man, he conferred, as we have seen above, upon his Apostles; declaring that, "as the Father had sent him so he sent them." And to show the unlimited extent of their power he prefaces his massive mandate to them with these words: "All power is given to me, in Heaven and on earth: Go ye therefore," &c.—Matt. xxv. 13.

In his prayer to his Heavenly Father the night before he suffered, he expresses himself thus:—"As thou, Father, hast sent me into this world, I also have sent them into the world: and the glory, which thou hast given to me, I have given to them." And to show that his commission to them with all its accompanying powers, was not to be limited to them nor to their time but was to descend through them to their rightful successors he adds in the same prayer, "And not for these only do I pray, but for those also who through their word shall believe in me."—John xvii. 13 &c.

Our Lord beset's assures us that "he came, not to abolish, but to fulfil the law;"—adding, with his most solemn asseveration, "Amen, I say unto you, till Heaven and earth pass away one jot or tittle of the law shall not pass, till all be fulfilled."—Matt. v. 17, 18;—that is till all the types and figurative allusions in the ceremonial observances of the old law find their full spiritual accomplishment in the new. Now, one of these figurative allusions, and a most striking one, was "the law of the leprosy."—Lev. xiii. "I had a loathsome and infectious disease was thereby subjected, not to the inspection and prescriptions of the physicians, but of the priests; to show that sin, the leprosy of the soul, should be thus subjected in the new law to the inspection and prescriptions of the Saviour's priesthood. Hence, in the only two instances recorded in the Gospel, of our Saviour's healing the leper, he commanded the lepers, applying to him for a cure, "to go, as the law directed, and show themselves to the priest."—Matt. viii. 4.—Luke xvii. 14;—thus sanctioning the law, in all its allusive meaning, and leaving the spiritual leper applying to him for a cure, under the indispensable obligation, (in will at least, and intention,