

Secondly, we observe in these seven Sacraments, that, as in God there are three persons; so there are three seals; each corresponding in its happy effects with the attributes peculiarly ascribed to each of the Divine persons: and styled in scripture the sign or seal of the Living God.—Apoc. 9, 4—the protective mark, the saving sign, or mystical *thou*; the Cross; with the sign of which, and in the name of the living God, three in one, each of these seals are imprinted on those in Jerusalem, the city of the faithful or the Church; by him who stands by the altar, and is clothed in linen; having a writer's ink horn at his loins; namely, the lawful Pastors, with his *pyx* of holy oils. Ezech. 9, 3, &c. Baptism, the first seal is that of the first person, the Father and Creator; who regenerates by the word of the Son, and the sanctifying virtue of the Holy Ghost, the sinful born, but new redeemed child of Adam. The whole man is thus renewed in grace; or, in the words of our Saviour, *born again of water and the Holy Ghost*: to our visible half, the body, is applied the external cleansing sign: to the soul, the internal cleansing grace of the holy Spirit. In this Sacrament we *put off the old man*, or the sinful nature of Adam; and *put on the new*; that is, the holy nature of the man-God; the spiritual Adam: through whom, and as his progeny, we are adopted by the Father; and receive, indelibly impressed upon us, his distinguishing seal or character.

Confirmation, the second seal is that of the Holy Ghost, the intermediate person of the blessed Trinity; who sanctifies, as his temples; adorns, confirms and perfects with his grace; and marks indelibly, as his own immortal property, the individuals, and none but them, who have been adopted in Baptism by the Father.

Holy Orders, the third seal is that of the eternal Son; the Deity incarnate; with which he designates his lawful clergy, and distinguishes his priesthood from the rest of mankind: imparting to them at the same time, his sanctifying, enlightening and fortifying spirit; signified by his *breathing* upon his first Pastors, and saying to them: *receive ye the Holy Ghost*, &c. John 20, 22. This is the seal of the second person of the blessed trinity, Jesus Christ, the wisdom and omnipotent word of the most high; the ALPHA and OMEGA; the first and the last; who begins and ends all things well. For it is he, who commissions and sends forth his Pastors, as he himself was sent by his heavenly Father. This he himself declared in the prayer which he addressed to his Father in the hearing of his Apostles, the night before he suffered. *As thou, Father, said he, hast sent me into the world; I also have sent them into the world—and the glory which thou hast given to me, I have given to them: that they all may be one; as thou, Father, in me; and I in thee: that they also may be one in us*, &c. John 17, 18, 21. And commissioning his Apostles before ascending into Heaven; as the Father, said he, *has sent me, so I send you*. John 20, 21. *All power is given to me in Heaven and in Earth. Go ye, therefore, and teach all nations; baptizing them*. Matt. 28, 18, 19.

The Clergy are thus marked with the three seals; as bearing, among their fellow creatures, the nearest resemblance to God; whose organs, heralds, ambassadors and representatives they are appointed to be to the rest of mankind. These last can be marked but with two; those of the Father and the Holy Ghost: but, to make amends, in the *Eucharist* they are intimately united with the son.

Five of these sacraments are common to all, as corresponding in number with the five wounds of our Saviour; those channels of grace; which, like the water flowing through the five porches of the *probatic pond*, and moved by the angel, that is, applied in these sacraments by the lawful pastor, makes every one whole, of whatsoever spiritual infirmity he lies under.—John, 5, 2, 4.

Two of these sacraments are instituted for the revival of the spiritually dead: of those born dead in original sin; and of those relapsed into death by actual guilt. In the first of these sacraments, baptism, we may be freed. at once, and without our knowledge, through the faith of our spiritual parents, from the sin which we contracted without our knowledge through the disbelief and disobedience of our first natural parents. In the second, or penance, that guilt, which we knowingly and willingly contract ourselves, is pardoned only on the condition of our sincere repentance, and the humble confession of it to those, to whom the forgiving power was delegated by Christ in these words: *whose sins you forgive they are forgiven*. Yet though the eternal punishment due to mortal guilt, be thus remitted; temporal punishment for the same still remains to be discharged by us, either here, in this world, or in the world to come. These two sacraments are called the sacraments of the dead: the other five, are called the sacraments of the living; because, in order to receive them worthily, we must be alive to God, and in the state of grace.

The two last of the seven sacraments, are not, like the rest, common to all; but peculiarly intended for the sanctification of two distinct states of life: the first, and most dignified of the two, for the unmarried, but spiritually generating state; that of those, who, like Saint Paul, *beget children in Christ or the word to God*: 1, Cor. 4, 15. Philem. v. 10. The second, for the married, and carnally generating state of those, who beget children to Adam. Thus, by these seven sacraments of the Saviour's Church, man is born again in grace to God; united closely with his maker: the father, the son and the holy ghost; blessed and sanctified in every state and condition of life; and particularly fortified in his last trial, and fitted on his passage out of this world, for the enjoyment of his God in a happy eternity. Who, in contemplating these, and the numberless other harmonies of the catholic faith, but must exclaim, *the finger of God is here? How majestic, lovely and divine does the spouse of Christ his church appear to all who attentively view her in her native form; and not through the distorting medium of falsehood; or with the jaundiced eye of prejudice! It is he himself, the beloved in the Canticle of Canticles, who thus enamouredly addresses her: thou art all fair, O my love! and there is no spot in thee.*

INFAMOUS LIBEL.

We observe in last week's number of that slanderous, trashy, canting print, the *Canadian Watchman*, a villainous libel on Dr. Purcell, president of St. Mary's College at Emmettsburgh, Maryland; the worthy and learned individual, who has lent us the honor of his agency for the

*Catholic*: and on the superior under him; stiled by the ignorant, vulgar and unprincipled Editor, *the brutal prefect*. Is there no legal preventative of such sectarian miscreancy? Is every hungry gospel driver, and type-driving creed-maker, free for his own ends, to murder character under the mask of religion? That this calumnious attack upon one so distinguished by every estimable and amiable quality of head and heart, and on his universally admired establishment is the outpouring of religious rancour and pining envy at superior excellence; that it is the agonizing hiss, and convulsive throes of the poisonous snake he boldly treads upon; is evident from the foul froth it emits, and the angry sound of its rattle: *intolerance of Romanism! worship the beast of Roman idolatry! brutal prefect! &c.* And who, after receiving such uncalled for compliments from a low bred, ignorant Journeyman Printer, would not deal to him, as we have done, his merited meed of castigation? And then he roars—O, murder! how he roars! the insolent, ever challenging but cowardly bully! Has he ever yet dared to come in contact with any of our arguments; which prove himself to be the real worshipper of the beast; not the Catholic! No: instead of answering our reasonings, he dashes at us from a distance the vile contents of his nightly vase brim-filled every week with the dung-hill filth of old discarded bigotry, and run-a-muck fanaticism. In plain truth, the man reads in our paper what utterly astounds him; and, had he brains, would silence him. But belly craves, and he must drudge to satisfy his hungering idol; the only God he fears and worships—*Enemies of the cross of Christ: whose end is destruction: whose God is their belly: and who glory in their shame.*—Philip iii. 18, 19.—*Now I beseech you, brethren; mark such as cause dissensions and offences, contrary to the doctrine which you have learned: and avoid them. For they, that are such, serve not Christ our Lord, but their own belly: and with pleasing speeches and good words seduce the hearts of the innocent.*—Rom. xvi. 17, 18.

We are forcibly convinced that the hopeful youth, the hero and subject of the tale; has caught his cue, and acted well his part, under the training of his pious panegyrists. Besides, who will ever believe that the learned president would not, even from human prudential motives, suppress every thing tending to injure his establishment in the eye of the public; such as the *intolerance*, and ill-usage which the pious libellers reproach him with?

INTOLERANCE OF ROMANISM.—James Cooper, jr. was expelled from St. Mary's College, at Emmettsburgh, Maryland, on the 18th of March, for refusing to turn Roman Catholic. He states that Dr. Purcell, president of the institution and agent for the Catholic, our neighbor's paper had averred that he would sooner be an atheist than a presbyterian! A society was got up, called the "African church" for the avowed purpose of throwing contempt upon the protestant students and rendering their situation intolerable. The faculty are papists and permitted these things, the President styling those who refused to worship the beast of Roman idolatry, "empty heads, blockheads, &c." Eight students formally protested, stating that they