

THE PROTESTANT, OR NEGATIVE FAITH REFUTED; AND THE CATHOLIC, OR AFFIRMATIVE FAITH, DEMONSTRATED FROM SCRIPTURE.

(Continued.)

VI.—HOLY ORDERS.

Holy Orders is the great distinguishing Sacrament of the Catholic Priesthood; to which no Protestant, or innovating Clergy, can lay any ostensible claim.—For it were absurd in them to pretend having received from the Catholic Church in this Sacrament the right, nay the, commission, to rebel against her; or that they can hold of her, and transmit to their successors as a Priesthood, what they have stripped, by denial of all its essential powers and constituting qualities, which, in their mock ordinations, they never mean to impart, and therefore never do confer. Yet it is on this ridiculous plea that the Anglican Clergy ground their boasted distinction among Protestants—that of being rightly and exclusively, though not sacramentally ordained; thus fondly affecting to derive all their ecclesiastical authority from the undisputedly rightful ordination of the Catholic Church. Hence any Catholic Clergyman apostatizing to their sect, needs no new ordination to qualify him for holding the highest situation in their Church; whereas every Protestant Clergyman as well as Layman, must, on conforming to their sect, submit to be ordained, before he is admissible to the lowest Clerical rank in it.

Still the Anglicans, as well as all other Protestants, deny *Holy Orders* to be a Sacrament though Scripture, besides the constant belief of the Universal Church, shows it clearly to be one, as much as the other two, which they are pleased to admit. For it is represented there, as what all allow to be a Sacrament; that is, as a visible sign instituted by Jesus Christ, by which grace is imparted to the souls of the worthy receivers. The visible sign used by the Apostles was the laying on of hands, prayer, and holy unction. The same still is used in their ordinations by the Bishops of the Catholic Church.—See Acts vi. 6. That grace was thereby imparted is evident from St. Paul's exhortation to Timothy, "not to neglect the grace, which was given him, by prophecy, with the imposition of the hands of the priests."—I Tim. iv. 14. The holy unction, which priests receive in this Sacrament, and its enlightening effects, are alluded to by St. John in his first Epistle, ii. 20, all which shows that the Apostles considered these outward ceremonies as communicative of inward grace; and therefore they were of the Saviour's institution; for who but he, the Lord of Grace, could annex such to an outward sign, or ceremony?

These forms, so strictly adhered to by the Apostles, were undoubtedly ordered by the Saviour in some of the many conversations he held with them after his resurrection—"concerning the Kingdom of God"—Acts i. 3;—by which title he usually designates the Church, his Kingdom here on Earth. Besides, St. John, his last remaining Apostle, and the latest canonical writer and witness in the Church, assures us, in an emphatical manner, that the far greatest part of what Jesus said and did during that important and mysterious period, had never been, and could not well be, committed wholly to writing.

Though the main end of the Sacrament is to impart the needful sanctifying, enlightening, and fortifying grace to those who are called to the sacred ministry; it was also intended, and serves to distinguish,—by their solemn inauguration and consecration, as kings are by their public anointment and coronation,—the true Apostles from the unhallowed usurpers of their spiritual rights and priestly powers. It thus enables every one who chooses, to discern at a glance the Saviour's never-failing Priesthood, lawfully sent, from all false pretenders and self-commissioned teachers; of whom God so complains by the mouth of his Prophet,—"I sent them not," says he, "neither have I commanded them, nor have I spoken to them. They prophesy to you a lying vision, and divination and deceit, and the seduction of their own heart."—Jer. xiv. 14. "For how," says St. Paul, "can they preach unless they be sent?"—Rom. x. 15. "No man," says the same Apostle, "taketh this honor to himself, but he who is called by God, as Aaron was. So Christ did not glorify himself to be made a High Priest, but he who said to him, Thou art my Son, this day have I begotten thee:—as he saith in another place, Thou art a Priest for ever, according to the order of Melchizedek."—Heb. v. 4, 6. The Saviour claims his mission from his Heavenly Father, and transmits it only to his chosen deputies. "As thou, Father, hast sent me into the world: I also," said he, "have sent them into the world."—John xvii. 42. "And the glory which thou hast given me, I have given to them."—Ibid. v. 22. And addressing them before his ascension into Heaven, he said, "As the Father has sent me, so I send you. All power is given to me in Heaven and on Earth: Go ye therefore and teach all nations, baptizing them," &c.—John xx. 21, &c.—

In this Sacrament we see united, and adhering together, in one unbroken chain of succession, the

whole Catholic Priesthood; which chain it is easy for any one to trace backwards or forwards, link by link, to and from Jesus Christ himself and his holy Apostles

"I am the vine," said he to them; "you are the branches. He who abides in me, and I in him, the same beareth much fruit; for without me you can do nothing. If any one abide not in me, he shall be cast forth as a branch, and shall wither; and they shall gather him up, and cast him into the fire, and he burns."—John xv. 5, 6.

This simile of the vine and its branches is an exact allegorical picture of the Catholic Church; and so exclusively distinguishing of her, as to suit no other Church or sect whatever. For the vine, the emblematical tree of the Church, which yields Messiah's best and beautiful gift, the *vinum GERMINANS VIRGINIS*.—"the vine budding forth virgins,"—Zach. ix. 17,—to which Jacob in prophetic ecstasy beheld him *tying his ass*; that is, the drudging and patient beast that bore him; his once suffering, but now glorified humanity; which he ties to the vine, by *transubstantiating* the juice of the grape into that humanity inseparably and ever joined with his divinity: a mystery, the foresight of which made the astonished Patriarch exclaim tying his, foal to the vineyard, and his ass; "O my son to the vine; he shall wash his robe in wine, and his garment in the blood of the grape."—Gen. xlix. 11, for he robed himself in our nature, and took for his garment our humanity: the vine, as I was about to remark, the mystical tree of the Church, is one close coloring whole, consisting of its root, trunk, branches, twigs, leaves, flowers and fruits.

Its essential principle, the root, from which rises the trunk or stem diffusing its branches on every side; through which it sends the nutritive sap, on which the health growth and fruitfulness of the tree depend: the root, which is itself the lowliest laid portion of the tree; invisible and even trodden on: the sacred root of this mystic tree is Jesus Christ himself, "who humbled himself, becoming obedient even unto death;" Philip. ii. 8, "Who became as a worm, and no man; the reproach of men, and the outcast of the people." Ps. xxi. 7.

From this divine and all-sustaining root, we see rising up, growth by growth, and visible to all, the main central stem or papal succession: which multiplies, in its ascent; and sends forth in every direction, the larger leading branches, or *Bishops*; who derive, from the trunk to which they adhere, the nourishing juice: and transmit it to the smaller and more numerous branches, the *Priests*, who spring from them by ordination. On these last depend, in all their gradations, the twigs and countless multitude of *leaves*; that is, the numberless faithful. The fruit are the virtues and good works of all: or the common produce of the tree. The leaves, twigs, and branches, not retaining their native sap, become brittle, and with every gust of wind are broken off: whirled about in all directions, the sport of every blast: and finally, strewed along the ground, and withered, are fit only to be gathered up, as fuel, and cast into the fire.

Together with *Holy Orders*, as a Sacrament, Protestants deny all *missive power* and authority in the Church: and claim, every one of them, who pleases the right to teach and preach whatever he pleases; holding thus, Christ's kingdom here on earth to be worse governed than any other. For what an absurd, disorderly and anarchical government, if any government at all would that be; in which every one were allowed to expound the law as he lists; and to rule and direct apart, nay, in opposition to all the rest, as many as choose to listen to him? But this is the very constituent principle of the Protestant reformation. Is not this then, as truth has said, and experience shewn, "that Kingdom divided against itself, which shall be made desolate? That city, or house divided against itself, which cannot stand?" Matt. xii. 25. Let them view their fabric since Luther's days. Is not the whole one huge mass of unseemly and crumbling ruins?

A monstrous body politic were that in which every member may usurp the functions of all the other members. For "if the whole body were eye," says St. Paul, "where would be the hearing? And if the whole were hearing, where would be the smelling? And if all the members were one member, where would be the body? The eye cannot say to the hand, I need not thy help: nor the head to the feet. I have no need of you. Are all Apostles? Are all Prophets? Are all Doctors? Do all speak with tongues? Do all interpret?"—I Cor. 12, 17, &c. To be sure, in the Protestant sects, "all are Apostles; all are Prophets; all are Doctors: all are interpreters." In them, "the eye can say to the hand, I need not thy help: and the head to the feet, I have no need of you." For "all in them is eye, all is ear, all is tongue, all is whatever member you please, but no body." The feet can say to the head, I need not thy judgment to direct me: and the ear can tell the tongue, my utterance is as good as thine.

To be Continued.

REV. MR. SIBTHORP.

Having recently read in the columns of the Christian Messenger a Passage purporting to be an Extract from some English Newspaper the manifest intent of which extract is to create a belief that the Rev. Mr. Sibthorp—a recent Convert to the Catholic faith—as yet demurs at our tenet of Sainly intercession in respect of the Blessed Virgin—we could not check a smile of derision at the folly of the invention even if it could for a moment answer its end.—Mr. Sibthorp's hesitation at any one tenet of Catholic faith would leave him still according to his own significant metaphor—"as if on one of the floating remnants of some disastrous wreck, driving here and there on the restless waves of opinion and individual interpretation of Scripture." He must believe all—or the Church recognises no communion. Mr. Sibthorp, with the knowledge of this fact, furnishes from his own "Exposition of Reasons" a reply to the extract when in referring to the Shadows of the Levitical Law as accomplished in substance under the Christian dispensation in the Catholic Church—he mentions the Sculptured cherubim and pourtrayed angels which seemed to share in the sacred rites—participating with and ministering to the Holy Nation, in their prayers and adoration" as *types* of the angelic ministrations and our intercourse intimate, though unseen, with those who see God by an impressive, magnificent, and significant ritual (Catholic.) Mr. Sibthorp inculcates the intercession in the following passage:—

"Memory, for instance, connects us with the past—with persons who have been taken to God—we recollect they are objects of our affection, or in some way connected with us. Catholicity gives us a more intimate connexion. It links us with all persons who are dead and gone, not merely as persons worthy of our love, not merely as persons deserving of admiration, but as persons with whom we have a holy connexion. Catholicity survives the shipwrecks of mere transitory affairs, and enables the Christian to rise above mere temporal objects. If, like Pagans, we carry back our minds to the times when David lived, a few solemn unprofitable reflections might arise, but as Christians we still feel we have a connexion with us in Heaven. So with the Saints and Martyrs who are gone before us, Catholicity entitles us to their offices of charity."—Register.

From the N. Y. Courier and Enquirer.

The effects of the Earthquake in the Windward Islands, of which we have already had some partial accounts, would appear from the intelligence received at Baltimore, by a vessel arrived there from Porto Rico, to have been terrific.—We cannot but hope that the statement of its consequences in Guadeloupe will prove to be greatly exaggerated. The same shock, it will be recollected, has been felt at sea by several vessels. Two distinct shocks have also been felt in the valley of the Mississippi; one on the 4th January and the other on the 16th February.

DESTRUCTION OF THE TOWN OF POINT PETER, GUADALOUPE—SEVERAL THOUSAND LIVES LOST.

Capt. THOMPSON, of the brig Frances Jane, at this port yesterday from St. John's, P. R., reports the occurrence at that place of a severe shock of an earthquake on the 8th February, which lasted about two minutes, but did no especial damage. Intelligence of the destructive effects of the earthquake in various other islands is given in the annexed extracts from letters received by the Frances Jane:

ST. JOHNS, P. R., Feb. 14, 1843.

We had a severe shock of an Earthquake on the 8th, but it was not so severe as the one last year, though it lasted a longer time. In St. Thomas it was very severe and is said to have lasted over two minutes. All persons fled from their houses, but fortunately no one was hurt, and no material damage was done here. A vessel arrived at St. Thomas from Antigua reports that all the houses were thrown down in that Island, and the windmills were either down or so much injured that they cannot be worked. In Nevis, also, every thing (except the Bath House) is down, and the steamer passing Martinique, Guadeloupe and Montserrat, saw those Islands covered with a dense cloud of dust.

No accounts have yet been received from any other Island, but we fear we shall hear of great destruction of property and loss of life in all the Windward Islands. We cannot vouch for the truth of the above, but we give it as we receive it from a creditable source in St. Thomas.

ST. JOHNS, P. R., Feb. 15, 1843.

We yesterday received advices from the Windward. The effects of the Earthquake of the 8th inst. have been awful indeed. The town of Point Peter, Guadeloupe, is entirely destroyed, and ten thousand persons are supposed to have been killed.—The loss of property is immense. At Antigua there has also been a great loss of property, though but few lives were lost. All the mills and sugar works are more or less injured, and the greater part of the crop will be lost. Nevis, Montserrat, Barbadoes, &c. are all said to have suffered much, but to what extent it is not known here yet.—Batt. Amer.

CASH RECEIVED FOR THE CATHOLIC

Hamilton—Col, White, 7s. 6d.

Lindsay—Ops.—Rev. Mr. Fitzpatrick, 15s. and for Thomas Keenan, and Francis Hutton, each 7s. 6d.

Bytown—Mr. D. O'Connor, \$12; for Mr. Toomey, Thomas Donnelly, Thomas Hanly, Charles Sparrow, and John Barrille, each 7s. 6d. Mr. Cullen, 15s. Mr. McDonnell, Osgoode, 7s. 6d.

Prarieville.—Wisconsin Ty.—Mr. Lachlan McLachlan, \$5.