

of the Holy Scriptures; and had condescended to point out the dispositions, with which they should read those divine volumes, particularly the New Testament, in order to draw from them purity of morals and of doctrine.—For want of this they seem to be in some danger of falling into Scylla, in their endeavours to steer clear of Carybdis.—Thus very important omission, will, I trust, Mr. Editor, be supplied by some of your future Correspondents, though it cannot be done as it ought by your well wisher,
 CD.—

ORIGINAL.

DEATH-BED SOLILOQUY.

O how long in vain
 For relief I languish !
 Racking is my pain,
 Mortal is mine anguish.

Tell me then, my soul,
 What can be the reason
 Why thou art so loth
 To leave thine earthly prison ?

For his journey's end
 Sighs the wanderer weary :
 Captives wish release
 From their dungeon dreary.

Thy release how near !
 Death's thy chain's unbinding
 Now the pleasure sought
 Would'st thou grieve at finding ?

O the awful change
 That so near awaits me !
 Now with horror thrills.
 Now with hope elates me.

Soon what scenes I'll view.
 Scenes, ah ! never changing !
 Soon my flight pursue
 Swift with spirits ranging

He, who sent thee here,
 To himself recalls thee ;
 Go, nor ever fear,
 Whatsoe'er befalls thee.

Born, on high to reign,
 Here an exile mourning,
 Haste, thy Kingdom gain,
 Earth's low region spurning

From thy hut of clay
 Into ruins falling,
 Sister ! come away !
 Angels, hark ! are calling !

Yes, I come ; I come.
 Haste, O death, to sever
 From life's galling chain,
 And set me free for ever !

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

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 right-

ly and exclusively, though not sacramentally ordained. Hence any Catholic Priest, apostatizing to their sect, needs no new ordination to qualify him for holding the highest situation in their Church : whereas, every Protestant, Clergyman or Layman, must, on conforming to their sect, submit to be ordained, before he is admissible to the lowest Clerical rank in it.

Still the Anglican, as well as all other Protestants, deny Holy Orders to be a Sacrament ; though Scripture, besides the constant belief of the Universal Church, shews 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 is still 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. 1 Tim. iv. 14. The holy unction, which Priests receive in this Sacrament ; and its enlightening effects ; are alluded to by Saint John in his first Epistle ; ii. 20, all which shews that the Apostles considered these outward ceremonies as communicative of inward grace : that 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, Saint 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 this 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. Jerem. 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 honour 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 forever, according to the order of Melchisadech. Heb. v. 4, 5 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, 18. 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, baptising 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, 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 beauteous gift, the vinum GERMINANS VIRGINES ; 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 soul 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 cohering 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 depends : 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 be