

# THE CATHOLIC.

QUOD SEMPER, QUOD UBIQUE, QUOD AD OMNIBUS CREDITUM EST.—WHAT ALWAYS, AND EVERY WHERE, AND BY ALL IS BELIEVED.

VOLUME II.

HAMILTON, [GORE DISTRICT] MARCH 23, 1842.

NUMBER 28.

## THE CATHOLIC

Is Printed and Published every Wednesday morning, at

No. 21, JOHN STREET.

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EDITOR.

Original.

### THE BEE.

Apibus quanta experientia parcis.—Virgil.

O'er field and meadow, hill and dale,  
And up and down the flow'ry vale,  
Or humming through the leafy grove,  
The busy bee delights to rove.

Now stooping with her balmy load,  
Well pleas'd she seeks her lov'd abode;  
Returning straight her toil renews,  
And from the flow'rs sweet nectar brews.

While summer lasts, her only care  
Is to collect her winter fare;  
Not heedless, like the rest, to play,  
And sport her precious time away.

Poor insects! Boreas's chilling breath  
Shall freeze their little souls to death;  
While she so snug, her cellar stor'd,  
Shall feast upon her luscious hoard.

See here a pattern, Man, for thee.  
Go, imitate th' industrious bee.  
The summer of thy life is short:  
It is not yet thy time to sport.

Who will not labor while he may,  
Nor guard against the evil day;  
Who for the future has no store,  
He perish must for evermore!

THE

### CHRISTIAN RELIGION DEMONSTRATED DIVINE.

#### CHAPTER XXVII.

##### Leviticus.

CHAPTER xv.—All the prescriptions mentioned in this chapter against bodily defilements, allude to the precautions to be taken against the defilements of sin, and the means of expiating them. And now I would ask of all our Bible mongers, if this be a chapter proper for the inspection of the youth of either sex.

CHAPTER xvi, v. 15.—The blood of the buck-goat, killed for the sins of the people, was to be carried by the high priest once a year within the veil, as he was commanded to do with the blood of the calf, and sprinkled seven times over against the propitiary. Every one knows, from the interpretation of St. Paul, that this blood was a figure of the blood of Christ shed for the sins of the people—He ix, 14, and presented to God within the veil by Christ himself, our real high priest, as a satisfactory atonement for our sins.

VERSE 17.—Let no man be in the tabernacle when the High Priest goeth into the sanctuary, to pray for himself, and his house, and for the whole congregation of Israel, till he come out. Protestants, doubtless, would have grumbled at this exclusion; they who, as if suspecting the secret communications of their clergy with God, must hear and understand every word that their pastor utters in prayer, and witness all his motions; they who meddle as much at least, in all the priestly functions and concerns as their priests themselves.—No wonder that such should complain that the service of the one universal church is not broken down into every modern tongue and barbarous changing dialect, in order that they might know verbatim what is spoken by the officiating minister to the Deity. They consider those prayers, that service which is addressed to God alone, as good for nothing, unless addressed at the same time, in all the possible confusion of tongues, to their understandings! What is to hinder them (knowing as they should do, the sacred purport of the priestly act) to join, like the ancient people of God, their own supplications apart for the common object, as those did, who, as we read in the Gospel remained in prayer without at the hour of incense, without so much as seeing, much less hearing, the officiating priest, and who, waiting for him, wondered why he tarried so long in the temple—not knowing that he had seen a vision.—Luke i, 10, 21, 22.

VERSE 21.—The emissary goat, on whose head are laid all the iniquities, offences, and sins of the people, to be borne by him away into an uninhabited land, is a most obvious figure of the most holy one, who was numbered among the wicked.—Is. xliii, 12. Of him who hath borne our iniquities, and carried our sorrows.—Ibid. iv, 4.

VERSE 20.—“And it shall be to you an everlasting ordinance. The seventh month; the tenth day of the month, you shall afflict your souls, and shall do no work; for it is a Sabbath of rest; and you shall afflict your souls by a perpetual religion”—V. 31. We observe this penitential Sabbath regulated by the mystical numbers seven and ten.

CHAPTER xvii, v. 12.—No soul of you, nor of the strangers who sojourn among you, shall eat blood.—Vs. 14, “For the life of all flesh is in the blood.” As the life of the body consists in the blood, so the life of the soul, and our salvation, consists in the blood of our Redeemer. “It is given us to make atonement with it upon the altar for our souls; and that his blood may be for an expiation of the soul.”—v. 11. It must, therefore, in figure, continue to be offered only to God, till the prefigured blood is at hand to be shed; when the figure ceasing, we are no longer debarred from drinking at the source itself of life eternal: since the Saviour himself has declared that *except we eat his flesh and drink his blood, we shall not have life in us.*—John vi, 54.—The Jews eat their figurative victim but in part; but the Christians now receive him whole; he cannot more be mangled, or divided.

CHAPTER xviii, v. 27.—We are informed here by God himself, that the perpetration of sins of impurity and unnatural crimes, such as are prohibited in this chapter, (the details of which seems ill suited to the unexperienced minds of the young and the ignorant,) causes the downfall and ruin of states and nations.

CHAPTER xix, v. 14.—Thou shalt not put a stumbling block before the blind. How guilty then must all false

teachers be, who put their errors as stumbling blocks in the way of the spiritually blind, the ignorant and unsuspecting?

VERSE 19.—The making of one's cattle to gender with beasts of another kind; the sowing of one's fields with different seeds, and the wearing of a garment that is woven of two sorts; all this expressly forbidden by God, shews how much he abhors a mixture of his truth with falsehood; of “the wheat with the tares; or of the sacred with the profane. For what participation has justice with injustice? Or what fellowship has light with darkness?—What concord has Christ with Belial? Or what part has the faithful with the unbeliever?”—2 Cor. vi, verse 14, 15.

VERSE 27.—The cutting of one's hair round-ways; the shaving of one's head; the making of cuttings in one's flesh, and of figures on one's self, &c. were practices used by the heathens for superstitious purposes, and therefore prohibited by God; as also all goings after wizards and soothsayers. In this chapter we observe promulgated, and inculcated those duties of justice and charity, which were carried to their highest pitch of perfection in the doctrine of the Saviour.

CHAPTER xx.—After shewing in the foregoing chapter the virtues which we ought to practice, Almighty God denounces in this, his dreadful judgments against the heinous crimes, which we are to abhor and avoid. By the rigor of the sentence, which he pronounces against them in this life, we may judge how terrible their punishment will be in the next.

CHAPTER xxi.—The priests of the old law were particularly enjoined to keep themselves free from all legal uncleanness,—“because they are consecrated to their God, and offer up the loaves of proposition. Let them therefore be holy, (says Almighty God,) because I also am holy, the Lord, who sanctifies them.” An allusion is here made in the figurative priesthood, by what above all things constitutes the sanctity of their calling, the offering up the loaves of proposition; to what above all things constitutes the sanctity of the Christian priesthood; the offering up of the true bread from heaven in the Eucharistic sacrifice and sacrament.

The Jewish priests were forbidden to incur uncleanness at the death of any, besides the nearest of his kindred;—“that is to say of his father, his mother, his son, his daughter, and his brother: his maiden sister also, if she has no husband.”—V. 1, 2, 3. The defilement incurred by touching the dead, marks the moral contamination that may be incurred by associating with sinners, who are dead to God. The exception in favor of a maiden sister, who has no husband, shews the virgin state preferable before God to the married one.

VERSE 13.—“The high priest shall take a virgin to his wife.—But a widow, or one that is divorced, or defiled, or a harlot, he shall not take: but a maid of his own people.” This shews how pure and spotless, and true to her Lord, the Church, the spouse of our High Priest, Jesus Christ, must be: as he himself, addressing her, expresses thus in the canticle of canticles: *Thou art all fair, O my love! and there is no spot in thee.*—Cant. iv, 7—and as Saint Paul in like manner declares her to be—Ephes. v, 27.

VERSE 17.—None were allowed to officiate as priests among the Jews, who had any bodily defect, disease or deformity in their persons: indicating how free from all defects in the spiritual sense Messiah's priesthood are required to be; as besides, the whole tenor of the following chapter shews.