

# THE CATHOLIC.

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

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## THE CATHOLIC

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Original.

### ON ASCENSION DAY:

*Æterno Rex, altissimo.*

), thou supreme, eternal king!  
And Saviour of mankind;  
Whose rescuing arm from vanquish'd death  
Has snatch'd his prey assign'd!

Triumphant now, as God aloft  
Thou soaring seek'st thy throne;  
Though creatures all in thee, as man,  
Their sov'reign Lord must own.

Hence, let with reverential awe  
Whole Nature's subject frame,  
The heav'n's, the Earth, and Hell beneath,  
Bow to thy sacred name.

Angels amaz'd our doom revers'd  
View from their blest abode:  
Man's sinful mould for sin atones,  
And reigns in God a God.

O thou, in heav'n our sure reward!  
Sweet source of purest joy!  
Let ne'er on earth sin's deadly lure  
From thee our hearts decoy.

Cleanse from all guilty stains, and keep  
Our soul's forever free!  
Our fondest wishes teach to rise,  
And centre all in thee.

So, when at last in dreadful pomp  
Our Judge thou shalt appear;  
We may expect the promis'd crown;  
Nor quake our doom to hear.

To Jesus, who this day to heav'n  
Victorious did ascend;  
The Father and the Holy Ghost  
Be glory without end!

### O GLORIOSA VIRGINUM!

Hail! Virgin Queen, enthron'd on high,  
Next to the filial Deity!  
Who, though thy maker, stoop'd to be  
A helpless babe, and nurs'd by thee.

All now, through him, thy Son and Lord,  
Our forfeit bliss thou hast restored;  
And op'd, through his redeeming grace,  
Heav'n's gates to our desponding race.

Through thee, his chosen medium pure,  
We sought our earthly home obscure,  
In thee, become his temple bright,  
We deign'd to dwell, th' eternal light.

Let nations all rejoicing raise  
Their grateful voice, and sound their praise,  
To him, who, from a virgin sprung,  
Upon the cross, our ransom hung.

To Jesus, whom the virgin bore,  
Let creatures all their praises pour!  
Alike extoll'd the Father be,  
And Holy Ghost, one God in three!

## THE CHRISTIAN RELIGION DEMONSTRATED ; DIVINE.

CHAPTER XXXIII.

### NUMBERS.

CHAPTER xxii.—Balaam is represented by St Peter as the prototype of those who, for the sake of filthy lucre, and worldly advantages, turn aside from the way of truth, and pour out their calumnious vituperations against the camp of Israel—the church of the Saviour—leaving, says he, “the right way, they have gone astray, following the way of Balaam, the son of Bosar, who loved the wages of iniquity; but had a check of his madness; the dumb beast used to the yoke; which, speaking with man's voice, forbade the folly of the prophet.—2 Peter, ii. 15.

Verse 19.—The inclination of Balaam to gratify Balac for the sake of worldly gain, appears from his desiring that king's second messengers to stay with him, till he should “know what the Lord would answer him once more.” For he had already been fully informed that it was not God's will that he should go with them to Balac. Yet, on a second application, God allowed him to go;—though not to curse the Israelites. He was suffered thus, on account of his covetous propensity, to fall deeper and deeper into sin, till he came at last to give that abominable counsel against the people of God, which ended in his own destruction. So sad a thing it is to indulge a passion for money.—D. B.

CHAPTER xxiii.—It is evident from the choice and number of Balaam's victims, that he had retained the faith of the ancient Patriarchs. His victims were the same as theirs, which, as has been shown, pointed at the final all-sufficing victim, and his seven altars thrice erected; on each of which he placed a calf and a ram, alluded to the seven ways in which the propitiating merits of the Saviour would be offered up to the most holy Trinity, and made applicable to the salvation of mankind: Jews and Gentiles denoted by the double victim—the calf and ram. In other words, to the seven Sacraments of the Saviour's church.

Verse 9.—“This people shall dwell alone, and shall not be reckoned among the nations.”

The church of God, as we observed above, never associated before, nor since the Saviour's time, with any other. She has ever stood, and still stands, ALONE, insulated and unconnected with all other churches of man's invention. She thus preserves entire and pure the sacred depositum of faith and morals, entrusted by her divine founder to her keeping; and were it not for her uncompromising nature, we should have witnessed long ere now the light of his revelation quite extinguished, his redeeming dispensation rendered null and void, and mankind plunged in deeper mental darkness, from the numberless wild and contradictory theories of blaspheming sectaries, self-

styled reformers, than even the benighted Pagans were before the coming of him whom the holy Simeon so emphatically proclaimed “a light to enlighten the Gentiles, and the glory of thy people, Israel.—Luke ii. 32.

CHAPTER xxiv.—It is allowed by all, that Balaam's prophetic praise was spoken in favour of the church of the Redeemer; of which, in the camp of Israel, he beheld only the figure. It is of her he exclaims—“How beautiful are thy tabernacles, O Jacob! and thy tents, O Israel! As woody valleys; as watered gardens near the rivers; as tabernacles which the Lord hath pitched; as cedars by the water side.”

Verse 7th.—“Water shall flow out of his bucket.”—The cleansing and refreshing stream of grace in Messiah's sacraments, particularly in baptism.

“And his seed shall be in many waters;” that is, his offspring “born to him of water and the Holy Ghost,” John iii. 5. These are his seed of many waters—children, no more of the natural, but of the spiritual Adam, who is Christ.

For “Agag, his king, shall be removed, and his kingdom shall be taken away.” This seems to denote the fall of some great opposing power to the Saviour's spiritual sway; the greatest, such was Pagan Rome, and her persecuting emperors.

Verse 8.—“God hath brought him out of Egypt.”—The circumstance of the Saviour's return out of Egypt, whither he was carried to avoid being slain with the innocents in Bethlem is here foretold, as it was afterwards by the prophet Oseas, xi. 1, under the collective figure of Israel: “out of Egypt have I called my son, whose strength is like the Rhinoceros;” that is, irresistible, and destined to prevail.

“The nations shall devour his enemies, and break their bones; and pierce them with arrows.” The Romans first destroyed and scattered his enemies, the Jews, who had rejected and condemned him to death. The Romans themselves next, for persecuting him in his members, are devoured up by the Northern hordes that broke into their empire; and thus have been seen, in various warfare, the nations to devour his enemies.

“Lying down, he hath slept as a lioness, whom none shall dare to rouse.” This is the same figurative description of the Saviour, as that given by Jacob in his blessings to Juda—Gen. xlix. 9—sheving his terrific might, if roused, even while he seems to slumber.

“He that blessed thee shall also be blessed; and he that curseth thee shall also be cursed.” He is the sovereign, and sole source of benediction.

Balaam, still full of the spirit of prophecy, continues, in spite of Balac's angry remonstrances, to pour forth his predictions.

Verse 17.—“I shall see him, says he, but not now:—I shall behold him, but not near.” This evidently points at the Saviour.

“A star shall rise out of Jacob, and a sceptre shall spring up from Israel; and shall strike the chiefs of Moab; and shall waste all the children of Seth. And he shall possess Idumea; the inheritance of Seir shall come to their enemies, but Israel shall do manfully.”

The miraculous star is here predicted which appeared at the birth of the Saviour; and the sceptre mentioned indicates his regal dignity. Hence the wise men from the East, who, recognising the wondrous sign, and following it, had come to worship him, enquired, “Where is he who is born king of the Jews; for we have seen his star in the east, and are come to adore him?” His spiritual conquests, and subjugation of the nations, are next alluded to under the names of Moab, Seth, Seir, and Idumea. These the prophet follows down till he comes to the destruction of Jerusalem by the Romans; and the disappearance of the Romans themselves.