

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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EDITOR.

THE CATHOLIC BOY'S

ADDRESS TO HIS PATRONS.

JANUARY 1st, 1842.

Your Messenger, though not from College,
Who brings you weekly store of knowledge;
Not idle Tales, and foolish Fiction,
But TRUTHS, 'tis hop'd, that cause conviction.
I come to ask my yearly FEE,
As I your constant drudge must be:
In heat and cold—in damp and dry—
Your Papers safely to convey;—
And, though I'm styl'd the PRINTER'S DEVIL,
I always bring you GOOD—not EVIL:
Yes: first, the Bible's explanation;
And next the News of ev'ry Nation;—
Each new Mechanical invention;
Each Politician's best intention;
And of our Fanatics, the notions,
Expos'd in all their queer devotions.
The Lamp of Truth, to all who choose it,
Fresh trimm'd I bring to all who use it.
Then who, to one in my vocation,
Their mite would grudge of approbation?
I then will yearly bring with pleasure,
For one small Gift a mental treasure.

My first New-Year's-day suit, excuse it,
Nor rudely, to my shame, refuse it;
Then I will pray that God may bless you,
Nor ought through all this year distress you:
That Health be yours and harmless pleasure,
And happiness above all measure!

These are indeed, without alloy,
The feelings of your CARRIER BOY.

THE CHRISTIAN RELIGION

DEMONSTRATED DIVINE.

Dedicated to our modern Freethinkers.

CHAPTER XVI.

EXODUS.

MOSES is empowered by three distinct signs to prove his mission from God to his brethren; by the change of his rod into a serpent; by his hand struck with the leprosy and cleansed; and by the change of water into blood.

In the Revelations of God to man, sufficient, nay more than sufficient motives, are always granted to those who choose to attend to them, for believing in his word:

and, when once the word is so proved to be his, man is bound to believe whatever it reveals, as it is the word of him who can neither deceive nor be deceived. We are not therefore to regulate our belief in his word by our notions of what it reveals; for, though he can reveal nothing evidently absurd, nothing directly contrary to the fixed principles of common sense and reason; yet who can deny to him the power of revealing to us what infinitely exceeds our knowledge or comprehension? "Who," says the Apostle, "has known the mind of the Lord? or who has been his counsellor?" Rom. xi. 34.

To Moses pleading against his mission, on account of his impediment of speech, and slowness of tongue; God answers: "Who made man's mouth? or who made the dumb and the deaf; the seeing and the blind? Did not I? Go, therefore, and I will be in thy mouth; and I will teach thee what thou shalt speak."

Moses still pleading to be excused, displeas'd Almighty God; who therefore desires him "to put his words into his brother Aaron's mouth;" assuring him that "he would be in his mouth, and in Aaron's mouth, and shew them both what they must do." Aaron, says he, "shall speak in thy stead to the people; and shall be thy mouth; but thou shalt be to him in those things that appertain to God. And take this rod in thy hand, wherewith thou shalt do the signs."

All those, whom God appoints to be guides to his people, he calls; and none have a right to hold themselves out, as guides to salvation, unless they be sent by God himself; nor are they to be received, or acknowledged as such; unless, like Moses, they can prove the lawfulness of their divine mission. Never in the whole Bible do we see any usurping the priestly functions; or acting the prophet without the call of God, who was not punished by God, and condemned for his temerity. Witness the fate of Core, Dathon and Abiron; NUM. xvi. 10. Witness that of the Jewish Monarch, who usurped the priestly function of offering incense in the Temple; 2 PARAL. xxvi. 18. And with regard to false, or uncommissioned prophets, Almighty God speaks thus by the mouth of Jeremiah: "I did not send prophets, and yet they ran, I have not spoken to them and yet they prophesied;" JEREM. xxiii. 21. And again, "The prophets prophecy falsely in my name. I sent them not; neither have I commanded them; nor have I spoken to them. They prophecy unto you a lying vision, and divination and deceit, and the seduction of their own heart. Therefore, thus saith the Lord concerning the prophets that prophecy in my name; whom I did not send, who say; sword and famine shall not be in this land. By sword and famine shall all those prophets be consumed. And the people, to whom they prophecy, shall be cast out in the streets of Jerusalem; because of the famine and the sword; and there shall be none to bury them; they, and their wives, and their sons and their daughters: and I will pour out their own wickedness upon them;" JEREM. xiv. 14.

Now, if God was so angry with self-commissioned false teachers and prophets formerly; is he not equally, nay more so at the present day? Nothing is more strongly reprobated in the New Testament by our Saviour and his apostles, than the guilty presumption of all who take upon themselves, uncalled by God, to exercise the pastoral charge; and "preach without being sent." These are they, "who enter not in by the door" of lawful ordination: but who force their way into the

sheepfold "by the roof;" whom the Saviour denominates "thieves and robbers;" JOHN X.

God's displeasure with Moses, on account of his reluctance to undertake the task enjoined; shews the readiness with which we ought to comply with what we know to be a call from God; discarding from our minds every consideration that might deter us from yielding to it.

Moses, in obedience to God's command, sets out for Egypt; taking his wife and sons along with him; "and carrying the rod of God in his hand."

Verse 24, &c.—"And when he was on his journey in the Inn, the Lord met him, and would have killed him. Immediately Saphira took a very sharp stone, and circumcised the foreskin of her son; and touched his feet; and said, a bloody spouse art thou to me."

Moses had neglected to circumcise his son, according to the covenant made betwixt God and Abraham; and therefore was exposed to the wrath of the Deity, had not his wife Saphira, who must have been instructed as to the indispensable necessity of that rite, saved him by performing it.

Still in Saphira as we observed, the fathers find a figure of the Church, the spouse of the Redeemer; who may well address him in the words of Saphira; "a bloody spouse art thou to me; for as he shed his own blood for us, so he requires, if necessary, that we also her children, shed our blood for him; she is the Church of martyrs."

The Lord next desires Aaron "to go into the desert to meet Moses;" which he did "in the mountain of God." Thus both were directly commissioned to go and liberate their brethren from the Egyptian bondage. They go therefore together to their brethren in Egypt; and prove before them their divine mission by the signs they wrought so that "the people believed."

Chapter v.—Moses and Aaron next, in obedience to God's command, present themselves before King Pharaoh; requesting him to let the Israelites go to sacrifice by themselves to their God in the desert. This Pharaoh not only refuses to do, but augments their oppression.—Yet he thus only fills up the measure of his iniquities; and provokes God the sooner to stretch forth his Almighty arm against him, in their defence. This is exactly what has happened all along, as history shews us; and what daily happens in the Church of God.—After trying his people for a while, he interposes at last in their defence, destroying their oppressors, as he did the Egyptians; and preserving, sustaining and leading forward, towards Heaven, the true land of promise, his faithful worshippers; as he did the Israelites towards the land of Canaan. Where are now all the once powerful persecutors and enemies of his church? Nothing of them is now to be seen, but their names on the page of history; while that Church, which they so persecuted; that religion which they strove to extirpate, exists still the same; the most conspicuous of any in every quarter of the globe; still CATHOLIC, or universal; though insulated, as "in the desert," from all other multifarious and discordant worshippers.

☞ All the Protestant Clergy attended the Funeral of the venerable parish priest of Fermoy, Rev Dr. Barry, which was the largest seen in that quarter for many years. The High Sheriff of the County of Cork, Captain Barry, was a chief mourner.