

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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Original.

OUR HOPE IS IN GOD.

Before the rude blast of Misfortune still driving,
On Life's stormy ocean my course I pursue;
With half founder'd skiff, a mere wreck, vainly striving,
To reach the wish'd haven that flies from my view.
No reck'ning nor bearings to steer by, remaining,
For lost is my compass, and clouded the sky;
The long look'd-for land now all hopeless of gaining,
With ev'ry wind veering I carelessly fly.

But thou, whose dread summons the tempest careering,
Sends forth, and its purpose accomplished, recalls;
O! bid thy bright sun with his influence cheering,
Dispel the dire gloom that my fancy appals.
Hush the storm, my frail vessel so fiercely assailing;
The wind's angry howl, and the vex'd billow's roar;
Then o'er the smooth deep gentle breezes prevailing,
May waft me yet safely to some welcome shore!

Original.

THE

CHRISTIAN RELIGION DEMONSTRATED DIVINE.

Dedicated to our modern Freethinkers.

CHAPTER XXI.

Exodus.

CHAPTER 25.—In the various articles ordered in this chapter for the construction of the ark and tabernacle, there is much mysterious and figurative meaning; part of which we shall endeavour to give.

The ark itself of *setim wood*; overlaid within and without with the purest gold, and having "over it a golden crown round about;" verse 11, containing in it "the testimony" given by God, represented our Saviour's immaculate and incorruptible humanity, adorned with all the riches of virtue; crowned as the supreme ruler and sovereign of mankind; and bearing in his bosom God's testimony, to be revealed by him to us.

Some consider the ark as representing rather the mother of God; adorned with every virtue; full of grace and crowned of creatures the Queen supreme; overshadowed by the Holy Ghost, (for on the ark the propitiatory, the immediate seat of the Deity rested;) and bearing, and bringing forth the eternal word; the testimony given by God. In this sense also the universal church assents; giving her, in the litany said in her honour, the title of *F. A. D. E. R. I. S. A. R. C. A.*; *Ark of the covenant*.

The propitiatory, which covered the ark, was of the purest gold. Here was the oracle of God, from between the two golden cherubims; which covered both sides of the propitiatory, spreading their wings; covering the oracle, and looking one towards the other; their faces being turned towards the propitiatory, wherewith the ark is covered, verse 17, &c.

By this is particularly represented that earthly tabernacle inhabited by the propitiating Deity; from which he gave his oracles to his people; among whom he designed, and ever designs to dwell; once as a suffering mortal; now in his immortal, but still veiled state, attended by the living cherubims, who guard the gate of paradise; for paradise exists where he is found; and whoever is worthy of admission to him in his veiled tabernacle here on earth, shall one day be admitted to him in his heavenly palace, where he will finally manifest himself to his faithful worshippers in all his loveliness and all his glory.

The tabernacle, ark and propitiatory altogether, with their appurtenances, represent his church, where he has promised to reside with us to the end of time: Matt. xxviii, 20; till after all our wanderings in the desert of this world, we are settled in the land of promise, inhabit the heavenly Jerusalem, and worship in his temple reared and fitted up by the Saviour the true Solomon and prince of peace.

Only three metals were used in the construction of his mystical fabric; gold, silver and brass; representing in the spiritual sense, the two first its richness, and the last its firmness and durability. The *setim wood*, which is incorruptible and odoriferous; its odour of sanctity and indestructibility. The violet, purple, scarlet twice dyed, and fine linen; the various hues and virtues in the minds of worshippers, mediative, mortified, a readiness to shed their blood for him as he had twice shed his for them; first at his circumcision, and lastly during his passion; finally spotless purity, represented by the fine linen worn by those who approached his altar.—*Oil to make lights*; good works, by which, according to Saint James, we prove our faith to be a lively faith, working by charity,—James ii; 14; for as the flame must be fed with oil to keep it alive; so faith, the light, and charity, the vital heat of the soul, will die out and be extinguished, without the practice of good works. Spices for ointments and sweet smelling incense, these denoted the grateful perfume of sacrifice and prayer duly offered up to God.—*Onyx and precious stones, to adorn the Ephod and Rational*. These stones were twelve in number, representing the twelve tribes of Israel, whose names were engraved upon them; that is, the twelve patriarchs of the Old Law; the fathers of the people of God in the carnal sense; but allusive to the twelve apostles, the fathers of the faithful in the spiritual acceptance. *The golden rings, and bars of setim wood, overlaid with gold*, were for the transport of the ark from place to place.—The bars were never to be taken out of the rings, into which they had been inserted. This religion, if to be removed from one country to another, must be ever ready to be carried on the same unchangeable supporters to its place of destination. The whole must go entire, and all of a piece at the signal given.

The table next of *setim wood, overlaid*, like the ark, with the purest gold, having besides a golden ledge round about it; and to the ledge a polished crown, four inches high, and over that another little golden crown, with golden rings and bars, like the ark, presents us, when crowned with the loaves of proposition, to be kept there always in the light of God, with another most important figurative allusion: one not less so, as appears from its peculiar construction, and the richness of its materials, than the ark itself.

The ark, containing the testimony, with its various

appendages, represents religion in its general sense; as under the priesthood of Aaron, which prescribed the law and the testimony; and under the priesthood of Christ; to which the law and the testimony, in its fulfilment, was transmitted; for the religion under both dispensations was but one and the same. It was the Alpha and Omega; the beginning and the end; for the supreme object in both, was Christ, who thus designates himself. Over the ark, therefore also, showing the dignity of the allusion, was placed a crown round about.

But the table, with its double crown, one large and polished, and the other small, indicates a new and distinct order of things. This is the table which wisdom has set forth, Prov. ix; 2, on which is placed the loaves of proposition; the true bread from heaven; the living and life-giving bread; divine wisdom's bread and wine, which she presses her little ones to eat and drink, Ibid. v; 5, even the body and blood of the true Paschal Lamb—the Lamb of God, our propitiatory victim.—This is the Saviour's own sacrifice; for he is a priest forever; no more according to Aaron's rite, but according to the order of Melchisedech. Over this table are placed two crowns of gold, a larger and a less, indicating the two-fold dignity of the divine wisdom incarnate; the larger representing the divine, the lesser the human nature inseparably united with it.

The dishes, bowls censers, and cups wherein the libations were to be offered up, were ordered to be made of the purest gold, shewing how holy and precious all must be, which belongs to wisdom's table and Eucharistic sacrifice, here prefigured.

VERSE 31.—The golden candlestick, with its seven branches, is recognized as another emblem of the Saviour's dispensation; particularly of his church and her seven sacraments; he himself in the Eucharist, being the centre one, the greatest of all, and from whom the others spring forth as branches, deriving from him all their illuminating and sanctifying grace.

The house of wisdom, evidently the church of Christ, is thus also emblematically represented as reared and resting on her seven pillars, the sacraments,—Prov. ix; 1, he himself being the chief one, in which all the others are bound up, and forming the solid foundation of the whole; for he is the chief corner stone of the building, and the main act performed in that holy house, is the preparation and distribution by wisdom of her victims slain, of the one great victim prefigured by all the other victims, of her super substantial bread and mingled wine; of the body of our Lord, and that blood which flowed, mingled with water from his side; of that very blood of the new testament, which, as he declared, would be shed for many for the remission of sins.—Matt. xxvi; 28. Having prepared this heavenly fare, she sends forth her maids (the Saviour's unmarried clergy) to invite to her feast. The marriage feast of the king's son, Matt. xxii, 2, who, after wedding himself to our nature, comes to wed himself to our souls in the sacrament of the Eucharist. They are bid to call in, not the worldly great, not the wise in their own conceit, but the little ones and unwise, or those accounted fools, for believing on wisdom's word that she can treat them with such a wonderful and divine repast.

Another simile, like the former, the Saviour gives us of his church, in these words. *I am the vine, ye are the branches*. The seven lamps, placed on the seven branches of the golden candlestick, and which was always