

THE CATHOLIC.

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

VOLUME II.

HAMILTON, [GORE DISTRICT] JUNE 2, 1842.

NUMBER 38.

Original.

"I AM FEARFULLY AND WONDERFULLY MADE."

Psalms cxxxix. v. 14

Fond Atheist! could a giddy dance
Of atoms blindly hurled,
Produce so regular, so fair,
So harmonized a world?

Why do not Lybia's driving sands,
The sport of ev'ry storm,
A palace here, the child of chance,
Or there a temple form?

Presumptuous worm! thyself survey,
That lesser fabric scan;
Tell me from whence th' immortal dust,
The god, the reptile, man?

Where wast thou when the embryo earth
From chaos burst its way,
When stars exulting sang the morn
And hail'd the new-born day?

What fingers brace the tender nerves,
The twisting fibres spin?
Who clothes in flesh the hard'ning bone,
And weaves the silken skin?

How came the brain and beating heart
Life's more immediate throne,
(Where fat'd ev'ry touch) to dwell
Inmail'd in solid bone?

Who taught the wand'ring tides of blood
To leave the vital urn;
Visit each limb in purple streams,
And faithfully return?

How know the nerves to hear the will,
The happy limbs to wield?
The tongue ten thousand tastes discern,
Ten thousand accents yield?

How know the lungs to heave and pant?
Or how the fringed lid
To guard the fearful eye, or brush
The sullied ball unbid?

The delicate, the winding ear,
To image every sound,
The eye to catch the pleasing view,
And tell the senses round?

Who bids the babe new launch'd in life,
The milky draught arrest,
And with its eager fingers press
The nectar-streaming breast?

Who with a love too big for words
The mother's bosom warms,
Along the rugged paths of life
To bear it in her arms?

A God! a God! Creation shouts!
A God! each insect cries:
He moulded in His palm, the earth,
And hung it in the skies!

THE CHRISTIAN RELIGION DEMONSTRATED DIVINE.

CHAPTER XXXVII.

DEUTERONOMY.

CHAPTER xxviii. 49.—"The Lord will bring in upon thee a nation from afar, &c."

The whole remainder of this chapter is a clear prophecy of the invasion of Judea by the Romans; of the horrors of the siege of Jerusalem prosecuted by Titus; and faithfully detailed by the Jewish historian Josephus, who had been himself an actor on the occasion, and an eye-witness of the same; and finally of the dispersion all over the world, and wretchedly dependant state of the guilt-stricken remnant of Israel: and all because "they heard not the voice of the Lord their God."

Verse 62.—"They shut their ears against the exhortations of their promised Messiah, the long predicted Deity incarnate: and in giving him up to the Romans to be crucified, they smote themselves and their posterity with the most awful of maledictions, crying out, *his blood be upon us and our children!* And still after the long lapse of eighteen hundred and forty years we see that curse lie heavy on them.

CHAPTER xxx.—In this chapter it is again unequivocally foretold, that after all their transgressions and consequent sufferings, the Jews shall finally be converted and restored to God's special favour.

Verse 19.—"I call heaven and earth to witness this day, that I have set before you life and death,—blessing and cursing. Choose therefore life, &c."

Can any testimony be clearer than this, that man's will is perfectly free?

CHAPTER xxxiii. 7.—"In the blessing with which the man of God, Moses, blessed the children of Israel before his death;" we observe, when he speaks of Juda, his prophetic allusion to the Redeemer, who was to spring from that tribe. "Hear, O Lord, says he, the voice of Juda; and bring him in unto his people." *The voice of Juda* was the prayer of that tribe in particular that God's distinguishing promise in its favour might be fulfilled; and that the predicted *holy one* might at length be born of it; in which wish the Jewish Lawgiver, the representative of the whole synagogue joins; praying God to "bring him in unto his people;" and alluding to his invincible might, the might of the divine person incarnate, rendering the man of Juda, the humanity, which he took of that tribe, triumphant over all his enemies. "His hands, says Moses, shall fight for him; and he shall be his helper against his enemies."

Verses 8, 9.—In addressing Levi, he reminds that tribe of the perfection and doctrine which they are charged to keep; and carrying his view to the Levitical order of the Saviour, prefigured by the Jewish one, he alludes to their more perfect abstraction from all worldly connections. It is Christ's unmarried priesthood, the christian tribe of Levi, who, according to Moses, "hath said to his father and his mother: I do not know you; and to his brethren, I know you not; and their own children they have not known." These, adds Moses, "have kept thy word, and observed thy covenant: thy judgments, O Jacob! and thy law, O Israel!" Yes; obedient at the Saviour's call, they have left "father and mother, sister and brother, wife and children, and all things else to fol-

low him. These, in the perfect sense, have kept the words, and observed the covenant, and the judgments of the prefigured Jacob; and the law of the real Israel.

Verse 10.—"They shall put in sense in thy wrath, and holocaust upon thy altar." That is, they shall appease the wrath of God by offering up to him prayer and sacrifice.

Verse 11.—"Bless, O Lord, his strength, and receive the work of his hands. Strike the backs of his enemies, and let not them, who hate him, rise." The Saviour himself shews us this blessing granted to his priesthood, in his solemn promise that he would be with them at all times, even to the end of the world, and that "the gates of hell should never prevail against his church."

Verse 12.—In the blessing of Benjamin, the youngest of the patriarchal tribes, an allusion seems made to the disciple *the best beloved of the Lord*, the youngest of the twelve Apostles; who, as in a *bride chamber*, the abode of love, *rested between his shoulders*, reclined on Jesus' breast. The words of the text are these: "And to Benjamin he said: the best beloved of the Lord shall dwell confidently in him. As in a bride chamber shall he abide all the day long; and between his shoulders shall he rest."

In a further striking sense is the apostle St. John likened to Benjamin, the youngest of the twelve patriarchs; for as Benjamin was born to his mother Rachel, "when her soul was departing, and death was now at hand, on which account she called him *BENONI*, or the son of her pain." So to Mary, at the foot of the cross, did the beloved disciple prove the *son of her pain*, when at the moment that Simeon's prophecy concerning her was verified; when the sword of grief had pierced her heart, at the sight of the sufferings and ignominy which her divine son endured; when she felt, like Rachel, her soul departing, and as it were death itself at hand; he was given to her, as her son, instead of her expiring Jesus—as Benjamin was to Rachel, instead of her darling Joseph, whom she had lost.—Gen. xxxv. 18. Well might she call him then *BENONI*, the son of her pain; on hearing these last words of her most beloved—"woman, behold thy son! son, behold thy mother!"

Verse 13.—In blessing Joseph, Moses falls in with the prophetic strain of Jacob, when imparting to that patriarch, the chief prototype in name and conduct of the Saviour, his dying benediction, as may be seen, on referring to Jacob's words in Genesis xlix. 22, &c. He is styled by both the *Nazarite*, or holy one, among his brethren. The beautiful one—the *speciosus forma præfiliis hominum*—the beautiful above the children of men; as the royal prophet designates him,—Psalm xlv. 3—on whose head all benediction is invoked. "Whose horns are as the horn of the rhinoceros; with them shall he push the nations, even to the ends of the earth;" that is, whose might is irresistible, and to whose yoke all the nations of the earth shall be subjected; that which already is nearly verified by the conversion of almost all the pagan nations to christianity.

The blessings of the other tribes by Moses allude to particulars, which few among the learned have been able to explain. Only in the end, what he says of Israel is evidently spoken of the whole people of God—namely—the Church of Christ. "Israel, says he, shall dwell in safety and alone;" that is, secure, though never associated with others.

Verse 23.—"The eye of Jacob in a land of corn and wine."—In the spiritual sense, the attention of God is