

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 THE BIRTH OF CHRIST.

What love for man could bring
Down heav'n's Almighty king,
Our nature frail and mortal to assume!

Th' Eternal born in time,
The victim for our crime,
To cancel by his death our dismal boon!

Sole innocent among
Our sin begotten throng,
The least of all and lowliest he appears.

'Tis thus our hearts he weans,
From all sublunar scenes,
To endless bliss beyond this vale of tears.

In deepest mantling clouds,
As sol his glory shrouds,
Else gladd'ning all so boundless forth—that beams.

So, in our mean disguise,
Concealed, his beauty lies;
And but our fellow-man our Maker seems.

By angels now ador'd,
Is he, their sov'reign Lord,
Our nature so o'er theirs who deign'd to place.

Though mortal erst and mean,
He now o'er all is seen,
The head exalted of our ransom'd race.

THE CHRISTIAN RELIGION DEMONSTRATED DIVINE.

CHAPTER XLIII.

THE FIRST BOOK OF SAMUEL; OTHERWISE CALLED THE FIRST BOOK OF KINGS.

This, and the following Book, are called by the Hebrews the Books of Samuel; because they contain the history of Samuel, and of the two kings, Saul and David, whom he anointed. They are more commonly named by the Fathers, the first and second Book of Kings. As to the writers of them, it is the common opinion that Samuel composed the first book as far as the twenty-fifth chapter, and that the prophets Nathan and Gad finished the first and wrote the second book.—D.B.

CHAPTER I.—In this chapter we may remark, that Anna, another figure of the Gentile church, was long barren; like Sarai, Rachel and Rebecca; all, however, the best beloved:—That the great prophet Samuel was obtained by his mother's earnest prayer and vow; and

the blessing of Eli the High Priest;—on which account he was named by his mother *Samuel*, which signifies *asked of God*;—and finally, that in the offerings which she brought along with her, when in fulfilment of her vow, she went with her child to consecrate him to the Lord in Silo; an allusion is made to the Jewish, or bloody, and to the christian, or unbloody, sacrifice: to the Jewish, by the three calves; and to the christian, by the three bushels of flour and the bottle of wine. For the Jews first, by putting the Saviour to death, offered up the real, as they had done the figurative *bloody* sacrifice; and the christians, last, in the Eucharistic mystery, offer up the *unbloody* sacrifice, which sacrifice was to continue for ever after the bloody one was offered up; for Jesus Christ, our high priest, who offers himself up in an unbloody manner, under the forms of bread and wine in the Mass by the hands of his lawful pastors, is in scripture denominated “a priest for ever according to the order of Melchisedech.” The number *three* in both offerings indicates the trinity, to whom both sacrifices are offered up.

CHAPTER II.—Verse 1.—“My horn is exalted;” for the horn is the strength of such animals, as the Jews were wont to offer up in their sacrifices: But these animals, as has been observed, were always in some sense emblematical of the all-conclusive and satisfactory victim to be some day offered up, and their horns therefore represented his strength or power. The Jews, therefore, who considered that their strength and power, and prevalence over their enemies were derived from the efficacy of their sacrifices—that is, from their religious worship of God—and, in the fulfilment of the figure from the final victim slain; used this figure of speech, *the horn*, to denote power, strength, victory, exaltation, and glory. It is also remarkable how similar in its sentiments this inspired canticle of Anna is to that of the blessed virgin. In the concluding words of her canticle—“the Lord shall judge the ends of the earth, and he shall give empire to his king; and shall exalt the horn of his Christ”—Anna shews that the faithful Jews understood the figurative allusion of their victims to the Saviour in the very sense last mentioned.

Verse 32.—“Thy rival.” A priest of another race. This was partly fulfilled when Abiathar, of the race of Heli, was removed from the priesthood; and Sadoc, who was of another line, was substituted in his place. But it was more fully accomplished in the New Testament, when the priesthood of Aaron gave place to that of Christ.—D. B.

Verse 33.—Still a remnant is left. The hope of Israel is not extinguished.

Verse 35.—“And I will raise me up a faithful priest.” This alludes immediately to Samuel, but remotely to the Saviour, of whom he was a figure, like most of the great and holy personages under the Jewish dispensation.

CHAPTER III. 1.—“And the word of the Lord was precious in those days”—that is, *rare*, as there was no manifest vision.—D.B.

CHAPTER IV. 1.—“The stone of help,” in Hebrew, *Eben-nezar*, so called from the help which the Lord was pleased afterwards to give to his people Israel in that place, at the prayer of Samuel.—Chapter seventh, verse 12.—D.B.

[To be Continued.]

O, laugh or mourn with me the rueful jest.—Cowper

IGNIS FATUUS.

Jack and the Lanthorn, or Will o' the Wisp.—A New Song.—Tunc, KILLICRANKIE.

Was ever so saintly a people as ours?
Was e'er so religious a nation?
His tools thrown by, ev'ry trad'sman now stours
The country, and preaches salvation!
With bible in hand; black coat and white band,
These apostle's are ev'ry where swarming;
The text they expound; and, in sanctified sound,
They descant in a manner so charming;
That young run, and old run, and all run to hear them:
The light skipping folks, are the first to get near them:
The old hoppers last on their tiptoes must rear them,
To catch th' evangelical echo.

Yon Currier of skins, hark! now he begins
His ditty so drawling and holy;
The crowds in amaze, on their oracle gaze,
Then melt at the sound melancholy:
“Dear brethren, alas! you have all gonn astray,
“And your backsliding guides have betrayed you;
“But mine is the light that will shew you the way;
“And this bible the torch that shall guide you.”
Against the proud Philistines while he's inveighing;
For the ark of the Lord they are fainting and dying:
They're sobbing and sighing: they're weeping and crying;
And the spirit of sadness broods o'er them.

“But, hark ye, beloved! and mark what I say!
“The day of our glory's approaching;
“When the Lord will his enemies put in dismay;
“And humble the *Hethite* reproaching.
“Though now his abode is established in peace,
“While we in the wilderness wander:
“To make for us room, soon he will them displace,
“Who dare his own people to slander.”
Then loud their exulting; the foes they're insulting;
With blows they would bang them; while others would
hang them,
‘Twere pity to spare them, who thus would ensnare them;
And Hell's gaping jaws shall devour them!

“But, now for the Gospel, if such is your zeal,
“Give Charity's mite to support it;
“Nor would I, though lab'ring thus hard for your weal,
“By force, like the hireling, extort it.
“What you give to your Pastor, you lend to the Lord,
“And he in his time will reward you.
“From each He's expecting what each can afford,
“So may He in mercy regard you!”
Then coppers resound in the hollow flat jingling,
Their counterfeits some sons of Belial are mingling:
The chosen their thin silver sixpence drop tingling—
A sound to the preacher so cheering!

Leeds New Catholic Church.—A splendid altar is in course of erection at this church, which it is supposed will cost upwards of £4000—Mr. Pugin is the architect. In the late influential Catholic procession which took place in Leeds, on Whit Tuesday, Brother Marcarius, one of the monks of Mount St. Bernard, walked conspicuously in the crowd with a teetotal medal, cross, and rosette, hung round his neck.—*True Tablet*, May.