

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.

Original.

THE CHRISTIAN RELIGION

DEMONSTRATED DIVINE.

Dedicated to our modern Freethinkers.

CHAPTER X.

JACOB FINDS HIS DARLING, BUT LAST OBTAINED AND HARD WON SPOUSE AT THE WELL.—LIA, THE ELDER SISTER, FIRST GRANTED TO HIM.—HIS CHOICE OF THE BROWN AND SPOTTED GOATS AND SHEEP.—RACHAEL STEALS HER FATHER'S IDOLS.—JACOB'S VISION OF THE ANGELS COMING TO MEET HIM.—HIS NAME IS CHANGED.—GEN. ch. XXIX.

VERSE 2.—It is always at the well that the bride is found. It is in baptism that Christ first finds and recognizes his Church. It is he too, like Jacob, who removes the stone or obstruction that prevents her from watering her flocks. He has laid open the well to her in baptism and the other sacraments. It was at Jacob's well that the Saviour found the Samaritan woman, the emblem of his Gentile church; an adulteress; for the Gentiles, in the Scriptural language, having abandoned their true Lord, had committed fornication with their strange gods. Like her, however, they acknowledge him in fine for the Messiah, and proclaim him to all as the Saviour.—JOHN iv. v. 6, 7, 18, 39, 41.

VERSE 17.—The blue-eyed Lia, the elder sister, like Agar, the handmaid, was a figure of the Jewish church; the first that brought forth children to God. Rachel the younger sister, and long barren, but most beautiful and best beloved; of the Christian church, like Sarah.

VERSE 25.—The last son, whom Lia bore in succession to Jacob, was Juda; for "she then left off child-bearing;"—Juda was the predicted REGAL ONE; GEN. xlix. 10, the Christ, who was to spring from the synagogue; Is. xxxvii. 32; JOHN iv. 22. When therefore the synagogue had brought forth the Christ, she also "left off child-bearing." Yet, with Rachael's leave, for which she had stipulated, she again knew her Lord, and bore him children; ch. xxx. 14. So shall the synagogue yet do; when finally converted, and on a proper understanding with the Christian church.

CHAPTER XXX. v. 32.—Jacob's choice of the brown and spotted sheep and goats, indicates the choice made by our divine shepherd, of the idolatrous and guilt-stained Gentiles, instead of the Jews; for, as he said, "I came not to call the just, but sinners to repentance;" LUKE v. 32. These were the unclean creatures, which his chief Apostle beheld in the vision, when the sheet containing them descended from Heaven; and a voice was heard calling out to him; "Arise, Peter: kill and eat;" ACTS x. 11. The message from Cornelius, a Gentile, and his subsequent conversion, explained to him the mystery.

CHAPTER XXXI. 19.—Rachael stole her father's idols, doubtless to remove from him the occasion of idolatry. So the Christian church, whom she represented, has removed from sight the idols worshipped by her progenitors.

CHAPTER XXXII.—Jacob, after parting with Laban, saw the angels of God coming to meet him; "and when he had seen them, he said; these are the camps of God." How often in Scripture is it mentioned that we

are protected against the attacks and snares of the devils, our invisible enemies, by the angels our invisible friends. Yet, with what scorn is not their friendly aid rejected by all those under the influence of the spirit of error; who persuade his votaries to decline soliciting; nay, to refuse with disdain, their dreaded interference. I adduce this early instance of belief in protecting angels, as a distinguishing mark at all times of the church of God.

CHAPTER XXXV. 10.—We observe in Scripture that all those, whose names are changed by the Deity, are destined to fulfil some remarkably great and glorious purpose; indicated by the new appellation given them; such as Abraham, Sarai, Israel, Cophas, or Petros, the rock; Boanerges, or sons of thunder, &c. Indeed, the Hebrew names generally indicated some notable circumstance at the birth of the child: and were often given prophetically, and from inspiration, as we shall have occasion to remark in our review of the sacred story.

Original.

ON SAINT PETER, THE APOSTLE.

How Jesus triumphs in his Saints
O'er worldly grandeur vain;
That sudden shifts, before the wind,
As fleets the vap'ry train!

While in their monumental dust
Neglected Monarchs lie;
Whose fame, that once so filled the earth,
Scarce lives in History:

Far as the Church the Faith extends,
This day the nations raise
Their common voice in chorus sweet,
To sound her Peter's praise.

Next to himself, Religion's chief,
Mark how the Saviour chose
A poor, illiterate fisherman,
To face her proudest foes.

Earth's mighty mistress for her God's,
Rome, trembling at his word,
Against truth's champion bids her chiefs
Unsheath their conquering sword.

In vain her chiefs their sword unsheath:
In vain her learned inveigh:
Against his artless eloquence
Their utmost skill display.

Low at his feet her bloodless sword
Rome now submissive lays:
And to her conqueror's trophy adds
Her sage's withered bays.

While round ere cy'd, in heap obscene
Here crumbling idols strewed;
High o'er her temples, bright in gold,
Mossiah's Cross, is view'd.

Whom Satan in his fiercest might
Maintain'd the murderous way:
Triumphant reigns the Prince of Poes,
Whom nations all obey.

Staves rise and fall: Time's ample scythe
Still mows our feeble race:
The tumult, Peter yet unmov'd,
Views from his holy place.

The voice of watchful shepherd there
On Zion's hill reclin'd,
Each passing generation hears,
Warning his charge assign'd.

And may we still attentive hear,
And, hearing, still obey

Our Shepherd's voice, from Christ's one fold
Sure never thus to stray!

Whom reason proud alone directs,
In vain conjecture lost,
Before each whimsey's veering wind
In giddy round are toss'd.

Unerring sure his word must be
Whose Faith, the Saviour said,
Should never fail for him alone
When to his sire he prayed.

His brethren whom he bade confirm;
Bade, ere he sought his throne,
His lambs and sheep; his flock to feed;
While Time his course should run.

The rock he's still'd, on whose firm base
Truth's sacred fabric rose;
To him the keys of Heaven are lent,
With pow'r to open or close.

By Satan sifted once, like wheat,
Ho, self-confiding, fell:
Now, by his Lord's right hand upheld,
He braves the pow'rs of hell.

Still treads secure the surging deep:
Nor heeds the billow's roar,
Till through the tempest, as fo at last,
He reach th' eternal shore.

His praises then, with ceaseless voice,
Let creatures all resound;
Whose wisdom dignifies the work,
The mighty to confound.

To Father, Son and Holy Ghost,
One God in Persons Three,
Let creatures join to pour their praise
Through all Eternity!

From the Catholic Herald.

TO THE REV. W. H. ODENHEIMER, A. M.

RECTOR OF ST. PETER'S CHURCH PHILADELPHIA.

No. IX.

REV. SIR:—It is not my intention to discuss the whole merits of the "Prayer Book," although I shall endeavor to develop some points that will throw much light on the character of that book, and on the spirit in which it originated, and which presided over its various alterations.

If the perusal of the book! considered as a liturgy and as a complete collection of the public prayers an offices of the Church, forces the writer to regard it as a most faulty production, this designation does not apply to the greater proportion of its contents separately taken. I remarked in a former letter, that the chief part of that book has been copied from our books of public prayer, and especially those portions which elicit the approbation of an enlightened Christian. Palmer has given the original Latin of the greatest part of what was thus abstracted from the Old Catholic Liturgies. (1) It is on account of this remnant of Catholicity in her public worship, as well as on account of some ancient ideas which the Anglican Church has retained regarding Church government, that when compared to other Protestant sects, we can call her, with Dryden:—

"The least deformed, because reformed the least."

But though a great portion of what is preserved is taken from the ancient liturgies, the spirit of these noble compositions has entirely disappeared. The doctrine from which these effusions of Christian piety proceeded, was expunged from the portion of Catholic doctrine which the Anglican Church retained; the very idea of a liturgy was almost lost among her members.

[1] In his Original Liturgies.