

# THE CATHOLIC.

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

VOLUME II.

HAMILTON, G. D. FEBRUARY 2, 1842.

NUMBER 21.

## THE CATHOLIC

Is Printed and Published every Wednesday morning, at

No. 21, JOHN STREET.



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THE

CHRISTIAN RELIGION DEMONSTRATED DIVINE.

Dedicated to our modern Freethinkers.

CHAPTER XX.

Exodus.

CHAPTER xvii. verso 12.—“And when Moses lifted up his hands, Israel overcame; but if he let them down a little, Amalec overcame. And Moses' hands were heavy; so they took a stone, and put under him; and he sat on it. And Aaron and Hur stayed up his hands on both sides. And it came to pass that his hands were not weary till sunset.”

Here is a striking figure of our Saviour with his arms stretched out till sunset upon the cross; the sign of victory to his people contending with their spiritual enemies. Of such moment was this emblem, that God commanded Moses “to write it for a memorial in a book, &c. And Moses built an altar, and called the name thereof, the Lord my exaltation;” verse 14, 15.—It was on the altar of the cross, erected on Mount Calvary, that the Lord our propitiatory victim, was himself exalted. And, “when I am exalted,” said he, “I will draw all things to myself. The Lord is thus our exaltation;” and in the same sense does he thus, in the Canticle of Canticles address his Church: “under the apple tree I raised thee up.” To him therefore in the words of Moses, she can say; “the Lord my exaltation.” In this sign, as was shown to her first Emperor Constantine, she is destined to overcome all her enemies. IN HOC SIGNO VINCES; “in this sign shalt thou conquer.”

Chapter 18, verse 12.—“At the holocausts and sacrifices, which Jethro, the kinsman of Moses offered up to God, in the desert, Aaron and all the ancients of Israel came to eat bread with him before the Lord.”

This shews the sacrifice of the Gentiles; the Eucharistic sacrifice in particular; recognised as legitimate by the authorities in the old law.

Verse 19.—In the arrangements made by Moses, according to the wise suggestion of Jethro, we see the authorization of the wise disciplinary regulations ordained by the Church, without any immediate or extraordinary interposition of the Deity.

Chapter xix., verse 8.—“And when Moses had related the people's words to the Lord.” Though the Lord knows all things, he appointed Moses, and, like Moses, his legitimate pastors; to mediate between him and his people; and, by offering up their prayers with his own; to speak their common mind to the Lord.

Verse 14.—“And Moses came down from the mount to the people, and sanctified them. And when they had washed their garments, he said to them, be ready against the third day; and come not near your wives.”

This external sanctification and purification required of the Jews, represent the internal sanctification and purification of the heart, required of the Christians. We

have here besides to remark how pleasing the virtue of chastity is to God, even in the married state; since he enjoins it to all his people on this solemn occasion. No wonder then that the Saviour's Priesthood, who approach daily to the true “holy of holies,” should be obligated constantly to observe it.

Chapter xx.—After promulgating his law on Mount Sinai in thunder and lightning and with the sound of trumpets; in order to make a deep and lasting impression on the minds of his whole people assembled together, to hear his voice, and witness the awful scene; and after warning them not to contaminate themselves with the idolatrous rites of the surrounding nations, by worshipping idols the works of man's hands; Almighty God commands them to make his altars of earth; or if of stone, he forbids the stone, used for that purpose to be hewn. “If thou lift a tool upon it,” says he, “it shall be defiled.”

The unpolished stones which composed the altar, on which sacrifice was offered up to God, represent the Apostles, the founders of the Church after the Saviour, who was “the chief corner stone,” of his religion. These were to be, as earth, mean and humble; or if of stone, they were to owe nothing to human art, industry or influence. They were to be in every respect just, and only what God had made them; “the mean things,” as St. Paul says, “chosen to confound the wise; that no flesh may glory in itself.”

Chapter xxi., verse 2.—In the laws relating to justice, which God gave his people; there is little to be noticed as figurative; except that the bondage of the Hebrew servant ended after six years. On the seventh year he was free; indicative of man's final freedom from his earthly thrall; when his week of toil, the duration of this world, ends at last in the Sabbath of eternity.

Verse 25.—“If thou lend money to any of my people who is poor, who dwelleth with thee; thou shalt not be hard upon them, as an extortioner; nor oppress them with usuries.”

The Church of God has never failed to enforce this law; forbidding her children in lending to oppress, the borrower with usury and extortion. She allows however to the lender a just compensation for the loss he may sustain by lending; still forbidding him to press even that compensation, when the granting it would prove a serious injury to the borrower.

Many imagine it unlawful, almost under any circumstances, to take interest for money lent. But, except where the lender runs no risk, and sustains no loss in lending; the present state of society may render it lawful in many cases to take a legal interest for what one lends.

This law was given to an agriculturist people, whose money lay dormant and unproductive in their own keeping, and therefore in lending it no loss was sustained.—But the case is different in a commercial and speculating community. The money lent may be lost; or if not it accumulates by profit to the borrower; and it is just that the lender share in the profits accruing to the borrower from the money lent him. If this were not admitted, then all banking, commercial and joint stock societies were unlawful; which, I presume, no theologian will venture to affirm.

Chapter xviii., verso 10, 11.—Here we find established the week of years, and the injunction renewed of observing, as established from the beginning, the week of

Verse 14.—“Three times every year you shall celebrate feasts to me.”

Verse 17.—“Thrice a year shall all thy males appear before the Lord thy God.”

We observed before that in ought regarding the Deity or pointing out to us some particular duty regarding solely the Deity; the number *three* is used; the number *seven* in what regards only man. But on this subject we shall have afterwards occasion to enlarge.

Verse 19.—“Thou shalt not boil a kid in the milk of its dam.” Besides the humanity of this precept, there is this spiritual meaning attached to it; that what is intended for the nourishment of life, and the support of our sinful progeny, is not to be made the element of its death and destruction.

Verse 20.—“Behold, I will send my angel, who shall go before thee and keep thee in thy journey &c. Take notice of him, and hear his voice; and do not think him one to be contemned, &c.”

This, and many such like passages of the Bible and New Testament prove what the Catholic Church has always taught and believed; that God employs his angels to guide us through the snares, and guard us against the assaults of the devils our invisible enemies. “I have given my angels charge,” says he, “to guide thee in all thy ways; they shall bear thee up in their hands, lest perchance thou dash thy foot against a stone;” PSALMS 90. 11, 12. And where in all the Scriptures their pretended rule of faith, do Protestants find it forbidden to entertain such a belief? No where from the beginning of Genesis to the end of Revelation. And yet these are the people who pretend to ground their new negative or Protestant doctrines, on absolutely nothing but the “written word,” or Scripture!

Chapter xxiv., verse 8.—“And he took the blood and sprinkled it upon the people; and he said, this is the blood of the covenant which the Lord hath made with you concerning all these words.”

The blood of the victim thus sprinkled by Moses on the people, is, like that of the paschal lamb, sprinkled on the door posts in Egypt, an emblem of the blood of our divine victim, Jesus Christ; which preserves his people from destruction. In Numbers chapter v. verso 17, we find *holy water* commanded, in allusion to the same; the blood was “the atoning medium.” The water “the purifying medium,” into which the blood was turned, which issued from the Saviour's side when pierced with the spear, while he hung dead upon the cross. In memory of which, and alluding to its purifying quality, the Catholic Church uses *holy water*; with which, like Moses, her pastors sprinkle the faithful. For, as the sprinkling in the old law, represented what was to take place and continue; so the sprinkling in the new law represents what has taken place, and continues; that is, the salvation, purification and sanctification of the faithful through the blood of the Redeemer, poured out for our ransom.

Verse 10.—“Then Moses and Aaron, Nabad and Abiu and seventy of the ancients of Israel went up. And they saw the God of Israel; and under his feet as it were a rock of sapphire stone; and as the heaven when clear.”

Almighty God whom none in their mortal state can see as he is in himself, and live, EXOD. xxxiii. 20, is here pleased to manifest himself to Moses and his attendants as he had done before to our first parents in paradise; to