

Of crime and season, alter'd by their crime ?
Thy hair I've number'd and the countless sands
On boundless ocean's bed ; nor ought escapes
My clear omniscience : and alone canst thou !
Who murmur then, in me so diligent ?
Can I, like faithless man, my promise break
Deceitful ! Say, from whom I ever turn'd,
Who turn'd not first from me ! Or whom, so late
Converted, have I from my mercy spurn'd ?
The sinner's chief my care ; 'twas him I came
To seek when lost ; and most rejoice when found ;
For man I love ev'n when he loves not me.

Then why despair, since here of temp'ral good
Whate'er thou need'st, I've promis'd to supply :
If but in virtue's path thou willing tread,
That rugged seems and thorny ; and thy heart
From earth's enjoyments weaning, make thy choice
My proffer'd sweets, that cloy not ; my delights
Unspeakable ; supreme felicity ;
For thee that I have won ; for thee recover'd
In my blest kingdom, thy celestial home.

For there thou art no stranger there thy name
Is register'd a christian, and my priest ;
Confirm'd and by my holy spirit seal'd ;
The charter purchas'd with my dying pains,
That constitutes thee ever with myself
Of my eternal sire the rightful heir.

Not the bright Angels in their loftiest sphere,
The native princes of my heav'nly court,
May claim such proud pre-eminence, as thine.
These but my friends a favorite brother thou ;
Once their inferior by thy nature frail ;
Now by that nature their superior made,
Not longer frail since 'twas by me assum'd,
But glorious and impassable become ;
Thy body now, ev'n like a spirit pure,
Swift wing'd as thought, & permanent made like mine,
While prostrate they adore me as their God,
And hymning praise me, author of their bliss ;
Still may they not, like thee, familiar claim,
Lock'd in mine arms, a kinsman's fond embrace.

And canst such partial love and preference shewn
To thee o'er millions, who have faithful prov'd
On day of trial, and ne'er sin have known ;
Canst all thy destin'd grandeur, future bliss
Transcendent, part with, for a moment's joy,
That, while it lasts, nor perfect is, nor pure ! ?

No never — O, my Lord, all worldly pomp
Life's staid vanities, the tempter's lure,
Renounc'd in baptism, I renounce again ;
And, with thy blest Apostle, count as vile,
So I but thee, my sov'reign good, may gain.
Not more I ask than thou see'st fit 't allow
Of good on earth ; ne'er wish of suffering less.
Thy will be done, not mine ! If but thy grace
With inward streaming ray my steps direct,
I then, be whate'er thou bid'st, my future fate,
No more shall I repine, of passing pain
Impatient ; nor in trouble more despond.
Still, should affliction's dark'ning cloud o'ercast
My life's short day down to its latest close,
Shall I with joy expect the promis'd morn
Of that unclouded day, that ever shines
To glad the chosen in a happier world.

PAPAL BEAST, AND HIRELING JACKALL.

Did the Canadian Watchman know, when he
Honored us with these titles, that the *only Beast*,
attended by the *Jackall*, is the noblest of animals.
the *Lion*, the sole Monarch of the forest ? The
Saviour himself in Jacob's prophecy, and in that
of Balaam, is represented under the same simili-
tude. He is styled in scripture the *invincible Lion*
of the tribe of *Juda* ; and so may also, not improp-
erly, the Supreme pastor of his Church, as being
here on earth his representative.

The Protestant, or negative faith, refuted, and the Catholic,
or affirmative faith, demonstrated from Scripture

Continued

XIV.

WHY, AND HOW ABSURDLY PROTESTANTS
HAVE DERANGED THE DECALOGUE.

AND here I cannot help noticing the miserable and
absurd, yet boldly-ventured shift of the Protestant
Reformers in order to make their ignorant, unin-

vestigating, and wilfully blinded dupes, imagine
that the Catholic practice of keeping holy images,
though but for the edifying and instructive purposes
above mentioaed, is condemned as idolatrous by
an express commandment. They, for this purpose,
have deranged the decalogue ; making two com-
mandments of the first, though the least reflection
shews that the two are but one. For surely to
make and adore the given things ; is to have false
Gods. Their second commandment is therefore
only, as in some of the other commandments, a
more explicit recital of the sins it forbids. Hav-
ing thus, so absurdly, made two commandments of
one ; they, in order not to exceed the original num-
ber ten, were obliged, as absurdly, to make one of
two. Thus fitting, wright or wrong, the subject to
the measure ; as Procrastes did his victims to his
bed ; they repair the redundancy at the beginning
of the decalogue by the retrenchment at the end.
But sins, which are quite distinct in deed, are sure-
ly as distinct in thought. *Thou shalt not commit
adultery ; thou shalt not steal* : these, Protestants
allow, to be two distinct commandments, because
they forbid two distinct sinful deeds, *adultery* and
theft. But to *covet a neighbour's wife*, is *adultery*
in thought. And to *covet a neighbour's goods*, is
theft in thought. If Protestants then cannot make
one commandment of the two, prohibiting the dis-
tinct sinful deeds : how can they make one of the
two prohibiting the corresponding distinct sinful
thoughts ? As if one could not covet his neighbour's
ox or ass, without coveting his wife, and *vice versa*.
Or, having joined into one commandment the
two prohibited distinct sinful thoughts ; why do
they not for consistency sake, join also into one
commandment the two corresponding and prohibi-
ted sinful deeds. Then, in spite of the redundancy
at the beginning of the decalogue, there would still
be, according to their arrangement a deficiency at
the end.

The fact is, as acknowledged by all ; by the
Jews, as well as by the Christians ; there are two dis-
tinct tables of the law ; the one exclusively pre-
scribing our duty to God, the other as exclusively
our duty to our fellow creatures. Nor is it without
a mysterious meaning, that the first table, regarding
our duty to God, contains but three distinct com-
mandments : thereby affording us an emblem of the
Deity, in essence one, in persons three. The second
table regarding our duty to man, contains seven
commandments ; a number, which Protestants
themselves must own, includes in it some import-
ant mysterious meaning : since God, from the be-
ginning in his revealed injunctions to man, so fre-
quently regulates his dispensations by it. Thus
our time was measured out to us by the *hebdomadal*
term. *The house of wisdom*, or the Church of
Christ, was built on seven pillars, Prov. 9, her seven
sacraments. To omit the many other instan-
ces recurring in scripture, where this mysterious
number is mentioned.

The number *three* is the divine number, even in
the opinion of heathens : as Virgil testifies in his
eclogue : NUMERO DEUS IMPARE GAUDIT—
to God belongs the unequal number. It was ac-

counted in all nations the all powerful magical
number : which notion could never have been so
general, had it not been transmitted down from
Adam, and through Noah to the whole human race.
This number, joined with the number seven, which
is invariably used in something regarding mankind,
makes, in the decalogue, the number *ten* complete
the mystic *decimal* expressive of our whole duty to
God and man.

In the Protestant division of the decalogue the
whole mystical allusion, together with the distinc-
tion of the two tables, is lost. for if the distinct
duties may, as in their form, be blended, the dis-
tinction of the tables would be useless, and hence
absurd.

ON HOLY RELICS.

THE dislike of Protestants to the Saints, and their
resemblances, of course extends to their relics.
& to all that ever belonged to them. Yet how fond-
ly do they cling to those of their relations, friends,
and benefactors ! Such as their hair, letters, rings,
brooches ; a every thing that serves to remind them
of their dear departed acquaintance ; in doing
which, they only yield to the endearing sympa-
thies of human nature ; in which it is not against
right reason to indulge. And why should it be a-
gainst reason in the Catholic to shew a similar and
an enhanced regard to the relics of our best of be-
nefactors ; those eminent servants of God, who by
their writings, exhortations, and holy example, have
pointed out to us the path of truth and virtue ; and
led the way for us to endless bliss ? The doctrine,
however, and practice of the Catholic Church on
this head is as clearly sanctioned in Scripture, as
any other article of her belief.

Elisha, for instance, received, with the mantle of
Elias, the double spirit and inspiration of that holy
Prophet : and smiting with that precious relic the
River Jordan, divided its stream, and so passed on.
1. Kings, ii, 10. The bones of the Prophet Elisha
raised to life a dead man ; whose body had but
touched them. *Ibid.* ch. xiii. v. 21. The hem of
our Saviour's garment cured the woman touching
it of her issue of blood. Matt. vi. 50. *The hand-
kerchiefs and aprons, which had touched the body*
of Saint Paul, cured all diseases, and cast out de-
vils. Acts xix. 12. Nay, the very shadow of St.
Peter cured the sick ; who were laid in the streets,
that, as he passed, he might overshadow them. —
Ibid. v. 15.

XVI.

THE CROSS.

EVEN the Cross of Christ is to the Protestant an
object of disgust and derision : *The sign of the son*
of *Man*, which shall be borne before him, when he
cometh at the last day, in great power and Majes-
ty, to judge the world : his royal standard : the in-
strument of our redemption ; and wonderous wea-
pon, with which, as man, he avenged man's wrongs
upon the mischief-maker's head ; turning our very
bane to bliss ; and the *tree of death* into the *tree of*
life : the sign set up, at the sight of which those
mortally stung by the fiery serpents are cured.
Numb. xxi. 8. John, iii. 14. To whom, but Iq