

# 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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### HYMN TO SAINT STEPHEN,

THE FIRST MARTYR.

Hail thou, in yet the infant church  
The earliest martyr crown'd!  
O'er all the earth, where now she's spread,  
Great Saint! thy name's renown'd.

Lo! in that court unjust, which late  
Condemned thy Lord divine,  
Thy harden'd foes, behold unmov'd,  
Like angel's count'nance thine.

How, as in thee, Truth's spirit spoke,  
The law thou did'st expound!  
How did'st their skill, their wisdom vain,  
Their learning proud confound!

Cut to the heart, the stubborn race  
With each soul passion fir'd;  
Indignant, ev'n their teeth they gnash,  
At thy harangue inspir'd.

When to! thou said'st, in vision clear,  
The op'ning heav'ns I see;  
And at his sire's right hand, enthron'd,  
That Jesus preach'd by me.

Stopping their ears, with one loud voice,  
Against thee they exclaim;  
And furious rushing, drag thee forth,  
As one they'd heard blasphemous.

The stony tempest, while so fierce  
They're le'ling full at thee;  
This crime, Lord, lay not to their charge!  
Thou pray'dst on bended knee.

Then straight into thy Jesus' hands  
Thy soul thou did'st commend:  
And thus his valiant champion here,  
Thy course victorious end.

O, thou, who could'st, so like thy Lord,  
Ev'n for thy murd'ers pray!  
Obtain, that to our en'mies we  
Such mercy may display!

And ever, with undaunted zeal,  
Like thee, the truth maintain;  
Nor blush to own, what reas'ners proud,  
And infidels, disdain.

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

THE

## CHRISTIAN RELIGION DEMONSTRATED DIVINE.

### CHAPTER XXV.

#### Leviticus.

We have anticipated in a great measure, in our foregoing remarks, the observations to be made on the various sacrifices prescribed in this book. Some further particulars, however, remain to be noticed concerning them: for instance—

CHAPTER i, VERSE 4.—The sacrificing priest lays his hand upon the head of the victim to be immolated, claiming it as God's acceptable and accepted property; hence the ceremony of laying on hands by the bishops on those to be ordained, and consecrated, and separated from the rest of mankind for the service of God in his sanctuary.

CHAPTER ii, VERSE 1.—We find the unbloody oblation, which always follows the bloody one, styled also a sacrifice; and verse 3, the remnant of that sacrifice, reserved for Aaron and his sons to eat is denominated, *the Holy of Holies of the offerings of the Lord*. And why? Evidently because this represented *the Holy of Holies* in the blessed sacrament. Such oblation was always *without leaven and tempered with oil*; (the meaning of which has been given,) sometimes *divided into little pieces*, verse 6, *put into the hands of the priest, to be offered up by him*—part of it burnt upon the altar, and part of it eaten by Aaron and his sons, *Holy of Holies of the offerings of the Lord*.—Verse 10. All this is descriptive of the *Eucharistic sacrifice*; the holiest of holy offerings to the Lord.

VERSE 11.—No honey is to be burnt in this sacrifice. No earthly sweet is to be mixed up with this purest of oblations: nothing to flatter the sensual appetite.

VERSE 13.—*All oblations must be seasoned with salt;—the salt of the covenant of thy God*. True wisdom, which consists in the fear of God, is that salt, which preserves from the corruption of sin.—“Ye are the salt of the earth,” &c. MATT. v. 13.

VERSE 14.—*The gifts to the Lord of the first fruits of the corn; the ears being yet green, must be dried at the fire, and broken small into meal,—pouring oil upon it and frankincense; because it is the oblation of the Lord*. He will not accept of our oblation, unless it be ripened at the fire of charity, broken small by humility and mortification, and offered up to him with holiness of life and fervent prayer, represented by *the oil and frankincense*.

CHAPTER 4, VERSE 6.—The *seven sprinklings* of the blood of the victim, denote the seven modes of applying towards the atonement of sin, the precious blood of our divine victim: or the seven sacraments.

VERSE 12.—The remains of the victim, *burnt without the camp upon a pile of wood*, represent the Saviour's humanity, already consumed for us in affection within *the camp*, (or Jerusalem) dragged forth and finally executed on the wood of the cross.

VERSE 13.—To be ignorant of what we are bound to know, is sinful; and for such culpable ignorance expiatory sacrifices were ordained.

CHAPTER v, VERSE 5.—*Let him do penance for his sin*. We see here penance enjoined for sin: the nature of which sin must be confessed to the priest before the particular sacrifice could be offered up, which had been enjoined for the expiation of his particular transgression.

CHAPTER vi, VERSE 12.—*The perpetual fire*, to be fed by the priest, was the emblem of divine charity, to be constantly kept alive by the instructions, exhortations and edifying example of the clergy.

CHAPTER vii, VERSE 12.—*The sacrifice of peace offerings and oblation for thanksgiving*, as in name, so were they also in substance, typical of the Saviour's *sacrifice of peace offering*, and *Eucharistic* or thanksgiving oblation; “Loaves without leaven, tempered with oil; unleavened wafers anointed with oil; fine flour fried, and cakes tempered and anointed with oil,” &c. All figurative of *the living bread from heaven*, which he gave his followers to eat.—John 6.

VERSE 20.—“If any one that is defiled shall eat of the flesh of the sacrifice of peace offerings, which is offered to the Lord, he shall be cut off from his people.” The extreme rigor of this sentence shews to what a dreadful condemnation those are exposed, who venture in the defiled and loathsome state of mortal sin, to eat of the flesh of the divine prefigured victim: *He that eateth and drinketh unworthily*, says St. Paul, *eateth and drinketh judgment to himself; not discerning the Lord's body*.—1 Cor. xi, 29.

CHAPTER viii, v. 33. “And you shall not go out of the door of the tabernacle for seven days, until the day wherein the time of your consecration shall be expired: for in seven days the consecration is finished.”—In this is found an allusion to the continuance of our High Priest, Jesus Christ, *in the Tabernacle*: that is, with his Church, during the mystical week of seven days, until the time of consecration is finished: that is, till, according to his promise, the end of the world.

CHAPTER x, v. 1.—“Nabad and Abiu, sons of Aaron, for offering before the Lord incense and strange fire, which was not commanded them,” are struck dead; for “a fire coming out from the Lord destroyed them, and they died before the Lord”—v. 2. From this appears the anger of God against those who presume, uncommissioned by him, to perform the priestly functions—worshipping him in their own whimsical way—burning incense before him with unhallowed fire: that is, offering up to him their supplications from hearts not enkindled with his charity. Every breach of union with her is a breach of that charity which the Saviour so earnestly recommended to his followers.

CHAPTER xi, v. 3.—*Whatsoever hath the hoof divided, and cheweth the cud, among the beasts, you shall eat*.

The prohibition to eat of so many beasts, birds and fishes as unclean, though enacted apparently in a temporal sense, to prevent the community from feeding on creatures, for the most part unwholesome, had in it, like all the other ceremonial ordinances of the old law, a mystical and spiritual meaning. Every beast having the hoof divided, and chewing the cud, was accounted clean; and of such the people were allowed to eat.—Such animals are accounted clean, and eaten every where at the present day. They were the only animals allowed to be offered up in sacrifice to God, as representatives of the great atoning victim, Jesus Christ, in this sense, that they were like him, innocent, dumb, and uncomplaining, under the very hands of their slayers: not of the predatory or voracious kind; such as, armed with fangs and claws are wont to bite and tear, whose flesh also was wholesome to eat, like that of him who said, *my flesh is meat indeed*—John vi, 56. They were ruminating animals, representative in the spiritual sense, of those who, by meditation, ruminate on the food of the