

THE CATHOLIC.

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

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THE CATHOLIC

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Original.

GOOD FRIDAY.

What scene is this I here behold?

Yon victim stretch'd upon the tree!

Yon callous crowd, with bosoms cold,

Alas! too soon the tale is told;

To death condemned my God I see!

Some few around, in silent woe,

Bid all their secret sorrows flow;

But scarce are heard their murmurs low,

'Mid mirthful shouts, more loud and free.

See now the patient victim borne!

'Mid clam'rous joy and stifled woe;

His temples bound with wreaths of thorn;

His bleeding limbs all gashed and torn,

While fast the bleeding life-drops flow!

And hear their ribald shouts and cries,

As they prepare their sacrifice,

Ascend unto the abhorrent skies,

While trembles earth's firm base below.

Alas! new horrors crowd the scene;

With nails are pierced his feet and hands;

And now on high, two thieves between,

Suspended on a cross, is seen

The God who heaven and earth commands!

The cruel steel hath lanced his side;

Fast flows, of life, the ebbing tide;

Now trembles earth and ocean wide,

And mute, astonished nature stands!

Ah! can that be th' eternal God,

That there in death so lowly lies?

Can that be he, whose bright abode—

By seraph's blessed—by angels trod—

Is far beyond yon burning skies?

Whose voice can bid the storm be still,

Can rein the light'ning to his will,

Or forked with vengeance, bid it kill,

When on the wings of death it flies.

Ah! yes—one waive of his right hand,

In terror clothed, the poles could rend!

His voice could bid the heavens expand,

And angels at his high command,

In myriads thronged, his steps attend!

Ev'n now, to vanquish death he goes,

And give our sin-worn world repose,

And soon triumphant o'er our foes,

He'll gloriously to heaven ascend!

Oh! then full low on bended knee,

Before thy throne of glory bright,

Eternal God I bow to thee!

Oh! be my guide—my solace be—

When ill's o'erwhelm and passions blight.

Oh! let me vanquish death and crime,

When bursts eternity on time:

Oh! guide my spirit's flight sublime

To thy bright realms of love and light.

THE CHRISTIAN RELIGION DEMONSTRATED DIVINE.

CHAPTER XXX.

NUMBERS.

CHAPTER vi.—In this chapter we have the example of persons vowing themselves to God, or consecrating themselves to the Lord; and of rules of abstinence prescribed for such by the Deity. This scriptural practice also, retained in the catholic church, is scouted by our Protestant pretended scripturalists. At the consecration of those Nazarites, we observe in their oblations Messiah's bloody and unbloody, or eucharistic, sacrifice alluded to.

Verse 18.—The shaving of the Nazarite's hair, and his laying it on the holy fire, indicates the voluntary sacrifice which he makes for the love of God of all his vain ornaments, superfluous luxuries, and unnecessary attachment to the things of the world.

Verse 23.—In the triple blessing which Aaron is commanded to pronounce over the children of Israel, we may remark a pointed allusion made to each person of the blessed Trinity—to the Father, the creator, the source of our being, and of all benediction: "The Lord bless thee, and keep thee!"

To the Son, who was to come in mercy, and manifest himself to his people! "The Lord show his face to thee and have mercy upon thee!"

And to the Holy Ghost, the Spirit of Peace, who also showed himself to us under the emblematic forms of the dove, and the fiery tongues: "The Lord turn his countenance to thee, and give thee peace!"

CHAPTER viii. 2.—Give orders that the lamps look over against the north, towards the table of the loaves of proposition; over against that part shall they give light.

The light of the seven lamps of the golden candlestick was turned towards the north, towards Rome, and the Latin church, where the eucharistic table is established. The golden candlestick with its seven branches and lamps, is the emblem of the Saviour and his seven sacraments; his conduits of grace and inward light to the soul. And therefore in the vision of St. John, did he appear in the midst of the seven golden candlesticks. —Apoc. i. 13.

Verse 9.—"Let him be sprinkled with the water of purification," &c

If this sprinkling was a proper emblem of the purifying effects of the blood of Christ before it was shed, why is it not such also of his blood after it has been shed? And is then this significant ceremony of the catholic church, which had been ordered by God himself, a fit subject of ridicule to our bible-boasting reformers?

Verse 28.—"From twenty-five years old and upwards they shall go in to minister in the tabernacle of the covenant."

This is the age at which priests are ordained in the Catholic Church.

CHAPTER ix. v. 13.—They who neglected to make themselves clean, and keeping themselves so, to make the *pasce*—that is, to eat the paschal lamb at the appointed time—were to be put to death, and cut off from among the people, because he offered not sacrifice to the Lord in due season. So they, in the christian

church, who neglect to purify themselves from sin, and so to eat the true paschal lamb at the proper time, are subjected to a more dreadful death than that of the body—to that of the soul and body also for eternity. According to St. Paul, 1 Cor xi. 29, "He who eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." This is the second death, to which the Saviour himself alludes so formally in these words:—"Verily, verily, I say unto you, except you eat the flesh of the Son of Man, and drink his blood, you shall not have life in you."—John vi. 54. He that eateth me, the same also shall live by me.—Ibid. v. 58. Yet to some, who are not sufficiently clean at the appointed time, a respite for due preparation is given, as appears in the 10th verse.

CHAPTER x.—The two silver trumpets are the emblems of the two modes of announcement of the word of God, under the old and new law. They are to be sounded by the priests—v. 8. These are the Heralds, appointed to proclaim his will and revelations to our race. To them, and them alone, the Saviour said: he who hears you, hears me.—Luke x. 16.

CHAPTER xi, v. 4.—The Egyptians, who followed the Israelites in their flight from Egypt bring by their example the people to sin. Their longings after their former fare in Egypt; their disrelish of the heavenly showered manna, and their loud murmurings at their present condition, enkindle the wrath of God against them, and dishearten Moses their law giver and leader, inasmuch that he prays God to ease him of his charge, or even to take away his life, rather than be afflicted with such great evils.

We may remark here the force of bad example, and the danger of associating with the wicked: also how displeasing to God are the longings of his people, in times of penitential fasting and abstinence, to gratify, like the Egyptians, the children of this world, their sensual and unrestrained appetites. We observe too, his condescension in granting the earnest requests of his faithful servants, by his appointment of seventy men of the ancients of Israel, to bear with Moses the burden of the people; his power to do, what to creatures seems altogether impossible, by supplying in the desert so vast a multitude with the flesh they longed for: "till it should come out of their nostrils, and become loathsome to them." It hence also appears that God yields to the wicked the objects of their criminal longings; but that such never fail to prove their bane, and to bring on in the end their merited punishment, as it happened on this occasion, to the guilty Israelites.

CHAPTER xii.—In this chapter we see how God represents the contempt shewn to those whom he has appointed to be our guides and directors; that is, his lawful pastors, to whom the Saviour said: *he who despises you, despises me.*—Luke x. 16. Such as despise and vilify them, are struck, like Mary, with the leprosy of sin, and cast forth from the society of the clean. We see also, by the efficacy of Moses' prayer, how powerful the intercession of the just is in behalf of the sinner.

CHAPTER xiii, v. 33.—The spies, who by their misrepresentations of the land of promise, discouraged the Israelites from attempting its conquest, were a figure of those worldlings, who, decrying, or misrepresenting true devotion, discourage christians from striving in earnest to conquer all their spiritual enemies; and thus secure their entrance into the promised land of endless felicity, the kingdom of heaven, which, as our Saviour assures us, "suffers violence, and only the violent shall carry it away."

Wm. McD. D. church, who neglect to purify themselves from sin, and