

THE CATHOLIC.

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

VOLUME II.

HAMILTON, [GORE DISTRICT] MAY 25, 1842.

NUMBER 37

THE CATHOLIC

It Printed and Published every Wednesday morning, at

No. 21, JOHN STREET.

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Original.

VANITY OF VANITIES: ALL IS VANITY.

Ecclesiastes, i. 2.

Human life is but a dream,
Passing like a sunny beam,
When the cloud across the sky
Flitting darkens Phœbus' eye

See you curling vapour's train
Proudly sweeping o'er the plain!
The breeze is up, it fades away,
So shall the pride of life decay.

Pleasures, honours, wealth and pow'r
Seem to last but scarce an hour:
Death approaches; lo, they take
Their sudden flight, and us forsake.

The butterfly on spangled wings
Hovers round in airy rings:
Worldlings, like the thoughtless boy,
Fast pursue the fleeting toy.

On to ruin's brink they press,
Panting eager in the chase:
While around them fiends deride,
Angels blushing, turn aside.

Mortals! stop your mad career!
Lo! the precipice how near!
Turn ye! further if you strive,
Down the dreadful steep you'll drive.

THE CHRISTIAN RELIGION DEMONSTRATED DIVINE.

CHAPTER XXV.

Deuteronomy.

CHAPTER xvii, verse 8, &c.—Here we find the Deity referring to the decision of the priests *all hard and doubtful matters* in the law. "Thou shalt ask of them, (says the divine oracle,) and they shall shew thee the truth of the judgment. And thou shalt do whatever they shall say, and what they shall teach thee, according to this law: and thou shalt follow their sentence: neither shalt thou decline to the right hand nor to the left hand. But he that will be proud, and refuse to obey the commandment of the priest, who ministereth at the time to the Lord thy God, and the decree of the judge; that man shall die; and thou shalt take away the evil from Israel. And all the people hearing it shall fear, that no one afterwards swell with pride."

And is not this also part of that law, which the Saviour said he came, not to abolish, but to fulfil? Has he then as

Protestants pretend, so completely abolished it, as to leave every one, man, woman and child, to judge and decide for themselves *on all hard and doubtful matters in the law*. Is the Saviour's priesthood any where in scripture declared incapable of deciding, on what every Protestant old woman may suppose herself authorized to decide? Or has not rather the Saviour in the clearest, most forcible and fullest manner, confirmed the judiciary power of his priesthood in these words spoken to them: He who hears you, hears me; and he who despiseth you, despiseth me; and he who despiseth me, despiseth him who sent me."—Luke x, 16. Has he not also declared "that he who will not hear the church, shall be unto thee as a heathen and a publican."—Matt. xviii, 17. Death temporal was the punishment inflicted on those in the old law, "who proudly refused to obey the commandment of the priest, who ministered at that time to the Lord:" and death eternal is the punishment denounced in the new law against all, who in matters concerning the faith and precepts of the Redeemer, proudly refuse to obey the commandment of his lawful priesthood.

CHAPTER xviii, verse 16, &c.—"The Lord thy God will raise up to thee a prophet of thy nation, and of thy brethren, like unto me: him thou shalt hear. As thou desiredst of the Lord thy God in Horeb, when the assembly was gathered together, and saidst: let me not hear any more the voice of the Lord my God; neither let me see any more his exceeding great fire, lest I die. And the Lord said to me, they have spoken all things well. I will raise them up a prophet out of the midst of their brethren, like to thee. And I will put my words in his mouth; and he shall speak to them all that I shall command him. And he that will not hear his words, which he shall speak in my name, I will be the revenger."—Verse 16, 17, 18, 19.

Thus was clearly revealed to Moses, and by Moses plainly predicted to the Jews; the coming of the Messiah; a descendant of their race; a prophet like himself; that is, one who should be their prince and legislator; speaking to them, and prescribing from the immediate dictation of the Deity; a mediator between the creature and the Creator; admitted within the mysterious cloud, and conversing with God *face to face*; the prevailing intercessor in behalf of the guilty; offering himself even unto death for their sake, in order to avert from them the destruction threatened by the angry Deity: a prophet, therefore, greater than all the other prophets of whose whole united predictions he ever forms the Sovereign object and recurring theme.

Him thou shalt hear, says Moses: my legislation ends in his, the perfect one; to which mine is but a figurative, or prelusive and attesting preparation: "For the Lord said to me. . . . I will put my words in his mouth: and he shall speak to them all that I shall command him. And he who will not hear his words, which he shall speak in my name, I will be the revenger."

CHAPTER xxi, verse 6.—*The washing of their hands* by the ancients *over the heifer that was killed in the valley*, together with the solemn protestation of their innocence, declaring that "their hands did not shed the blood, nor their eyes see" the murder of the persons slain; as also their prayer: "Be merciful to thy people Israel, whom thou hast redeemed, O Lord, and lay not innocent blood to their charge, in the midst of thy people Israel!" All this seems to allude to the final repentance of the Jews, for the murder perpetrated near their city; not by them as they will some day plead; but by their

ancestors in whose doings they took, and take no share. Then shall be verified the promise of forgiveness, over the blood of their expiatory victim: *the guilt of blood shall be taken from them*.

Verse 22.—"When a man hath committed a crime for which he is to be punished with death; and, being condemned to die, is hanged on a gibbet: his body shall not remain upon the tree: but shall be buried the same day: for he is accursed of God, who hangeth on a tree.

The Saviour bore alone in his person crucified, and in his dead humanity, suspended on the cross, the whole iniquity of the human race, the object of God's malediction. He took upon himself (the holy one) our guilt, together with our nature, which had offended; in order to atone for it in that very nature which had offended; and having by his death cancelled man's debt of punishment due to divine justice; his body was to remain no longer a spectacle of ignominy upon the gibbet, but to be buried forthwith *the same day*, as the law ordained, and as was the case at his crucifixion.

CHAPTER xxii, verse 18.—From this to the end of the chapter, including the first verse of the following one, we would ask our Bible peddling *Orthodox*, if the subjects treated of there be really fit to meet the eye of virgin youth, and innocent, untaught maiden modesty?—How dead to every feeling of delicacy must be the minds of our Bible-hawking, self-commissioned preachers, who can recommend indiscriminately to the free perusal of every one, man or woman, young or old, learned or unlearned, the whole book of scripture, without a single warning note, or explanatory comment!!! It would seem as if the foul fiend had selected them as his instruments to degrade in the estimation of the profane and ignorant, and to turn to man's perplexity and bane, the whole sacred and mystical code, intended by the Deity, when rightly interpreted to us by his authorized expounders, as our cementing bond of unity in faith and morals: but from which the devil even could boldly cite, to tempt if possible, the Saviour himself.

CHAPTER xxiii, verse 29.—"Thou shalt not lend to thy brother money to usury, nor corn, nor any other thing; but to the stranger."

God, the owner of all things, grants what he pleases to whom he pleases. But, except in the case just mentioned, usury is every where condemned in the scripture, as a grievous sin.—See Exod. xxii, 5.—Lev. xxv, 36, 37.—2 Esdras lviii.—Ps. xiv, 5.—Ezek. xviii, 8, 13, &c. D. B.

Verse 21.—In this, and the two following verses, we observe again the practice of vowing sanctioned; and vows, when once made, declared to be binding.

CHAPTER xxv, verse 4.—"Thou shalt not muzzle the mouth of the ox, that treadeth out the corn."

Saint Paul cites this text to prove that the pastor has a right to be maintained by his flock; and that "he who serves the altar should live by the altar."—1 Cor. ix, 9. The ox then figuratively designates the pastor. But he can only designate the catholic pastor. For the ox is a *eunuch*; and the Catholic pastors alone are *eunuchs* in the spiritual sense, by leading, as they must do, a single life, in order to give all their toil and service to those who support them. They are those who, as the Saviour said, *make themselves eunuchs*, that is, deny themselves the comforts of the married state, for the *kingdom of heaven*.—Matt. xix, 12. Their whole care