

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. DECEMBER 15, 1841.

NUMBER 14.

THE CATHOLIC

Is Printed and Published every Wednesday morning, at
No. 21, JOHN STREET.

THE VERY REV. WILLIAM P. McDONALD, VICAR GENERAL,
EDITOR.

Original.

THE CHRISTIAN RELIGION

DEMONSTRATED DIVINE.

Dedicated to our modern Freethinkers.

CHAPTER XIII.

THE HISTORY OF JOSEPH.—Continued.

Verse 55.—When the threatened scarcity everywhere prevailed; and the people in Egypt began to be famished; they cried to Pharaoh for food; and he said to them, go to Joseph, and do all that he shall say to you.

It is to Jesus that all mankind are referred in their wants by the eternal father. It is through the Saviour alone that they can obtain what they ask of God. He is the sole distributor of the provisions, which he has stored up for them and he deals them out on his own terms. They, who apply to him, are commanded "to do all that he shall say to them;" *MATT. 17, 5.* Neither is there any supply to be procured in the whole earth, but from Joseph's stores erected all over the land of Egypt; that is from the numberless branches of the Saviour's Church spread over all this earth, the land of famine and spiritual desolation; save where the proper application is made at Joseph's barns for the needful, soul sustaining provision. Thither too, at last, must the Israelites repair to have their spiritual wants supplied; not to the sham stores of any other, but to those erected by their brother Joseph; to those of that Church, the first of any; to which all his promises were made; "against which he said the gates of Hell should never prevail;" *MATT. xvi. 18:* and with which he promised to abide, together with his Holy Spirit, "the spirit of truth; who should teach her all truth to the end of the world;" *MATT. xxviii. 20; JOHN xiv. 26;* adding, in confirmation of these, his promises: "Heaven and earth shall pass; but my words shall never pass away;" *MATT. xxiv. 35,* and assuring us that, "where two or three are gathered together in his name, (not in the name of any other, of a Luther, a Calvin, a Wesley, or a whom you please) there is he in the midst of them."—*MATT. xviii. 20.*

The rest of Joseph's affecting history shews, in the mystical sense, the happy final reconciliation of the Jews with their Messiah; whom, though so long as dead to them; they find alive, and ruling in a foreign land; adored and invoked, as the God and Saviour of all, by the converted Gentiles.

Chapter xlviii., verse 5.—Joseph adopts Ephraim and Manasses, the two sons born to Joseph by his Gentile wife; and grants them all the rights of primogeniture, which belonged to his own two first born, Reuben and Simeon, whose former conduct had so grieved him; *1 PARAL. v. 1, 2.* God, in like manner adopts the spiritual offspring of Jesus; born to him in baptism by his Gentile spouse, the Christian Church; and gives them all the rights of inheritance, which belonged to his own first born in the synagogue; whose conduct also had so displeased him.

We find another mystery displayed in Jacob's manner of blessing Joseph's children. They are placed by their natural father, Joseph the oldest, Manasses, on

Jacob's right hand; the youngest Ephraim, on his left. But Jacob, in blessing them crosses his arms; and lays "his right hand on Ephraim's head, and his left on the head of Manasses."

Verse 17.—"And Joseph, seeing that his father had put his right hand on the head of Ephraim, was much displeased; and, taking his father's hand he tried to lift it from Ephraim's head, and to remove it to the head of Manasses;" verse 19. "And he said to his father; for this is the first born. Put thy right hand upon his head; verse 19. "And he refusing said. I know, my son! I know, &c."

There we see, as in Jacob's own case, the younger preferred by the Deity to the elder; the late offspring of the Gentile church put before the early one of the Jewish synagogue; and inheriting through the cross (which is the scandal of the Jew, *1 COR. i. 23*) the chief promise and choicest benediction.

Verse 15, 16.—The words also of Jacob's blessing are particularly remarkable at a time, when so many in their new fashioned religions, make a mockery of praying to God through the medium of his Saints and Angels; who, notwithstanding, are represented in Scripture as offering up our prayers to God; *APOC. viii. 3, 4,* Jacob, in blessing his grandsons, alludes in his prayer, as a motive for granting his request, to the virtues of those Saints, his progenitors, Abraham, and Isaac; who had always, as God himself had desired them to do, "walked before God, and were perfect; *GEN. xvii. 1*—and prays "the Angel, who delivered him from all evils, to bless the boys."

Original.

THE CREATION.

In all his vast eternity had dwelt,
Pavilion'd deep, the sole essential Being,
Self perfect, self sufficient, and self blest;
When, his free gracious purpose to fulfil,
And creatures make, who were not, in his bliss
Participant; at length his mighty scheme
He wold existant: and existant straight
His wondrous scheme appear'd of objects new,
And worlds extrinsic, in their systems roll'd
Harmonious forth; ten thousand blazing orbs,
Bright'ning each in its course the boundless void.

REMARKS ON THE MICROSCOPE.

The use of the Microscope will naturally lead a thinking mind to a consideration of matter as fashioned into different figures and sizes, whether animate, or inanimate. It will raise our reflections from a mite to a whale; from a grain of sand to the globe wherein we live; thence to the sun and planets; & perhaps onward still to the fixed stars, and the revolving orbits they enlighten; where we shall be lost amongst suns and worlds in the immensity and magnificence of nature.

Our ideas of matter, space and duration, are merely comparative taken from ourselves, and things around us, and limited to certain bounds; beyond which, if we endeavour to extend them, they become very indistinct. The beginnings and endings, excessive greatness, or excessive littleness of things, are to us all perplexity and confusion.

"Let a man try to conceive the different bulk of an animal, which is twenty, from another, which is an hundred times less than a mite; or to compare in his thoughts the length of a thousand diameters of the earth with that of a million: and he will quickly find that he has no different measures in his mind adjusted to such extraordinary degrees of grandeur or minuteness. The understanding indeed opens an infinite space on every side to us; but the imagination, after a few faint efforts, is immediately at a stand; and finds itself swallowed up in the immensity of the void that surrounds it. Our reason can pursue a particle of matter through an in-

finite variety of dimensions; but the fancy soon loses sight of it; and feels in itself a kind of chasm, that wants to be filled with matter of more sensible bulk.—We can neither widen, nor contract the faculty to the dimension of either extreme. The object is too big for our capacity, when we would comprehend the circumference of a world; and dwindles to nothing, when we endeavour after the idea of an atom."—*Spectator*, No. 420.

The minute size of microscopical animalcules, and the little space they occupy, when compared with ourselves, and the room we fill, may possibly increase our pride and folly; and make us imagine ourselves of mighty consequence in the creation. But, if we carry our thoughts upwards, and compare the body of a man to the bulk of a mountain; that mountain to the whole earth; the earth to the circle it describes round the sun; that circle to the sphere of the fixed stars; the sphere of the fixed stars to the circuit of the whole creation; and the whole creation itself to the infinite space that is every where diffused about it; we shall find ourselves sink to nothing. Were the sun with all its planetary worlds, utterly extinguished and annihilated, they would no more be missed in the grand universe, than a grain of sand upon the sea shore; the space they possess is so exceedingly little, in comparison to the whole that it would scarce make a blank in the creation. The chasm would be almost imperceptible to an eye that could take in the whole compass of nature; and pass from one end of the creation to the other. What then is the mightiest monarch that ever lived? What is the whole race of man?

A mite in a cheese is as large and considerable in proportion as a man upon the earth. The little insects feeding on the leaves of peach trees and cherry trees, are no ill representation of oxen grazing in large pastures. And the minute animalcules in a drop of water, swim about with as much freedom as whales in the ocean. All have equal room, in proportion to their own bulk.—

The term, or duration of life in different creatures is likewise comparatively long or short, according to the number, quickness and slowness of ideas presenting themselves successively to the mind. For when the ideas succeed one another swiftly, and many of them are crowded into a narrow compass, the time, however, short it may be, will seem long in proportion to the number of ideas passing through it. On the contrary, when the ideas are but few, and follow one another very slowly; a long time will appear short in proportion to their slow succession, and the smallness of their number.

"It is evident, says Mr. Lock, to any one, who will but observe what passes in his own mind that there is a train of ideas which constantly succeed one another in his understanding as long as he is awake. Reflections on these appearances of several ideas, one after another in our minds, is what we call *duration*; for, whilst we are thinking, or whilst we receive successively several ideas in our minds, we know that we do exist; and so we call the existence, or the continuation of existence of ourselves, or any thing else commensurate to the succession of any ideas in our minds; the *duration* of ourselves, or any such other thing co-existing with our thinking.

From these principally it is manifest that one day may appear as a thousand years, and a thousand years as one day, by which means the lives of all creatures, for aught we know, may seem to themselves nearly of the same duration. It is, at least, probable that some thing like this may really be the case as to the inhabitants of this earth; for, as the same functions, or offices of life, viz., to be born, seek proper sustenance, increase in bulk, arrive at full maturity, propagate the kind, and die, are equally performed by all; they who perform them in a few months, days or hours, may be supposed from the number and swift succession of ideas suited to all their purposes, to live as long, according to their own thinking as other creatures do, where the same train of ideas proceed more slowly, and take up many years.

[TO BE CONTINUED.]