

THE CATHOLIC.

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

VOLUME II.

HAMILTON, [GORE DISTRICT] SEPTEMBER 7, 1842.

NUMBER 52.

THE CATHOLIC

Is Printed and Published every Wednesday morning, at

No. 21, JOHN STREET.

THE VERY REVEREND WILLIAM P. MACDONALD, V. G.
EDITOR.

Extracted from Charity,

A MANUSCRIPT POEM.

What treasures vast in earth's rich bosom stor'd,
Of min'ral kind; all for our various use
And comfort destin'd! Whence materials fit
We for each choice or needful purpose form:
The ores metallic; and the pitchy stone,
Their stubborn force ignited to subdue:
Or warm in wint'ry colds our chilly frame
With kindly blaze; and sweet repast prepare.
Imprison'd thus, and ever close at hand,
In many a substance sleeps the embryo flame;
So wond'rously compress'd; since nought on earth
So volatile and fugitive is known.

Say, Chymists, whence and how your drugs & dyes
Ye mix and decompose, with all your art
Pharmatic tried, and still progressive found?
Such from her store exhaustless earth supplies
And bids to man, her Lord and ruler own'd,
Her ov'ry element submissive yield.

For him her viewless winds careering fly,
For from his lowly home intent to sweep
The dank contagion, brew'd in loit'ring fogs,
And lurking; shrouded in the stagnant gloom.
The misty fluid caught, they bear aloft;
Roll into clouds; and waft all around our globe
On sounding pinions borne; till, where abrupt
Yawns the wide chasm, by heats dilating caus'd;
They sudden drop their charge in welcome show'rs
Irriguous spread, to drench our thirsty soil.

Through foaming ocean's tide they too impel,
Like steeds aerial tugging at his car,
Man's vent'rous bark; and urge to distant climes
Its course; like fleet wing'd eagle's airy flight.
Thus, ev'n the wat'ry world, at first that seem'd
The bound'ry plac'd impervious to man's sway;
Free access, and convenient now affords
To all the realms remote of his domain.

Original.

CHRISTIAN RELIGION DEMONSTRATED DIVINE.

CHAPTER LI.

THE SECOND BOOK OF PARALIPOMENON.

Chapter 2—verse 7. "Send me therefore a skillful man that knoweth how to work in gold and in silver, in brass and in iron; in purple, in scarlet, and in blue; and that hath skill in engraving with the artificers, whom I have with me in Juda and Jerusalem; whom

David, my father, provided." The religion of God was always favourable to the arts and sciences. Nay, the skill of the artificers is declared in scripture to be inspired by God himself, from whom all talent, ingenuity, and wisdom flows; indeed the human skill in all its mechanisms is but an imitation of the divine. "Behold," said the Lord to Moses, "I have called by name Bishaleel—and I have filled him with the spirit of God, with wisdom and understanding, and knowledge in all manner of work to devise whatever may be artificially made of gold, and silver, and brass; of marble and precious stones, and variety of wood; and I have given him for his companion Ooliob—and I have put wisdom in the heart of every skilful man," &c. And is it not then surprising that our Protestant pretended scripturalists should so roundly condemn the Catholic Church for employing so the choicest artists to decorate with all their skill in religious adornings and edifying representations, the house of God! Their religion in all its branches is inimical to the arts and sciences; and therefore like the children of Abaddon; wherever they got a footing they always began their pretended reform, by pulling down every choice religious monument of art; and plundering or destroying the rare or costly ornaments of God's established sanctuaries. The truth is, the first Reformers were put to their utmost shifts to invent accusations against the Catholic church, which they wished to see proscribed, and their own whimsical sects established in her room, and in this they could never hope to succeed, without persuading the public that she was in all the senses they could devise, (though the acknowledged only church of Christ; to which alone all his promises were made,) corrupted, fallen and degraded. This was their reason for misrepresenting so her holy doctrines and observances; and in particular for their calumniating railings against her use of sacred edifying and instructive decorations in her temples: in the destruction and plunder of which; a tempting bait was held forth to the ignorant and ever change loving rabble; and in a final seizure of her lands and other possessions, a rich spoil to the unprincipled great, their interested encouragers and abettors.

Chapter 3; verse 11.—It was on "the Jebusite's threshing floor" that Solomon erected his Temple; "in the place which David had prepared."—It was on "the threshing floor," where the wheat, the Emblem of the just, is purified, that the true Solomon builds his Church, for his Church is the Spiritual threshing floor, on which he cleanses his wheat, before gathering it into his barn. It was on "the place prepared by David;" that is by the Jewish Kingly Institute: on the ground "of the Jebusite—bought by David for fifty sickles of silver." 2 Kings 24. That is on the ground of the Gentile, for which the prefigured David paid down the silver pieces, or purchase money of his Blood which entitled him to claim henceforth, as his property, the possession of the Gentile on which he intended raising his Temple, to receive within it the Ark of the Jewish Covenant: that is, absorb in his now fixed and perfected Religion the figurative and transient one of the Jews. On the floor, the Destroying Angel, at the prayer of David, offering himself, as the guilty one a victim of propitiation for his people, was bid to sheath his sword that which is spiritually realized in the merciful Dispensation of Jesus Christ.

Verses 10, 11, 12, 13, Were the golden cherubim, herein described, not "graven images;" nor the "like-

ness of anything in the heavens above?" Did not Solomon then, according to protestants, break God's commandment by making them?

Chapter 4.—Verse 4. "And under it there was the likeness of "something in the earth beneath;" even of oxen, which the Egyptians, worshipped: and the Israelites sometimes after their example; still Solomon is not blamed as a transgressor of God's law, for making such, and placing them in his temple. See also verse 15.

He caused lions also to be engraven. as we noticed above. 3 Kings, 7, 29. Does not all this quite shock the protestant Image haters?

Chapter 5—Verse 7. "And the priests brought in the ark of the covenant of the Lord into its place; that is, to the oracle of the temple, into the holy of holies under the wings of the cherubims."

None but the priests, were ever allowed to guard the deposit of God's religion.

Chapter 6. "Then Solomon said, the Lord promised that he would dwell in a cloud; but I have built a house to his name; that he might dwell there forever." He dwells in the cloud of his revealed mysteries, a cloud impenetrable to man, during this life. But the Saviour has built a house to his name, his one, holy, catholic and apostolical church, "that he might dwell there forever." There, as in Solomon's temple, that cloud, in which God dwells, is seen "to fill the house," where the worshippers pour forth in joint accord their praises to the Lord, and say: "Give glory to the Lord, for he is good; for his mercy endureth for ever." Ch. 5, v. 13.

Chapter 6—verse 34. "If the people go out to war against their enemies by the way that thou shalt send them;" (not in a spiritual sense by the way which they shall choose themselves,) "and adore thee towards the way of this city, which thou hast chosen; and the house which I have built." That is, in their religious worships and belief, they are always to keep in view the Saviour's revelations to his Church. They are "to adore God towards the way of the house" which the Redeemer has built; and to look in no other direction.

Chapter 7—verse 1. "Fire came down from heaven." So it did in the form of fiery Tongues, to confirm the dedication of the Saviour's new Temple, his Church, the house built by the true Solomon, for the Lord "to dwell in for ever."

Verse 9, "And he made on the eighth day a solemn assembly." The eighth day was the Christian Sabbath here alluded to on the first day of the week.

Chapter 9. The Queen of Saba is an emblem of the Gentile Church—

Verse 9. "There were no such spices, as those which the Queen of Saba gave to King Solomon." Of spices the incense was made, and incense was the emblem of prayer, or worship. Now God declares, Malachy I, 11. That there was no such acceptable worship paid to him; by the Jews, as that which would be one day paid to him by the Gentiles.

Chapter 15,—verse 3. The prophecy here mentioned of Azarias, regards chiefly the state of Israel, after the rejection of the Saviour, and their final conversion.

Chapter 19,—verse 3. "But good works are found in thee." Yet Luther and the first reformers denied all the meritorious efficacy of good words.

End of the second book of Paralipomenon.