

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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Original.

LAUDA, SION, SALVATORUM.

In sweetest strain now, Sion, sing
The praises of thy Saviour king,
And wide resound his fame!
Exert thy skill the song to raise,
Not all thy loudest, loftiest lays,
Can match th' exalted theme.

The living and life-giving bread,
With which the chosen twelve he fed,
'Tis giv'n thee to extol;
Exulting let each heart rejoice,
While hymns and anthems fill the skies,
And sound from pole to pole.

For now to mankind is renew'd
The memory of their mystic food
In wondrous banquet spread;
The Christian's path: each Jewish rite,
As shadows fly before the light,
At Truth's bright dawn has fled.

"Henceforth, in memory of me,
"What I have done [Christ said] do ye,"
At supper as he sat.
Empow'rd thus by his word divine,
Into himself the bread and wine
We're taught to consecrate.

Into his flesh the bread is chang'd;
The wine into his blood, that cleans'd
The guilt-stain'd human race.
Should sense her wonted aid deny,
To ascertain this mystery,
Firm faith assumes her place.

Nought but the outward form is seen;
Its slender veil is left to screen
His Person unreveal'd.
His flesh our food: our drink his blood;
Though he his two-fold nature shroud
Beneath each form conceal'd.

Him none can bruise, divide, or maim;
For ever now his glorious frame
Impassible remains.
Him one receives: a thousand may:
Nor he has less—nor more have they—
Each him entire retains.

Both saints and sinners him receive;
The first are bid on him to live,
The last are doom'd to death.
When priests the sacred host shall read,
Remember that his whole contain'd
Each smallest part beneath.

Not he, 'tis but th' external sign
That broken lies; his form divine,
His size and shape's the same.
Behold the Children's sweet repast:
Angelic fare: not to be cast
To dogs: no food for them.

This myst'ry was of old reveal'd
To Israel; though in part conceal'd,
Behind the typic cloud:
In holy Isaac sacrific'd,
And Paschal Lamb, it was disguis'd,
And manna's wondrous food.

Jesus, our gracious shepherd, tend,
Feed here thy flock, and safe defend,
Till death hence set us free.
With thee aloft to wing our flight,
And mingle with the legions bright
Of saints, who reign with thee!

THE CHRISTIAN RELIGION DEMONSTRATED DIVINE.

CHAPTER XXIX.

NUMBERS.

This Book describes the transactions of the Israelites from the second month of the second year, after their going out of Egypt, until the beginning of the 11th month of the 40th year; that is, a history of almost thirty-nine years.—*Douay Bible.*

CHAPTER i. v. 4.—"And there shall be with you the princes of the tribes, and of the houses in their kindreds." God, in ordering his chosen people to be numbered, appoints to every tribe its prince. All is orderly and well organized in the camp of Israel. There are no *independents* or *insubordinates* there. Every one owns his chief appointed by God himself. "How beautiful are thy tabernacles, O Jacob! and thy tents, O Israel!"—exclaimed Balaam, when viewing at a distance this army of the Lord encamped by their tribes. "For the spirit of God rushing upon him," compelled him to bless and praise those whom he had come to curse.—Numb. xxiv. 2, 5. Yet this orderly people in all their tribes, under the special protection and guidance of the Most High; whose will is explained to them by Moses and Aaron; by his organs and deputies, their legal priesthood; still following his ark and tabernacle in all their wanderings in the desert; fighting under their several chiefs, and tending onwards to the promised land; were but a figure of the Saviour's church. She, too, like a well-regulated army, under the direction of her divinely appointed leaders, is conducting her people through the desert of this world towards their true land of promise, their heavenly home. Her enemies all fly, or fall before her. And they, like Balaam, who are hired to curse her, are still compelled to declare her blessed. She is always found by these, "that people which dwells alone, and which shall not be reckoned among the nations."—xxiii. 9. Ye are not of this world, says her divine founder to his followers. It is of her that the Saviour speaks thus, in the person of the beloved, in the canticle of Canticles:—"Who is she, that cometh forth as the morning rising; fair as the moon; bright as the sun; terrible as an army in battle array.—"

Canticos vi. 9. *Fair as the moon*, reflecting mild, in the midst of our mental darkness, the light of divine truth, shed full upon her—(raised above all the obscuring fogs of this earth)—by the sun of justice. *Bright as the sun*, which cannot be hid but from those who shut their eyes against her bright effulgence; for "the children of darkness cannot bear the light." *Terrible as an army in battle array*; for all in her is orderly, uniform, and perfectly disciplined; ever ready at all points for defence or attack. In her all hear and obey the voice of her commanders.—Luke x. 16. There is no confounding insubordination, as in the ranks of her enemies; where the lowest subaltern has as great a right to direct or command, as the general in chief, and may fight or fly in whichever way or whenever he pleases. In her, all is unity and concord; with others, all is discord and division. She is one indivisible. My dove is one, says the beloved. "My perfect one is one.—She is the only one of her mother; (the Jewish synagogue) the chosen of her that bore her."—Cant. vi. 8. See is one body in which every member performs its own proper functions, without usurping those of others. In her, "the eye cannot say to the hand, I need not thy help; nor the head to the feet, I have no need of you;" whereas, among her opponents, all is eye—all is ear—all is tongue—all is, or may be, whatever member you please; but no body.—1 Cor. xii. 19. Thus is the chaste spouse of Christ seen by all, as the beloved himself describes her, coming up from the desert; flowing with (spiritual) delights; leaning upon her beloved—Cant. viii. v.—depending upon his promises; "that the gates of hell should never prevail against her; that his spirit, the spirit of truth, should teach her all truth; and that he himself should be with her at all times, even to the end of the world.

Verse 40;—The Levites were not numbered with the rest of the children of Israel. They were the figurative priesthood, like Messiah's priesthood, "taken from among men, and appointed for man, in the things that appertain to God."—Heb. v. 1.

Chapter iii.—To the Levites also different charges are here assigned. All among them were not equal, as persons are in most of our reformed sects.

Chapter v. 6.—"Say to the children of Israel: when a man or a woman shall have committed any of all the sins that men are wont to commit; and by negligence shall have transgressed the commandment of the Lord; and offended; they shall confess their sin, and restore the principal itself, and the fifth part over and above to him against whom they have sinned."

Here, in scripture, is formally established the obligation of confessing our sins. Where in scripture is this obligation as formally abrogated? Our Saviour, on the contrary, has assured us, that he came, not to abolish but to fulfil the law.

Verse 17.—"And he (the priest) shall take holy water in an earthen vessel, and he shall cast a little earth of the pavement of the tabernacle into it."

They who scoff at the use of *holy water* in the Catholic church, scoff at the ordinance of God himself. How strange their inconsistency! While they affect to ground their several sects on scripture only, they abolish and deride every scriptural ceremony adopted from the beginning in the christian church, as allusive to the redeeming merits and sanctifying grace of the Saviour.

To the trial of jealousy described in this chapter, Almighty God seems to have annexed a miraculous efficacy, to distinguish the innocent from the guilty, by protecting from harm the former, and punishing the latter. The oblation of jealousy was not of wheaten flour, but of barley meal, without oil or frankincense; because it was a sacrifice of jealousy; not of a pure, a holy, or deprecatory nature.