

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.

VENI, SANCTE SPIRITUS.

Translated.

Come, Holy Ghost! we humbly pray:
Shed on our minds a cheering ray
Of thine effulgence bright!
Come, thou, the father of the poor!
Of ev'ry gift the kind bestow'r;
The heart's enliv'ning light!

Come thou, of comforters the best;
Come thou, the soul's delightful guest;
In care our sweet relief;
Our rest in toil, howe'er so great;
Our cooling shade in scorching heat;
And solace in our grief.

O sacred light, thy beams display!
Bid with thy love's expanding ray
Our inmost bosoms glow!
Nought worth in man, depriv'd of thee,
Nought in our helpless race can be,
But folly, guilt, and woe.

Cleanse, then, th' unclean. Thy dews supply,
To moist and fertilize the dry!
The bruise'd and wounded heel!
The stiff-neck'd and the stubborn bow!
Melt with thy fire the heart of snow!
The wand'rer's steps repel.

O grant us all, in thee who place
Our trust, thy sacred, sev'nfold grace!
Grant virtue's well tried merit!
And, when death's darksome gate we've pass'd,
Grant safe with thee to reign at last,
And endless joys inherit!

The Hymn at Compline.

TE LUCIS ANTE TERMINUM.—TRANSLATED.

Again, before the close of day,
Creator now we humbly pray,
That with thy wonted mercy's care,
Thou guard us from each hostile snare.

All dreams dispel, and phantoms vain
In ought that tend our minds to stain;
The Foe repress; and ever pure
Our bodies, as our minds, secure!

Most gracious Father, deign to hear
With Christ thine equal Son, our pray'r:
Who, with the Holy Ghost, and Thee,
Doth live and reign eternally.

THE CHRISTIAN RELIGION DEMONSTRATED DIVINE.

CHAPTER XXXV.

Deuteronomy.

The name of this Book signifies *the other law*; or the law *re-codified*.

The contents of this Book will detain us the less, as, in the three preceding Books they have already formed the subject of our consideration.

CHAPTER iv. 26. &c.—Moses here foretells to the Israelites the sad consequences of their future infidelity. "I call, says he, this day heaven and earth to witness that you shall quickly perish out of the land, which, when you have passed over the Jordan, you shall possess. You shall not dwell therein long: but the Lord will destroy you; and scatter you among all the nations, to which the Lord will lead you," &c. However, he shews that God, for the sake of his solemn covenant made with their fathers, the holy patriarchs, will not utterly exterminate their race; but that, after all their humiliations and afflictions, he will, on their sincere repentance, receive them finally into favour.

Verso 29.—"And when, continues he, thou shalt seek there [that is, in the place of their banishment] the Lord thy God; thou shalt find him; yet so, if thou seek him with all thy heart; and all the affliction of thy soul. Verso 30.—After all the things aforesaid shall find thee, in the latter time, thou shalt return to the Lord thy God, and shalt hear his voice. Verso 31.—Because the Lord thy God is a merciful God; he will not leave thee, nor altogether destroy thee; nor forget the covenant by which he swore to thy fathers."

CHAPTER vii. 2, 8.—God, by forbidding his people, the Jews, to enter into any league, or to intermarry with the people of Canaan, shews that he wills not his true people, the Christians, to associate with the wicked; nor to have connection, connivance, nor understanding with the children of error.

By his temporal favours, promised to the obedient Jews, are signified his spiritual favours to be granted to the obedient christian, and the assurance given of his protection against all their enemies, is ultimately referred to the church of the Messiah; against which the Saviour himself assures us, *the gates of hell shall never prevail*. Her mightiest persecutors and opposers have all hitherto fallen, and still are falling successively before her; while she alone remains ever the same. Where are now all the heathen nations with their mighty rulers, who thought to have drowned her in the blood of her martyrs? Where too are all the heresies of old, who sought in the foul obscurity of their exhalations to bury and extinguish her light of revelation? But to her the Almighty had said, though addressing the congregation of Israel. Verso 21. "Thou shalt not fear them, because the Lord thy God is in the midst of thee: a God mighty and terrible." Yes, the redeeming God himself, her founder, has promised never to forsake her pastors. "Lo," said he to them, "I am with you at all times, even to the end of the world." And again: "where two or three are gathered together in my name, there am I in the midst of them."

CHAPTER viii. 3.—"And gave thee manna for thy food; which neither thou nor thy fathers knew: to show that not in bread alone doth man live; but in every word

that proceedeth from the mouth of God." A figurative and mysterious food, which, in its realization, is nothing less than *the word himself divine, the eternal word of God incarnate*; which neither we nor our fathers could have ever known or dreamed of, had not God himself assured us, that it was even he who proceeds from the father.

CHAPTER xi. 18.—"I fell down before the Lord, as before, forty days and nights; neither eating bread nor drinking water, for all your sins, which you have committed against the Lord, and had provoked him to wrath; for I feared his indignation and anger, wherewith being moved against you, he would have destroyed you. And the Lord heard me this time also. And he was exceeding wrath against Aaron also; and would have destroyed him: and I prayed in like manner for him, and your sin that he had committed; that is, the calf, I took, and burned it with fire," &c.

Verso 25.—"And I lay prostrate before the Lord for forty days and nights; in which I humbly besought him that he would not destroy you, as he had threatened, and praying, I said," &c.

Who, after reading this, can deny that Catholic doctrine to be scriptural, which enjoins, with fervent prayer, fasting, and penitential exercise, as the means of appeasing the wrath of God enkindled not only for our sins, but for the sins of others?

Verso 20.—"And thou shalt swear by his name. This proves, against the Quaker, that certain oaths are lawful.

CHAPTER xiii.—If false prophets, and they who sought to lead astray the people from the sole worship of the true God, were, as this chapter shews, so severely punished in the old law, what punishment do not false teachers deserve in the new?

CHAPTER xvi. 14.—"And thou shalt make merry in thy festival time."

Innocent mirth is not, then, condemned, but sanctioned by the Almighty on his festival days. Not that it is ever lawful to let it prove a hindrance, or interruption to the indispensable worship of God, and the needful religious instruction on such days. But, after attending properly to these duties, we are nowhere forbidden to indulge a little in cheerful relaxation from our ordinary occupations, care, and toil. The Lord's day is, or ought to be, especially to the christian, a day of joy and exultation; not, as our modern pharisees would make it, a dismal day of sorrow, melancholy, and gloom. These, by their sullen restriction of all gladness, make the day of Christ's triumph over sin and death, what it is to the devil, and his fallen associates, a day of mourning and solemn sadness. And does it not seem such in all protestant countries, where the pharisaical mania is seen to domineer? There the sound of a flute or violin would be accounted more profane than the roundest oath uttered by a staunch believer in their creed. The repulsive devotion of these hypocrites is intended by its crafty inspirer, to create in the human mind an utter disgust for the gladsome festivals of the man-God, who rescued our race from his woe-ful thralldom. It is remarkable how exactly these self-sainted sinners resemble their prototypes, who were constantly reproaching the Saviour and his disciples for breaking the sabbath.

It is the determination of these sabbatharian fanatics to subject christians of every denomination to their sectarian yoke, by stopping the mail upon Sundays; and cutting off on the Lord's Day all personal or epistolary communication, however indispensable, with distant friends,