

THE CATHOLIC.

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

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FOR THE CATHOLIC.

MARY IN BETHLEHEM.

'Tis midnight deep! the tempests roar,
The barks are moored along the shore,
All living things are lulled and still,
The foxes slumber on the hill;
The wild birds in their eyries rest;
And thou, as if a thing unblest,
While warring winds are round thee blowing,—
MARY, whither art thou going?

The tear that trembles in thine eye,
Mingles with rain-drops from the sky:
Thy strength is gone—thou'rt worn and weak—
The hue of health has left thy cheek.
Thy bosom heaveth in the blast—
Thine hour of pain approacheth fast—
A mother's cries are round thee growing:—
MARY, whither art thou going?

Daughter of a royal race!
The palace is thy rightful place;
Thy spouse hath been a God!—thy son
Shall be the prophet's promised one!
Thou comest, dove of Judah's daughters,
Wafting thy peace-branch o'er the waters
Of sin and death, around thee flowing:—
MARY, whither art thou going?

'Tis midnight deep!—the tempests roar;—
Turn to the hospitable door
Of sheltering roofs that line the way,
For there the wearied traveller's stay;
And there the rich repast is spread—
And there is many a downy bed—
And there the friendly hearth is glowing:—
Oh! MARY, whither art thou going?

But these are not for thee! sweet rest
Shall sooth not now thy troubled breast:
Thy tears may gush,—thy throbbing brain
May speak a mother's fear and pain,
And Israel's pride, passed long ago,
The glory of thy sires may show;—
But present pain, or glory past,
Shield thee not from the howling blast.

The hearth may blaze, too, but the scoff
Of the rude stranger scorns thee off:
The crib must be thy Saviour's throne;
But, MARY, thou art not alone;
For many a guardian angel's wing
Around thy couch is hovering;
And monarchs come from many a shore,
The Babe of Bethlehem to adore.

And each his precious offering brings
Before the infant king of kings,
Blessing the womb that bore him.—So
Thy name through endless time shall go, †
That all may bless, as they have done,
The virgin mother—godhead son;
And kings and nations yet shall bow
In reverence, as I do now!

L.

* And laid him in a manger, because there was no room for them in the inn.—LUKE ii. 7.
† For behold! from henceforth all generations shall call me blessed.—LUKE i. 48.

Original.

THE CHRISTIAN RELIGION DEMONSTRATED DIVINE.

Dedicated to our modern Freethinkers.

CHAPTER XXIII.

Exodus.

CHAPTER 29.—We have to remark here in general with regard to the figurative sacrifices prescribed in the old law, that they were of two kinds, *bloody* and *unbloody*, the *bloody* sacrifice always preceding the *unbloody* one. Also that in both, either the victim, or thing offered up, was entirely consumed with fire; and then the sacrifice was denominated a *holocaust*, or whole burnt offering; or reserved in part or in whole, sometimes for the priests alone, sometimes for the priests and people to feed upon. In fine, that in all these sacrifices, the victims were to be *without spot or blemish*; and the other offerings of the purest and choicest kind. Instance of all these sacrifices are found in the chapter now under our consideration.

For when Aaron and his sons were washed and vested; and he, as High Priest, was anointed; a double bloody sacrifice was ordered for the occasion, one a holocaust, another not, in which the victims prescribed were for the bloody sacrifice a "calf from the herd, and two rams without blemish,—also a double unbloody one of unleavened bread, and a cake without leaven, tempered with oil; wafers also unleavened, anointed with oil: all of them made of wheaten flour."

In the bloody sacrifice or whole burnt offering, the calf and one of the rams were offered up, and consumed with fire. No portion of them was reserved, but as much of "the blood of the calf as was put with the finger on the horns of the altar: the rest being all poured out at the bottom thereof; and its flesh, hide and dung burnt without the camp because it was for sin," a striking emblem of the Saviour, whose blood was shed at his scourging *within*, but who was finally put to death without Jerusalem, the *camp*, inhabited by the people of God; and from whose blood the religion of the Jews, in which the usual victims offered up were calves, bullocks, rams, &c. derived all its sanctifying virtue, strength, and efficacy; represented by the *horns of the altar* touched with the blood of the victim *wholly consumed with fire*; that is, destroyed even unto death through love for us—that divine fire of charity—which in him consumed the whole natural man; for, according to St. Paul, EXIN-ANIVIT SEMETIPSUM, he emptied himself, becoming obedient unto death—Phillip ii. 7; and as he declares himself, *greater love than this no man can have for his friend, than that he lay down his life for his friend.*

The ram too, offered up as a holocaust, represents him sacrificed in the same manner; though under a different aspect, and as the father of the flock,—the spotless and unblemished state of the victims represented the immaculate sanctity and perfection of his suffering humanity.

Verse 19.—*Thou shalt take also the other ram, upon whose head Aaron and his sons shall lay their hands.*

It was the High Priest Caiphas, and the rest of the Jewish priesthood, represented by Aaron and his sons, who laid violent hands upon our Lord, and delivered

him up to be put to death. But this figure is instantly shifted.

Verse 20.—*And, when thou hast sacrificed him, thou shalt take of his blood, and put upon the tip of the right ear of Aaron, and of his sons, meaning, that after the death of our Lord, his priesthood, represented by Aaron and his sons, are to attend to the mystery of man's redemption by his blood;—and upon the thumbs of their right hand; with which they are, by the application of their consecrated hands, particularly of their right hand and thumb to the persons of the faithful in the administration of his sacraments, to apply the cleansing and sanctifying efficacy of his blood individually to the people: and on the great toes of their right foot: that is, to consecrate their steps, in their evangelical career, to preach and impart salvation to all, through the blood of the Lamb that was slain, which taketh away the sins of the world.—Hence in scripture we read: how beautiful are the feet of them, who preach the Gospel of peace:—Rom. x. 15.—of him who preacheth salvation—Is. lii. 7. Nahum. i. 15*

Verse 21.—*The Oil of Unction*, is, as we explained before, the emblem of sanctifying grace; derived to us from the redeeming blood, with both which Aaron and his vestments, and his sons with their vestments—that is, the priesthood, and all that pertains to their ministry—are consecrated.

Verse 22.—Then comes the joint portion of the bloody and unbloody sacrifice, which are to be offered as a holocaust: "the fat of the ram, &c., and one roll of bread; a cake tempered with oil; a wafer out of the basket of unleavened bread; all which is set in the eye of the Lord; all put upon the hands of Aaron and his sons, and sanctified; they elevating them before the Lord."

Here we see the figurative, or Jewish, bloody sacrifice allusively ending in the unbloody christian sacrifices, and both offered up and consummated as but one complete whole—the type and the reality.

Verse 31.—The ram of consecration is next ordered to be boiled, that is prepared for eating, in the holy place; the flesh of which is to be eaten in the entry of the tabernacle of the testimony, together with the loaves that are in the basket; by Aaron and his sons.

Here again we see represented, under the sacramental, as well as sacrificatory form, the Jewish type combined with the christian reality.

Verse 33.—It is thus also declared to be an atoning sacrifice: and the hands of the offerers sanctified. No stranger, that is, none but those who belong to the people of God, the true believers, are allowed to partake of it: and for the reasons above mentioned, when treating of the paschal lamb: no portion of it was to be left till morning; but the remainder was to be consumed with fire.

Verse 36.—The calf for sin offered up every day represented the divine victim exclusively under the emblem of the Jewish victim; and the two lambs, of a year old, to be sacrificed every day; one in the morning, the other in the evening; together with a tenth part of flour, tempered with beaten oil, of the fourth part of a kin, and wine for libation of the same measure: the bloody sacrifice of Aaron completed in the unbloody sacrifice of the Saviour, "who is a priest forever, according to the order of Melchisadech, who offered up bread and wine." The flour to be tempered with beaten oil, marks the Saviour's humanity tempered with sore tried grace and sanctity; for oil being the emblem of grace, when au