

# 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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## ON GOOD FRIDAY.

*At the kissing of the Cross.*

Hail, mighty Lord, of nature slain !  
Our guilty race from sin to free ;  
Converting thus to bliss our bane,  
And death to life upon the tree !

Accept our prostrate homage paid,  
Before thy cross and sacred shrine !  
As dying Israel look'd for aid  
To thee in thy redeeming sign. \*

The church reminds her children dear  
Of all, for them, thy sufferings borne ;  
And bids them drop the pious tear,  
As o'er thine imag'd death they mourn.

Thy wounded hands, and feet, and side,  
She, pointing, bids us fondly kiss,  
Whence flow'd our ransom's crimson tide,  
That wafts us back to forfeit bliss.

How o'er her bloody spouse she wails,  
In weeds of deepest mourning clad !  
To sooth her sorrowing naught avails,  
While he lies "numbered" with the dead,

Yet soon are turn'd to gay attire,  
To white, her sable weeds of woe ;  
And from her lofty sounding lyre  
Exulting allelujas flow.

Thus welcomes she to life restor'd  
Her best lov'd from death's domain ;  
And to his praise, in sweet accord,  
With hymning angels pours her strain.

To God the Father, and the Son,  
O'er death who did triumphant soar,  
And Holy Spirit, three in one,  
Let creatures all their praises pour.

Numbers xxi. 8. † Canticles iii. and v.

*The Hymn for Easter.*

## AURORA CÆLUM PURPURAT.

TRANSLATED.

The purpling dawn with cheering ray  
Now ushers in th' auspicious day ;  
When Christ to life, o'er all his foes,  
O'er death himself triumphant rose ;

And, freed from Limbo's drear domain,  
Led forth th' exulting Patriarch train.  
His praises then the angel's sung—  
Whole nature with his praises rung—

Save that the infernal gulph profound,  
Recoil'd abhorrent at the sound.  
In vain his tomb is fast secur'd,  
And round the narrow watch is pour'd :

Tho' seal'd the huge sepulchral stone,  
That o'er his monument is thrown ;  
He breaks death's adamant chain,  
And bursts his gates—and soars again.

Cease, then, to shed the pious tear,  
Nor mourn, as dead, your Saviour dear.  
He lives ! the shining angel cries,  
Who conquer'd death—nor ever dies.

To God the Father, sov'reign Lord,  
And Christ his Son, to life restor'd ;  
And Holy Ghost, dread One in Three,  
Let equal praise and glory be !— Amen.

THE

## CHRISTIAN RELIGION DEMONSTRATED DIVINE.

### CHAPTER XXVIII.

#### Leviticus.

CHAPTER XX. 25.—“ You shall not offer bread to your God from the hand of a stranger, nor any other thing that he would give ; because they are all corrupted and defiled. You shall not receive them.”—“ And shall we receive spiritual bread from the hand of a stranger ; that which he offers us as the food of the soul or the word of God?—Matt. iv. 4. No ; but from those alone whom the Saviour commissioned to feed his sheep ; “ whom he commanded us to hear as we would himself.”—John x. 16. But as for the stranger, my sheep, says he, follow not the stranger ; but fly from him ; because they know not the voice of strangers.—John x. 5.

Chapter xxiii.—If God orders so many festivals to be kept, besides the sabbath, in commemoration of all his temporal favours conferred upon the Jews ; can we suppose, with Protestants, that he wills none to be kept in commemoration of his far greater spiritual favours conferred upon the Christians ? “ See what things the enemy hath done wickedly in the sanctuary. And they that hate thee have made their boasts in the midst of thy solemnity. They said in their heart, the whole kindred of them together, let us abolish all the festival days of God from the land.”—Psalm lxxiii. 3, 8.

Chapter xxiv. 4.—The “ twelve loaves baked of fine flour, and set upon the most clean table before the Lord ; six and six, one against the other ; on which the clearest frankincense was put,” is a clear figure of the Eucharistic Sacrament, reserved under the form of bread, in the tabernacle of the Saviour's church. Their number corresponds with that of the Apostles ; who first divided, and still divide, by their lawful successors, the divine bread, renewed every Sabbath ; the inexhaustible bread of life ; as they divided in the desert to the hungering multitude the figurative loaves from their twelve baskets, which, though all had eaten and were filled from them, remained as full as ever with the fragments left.—John vi. 13. The wondering multitude were assured by the Saviour, that he would yet one day give them a more wonderful and everlasting bread—ib. v. 27—even himself, the living bread that came down from heaven—ibid. 51—better than the ancient figure, better even than the miraculous manna—ibid 59—and surely far excelling the Protestant's poor drop and crumb. This promise he fulfilled on the eve of his passion ; when he, who had given himself for our redeeming victim, bequeathed himself to us as our soul-sustaining food ; desiring his Apostles, and in them their lawful successors, to do that exactly which he himself had done ; that is, “ to take the bread, and bless it, and break and distribute it, saying, with as much truth as he himself, and in his name—take and eat : this is my body.”—Matt. xxvi. 26. The cleanness of the table, on which the loaves were placed, denotes how pure the heart should be of the christian communicant ; and the clearest frankincense put upon the loaves, how pure and perfect his prayer on the occasion.

Chapter xxv.—Besides the week of seven days ordained from the beginning ; in this chapter we see ordained the levitical week of seven years ; and the jubilee week of seven times seven years ; at the end of which, as at the end of the world, every existing grievance is redressed.

Verse 24.—“ All the country of your possession shall be under the condition of redemption.” By this law of the Jubilee, which allowed to every one the opportunity of recovering his forfeited possessions, an allusion is made to the merciful dispensation of the Redeemer, who puts it in our power, by availing ourselves of his spiritual jubilee, to recover, when lost by sin, our eternal inheritance.

Chapter xxvi.—The temporal blessings with which God promises to reward the faithful observers of his law, and the dreadful punishments with which he threatens to visit the crimes of the offenders against it : are but signs and figures of the spiritual rewards or punishments which he reserves for the virtuous or the wicked. As he rises in his threats against the growing iniquity and obstinate perversity of sinners ; he clearly foretels the rejection of the Jews at last, and all the subsequent calamities, which, like a deluge, was poured out upon them, because “ they walked contrary to him, and would not hearken to his voice.” The sufferings with which he threatens them, are so like those which they endured, before and since their final dispersion all over the world, that we cannot help copying this prophetic passage, which our readers will find exactly to agree with what their own historian, Josephus, in his account of the siege of Jerusalem, and all subsequent historians, relate concerning them. In this same passage, we see their final conversion clearly predicted :—

“ And if, even so, you will not amend, and will walk contrary to me : I also will walk contrary to you ; and will strike you seven times for your sins : And I will bring in upon you the sword that shall avenge my covenant. And, when you shall flee into the cities, I will send the pestilence in the midst of you. And you shall be delivered into the hands of your enemies. After I shall have broken the staff of your bread, so that ten women shall bake your bread in one oven, and give it out by weight ; and you shall eat and not be filled. But if you will not, for all this, hearken to me, but will walk against me ; I will also go against you with opposite fury ; and I will chastise you with seven plagues for your sins, so that you shall eat the flesh of your sons and daughters. I will destroy your high places, and break your idols.— You shall fall among the ruins of your idols ; and my soul shall abhor you ; in so much that I will bring your cities to be a wilderness ; and I will make your sanctuaries desolate ; and I will receive no more your sweet odours. And I will destroy your land ; and your enemies shall be astonished at it when they shall be the inhabitants thereof. And I will scatter you among the Gentiles ; and I will draw out the sword after you ; and your land shall be desert, and your cities destroyed. Then shall the land enjoy her sabbaths all the days of her desolation ; when you shall be in the enemy's land, she shall keep a Sabbath, and rest in the Sabbaths of her desolation ;— because she did not rest in your Sabbaths when you dwelt therein. And as to them that shall remain of you, I will send fear in their hearts in the countries of their enemies. The sound of a flying leaf shall terrify them ; and they shall flee, as it were, from the sword. They shall fall, when no man pursueth them. And they shall every one fall upon their brethren, as fleeing from wars. None of you shall dare to resist your enemies. You shall perish among the Gentiles, and an enemy's land shall consume you. And, if of them also, some remain ; they shall pine away in their iniquities in the land of their enemies ; and they shall be afflicted for the sins of their fathers and their own ; until they confess their iniquities,