

THE CATHOLIC.

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

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The following lines on the loss of Time were written by the late Rev. Dr. Geddes, to the well known tune of the *Cowden Knowes*; a profane ballad, composed, like many others, by the Scottish reformers for the laudable purpose of weaning away people's minds from the *Catholic Hymns*; one of which was sung to this sweet and solemn air. The music of this, and of several other sublime and plaintive Scottish melodies is supposed the production of the unfortunate David Rizzio.

THE REPENTING SINNER—OR THE LOSS OF TIME.

O, the years! the many, many years,
That I have spent in vain!
O could I with my sighs and tears
Recall them back again!

But no: they're gone. They're ever, ever gone;
No power can them restore:
And all the moments I have run,
Are lost for evermore.

The health and strength, that God me lent
To save my precious soul,
In vice and folly have I spent,
Sinning without control.

And now the prime of life is past:
My force, I feel, decays:
Then let me manage at the last
My few remaining days.

Let me, with broken heart and mind,
Revise each guilty hour;
Perhaps I mercy yet may find,
And live, and sin no more.

What though my crimes more numerous are
Than stars in Winter's sky?
What though again they're redder far
Than scarlet's deepest dye?

One saving drop of that dear blood,
Which from the side did fall
Of Him, who hung upon the wood,
Can soon expunge them all.

Have mercy then, O gracious Lord!
And my remittance sign!
The more thy mercy doth accord,
The greater glory thine.

Thou surely hast not said in vain:
"More joy in heav'n is made
For the lost sheep, that's found again,
Than those, that never stray'd."

Thy grace mine aid, no more I'll stray:
No more mis-know thy voice.
Where thou, my shepherd lead'st the way,
That way shall be my choice.

If casual falls retard my pace,
With speed again I'll rise:
With speed I'll re-assume the race,
And run, and gain the prize.

THE CHRISTIAN RELIGION DEMONSTRATED DIVINE.

CHAPTER XXXIX.

Joshua.

CHAPTER 6.—The subject of this chapter is full of mystery. Jericho the strong hold of the Gentile country, which the Israelites under Joshua's command and guidance, were going to possess. The priests, walking before the ark, which represents religion, and the worship of the true God, about to be established there; sound the seven trumpets; that is, preach the doctrine of the seven sacraments; which is the essential sum of the religion of Jesus; they proclaim, as his heralds, the seven glad tidings of salvation; to be obtained through these seven mediums of his Institution; by which the merits of his redeeming grace are rendered applicable to the souls of every believer. Under another figure in scripture these seven sacraments of the new law, are represented as the seven pillars of wisdom's house—Proverbs, Chapter 9.—the Church, that house, which the wise man, the prefigured Solomon; even Divine wisdom himself, built upon the rock; on which pillars his whole sacred and everlasting fabric rests. At the prolonged sound of their trumpets, that is of their preaching these seven mysteries; and at the joint shout of the people at the command of Joshua; that is, unanimous voice of the people already converted: Rome, the Jericho of the Gentile world, about to become, according to the Prophets, subjected to the yoke of Christ, and possessed by the true believers, the people of God; Rome in all her matchless might; the seemingly impregnable fortress of idolatry; is seen at the blast of the seven trumpets begun by St. Peter and St. Paul, and prolonged, till the conversion of Constantine the Great; and at the joint shout of her people become Christian, to totter and fall to the ground: making way for the prefigured Joshua, and his people, the prefigured Israelites, to march in, and take possession of it. Then was verified the saying of the great Saint Augustine, that "Rome wondered to find herself Christian, ere she had yet forgotten that she was Heathen."

The inhabitants of Jericho, are all destroyed, except "Rahab the Harlot, and her father's house, and all she had: who dwelt in the midst of Israel, until this present day; because she hid the messengers, whom Joshua had sent to spy out Jericho." V. 25. All the Pagan Romans are swept away, save that remnant, who believing, had harboured and concealed from their persecutors the Saviour's messengers. This remnant is likened to a Harlot, because they had once been guilty, in the scripture style, of *fornication with strange Gods*; but now converted, make part of the people of God. The saving sign, was the *scarlet cord*; the emblem of the Saviour's redeeming blood, or of the cord with which the Saviour's bleeding body was bound at the time of his cruel scourging and crucifixion.

Verse 26.—Joshua's imprecation is seen fulfilled in 3 Kings, 16, 34. In the mystical sense this curse is pronounced against all who shall build up infidel or heretical systems, which the blast of Christ's gospel has flung down; systems inconstant and ever varying like the moon; which the word *Jericho* in Hebrew denotes.

CHAPTER VII.—In this chapter we see how the people of Israel are defeated, and suffer for Achan's sins. But

if the wicked by their crimes can thus bring down a judgment upon the community, why may not the just by their virtues and good works bring down upon their fellow creatures a benediction.

CHAPTER X—Verse 18. The divinity of the Saviour and his sovereign power over all nature, appears in the obedience of the sun and moon to the command of Joshua, his prototype.

"Is not this written in the book of the just?" *ibid.* Here is another book of the scripture which is lost; another portion of the Protestant's solo rule of faith missing.

All the victories of Joshua, were emblems of the Saviour's final triumphs over all his enemies. It is he, also, in the end, who portions out to his followers the promised land; who gives to his valiant warriors their perpetual portion and inheritance.

CHAPTER XXII—Verse 11. "When the children of Israel had heard; and certain messengers had brought them an account that the children of Reuben and Gad, and the half tribe of Manasses, had built an altar in the land of Canaan upon the banks of the Jordan, over against the children of Israel; they all assembled in Silo, to go up and fight with them.—V. 12, 13, 14, 15, 16. And in the meantime they sent to them in the land of Galaad, Phinees the son of Eleazar, the priest, and ten princes with him, one of every tribe; who came to the children of Reuben and of Gad, and the half tribe of Manasses, into the land of Galaad; and said to them; thus saith all the people of the Lord; what meaneth this transgression? Why have you forsaken the Lord, the God of Israel; building a sacrilegious altar, and revolting from the worship of him, &c."

How clearly does this testify that there can be no two distinct altars; no two distinct worships; no two distinct religions, or churches of the one true God! All must be unity and uniformity in his revealed religion. "God keep us, say those, to whom the messengers were sent, from any such wickedness, that we should revolt from the Lord! and leave off following his steps, by building an altar to offer holocausts, and sacrifices and victims, besides the altar of the Lord, our God, which is erected before his tabernacle."—Verse 20. What then must we think of the numberless churches protesting against the one of the real Joshua's rearing, in which neither the ark of the covenant, nor the levitical priesthood is found?—What must we think of altars raised, that is of systems of worship established in direct opposition, since they style themselves *protestant*, to the only one, which, as all must acknowledge was founded by the Saviour; and which all profess to believe, who recite the apostle's creed; saying: "I believe in the Holy Catholic Church?" which church cannot be the church of Luther nor Calvin; of Scotland, nor of England; nor of any particular individual, or time; but that which is truly *catholic* or *universal*; the church of all ages and nations; as God her founder, is the God of all nations at all times, and in every place.

CHAPTER XXIV—Verse 32. "And the bones of Joseph, which the children of Israel had taken out of Egypt, they buried in Sichem; &c."

Will protestants blame the Israelites, for preserving thus, and depositing so carefully in the midst of his own tribe, the sacred relics of the holy Joseph? If not; why blame Catholics for following the same example, by keeping and depositing with honor, the relics of the eminent servants of God?

End of the book of Joshua.