

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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THE VERY REVEREND WILLIAM P. MACDONALD, V. G.
EDITOR.

THE VICES. An Extract.

There are, who feel their gen'rous bosoms swell
With all th' aspiring passion to excel.
Such, to some lofty object as they tend,
And o'er the rest conspicuous far ascend,
Pride marks the worthiest objects for his prey;
And from their glorious pursuit tempts astray;
Th' aerial demon, whispering unperceiv'd
What signal feats their talents have achiev'd,
Shews what they might of fame and wealth obtain,
Did they but bend their efforts such to gain:
Points honors plac'd within their easy reach.
'To these, their merit's need, straight bids them stretch;
Bares on their view the emblems bright of pow'r;
Tells how these oft were won in lucky hour
By those to them inferior. Av'rice next,
'To sway them from their nobler purpose fix'd,
His countless hoard displays, that yellow gleams;
And gold all pow'rful here on earth proclaims.
Then envy prompts the sigh for bliss so rare,
Another's spied; and wish to snatch or snare;
And, should her sting e'er reach th' unguarded heart,
It, with its venom leaves a cureless smart.
Lust too assails the mind, if stubborn still;
And seeks, prone-rushing, to upset the will;
While sensual pleasure acts her part with each;
Strives with her poison sweet the heart to reach:
The will in ev'ry form enticing woos;
And, if to be subdued, at length subdued.
Then all is sudden loat man's self-controul,
When once he steps beyond th' appointed goal;
Nor need surprise us more the pranks he plays,
While on enchanted ground he darkling strays.

Oft one suffices of these tempters dread
Beyond the moral bounds our steps to lead;
Then, say, what must not all their might combin'd,
Or urg'd successive on th' unconscious mind?

Alone lust arm'd all Asia with his spell.
The Greeks, reclaiming Helen, to repel.
'Gainst these he still his fondest voi'ries arms.
The Turks, who dread to lose their harem's charms.
Yet, with their pristine valor those assail,
And must, in cause so just, as erst, prevail.
'Tis not for liberty alone they fight,
And bold reclaim their long usurped right:
From brutal lust they strive, and ign'rance blind,
To guard the fair; and free the fettered mind.
God's champions these acknowledg'd, say, can such,
E'er vanquish'd, to such brutal miscreants crouch?
No; weak in human means though they contend,
Their righteous cause must triumph in the end.

Curs'd be that late alliance,* holy sham'd,

* Written at the time of the late quarrel between Turkey and Greece.

By despots plotted for their purpose damned!
If they, who form'd it, christian, e'er should place,
As co-legitimate, their own disgrace,
Within its pale secure the barb'rous Turk,
And bid from justice there the ruffian lurk!

Thou, whom thy happier fate, such compact dire
Forbids to sanction! Thou, should heav'n inspire,
Whose frown can shake the haughtiest despot's throne!
O Britain, make the glorious cause thine own!
With thee let tempting av'rice plead in vain
A respite to the lustful demon's reign;
And shew thee all in jeopardy else plac'd
Thy wealth of Ind; and home expense increas'd;
He lies, the fiend. Thou greater hence shalt rise;
Admir'd by all; and dearer to the skies.
Nor less thy conqu'ring banner, near unfurl'd,
Than distant spread, shall awe the eastern world.
'Tis thine the noble task, by heav'n assign'd,
To break th' oppressor's bonds, and free mankind;
Hence, like his Samson, in gigantic might,
God sends thee forth, his people's wrongs to right;
If thou not too secure like him recline
In pleasure's lap, shorn of thy strength divine.
If war must be, 'tis godlike to repel
Th' aggressor's wrong; and wanton fury quell.

Original.

CHRISTIAN RELIGION DEMONSTRATED DIVINE.

CHAPTER LIV.

THE BOOK OF JOB.

This book takes its name from the holy man, of whom it treats; who, according to the more probable opinion, was of the race of Esau; and the same as Jobab, King of Edom, mentioned in Genesis, ch. 36, v. 33. It was uncertain who was the writer of it. Some attributed it to Job himself; others to Moses, or some of the prophets. In the Hebrew it is written in verse from the beginning of the third chapter to the forty-second chapter. D. B.

Chapter 1—verse 1. "Land of Hus." "The land of Hus" was a part of Edom; as appears from Lamentations of Jerem. 4, 21. Ibid.

Verse 5. *Bliss*, for greater horror of the very thought of blasphemy, the scripture both here and v. 11, and in the following chapter, v. 5, 9, uses the word *bliss*, to signify its contrary. Ibid.

Verse 6. "The Sons of God," the Angels.—Ibid. "Satan also," &c. This passage represents to us in a figure, accommodated to the ways and understandings of men. 1. The restless endeavours of Satan against the servants of God. 2. That he can do nothing without God's permission. 3. That God doth not permit him to tempt them above their strength; but assists them by his divine grace, in such a manner that the vain efforts of the enemy only serve to illustrate their virtue and increase their merit. Ibid.

We may gather from all this, and from many other passages in scripture; that, with the permission of God, the devils are the immediate ministers of all the evils we endure in this life; temporal, as well as spiritual. We ourselves, too, freely yielding to their inspiring im-

pulse, are made the instruments of their plotted mischief against ourselves and others.

Chap. 3—verse 1. "Cursed his day." Job cursed the day of his birth, not by way of wishing evil to any thing of God's creation; but only to express in a stronger manner his sense of human miseries in general; and of his own calamities in particular. D. B.

His language here was inspired, to shew what a misery and misfortune it is for the creature to be doomed to suffering and pain; the opposite of the end for which it had been called into existence; and therefore what the woeful state and lamentations must be of those unfortunate beings, who are cast away for ever from the face of their God; and condemned to everlasting torments for their sins.

Chap. 4—verse 18. "Behold, they that serve him are not steadfast; and in his Angels he found wickedness."

In this vision of Eliphaz is revealed to us the fall of the Rebel Angels; and also a doctrine directly contrary to that of *Protestant Assurance*; but the same as taught by the Catholic church; and agreeing with the words of Scripture, which affirms that "no one knows whether he is worthy of love or hatred," Eccles. 9, 1, and of St. Paul; who though "not conscious to himself of any thing," declares himself "not thereby justified, for that he who judges him is the Lord." 1 Cor. 4, 4.

Chapter 6—verse 2. "My sins," &c. He does not mean to compare his sufferings with his real sins; but with the imaginary crimes, which his friends imputed to him; and especially with his wrath, or grief, expressed in the third chapter, which they so much accused; though, as he tells them here, it bore no proportion to the greatness of his calamity. D. B.

Chap. 9—verse 9. "As a cloud is consumed, and passeth away; so he that shall go down into hell, shall not come up." That is, he that goes down into the grave, shall not come back to occupy his former place here on Earth; as is further shewn in the following verse.

Verse 16. "I have done with hope," &c. Job seems here to speak the language of despair; but he only, in a poetic and figurative strain, affirms death and non-existence to be preferable to life in the midst of suffering and misery without end; and shows forth the utter wretchedness and hopeless condition of those whom the Lord "rebukes in his fury or chastises in his wrath."

Chapter 9—verse 20. "If I would justify myself; my own mouth shall condemn me. If I would show myself innocent, he shall prove me wicked." How does this agree with the Presbyterian's gift of assurance?

Verse 30. "If I be washed, as with snow water; and my hands shine ever so clean; thou shalt plunge me in filth; and my garments shall abhor me." That is, however innocent we may think ourselves; he all-searching eye of God will still spy guilt in us.

Chap. 10 The whole are the conjectural reasonings of the holy sage concerning the suffering lot of fallen man.

Chap. 11. In this chapter we see that the reasoning of Job's friends was false only in this, that they imputed all his temporal sufferings to his iniquities; whereas he was, though innocent, like the child of the sinful Adam, subjected to temporary trial and tribulation; in order that, by his patient resignation to the will of God, he might merit everlasting bliss.