

THE CATHOLIC.

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

VOLUME II.

HAMILTON, G. D. NOVEMBER 10, 1841.

NUMBER 9.

THE CATHOLIC

Is Printed and Published every Wednesday morning, at

No. 21, JOHN STREET.



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EDITOR.

Original.

THE TE DEUM.

A New Translation.

To thee, O, God! we pour our praise;
To thee our grateful accents raise,
And hail thee sov'reign Lord.
O'er all the earth thy name's revered;
Thy might, eternal Father's feared;
Thy God-head is ador'd.

To thee the vast angelic throng,
The heav'n's resounding with their song,
And all the pow'rs above:
The thought enraptur'd cherubim,
The ardent blazing Seraphim
With flames of purest love.

The tribute of their praises bring,
And holy, holy, holy sing,
Lord God of Hosts! Most High!
The heav'n's and earth thou giv'st to shine,
Refulgent with the light divine
Of thy dread majesty.

To th' Apostle's glorious choir,
The prophet's sacred band conspire,
And martyr's shining train,
To pour their praise in rapt'rous sound,
While thee, thy church, the world around,
Extols in humbler strain.

Father, of boundless majesty!
With thee thy son, who reigns on high,
And spirit, Three in One!
Thee, king of glory, Christ, we own—
The Father's co-eternal Son—
Who, to redeem lost man,—

His nature frail hast deign'd to take,
Nor did'st, reluctant, for his sake,
Shrink at the virgin's womb.
Death saw his ruel empire end,
When, first of men, thou didst ascend,
Immortal from the tomb.

Then to thy kingdom didst thou soar,
And heav'n's gates, no'er unbarr'd before,
To Man didst open lay,
Still from thy sire's right hand again,
Thou'lt come, and mankind all arraign,
Their Judge at the last day.

Let, then, for us prevailing plead:
That blood for man, which thou hast shed,
And bid us humber'd be
Straight with the Just at thy right hand,
In glory beaming bright who stand,
Thy rescu'd progeny!

Thy People bless—guide and defend!
O'er thine inheritance extend
Thy mild, paternal sway!
We ev'ry day invoke thy name,
And to thy majesty supreme,
Our dutious homage pay.

Guard us from ev'ry sin this day!
Thy mercy, Lord! on us display,
As we have hop'd in thee.
In thee our hope we place secure,
And, trusting to thy promise sure,
Shall ne'er confounded be.

Original.

THE CHRISTIAN RELIGION

DEMONSTRATED DIVINE.

Dedicated to our modern Freethinkers.

CHAPTER VIII.

REBECCA ISAAC'S BRIDE. JACOB THE YOUNGER TWIN BROTHER PREFERRED TO ESAU, THE ELDER. THE PROMISE RENEWED TO ISAAC OF A REDEEMER. HIS DESCENDANT. THE STOPPING UP OF ISAAC'S WELLS.—GEN. ch. xxv. xxi.

The holy fathers and spiritual writers of the church have all along considered in the chief Biblical characters male and female, some allusive resemblance to the Redeemer and his church. Thus, in the direct succession of the promise, Rebecca, Isaac's bride, is viewed by them in the same light as Sarah was by Saint Paul; GAL. iv. 24; and a type of the two covenants is again afforded us in the first and last born of her children; in Esau, like Ishmael rejected; and Jacob, like Isaac, elected; for the great object of expectation held out to the chosen people in particular, and to mankind in general from the beginning, was the Saviour and his redeeming dispensation or church.

“And Isaac brought the Lord for his wife, because she was barren; and he heard him, and made Rebecca conceive; but the children struggled in her womb, and she said, if it were to be so with me, what need was there to conceive? And she went to consult the Lord. And he answering said, two nations are in thy womb; and two peoples shall be divided out of thy womb; and one people shall overcome the other, and the elder shall serve the younger.”

This Revelation explains the preference shown by Rebecca to the younger son over the elder, or first born; when to prevent the father from giving his prophetic and farewell blessing to the elder; which she knew from God himself to be due and destined to the younger; she substituted Jacob in the place of Esau; knowing, as she did besides that the latter had sold to the former his birthright for a mess of pottage. She therefore but fulfilled the known will of God, with Esau's own previously given consent, in making Jacob pass for Esau. It is evident that Jacob was Esau by right in all that appertained to the birthright and promise. Besides, in this mysterious transaction Esau, with his offering supplanted, represented the Jews with their offerings rejected; while Jacob, with his ready found savoury meat, so relished by his father, represented the Saviour and his sacrifice proffered; which won for him and his spiritual progeny the chief paternal benediction. Yet Esau by his tears and earnest supplication won a partial blessing from his father; who also foretold him that, though doomed in the prediction to serve his brother, “the time would come when he should

shake off and loose his brother's yoke from his neck;” CHN. xxvii. 40; meaning the future conversion of the carnal Jews; who would then be put on a footing of equality with the privileged offspring of the prefigured Jacob; and that, like Esau, they should won with tears and supplication his late accorded benediction.

Jacob was smooth, and Esau hairy; CHN. xxvii. 11. Therefore, to make Jacob pass for Esau, his neck and hands were covered with the little skins of the kids killed and drest for the father's repast. The prefigured Jacob, the Saviour, to beguile for himself, as man, and for his spiritual offspring, the father's blessing; puts on, though himself without sin, the semblance of the sinner, represented by the hairiness of Esau; and sin's borrowed resemblance, from the goats skins; for the goats are represented in Scripture as emblematic of sinners; MATT. xxv. 33. It was by assuming the nature of guilty man; and offering in that disguise the atoning sacrifice required; that he won as with a sweet repast prepared, his well pleased father's benediction for himself and his chosen posterity.

God had renewed to Isaac the promise which he had before made to Abraham; concluding it with the same grand assurance, that “in his seed all the nations of the earth should be blessed;” CHN. xxvi. 7, 4; he had also protected Rebecca's chastity, when in danger, like Sarah's on account of her beauty; for she too, like Sarah, was a figure of the Saviour's church, whose purity he has promised to guard unstained to the end of the world; MATT. xvi. 18.

The stopping up of Isaac's wells by the envying Palestinians; *ib.* 15; represents the two successful efforts of the enemies of truth in abolishing the Saviour's religion, where it had been once established; in ruining his temples and religious establishments; and choking up “his fountains of living waters;” the several sources of religious and moral instruction; as well as of sanctifying grace; everywhere opened in the land of the heathen or amid the children of this world; where the true believers, like Isaac and his family, are but strangers and sojourners for a time. The well, which, though dug by Isaac, “the herdsmen of Gerara” claimed as theirs, “he called calumny;” and the other, which he also dug, and for which also they contended with him, “he called enmity.” These represent the unjust claims which heretics and innovators make by calumny and strife to the Saviour's religion; and her wells of purifying & refreshing water; which had been dug & made by the toil of others, without their aid or co-operation.

We may here remark that it was Rebecca, Isaac's bride, who drew the water, and gave Abraham's servant and his camels to drink; GEN. xxiv. 18, 20. It is in like manner the Christian church, whose prototype she was, that draws from the Saviour's fountain and gives to all of his waters to drink; the waters of life; his heavenly doctrines and grace-imparting sacraments, alluded to by himself to the Samaritan woman, who found him resting at the well, from which she had come to draw water; JOHN iv. 14. So Moses, the Saviour's representative, as deliverer and lawgiver of God's chosen people; when he had fled from Pharaoh, was found resting by a well. “And the priest of Madian had seven daughters, who came thither to draw water; and when the troughs were full, desired to water their flocks; and the shepherds came and drove them away; and Moses arose, and defending the maids, watered their sheep; EXOD. ii. 15, &c. So Jesus defends, in “the land of Madian,” or of the Gentiles, where he is now sojourning his several churches; all maiden daughters of the same priestly father; and waters their sheep, in defiance of the obtrusive and usurping shepherds; the false, or schismatical teachers; who, like the herdsmen of Gerara, claim an exclusive right to the well. The seven daughters for whom Moses afforded water, to water these sheep, pre figured the seven sacraments, by which Jesus Christ empowers his church to water with grace the Gentile flock, destined to become his own, as Jethro's was, when he, as the figurative lawgiver and shepherd, had taken to his spouse the daughter of the Gentile priesthood.