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# The Catholic.

Quod semper; quod ubique; quod ab omnibus

VOL. I.

KINGSTON, FRIDAY, DECEMBER 24, 1830.

NO. 10.

## ORIGINAL.

### ON CHRISTMAS DAY.

*Jesus, Redemptor Omnium!*

Jesus, Redeemer of mankind!  
Ere Nature yet had sprung to light,  
Born in thy Sire's eternal mind,  
His match in glory, as in might!  
His bright effulgence: author sure  
Of all our hope, and only end:  
Now to the prayers thy supplicants pour,  
Thy willing ear propitious bend!  
The rolling Sun renews the day,  
When thou, Life's Author, for our sake  
From Virgin's womb did'st not refuse  
On thee a mortal's form to take.  
Forth from thy Father's bosom led  
By wondrous love to humankind,  
Thou to his justice, in our stead,  
Did'st in thyself a victim find.  
Let heav'n and earth their chorus join,  
And creatures all his praise resound;  
Who in his wisdom's depth divine  
A way to save lost man has found!  
And now to thee, whose blood was shed,  
To wash our sinful stains away,  
This tribute of our praise we glad  
Present on this, thy natal day.  
To Jesus, from a Virgin sprung,  
Father and Spirit, mystic three;  
Be glory giv'n, and praises sung,  
Now, and for all eternity!

### ON THE MANY TITLES, BY WHICH WE BELONG TO GOD.

Render to Cæsar the things that are Cæsar's; and to God the things that are God's.

THE Pharisees, those mortal enemies of our Lord, who sought every opportunity of undoing him in the esteem of the people; and of bringing about his death; after consulting together, imagine that now at last they have found out a way of compassing his ruin. They resolve to propose to him a question, so artfully devised, that whether he answered it in the negative or in the affirmative, must prove equally fatal to him. That you may fully comprehend the cunning and malice of those hypocrites, you must recollect that the Jews at our Saviour's time were no longer a free people, governed by their own laws; but that having been subdued by the Romans, they, like most of the other nations, were become tributary to Cæsar. This tribute therefore which they were obliged to pay to a heathen prince, was in their eyes a most odious exaction, contrary to the spirit of their laws, by which they were constituted a free and independent people, subject only to their own native sovereign. No Jew therefore durst affirm it lawful to pay tribute to Cæsar, without being looked upon as an enemy to his country; while the Romans on the other hand would have deemed it treason in any one to refuse tribute to Cæsar, in a land, which they considered as a province of their empire. Hence the Pharisees imagined it impossible for our Saviour to answer their

question, without rendering himself obnoxious either to the Jews or to the Romans. For had he granted it lawful to pay tribute to Cæsar, the Jews would have abhorred him as a traitor to his country a blasphemer of their law, a friend to strangers and idolaters; and, as such, they no doubt would have stoned him. But had he, on the contrary, denied tribute to be due to Cæsar, the Romans would have condemned him to death, as a factious person and a stirrer up of sedition. Even had he declined answering the question at all, the pharisees then would have held him out as one they had puzzled, or as a mean temporizer. But *there is no wisdom, there is no prudence, there is no counsel against the Lord.* Prov. xxi. 30. *Shew me, says he, the tribute money. And they brought to him a penny.— Then Jesus says to them: whose image and superscription is this? They say to him Cæsar's.— Then he said to them: render therefore to Cæsar the things that are Cæsar's: and to God the things that are God's.* By this admirable sentence he at once defeated the malice of his enemies, and solved their question in a manner equally satisfactory to the Jews and Romans. Who, but wisdom itself could have so readily answered a question so captious and cunningly devised?

But by this reply our Saviour not only confounded his enemies, and shewed them how much the wisdom of God surpasses the wisdom of men; but he also gives us a most important lesson, by reminding us that at the same time that we must do justice to man, and render to the world what belongs to it; we must also do justice to God; and render to him what he claims as his own. *Render to Cæsar the things that are Cæsar's.* Give to the world and your fellow-creatures that care and attention, which they necessarily require: but give them not what belongs to God. Give not yourselves wholly up to them, for you are the property of God. You are stamped with his image, not with the image of Cæsar. To God therefore you exclusively belong, and not to Cæsar or the world. Do not therefore make yourselves over to the world, as if you chiefly belonged to it. Let not your main endeavour be to please the world, to serve the world. It may indeed claim, and it necessarily requires a secondary attention, according to the station you hold in it: but your principal attention and endeavour must always be to love and serve your God. *Render to God the things that are God's.*

What then are the things that are Cæsar's; and what are the things that are God's? The things that are Cæsar's are the riches, honours, pleasures, and the good things of this life; which a Cæsar can either bestow or take away. Render such to Cæ-

sar. Make them over to the worldling, as his property. Part with them at least in affection; for these transitory and perishable goods are not the portion of the Christian; who must be *poor in spirit* here, if he would enjoy the good things in the life to come. *Blessed are the poor in spirit for theirs is the kingdom of heaven.* Matt. viii. The things that are Cæsar's, are also, as I said, the care and attention which we must give to our worldly affairs, the labours and fatigues we must undergo, in order to secure to ourselves and families a decent and comfortable subsistence. They are besides the obligations we owe to our superiors; the duties of respect and attention we owe to our fellow-creatures. These may be called the things that are Cæsar's. This much the world can demand of us as its own; but nothing more, for in every other sense we belong wholly to God. He claims us as his inalienable property, and will not suffer it with impunity to be made over to any but himself. *Render to God the things that are God's.*

Let us then at present consider the many titles by which we belong to God, that we may be properly convinced of the greatness of our obligations to give ourselves wholly to him; and the heinousness of their guilt, who, regardless of his inalienable rights, make over to Cæsar, or the world, what belongs to him alone.

We belong to God by the title of our creation. We belong to him by that of our redemption. We belong to him in consequence of the supreme dominion he necessarily has over all his creatures; and of the necessary dependence they have all on him. In fine, we belong to him by the title of gratitude due to him for all the good he has ever bestowed, is daily bestowing, and intends to bestow upon us for time and eternity.

1o. We belong to God by our creation. He has made us what we are; and consequently we are wholly his. The vessel is the potter's, who formed it, though he created not the matter of which he formed it. We must then in a much stricter sense belong to God, since he has not only made our bodies, but created the substance, out of which he made them; and breathed into them the breath of life. Our bodies then and our souls are his: therefore our whole being is his. And as the motions of the machine, which the artist makes, are truly the artist's work; so our thoughts, words, and actions, when good, are properly speaking his work, who made us good, though by abusing our free-will, we have become evil: and therefore, while all the good that is in us, is from God; all the evil that is in us, is from ourselves: so that we have nothing of our own, but what is evil; and all we can boast

of as good in us, is from God alone. Let us then henceforth dedicate to his honour and glory our whole being, with all its faculties and powers; with all our thoughts, words; and actions; so that, *whether we eat or drink, or whatever else we do, we do all to the glory of God. Render to God the things that are God's.*

Besides, if all things that are belong to God by the title of creation; or because he made them what they are; surely that must belong to him in a more particular sense, which is the master-piece of all his works; which also he has made for himself alone. Now the rational creatures, and man in particular, whom he has created to his own image and likeness are the most excellent of all his works; and these he has made only for himself. Immortal therefore has he created them for himself, who is immortal; that they might never perish, like the other creatures, which he has made only for our temporal use; but that they might endure for ever, and be his own for an endless eternity. We therefore belong to God in a more particular manner; we are his property in a stricter sense, than all his other creatures, which he has made not for his own, but for our sake, and that they might be subservient to us for a time. But his rational creatures, both men and angels, he has created only for himself. Therefore to him do they belong more than all his other creatures. They are the *vessels of honour*, with which he intends to adorn his heavenly household; unless polluted with sin, unless withdrawn from his service, and prostituted to that of his enemy; of *vessels of honour they become vessels of ignominy and wrath*. (Rom. ix. 21 22.) and thus deserve to be cast away for ever, and crushed by the hand that had made and fashioned them for so noble an end. God has entrusted each of us with at least his own vessel, to keep it holy and undefiled; and to use it only in the service of him, who made it ultimately for himself. How great then must their crime be, and how dreadful the punishment, who rob God of the most valuable part of his property, with the keeping of which they are only entrusted; and even employ it in the service of his enemy! The thief and robber are justly condemned to death, for only taking from their fellow-creatures some part of the perishable goods of this world, which God has only lent to them for a while. What then must the sinner deserve, who robs God of his own eternal property: which he prized so much as to become man, and to lay down his very life, in order to redeem it when lost! Think then, Christians, on the enormity of such a crime; and never more venture to expose yourselves to its consequences. Remember, with the apostle, *that you are not your own*, nor at your own disposal. Each is but his own keeper; and we must answer to God for the manner in which we have attended to our charge. *Render to God the things that are God's.*

2°. We belong to God by the title of our redemption. For though we belonged originally to God by our creation; yet, by the sin of our first parents, we fell under the dominion of his adversary the devil. For, after creating us, God, not desiring of us a forced; but a free and voluntary obedi-

ence; left us at liberty to choose the master whom we preferred to serve; and by an act of our free-will we chose to serve and obey Satan rather than God. Consequently we freely subjected ourselves to the dominion of Satan. Unhappy man! what a wretched choice didst thou make! Thou preferredst the slavery of Satan to the dignity of sons and heirs of God: all that is evil to all that is good; and eternal misery to never ending felicity. Nevertheless the choice is made, and thou hast nothing to blame but thine own rashness and folly in making it. For while thy God left thee free to choose, he sufficiently warned thee of the unhappy consequences of choosing amiss. Death, he foretold thee, would be the consequence of thy disobedience. Death in the full extent of the meaning: Death temporal, by which the body, though created incorruptible; should be subject to corruption, and should return to its original dust: Death spiritual, still more dreadful; by which the soul should be deprived of her spiritual life, the grace of God: and what is the completion of all misery, death eternal. To be ever dying, yet never dead; always in a mortal agony, and expiring in the midst of the most excruciating torments, yet always surviving in order but to die: condemned to lead an ever dying life, or to die an everlasting death. Such, Christians, is that three-fold death, to which man was subjected in consequence of his disobedience to God. Yet, although God, might in justice have left him to his wretched fate, as he had done the rebel angels; still moved by his singular love for him, he finds out in his own infinite wisdom a way to save him, and to recover back again his property from Satan, under whose dominion it had fallen. Man must therefore be redeemed; that is, bought back again. A ransom then must be paid for him; and this ransom God himself consents to pay, as none but he could furnish it. But, O what a ransom, Christians! and how infinitely exceeding the value of the creature to be redeemed! The ransom which he consents to pay down for us is nothing less than the incarnation, sufferings, and death of his only Son: a ransom not only adequate to our worth, but infinitely surpassing the aggregate value of all possible creatures. The least sufferings of a God made man, would have been more than a sufficient ransom for the whole world. But our Saviour did not content himself with making, what his love to us made him deem but a slight atonement for our sins. He chose to become for us, in the fullest sense of the word, a *man of sorrow*. He began and ended his life in this world in the midst of poverty, humiliation, and persecution, and finally signed the letter of our ransom with the last drop of his sacred blood, shed upon the ignominious tree of the cross. Now then again do we belong to God. Dear has he bought us, and infinitely infinite is the price he has paid for our ransom. But remember, Christians, that the more he has done to make us his own, the greater the guilt, and more severe the punishment shall be of those, who still prefer giving themselves to Satan, to Caesar, or the world, rather than to God. *Render to God the things that are God's.*

3°. We belong to God on account of the supreme dominion he has over all his creatures, and of the necessary dependence which all his creatures have on him. Indeed the sovereignty of God over all the creatures, and their total dependence on him, are as essentially necessary as every existence. For, as St. Bernard says, if but one creature could withdraw itself from the dominion which God has over it, and thus become independent of him; God would then cease to be God; and that creature would assume his place. For nothing can be above all dominion, and absolutely independent, but God. Now the sinner, who refuses to acknowledge the sovereign dominion, which God has over him, and, as if independent, consults only his own will in all his actions, according to the same Father, destroys and annihilates, as much as in him lies, the very being of a God. And here, my dear Christians, is the very chiefest cause why God so essentially hates sin, because it is an act performed not only without his permission, but directly contrary to his command. An act, consequently, by which the sinner arrogates to himself an independence, which cannot exist so long as God exists; an act, therefore, which strikes at the very essence of the Deity.

And here let us reflect a little on the unaccountable presumption and madness of the sinner, who seeks to withdraw himself from the dominion of God, refuses to yield him up his inalienable property, and even bestows it rather on his adversary who will act as if he were his own master, or, like a stubborn and disobedient servant, consult only his own will, and not that of him, whom he is bound to serve: Who, in a word, dares to struggle for absolute independence with the Omnipotent. Think what an insult is hereby offered to the Divine Majesty by such a worm, and what a chastisement such daring insolence deserves: That such an atom should dare to lift up its head, and challenge an independence which belongs only to God: should bid defiance to the Great, Almighty, and Eternal Being; before whom all things is but like a grain of sand, or the drop of a bucket, as the prophet Isaias expresses it; that this scarcely perceptible point in the creation, should seek to put itself on a level with him, should even prefer itself before him, is a presumption and an audacity altogether unparalleled and inconceivable. Yet such is the audacity and presumption of the sinner; who does not refer himself and all his actions to God; who does not make his own will stoop to that of the Deity; or in a word, who refuses to render to God the things that are God's.

Besides, what can equal the sinner's madness in thus venturing to provoke the wrath of that great God, on whom he so totally and necessarily depends, for all the good he can hope or the evil he can fear! Who holds in his hand the slender thread of his life, which should he break when provoked, the sinner is undone for ever. O, it is truly wonderful how God can bear so patiently; as he does, with the repeated insults the wicked are daily offering him? That he can behold this earth so polluted with every species of vice, so deluged

with iniquity, and not in his just indignation hurl it to immediate destruction; and thus once for all put an end to the reign of sin. But no: his only beloved Son, by taking upon himself our nature, and assuming the likeness of sinners, has obtained a respite for sinners; and by still dwelling on our earth in the holy Sacrament of the altar, still screens it from the dreadful effects of his Father's wrath; who cannot destroy that world, where his only Son is pleased to reside.

But though at present his justice gives place to his mercy, and spares the sinner for a time; there is a term, beyond which his mercy does not extend. He has fixed to each the precise measure of his iniquity; and the actual number of his sins. These he will allow him to complete, but here his mercy, which in itself is infinite, though limited with regard to us, must end; and who can say how far it may still extend? Some we see selected, for the immediate victims of his justice, whom he suddenly cuts off in the midst of their sins, and precipitates into eternity ere they have time to repent. With others he bears more patiently; but the fate of such in the end, if they persist in offending him, is but for that the worse; as they make of his forbearance only the occasion of storing up to themselves wrath against the day of wrath. To his will therefore let us ever pay that deference, which is necessarily due to it, nor ever dare to entertain a will of our own independent of his. Let us shew by our conduct our sense of his supreme dominion over us, by referring ourselves and all our actions to him; and then indeed shall we render to God the things that are God's.

4<sup>o</sup>. Lastly, we belong to God by the title of gratitude, which we owe him for all the good he has bestowed, is daily bestowing, and intends to bestow upon us for time and eternity. For how many and how great are the favours he has conferred, and is constantly conferring upon us, in order to induce us from motives of love and gratitude, to give ourselves wholly to him! And how much more transcendent still are the good things which he has stored up for us in the life to come, as our reward for having obeyed his commands! He has created this universe, and all good things we enjoy in it, merely for our own use. And to crown all his other gifts to man even in this world, he has given us himself to be our Saviour, when we were lost. He has made himself a brother to us, that he might thus raise us to the dignity of being brothers and sisters to him, and follow heirs of God. Heirs indeed of God as the apostle says, and fellow heirs with Jesus Christ. Rom. viii 17. And he still in a most wonderful manner continues to give himself to each of us in particular in the holy Sacrament, that we may be in him and he in us: and that as he himself is in the Father, and lives by the Father; so we by eating him, may also live by him. John x. And shall we then hesitate to give ourselves to him in return? My beloved to me, and I to my beloved, says the spouse in the Canticles. O, it is this sweet exchange of persons, which love produces, that God so much desires. Yes, my God, to thee do I give myself with all that I have,

and all that I am; for to thee by every title do I wholly belong. To thee therefore do I here offer myself without reserve. O do thou accept of this poor self of mine, in exchange for thyself, who alone art the sovereign good and the supreme object of my desires! Do thou change my will into thy will, and make me have but one heart and mind with thee. Then, my God, shall I truly render to thee the things that are thine.

But who shall describe the good things which he has reserved for us in the next life, as a reward for having in this life given ourselves wholly to him? If he has done so much to induce us to make this sacrifice of ourselves to him, what will he not do to reward us for it, when made? Neither eye has seen says St. Paul, nor ear has heard, nor has it entered into the heart of man to conceive, what good things God has reserved in the next life, for those who love and serve him. But the most excellent of all his gifts, is still himself, no longer concealed from our view, under a borrowed shape, but in all the ravishing excess, and brightest effulgence of his Majesty. This is above all things what constitutes the supreme felicity of the saints in the kingdom of their heavenly Father. Give then yourselves to God in time, and he will give himself to you for eternity. Deny him not what by so many titles is his own. Make your whole beings over to him, to whom they wholly belong; Render in fine, to God the things that are God's.

There is not one of all the Protestant writers or declaimers against the doctrines of the Catholic Church, but, either from ignorance, or conscious malignity, misrepresents and disfigures the articles, which he pretends to refute. At the same time we defy any one to point out a single article of the numberless dissentient protestant creeds misrepresented by Catholics in their polemical discussions. This is a notorious and permanent fact: and yet, strange to say, never attended to by the protestant public.—Nay, on the contrary, as if they were determined to be always in the wrong, they not only never consult the Catholics themselves, in order to ascertain their real belief; but should any one of these attempt to set them right; they instantly shut their eyes and ears against all he has to shew or say to them; and act, as from the absurd conviction that they know better what Catholics believe, than Catholics do themselves. Is not this being wilfully ignorant? 2. Pet. 3. 5.—And will such ignorance excuse them before God for blaspheming those things which they know not; or save them from the threatened consequence of such positive blindness, that of perishing in their own corruption? 2. Pet. 2. 12.

The joint clamours of our reformed sects against the Catholic Church have been so long and loud; that; for nearly three centuries, it was as vain, as dangerous, to speak in her defence. The voice of her Apologists was drowned in the tumultuous uproar of the general Outcry: till in the very court itself, that first condemned her, her sworn enemies took up her cause; and proved convincingly to all mankind the falsehood of the charges urged against her.

Still they, whose worldly interest depends on keeping her from recovering the public favour; are plying with redoubled energy against her all

\* Every member of the British Parliament was required, before taking his seat in it, to swear his disbelief in the Catholic doctrines.

their wonted acts of seduction. They have each some frightful caricature prepared as a blind, to thrust between us and the envied object; some well saved, and fresh-painted raw head and bloody bones, held out as Popery personified, to scare us from looking too curiously behind it. We should hope, however, from the more enlightened and liberal spirit of the times, that these stale tricks of deception have, in a great measure, lost their imposing power over the minds of the community: that the present generation will not take their religion upon trust from those, whose interest it is to keep them in error: but, that examining impartially both sides of the question, they will judge for themselves in a matter of such moment, as that, on which depends their happiness for Eternity.

Trusting therefore that such at least will not refuse as a patient hearing; we propose laying before them in succession the Catholic tenets, which Protestants deny; and shewing the motives from Scripture and reason, which Catholics have for professing them. Should we happen ever to express ourselves rather warmly on subjects, which seem, in our opinion, requiring particular animadversion; We offer for our apology the uncompromising nature of truth; which, by its sincere seekers and admirers, will, we are sure, not be rejected.

THE PROTESTANT, OR NEGATIVE FAITH REFUTED, AND THE CATHOLIC, OR AFFIRMATIVE FAITH, DEMONSTRATED FROM SCRIPTURE.

Our preaching to you was not YEA and NAY For the Son of God, Jesus Christ, who was preached among you by us—was not YEA and NAY: but YEA was in him. For all the promises of God are in him YEA: therefore also by him AMEN, &c.—2 Cor. i. 13. 19.

Thus saith AMEN, the faithful and the true witness.—Apoc. iii. 14.

INTRODUCTION.

Protestant is the general appellation by which all those sects designate themselves, that have hitherto their various and ever-varying systems of belief upon the same bottom with the first Reformers. Luther: that is, on the right assumed by every one of interpreting the Holy Scriptures for himself; and of forming his faith accordingly. This common title, which they have taken to themselves, is, in truth, the most appropriate one they could possibly have chosen: as all their doctrines purely such, and properly their own, are but so many flat denials, or open protests made against as many affirmative articles taught by the Catholic Church. They are all negatives, or nay: opposed to as many affirmatives, or yea.

The first negative, or Protestant assertion ever advanced, was that of the Devil to our first Parents in Paradise; in direct contradiction to God's positive declaration, that if they eat of the forbidden fruit, they should die.—You shall not die saith the devil. This negative was the first lie. Hence the devil is called a liar, and the father of lies.

The Religion of God is a revealed one, and hence is called Revelation. But a negative cannot be

revealed : for the denial of any thing supposes that thing previously revealed and affirmed : since, where nothing is affirmed, nothing can be denied. Hence, the Protestant's Creed, which consists entirely of denials, can make no part of *Divine Revelation*.

Christ, the eternal word, is the essential truth. *I am the way, the truth and the life*, says he—John xiv. 6. But, according to St. Paul, he, and his doctrine, is ever and essentially affirmative ; for he is neither *no* ; says that Apostle ; nor *yea* and *no* ; that is inconsistently affirming and denying the same thing : but he is always *yea* : for all the promises of God are in him *yea* ; and therefore by him *AMEN* : that is, *be it so* ; which is affirmative ; and the very name of the faithful and true witness. The name, therefore of the deceitful and false witness must be the opposite of *Amen* ; that is, *be it not so* : *I deny it* : *I protest against it*.—2. Cor. i. 18. Apoc. iii. 14.

To protest against, is to oppose. But an opposer is an adversary. The Protestant then has assumed the very title, by which in Scripture the Devil is designated.—1 Pet. v. 3. Psalms, lxxiv. 10. Eccles. xxxvi. 9. Is. l. 8.

Another Scripture name of the Devil is, in Hebrew, *Abaddon* ; in Greek, *Apolluon* ; which signifies *destroyer*. But the word *Protestant*, or *denier*, has the very same meaning : for, to deny is to pull down and destroy what previous affirmation had built up.

And is not this just what the adversary has done, and still continues to do, by the instrumentality of our Protestant Reformers ; whose doctrines are all found, upon a near inspection, to be mere denials, of what was ever taught in the whole Christian Church before them? Not one of all the Protestant Sects can shew me a single affirmative article in all they teach or believe ; if we except what they have retained of the Catholic Faith ; which is no more their property, than what is acquired by stealth or plunder, is the property of the thief or the robber. Their own distinctive and discriminating doctrines are all, as I said, but so many flat denials of those affirmed and taught in the universal, or Catholic Church, from the Saviour's time, down till the apostacy of the German Monk of Wirtemberg, in 1517. And, what is truly astonishing, and not otherwise to be accounted for, but by a blindfolding judgment, like that which still darkens the minds of the Jews ; their negative doctrines are all the most evident contradictions to that very Scripture, which they profess to make their only rule of faith ; as, I trust, will be clearly shewn to the sincere seeker of truth, in the following strictures on the chief articles of their negative faith.

PART FIRST.

The seven Sacraments of the Catholic Church proved from Scripture.

Of the seven Sacraments of the new law, namely, *Baptism*, *Confirmation*, *Holy Eucharist*, *Penance*, *Extreme Unction*, *Holy Orders*, and *Matrimony*, Protestants deny five ; admitting only two, *Baptism* and *the Eucharist* ; yet denying the ne-

cessity of the one ; and the whole sacred essence of the other.

I.

BAPTISM.

The generality of Protestants deny the necessity of Baptism. The Socinians, Unitarians, Moravians, Quakers, Shakers, Dunkers, Freethinkers, Universalists, and numberless others, dispense with this Sacrament altogether. The Baptists and Anabaptists, hold it to be useless, if administered before a certain age ; allowing all under that age to die without it. The Presbyterians and Calvinists, consider the omission of it as no bar to salvation : and a great proportion of the Church of England Clergy entertain much the same idea concerning it.

Yet, in what clearer terms could the Saviour have declared its indispensable necessity, than in the following, recorded in Scripture : *except a man be born again of water and the spirit, he cannot enter the Kingdom of God*.—John iii. 5.

We are all born, as St. Paul says, *Children of wrath*—Ephs. ii. 3—inheriting of our first progenitor, Adam, together with his guilt its punishment : as is evidently proved by the temporal portion of that punishment, the afflictions and sufferings, which we all endure from the beginning to the end of our present life : from the cradle to the grave. For how, indeed, can the stream be pure, which flows from a polluted source : or the fruit be wholesome and good, of that tree, which is vitiated in its core and root? We must then be renovated, or regenerated ; that is, *born again of water and the spirit, before we can enter the Kingdom of God*. We must be made children, not of the carnal and sinful Adam, but of the spiritual and holy one, who is Christ ; before we can recover our lost inheritance ; which regeneration takes place in Baptism, by water and the revivifying spirit. Hence the Saviour, in sending forth his Apostles to teach all nations, commanded them to *Baptise them in the name of the Father, and of the Son, and of the Holy Ghost*, Matt. xxv. 19, adding, that *he who believes and is baptised, shall be saved*. Mark xvi. 16. Whence it is clear, that Baptism is as necessary for salvation as belief, which in the same sentence he declares to be indispensable ; for, *he who believes not*, says he, *shall be condemned*.

It is on this last clause that the Anabaptist grounds his rejection of infant Baptism ; for how, says he, can Infants be said to have the indispensably required belief?

Just as they have reason, the gift of nature, granted to all mankind *born of the flesh* ; so have they faith, the gift of grace, granted to all *born of water and the spirit*. The infant born without the consciousness or use of reason, is rightly accounted a rational creature, and the child of reason ; and why should not the infant regenerated *of water and the spirit*, though without the consciousness and use of faith, be accounted in like manner a true believer? Would any one say that a young fruit tree was not in reality a fruit tree ; because as yet it had borne no fruit ; the season for its bearing fruit not having yet arrived?

The Devil, however, who seeks the ruin of our envied race ; knowing the many millions, whom the saving efficacy of this Sacrament would snatch from his grasp ; and add to the number of the supremely blessed ; induces those, who, like our first Parents in Paradise, by listening to his deceitful suggestions, have allowed him to acquire over their minds a blindfolding influence ; to dispense with Baptism altogether ; or at least to defer its administration to an age, before reaching which, as experience demonstrates, the far greater number of those born die. He thus both enhances the guilt of the Parents, whose sins are visited on the children : and glutts at the same time his hellish malice in ruining forever their hated offspring, whose natural protectors he succeeds in persuading to leave them defenceless, his victims and prey.

Aware besides of our not having, till we are baptised, any portion in Christ, or participation in his redeeming merits ; he strives thus to keep us in that dismal state ; in which, after coming to the use of reason, we may and must accumulate guilt ; and, as the Apostle says, *treasure up to ourselves wrath against the day of wrath* : Rom. ii. v. but can never, as being under the dominion of sin, and dead to God, do the least thing deserving of eternal life. The end then of our life here is entirely reversed : and our time, granted us only to work out our salvation, is thus wholly spent in working out our damnation.

The Anabaptist next grounds his rejection of infant Baptism on the example of our Saviour, who was not baptised till he was thirty years old. But his opinion in this respect is quite a whimsical novelty, never before his time so much as dreamed of in the Church of God ; and suggested only, like every other innovation in the faith, by the cunning fiend, to effect his mischievous and destructive purposes. The time of the Saviour's Baptism regarded not our operations, but his own ; and was evidently the fittest chosen, when he took up formally, at the full age of manhood, his sacred Ministry ; and began at length to usher in his religion by fulfilling, as he said he would, all the legal figures to the smallest tittle. Matt. v. 18. This therefore he did in the most regular and orderly manner possible. For the purification, or outward washing of the body with water, being the first legal figure, since, without observing it, none in the Jewish Church could have any participation in holy things ; it is therefore the first one fulfilled by the Saviour, who, in Baptism, annexes to the sign the thing signified : to the outward washing of the body with water the inward washing of the soul with his grace : *baptising us*, as his precursor said, *with the Holy Ghost and with fire* ; Luke iii. 16,—and thus fitting us for a participation in all the benefits of his holy religion, no longer externally figurative, but internally and spiritually real ; and for our final admission into the company of the blessed above.

He descended therefore into the waters, *the angel of the great council*, like him who stirred the probatic pond : John v. 2 ;—only in order, by the touch

of his immaculate person, to impart to them their sanatory and purifying virtue.

He entered the Jordan, the prefigured Joshua, at the head of his people; to lead them through it, with the ark and priesthood, to the land of promise; that is, with his church and followers, to the kingdom of heaven.

Though purity itself, yet, having taken upon himself the likeness of a sinner; he submitted to receive from his astonished precursor the purifying sign; in order thus, as head of his church, to set the example to all its members to wash after him, and be made clean.—But in all this we have nothing to imitate, but the sole washing, or baptism, in order to be cleansed; and, surely, the sooner this takes place, the better.

The Baptism of Blood, or Circumcision, to which the males alone were subjected, thus ends in the baptism of water, which now to both sexes is alike enjoined. For blood was the atoning medium which all equally require: and hence his blood, when finally shed upon the cross, was changed into water; as is attested by the beloved Disciple with such particular earnestness as shews the deep and important meaning the circumstance contained.—John xix. 34, 35.

Then was brought forth from the wounded side of the spiritual Adam, laid in the deep sleep of death upon the cross, the spiritual Eve, his church, deriving from his heart's blood and substance her own existence; and the prolific power of bringing forth to him in baptism, a countless progeny.

When I am exalted, said he, I will draw all things to myself: John xii. 32—alluding, as the Evangelist observes, to the manner of his death, his exaltation on the cross; when, after being disowned and rejected by the Synagogue, the mother of the Christian Church; he raised up the daughter, by the foretold conversion of the heathen world; and took her to his sacred embraces, as his future sole beloved;—a mystery revealed to us in the Canticle of Canticles, where he addresses her as follows:—Under the apple-tree I raised thee up: there thy mother was corrupted: there she was deflowered that bore thee. Ch. viii. verse 5. The apple-tree had proved the occasion of human guilt; in atonement for which is nailed to it, and e. pires upon it, our mortal doomed humanity, which he disdained not to assume.

By all these mysterious allusions to the vivifying and purifying effects of baptism, is shewn the vital importance and indispensable necessity of this sacrament; at the same time that the uncertainty of human life warns us not to risk our salvation by delaying it. So long as one declines receiving it, he refuses to enrol himself among the followers of Jesus Christ; and to fight under his banner, the cross; till he has spent the best part of his life in the service of the adversary: for there is no neutrality in the spiritual warfare. He, who is not with me, says Christ, is against me; and he, who gathers not with me, scatters. Matt. xii. 30.

The Anabaptist still pleads, as a sanction for his practice, the frequent adult baptisms in the primitive Church. But how could the case be otherwise, all

the while she was receiving into her bosom, the converted heathens of every nation! But no sooner had these in general entered her one fold, than baptisms of adults ceased to be common; and were finally discontinued. But never at any time, till the Anabaptist mania appeared, was the regenerating sacrament withheld from all, or any, not arrived at a certain fixed period of their mortal existence. It was ever the wish of the Church, that all by baptism should enter the family of God, and be born his children by water and the spirit, from their present life's earliest possible moment; for, till baptized, we are all children of wrath; lying under the curse of original sin; and more or less perchance, of actual also.

But is it not absurd, some will say, the idea of an unconscious infant professing its faith, and vowing its service to God; which are all the acts of an adult?

Nothing more so, than what we see every day practised under all temporal governments; when those, on whom the legitimate authority confers estates, dignities, privileges, and emoluments, to be enjoyed by themselves and their posterity, solemnly pledge with oaths, tendered to them on such occasions, not only their own true and firm allegiance to the granting authority; but also that of their children, and descendants for ever. Nor is the case without example in Holy Writ: for the Jews in their covenant with God, bound their latest posterity, as well as themselves, to the strict observance of all his commandments. True it is that no one, without his own consent and knowledge, can be bound over to what is contrary to his honour and interest: but by the guardians of these we may, and should be bound over to what is evidently conducive to our weal, and preventive of our ruin.

And here we cannot but admire the condescending goodness of God, in allowing that sin, which we had contracted without our knowledge, through the disbelief of others, to be thus cancelled without our knowledge, through the faith of others.

This merciful condescension in our regard, still further appears in his having so facilitated the means of freeing us from this mortal evil, transmitted down to us, like a family disease, together with our degraded and suffering nature. For, the matter in baptism is only a little water, sprinkled on the body; and water is found wherever man resides; it being indeed impossible for him to live without it. The form, is only these words: I baptize thee in the name of the Father; and of the Son; and of the Holy Ghost; which the shortest memory can easily retain: and the Minister, in case of necessity, any man, woman, or child, having the use of reason. Except, however, in cases where there is danger of death, the Priest is the only authorized and proper minister of baptism. And, though this sacrament is valid, when rightly administered by the laity; still the church requires the baptismal rites to be supplied by the pastor, as soon as it is safely practicable to do so. For by these solemn rites, prayers, and benedictions the infant's glory is enhanced in heaven, should it die, before coming to the use of reason: and should it live, they secure to

it special grace, enabling it to work out its salvation: for the benedictions of the Church, except through our own fault, can never be fruitless or vain.

The universally communicable nature of this sacrament, so far from lessening in our estimation its efficacy and importance; ought to convince us of its absolutely indispensable necessity. But, indeed, in the eye of reason, whatever God commands, however trifling in itself his injunction may appear, becomes, when once enjoined by him, a matter of the utmost moment; as is proved by all the ills of body and mind entailed upon us by the sin of our first parents; that of only eating an apple against his command.

There are many other scripture proofs, besides those already adduced, demonstrative of the necessity of baptism: such as the miraculous mission of Phillip to the eunuch; whom he found and instructed in the indispensable nature of that sacrament: as is evident, from the eunuch's manner of requesting to be baptized. "Here is water, said he: what hinders me then from being baptized?" Acts viii. 36. The practice also invariably observed by the Apostles, of immediately baptizing those converted to the faith. Acts 10, &c.

I say nothing as to the authority and constant practice of the Christian Church; which in all ages considered Baptism as absolutely necessary for salvation; two possible cases alone excepted, martyrdom; and when baptism cannot be had, the ardent wish to receive it; that wish including in it an implicit faith; a horror at sin, and a desire in all things to please God; all which clearly prove one not devoid of that charity, which, through Jesus Christ, insures our salvation. These two extraordinary cases are denominated in the Church, the baptism of blood; and the baptism of desire.

But, in leaving the authority of the Church, which Protestants reject, entirely out of the question: I would ask these pretended scripturalists, where in all Scripture do they find one single text, authorizing them to dispense with a sacrament so evidently of the Saviour's institution; and so indispensably necessary to salvation, as we have shewn from scripture? And will they then venture, on their own responsibility, to supersede God's saving institutes: to stop up the appointed channels of his necessary grace, derived from the full atonement and superabundant merits of the Redeemer; and even to proscribe, as evil, or worthless, and of no avail, the ready means afforded us, if we obey his command, of securing our eternal salvation? Who, not under the influence of Abaddon, the destroyer, would risk the endless ruin of their tender offspring by the omission of a rite so easily performed; even had it been less clearly enjoined; and not so universally practiced?

Alas! Poor children of wrath! departed hence the victims of sectarian prejudice, and blind presuming ignorance! a leprous, loathsome, unblest brood; forbidden ever to mix with the holy and clean! What wretched fate is yours, to be cast off as aliens by your Maker; and given up for ever, a forlorn, forfeited, hopeless race, to his enemy, the

destroyer: never more to be blest with his paternal smile: that smile, which cheers the universe; and makes the heart of every creature dance with purest joy!

It is true, we have nothing further revealed concerning the fixed and final fate of those unfortunates, than that, as they were not born again of water and the spirit, they can never enter the kingdom of God: and hence it is justly inferred that their punishment is only privation of bliss; forfeited by original sin; and attainable only through the Redeemer; not infliction of torment, which is due only for actual guilt. But, ah! from that privation what unspeakable and endless misery must flow! Not such as we experience here, in our present temporary state of existence; where all our sufferings are but short, and compensated besides with numberless delights: where the bitterness of our cup of sorrow is tempered with so many refreshing sweets; where our every affliction, if patiently borne, affords us an additional claim to everlasting enjoyments: where cheering hope attends and supports through life our weary steps; lulls our every care; dries up our tears, and dispels our grief; still pointing out to us that endless bliss beyond the grave, our virtue's portion sure. Not, as here, where God has fitted up, though but for our short residence, an abode so beautiful, rich, and vast; where he himself, though unperceived, is daily working such wonders for our support and comfort; where all his creatures are made subservient to us: where his mercy shines forth above all his works; and the supernatural prodigies of his love to man, amaze and confound.—Cast forth into that land of misery and darkness, described by the holy Job, where the shadow of death, and no order, but everlasting horror dwells; Job. x. 22. These unregenerated infants are condemned to roam amid those gloomy regions of never ending despair; in the frightful vicinity of the tormented and tormentors; where nothing is spied but scenes of woe, and all the overwhelming torment of God's wrath, poured out in thundering cataracts of inextinguishable fire, upon his tortured and terror-struck enemies. O cruelly careless, insatuated and guilty parents; who neglecting, or despising, at the suggestion of the original tempter, the Saviour's easy preventative of so much evil; leave your helpless offspring exposed to so dire and irretrievable a fate!

II.

THE HOLY EUCHARIST.

THE only other sacrament which Protestants admit; and that but nominally, since with them it is nothing but common bread and wine; is what they call the Lord's supper.

Is this then, will they say, the promised fulfilment of all the ancient figures; the Paschal Lamb; the wonderful manna, and all the unbloody sacrifices; Particularly that of Melchisedech? Do all these mystical types and shadows point but at the baker's loaf, and wine-merchant's cheapest beverage? Is this the marriage banquet of the king's son to which we are all so formally invited! Matth. 22. 2. This the sumptuous feast prepared for us by wisdom herself? Prov. 9. Has she then no better fare to treat us with, after all her preparations, than a mere earthy crust, and the simple juice of the grape? unsanctified, but as our ordi-

nary meals are, with the sinner's suppliant benediction; not consecrated and changed by the omnipotent word of God pronounced over them by his appointed organs, the lawful successors of those, whom he commanded to do just what he himself, the incarnate Deity had done; that is, to make these elements what he then, with truth declared them to be, his very body, about to be bruised and broken for us; and his very blood, about to be shed for the remission of our sins? Is all, what wisdom divine bids so pressingly her guests to eat, but a niggard morsel and scanty sip of those corruptible elements, intended only for the short support of our mortal bodies? O, no: her's is a food divine; a sweet, a nourishing, an immortalizing repast for our better half, the soul. Her table is that spread for us against those who afflict us: Ps. 22. 5 on which is displayed Messiah's best and most beautiful gift: the wheat of the chosen ones; and the wine germinating virgins. Zach. 9. 27. Still in her house, the Saviour's Church, built, not on sand, but on the rock; Matth. 7. 24. ibid 16. 18. and reared and resting on her seven pillars, the sacraments; she immolates her victims; mixes her wine; sets forth her table; and sends her maids to invite to the tower, and to the walls of her city; not the wordy wise and great; but whosoever is a little one, says she, let him come to me: and to the unwise, that is, to those simple enough to believe on her word alone all she tells them concerning her wonderful feast; to those therefore accounted fools, by the incredulous, for not relying on their own erroneous judgments, rather than on her infallible declaration; to these unwise she says: come, eat of my bread, and drink of the wine, which I have mixed for you. Leave off childishness; and live; and walk in the ways of prudence.—Prov. 9.

If we wish to be more particularly informed as to the nature of Wisdom's Banquet; let us hear herself, in her visible shape assumed, explain it, as she does, in the clearest terms imaginable; for her banquet is no other than the Saviour's feast; which he describes to us, as follows:—

"I am, says he, the living bread, that came down from heaven: if any man eat of this bread, he shall live forever; and the bread that I will give, is my flesh for the life of the world. Amen, amen. I say unto you; unless you eat the flesh of the Son of man, and drink his blood; you shall not have life in you. For my flesh is meat indeed; and my blood is drink indeed. He who eateth my flesh, and drinketh my blood, abideth in me, and I in him. As the living Father has sent me; and as I live by the Father, so he that eateth me, the same also shall live by me. This is the bread that came down from heaven: not as your fathers did eat manna, and are dead: he that eateth this bread, shall live forever.—These things he said, teaching in the synagogue at Caphernaum. John vi. 32, &c.

The promise of this living and life-giving bread; he verified at his last supper: when, after eating with his apostles the figurative paschal lamb; he concluded the mystic feast by fulfilling the figure; giving to them himself, the true paschal lamb, the divine food and nourishment of their souls: and desiring them the pastors of his church, to do the same; even that, which he himself had just done; that is, to change the elements by the all efficient word of him, who created them, into his living body and blood. To be continued.

BIBLE AND RELIGIOUS TRACT PEDLERS.

The Bible by these is declared all sufficient: the Bible, without note or comment: the Bible infine, and nothing but the Bible.—What then are all their Religious Tracts for? If these be necessary, besides the Bible, then the Bible is not all sufficient. It cannot be circulated, without, their comments,

as a sure and proper rule of faith.—Then who is to be the infallible commentator: for, if not infallible, he may err: and if he errs, he must lead his readers into error? Will any Tract maker stand forth; and say he is infallible? Who would not laugh at him, if he did so? Then, I ask again, what are all the Religious Tracts for? For making the penny, and nothing else, as all pure Bible-Men must own. And yet our Tract-Trumpeters find fault with the Universal Church for pretending to offer her uniform and invariable comments on the sacred text; which every one among them claims a right to do! If the Bible, without note or comment, be their sole rule of faith; let them drop their Tract peddling business; and be consistent. Or, if their comments on the text be necessary; let them not proclaim the Bible, without note or comment, their all sufficing rule of faith. Let them also not blame the Catholic Church for claiming, at least as good a right as theirs, to be its sure interpreter.

O, but the Catholic Church witholds the Bible altogether from her benighted millions. This is still the cuckoo's song among the gull'd and gullers. Were such more honest, or better informed, they would know, that the Catholic millions are better acquainted with the contents of the sacred volume; and with its best authenticated meaning too, than they, or any of their self interpreting readers of it.—The Catholic Church has indeed fenced in securely the pure and hallowed fountain: and while she allows her children to drink their fill of the waters of life; she permits them not to pollute the stream. Ah! How different is the case with those, who have broken through all her prudent restrictions! How troubled and turbid have they made the stream, where the foulest animals are allowed to wallow at will! Well may he cry out, who first turned the sealed fountain into the miry spread puddle of an open common.

Eheu! quid miseris volui mihi? Floribus austrum Perditus, et liquidis immisi Fontibus Apros.

But I fear I have led our Bible-men beyond their depth on this subject. I shall therefore return to them, and merely observe, that, if all they want be the Bible; they need then no expounders; and may therefore dispense with their Church and clergy both, whatever these may be. But, if they feel that they really want expounders: they should do, as they would in all the other concerns of life: that is, look out for the best. And surely, after all, the unanimous persuasion of the Catholic millions for eighteen hundred years is a safer criterion to go by, than the private opinion of any individual: were such even a Luther, or a Calvin; a Wesley, or a, whom you please; not even excepting the famous Lady of the seals, Johanna Southcott; nor the American Deborah, Jemmima Wilkinson: who led her bleating flocks to their love feasts in the forests; and taught them to feed and breed in the wilderness.

BIBLICAL NOTICES AND EXPLANATIONS.

EXODUS.

Chapter 10.—It is however, particularly remarkable that in the Land of Gessen, where the people

of God resided, none of these plagues took place. Neither, in the spiritual sense, are the people of God, the true believers, exposed to the dire consequences of God's indignation. The same wonderful discrimination, which God put between the Israelites and the Egyptians, he puts in the most striking and evident manner between the children of his own Church; and those of every other. This is most observable in the spiritual realization of the palpable darkness in which lay buried the whole land of Egypt, so that no man saw his Brother: *But wheresoever the Children of Israel dwell, there was light.* While Catholics see clearly their way, in the sunshine of the Saviour's revelation; transmitted down to them, always and everywhere the same; by that Church, which, as the acknowledged first of any, was the one founded by him; the only one therefore, to which were made all his promises; against which he declared, *the gates of hell should not prevail*; and which he commands us all to hear, under pain of being accounted as *heathens and publicans*: do we not behold those of all other persuasions, as in the deepest darkness, still groping their way: clinging to every new pretending guide: and who can name the numberless guides they have chosen? unable, in all their gloom of uncertainty, to distinguish who are, and are not their brethren: who think, and think not alike with them; ever learning, as Saint Paul says; *but never arriving at the knowledge of truth*:—always growing worse and worse:—*erring and driving into error.* 2 Tim. iii. 7, 18.

Chapter 11.—The last, and most dreadful of all the Egyptian plagues; that which affects the life of man, and of all the creatures made for his use; by which the first born of man and beast are slain in one night all over the land of Egypt; is inflicted immediately by God himself, whose mediating ministers Pharaoh, had madly banished from his sight. The Almighty therefore puts forth at length his own arm to avenge upon their oppressors the wrongs of his long suffering people; and free them from the thrall of their relentless persecutors.

Chapter 12.—But before inflicting that dreadful punishment on the Egyptians, he instructs the Israelites by his chosen ministers, Moses and Aaron, what they must do, in order to avoid being involved in the fate of their enemies. He commands them, *every man by their houses and families, to take, on the tenth day of the month, a male lamb, of one year, without blemish; and according to the same rite, a kid also; and after keeping it till the fourteenth day, to sacrifice it in the evening: then to take of the blood thereof, and put it on both the side posts, and on the upper door-posts of the houses, wherein they shall eat it; roasted at the fire, together with unleavened bread, and wild lettuce.* They are forbidden to eat it raw, or boiled with water; but only roasted at the fire. *They must eat the head with the feet and entrails thereof; and none of it is to remain till morning; or if ought should remain, it is to be burnt with fire.* They must eat it in haste, with their loins girt, their shoes on their feet and staves in their hands; for it is the phrase, (that is, the passage of the Lord)—*a bone of it must not be broken.* The blood was to be to them for a sign; and the Lord seeing it on the houses where they were assembled, would pass them over, and not destroy them, with the plague, when he struck the land of Egypt. Such was the paschal rite, instituted by Almighty God; and ordered to be kept by his people, as a feast to the Lord in their generations, with an everlasting observance. It was therefore to continue for ever, in the figure and the fulfilment. The use of all, but unleavened bread, was for seven days so strictly prohibited, that whoever eat any thing leavened, or even kept it in his house, was condemned to death. *That soul, says Almighty God shall perish out of Israel.*

The whole of this paschal ceremonial is full of the deepest mystical meaning. Every one knows how-

ever, that the male Lamb, without blemish, which was to be sacrificed and eaten in the manner above prescribed; was a figure of Jesus Christ, the innocent Lamb of God; whose blood was to be the preservative of those, who should, like the Israelites, shut themselves up under the protective virtue of that redeeming blood; in order to feast together as brethren of one family or household, that is, of one church, on the flesh of their vicim. To the Jew, the whole was but a sign. To the Christian all is a reality, or the fulfilment of the figure.—The kid ordered also to be slain, represented, as we before observed, the Saviour suffering as a criminal: for he was reckoned among the wicked: Is. 53, 12, and the goat is the emblem of the sinner.

The unleavened bread, is explained by Saint Paul, to be the emblem of innocence, sincerity and truth. 1 Cor. v. 7, &c. *Purge out, says he, the old leaven, that you may become a new lump: for Christ, our pasch, is sacrificed. Wherefore, let us feast, not with the old leaven; nor with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.* The whole mass of mankind had been infected, with sin; which, like a foul and poisonous leaven, vitiates our race; changing its original sincerity and purity; swelling it up with pride; giving it the bitterness of malice; and blending it with every noxious and disgusting ingredient of wickedness. This is the leaven, which we are commanded to cast forth, before we presume to eat our paschal lamb; for they, in whose houses, that is, in whose interior, that leaven is found at the paschal time; are doomed to death: not merely the temporal and figurative death of the body, to which the offending Jew, who eat but the figurative paschal lamb, was condemned; but to the eternal, and real death of soul and body; because it is the real paschal lamb, that the christian is now commanded to eat: and his punishment must be commensurate with the heinousness of his crime in eating it in the state of sin; or without the legal purification in the spiritual reality. *That soul says Almighty God, shall perish out of Israel: wherefore, says Saint Paul, when exhorting the Christians to eat his pasch worthily.—let a man prove himself; and so let him eat of that bread, and drink of the chalice: for he, who eateth, or drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord.* 1 Cor. xi. 28. not discerning that it is, not the flesh of the figurative victim, the paschal lamb; but the real flesh of the prefigured victim; the body itself of our Lord, the true Lamb of God, who was sacrificed for us; and the sprinkling of whose sacred blood is our protection against the destroying angel.

The figurative paschal lamb was to be eaten entire: no portion of it was to be left till morning.—The real paschal lamb cannot be divided. He is received entire under either of the sacramental forms; under which, to try our faith in his word, he is pleased to disguise himself. For who can deny to him, acknowledged by all the Almighty, the power to take what form he pleases; and be present, wherever he pleases. The Holy Ghost, took the visible form of a dove, and descended under that appearance upon our Saviour in the Jordan. He again took the visible form of fiery tongues, and descended thus upon the Apostles and first christians assembled together in prayer at Pentecost. There were many fiery tongues, though but one Holy Ghost. Every one present received him under the fiery form; and yet he was but one among all. And is it impossible for the Filial Deity to give himself so to us under the sacramental forms? That he does so, he himself, as we have seen, has most positively and unequivocally assured us.

The wild lettuce, with which, together with unleavened bread, the Jews were commanded to eat the Paschal Lamb: is a bitter, but wholesome plant; and, according to the Fathers, and all Catholic Spiritual writers, the emblem of that penance and mortification of the senses and passions, which is a necessary ingredient in the true repentance and conversion of the sinner. Therefore did our Saviour say: *except you do penance, you shall all likewise perish.* Luke xiii. 3. His Precursor also came, *preaching the Baptism of penance and the remission of sins.* Luke iii. 3. All medicine is unpalatable, but necessary to the sick: so is penance to the spiritual patient.

The Paschal Lamb must be eaten not raw, nor boiled, but roasted; and the remainder consumed with fire. It must be prepared not in any other element but the all purifying fire of Charity. It must be, like God in the burning Bush. God himself is a consuming fire. Deut. iv. 24. *God is charity.* 1 John iv. 8.

A bone of it must not be broken. This figure was verified at the Saviour's passion on Mount Calvary, where those who suffered with him, not being quite dead, had their bones broken, according to custom; in order to put them out of pain; whereas, his were spared, as he had previously expired. John xix. 32, 33, 36.

The Jews were to eat their Paschal Lamb, in haste; with their loins girt, their shoes on their feet, and their staves in their hands. The Christians are to eat their Paschal Lamb in readiness to quit the Egypt of this sinful world: for the summons of departure may at every moment be given; and woe to him, who is not girt, and shod, and ready to depart, when called! Of this the Saviour warns us, when he bids us, *watch, because we know not at what hour but Lord may come.* Matt. 24. 42. *Blessed, says he, are those servants: whom the Lord, when he cometh, shall find watching!* Luke xii. 37. And under the simile of the wise and foolish Virgins, Matt. xxi. vi1, he shews the different lot of those, who hold themselves in readiness to depart hence, when summoned: from that of those who remain unprepared against the uncertain and all-decisive call.

Chapter 13. Sanctify unto me every first born. First born here, and in the Hebrew style does not imply, as it would seem in modern languages, that other children of the same Parent were born afterwards. And yet, in order to lower the Virgin Mother of God to the rank of common married females; and to lessen in our estimation, the virtue of chastity, so cried up by St. Paul, 1 Cor. vii. 88, all Protestant Sectarians, who seem to bear a grudge to this queen of virgins, though a Mother; who take a pleasure on all occasions, to speak vilifyingly of her transcendent excellence; though attested by an Archangel from heaven; by the inspired Saint Elicabeth, and by herself in her Canticle, dictated by the Holy Ghost: all these self-taught, self-confiding, ignorant and profane expounders of the Scriptures, infer from that expression, used by St. Luke, in describing the birth of Christ, Ch. ij. v. 7. and from the Hebrew appellation of Brethren, given to kinsfolks; that this divinely pure and thrice blessed creature, had other children after the Saviour!!! Whence all this antipathy towards the most hallowed of creatures, but from the original tempter, whose heel she was destined to crush?

To be continued.



SELECTED.

MUSENBETH'S DEFENCE OF THE CATHOLIC CHURCH.

Continued.

Origin of protestantism.—What is called the reformation proved to have been unlawful in principle, criminal in means, and fatal in effects.—Spiritual authority of the Pope.—False charge renewed by Mr. White, that Catholics acknowledge temporal authority in the Pope.—His attack on the Catholic clergy.—His erroneous account of the doctrine of exclusive salvation.—That doctrine properly stated and explained.—True account of the albigenses, and waldenses, or waldenses.

Mr. White professes, in the beginning of his second Dialogue to give the origin and true principles of Protestantism. The origin would be easy enough to give; but the second part of the undertaking is no easy task. Who can give the true principles of Protestantism, which has no fixed principle, except enmity to the Catholic Church, in which all the many sects of Protestants devoutly agree? They allow every one the boasted liberty of forming his own principles as he pleases, of speaking what he believes, and believing what he pleases. A man may make out whatever he chooses from his Bible, provided he does not find the doctrines of the Catholic Church there, and be a very good Protestant. It is absurd then to talk of pointing out the true principles of those, who boast of having liberty to adopt any that they imagine to be taught by the Bible. But let us examine how Mr. White proceeds to his task.

"The Roman Catholics," he says, "would fain persuade the world that Luther is the author of our religion. But such as are learned amongst them, cannot but know that Protestants acknowledge no master, on religious points, but Christ." Mr. White is very sore that it should be thought that Protestants should follow Luther; and yet, a short time before, he was loud in accusing Catholics of laying another foundation than Christ, and making the Pope, if not the author, at least the finisher of our faith. However the truth comes out a little further on. at page 48, where he says, Luther and the Reformers, who established our Church.—No Catholic ever charged Protestants with exalting Luther above Christ; but they regard him as the instrument of God in reforming Religion, and they are obliged to own that he established their Church. This is enough for us; Luther's own writings testify his character, and it is easy to shew that the Almighty would never have chosen such an instrument to reform his Church: if we could for a moment suppose that his Church could need any reform in faith, after he had expressly promised that his Holy Spirit should guide it into all truth.

Mr. White professes to have carefully examined the works of Luther, and assures his reader that the well-known conference of Luther with the Devil is a calumny. It may be that he examined them in a library where the memorable seventh volume is kept out of sight; as is known to be the case in certain libraries in England. But if he did examine the seventh volume, with what face can he pretend to deny that Luther acknowledges having had this conference with the Devil? Let Mr.

White look again; and in the seventh volume, and in the treatise De Unct. et Missa Privata, fol. 228, 229, 230, of the Wirtemberg edition, in 1558, he will find the whole account, of the first part of which the following is a faithful translation. "It happened to me," says Luther, "once at midnight, to awake on a sudden. Then Satan began this sort of disputation with me. 'Hear, Luther, he said, 'most learned doctor, dost thou know that even for fifteen years, thou hast celebrated private masses almost every day? What if such private masses should prove to be horrible idolatry?' To whom I replied, 'I am an anointed priest...I have done all these things by the command of my superiors, and in obedience to them: thus thou knowest.' 'That,' he said, 'is all true; but the Turks and Gentiles also do all things in their temples out of obedience.' In these straits, in this combat against the Devil; I wished to overthrow the enemy with the arms to which I was accustomed under the papacy &c. But Satan, on the other hand, urging me more strongly and vehemently, said, 'come, then, shew me where it is written, that a wicked man can consecrate, &c.' And Satan pressed me further; 'Therefore thou hast not consecrated, &c. What is this unheard-of abomination in heaven and in earth?' " Besides this, Luther has published to the world, that he held frequent communications with the Devil; and the writers of his life speak of many other apparitions of the Devil to him. Now, for Mr. White, after these well-known passages, to attempt to persuade his readers, that Luther's conference with the Devil had no other foundation than "the spite of the Roman Catholic clergy," is monstrous and disgraceful. It only shews how much Mr. White dreaded the clear inference to be drawn from Luther's own acknowledgment; namely that he, who by Mr. White's own admission, established the Protestant Church, learned the most material part of his Reformation, the abolition of the mass, from the Devil!

"It is nothing to us," says Mr. White, "by what instruments God was pleased to deliver us from the impostures and tyranny of the church of Rome. If Luther had really been the worst of men (which is the reverse of the truth), &c." Does then Mr. White mean to make his readers believe that Luther was a good man? The contrary is evident, even from his own account of himself. He acknowledged that while he was a Catholic, he spent his life in austerities, in watchings, in fasts, in prayer, with poverty, chastity, and obedience: but after he began his reformation, he declares, "he could no more be without a woman, than he could cease to be a man." (Sermon, De Mat., tom. v. p. 119.) To prove which he broke his solemn vow of continency, and married a nun, bound by the same solemn obligation; for which even Henry VIII. tells him that he has committed a horrible sin, for which even in ancient days he would have been whipped to death, and his wife buried alive. In his answer to Henry VIII. he says, "he yields not in pride either to Emperor, King, Prince, or Devil; not to the universe itself." If this, and much more that

could easily be quoted from his own writings of himself, do not prove him to have been the worst of men, Mr. W. can never prove any thing like the reverse of it, viz. that he was the best of men, or any thing approaching to a good man. Mr. White appears to be sensible of this, when he affects to feel that the vicious character of the reformers is not of any consequence, because the Almighty can effect his purposes by the most unworthy instruments.—But this plea will not avail. If the Church of Christ had really strayed into error and imposture, the work of its Reformation would have been one of great and extraordinary importance. If any individual had been inspired for that great work, he would certainly have been able to exhibit proofs of his divine commission, to oblige men to follow him. The Almighty uniformly enabled his prophets and messengers of old to support and confirm their commission by the most convincing signs. Prophecy, miracles, and, above all, a holy and exemplary life, were the attestations of their being favoured with Divine communications. But Luther and his associates exhibited none of these; nor could they give any other proof of their being the instrument of the Almighty. It is therefore a great deal to Protestants, though Mr. W. pretends "it is nothing," what characters their founders bore: for our Saviour had said long before, that "an evil tree could not bring forth good fruit."

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