

God. But it was no more than doing a civil office to the king, his master; whose leaning upon him to bow at the same time that he bowed. D. B.

Verse 27 The leprosy of Giezi represents the guilt, or spiritual leprosy which attaches to those in the sacred ministry, who sell their services for temporal hire; who make a traffic of religion.

Chapter 6—Verse 6. The piece of wood cast by the prophet, into the water, towards which the *reed of the axe floated*, represents the wood of the cross; which restores to us our lost power to labour or do good, the power of *laying the axe to the root of the tree*, and, by felling our criminal passions, of raising with them, thus subdued, a permanent habitation near the Jordan, the spiritually purifying, refreshing and fertilizing stream.

Verse 12. If Eliseus in the body, could, in the prophetic spirit, see and hear from such a distance the most secret counsels of the King of Syria; how can protestants suppose the blest in heaven, who enjoy the clear vision of God himself, incapable of knowing what passes here on earth? This, besides, is contrary to the Saviour's declaration, that there is more joy in heaven for the one sinner converted, than for the ninety nine just.

Verse 16. *Fear not; for there are more with us than for them: namely the Host of Heaven;* which, at the prophet's prayer, his servant was permitted to behold. And can Protestants, who effect to take the scripture for their rule of Faith, declare that Doctrine false which Catholics hold, that the just, when attacked by their Enemies, visible or invisible, are not now as formerly, defended by the same Heavenly Guardians, Let Protestants then shew as they are bound to do what Scripture Text, they ground this contradictory article of their creed upon.

Verse 18. *Blindness, &c.* The Blindness here spoken of, was of a particular kind; which hindered them from seeing the objects that were really before them; and represented other different objects to their Imagination; so they no longer perceived the city of Dolhan nor were able to know the person of Eliseus; but were easily led by him, whom they took to be another Man, to Samaria. So that he truly told them, verse 29. *this is not the way: neither is this the city;* &c. because he spoke with relation to the way and the city, which was represented to them. D. B.

Verse 30. *And all the people saw the hair cloth, which he wore next to his flesh.* This shews that the Catholic penitential instrument *the hair cloth*, was in use from the beginning among the people of God.

Chapter 8.—Verse 10. *Tell him thou shalt recover.* By these words the prophet signified that the Kings disease was not mortal; and that he would recover, if no violence were used. Or he might only express himself in this manner, by way of giving Hazael to understand that he knew both what he would say and do: that he would indeed tell the King that he should recover; but would be himself the instrument of his death. D. B.

Verse 16.—*And of Josaphat &c.* that is Josaphat being yet alive: who sometime before his Death made his Son Joram king; as David did before his Son Solomon. Ibid.

Verse 26. The daughter of Amri; that is, Grand Daughter, for she was Daughter of Achab, Son of Amri—verse 18. Ibid.

Chapter 10. verse 19. *I will worship him more.*

John sinned in thus pretending to worship Baal; and causing Sacrifice to be offered to him: because evil is never to be done that good may come of it. Rom. 3. 8. Ibid.

Chapter 11. verse 12.—*The Testimony*, the book of the Law.

Chapter 12—Verse 4. *Sanctified*, that is dedicated to God's service.—*ibid.* *The price of a soul* that is, the ordinary oblation, which every soul was to offer by the law, Exod. 30.—*ibid.*

Chapter 13—Verse 19. *If thou hadst smitten, &c.* By this it appears that God had revealed to the prophet that the King should overcome the Syrians as many times as he should then strike on the ground, but as he had not at the same time revealed to him how often the King would strike; the prophet was concerned to see that the King struck but thrice. Ibid.

Verse 21. Is that unscriptural as Protestants pretend; who in scripture here affirms to have happened, or is it then unscriptural to believe, as Catholics do, that God, may still, if he chooses, honour by miracles, the bones and relics of his saints, as he did those of his servant Eliseus?

Chapter 14—Verse 8. *Let us see one another.* This was a challenge to fight. D. B.

Chapter 15.—Verse 5. *A leper.* In punishment of his usurping the priestly function of offering up incense in the temple. 2 Paralip. 26.

Chapter 19. From Verse 21, to 35. What would be conceived or uttered so majestic and sublime; so full of lofty and dignified scorn for the blasphemous and vain boasting Kings of the Assyrians, as this prophecy of Isaiah, which promises, towards the close, in verse 31, that remnant of Israel who shall follow the Saviour!

Chapter 20.—verse 11. *And Isaiah, the prophet called upon the Lord; and he brought the shadow ten degrees backwards by the lines, by which it had already gone down in the dial of Achaz.* This miracle, and that wrought by Joshua; at whose command the Sun stood still, and prolonged the day till victory had declared for the House of Israel; prove at once, and in a transcendent degree that the God of the Hebrews was the sole God of the universe. For as the Astronomer demonstrates, the last retrocession or stoppage of the Sun's course must have caused the same throughout the whole planetary system; otherwise the vast structure of the universe would have been deranged, and thrown into pain and confusion.

Chapter 22—verse 8. *The book of the law;* that is Deuteronomy.

Verse 14. *In the second*, that is in a street, or some part of the city; called in Hebrew *MASSAM*. Deborah, Holda and Judith were the only females, whom God chose in the worst of times, to be the inspired organs of his instructing voice to his people; for the woman, since her fatal counsel to man in paradise, was not more allowed to counsel the man, except on such extraordinary occasions, and for his humiliation, but to be counselled by him.—1. Con. 14, 34.—1. Tim. 2, 11, 12, 13, 14.

The end of the Fourth Book of Kings.

Continued Extract From Charity,
A M. S. POEM.

Alone ungranted seems his upward flight,
Oft vain essay'd; as much he longs to explore,
With nearer ken the wonders bright he spies
All scatter'd o'er the blue expanse of heav'n,
'Tis yet deny'd him mortal so to quit
His sphere assign'd terrestrial; or descry,
Beyond conjecture probable, the state—Eccles. iii. 11
Of systems so remov'd, and worlds unknown
Yet needless such research, though useful found
To shew creative greatness. Be't enough
To know that for our good in heav'n and earth
Was all, that is, intended by that pow'r,
Whose hand those luminaries bright has hung
Ah round our globe innum'rous; chief the sun,
That leads along, majestic in his course,
The circling seasons, and bids day replace
The night alternate; when Aurora fair
With rosy hand withdraws the dusky veil,
That blooming nature's charms from sight conceal—
Till eve returning gradual o'er her spread
The mantling glow, and hush the bustling world
In light, and heat, and life and joy imparts
To all, on whom his beamy countenance smiles:
Upholding, bright'ning and enliv'ning all.
Still scorching were his radiance, constant shed
Hence, from his ardent gaze earth modest turns
Her dazzled looks to night's refreshing screen.
When moon, attendant on her darkling steps,
Her silver mirror holds, that mild reflects,
To cheer her lonely steps his image dear,
Then too the starry train their tapers light,
Innum'rous twinkling o'er th' ethereal space,
That glows coruscant; till the orient morn
Before the sun her golden gates unclose.

Such Mansion here magnificent, for man,
Lodg'd, though in exile, yet in princely state,
Has God not grudg'd to rear. Then, say; in heav'n,
His everlasting home of bliss design'd;
What habitation glorious there awaits
The objects worthy foud of God's regard?
Ah! who the wonders of that happy world
Unwitness'd can describe? Ev'n he, who erst
In vision rapt sublime, a glimpse had caught
Of heav'n's enchanting scenes; owns all he saw,
And all he heard, unutterable quite—2 Cor. xii. 2.
In language human; then abrupt exclaims:
Not eye has seen, ear heard, or mind conceiv'd
What bliss in heav'n is for the righteous stor'd.—1 Cor. ii. 9.

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