

THE CATHOLIC.

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

VOLUME II

HAMILTON, [GORE DISTRICT] AUGUST 17, 1842.

NUMBER 49

THE CATHOLIC

Is Printed and Published every Wednesday morning, at

No. 21, JOHN STREET.



THE VERY REVEREND WILLIAM P. MACDONALD, V. O.

EDITOR.

Original.

Oh! how sweet the hour when youth is smiling,
And all around us seem like fairy things,
And whispering hope is still beguiling
The wanton hours that float on golden wings;
While each new morn that dawns new pleasure brings;
The breezy mountain, or the flowery vale,
Or the green wood—where sweet and gaily sings
The bird, whose song floats softly on the gale,
Spoken one never-ceasing, gay, and joyous tale.

While fancy still the future can pourtray
In visions pleasing and so mildly fair,
Though glad the present, yet we wish the day
So fraught with joyousness, so void of care;
We see no darkness in the distance there,
But sons of Paradise and Eden flowers
Loading with perfume all the balmy air,
Fields ever-green and sweetly shaded bowers,
Where calmly yet shall glide the pensive noontide hours.

With heart all gladness and extatic feeling,
We gaze in youth upon the deep blue sky;
A balm lethargic o'er the senses stealing,
Lost in this dream of dim futurity;
While fancy still new visions can supply,
Rising in wonder 'neath her magic wand,
Angelic throngs in distance we descry,
Enraptured, wandering o'er the flowery land,
By the soft odorous breezes of Elysium fanned.

Oh! ever pleasing hours, when hope displays
Life's opening spring in colours to the eye;
Lovely, yet varying as the evening's rays,
With darkness blending in the summer sky
Oh! were those visions never doomed to fly:
Ah! soon, too soon, will change the pleasing scene,
And the dim future that we wish draw nigh;
Fade will the beauties but in embryo seen,
And night unlovely roll its sable veil between.

For as the hour of promised bliss draws nigh
Do fancy's visions on their pinions fly;
No sunbeam cheers us in the darkened sky,
No fragrant flowers bloom beautifully
The bloom of joyous youth is gone, and we
Will mourn to see our fairest hopes depart,
Depart, like evening shadows on the sea,
Leaving a void around the cheerless heart.
Who can without regret with all the choristic part?

Yet is the hour when heaven seems smiling sweet;
When joy on every gentle breeze is borne,
And heaven-born hope, with every bliss replete,
Beguiles the days its brightest beams adorn;
Youth's rosy hours and love's bewitching morn,
Life's brightest sunrise, joyous and fair;
Ere yet the heart—the pure young heart is worn
In life's wild tumult—and, all void of care,
Pours forth its first wild burst of ardent feeling there.
Bytown, July 28, 1842. S. J. D.

CHRISTIAN RELIGION DEMONSTRATED DIVINE.

CHAPTER XLVIII.

THE THIRD BOOK OF SAMUEL;

OTHERWISE CALLED

THE THIRD BOOK OF KINGS.

Chapter 10. The wisdom of Solomon, so admired and praised by all, is but an emblem of that of Christ.

Chapter 11. Verse 13. *One tribe*, besides that of Juda, his native tribe. D. B.

Verse 41. "The book of the words." This book is lost, with divers others mentioned in holy writ. Ibid.

Chapter 12. Verse 15. "And the king condescended not to the people; for the Lord was turned away from him, to make good his word, which he had spoken in the hand of Ahias, the Silonite to Jeroboam, the son of Nabat." See chapter 11, verse 30, &c.

In the present instance we see how God visits the sins of the fathers upon the children; also how man can do nothing well and wisely, without the inspiring grace of God; How God turns justly the wilful designs and actions of blind and sinful man to the inscrutable ends and purposes of his own infinite wisdom; How careful therefore we should be never by our misconduct, to make "the Lord turn away from us," as he did, in the present instance, from Roboam.

Verse 20. "Juda only." Benjamin was a small tribe; and so intermixed with the tribe of Juda (the very city of Jerusalem being partly in Juda, partly in Benjamin), that they are here counted but one tribe. D. B.

Verse 28. "Golden calves." It is likely that, by making his gods in his form, he mimicked the Egyptians; among whom he had sojourned; who worshipped their Arts and their Ostris under the form of a bullock. Ibid.

Verse 29. "Bethel and Dan." Bethel was a city of the tribe of Ephraim, in the southern part of the dominions of Jeroboam, about six leagues from Jerusalem. Dan was in the extremity of his dominions, to the north; in the confines of Syria. Ibid.

Chapter 13. Verse 18. "An angel spoke to me," &c. The old man in Bethel was indeed a prophet; but he sinned, in thus deceiving the man of God; the more, because he pretended a revelation for what he did. Ibid.

Verse 24. "Killed him." Thus the Lord often punishes his servants here that he may spare them hereafter; for the generality of divines are of opinion that the sin of this prophet, considered with all its circumstances, was not mortal. Ibid.

"Obedience," however, is declared by Samuel, "better even than sacrifice." 1 Kings, 15, 22. For as by disobedience we fall, so by obedience we must rise. By disobedience we fall again under the dominion of him, who, as St. Peter says, "goes about like a roaring lion, seeking whom he may devour." 1 Peter, 5, 8. Of which spiritual misfortune the prophet's fate was a figure.

Chapter 14. Verse 16. "And the Lord will give up Israel for the sins of Jeroboam, who hath sinned and made Israel to sin." Hence it appears that in this life the crimes of princes often draw down heavy judgments from God upon themselves and their people.

Verse 19. "The book of the words of the days of the Kings of Israel." This book, which is often mentioned in the books of Kings, is long since lost. For, as

to the books of *Paralipomenon* or *Chronicles*, (which the Hebrews call "the words of the days") they were certainly written after the book of Kings; since they frequently refer to them. D. B.

Chapter 17. Verse 10, 11, &c. The reproduction of the widow's handful of meal, and cruise of oil, is emblematical of the exhaustless reproduction of the Eucharist "holiest of holies; the living bread, which comes down from heaven;" to feed the inmates of the widow's house; the children of the Gentile Church of Christ; during the dread famine that every where else prevails. Elias, unlooked for, and persecuted by his kindred, brought salvation to the house of the poor widow of *Sarepta*, who received him; as Jesus Christ, rejected by his brethren, did to the church of the Gentiles.

Verse 21. "And he stretched, and measured himself upon the child three times," &c., alluding thus with outstretched arms to the figure of the saving sign, the cross; and by thrice repeating this ceremony, to the concurrent operation in the restoration of man to life eternal of the three persons of the adorable trinity.

Chapter 18. Verse 31. "And he took twelve stones, according to the number of the tribes of Jacob," &c. The twelve patriarchs were, as we observed before, the carnal fathers of the people of God; the twelve apostles are their spiritual fathers. On these last, as on twelve stones, is built the altar of the Lord, the church of Christ; in which supreme worship is offered in sacrifice to the deity. On the former was built the synagogue, the temporal figure of Messiah's church.

Verse 33. "And laid it on the wood." The victim to be offered, was, like the Saviour, (whom every victim in some sense or other represented), "laid upon the wood." He was laid upon the wood of the cross.

Verse 34. The four buckets of water represent the purifying water of baptism, imparted to mankind in all the four quarters of the globe. The water was thrice poured out, because poured out in the name of the most blessed trinity,—when all the water is poured out, when all, in every quarter of this world, that are to be saved, are finally baptised; when the number of the elect is completed, when "the trench round about the altar is filled with water;" then will descend the final all-consuming fire; and all at last shall know "that the Lord is God," v. 39, and the wicked shall be destroyed, like the priests of Baal.

Verses 43, 44. We find here again the number seven used in its mystical sense.

Chapter 19. Verse 8. "In the strength of that food," &c. This bread, with which Elias was fed in the wilderness, was a figure of the bread of life, which we receive in the blessed sacrament; by the strength of which we are to be supported on our journey through the wilderness of this world, till we come to the true mountain of God, and his vision in a happy eternity. D. B.

Verse 10. "I alone am left." Viz. of the prophets in the kingdom of Israel; or of the ten tribes; for in the kingdom of Juda religion was at that time in a very flourishing state under the kings Asa and Josaphat. And even in Israel there remained several prophets, though not then known to Elias. See Chapter 22, 13, 28, 35. Ibid.

Verse 11. "A great strong wind before the Lord, overthrowing the mountains, and breaking the rocks in pieces," &c. This wind is the preaching of the gospel, which subdues the loftiest dignitaries of the earth to the