

BIBLICAL NOTICES AND EXPLANATIONS.

Continued.

THE THIRD BOOK OF KINGS.

Chapter 7.—Verse viii. *The daughter of Pharaoh, whom Solomon had taken to wife.* The Saviour took for his spouse, the daughter of the stranger, the church of the Gentiles.

Verse xxi. *JACHIN, that is, firmly established; and BOAZ, that is, in its strength.* By recording these names in holy writ, the spirit of God would have us to understand the invincible firmness and strength of the pillars, on which the true temple of God, which is the church of Christ, is established. D. B.

Verse 25. *And it stood upon twelve oxen.* Will Protestants own these to have been images? And if so, how will they exculpate Solomon, for having done, what they blame Catholics for doing; that is, for making images? These oxen however, had a mystical meaning. They represented the twelve dragging eunuchs, that tread out the corn: the twelve apostles, bearing on their backs the laver of purification; that is, the Saviour's whole purifying and sanctifying dispensation; looking three and three to the four several quarters of the globe: that is, carrying the cleansing mystery to all the quarters of the universe: as they were commanded, go, said Christ, and teach all nations, baptising them, &c.

Verse xxix. Here are images in abundance, of Lions, oxen, and cherubims; emblems of the Saviour himself, the lion of the tribe of Judah; of his pastors (his drudging menials; like the ox, who by voluntary chastity, make themselves eunuchs for the kingdom of heaven) and of his angels.

Verse xliii. *Ten lavers.* A laver for each defilement, which in the spiritual sense, is acquired by a breach of any of the ten commandments. The great general laver, resting upon the twelve oxen, contained, it appears in verse 26, two thousand bates; that is, about ten thousand gallons, the quantity of water usually put into it; but it was capable, if brimfull, of holding three thousand. See Paralip. ch. 4.—v. 5, 7.

Chapter 8.—Verse ii. *In the month of ETHANIM; the same is the seventh month.* The number seven is always the concluding one.

Verse ix. *Nothing else, &c.* There was nothing else but the tables of the law within the ark. But on the outside of the ark, or near the ark, were also the rod of Aaron, & golden urn with manna. Heb. 9, 4. D. B.

Verse xxxiii. With what cunning care have the protestant reformers of the bible avoided in this, and in verses 35, 47, the popish word *penance*; which we find in the latin vulgate; and its equivalent in the Hebrew original!

Verse xlii. *For there is no man who sinneth not;—How does this accord with the Presbyterian gift of assurance;* or the following texts, 2, Paral. 6; 38. Ecclesiastes. 7, 21. 1 John. i. 8.

Verse 65. *Seven days and seven days, that is, fourteen days.* The feast of the dedication of Solomon's temple, which represented two churches: the figurative one of the Jews, and the prefigured one of the Gentiles; has therefore the week of its dedication doubled. The same allusion is found in the two temples; that of Solomon; and that of Esdras; inferior to it in point of worldly splendour and magnificence: but superior to it, as honoured by the presence of the expected Saviour; according to the prediction of Aggeus, *great shall be the glory of this last house more than of the first, saith the Lord of hosts.* Aggeus. Ch. 2, v. 10.

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 Jerobam, the son of Nabal.* 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 this form, he mimicked the Egyptians: among whom he had sojourned; who worshipped their APTS and their OSIRIS 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 Saint Peter says, goes about like a roaring lion, seeking whom he may devour. 1 Pet. 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 make 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 Paralipomenose 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.

To be continued

Extracted From Charity.

A M. S. POEM.

—All o'er earth's surface, brood and boundless spread;
What godly prospects smile; of hill and dale;
And verdant mead; and winding vale; where glides
The river hoarse, that from their woody haunts
His tributary rills and riv'lets calls!
Amid the scene the lowing herds are seen,
That pleas'd and peaceful yield the milky store,
And bleating flocks, their cumb'rous fleece that lend
Gainst winter's nipping cold our limbs to screen.
The toiling ox so patient; and, so proud
His Lord to bear, the fleet and sprightly steed;
With thousands more, domestic known; or wild;
Peopling in ev'ry clime the countries spread;
Some meekly stooping to man's yoke impos'd;
Some, shier formed, that coyly court his reign.

Nor is unpeopled with its finny tribes
The wat'ry world. Each lake and purling stream
Its speckled natives holds; and on our coasts
His cadless swarms unbounded ocean heaves.

Wing'd millions soaring crowd th' aërial void
On various plume suspended; and their chace
Pursue disportive: while their notes, or shrill,
Or mellow pour'd, and pleasing, win the ear
Of meditative man, below that strays.

The Lord of all that flies, or swims, or creeps,
Is he appointed: nor beyond his reach
Is ought, he covets, placed. With art he tames
The fierce; and strong subdues.—He swift arrests
His springing game, on fleetest pinions borne:
And from their deepest caverns forth he leads,
Rous'd from their oozy beds, his finny prey.
Ev'n summer's insect race, in gawdy trim
That flutter round his path: or busy roam
The blooming wild; for him their labours ply;
And all their industry exert and skill.
For man the silk-worm weaves her slender web:
The bee distills her honey from the flow'rs.

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