

soul: the shadow of religion without the substance, a legalized joint stock company of simoniacal filth: a hypocritical, pick-pocket humbug; supporting every mal-administration, by which it is supported. The whole, in fine, is but a political engine, contrived at first to gratify the lust and avarice of a cruel and remorseless tyrant: and ever since upheld by those in power, as a prop to their own consequence; a bribe to their partisans; a bounty to their flatterers and followers; and a sure provision to their needy relatives, and dependants. But, though it has hitherto fully answered their views and expectations; and wrought such wonders, as its prime mover, truth's adversary, has been permitted to effect on the minds of the wilfully ignorant, or the carelessly blind and misguided multitude: the term of its mischievous efficacy is drawing to a close, since the daylight of truth has been suffered to break in upon its most hidden springs, and secret intricacies.

Such is the profane and unhallowed thing, still held up to the admiration and veneration of our countrymen, as more perfect and holy, than the evident work of God: a golden idol set up by another Nebuchadnezzar; before which all his subjects are commanded to bow. But it will happen, as it formerly did, that, after passing through the fiery furnace, the children of God will see cast down by the same authority that raised it up, the abomination, which they so piously and resolutely refused to adore.

To be continued.

BIBLICAL NOTICES AND EXPLANATIONS.

Continued

THE BOOK OF JOB.

This book takes its name from the holy man, of whom it treats; who, according to the more probable opinion, was of the race of Esau; & the same as Jobab, King of Edom, mentioned in Genesis, ch. 36. v. 33; It is uncertain who was the writer of it. Some attribute it to Job himself; others to Moses, or some of the prophets.—In the Hebrew it is written in verse from the beginning of the third chapter to the forty second chapter. D. B.

Chapter 1.—Verse 1. *Land of Hus.* The land of Hus was a part of Edom; as appears from Lament. of Jerem. 4, 21. Ibid.

Verse 5. *Blessed*, for greater horror of the very thought of blasphemy, the scripture both here and v. 11, and in the following chapter, v. 5, 9, uses the word *bless*: to signify its contrary. Ibid.

Verse 6. *The Sons of God*, the Angels—Ibid. *Satan also*, &c. This passage represents to us in a figure, accommodated to the ways and understandings of men, 1. The restless endeavours of Satan against the servants of God. 2. That he can do nothing without God's permission. 3. That God doth not permit him to attempt them above their strength; but assists them by his divine grace, in such a manner that the vain efforts of the enemy only serve to illustrate their virtue and increase their merit.—Ibid.

We may gather from all this, and from many other passages in scripture; that, with the permission of God, the devils are the immediate ministers of all the evils we endure in this life; temporal, as well as spiritual. We ourselves, too, freely yielding to their inspiring impulse, are made the instruments of their plotted mischief against ourselves and others.

Chapter 3.—Verse 1. *Cursed his day.* Job cursed the day of his birth, not by way of wishing evil to any thing of God's creation: but only to express in a stronger manner his sense of human misery in general; and of his own calamities in particular. D. B.

His language here was inspired, to shew what a misery and misfortune it is for the creature to be doomed to suffering and pain; the opposite of the end for which it had been called into existence; and therefore what the woeful state and lamentations must be of those unfortunate beings, who are cast away for ever from the face of their God; and condemned to everlasting torments for their sins.

Chapter 4.—vers. 18. *Behold they that serve him, are not steadfast: and in his Angels he found wickedness.*

In this vision of Eliphaz is revealed to us the fall of the Rebel Angels: and also a doctrine directly contrary to that of *Protestant Assurance*; but the same as taught by the Catholic Church; and agreeing with the words of Scripture which affirms that *no one knows whether he is worthy of love or hatred* Eccles. 9. 1. and of St. Paul; who though *not conscious to himself of any thing*, declares himself *not thereby justified, for that he who judges him is the Lord*. 1. cor. 4. 4.

Chapter 6. verse 2.—*My sins &c.* He does not mean to compare his sufferings with his real sins; but with the imaginary crimes, which his Friends imputed to him; and especially with his wrath, or grief, expressed in the third Chapter which they so much accused: though, as he tells them here, it bore no proportion to the greatness of his calamity.—D. B.

Chapter 9. verse 9. *As a cloud is consumed, and passeth away; so he, that shall go down into hell, shall not come up.*—That is, he that goes down into the grace, shall not come back to occupy his former place here on Earth; as is further shewn in the following verse.

Verse. 16. *I have done it with hope &c.* Job seems here to speak the language of despair: but he only in a poetic and figurative straine affirms death and non-existence to be preferable to life in the midst of suffering and misery without end; and shows forth the utter wretchedness & hopeless condition of those whom the Lord rebukes in his fury or chastises in his wrath.

Chapter 9. verse 20. *If I would justify myself; my own mouth shall condemn me. If I would show myself innocent, he shall prove me wicked.* How does this agree with the Presbyterian's gift of assurance? To be continued.

Continued extract from Reason.

A. M. S. POEM.

Not on the fragrant lap of flow'ry Spring
Does sol, such gaily varied blossoms fling:
Does summer bid e'er plenty so profuse,
Swell with his fostering heats and fresh'ning dews,
Or Autumn, bent beneath his mellow store,
To winter e'er such heap'd provision pour;
As all that decks the mental blooming scene,

Rear'd, and matur'd in reason's ray serene.

Walk'd by her dawn, the intellectual pow'rs
Start sudden from their trance, like vernal flow'rs:
With gen'ral warmth her gradual bright'ning day
Their bloom expands; and shews more glowing gay
Till perfect all, with ev'ry virtue fair,
Round chaf'ring various, own her plastic care:
Not perishable doom'd, like those that blow,
Sol's fading race successive here below.

As from her dewy nest, on flutt'ring wings,
Rous'd by the dawn, the lark sweet warbling springs:
Still high and higher winds her airy way;
And pours, or distant heard, her matin lay:
Call'd up by Reason's ray, so genius soars;
And truth's abstractest regions seen explores:
Wide o'erth' ideal vast excursive glides:
Weights, measures, all observ'd; compounds; divides
New combinations and proportions spies,
And ever endless varying Harmonies.

Or through the world material winds her flight
As Newton, thou; and marks its wonder bright
Along the void each wand'ring orb pursues,
Its distance scans; its size and swiftness views
What motive pow'rs so urges its career;
And what restrictiv' checks its headlong sphere:
Like tireless coursers, 'mid the boundless space,
True to the goal that winds his rapid race.

Or on his native earth should he pursue,
His fond research, still wonders op'ning new,
In reason's ray, more bright than solar blaze,
Fixt at each step his fond admiring gaze.
Whether the mead, with flow'ry verdure clad,
He loves to trace, or seeks the forest's shade:
The rocky mountain's airy steep ascends;
Or down the vale his musing footsteps bends.
In water, earth or air, each object spies:
Its nature scans; its use and virtue tries:
On brittle bark the wat'ry waste explores;
And works his trackless way to distant shores
Collects what wealth their realms remote afford,
Earth's tribute due to man, her sov'reign Lord.
In all his bold attempts, 'tis reason's ray
That rousing prompts, and lights him on his way,
And were that ray withheld, and light divine,
In vain for him yon Solar Orb would shine.

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