

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 10, 1842.

NUMBER 48

THE CATHOLIC

Is Printed and Published every Wednesday morning; at

No. 21, JOHN STREET.

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Original.

A WISH FOR SOLITUDE.

O for a lodge in some' rest wilderness,
Some boundless contiguity of shade;
Where rumour of oppression and deceit,
Of unsuccessful and successful war,
Might never reach me more.—*COWPER.*

O, could I, loos'd from ev'ry tie,
That binds me to this world of care,
Hence, to some distant desert, fly,
With one true friend my lap to share!

Some calm retreat we'll find at last,
Dent Silvius, where in smoother stream
Our life will glide; and all the past
Seem but a short unpleasant dream.

Nor think that Ho, who deigns to feed
The hungry ravens, and to deck
With ev'ry flow'r th' enamel'd mead,
Will man, his choicest care, forsake.

Each morning on his altar laid
The victim, mystically slain,
With him in our behalf will plead,
And, what he pleads for, will obtain,

If, o'er the world's tumultuous scene,
And dangers past we call to mind;
Pleas'd with our lot, we'll ne'er complain,
But pity those we've left behind.

So they, who once the harbor gain,
When safely landed from the shore,
May fearless view the raging main,
And hear the stormy ocean roar.

ROMANTIC NIGHT SCENE.

Now, trav'ler, mark the scene: see here the rock
Scoop'd hollow by th' officious hand of nature,
With many a shelving seat to rest thee on:
While from the roof the fragrant birch depending
Sports with the breeze, what courts its coy embrace.

Here, when her sable curtain night had hung
Round drowsy nature's couch; were wont to sit
Camillus and his melancholy muse;
To hear old ocean roar, and furious dash
Th' impetuous billow 'gainst th' indignant rock,
That, frowning o'er him, flings his rage aside,
Retaining still; to see the rising moon
Spurn the big cloud: and in the air sublime
Ride in her silver car through starry meads,
While, from the neighb'ring cliff the rapid rill
Shakes its hoarse soothing murmurs on their ear,
And hurries headlong down its gait'ring stream.

Oft, while they list'ning, fancy still, to hear
The clarion sounding from afar; the owl
Calls their attention to her woeful wail,
That echoes through the gloomy vale below;
When to the slumb'ring world the loud tongu'd clock,
From distant steeples tolls the midnight knell;
That summons'd up the sheeted sprite, that glides
Across the frighted pilgrim's dubious path,
Or shoots into the gloom: ten thousand forms
Imaginary swim before his sight;
Till, fancy struck, at ev'ry nodding shrub,
Or whisp'ring reed, he starts; and think he hears,
In ev'ry breath of air a sighing ghost!

THE CHRISTIAN RELIGION DEMONSTRATED DIVINE.

CHAPTER XLVI.

THE THIRD BOOK OF SAMUEL; OTHERWISE CALLED THE THIRD BOOK OF KINGS.

This, and the following Book are called by the holy fathers the third and fourth Book of Kings; but by the Hebrews the first and second. They contain the history of the kingdoms of Israel and Juda from the beginning of the reign of Solomon to the captivity. As to the writer of these Books, it seems most probable they were not written by one man; nor at one time: but, as there was all along a succession of prophets in Israel, who recorded by divine inspiration the most remarkable things that happened in their days: these Books seem to have been written by these prophets.—See 2 Paralipomenon, alias, 2 Chronicles, ch. ix. 29—ch. xii. 15. ch. xiii. 22—ch. xx. 34—ch. xxvi. 22—ch. xxxii. 32. D. B.

Chapter ii. V. 5.—These instructions, given by king David, to his son, with relation to Joab and Semei, proceeded not from any rancour of heart, or private pique; but from a zeal for justice; that crimes so public and heinous might not pass unpunished.—Verse 6.—*To hell.* This word *hell* does not here signify the place or state of damnation, but the place and state of the dead. D. B.

Chapter iv.—The peaceful reign and wisdom of Solomon, were emblematic of the peaceful reign of Jesus Christ the wisdom of the most high: and the temporal riches of the former, of the spiritual riches of the latter.

Verse 32.—*Three thousand parables, &c.* These works are all lost, excepting some part of the parables, extant in the Book of Proverbs: and the chief poem, called the Canticle of Canticles. D. B.

Chapter vi.—The temple built by Solomon was a figure of the church built by Christ.

Verse 9.—*Was built of stones hewed and made ready.*—The stones for the building of God's eternal temple, in the heavenly Jerusalem, (who are the faithful) must first be hewn and polished here, by many trials and sufferings, before they can be admitted to have a place in that celestial structure. D. B.

There was neither hammer nor axe, nor any tool of iron heard in the house, when it was in building. This shews the quiet manner in which the church of Christ was reared. It was not established by compulsion, violence and bloodshed: but by mild and meek persuasion; the effect of the peaceful preachings of the Saviour's Apostles and their lawful successors.

Verse 38.—*And he was seven years in building it.* The duration of our time is regulated by the number seven.

We have explained this before, when speaking of the week of days, of years and of thousands. It is during all this time that the true Solomon is building his everlasting temple; which will be completed at the end of time, when all its chosen parts, the elect, are built up in it; and united together in heaven for eternity.

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. *JACIN, 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 true 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 drudging eunuchs, *that tread out the corn*: the twelve apostles bearing on their backs the laver of purification; that is, the Saviour's purifying and sanctifying dispensation; looking three and three to the four several quarters of the globe: that is, carrying the cleansing mystery to the four quarters of the universe; as they were commanded, *go, said Christ, and teach all nations, baptizing 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, & a 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 verse 35, 47, the popish word *penance*; which we find in the latin vulgate; and its equivalent in the Hebrew original.

Verse xlv. *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, 36. Ecclesiastes, 7, 21. 1 John, 1, 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 perfigured 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 the last house more than of the first, saith the Lord of hosts.* Aggeus, ch. 2, v. 10.