

alluded to in the transmission of Esau's birthright to Jacob; for Jacob, and more particularly Joseph, as from his name and the mysterious circumstances of his life appears, were prototypes of the Saviour; in whose favor, and that of his progeny, the Christians, the Jews made over, together with their Messiah, their rights of primogeniture. The princely dignity was given to Judah, and the priesthood to Levi; as of both these tribes, the prince of peace, and high priest for ever, Jesus Christ, was to descend.

Chapter 9—v. 2. *Nathineans*. These were the posterity of the Gabaonites; whose office was to bring wood, water, &c., for the service of the temple.

Chapter 11—verse 22. *Two ariels*, that is, two lions, or men so called for their strength and valor, for *Ariel*, in Hebrew, signifies a lion. L. B.

Chapter 15—verse 26. "They offered in sacrifice, seven oxen and seven rams." Another allusion to the seven sacraments.

Chapter 17—verses 11, 12, 13, 14. All these promises of God to David, regard Solomon, in the temporal, but Messiah, in the spiritual sense.

Chapter 21—verse 1. "And Satan rose up against Israel; and moved David to number Israel." This shows how "the adversary, the devil," who, as St. Peter says, "goes about like a roaring lion, seeking whom he may devour;" brings mischief upon whole nations, by tempting successfully their rulers to sin. Now Protestants allow that the devils may tempt us to do evil; but not that the spirits or angels can inspire us to do good. According to them, we are left exposed to a very unequal, and therefore unfair contest. We are subjected to the attacks of invisible enemies, without any invisible friends to defend us. But no; God in his holy scriptures declares that his "Angels shall encamp round about them who fear him, and shall deliver them." Ps. 33, 8.

Verse 5 "The number," &c. The difference of the number here, and in 2 Kings, 24, is accounted for by supposing the greater number to be that which was really found; and the lesser that which Jacob gave in. D. B.

Verse 12. "Three years' famine," which joined with the three foregoing years of famine, mentioned in 2 Kings, 21, and the seventh year of the land's resting; would make up the seven years proposed by the prophet, 2 Kings, 24, 13. Ibid.

Verse 16. "Clothed in hair-cloth." Is such a penitential weed like any thing Protestant? Is it not scoffed at, though scriptural, by our scripture judging sectarists?

Verse 25. "Six hundred sickles of gold," &c. This was the price of the whole place, on which the temple was afterwards built. But the price of the oxen was "fifty sickles of silver." 2 Kings, 24, 24. D. B.

Chapter 23—verse 29. "The priests have the charge of the loaves of proposition; and of the sacrifice of fine flour; and of the unleavened cakes," all emblematic of the christian, unbloody, eucharistic sacrifice.

Chapter 26—verse 10. "He had not

a first born;" that is, his first born was either dead or not fit to be Chief.

Chapter 29—verse 20. "And they bowed down themselves, and worshipped God, and then the King." It is lawful then, according to Scripture, to worship the creature with an inferior worship; notwithstanding what our rigid Reformists and particularly the Quakers allege to the contrary.

End of the First Book of Paralipomenon

All letters and remittances are to be forwarded, free of postage, to the Editor, the Very Rev. Wm. P. McDonald, Hamilton.

THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, AUGUST 31.

The following may serve as an answer to the stupid article in the Guardian of the 24th inst.—*The iniquity of Rome coming to light.*

PROGRESS OF THE CATHOLIC CHURCH IN ENGLAND.

The Church Intelligencer contains a report of the sermon preached by the Rev. Dr. Hook at the consecration of Clifford Church, England, in which the rev. orator notices the remarkable increase of 'Romanism' at the present time, for which he assigns many and obvious causes. He observes that the Catholic Church having been "placed by legislature on the same footing as other forms of dissent [from the Church by law established,] and consequently political hostility to it having been moderated, the Romanists [Catholics] are now better able than they formerly were to obtain a hearing for themselves."

"And not only have they obtained a right to speak (continues Dr. Hook,) but there are also circumstances in the times which render men willing to hear them. The opinion is prevalent that all men have a right to exercise their private judgment in choosing a religion for themselves; there are many proud spirits who would scorn to receive their religion from their mother or their nurse; but before their private judgment can be fairly exercised, all parties ought surely to be heard; and it would be real illiberality were we to refuse to admit that, *a priori* the (Catholics) are as likely to be right as the followers of Calvin or the disciples of Luther. They, therefore, who are seeking the truth and go to all places of worship, determining hereafter to remain where they 'get most good,' and find the greatest comfort, will visit the (Catholic) in common with other chapels.

"But they have a further advantage. Owing to the removal of political disabilities, a greater degree of intercourse has taken place between Romanists, (Catholics) and Protestants, and friendly relations between them have often been established. Then, again, by the opening of the Continent, the mind has become accustomed to many of the peculiarities of the (Catholic) system. Much in that system has been discovered to be practically good; and in many instances the ceremonies which have been uncharitably sneered at as *mummeries* have

been, upon examination, found to be ordinances pregnant with deep meaning. This intercourse with Catholics has led also to the discovery that many of the traditional stories prevalent in England concerning (Catholicism) have no foundation in fact, being the inventions merely of malignant wickedness zealously received by malignant credulity, and so often repeated as to have assumed the appearance of an admitted truth. But when once we have made the discovery that we have wronged a person or party, by having believed what is not the truth with respect to him or them, if we have a spark of generosity in our nature we shall not only be anxious to do justice to that person or party, but also to their self-vindication on other points we shall be inclined to listen favorably. And hence Catholicism has obtained not only a hearing, but a favorable hearing. The case against the Romanist having been overstated, candid minds are suspicious of all anti-papistical statements made by Protestants; and the Catholic may fairly say, "If on one point you have been satisfied with my explanations why not listen to my explanations on other points, which you will probably find equally satisfactory?" Thus it is, that though falsehoods may seem to profit a controversialist for a time, they will in the end do damage to his cause. God will not permit his cause to be maintained by weapons taken from the armory of Satan."

So, these gentlemen of the reformed school at length discovered, that their dishonesty in misrepresenting Catholic doctrines was not the best policy, though it answered their purpose very well for a time. Those pious frauds having been exposed have served to open the eyes of their credulous dupes to the "malignant wickedness" of their religious guides, and directed their enquiries after truth into that channel through which alone it flows pure and undefiled. Thus it is that "*iniquity hath lied to itself.*"

Another cause of advancement of the Catholic Church in England is, Dr. Hook informs us, "the present state of the Protestant World," which has "gradually become worldly and self-indulgent." "If men," he observes, find the shadow only of asceticism lingering in the once ascetic sects of Protestants * * * * and if they find the substance in the Roman Catholic Church, they will naturally incline to Romanism (Catholicity) and receive with gladness those devotional books and exercise which minister to their emotions of thoughtful sadness."

Dr. Hook next observes that the charge of persecution in former times, which excites against our church the strongest prejudices and indignation, has been successfully retorted against Protestantism, which has been, and is still liable to the same charge.

"This seems to be a fair argument," says Dr. Hook, "and, it obtains the greater force where reference is made to the bitterness of spirit, the hatred, variance, emulations, wrath, strife, envyings, which are characteristic of the Protestant world at the present time, when every man's hand seems to be against his brother, whether he be a Catholic, Romanist, or

Protestant. The Romanist may fairly argue that the spirit of a Bonner or a Gardiner may animate the heart of a Protestant as well as of the Papist, and may be as truly exhibited in the malodious of the press, as in the fires of Smithfield; in moral as in physical persecution."

The impress made on devout and imaginative minds by the solemn rites and ceremonies of our church, is stated as "one of the reasons why Romanism is gaining ground" in England.

"Nor may we here forget," says he, "the deep impression made upon the minds of many by the solemnity of the religious services of Rome. A man of the world observing, and expressing clearly the feelings of others, says, 'that not only the impressive melody of the vocal and instrumental music, but the imposing solemnity of the ceremonies, raise the character of religion and give it an air of dignity and majesty unknown to any of the Reformed Churches.'" [*An Analytical Inquiry into the Principles of Taste*, by Richard Payne Knight, p. 366.]

The Dr. assigns some other reasons for the progress of Catholicity in England which we may pass over, as those he has insisted on above are quite sufficient for our present purpose, which is to show the present temper of the times and the loss of religious feeling in that country, with reference to our holy church. In the second part of this Discourse Dr. Hook labours to prove us guilty of the abominable sin of idolatry in the invocation of Saints, and contends that under these circumstances it will be impossible to effect a reconciliation between the two religious communities. But the learned Doctor has misstated and misrepresented our doctrine on this head; and we doubt not that such of his Protestant hearers and readers as may be honestly seeking the knowledge of divine truth, will enquire into this matter, and be referred to Bossuet's Exposition, or the Catechism of the Council of Trent, in which they will find a satisfactory explanation of the practice of invoking the prayers of the Saints, which will convince them that it does not afford the slightest ground for the imputation of idolatry. Thus will Dr. Hook contribute by his writings to promote the fearful "growth of Popery" in England, which he vainly strives to arrest by the propagation of an antiquated calumny.—*Freeman's Jour.*

POPIISH IDOLATRY AND SUPERSTITION!

We Roman Catholics, that is to say, all Christians since the Saviour's time, are accused by Protestant sects, of every denomination, of downright idolatry: 1st, Because we honour the saints and angels, and ask their prayers and protection; 2d, Because we keep with reverential decorum sacred images and pictures, for the sake of the originals.

1st. Is it not then lawful to honour those whom God has honoured and finally crowned? And if we may ask, as the Apostles did, the prayers of our fellow creatures here on earth; why may we not ask, in our behalf, the prayers of the blessed in heaven? Because, says the Protestant, they know no more about us than we