

THE CATHOLIC.

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

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THE CATHOLIC

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Extracted from Charity.

A MANUSCRIPT POEM.

All o'er earth's surface, broad and boundless spread,
What goodly 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, shyer 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 endless swarms unbounded ocean heaves.

Wing'd millions soaring crowd th' aerial 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, plac'd. 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 extracts her honey from the flow'rs.

CHRISTIAN RELIGION DEMONSTRATED DIVINE.

CHAPTER XLVI.

THE FOURTH BOOK OF SAUUEL;

OTHERWISE CALLED

THE FOURTH BOOK OF KINGS.

Chapter 6—verse 6. The piece of wood cast by the prophet into the water; towards which "the head of the axe floated;" represents the wood of the cross; which restores to us our lost power to labour or do good; the power of "laying the axe to the root of the tree;" and,

by felling out criminal passions, of raising with them, thus subdued, a permanent habitation near the Jordan; the spiritually purifying, refreshing, and fertilizing stream.

Verse 12. If Eliseus in the body, could, in the prophetic spirit, see and hear from such a distance the most secret counsels of the king of Syria; how can Protestants suppose the blest in heaven, who enjoy the clear vision of God himself, incapable of knowing what passes here on earth? This, besides, is contrary to the Saviour's declaration, that there is more joy in heaven for the one sinner converted, than for the ninety-nine just.

Verse 16. "Fear not; for there are more with us than for them;" namely, "the host of heaven;" which, at the prophet's prayer, his servant was permitted to behold. And can Protestants, who affect to take the scripture for their rule of faith, declare that doctrine false which Catholics hold, that the just, when attacked by their Enemies, visible or invisible, are not now as formerly, defended by the same heavenly guardians; let Protestants then shew, as they are bound to do, what scripture text they ground this contradictory article of their creed upon.

Verse 18. "Blindness," &c. The blindness here spoken of was of a particular kind, which hindered them from seeing the objects that were really before them, and represented other different objects to their imagination; so they no longer perceived the city of Dothian, nor were able to know the person of Eliseus; but were easily led by him, whom they took to be another man, to Samaria. So that he truly told them, verse 29, "this is not the way; neither is this the city," &c. Because he spoke with relation to the way and the city, which was represented to them. D. B.

Verse 30. "And all the people saw the hair cloth which he wore next to his flesh." This shows that the Catholic penitential instrument, "the hair cloth," was in use from the beginning among the people of God.

Chapter 8—verse 10. "Tell him thou shalt recover." By these words the prophet signified that the King's disease was not mortal; and that he would recover, if no violence were used. Or he might only express himself in this manner, by way of giving Hazael to understand that he knew both what he would say and do; that he would indeed tell the King that he should recover, but would be himself the instrument of his death. D. B.

Verse 16. "And of Josaphat," &c. That is, Josaphat being yet alive; who some time before his death made his son Joram king; as David did before his son Solomon. Ibid.

Verse 26. The daughter of Amri; that is, grand daughter, for she was daughter of Achab, son of Amri,—verse 18. Ibid.

Chapter 10—verse 13. "I will worship him more." John sinned in thus pretending to worship Baal; and causing sacrifice to be offered to him: because evil is never to be done that good may come of it. Rom. 3, 8. Ibid.

Chapter 11—verse 12. "The Testimony," the book of the Law.

Chapter 12—verse 4. "Sanctified," that is, dedicated to God's service.—Ibid. "The price of a soul;" that is, the ordinary oblation, which every soul was to offer by the law.—Exod. 30. Ibid.

Chapter 13—verse 19. "If thou hadst smitten," &c. By this it appears that God had revealed to the prophet

that the king should overcome the Syrians as many times as he should then strike on the ground; but as he had not at the same time revealed to him how often the king would strike, the prophet was concerned to see that the king struck but thrice. Ibid.

Verse 21. Is that unscriptural, as Protestants pretend, which scripture here affirms to have happened; or is it then unscriptural to believe, as Catholics do, that God may still, if he chooses, honour by miracles the bones and relics of his saints, as he did those of his servant Eliseus?

Chapter 14—verse 8. "Let us see one other." This was a challenge to fight. D. B.

Chapter 15—verse 5. "A leper." In punishment of his usurping the priestly function of offering up incense in the temple.—2 Paralip. 26.

Chapter 19—from verse 21 to 35. What could be conceived or uttered so majestic and sublime; so full of lofty and dignified scorn for the blasphemous and vain boasting Kings of the Assyrians, as this prophecy of Isaiah, which promises, towards the close, in verse 31, that remnant of Israel who shall follow the Saviour?

Chapter 20—verse 11. "And Isaiah the prophet called upon the Lord; and he brought the shadow ten degrees backwards by the lines, by which it had already gone down in the dial of Achaz." This miracle, and that wrought by Joshua; at whose command the sun stood still, and prolonged the day till victory had declared for the house of Israel; prove at once, and in a transcendent degree that the God of the Hebrews was the sole God of the universe. For as the astronomer demonstrates, the least retrocession or stoppage of the sun's course must have caused the same throughout the whole planetary system; otherwise the vast structure of the universe would have been deranged, and thrown into ruin and confusion.

Chapter 22—verse 8. "The book of the law;" that is Deuteronomy.

Verse 14. "In the second," that is in a street, or some part of the city, called in Hebrew MASSAM. Deborah, Holda and Judith were the only females, whom God chose in the worst of times, to be the inspired organs of his instructing voice to his people; for the woman, since her fatal counsel to man in paradise, was not more allowed to counsel the man, except on such extraordinary occasions, and for his humiliation, but to be counselled by him.—1 Con. 14, 34.—1 Tim. 2, 11, 12, 13, 14.

The end of the Fourth Book of Kings.

THE FIRST BOOK OF PARALIPOMENON.

These books are called by the Greek interpreters *Paralipomenon*, that is, of things omitted; because they are a kind of supplement of such things as were passed over in the book of Kings. The Hebrews call them *DIBRE HAJAMIN*, that is, "the words of the days," or "Chronicles." Not that they are the books, which are often quoted in "the Kings," under the title of "the words of the days of the Kings of Israel, and of the Kings of Juda;" for the Books of *Paralipomenon* were written after the books of Kings. But because in all probability they have been abridged from those ancient "words of the days," by Esdras, or some other sacred writer. D. B.

Chapter 5—verses 1, 2. In Reuben's forfeiture of his birthright in favor of Joseph, the same mystery is