

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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THE VERY REVEREND WILLIAM P. MACDONALD, V. G.
EDITOR.

Original.

DEATH-BED SOLILOQUY.

O how long in vain For relief I languish! Racking is my pain, Mortal is mine anguish.	Soon what scenes I'll view, Scenes, ah! never changing! Soon my flight pursue Swift with spirits ranging.
Tell me thou, my soul, What can be the reason Why thou art so loth To leave thine earthly prison?	Ho, who sent thee here, To himself recalls thee, Go, nor ever fear, Whate'er befalls thee.
For his journey's end Sighs the wanderer weary: Captives wish release From their dungeon dreary.	Born, on high to reign, Here an exile mourning; Haste, thy kingdom gain, Earth's low region spurning.
Thy release how near! Death's thy chain's unbinding: Now the pleasure sought Would'st thou grieve at finding?	From thy hut of clay Into ruins falling, Sister! come away! Angels, hark! are calling!
O the awful change That so near awaits me! Now with horror thrills, Now with hope elates me.	Yes, I come; I come. Haste, O death, to sever From life's galling chain, And set me free for ever!

THE CHRISTIAN RELIGION DEMONSTRATED DIVINE.

CHAPTER XLV.

THE SECOND BOOK OF SAMUEL;

OTHERWISE CALLED

THE SECOND BOOK OF KINGS.

This Book relates the transactions from the death of Saul, until the end of David's reign; being a history for the space of about forty-six years.

Chapter i. Verse 10. *I killed him.* This story of the young Amalekite was not true, as may easily be proved by comparing it with the last chapter of the foregoing book, verse 4. D. B.

It appears, the young man, in the confusion of the defeat, had been able to take the diadem and bracelet from the dead body of Saul. And, in delivering them up, he thought to enhance his merit, by representing himself as the one who had finally delivered David from his most cruel and relentless persecutor.

Verse 18. *As it is written in the book of the Just.* Here is another Book of the scripture mentioned, which has been lost.

Chapter ii. Verse 10. He reigned two years, that is, before he began visibly to decline: but, in all, he reigned seven years and six months; for so long did David reign in Hebron. D. B.

Chapter iii. Verse 35. "So God do to me; and more also; if I taste bread, or any thing else before sun-

set!" Here is furnished another scripture proof that fasting was always a penitential observance among the people of God.

Chapter v. Verse 4. "David was thirty years old when he began to reign." See also 3 Kings ii. 11. The Saviour, whom David prefigured, was thirty years old when he began his spiritual reign; by issuing his royal mandates, in his public preachings, first to the Jews; as David did first to the tribe of Juda: and finally to the Gentiles; represented by the other reclaimed tribes of Israel.

Verse 8. "The blind and the lame; who hated the soul of David." They are only the blind and the lame in the spiritual sense, who oppose the conquests of the spiritual David.

Chapter vi. Verse 7. "And the indignation of the Lord was kindled against Oza; and he struck him, for his rashness: and he died there before the ark of God."

Are the things now appertaining to the worship of the true God less holy than formerly? Surely not. But, as the Christian dispensation is, not like that of the Jews, a temporal, but a spiritual one: so in it every offence is visited with a spiritual punishment, far more awful than any temporal or bodily one. Oza's punishment shows besides that God's tabernacle or Church, is not to be upheld by the hand of man; but by his own divinely supporting power. Look at all the sects of man's establishment; though formed with all the cunning of human prudence; though fenced in with the laws of powerful states; and defended with all the resources of the mightiest monarchs: have we not seen them all successively crumble to nought? And do we not even now behold a sect, that had clung like the barren parasite Ivy to the Catholic constitution of England; as it is seen still clinging round our Catholic Cathedrals; do we not see it now beginning to be shaken loose from the agitated boughs and branches of the venerable oak, to which it adhered with serpentine embrace; drinking in its vital sap, and withering quite the supporting tree, on which it so luxuriantly throve; but now withering and mouldering in its turn? While that church alone which Christ founded, survives them all; and shews her majestic and imperishable form still towering over their shattered remains and unseemly, wide spread, uncombinable ruins.

Chapter vii. Verse 12. *I will establish his kingdom.* This prophecy partly relates to Solomon: but much more to Christ, who is called the Son of David in scripture; and who is the builder of the true temple, which is the church; his everlasting kingdom, which shall never fail. D. B.

Chapter xii. Verse 11. *I will raise up, &c.* All these evils, inasmuch as they were punishments, come upon David by a just judgment of God for his sin: and therefore God says, *I will raise up, &c.* But, inasmuch as they were sins, on the part of Absalom and his associates; God was not the author of them: he only permitted them. D. B.

Verses 13, 14. "The Lord hath taken away thy sin: thou shalt not die. Nevertheless, because, &c., the child that is born to thee, shall surely die." Here we see the guilt pardoned; to the repenting sinner; the eternal punishment thereby remitted; and yet temporal punishment inflicted.

Verse 16. "And David kept a fast; and, going in by himself, lay upon the ground. And the ancients of

his house came to make him rise from the ground; but he would not; neither did he eat meat with them. And it came to pass, on the seventh day the child died."

Verse 22. "And he said: while the child was yet alive, I fasted and wept for him; for I said: who knoweth whether the Lord may not give him to me; and the child may live?"

Is not this (as the Catholic church teaches we should) joining penance and fasting with prayer, in order to appease God's wrath? And yet Protestants, who mock at such Catholic doctrine and practices, pretend to square their faith by scripture!

Chapter xv. Verse 30. *Weeping, &c.* David on this occasion wept for his sins; which he knew were the cause of all his sufferings. D. B.

Chapter xvi. Verse 10. *The Lord hath bid him curse:* not that the Lord was the author of Semei's sin, which proceeded purely from his own malice; and the abuse of his free will; but that, knowing and suffering his malicious disposition to break out on this occasion; he made use of him, as his instrument, to punish David for his sins. Ibid.

Verse 21. *Their hands may be strengthened, &c.* The people might apprehend lest Absalom should be reconciled to his father; and therefore they followed him with some fear of being left in the lurch; till they saw such a crime committed as seemed to make a reconciliation impossible. Ibid.

Chapter xviii. Verse 33. "Who would grant me that I would die for thee," &c. David lamented the death of Absalom, because of the wretched state in which he died; and therefore would have been glad to have saved his life, even by dying for him. In which he was a figure of Christ weeping, praying and dying, for his rebellious children; and even for them that crucified him. Ibid.

Chapter xxii. Verse 2. David's Canticle is prophetically allusive to the Redeemer, of whom David was a figure.

Chapter xxiii. Verse 1. He is here called "the man to whom it was appointed concerning the Christ of the God of Jacob: the excellent Psalmist of Israel. The spirit of the Lord, [says he] hath spoken by me; and his word by my tongue."

Chapter xxiv. Verse 10. "But David's heart struck him, after the people were numbered,"—that is, he was touched with a great remorse for the vanity and pride, which had put him upon numbering the people." D. B. End of the Second Book of Kings.

In New South Wales and its various settlements, the Catholic Faith is laying its deep foundations and extending its lines on every side. The Australasian Chronicle of January gives a cheering account of the blessings which the Total Abstinence Societies have produced in Sydney.

The Catholic Missionaries to New Zealand have been especially favored by Almighty God in the conversion of souls. About forty thousand of the natives had been instructed and admitted to the Sacraments.

The Bengal Catholic Herald of the 5th of April announces the arrival at Calcutta of six Missionaries for China. A solemn high mass of thanksgiving was celebrated the ensuing Sunday, in the Cathedral.

The Catholics of Madras have determined to establish an Ecclesiastical Seminary, to supply priests for India of native growth.—*Catholic Telegraph.*