

of bread; and another carrying a bottle of wine. The same allusion is here found, as in Anna's offerings, to the Jewish and Christian; or the bloody and unbloody sacrifices.

Verse 9.—God gave unto him another heart. The heart of man is in the hands of God; who, without forcing the will, can turn it to whatever good he pleases.

Verse 25. And Samuel told the people the law of the Kingdom; and wrote it in a book, and laid it up before the Lord. This is another portion of the holy Scriptures which is lost.

Chapter 12.—Verse 11. Jerobaal and Badan, were Gideon, and Samson; called here Ba-Dan, because he was of the tribe of Dan. D. B.

Verse 16.—Wheat Harvest. At which time of the year it never thunders or rains in those countries.—Ibid.

And you shall know and see that you yourselves have done a great evil in the sight of the Lord, in desiring a king over you. Because they preferred a fellow mortal for their supreme ruler, before God himself: whereas, said Samuel to them, the Lord, your God, was your King.—V. 12.

Chapter xiii. v. 1.—Saul was a child of one year: that is, he was good and innocent, like a child of one year: and he continued such for two years.—D. B.

Verse 13.—Saul's dread of the enemies, and distrust in the Lord, made him venture to offer up sacrifice in the absence of God's pontiff, Samuel; foolishly presuming that he could propitiate the Deity by an act done against his ordinance: and therefore was he rejected.

Chapter xiv. v. 42.—Jonathan was taken.—Though Jonathan was excused from sin, through ignorance of the prohibition; yet God was pleased on this occasion to let the lot fall upon him, to shew unto all, the great obligation of obedience to parents and princes.—D. B.—Jonathan, besides, was in this instance a striking emblem of the Saviour; whom, though innocent, his heavenly father had doomed to death; by the incurring of which doom, he had routed the enemy, and saved his people.

Chapter xv. v. 3.—Slay loth man and woman; child and sucking &c. The great master of life and death, (who cuts off one half of mankind whilst they are children,) has been pleased sometimes to ordain that children should be put to the sword, in detestation of the crimes of their parents: (for he visits, as he declares, the sins of the parents upon the children, to several generations) and that they might not live to follow the same wicked ways. But, without such evident ordinance of God, it is not allowable in any wars, how just soever, to kill children. D. B.

Verse 22. And Samuel said: Doth the Lord desire Holocausts and victims; and not rather that the voice of the Lord should be obeyed? For obedience is better than sacrifice: and to hearken, rather than to offer the fat of rams. Verse 23. Because it is like the sin of witchcraft to rebel: and like the crime of idolatry to refuse to obey. For as much therefore as thou hast rejected the word of the Lord; the Lord hath also rejected thee, &c.

Yet Saul believed in the Lord; and sought to honour him; though in his own way; and contrary to the Lord's injunction. How then can those be excused, who breaking from the unity of the church; and thus rending the external of God's worship, as Saul did the Prophet's garment; v. 27, 28 venture to set up an unbiddden, nay, a forbidden way of

their own of honoring God, as all schismatics and heretics do: rejecting the word of the Lord, spoken to them by his chosen organs; the pastors of his universal church; whom he commands all to hear and obey, as if they were himself addressing them.—Luke x. 16.

This sin of thus rebelling against the lawful authority is declared by Samuel to be like the sin of witchcraft; and their disobedience, like the crime of idolatry: because in both they turn away from God; in the one case, to seek help from the Devil, since refused by God; and, in the other, to worship the adversary, since their offerings, like those of Saul, are made in contradiction to God's precepts; and in defiance of his prohibitory mandate.

Chapter 16—Verse 14.—And the spirit of the Lord departed from Saul. and an evil spirit from the Lord troubled him. In Saul is found the emblem of the Jewish; in David that of the Saviour's Sovereign jurisdiction. On the Saviour's appearance, as their appointed successor in authority, an evil spirit is allowed by God, to trouble the Jewish rulers as it had done Saul, their prototype, inciting them to make away with the chosen descendant of Isai, the Bechlemit. in the vain hope of thus preserving their own temporal consequence and dominion. What do we, said they; for this man doth many miracles? if we let him alone so, all will believe in him: and the Romans will come and take away our place and nation. John, 11, 47, 48. In this they spoke prophetically true; for the Romans did come, and take away their place and nation, and succeeded to all the spiritual rights and jurisdiction of the synagogue; which it had deliberately made over with its promised and long looked for Messiah to the Romans, in the person of their representative Pontius Pilate: and those Romans after unconsciously avenging Messiah's wrongs; destroying the Jewish city and temple; and scattering all over the world the self-anathematized remnant of the deicidal race; became the chosen people of the predicted Saviour; whose church among the Gentiles, no longer confined to one particular nation, but embracing all, is therefore styled Catholic, or universal; and Roman, from its earliest origin; Rome having become the Jerusalem of the Gentiles,—all which change was most clearly foretold by the prophets; and particularly by Malachy, the last of their number. Ch. 1. v. 11.

Verse 20.—And Isai took an Ass laden with bread, and a bottle of wine, and a kid of the flock; and sent them by the hand of David, his son, to Saul. The ass bore that bread, or him, who called himself the living bread which came down from heaven; on his solemn entry into Jerusalem. It was then, by the hand of the real David, brought to Saul whom the evil spirit was troubling at the time—that is, of the Jewish authorities, whom the Devil was then instigating to put the Christ to

death. The bottle of wine together with the bread indicated Messiah's sacrifice, in which Aaron's represented by the kid, found its entire fulfilment.

Verse 23. Nothing could free Saul from the evil Spirit, but the sound of David's Harp; and nothing can scare away the troubling spirit of sin from Jew or Gentile, but the harmonious sounds of the Saviour's precepts and doctrine.

To be continued.

THE HYMN.

Veni, Creator Spiritus!

Creator spirit, gracious deign
To visit here thy suppliant train!
Fill with thy grace, supernal shed,
Our hearts, thy chosen mansions mend!

Thou, whom we hail the paraclete:
God's gift, with ev'ry good replete!
The living font; the fire of love:
The spiritual unction from above.

Thou sov'nfold grace imparting spright!
Dread finger of paternal might!
The father's promis'd prompter, sent,
The dumb who read'st eloquent.

Bid on our sense thy light to shine!
Pour on our hearts thy love divine!
Still here on earth while we abide,
Our feeble steps support and guide!

Drive from us far the tempting foe!
Give us thy perfect peace to know!
Thus, plac'd beneath thy guidance sure,
We'll ev'ry danger shun secure.

Grant us, the Father, and the Son
And thee, their spirit, three in one;
Adoring here on earth to know;
And ever firm our faith to shew.

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