

the light of the sun refracted on the cloud which produces that sign; so is it the light of the Sun of justice. Jesus Christ, shining on the cloud of his mysteries; or his declaratory truth, enlightening our mental darkness, (*for he is the light that enlighteneth every man who cometh into this world;* John 1.) which produces, in the Saviour's new covenant of grace, the baptismal sign of our final safety from the threatened destruction. In the pre-figuring sign of God's promise to Noah and his posterity that he would no more destroy them by water; the light is refracted in seven distinct colours all contained, all refracted, in the single white ray; and in the spiritual sign prefigured of his promise to the spiritual Noah, and his righteous posterity that he will no more suffer them to perish in another general deluge of pagan infidelity and iniquity: we see displayed, in the refracted light of his declaratory truth, the seven sacraments of his saving institute: none of which are producible, in their proper hue, till baptism, the spiritual rainbow, has taken his stand. On this account in Ezekiel's vision of Messiah's chariot, or his church; over which he presides, to govern and direct it in all its movements; the rainbow is represented as the glory, which encircles this throne. *Ezekiel 1, 28.*

To be continued.

THE CHIEF APPARENT DIFFICULTY IN THE DOCTRINE OF TRANSUBSTANTIATION EXPLAINED FROM REASON.

No rational being will deny to God, who created all things out of nothing, the power of changing one substance into another; nor that of rendering his immediate presence sensible in whatever form, and wherever he pleases; as the Holy Ghost did in the form of a dove, and again in the form of fiery tongues. In this last visible form the divine spirit descended on every one of the many present; as he might have done on millions more. And though he was thus communicated to every one individually, he was still but one among all.

But, says the unbelievers in the doctrine of transubstantiation, the Holy Ghost is the divine spirit; who is omnipresent:—and, though Jesus Christ, as God, is omnipresent; yet he cannot be so, as man. Certainly not; for omnipresence is an attribute pertaining exclusively to the deity. But God's omnipresence shews that a spirit can be in any number of places at once. Now the body of Jesus Christ, having, in its immortal state, put on the qualities of a spirit; in virtue of which he suddenly vanished from the sight of the two disciples at Emmaus; and suddenly stood in the midst of his disciples, though the doors were kept shut by them, for fear of the Jews: there is nothing absurd in supposing it possible for such a spiritual body to be present at once in as many millions of places as God pleases; and though it were present at the same moment in all places within the creation; it would not, like the divine omnipresence, exceed the bounds of finitude. At the same time we can more easily conceive how a real body can take a visible form; than how a pure spirit, can; as the

holy ghost did, and the angels are recorded in scripture to have frequently done.

Saint Eutyches, Patriarch of Constantinople, who lived in the sixth century; in shewing how one, receiving but a part of the consecrated species, receives whole and entire the most holy body and adorable blood of the Lord: uses a similitude, which goes a far way to explain the possibility of the simultaneous presence in many places of the Saviour's humanity. "As the voice, says he, which proceeds from one man; and to which the air responds; is whole and entire in his mouth; and penetrates whole and entire into the ears of them, who hear it; so that one receives neither more nor less than another; because, although the voice is a body, being nothing else but agitated air: it is in such manner one and indivisible as that all equally hear it, although there should be an audience of ten thousand persons. So," continues the same holy father, no one ought to doubt that, after the mysterious consecration, and the holy fraction: the incorruptible, holy, immortal, and life-giving blood of the Lord, being formed by virtue of the sacrifice in the consecrated species; impresses all its virtue in each of those who receive it; and is found whole and entire in them all; as in the case in the example, which we have adduced." See Annals, B. III, p. 333. Paris Ed. We should recollect at the same time that Jesus Christ, though man, is the eternal and omnipotent word of the father.

BIBLICAL NOTICES AND EXPLANATIONS.

Continued

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 are passed over in the books of Kings. The Hebrews call them *DUHRE 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 Judah; 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 alluded to, as 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 Juda, and the priesthood to Levi; as of both these tribes, the prince of peace, and High Priest forever, Jesus Christ was to descend.

Chapter 9—Verse 2. *Nathaneans*. 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. D. B.

Chapter 15—Verse 26. *They offered in sacri-*

*fice, seven oxen and seven rams.* Another allusion to the seven sacraments—

Chapter 17.—Verse 11, 12, 17, 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 shews 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 Saints or Angels can inspire us to do good. According to them, we are left exposed to every 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 *Angel shall encamp round about them who fear him; and shall deliver them.* Ps. 33. 8.

Verse 5. *The number 8c.* 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, 18. 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.

THE SECOND BOOK OF PARALIPOMENON.

Chapter 2.—Verse 7. *Send me therefore a skilful man that knoweth how to work in gold, and in silver, in brass and in iron; in purple in scarlet and in blue; and that hath skill in engraving, with the Artificers, whom I have with me in Juda and Jerusalem; whom David, my father, provided.* The religion of God was always favourable to the arts & sciences. Nay the skill of the artificers is declared in scripture to be inspired by God himself; from whom all talent, ingenuity, and wisdom flows. indeed the human skill in all its mechanisms is but an imitation of the divine.—*Behold! said the Lord to Moses, I have called by name Balaak—and I have filled him with the spirit of God, with wisdom, and understanding, and knowledge in all manner*