

with him.—He, who loveth me not, KEEPETH NOT MY WORDS.—John xiv. 18, &c.

What then is that word of his, the keeping of which, he says, will manifest him to his followers? What, but that word which he so plainly spoke to his Apostles at his last supper with them the transubstantiating word which made what he then gave them, as truly as he spoke it, his very body to eat; and his very blood to drink; that word, which he had so fully explained, and so forcibly inculcated to the multitude, when teaching in the synagogue at Capernaum:—John 6, 59— that word, which then so shocked the Jews; which now so shocks the Protestants, Freethinker, Deists, and all unbelievers; who refusing to be taught of God, prefer grounding their faith on mere human conjecture; yet that very word which manifests him to all those who keep it; and who recognize their Lord under the disguise, which he assured them he would henceforth assume. These still see him, while the world sees him no more. He lives in them, and they in him. On such he daily showers down his hidden manna:—Apoc. 2, 17,— and bids them feast and grow immortal by feeding on the fruit of the tree of life.

Such require not the aid of the senses to confirm their faith in his word and promises. They seek not, like Thomas, to see and feel the print of the nails in his hands and feet; nor the mark of the spear in his wounded side, in order to prove his presence and identity. They rest their faith, as he enjoins, on the testimony of his other disciples; on the unerring declaration of his Church, which he commands us all so peremptorily and unreservedly to hear.—Matt. 18, 17.—encouraged as we are so to do by his assuring us that *blessed are they, who have not seen, and yet have believed.*

To be continued.

BIBLICAL NOTICES AND EXPLANATIONS.

EXODUS.

Verse 19.—And Moses took Joseph's bones with him. Did Moses act wrong in taking with him, and keeping with honour, the sacred remains (what Catholics would call the relics) of the Patriarch Joseph? If not; why are Catholics blamed by our pretended Bibliests, for keeping with honour, during their spiritual pilgrimage through the desert of this world, the precious remains of their illustrious Saints? Did not the first Christian so keep the very handkerchiefs and aprons that had but touched the body of Saint Paul? And did they not, with these, cast out devils? Acts xix. 12. Did not the Prophet Elisha divide the waters of the Jordan with the mantle of Elias? 4 Kings ii. 10. And did not the bones of Elisha by their touch, raise a dead man to life, &c. *ibid.* xiii. 21. All this, however, though scriptural, smells greatly of Popery.

Verse 21. And the Lord went before them, to shew the way, by day in a pillar of cloud; and by night in a pillar of fire; that he might be the guide of their journey at both times. There never failed the pillar of cloud by day; nor the pillar of fire by night before the people.

The cloud by day, is the emblem of the whole revealed mystery, or of revelation. It is during the day, that is, during this life, an impenetrable cloud to the human intellect, the eye of the soul: but it shews itself from God; and serves to guide us on our journey towards the land of promise. At night,

or the end of that day, given us to work out our salvation, John ix. 4, it is suddenly changed into brightness. The pillar of cloud by day becomes a pillar of fire by night. In times of persecution too, when the people of God are hard pressed by their enemies; the cloud throws itself between; darkening and confounding the camp of the adversary; but shewing a bright side, towards those, who march under God's direction; and shedding light on the ways of all, who follow their proper guides by him appointed.

Chapter 14. The Israelites, hemmed in between the red sea and the whole host of Pharaoh, see no possible way to escape destruction. Yet, they had no cause to despair, as they were under the guidance of God himself the Omnipotent: who, to shew us how we are to rely upon him in all our difficulties, in the discharge of our duty; however in surmountable they may at first appear; delivered the Israelites in the moment of their despair; and destroyed the Egyptians, already exulting in the sure and easy anticipated capture of the fugitives.

Chapter 15. v. 25.—The Lord shewed to Moses a tree; which when he had cast into the waters; they were turned into sweetness.—The bitter waters of Mara, which the Israelites could not drink, represented the bitter potion of sufferings and sorrows, which is offered to all in this mortal pilgrimage; These waters are unpalatable and disgusting, till seasoned with the wood of the cross. This is the tree, shewn by God, which turns those waters of bitterness into sweetness; stops all the murmurings of the multitude; and makes them be more relished by the sojourners in the wilderness than the choicest streams of pleasure so coveted before. Of the waters of Mara we all are doomed to drink, but nothing can sweeten, and render them palatable, but the cross of Christ, and the consideration of his sufferings. It was this that made so many in the Catholic Church, lay down their earthly crowns; divest themselves of all their worldly dignities; scatter their treasures among the poor or employ them in permanently useful benefactions to the community: and renouncing all the vain enjoyments of this short passing life, embrace a course of penitential suffering and privation.—It was this that made saint Paul exclaim: *God forbid that I should glory save in the cross of Jesus Christ: by whom the world is crucified to me and I to the world!* Gal. 6. 14.

Chapter 16. Verse 2.—And all the congregation of the children of Israel murmured against Moses and Aaron.

We are astonished at the proneness of the Jews to murmur in all their wants, dangers and difficulties; when, in the stupendous wonders wrought in their behalf, they had all along such unquestionable proofs that they were under the immediate care and special guidance of the Almighty. But this only shews us that even the greatest miracles would lose their effect upon the human mind, were they to become common and ordinary. We may judge of the truth of this by our own daily experience. For do we not daily witness in God's administration of the universe, wonders as great as any wrought in favour of the Israelites? The only difference between them is, that what we behold happens according to the usual course of nature, and the established order of things; whereas, what they beheld, and what is called miraculous, happened in a new and unusual manner, such is therefore apt to strike and amaze us the more, by its wonderful singularity.—But, is for instance, the raining down Manna from heaven, a greater wonder in itself; than the raising up bread and so many other productions from the

bosom of the earth? Is the restoration of life to the dead, even equal to the giving of it to those, who never were among the living? Which is that portion of nature, which does not proclaim to us an all-wise, infinitely good and Omnipotent Providence? And yet we are nothing moved at the sight of all these wonders. And why? Because they are constantly in our view, because they are daily recurring: because they are common and ordinary. For the same reason did the many prodigies witnessed by the Jews, make so slight and transient an impression upon them. Wherefore, God, who wastes no wonder, having once sufficiently proved his Revelation in an extraordinary manner by miracles; leaves his people to the ordinary guidance of his own lawfully appointed pastors; whom he commands us to hear, as we would himself:—Luke x. 16. Leaving us thus the whole merit of believing without seeing: for *Blessed, said he, are they, who have not seen, and yet have believed.* John xx: 29. and reserving it to himself, as he thinks fit, to support their testimony by extraordinary signs and wonders.

Verse 14.—When the Israelites saw the Manna, in the morning, like a dew lying round their camp; appearing small, and as if beaten with a pebble, and like the hoar frost on the ground: they said one to the other MANNA: which signifieth, what is this: For they knew not what it was. And Moses said to them; this is the bread, which the Lord has given you to eat.

The mysterious and inexplicable nature of the thing, signified by the Manna, is here well portrayed by the enquiring exclamation of the Jew: *What is this?* Nor could more be told them concerning it, than what Moses, God's interpreter said: *This is the bread, which the Lord hath given you to eat.*

Verse 17. After being commanded to gather of it for every man, according to the number of souls, the measure of a Gomer; one gathered more; another less. But when they came to measure it afterwards, neither had he more, who had gathered more; nor he less, who had gathered less. In this again is discerned another precious resemblance to the thing signified, the Blessed Eucharist: for in it also, he who receives more of the species has no more, than he, who receives less: for both receive, under the external forms him entire, who declares himself to be *the living and life giving bread:* John vi. 36, 51. the Saviour himself, who cannot be divided.

V. 31. And the house of Israel called thereof the name MANNA. They gave it the mystical name: *WHAT IS IT?* For who can explain it, till the power of God, and his wonderful works are manifested to us in Eternity? Till then, it forms the inexplicable puzzle of our proud presuming reason; and the most trying test of our reliance on God's word revealed.

V. 34. The Manna was kept by the command of God, in the Jewish Tabernacle; as a figure of the reality, now kept by his command in the Christian Tabernacle.

V. 35. With this meat were the children of Israel fed until they reached the borders of the land of Canaan. With the real Manna, the true bread from heaven, John 6. 32. are the Christians fed, until, at the hour of death, they reach the borders of a happy eternity.

To be continued.