

that, when it was thus itself first exclusively and so fully saturated with the dew of grace; the heavenly dew was thenceforth diffused over all.

The pitchers, with lamps burning in them, which when broken, shewed forth in the midst of the nocturnal obscurity the lights which they contained; represented the mean and frail vessels which the true Gedeon, the Saviour, made choice of in order to confound and defeat the enemy: and it was then above all, that their light of faith and fire of divine charity shone forth, in the midst of the pagan darkness, when their vessels of clay, their frail bodies, were dashed to pieces in Martyrdom.

The *hearth cake* rolling down from the mountain, which upsets the whole camp of Median, is interpreted in the very text itself, and interpreted truly; Gedeon himself; the prefigured Gedeon, the real hearth-cake: *the living bread that came down from heaven*: who rushing with his followers into the enemy's camp, establishes on the grounds which they occupied, his camp; his religion, his unbloody sacrifice of bread and wine, and his everlasting priesthood, according to the order of Melchisedech,

The salt used by Elisha to sweeten the fountain, and fertilize the barren soil; and the meal to render wholesome the contents of the pot; is but the emblem of that mystic salt, to which the Saviour alludes, when stilling his apostles *the salt of the earth*. For they, by their holy preaching, and edifying example, were destined to season the rest of mankind; and thus preserve them from the corruption of sin: and of the flour, of which is made that which is changed into *the bread of life*?

What important and wonderful truths are thus made known to us, and fixed in our memory by these, and numberless other such sensible signs and symbols. These render to the mind the simplest ideas discernible objects; and give a kind of body to the purely spiritual thought. Hence we find the whole holy scripture abounding with hieroglyphical symbols; allegorical descriptions; parabolical similies, tropes, figures of speech and action, used by the prophets and inspired writers, in their announcements to the rest of mankind of God's will and command; threats or promises.

But, indeed, is not all the knowledge, which we receive from without, communicated to us by sensible signs? A book presented to the eye, is as much an informing sign, as (what if representing any thing holy, is not so relished by the protestant) an image or a painting. Speech itself and words, are but external signs informing through the ear our thinking principle. Besides the whole external part of God's worship, consists but in sensible signs and significative ceremonies. Abolish these and man is plunged without resource in the dark chaos of his native ignorance,

But in the new law, the protestant will say, all the figures are finally abolished. They are nowhere mentioned in scripture as *abolished*; but only as *fulfilled*. *I came not, says the Saviour, to abolish but to fulfil the law*.

If all figures are abolished in the new law, what is *the baptismal water*? Is it not the figure, or ex-

ternal sign of the internally cleansing grace? What is *the oil*, with which the Saviour commanded his apostles to anoint the sick? And to which anointing by the priests, together with the prayer of faith, such ample grace and forgiveness of sin is inscribed? declared to be annexed? James! Ep. ch. 8 What the clay, made by the Saviour, with his spittle, and his anointing with it the eyes of the born blind; desiring him at the same time to go and wash in the pool of Siloe! What his touching with his spittle the tongue; and his thrusting his fingers into the ears of the deaf and dumb man, whom he healed! His washing the feet of his apostles? His *breathing* upon them, and saying: *receive ye the Holy Ghost*? What was Saint Peter's vision of the sheet let down from heaven full of unclean animals? What the laying on of hands by the apostles on those, whom they ordained; or on whom they invoked the Holy Ghost?

Need I mention the emblematic forms of bread and wine, assumed by the Saviour in his Eucharistic sacrifice and sacrament; showing himself thus to be the meat and drink of our souls, and indicating the favour intended by the forms he takes?

In like manner did the Holy Ghost on two occasions indicate by the forms under which he appeared, the end of his descent, and the gifts he gave. He descended on our peace-maker, the just and holy one; the second Noah in the midst of the water; the Saviour of our race; by the water of baptism, which received from the touch of the incarnate deity's immaculate person, its guilt-cleansing and re-generating efficacy. He descended upon the spiritually regenerating father of mankind in the shape of the winged messenger of peace, the dove, which brought to the first, prefiguring Noah the green olive bough; the token and pledge of God's wrath appeased; and of earth's fruits and productions restored to man. In his second descent, which was on the first christians at Pentecost, the same divine spirit took the visible form of *cloven tongues of fire*; signifying by that form the grace he imparted, or the gift bestowed; namely the fire divine of charity, which our Saviour said *he came to cast upon the earth; and desired to see enkindled*: and the lighting up with that blessed fire the tongues of Christ's disciples; thus fitting them as instruments, to spread abroad in every direction the holy heart-warming and illuminating conflagration. In each fiery tongue the Holy Ghost was given distinctly to each: and yet he was but one given at the same moment to all. The Protestant sees nothing impossible in this: and yet he denies to Jesus Christ, whom he owns to be God, equal with the Holy Ghost, the power of thus appearing under the visible forms, which he assures us he takes: and of communicating himself at one and the same time to any number of his followers, great or small!!!

Nor was it without a mysterious indication that the Holy Ghost assumed the form of a *cloven* or *divided* tongue: Hitherto his inspirations were made, his truths promulgated, and his worship performed in a nation speaking but one tongue. That tongue, the Hebrew, was therefore the holy language: but

it was henceforth to be divided; and the universal tongue of the converted heathens; the tongue of the imperial rulers of the earth, the Romans; to whom in their representative Pontius Pilate, the Saviour was made over by his people; was to be co-sanctified with the Hebrew, and fitted for the worship of the true God, and the universal promulgation of his truths. This adaptation of the Roman with the Hebrew tongue for the sacred ends of man's redemption, was represented by the cloven form in which the fiery tongues appeared.

Under how many sensible signs, or images, does not God foretell to us in the Apocalypse, the great events by which his church on earth shall be affected down to the end of time! Indeed, it is by such signs symbols and ceremonies that he has all along instructed his human family; and will ever continue to do so in his one, holy, catholic and apostolical church, as long as this world endures. It is therefore our particular duty to learn the sacred and instructive meanings which his Church attaches to her several rites and ceremonies.

It was our wish and intention at first, after explaining the ceremonies of the mass, to have continued our explanation of all the other rites and ceremonies; universally observed by the Catholic church in her administration of the sacraments, her solemn benedictions and consecrations. But always hitherto the pressure of other important matter has left us no opportunity to fulfil our original purpose. We shall therefore take the earliest occasion afforded us to treat of these subjects; with which every Catholic at least should be thoroughly acquainted.

BIBLICAL NOTICES AND EXPLANATIONS.

Continued.

THE FOURTH BOOK OF KINGS.

Chapter 5—Verse 10. *Go and wash seven times in the Jordan, &c.* Here are alluded to the cleansing effects of the seven sacraments from the leprosy of sin; through the virtue of the man-God who commenced his purifying institute by washing in the Jordan.

Verse 13. They were Naaman's servants, who persuaded him to wash. They were the poor and mean, who converted the great, and persuaded their worldly masters to wash in the Jordan, after the Saviour, in order to be cleansed from their spiritual leprosy.

Verse 16. Eliseus refused Naaman's proffered gift; as the grace of God is not to be bought and sold.

Verse 17. *Grant to me thy servant to take from hence two mules' burthen of earth.* Why this request, but because Naaman considered the earth holy: and on it he intended erecting an altar to the only true God, whom he now acknowledged? Is not this idea somewhat a Catholic one? Blessed earth! how can a protestant consider any thing blessed?

Verse 19. *Go in peace.* What the prophet here allowed, was not an outward conformity to an idolatrous worship: but only a service, which, by his office he owed to his master; who on all public occasions leaned upon him: so that his bowing down, when his master bowed himself, was not in effect adoring the idols; nor was it so understood by the standers by; since he publicly professed himself a worshipper of the only true and living