

the lying serpent and his seed, can such a sign be odious? Yet Protestants view it with as much aversion and pain, as if they shared in the adversary's disappointment; and grieved at his discomfiture: for to him, indeed, and to his brood, it must ever appear the most hateful object in nature; a stumbling block to the Jew; and a folly to the Gentile. 1 Cor. i. 23.

Whereas it is the Catholic's crest: his distinguishing symbol: his paternal trophy: his lawfully inherited, and highly prized badge of honour. He exclaims with the Apostle: far be it from me to glory in any thing else, save in the cross of Christ, and in Christ crucified! Gal. vi. 14. It is the mysterious thou, the protective mark and saving sign T. imprinted in baptism and confirmation on the foreheads of those in the city of God, who sigh and mourn the sign which stays the uplifted arm of the destroying Angel: imprinted by him, who stands by the Altar; that is, by a Priest, who has an altar to stand by; who is clothed in linen, which was ever the Priest's officiating dress; and who has a writer's ink horn at his loins: namely, his pyx of holy oils, with which, at the command of God, he writes the hallowed hieroglyphic on the foreheads of such as are presented to him, to be so signed and sealed.—Ezech. ix. 4. Apoc. vii. 5.

To be continued.

BIBLICAL NOTICES AND EXPLANATIONS.

Continued.

NUMBERS.

THIS Book describes the transactions of the Israelites from the second month of the second year, after their going out of Egypt; until the beginning of the eleventh month of the fortieth year; that is, a history of almost thirty-nine years.—D. B.

Chapter 1.—Verse 4. *And there shall be with you the Princes of the Tribes, and of the Houses in their kindreds—God, in ordering his chosen people to be numbered, appoints to every tribe its Prince. All is orderly and well organised in the camp of Israel. There are no independents, or independents there. Every one owns his chief, appointed by God himself. How beautiful are thy Tabernacles, O Jacob! and thy Tents, O Israel!* exclaimed Balaam, on viewing at a distance this army of the Lord encamped by their tribes. *For the spirit of God rushing upon him, compelled him to bless and praise those whom he had come to curse. Numb. xxiv. 2, 5. Yet this orderly people in all their tribes, under the special protection and guidance of the most high; whose will is explained to them by Moses and Aaron; by his organs and deputies, their legal Priesthood: still following his ark and tabernacle in all their wanderings in the desert; fighting under their several chiefs; and tending onwards to the promised land: were but a figure of the Saviour's Church. She too, like a well regulated army, under the direction of her divinely appointed leaders, is conducting her people through the desert of this world towards their true land of promise, their heavenly home. Her enemies all fly, or fall before her. And they, like Balaam, who are hired to curse her, are still compelled to declare her blessed. She is always round by these, that people which dwells alone, and which shall not be reckoned among the nations. Numb. xxiii. 9. Ye are not of this world, says her divine founder to his followers. It is of her that the Saviour speaks thus, in the person of the beloved of the Canticle of Canticles: Who is she, that*

*cometh forth as the morning rising fair as the moon; bright as the sun; terrible as an army in battle array. Cant. vi. 9. Fair as the moon, reflecting mild, in the midst of our mental darkness, the light of divine truth, shed full upon her, raised above all others, obscuring fogs of this earth; by the sun of justice: bright as the sun, which cannot be hid, but from those who shut their eyes against her bright effulgence; for the Children of darkness cannot bear the light. Terrible as an army in battle array: for all in her is orderly, uniform, and perfectly disciplined, ever ready at all points for defence or attack. In her all hear and obey the voice of their commanders. Luke x. 16. There is no confounding insubordination, as in the ranks of her enemies: where the lowest subaltern has as great a right to direct or command, as the general in chief, and may fight or fly in which ever way and whenever he pleases. In her all is unity and concord: with others all is discord and division. She is one indivisible. My dove is one, says the beloved. My perfect one is one. She is the only one of her mother: (the Jewish synagogue) the chosen of her that bore her. Cant. 6. 8. She is one body, in which every member performs its own proper functions, without usurping those of others. In her, the eye cannot say to the hand, I need not thy help: nor the head to the feet, I have no need of you; whereas among her opponents all is eye; all is ear; all is tongue; all is, or may be, whatever member you please; but no body, 1. Cor. 12. 19. Thus is the chaste spouse of Christ seen by all, as the Beloved himself describes her; coming up from the desert; flowing with (spiritual) delights; leaning upon her Beloved; Cant. 8. 5. depending upon his promises: that the gates of hell should never prevail against her: that his spirit, the spirit of truth, should teach her all truth; and that he himself should be with her at all times, even to the end of the world.*

V. 49. The Levites were not numbered with the rest of the children of Israel. They were the figurative priesthood, like Messiah's priesthood; taken from among men, and appointed for man, in the things that appertain to God. Hebr. 5. 1.

Chapter 3. To the Levites also different charges are here assigned. All among them were not equal; as persons are in most of our reformed sects. Chapter 5. verse 6. *Say to the children of Israel: when a man or a woman shall have committed any of all the sins, that men are wont to commit; and by negligence shall have transgressed the commandment of the Lord; and offended: they shall confess their sin; and restore the principal itself, and the fifth part over and above to him, against whom they have sinned. v. 7.*

Here in scripture is formally established the obligation of confessing our sins. Where in scripture is this obligation as formally abrogated? Our Saviour, on the contrary, has assured us that he came, not to abolish but to fulfil the law.

Verse 17. *And he (the priest) shall take holy water, in an earthen vessel; and he shall cast a little earth of the pavement of the tabernacle into it.*

They who scoff at the use of Holy Water in the Catholic Church, scoff at the ordinance of God himself. How strange their inconsistency! While they affect to ground their several sects on scripture only; they abolish and deride every scriptural ceremony adopted from the beginning in the Christian Church, as allusive to the redeeming merits and sanctifying grace of the Saviour.

To the trial of jealousy described in this chapter, Almighty God seems to have annexed a miraculous efficacy, to distinguish the innocent from the guilty; by protecting from harm the former and punishing the latter. The oblation of jealousy was not of wheaten flour, but of barley meal, without oil or frankincense; because it was a sacrifice of jealousy; not of a pure, a holy or deprecatory nature.

Chapter 6. In this chapter we have the exam-

ple of persons vowing themselves to God; or consecrating themselves to the Lord, and of rules of abstinence prescribed for such by the Deity. This scriptural practice also, retained in the Catholic church, is scouted by our Protestant pretended scripturalists. At the consecration of those Nazarites, we observe in their oblations, Messiah's bloody and unbloody, or Eucharistic sacrifice, alluded to.

Verse 18.—The shaving of the Nazarites hair and his laying it on the holy fire; indicates the voluntary sacrifice, which he makes, for the love of God, of all his vain ornaments; superfluous luxuries, and unnecessary attachments to the things of the world.

Verse 23.—In the triple blessing, which Aaron is commanded to pronounce over the children of Israel; we may remark a pointed allusion made to each person of the blessed trinity.—To the father, the creator, the source of our being, and of all benediction:—The Lord bless thee, and keep thee!

To the son, who was to come in mercy, and manifest himself to his people:—The Lord shew his face to thee, and have mercy upon thee!

And to the holy ghost, the spirit of peace; who also shewed himself to us under the emblematic forms of the dove, and the fiery tongues: The Lord turn his countenance to thee; and give thee peace!

Chapter viii.—Verse 2.—Give orders that the lamps look over against the north, towards the table of the loaves of proposition: over against that part shall they give light, &c.

The light of the seven lamps of the golden candlestick was turned towards the north; towards Rome, and the latin church; where the Eucharistic table is established. The golden candlestick with its seven branches and lamps, is the emblem of the Saviour and his seven sacraments; his conduits of grace and inward light to the soul. And therefore in the vision of saint John, did he appear in the midst of the seven golden candlesticks.—Apoc. 1, 13.

Verse 9.—Let them be sprinkled with the water of purification, &c. If this sprinkling was a proper emblem of the purifying effects of the blood of Christ, before it was shed: why is it not such also of his blood, after it has been shed? And is then this significant ceremony of the Catholic Church, which had been ordered by God himself; a fit subject of ridicule to our bible boasting Reformers?

Verse 29.—From twenty-five years old, and upwards, they shall go in to minister in the tabernacle of the covenant. This is the age at which priests are ordained in the Catholic Church.

Chapter ix.—Verse 13.—They, who neglected to make themselves clean; and, keeping themselves so, to make the passover; that is, to eat the paschal lamb at the appointed time; were to be put to death, and cut off from among the people, because he offered not sacrifice to the Lord in due season.—So they in the Christian Church, who neglect to purify themselves from sin; and so to eat the true paschal lamb at the proper time; are subjected to a more dreadful death, than that of the body; to that of the soul and body also for eternity. This is the second death, to which the Saviour himself alludes so formally in these words: Verily, verily, I say unto you; except you eat the flesh of the son of man, and drink his blood, you shall not have life in you.—John vi. 54.—He that eateth me, the same also shall live by me.—V. 55. Yet to some, who are not sufficiently clean at the appointed time; a respite for due preparation is given, as appears in verse 10. To be continued.

ERRATA IN NUMBER XVIII.

Page 133, mid. column, line 3, for virginally, formed, read originally formed.

Ibid. 3d. column, line 26, for dirt read dust.

Page 134, third column, line 47, for Church read Churches,