

sacrifices, which Jethro, the kinsman of Moses, offered up to God, in the desert, Aaron, and all the ancients of Israel came to eat bread with him before the Lord.

This shews the sacrifices of the Gentiles: the Eucharistic sacrifice in particular; and recognized as legitimate by the authorities in the old law.

Verse 19.—In the arrangements made by Moses, according to the wise suggestion of Jethro; we see the authorization of the wise disciplinary regulations ordained by the Church, without any immediate or extraordinary interposition of the Deity.

Chapter 19, Verse 8.—*And when Moses had related the people's words to the Lord.* Though the Lord knows all things, he appointed Moses; and, like Moses, his legitimate pastors: to mediate between him and his people; and, by offering up their prayers with his own; to speak their common mind to the Lord.

Verse 14.—*And Moses came down from the mount, to the people; and sanctified them. And when they had washed their garments, he said to them: be ready against the third day; and come not near your wives.*

This external sanctification and purification required of the Jews, represent the internal sanctification and purification of the heart, required of the Christians. We have here besides to remark how pleasing the virtue of chastity is to God, even in the married state; since he enjoins it to all his people on this solemn occasion. No wonder then that the Saviour's Priesthood, who approach daily the true *holy of holies*, should be obligated constantly to observe it.

Chapter 20.—After promulgating his law on mount Sinai in thunder and lightning and with the sound of trumpets; in order to make a deep and lasting impression on the minds of his whole people assembled together, to hear his voice, and witness the awful scene; and after warning them not to contaminate themselves with the idolatrous rites of the surrounding nations, by worshipping idols, the works of man's hands; Almighty God commands them to make his altars of earth: or if of stone, he forbids the stone, used for that purpose, to be hewen. *If thou lift a tool upon it, says he, it shall be defiled.*

The unpolished stones, which composed the altar, or which sacrifice was offered up to God; represent the Apostles, the founders, after the Saviour, who was the chief corner stone, of his religion. These were to be, as earth, mean and humble: or if of stone, they were to owe nothing to human art, industry or influence. They were to be in every respect just, and only, what God had made them: *the mean things*, as St. Paul says, *chosen to confound the wise; that no flesh may glory in itself.*

Chapter 21, Verse 2.—In the laws relating to justice, which God gave his people; there is little to be noticed as figurative; except that the bondage of the Hebrew servant ended after six years. On the seventh year he was free; indicative of man's final freedom from his earthly thrall; when his week of toil, the duration of this world, ends at last in the Sabbath of eternity.

Verse 25.—*If thou lend money to any of my people who is poor, who dwelleth with thee; thou shalt not be hard upon them, as an extortioner; nor oppress them with usuries.*

The Church of God has never failed to enforce this law; forbidding her children in lending to oppress the borrower with usury and extortion. She allows however to the lender a just compensation for the loss he may sustain by lending; still forbidding him to press even that compensation, when the granting it would prove a serious injury to the borrower.

Many imagine it unlawful, almost under any circumstances, to take interest for money lent.

But, except where the lender runs no risk, and sustains no loss in lending; the present state of society may render it lawful in many cases to take a legal interest for what one lends.

This law was given to agriculturists people; whose money lay dormant and unproductive in their own keeping; and therefore in lending it, no loss was sustained. But the case is different in a commercial and speculating community. The money lent may be lost; or if not, it accumulates by profit to the borrower; and it is just that the lender share in the profits accruing to the borrower from the money lent him. If this were not admitted, then all banking, commercial and joint stock societies were unlawful; which, I presume, no theologian will venture to affirm.

Chapter 18, Verse 10, 11.—Here we find established the week of years; and the injunction renewed of observing, as established from the beginning, the week of days.

Verse 14.—*Three times every year, you shall celebrate feasts to me.*

Verse 17.—*Thrice a year shall all thy males appear before the Lord, thy God.*

We observed before that in ought regarding the Deity; or pointing out to us some particular duty regarding solely the deity; the number *three* is used: the number *seven* in what regards only man. But on this subject we shall have afterwards occasion to enlarge.

Verse 19.—*Thou shalt not boil a kid in the milk of its dam.* Besides the humanity of this precept, there is this spiritual meaning attached to it; that what is intended for the nourishment of life, and the support of our sinful progeny, is not to be made the element of its death and destruction.

Verse 20.—*Behold, I will send my Angel, who shall go before thee, and keep thee in thy journey, &c. Take notice of him, and hear his voice; and do not think him one to be contemned, &c.*

This, and many such like passages of the bible and new testament prove, what the Catholic Church has always taught, and believed; that God employs his Angels to guide us through the snares, and guard us against the assaults of the devils, our invisible enemies. *I have given my angels charge, says he, to guide thee in all thy ways; they shall bear thee up in their hands, lest perchance thou dash thy foot against a stone.*—Ps. 90, 11, 12. And where in all the scriptures their pretended rule of faith, do protestants find it forbidden to entertain such a belief? No where from the beginning of Genesis to the end of revelation. And yet these are the people who pretend to ground their new negative, or protestant doctrines, on absolutely nothing but the *written word*, or scripture!

Chapter 24, Verse 8.—*And he took the blood, and sprinkled it upon the people; and he said; this is the blood of the covenant which the Lord hath made with you concerning all these words.*

The blood of the victims thus sprinkled by Moses on the people, is, like that of the paschal lamb, sprinkled on the door posts in Egypt, an emblem of the blood of our divine victim, Jesus Christ; which preserves his people from destruction. In Numbers, Chapter 5, Verse 17, we find *holy water* commanded, an allusion to the same; the blood was the *atonement medium*. The water

the purifying medium, into which the blood was turned, which issued from the Saviour's side when pierced with the spear, while he hung dead upon the cross. In memory, of which, and alluding to its purifying quality, the Catholic Church uses *holy water*; with which, like Moses, her pastors sprinkle the faithful. For, as the sprinkling in the old law, represented what was to take place and continue; so the sprinkling in the new law represents what has taken place, and continues; that is, the salvation, purification, and sanctification of the faithful through the blood of the Redeemer, poured out for our ransom.

Verse 10.—*Then Moses, and Aaron, Nabad and Abiu, and seventy of the ancients of Israel went up. And they saw the God of Israel; and under his feet, as it were, a rock of sapphire stone; and as the heaven, when clear.*

Almighty God, whom none in their mortal state, can see, as he is in himself, and live; Exod. 33, 20, is here pleased to manifest himself to Moses and his attendants, as he had done before to our first parents in paradise; to Abraham, and others of his most holy servants: and as he did afterwards; particularly to the prophet Daniel, 7, 9, under a borrowed and emblematical form. Suppose then that these forms, under which God has deigned to represent himself to the human eye, should, from their description, be retraced in as far as possible to the same eye: where is the harm of it? Have we not already formed from their description an image of them in our minds? And is that image the worse for being represented externally to the eye? He who cannot read, cannot of himself form any mental representation of these forms; but without knowing the letter of a book, he can catch at once with his eye the idea of what is written in the bible for his instruction; for *whatever is there written*, says St. Paul, *is written for our instruction.* He knows, however, (and what christian does not?) that God is a spirit, who cannot be represented, as he is in himself, under any corporeal form. Will our modern haters of all sacred images, (though not of profane ones) then say that God ought not to exhibit himself to us under such forms; or that, though we may contemplate these forms internally with the eye of the soul; we must not look at them externally, represented to the eye of the body; which returns them back faithfully to the eye of the soul?

Chapter 25.—In the various articles ordered in this chapter for the construction of the ark and tabernacle, there is much mysterious and figurative meaning; part of which we shall endeavour to give.

The ark itself, of *selim wood*; overlaid within and without with the purest gold; and having over it a golden crown round about; Verse 11, containing in it the testimony given by God; represented our Saviour's immaculate and incorruptible humanity; adorned with all the riches of virtue; crowned as the supreme ruler and sovereign of mankind; and bearing in his bosom God's testimony, to be revealed by him to us.

Some consider the ark as representing rather the mother of God; adorned with every virtue; full