

conversion of the sinner. Luke, xv. 10. Let the Protestant, who affects so to ground his faith solely on the scripture, shew me one single text in scripture, indicating that all angelic agency in our regard is at an end. Not a single hint of such a thing is found from the beginning of Genesis to the end of Revelations; whereas in the Old and New Testament proofs without number abound of such agency, invisible as well as visible. Nay, the scripture shows that the angelic agency ends not but with the end of the world; for we read there that an Angel shall at the end of time, sound the trumpet, and summon up the dead to judgment; and that the Angels shall finally separate the good from the wicked.

On what ground then, we would ask, does the Protestant rest his denial of a doctrine, which was ever that of the church of God before and since the coming of our Saviour? On what, but the crafty suggestion of the original tempter? He knows full well, and dreads the interfering might of those blessed spirits; and trembles, lest at our earnest invocation it should be turned against him, He therefore exerts his deceiving skill, to induce those, over whose minds he has acquired a blindfolding influence, to decline asking all angelic aid in time of need; nay with formal scorn, and abhorrence, to spurn it from them.

To be continued.

BIBLICAL NOTICES AND EXPLANATIONS.

LEVITICUS.

Continued.

Chapter xvii.—Verse 12. *No soul of you, nor of the strangers, who sojourn among you, shall eat blood.*—Verse 14.—*For the life of all flesh is in the blood.*—As the life of the body consists in the blood; so the life of the soul, and our salvation consists in the blood of our Redeemer.—*It is given us to make atonement with it upon the altar for our souls: and that his blood may be for an expiation of the soul.*—Verse 11.—It must therefore in figure continue to be offered, only to God, till the refigured blood is at hand to be shed; when the figure ceasing, we are no longer debarred from drinking at the source itself of life eternal: since the Saviour himself has declared that *except we eat his flesh, and drink his blood, we shall not have life in us.*—John vi. 54.—The Jews eat their figurative victims but in part; but the Christians now receive him whole; he cannot more be mangled, or divided.

Chapter xviii.—Verse 27.—We are informed here by God himself, that the perpetration of sins of impurity and unnatural crimes, such as are prohibited in this chapter; (the detail of which seems ill suited to the inexperienced minds of the young and the ignorant,) causes the downfall and ruin of states and nations.

Chapter xix.—Verse 14.—*Thou shalt not put a stumbling block before the blind.* How guilty then must all false teachers be, who put their errors as stumbling blocks in the way of the spiritually blind; the ignorant and unsuspecting?

Verse 19.—The making of one's cattle to gender with beasts of another kind: the sowing of one's field with different seeds: and the wearing of a garment that is woven of two sorts; all this expressly forbidden by God, shews how much he abhors a mixture of his truth with falsehood: of the wheat with the tares; or of the sacred with the profane. *For what participation has Justice with injustice? Or what fellowship has light with darkness? what concord has Christ with Belial?*

*or what part has the faithful with the unbeliever?* 2 Cor. vi. 14, 15.

Verse 27.—*The cutting of one's hair round ways, the shaving of one's head; the making of cuttings in one's flesh, and of figures on one's self, &c.* were practices used by the heathens for superstitious purposes; and therefore prohibited by God; as also all goings after wizzards and south-sayers. In this chapter we observe promulgated, and inculcated those duties of justice and charity, which were carried to their highest pitch of perfection in the doctrine of the Saviour.

Chapter xx.—After shewing in the foregoing chapter the virtues, which we ought to practice; Almighty God denounces in this, his dreadful judgements against the heinous crimes, which we are to abhor and avoid. By the rigour of the sentence, which he pronounces against them in this life, we may judge how terrible their punishment will be in the next.

Chapter xxi. The priests of the old law were particularly enjoined to keep themselves free from all legal uncleanness:—*because they are consecrated to their God: and offer up the loaves of proposition.*—*Let them therefore be holy, says Almighty God, because I also am holy, the Lord, who sanctify them.* An allusion is here made in the figurative priesthood, to what above all things constitutes the sanctity of their calling, the offering up the loaves of proposition: to what above all things constitutes the sanctity of the christian priesthood; the offering up of the true bread from Heaven in the Eucharistic sacrifice and sacrament.

The Jewish priests were forbidden to incur uncleanness at the death of any, besides the nearest of his kindred;—*that is to say of his father, his mother his son, his daughter, and his brother: his maiden sister also, if she has no husband.* V. 1, 2, 3. The defilement incurred by touching the dead, marks the moral contamination that may be incurred by associating with sinners, who are dead to God.—The exception in favour of a maiden sister, who has no husband, shews the virgin state preferable before God to the married one.

Verse 13. *The High priest—shall take a virgin to his wife.*—*But a widow, or one that is divorced or defiled, or a harlot, he shall not take: but a maid of his own people.* This shews how pure and spotless, and true to her Lord, the church, the spouse of our High Priest Jesus Christ must be: as he himself addressing her, expresses thus in the canticle of canticles: *Thou art all fair, O my love! and there is no spot in thee.* Cant. iv. 7. and as Saint Paul in like manner declares herto be. Ephes. v. 27.

Verse 17. None were allowed to officiate as priests among the Jews, who had any bodily defect, disease or deformity in their persons: indicating how free from all defects in the spiritual sense Messiah's priesthood are required to be; as, besides, the whole tenor of the following chapter shews.

Chapter 22. v. 25.—*You shall not offer bread to your God from the hand of a stranger; nor any other thing that he would give; because they are all corrupted and defiled.* You shall not receive them. And shall we receive spiritual bread from the hand of a stranger: that which he offers us as the food of the soul or the word of God? Mat. 4. 4. No, but from those alone whom the Saviour commissioned to feed his sheep; whom he commanded us to hear, as we would himself. Luke 10 16. But as for the stranger, my sheep, says he, follow not the stranger;

*but fly from him, because they know not the voice of strangers.* John 10 5.

Chapter 23. If God orders so many festivals, to be kept, besides the Sabbath, in commemoration of all his temporal favours conferred upon the Jews: can we suppose, with Protestants that he will none to be kept in commemoration of his far greater spiritual favours, conferred upon the Christians?—*See what things the enemy hath done wickedly in the sanctuary. And they, that hate thee, have made their boasts in the midst of thy solemnity... They said in their heart, the whole kindred of them together; let us abolish all the festival days of God from the land.* Psalm 73. 3, 8.

Chapter 24. verse 4. *The twelve loaves baked of fine flour, and set upon the most clean table before the Lord; six and six, one against the other; on which the clearest frankincense was put; is a clear figure of the Eucharistic Sacrament, reserved under the form of bread, in the tabernacle of the Saviour's Church.* Their number corresponds with that of the Apostles, who first divided, and still divide by their lawful successors, the divine bread, renewed every Sabbath; the inexhaustible bread of life; as they divided in the desert to the hungry multitude the figurative loaves from their twelve baskets, which, though all had eaten, and were filled from them, remained as full as ever with the fragments left. John. 6. 13.—The wondering multitude were assured by the Saviour that he would yet one day give them a more wonderful and everlasting bread; *ibid.* v. 27. even himself, *the living bread who came down from Heaven:* *ibid.* v. 51. better than the ancient figure, better even than the miraculous manna; *ibid.* v. 59. and surely far excelling the Protestant's poor drop and crumb. This promise he fulfilled on the eve of his passion; when he, who had given himself for our redeeming victim, bequeathed himself to us as our soul sustaining food; desiring his Apostles, and in them their lawful successors, to do that exactly, which he himself had done: that is, *to take the bread, and bless it, and break and distribute it* saying, with as much truth as he himself; and in his name, *take and eat, this is my body.* Mat. 26. 26.—The cleanness of the table, on which the loaves were placed, denotes how pure the heart should be of the Christian communicant; and *the clearest frankincense* put upon the loaves, how pure and perfect his prayer on the occasion.

Chapter 25. Besides the week of seven days, ordained from the beginning. In this chapter we see ordained the leuitical week of seven years: and the Jubilee week of seven times seven years; at the end of which, as at the end of the world, every existing grievance is redressed:

Verse 24. *All the country of your possession shall be under the condition of redemption.*—By this law of the Jubilee which allowed to every one the opportunity of recovering his forfeited temporal possessions; an allusion is made to the merciful dispensation of the Redeemer; who puts it in our power, by availing ourselves of his spiritual Jubilee, to recover, when lost by sin, our eternal inheritance.

To be continued.