

will therefore punish above all measure, and without all bounds, the unhappy wretches, who have dared so madly to slight his love. How then shall the wicked in that dreadful hour, venture to lift up their heads and to look upon him, who for all his unbounded love to them, has met with nothing but the most monstrous ingratitude? *O, they will fall upon the hills and mountains to fall upon them, and hide them from the face of him who sitteth on the throne, and from the wrath of the Lamb.* Apoc. vii. 16. They will choose rather to be buried in the lowest hell, than abide the terrors of his wrathful countenance.

Go then, Christians, before it be too late, and cast yourselves in spirit at the feet of the Lord. Bewail with tears of real sorrow your past ingratitude to your best benefactors; your insensibility to the tenderness of the most affectionate of Fathers. Beg of him to enkindle in your hearts the sacred fire of charity; to feed and augment it by his grace, and to keep it for ever alive till it consume in you all the dross of earthly affections, and transform you into himself, who is love itself, as iron loses its earthly hue, and is transformed into fire, when it has become red hot in the furnace. Then prove your love to him by your strict observance of his commandments. For *he who loves me, says he, keeps my commandments.* John xiv. 15.

If with such sentiments of sorrow for not having hitherto loved him, as you ought, and with the firm determination to love him above all things for the time to come, you approach in spirit to the feet of your Lord, and, like the penitent Magdalen, water them with your tears; he will say to you, as he did to that illustrious convert, *many sins are forgiven you, because you have loved much.* Luke vii. 47.

BIBLICAL NOTICES AND EXPLANATIONS.

EXODUS.

CHAPTER I.—This book begins with a detail of the excessive sufferings and persecutions which the people of God had to endure from the Egyptians, under a new king Pharaoh; who, knew not Joseph; and who dreading the prodigious growth of the children of Israel into vast multitudes, that filled the Land; and threatened to become stronger in it, than the natives themselves; sought by oppression and hard labour, to keep them under; and even to destroy their race, by commanding the Egyptian midwives, to kill every Hebrew male-child as soon as born.

VERSE 10.—Come, said he to his people; let us wisely oppress them, lest they multiply, &c. But his wisdom was folly in the end; as that always turns out to be, by which man thinks to counteract the designs of the omnipotent, whose views are only forwarded by the very measures adopted in order to frustrate his just and holy purposes. Of this, even in our days, and in our own country, we have lately had a striking example. The English, like the Egyptian government, has tried by every imaginable mode of oppression, to root out Catholicity from the British dominions.—Its usual Code of Laws, enacted against the followers of that religion, which converted our Pagan forefathers to Christianity, is traced in characters of blood.—of blood, which can never be effaced, on our Statute Books, and Parliamentary Records. Never was persecution more severe, long-lasting, and unrelenting.—Even as yet, after the long lapse of three hundred years, though its fury is abated, its effects are felt. The storm is hushed, that so agitated the deep:—But its troubled waters still heave and swell, and

dash their foaming billows on the hoarse resounding shore. In Ireland we have seen renewed, and enforced with growing rigour for so long a time, all the remorseless cruelties of a Pharaoh, and his Egyptians; who hated the children of Israel, and afflicted and mocked them. But it happened as of old, that the more they oppressed, and sought to destroy them; the more they were multiplied and increased.

Chapter 2.—Verse 10.—Moses, the deliverer of his people, is taken from the water; like Noah from the Deluge, the preserver; and Jesus, from the Jordan, the Saviour of our race. All saved with Noah, were saved by water.—1 Pet. iii. 20. All liberated with Moses, were saved through the Red Sea and all saved with Joshua, or Jesus, must cross the Jordan, before entering the Promised Land: must be born again of water and the Holy Ghost.—John, iii. 5.—Must pass through the purifying medium in Baptism; which, according to St. Peter, is of the like form.—1 Pet. iii. 21.—before they can enter the kingdom of God.

Verse 15.—Moses, flying from the face of Pharaoh, who sought to kill him, abode in the land of Midian; and he sat down by a well.—And the Priest of Midian had seven daughters, who came to draw water; and, when the troughs were filled, desired to water their father's flocks. And the shepherds came, and drove them away. And Moses arose, and, defending the maids, watered their sheep.

Moses also was an illustrious prototype of the Messiah. His spouse too, SAPHORA, the beautiful (for such is the meaning of her Hebrew name,)—was found, like Isaac's and Jacob's, at the well; seeking to water her father's flocks.—Here then again is a figure of the Saviour's Church; the daughter of the Gentile priesthood; found by him in baptism, the fountain of regeneration.—Another figure is spied by the Catholic writers in the seven sisters, who came to water their father's flocks:—namely, the seven sacraments of the Redeemer's Church. Moses rising defended them against the Shepherds: The Saviour rising from the dead, defends them against the false teachers; who would prohibit them from pouring forth to the faithful their purifying and refreshing streams: the water, of which our Saviour says, that it shall become in those who drink it, a fountain of water, springing up into eternal life.—John iv. 14. It is he himself, like Moses, who draws with them the water, and gives the sheep to drink. Verse 19.

Moses takes to wife the daughter of the priest of Midian. The Saviour takes for his spouse the Gentile Church, the daughter, as we said before, of the heathen priesthood.

Chapter 3. Moses feeds the sheep of Jethro, his father-in-law.—The Saviour, forced to quit his kindred, the Jews; becomes the pastor of the Gentiles.

Verse 2.—And Moses, having drove the flock to the inner parts of the desert; and being come to the Mountain of God, Horeb, the Lord appeared to him in a flame of fire, out of the midst of a bush; and he saw that the bush was on fire, and was not burnt. The Fathers of the Church find in this great sight

which Moses said he would go and see, an emblem of the Divinity, united in our Saviour with the humanity; of the eternal, essential, vital and all vivifying flame of charity; (for God is charity,)—1 John, iv. 8,—combined with the terrestrial creature, the bush, without consuming it.—The Supreme Majesty of the vision appears from the order given.—Moses, thus: come not nigh! put the shoes from off thy feet; for the place, on which thou standest is holy ground.—Saint Bernard compares the Blessed Virgin Mother of God, overshadowed by the Holy Ghost; full of grace, and conceiving the eternal son made man; to the bush all on fire, yet unconsumed.

The Almighty, doubtless the Filial Deity, whose specially favored creature from the beginning was man; reveals himself to Moses; declaring that he is the God of Abraham, Isaac and Jacob; on hearing which, Moses hid his face; for he durst not look at God. The Lord then tells him, that having seen the affliction of his people in Egypt; and heard their cry; he intended sending him to Pharaoh; to bring forth his people the children of Israel, from Egypt. He gives Moses, who asks his name, that sublime definition of himself; I AM, WHO I AM. All else, that is, was bid by him to be. He alone essentially exists; and is to all that is, the source of existence.

Chapter 4.—On Moses expressing his fear that the Israelites would not believe his word; the Deity said to him: what is that, thou holdest in thy hand? he answered a rod. And the Lord said: cast it down upon the ground. He, cast it down, and it was turned into a serpent; so that Moses fled from it. And the Lord said: put out thy hand, and take it by the tail. He put forth his hand, and took hold of it; and it was turned into a rod.

The Rod, is the sign of power. It is wielded by those empowered to strike the disobedient or guilty. The sceptre is the rod of the king, and the sign of the supreme authority. The shepherd's rod, is his crook; with which he rules and directs his flock: And hence the chief spiritual shepherds, or bishops of the Church, bear the pastoral staff; the emblem of their charge and jurisdiction. Even the wizards wand is the sign of his magical power. Moses, as the deliverer or legislator, and ruler of his people, is the representative of the Saviour; his rod is therefore the sign of the Saviour's kingly power. It is an ever living and wonder-working rod; with which he beats down the pride; and quashes all the efforts of his enemies against him. Addressing him, the Paternal Deity says: thou shalt rule them with a rod of iron: and shalt break them in pieces, like a potter's vessel.—Ps. ii. 9. In this manner has he dashed to pieces the mightiest powers that opposed his sway; and driven them, like dust before the wind, from the face of the earth.—Ps. i. 4.—where are now all the Heathen states, that persecuted his Church? Of the Romans even, the mighty masters of the universe, not a vestige now remains. He has beaten them as small as the dust before the wind: he has brought them to nought, like the dirt in the streets. Ps. 17, 48. The many heretics also, with their powerful abettors; have fallen all successively before him. He will complete in the end, with his ever-living rod, his kingly triumph over all his adversaries; when he has saved his saints, the objects of his paternal solicitude; and consigned the wicked to their place of torments and punishment.

To be continued.