

Apoc. 21, xiv. Indeed, from the tenth verse of the twenty-first chapter of the Apocalypse, to the end, we find the meaning just given of the *rational* clearly revealed: and the same is found in *Isaias* ch. 52, v. 11, 12.

Chapter 29. We have to remark here in general with regard to the figurative sacrifices prescribed in the old law, that they were of two kinds, *bloody* and *unbloody*; the *bloody* sacrifice always preceding the *unbloody* one. Also that in both, either the victim, or thing offered up was entirely consumed with fire; and then the sacrifice was denominated a *holocaust*, or whole burnt offering; or reserved in part or in whole, sometimes for the priests alone, sometimes for the priests and people to feed upon. In fine, that in all these sacrifices, the victims were to be *without spot or blemish*; and the other offerings of the purest and choicest kind. Instances of all these sacrifices are found in the chapter now under our consideration.

For, when Aaron and his sons were washed and vested; and he, as High Priest, was anointed; a double bloody sacrifice was ordered for the occasion, one a holocaust, another not; in which the victims prescribed were, for the *bloody* sacrifice a calf from the herd, and two rams without blemish,—also a double unbloody one of unleavened bread, and a cake without leaven, tempered with oil; wafers also unleavened, anointed with oil: all of them made of wheaten flour.

In the *bloody* sacrifice or whole burnt offering, the calf and one of the rams were offered up, and consumed with fire. No portion of them was reserved, but as much of the blood of the calf as was put with the finger on the horns of the altar: the rest being all poured out at the bottom thereof; and its flesh, hide and dung burnt without the camp because it was for sin: a striking emblem of the Saviour, whose blood was shed at his scourging within, but who was finally put to death without Jerusalem, the camp, inhabited by the people of God; and from whose blood the religion of the Jews, in which the usual victims offered up were calves, bullocks, rams, &c. derived all its sanctifying virtue, strength and efficacy; represented by the horns of the altar touched with the blood of the victim wholly consumed with fire; that is, destroyed even unto death through love for us; that divine fire of charity, which in him consumed the whole natural man: for, according to Saint Paul *EXIN-ANIVIT SEMETIPSUM*, he emptied himself, becoming obedient unto death:—*Philip* ii. 7, and, as he himself declares, *Greater love than this, no one can have for his friend, than that he lay down his life for his friend.*

The ram too, offered up as a holocaust, represents him sacrificed in the same manner; though under a different aspect, and as the father of the flock,—the spotless and unblemished state of the victims represented the immaculate sanctity and perfection of his suffering humanity.

Verse 19.—*Thou shalt take also the other ram, upon whose head Aaron and his sons shall lay their hands.*

It was the High Priest Caiphas, and the rest of the Jewish priesthood, represented by Aaron and his sons, who laid violent hands upon our Lord, and delivered him up to be put to death.—But this figure is instantly shifted.

Verse 20.—*And, when thou hast sacrificed him, thou shalt take of his blood, and put upon the tip of the right ear of Aaron, and of his sons:* meaning that, after the death of our Lord, his priesthood, represented by Aaron and his sons, are to attend to the mystery of man's redemption by his blood;—and upon their thumbs of their right hand; with which they are, by the application of their consecrated hands, particularly of their right hand and thumb to the persons of the faithful in the administration of his sacraments, to apply the cleansing and sanctifying efficacy of his blood individually to the people: and on the great toes of their right foot: that is, to consecrate their steps, in their evangelical career, to preach and impart salvation to all, through the blood of the Lamb that was slain, which

takeh away the sins of the world. Hence in scripture we read: *how beautiful are the feet of them, who preach the Gospel of peace*:—*Rom.* x. 15.—*of him who preacheth salvation*:—*Isaias* lii. 7. *Nabum.* i. 15.

Verse 21.—*The Oil of Uction*, is, as we explained before, the emblem of sanctifying grace; derived to us from the redeeming blood, with both which Aaron and his vestments; and his sons with their vestments; that is, the priesthood, and all that pertains to their ministry, are consecrated.

Verse 22. Then comes the joint portion of the *bloody* and *unbloody* sacrifice, which are to be offered as a holocaust: *the fat of the ram, &c. and one roll of bread; a cake tempered with oil: a wafer out of the basket of unleavened bread; all which is set in the sight of the Lord; all put upon the hands of Aaron and of his sons; and sanctified;—they elevating them before the Lord.*

Here we see the figurative, or Jewish bloody sacrifice, allusively ending in the unbloody christian sacrifices and both offered up and consummated, as but one complete whole; the type and the reality.

Verse 31. *The ram of consecration* is next ordered to be boiled, that is prepared for eating, in the holy place: the flesh of which is to be eaten in the entry of the tabernacle of the testimony, together with the loaves that are in the basket; by Aaron and his sons.

Here again we see represented, under the sacramental, as well as sacrificatory form, the Jewish type combined with the christian reality.

Verse 33. It is thus also declared to be an atoning sacrifice: and the hands of the offerers sanctified. No stranger, that is, none but those who belong to the people of God, the true believers, are allowed to partake of it: and, for the reasons above mentioned, when treating of the paschal lamb; no portion of it was to be left till morning; but the remainder was to be consumed with fire.

Verse 36. *The calf for sin* offered up every day represented the divine victim exclusively under the emblem of the Jewish victim; and the two lambs, of a year old, to be sacrificed every day; one in the morning and the other in the evening; together with a tenth part of flour, tempered with beaten oil, of the fourth part of a kin: and wine for libation of the same measure: the bloody sacrifice of Aaron completed in the unbloody sacrifice of the Saviour, who is a priest for ever, according to the order of Melchisedeck; who offered up bread and wine. The flour to be tempered with beaten oil; marks the Saviour's humanity tempered with sore tried grace and sanctity. For oil being the emblem of grace; when added to any person or thing, denotes either their sanctity, or sanctification. The unleavened bread therefore, the cake without leaven, the unleavened wafers, and flour, all tempered with oil, shew the extreme holiness of the thing signified by these figures; which is the true bread from heaven, even the body of our Lord, as he himself assures us; *John* 6.

Verse 42. *This is the sacrifice to the Lord of perpetual oblation—at the door of the tabernacle of the testimony before the Lord;* where he was himself to speak with us, and sanctify the priests and people; the tabernacle of the testimony and the altar: or his whole church: in the midst of which, and of her children, he was to dwell, and he their God.—*For* Lo! said he, *I am with you at all times, even to the end of the world* *Matt* 28. 20. *And, where two or three are gathered together in my name, there am I in the midst of them,* *Matt.* 18, 20; not only as God, for as such he is always every where; but also as man, our Redeemer and propitiatory victim.

Chapter 30.—*The Altar of Incense*, made of such precious materials, with its grate, ledge, horns, and golden crown round about; shew the importance and efficacy of prayer; represented by the sweet smelling incense, composed of the richest ingredients, the words of the perfumer; well tempered to-

gather, and pure, and most worthy of sanctification. This is the mental sacrifice, consisting of the choicest virtues; which we are to offer up every morning, and evening through all generations:—in the morning when the lamps are trimmed, by renewing their oil; and clearing away all contracted filth, that impedes their burning brightly throughout the day; which we do by acts of contrition, and fervent charity: and in the evening, when the lamps are placed; that is, when having examined our consciences, we have fixed our holy purposes of amendment for the future.—*Though, since Aaron is the one to burn every morning the sweet smelling Incense, when he dresses the lamps; and every evening when he places them; the allusion seems more immediately made to the chief sacerdotal prayer: when the universal sacrifice, and pure oblation, is, as the prophet Malachy foretells, offered up from the rising of the sun to the going down thereof, in every place among the Gentiles.—Malach. Ch. 1, verse 11.*

Verse 23. The rich ingredients of the *Holy Oil of unction*, indicate the varied sanctification which divine grace imparts: the several gifts of the Holy Ghost. *1. Cor* 12. 8. &c.

Verse 33.—*What soever man shall compound such, and shall give thereof to a stranger, he shall be cut off from his people:* as Luther and his apostate companions were; for pretending to give an unction, or a sanctifying grace of his own composition to the faithful. For there is no medium of sanctification, but that which the Saviour has ordained; through the ministry of his lawful pastors.

Verse 37.—*You shall not make such a composition for your own uses; because it is holy to the Lord.—What man soever shall make the like to enjoy the smell thereof; he shall perish out of his people.*

No one is to use the ministry of sanctification for his own ends, or emolument: and whoever dares to mimic that ministry for such interested purposes, and to please himself, is sure to perish from among the people of God.

Chapter 31.—*God chooses Bezalcel and Ooliab to make his tabernacle, and the things belonging to it, and fills them for that purpose with his spirit of wisdom, and understanding, and knowledge in all manner of work.*

Though this was but a figurative, temporal, and earthly tabernacle, none were allowed or capacitated to build it, but those particularly chosen for the purpose, and inspired by God. But now-a-days, and ever since Luther broached his reformation, we see thousands, after his example, uncalled and uninspired by God, building him tabernacles, every one after his own fancy; and affirming them better constructed and more holy, than the one built by wisdom himself; in which alone is found the spiritual realization and fulfilment of the figurative one; the pattern of which was shewn to Moses on the Mount,

To be continued.

The article "On the particular judgment of the soul after death," is republished on account of an error, committed by the compositor, in omitting a page of the manuscript, which was not discovered till too late.

To the sad complaints of correspondents on the irregularity of the delivery of the *CATHOLIC*, we beg to say, that it is impossible more pains can be taken, or more punctuality observed, in making up and delivering the packets for the mails, agreeably to the directions of the Post Office, than are practiced at our Office. This, JOHN MACAULEY, Esq. our Post Master, acknowledges. That Gentleman, with whom we have had an interview on the subject, declares himself unable to account for such frequent complaints, otherwise than by imputing the irregularity to the Mail Bags getting soaked with wet, and thereby destroying the directions of the packets.