

panions for ever; who come to welcome her to her eternal home, and to conduct her to the bar; not as a criminal, but as a new citizen of the heavenly Jerusalem, now about to be restored to her birth-right and now going to get her rights and titles ascertained. See how the Judge receives her smiling, and gives her the kiss of peace.—*Thou hast fought a good fight, shall he say to her; thou hast triumphed over all thine enemies, thou hast kept the faith; thou hast now finished thy course; wherefore have I in reserve for thee a crown of glory which thou shalt wear for ever in the kingdom of my heavenly father.* “Arise then my beloved arise and come. The winter is now past: the floods and storms are over. Come and possess the kingdom prepared for thee from the beginning of the world. For I was hungry and thou gavest me to eat: I was thirsty, and thou gavest me to drink; I was a stranger, and thou didst take me in; naked and thou didst clothe me; sick and in prison, and thou didst visit me. For what thou hast done to the meanest of my brethren, that do I account as done to myself.” Thou hast kept my commandments, and hast not received my grace in vain; nor hast thou buried the talent, with which I entrusted thee. *Well done thou good and faithful servant, because thou hast been faithful over a few things, I will make thee master over many things, enter thou into the joy of thy Lord.* Then shall the gates of heaven be thrown open to admit the Lord of Hosts, who returns leading in triumph the happy soul whom by his grace he has rescued from the devouring jaws of the infernal dragon, while the heavenly court resounds with the song of victory.

O, who would not wish, with Balaam, though many with him wish in vain, to die the death of the just, and that their last end be like unto theirs? But you know, dear Christians, that unless you live the life of the just, your fate in the end must necessarily resemble that of the wicked. You have it now in your power to choose betwixt eternal happiness and endless misery. Choose then now that better part, which shall never be taken from you.

## BIBLICAL NOTICES AND EXPLANATIONS.

## EXODUS.

Chapter 27.—Verse 2.—*And there shall be horns at the four corners of the Altar.*—Horns in the Scripture, are the emblems of strength; namely, the strength of the animals sacrificed; sheep, goats, oxen; whose defence is in their heads: all of which, in some figurative sense, are, as was observed, emblems of the Saviour; whose strength is in his wisdom, supposed in him, as man, to occupy the region of the brain. His wisdom irresistible is directed in his doctrine to all the four quarters of the globe: and therefore his altar is armed at its four corners with this emblem of his power to repel the attacks of his enemies and beat down the opposers of his religion. *Through thee, we will push down our enemies with the horn; and, through thy name, we will despise those, who rise up against us.* Psalm 43, v. vi. *My God is my helper; and in him will I put my trust: my Protector, and my horn of my salvation, and my support.* Psalm 17, iii. *I will break all the horns of sinners; but the horns of the just shall be exalted.* Ps. 74, v. 11. See 2 Paral. 18, 10. Judith 9, 11. Eccles. 47, vi. viii. 13. Jerem. 48,

xxv. Ezech. 29, xxi. and a thousand other texts of the same import.

Chapter 28. The particularity and precision, with which God deigns here to direct every thing regarding external worship; shews that he required it to be performed, as the most solemn and important of all our public actions, in a most solemn & striking manner. It is true, *the worship of the heart* is what God chiefly requires; without which indeed no other worship is acceptable to him. But man is not a simple being, like an angel, from whom only mental worship is due. He is a compound being; and with his whole being, consisting of a body and a soul, he is bound to worship his creator. The worship therefore required of him must be external, as well as internal. Besides, as a member of society, he is bound to edify all around him, which he could not do in his present condition by any internal act of devotion. Still all he does ought to be done with the pure intention of pleasing God; for, without that intention; which is *the worship of the heart*, all he does is done in vain.

Verse 2.—The vesture ordered for Aaron was for glory and for beauty. And where in scripture do those, who mark at all sacerdotal ornaments used during the worship of the same God, for honour and for beauty; besides their allusive, emblematic and edifying signification; where, I ask, in all the written testimony do they find it forbidden us to use them? As no such scriptural authority for their discontinuance can be shewn; let those say, on what grounds they go, who, dropping the sacerdotal character, with its vesture of glory and beauty; present themselves unbidden before the Lord, as his ministers, in a homelier guise than they would on a ceremonious visit to a fellow mortal; affecting a familiarity with the Almighty Lord of Heaven and earth, which they durst not presume to shew towards an earthly superior.

O Lord, I have loved the beauty of thy house, exclaims the Psalmist. Ps. 25, viii. But what beauty is observable in our reformed tabernacles, which they who build them, would pass for the house of God? Bare walls or benches; or cushioned pews, well locked against the pennyless worshippers. What sacred symbol of religion has been left, of all that so edified and impressed with a sense of devotion our Catholic ancestors, in those stately temples, violently reft from them; and since possessed by an anti-Catholic Clergy? Every figure reminding us of our Redeemer, and his holy followers, the Saints and Martyrs; even the sign of his holy cross, on which, as man, he suffered in man's behalf; and won for us a victory over our common enemy, the Prince of darkness; even this sacred object, and saving sign, to which, though but in figure, the dying Israelite looked up and was cured. Numb. 21 viii. John 3, xiv. Even this sign of mercy won for us which the adversary must ever view with pain; has, with all that could trace to the human eye God's wonders wrought for man; been torn from those fabrics, demolished, plundered or ejected.

It is still the same spirit of destruction, the same Abaddon, that instigated the Gentile Kings of old to plunder, lay waste and destroy the only temple of the living God; and persecute his worshippers. We see his workings in all ages against the Church of the most High; and still his exertions rendered vain; and ending in his utter discomfiture. It was his, all the destructive rage displayed by the early children of the Reformation, in Germany, Bohemia, France, Switzerland, Holland, Sweden, Denmark, Scotland, England, and particularly Ireland; where, the more the fiend was foiled, the more he raged; nursing and blowing into flame that hell-fire spark, which he had succeeded in casting from his desolating torch into the imblest bosoms of his Orange worshippers.

Verse 9. *The Ephod*, having on it two onyx stones set in gold, with the names of the twelve tribes

of Israel engraved upon them, six names on each; and worn by Aaron on his shoulders; was joined with the rational of judgment, consisting of twelve various precious stones; placed in a square, three and three; every one of which had its mystical meaning; and on each of which the name of a tribe was engraved; and the words *urim* and *thummim*, that is, *doctrine and truth* placed over them. These two mystical ornaments, joined together, were borne by Aaron, or the Jewish High Priest, whenever he entered the sanctuary: *the ephod* from behind, and on his shoulders; *the rational* before, and on his breast. *The ephod* with the twelve tribes divided, represented the Jewish tribes in their divided state; the kingdom of Juda and the kingdom of Israel, under the law. *The rational* represented the twelve tribes united under the Saviour's revelation of *doctrine and truth*:—that is, the spiritual progeny of the Apostles, the twelve Patriarchs of the new law; by whom, in the words of saint Paul, the faithful, the prefigured Israelites, are begotten in Christ: deriving their spiritual birth in baptism from these twelve propagators of the *doctrine and truth*, which the Saviour commissioned them to teach to all nations; baptizing them in the name of the father, and of the son, and of the holy ghost. And this explains the reason why the rational was square; as their preaching was directed to all the four quarters of the earth: and why the stones were set together three and three; because they baptized in the name of the trinity. *The rational* depended from the ephod, and was so joined with it as to make but its termination; shewing that the Christian Religion, descended from the Jewish, and formed its completion, when the Saviour's *doctrine and truth* was once revealed and proclaimed.

The color and quality of each stone in the rational indicate the distinguishing and particular sanctity and perfection of each of the twelve precious stones, on which he founded his Church: namely, the twelve Apostles. The three first, a *Sardius*, a *Topaz* and an *Emerald*, are supposed to indicate the three chief Apostles, Peter, John and James. The *Sardius*, a stone of the Carnelian kind; one of the fittest for being engraved upon; not brilliant, though diaphanous, and of a modest brownish tinge; seems very appropriately to represent St. Peter, the most humbled by his fall; and ever afterwards, though the highest in dignity, the lowest in his own estimation; being always mindful of the Saviour's words: *let him, who is the greatest among you, become as the least.* What next could be a more appropriate emblem of the loving and beloved disciple, St. John, who leaned upon the Saviour's breast; than the flame colored and blazing *Topaz*? The green in scripture is a constant emblem of living sanctity; and may therefore denote the particular sanctity of St. James, the other of the three, whom Christ honored more than the rest of the Apostles. The Carbuncle, the first stone on the second row of the rational, is, from its fiery and sparkling lustre, supposed by some to represent St. Paul, both on account of his learning and the brilliancy of his eloquence; and of his glowing zeal, which he thus describes: *who is scandalized, and I do not burn*?—2 Cor. 11, 29. Though the last chosen, yet on account of his surpassing qualifications, as the doctor of the Gentiles, and the fellow labourer with St. Peter unto death, he may have merited after the privileged three, to rank before all the other apostles.

We shall not venture to dive further into these particulars; than merely to repeat, what is generally understood, that these twelve stones of the rational allude to the twelve Patriarchs of the new law; the twelve foundations of the wall of the city of God, (the Church) having in them the twelve names of the twelve Apostles of the Lamb,