

the Scottish vandal Knox, the true son of *Apollon*, is honoured in Glasgow with his statue; he who led forth the ignorant and frantic rabble armed with hammers, spades, pick-axes, and every tool of destruction; to deface and break down every sacred figure; to demolish every master-piece of art, and sweep from our sight for ever all the venerable monuments of Christianity; instead of which he has left us nothing but his homely *Kirk*, the trophy of his desolating progress; as if to mark the spot, where once the Redeemer's Religion reared her holy and majestic form.

Protestants every where make, and keep, the statues, busts, portraits, and resemblances of their relatives, acquaintance and worldly friends: while those of the sacred family, to which they say they belong; and of the holy head and founder of that family; are to them an eye-sore, and an abomination. Can such be more so to the Devil and his Angels, whom the Saviour and his Saints have completely conquered?

Yet these holy images which Protestants so abhor, are clearly sanctioned, nay, commanded in Scripture. For in it we read how God himself ordered such to be made; images even of purely spiritual beings, represented under the forms they were wont to assume in manifesting themselves to man: the golden cherubims, placed on each side of the mercy seat; having their faces turned towards each other; and looking down upon the holy of holies; where the manna, the wafers of fine flour, the loaves of proposition and shew bread were kept: Exod. xxv. 18. all a striking figure of the real holy of holies; where Jesus Christ, the true manna and living bread, that came down from heaven, John vi. 59. was one day to be kept, and reside; attended by the living cherubims, in the Christian tabernacle; his mercy seat among the Gentiles.

We also read in the same Scripture, Numb. xxi. 8, 9. how God ordered the brazen image of a serpent to be made, and suspended on a pole, as a sign to the people: the mere looking upon which cured them from the deadly bites of the fiery serpents. This image was the figure of our Saviour dead upon the cross; as he himself interprets it. John iii. 14. It was therefore the first crucifix, a figure, which the Protestant cannot bear to behold; a miraculous even, and wonder-working image.

The propriety of this emblem of the Saviour appears in this, that the word, which signifies serpent in Hebrew, that is *have*, at the same time signifies life; from which is derived the latin word *ævum*, the duration of life; and its compounds *coævus*, *primævus*, in English *coæval*, living at the same time: *primæval*, living before. The figure then of the serpent is the hieroglyphic of life. Now Jesus Christ, as God, is life itself, and the author of life: and, as man, our propitiatory victim, dead upon the tree, is the restorer of life to our mortally wounded race, when stung by that fiery serpent; who, to give us death falsely promised us life; the hieroglyphic form of which he had treacherously assumed.

Common sense might tell us that the only images forbidden by God were such as the Heathens worshipped; the obscene *Asteroth*; the bloody *Moloch*, *Belphegor*, *Baal*, and all other such detestable idols; absurd nonentities, as Saint Paul styles them. Now we know, says he, that an idol is nothing in the world: 1 Cor. viii. 4. Nothing real and true. Ibid. ch. x. 19. But surely this cannot be said of Jesus Christ and his Saints, represented to us in engraved or written memorials. The images and pictures of him and his illustrious followers exhibit to our view the real deeds and sufferings, the holy and heroic achievements of himself and his chosen champions. They are so many edifying and instructive books, which are read at a glance, and understood as well by the unlearned as by the learned.

To be continued.

BIBLICAL NOTICES AND EXPLANATIONS.

Continued.

LEVITICUS.

Chapter 26.—The temporal blessings with which God promises to reward the faithful observers of his law; and the dreadful punishments, with which he threatens to visit the crimes of the offenders against it; are but signs and figures of the spiritual rewards or punishments which he reserves for the virtuous [or the wicked]. As he rises in his threats against the growing iniquity, and obstinate perversity of sinners; he clearly foretells the rejection of the Jews at last; and all the subsequent calamities, which, like a deluge, was poured out upon them; because they walked contrary to him; and would not hearken to his voice. The sufferings, with which he threatens them, are so like those, which they endured, before and since their final dispersion all over the world; that we cannot help copying this prophetic passage which our readers will find exactly to agree with what their own historian Josephus, in his account of the siege of Jerusalem; and all subsequent historians relate concerning them. In this same passage we see their final conversion clearly predicted.

“And if, even so, you will not amend, and will walk contrary to me: I also will walk contrary to you; and will strike you seven times for your sins: And I will bring in upon you the sword, that shall avenge my covenant. And, when you shall flee into the cities, I will send the pestilence in the midst of you. And you shall be delivered into the hands of your enemies. After I shall have broken the staff of your bread; so that ten women shall bake your bread in one oven, and give it out by weight; and you shall eat and shall not be filled. But if you will not, for all this, hearken to me; but will walk against me: I will also go against you with opposite fury; and I will chastise you with seven plagues for your sins: so that you shall eat the flesh of your sons and daughters. I will destroy your high places, and break your Idols. You shall fall among the ruins of your Idols; and my soul shall abhor you; in so much that I will

bring your cities to be a wilderness: and I will make your sanctuaries desolate; and will receive no more your sweet odours. And I will destroy your land; and your enemies shall be astonished at it, when they shall be the inhabitants thereof.— And I will scatter you among the Gentiles; and I will draw out the sword after you; and your land shall be desert, and your cities destroyed. Then shall the land enjoy her Sabbaths all the days of her desolation; when you shall be in the enemy's land, she shall keep a Sabbath, and rest in the Sabbaths of her desolation; because she did not rest in your Sabbaths, when you dwelt therein.— And as to them that shall remain of you, I will send fear in their hearts in the countries of their enemies. The sound of a flying leaf shall terrify them: and they shall flee, as it were, from the sword. They shall fall, when no man pursueth them. And they shall every one fall upon their brethren, as fleeing from wars. None of you shall dare to resist your enemies. You shall perish among the Gentiles; and an enemy's land shall consume you. And, if of them also, some remain: they shall pine away in their iniquities in the land of their enemies: and they shall be afflicted for the sins of their fathers and their own: until they confess their iniquities, and the iniquities of their ancestors, whereby they have transgressed against me, and walked contrary to me. Therefore, I also will walk against them; and bring them into their enemy's land; until their uncircumcised mind be ashamed: then shall they pray for their sins. And I will remember my covenant, which I made with Jacob and Isaac and Abraham. I will remember also the land.—And yet, for all that, when they were in the land of their enemies, I did not cast them off altogether: neither did I so despise them that they should be quite consumed; and I should make void my covenant with them: for I am the Lord their God,” &c.

Chapter 27.—No Protestant, who has read this chapter, will deny vows to have been lawful. And since he pretends to make scripture his only rule of faith: where, I would ask him, in all scripture, is the doctrine of vows, which he rejects, condemned? The gifts vowed to God, which are here detailed, were, like every thing belonging to the Jewish institute, only temporal, and figurative: emblematic of the spiritual, more precious and acceptable donations vowed to God by the christian. For all in the old law was hidden under the veil; till at the Saviour's death it was rent asunder; and the whole prefigured mystery of spiritual perfection was disclosed to our view.

End of Leviticus.