

he brought the boasting Giant Goliath to the ground; emblematic of Peter, who overthrew at Rome the Goliath of the Gentiles; and turned upon him his own sword, cutting off with it his imperial head; and hanging up the weapon as his trophy in the sanctuary. They were hard stones, capable of resisting every shock, without being broken.

Verse 12. *The Children of Ruben and Gad, and the half tribe of Manasses, went armed before the Children of Israel.* They preceded, in the spiritual sense the combatants under the prefigured Joshua; as has been already noticed.

Chapter 5. Verse 13. *And when Joshua was in the field of the city of Jericho; he lifted up his eyes, and saw a man standing over against him, holding a drawn sword. And he went to him, and said: art thou one of ours, or of our adversaries? And he answered no: but I am Prince of the host of the Lord; and now I am come.*

Joshua fell on his face to the ground; and worshipping said: *what saith my Lord to his Servant?*

Loose, saith he, the shoes from off thy feet; for the place, on which thou standest, is holy. And Joshua did, as was commanded him.

This, the Protestant must own, was the creature worshipping the creature; though not with the worship due to God alone. Nor was this worship given by Joshua to the Angel, refused by that glorious spirit, but enforced. Now, this is the very homage which the Catholic allows to be given by her children to the Saints and Angels, who are glorified with God. If, on another occasion, a similar celestial being declined the homage tendered him by the Apostle Saint John—Apoc. xix. 10—he may have done so, in consideration of the transcendent sanctity and dignity of the worshipper; the disciple whom Jesus loved, the Apostle, Evangelist, Prophet and a Martyr: and because he may have perceived that Saint John had mistaken him for the Saviour himself; who had appeared to him before in a mysterious form at the beginning of his Apocalyptic visions. It would appear however that notwithstanding the warning given him not to worship his fellow creatures; the Apostle had no scruple in renewing the worship forbidden, which he would not have done, had it been idolatrous. Apoc. xxii. 8.

Chapter 6. The subject of this chapter is full of mystery. Jericho was the strong hold of the Gentile country, which the Israelites under Joshua's command and guidance, were going to possess. The priests, walking before the ark, which represents religion, and the worship of the true God, about to be established there; sound the seven trumpets; that is, preach the doctrine of the seven sacraments; which is the essential sum of the religion of Jesus: they proclaim, as his heralds, the seven glad tidings of salvation; to be obtained through these seven mediums of his institution; by which the merits of his redeeming grace are rendered applicable to the souls of every believer. Under another figure in scripture these seven sacraments of the new law, are represented as the seven pillars of wisdom's house—Prov. ch. 9—the church; that house, which the wise man, the prefigured Solomon; even Divine wisdom himself, built upon the rock: on which pillars his whole sacred and everlasting fabric rests. At the prolonged sound of their trumpets, that is of their preaching these seven mysteries; and at the joint shout of the people at the command of Joshua; that is, unanimous voice of the people already converted: Rome, the Jericho of the Gentile world, about to become, according to the Prophets, subjected to the yoke of Christ, and possessed by the true believers, the people of God; Rome in all her matchless might; the seemingly impregnable fortress of idolatry; is seen at the blast of the seven trumpets begun by St. Peter and St. Paul, and prolonged, till the conversion of Constantine the Great; and at the joint shout of her people become Christian, to totter and fall to the

ground; making way for the prefigured Joshua, and his people, the prefigured Israelites, to march in, and take possession of it. Then was verified the saying of the great Saint Augustine, that *Rome wondered to find herself Christian, ere she had yet forgotten that she was Heathen.*

The inhabitants of Jericho, are all destroyed, except Rahab the Harlot, and her father's house, and all she had; who dwell in the midst of Israel, until this present day; because she hid the messengers, whom Joshua had sent to spy out Jericho. V. 25. All the Pagan Romans are swept away, save that remnant, who believing, had harboured and concealed from their persecutors the Saviour's messengers. This remnant is likened to a Harlot, because they had once been guilty, in the scripture style, of *fornication with strange Gods*: but now converted, make part of the people of God. The saving sign, was the scarlet cord: the emblem of the Saviour's redeeming blood, or of the cord with which the Saviour's bleeding body was bound at the time of his cruel scourging and crucifixion.

Verse 26. Joshua's imprecation is seen fulfilled in 3 Kings, 16, 34. In the mystical sense this curse is pronounced against all who shall build up infidel or heretical systems, which the blast of Christ's gospel has flung down: systems inconstant and ever varying like the moon; which the word Jericho in Hebrew denotes.

Chapter 7. In this chapter we see how the people of Israel are defeated, and suffer for Achan's sins. But if the wicked by their crimes can thus bring down a judgment upon the community, why may not the just by their virtues and good works bring down upon their fellow creatures a benediction.

Chapter 10—Verse 13. The divinity of the Saviour and his sovereign power over all nature, appears, in the obedience of the son and moon to the command of Joshua, his prototype.

Is not this written in the book of the just? *ibid.* Here is another book of the scripture which is lost; another portion of Protestant's sole rule of faith missing.

All the victories of Joshua, were emblems of the Saviour's final triumphs over all his enemies. It is he, also, in the end, who portions out to his followers the promised land; who gives to his valient warriors their perpetual portion and inheritance.

Chapter 22—Verse 11. *When the children of Israel had heard; and certain messengers had brought them an account that the children of Reuben and Gad, and the half tribe of Manasses, had built an altar in the land of Canaan upon the banks of the Jordan, over against the children of Israel; they all assembled in Silo, to go up and fight with them.*—v. 12, 13, 14, 15, 16. *And in the meantime they sent to them in the land of Galaad, Phinees the son of Eleazar, the priest, & ten princes with him, one of every tribe; who came to the children of Reuben and of Gad, and the half tribe of Manasses, into the land of Galaad; and said to them: thus saith all the people of the Lord: what meaneth this transgression? Why have you forsaken the Lord, the God of Israel; building a sacriligious altar, and revolting from the worship of him, &c.*

How clearly does this testify that there can be no two distinct altars; no two distinct worships; no two distinct religions, or churches of the one true God! All must be unity and uniformity in his revealed religion. God keep us say those, to whom the messengers were sent, from any such wickedness, that we should revolt from the Lord! and leave off following his steps, by building an altar to offer holocausts, and sacrifices and victims, besides the altar of the Lord, our God, which is erected before his tabernacle.—Verse 20. What then must we think of the numberless churches protesting against the one of the real Joshua's rearing in which neither the ark of the covenant, nor the Levitical priesthood is found? What must we think

of altars raised, that is of systems of worship established in direct apposition, since they style themselves *protestant*, to the only one, which, as all must acknowledge was founded by the Saviour's; and which all profess to believe, who recite the apostles' creed; saying: *I believe in the holy Catholic church*, which church cannot be the church of Luther nor of Calvin; of Scotland, nor of England; nor of any particular age or time; but that which is truly catholic or universal; the church of all ages and nations; as God her founder, is the God of all nations at all times, and in every place.

Chapter 24—Verse 32. *And the bones of Joseph, which the children of Israel had taken out of Egypt, they buried in Sichem; &c.*

Will protestants blame the Israelites, for preserving thins, and depositing so carefully in the midst of his own tribe, the sacred relics of the holy Joseph? If not; why blame Catholics for following the same example, by keeping and depositing with honor, the relics of the eminent servants of God? End of the book of Joshua.

THE BOOK OF JUDGES.

The writer of this Book, according to the generally received opinion, was the prophet Samuel.

Chapter 1—Verse 8. Jerusalem was divided in to two parts. The one was called *Jebus*, the other Salem. The one was in the tribe of Juda: the other in that of Benjamin. It was taken and burnt by the men of Juda: but was retaken and rebuilt by the Jebuzites, as appears from verse 22, and continued in their possession till it was finally retaken by king David. D. B.

Verse 16. *The children of the Cinite, these were the posterity of Jethro, the father-in-law of Moses; who following the Israelites, having embraced their religion were afterwards designated the Rechabites.* Jerem. 35.

Verse 18. Gaza. There were three of the principal cities of the philistines, famous both in sacred and profane history. They were taken at this time, by the Israelites; but as these took no care to put garrisons in them; the Philistines soon recovered them. D. B.

Chapter 3—Verse 4. *And he left them that he might try Israel by them.* This life is the time of trial for the just; who, if they had no temptation, could have no merit in resisting it; nor any occasion afforded them of proving their fidelity to God.

Chapter 6—Verse 12. *The Lord is with thee* &c. This is the usual salutation of the angelic messengers to God's favourites of the human race. It was the one addressed by the archangel Gabriel to the virgin mother of God. It implies all good, for if the Lord be with us, who can be against us? It is therefore that also, which the priest, God's reputed messenger to his people, addresses to the faithful in the Mass, and other solemn services, prayers and benedictions of the church, saying: DOMINUS VOBISCU; or the Lord be with you!

Verse 15. *Behold, my family is the meanest in Manasses: and I am the least in my father's house.* God uniformly chooses the least and the humblest to effect his greatest and most glorious ends.

Verse 20. Gideon's sacrifice of the boiled and unleavened loaves; was the emblem, as has been already noticed, of the Saviour's bloody and unbloody sacrifice. He is desired by the angel to place it on the rock: the figurative firm foundation of the church, in which the divine victim, who took the appearance of a sinner, indicated by the kid; and the true bread from heaven, represented by the unleavened loaves, is offered up in sacrifice to God. The rock itself on which the sacrifice was laid, by Gideon, God's chosen minister; and consumed by the fire rising out of it; is the emblem of Christ himself, devoured up, as it were, by his own divine fire of charity: that fire which he came down to cast upon the earth; and which he so much desired to see kindled.