

it. But, though Lot chose the most delightful region, he did not long enjoy the advantage sought; whereas God renews to Abraham his promise, in the spiritual, as well as in the temporal sense, to extend his possessions, and multiply his seed, *as the dust of the earth.*

Chapter 14. After Abraham's defeat of the confederated Kings, and the rescue of Lot and his family; for whose sake he had attacked them: the most remarkable incident mentioned in this chapter, is the appearance of *Melchisedech, the King of Salem, bringing forth bread and wine; for he was the priest of the most high God: who blessed Abraham, saying: blessed be Abraham by the most high God, who created heaven and earth! And Abraham gave him tithes of all.* Verse 18.

He was, by his sacerdotal and regal character, the most illustrious figure of Jesus Christ, as the Psalmist declares, 109, 4, and Saint Paul explains: Heb. 7—affirming him greater than Abraham, whom he blessed; and from whom he received the tribute of tithes, v. 7, *King of Salem, the city of peace: without a known, or recorded father or mother.* Nor had the Saviour a father, as man; nor a mother, as God. *Who, says the Prophet, can recount his generation? Isaiah, 53, 8. Neither was Melchisedech's priesthood under the Levitical law; but, like that of the Saviour, independent of that law.*

Chapter 15. Abraham's belief in the promise of God, that his beloved wife, Sarac, though barren, and past the time of child-bearing, should bring him a son and heir; and that his posterity should be numberless as the stars in the heavens; was reputed to him unto justice. This shews that the merit of faith consists in relying on the word of God, even when it seems to promise utter impossibilities: for *with him no word shall be impossible.*—Mat. 19 26.

Abraham's sacrifice, which is next described, is full of Mystery; considering the choice of the victims to be offered up; and the manner prescribed to him of offering them. These, however, all point at the great propitiatory victim, Jesus Christ; and are explained, as follows: The victims were, a cow three years old: a she-goat, three years old: a ram three years old: a turtle dove and a pigeon.—The promise to Abraham was a long posterity.

The cow, a clean animal, whose flesh is wholesome to eat; the mother of the promised progeny; that giveth her milk to rear and sustain her young: represents the Saviour sacrificed; the parent of the spiritual progeny, whom he rears and feeds in the Holy Sacrament with his own proper substance: *for my flesh, says he, is meet indeed, and my blood is drunk indeed.*

The she goat The goat is the emblem of the sinner. Matt. 25. 23. The Saviour took that appearance. He was the *scape goat*, that took upon himself, and bore away all the maledictions of the people: Lev. 16. 5, 8. 21, 22. The she goat, or prolific parent, feeding and rearing its young with its substance.

The ram, the father of the flock: the male lamb, without spot or blemish: the innocent lamb of God.

All three years old. The Saviour was offered up three years from the commencement of his public ministry. He was then but three years old, as a leader.

All these three victims were divided. The Saviour, as our victim, is divided; on the cross his soul was separated from his body by death: and in the Eucharistic sacrifice, the same division is represented by the separate forms of bread and wine, and thus, according to St. Paul, *is the death of the Lord shewn forth, till he come*

The turtle dove and pigeon are not, like the rest, divided; as they represented him, as he is in himself, still indivisible and entire; winging his flight to

and from our earth under the emblematic forms of peace and love.

The fowls, that come down upon the carcasses, like the birds, mentioned by our Saviour, that pick up the good seed falling on the highways; are the evil spirits who seek to snatch from us the benefit of the sacrifice; and, therefore, like Abraham we must keep watch, and beat them off all the day long, till sunset: that is to the end of life, the end of that day, during which our Saviour exhorts us to work; *lest we be overtaken by that night, in which no man can work, John 9, 4.* Then shall we, like Abraham, hear God's sentence pronounced: See the smoking furnace, the topeth, prepared hot for the wicked, on the one hand. Is. 30. 33. and the lump, the enlightening and scrutinizing spirit of God on the other; passing between and discriminating the portions; showing how far we have been faithful to our charge, and exact in preserving from stealth or contamination by the unclean spirit, the whole of the propitiatory oblation entrusted to our keeping.

Chapter 16.—The Allegory of the two Churches: the Jewish under the legal bondage, represented by the handmaid, Agar, and her offspring; and the Christian represented by the Mistress, Sarai, and her late born child of promise, with his numberless free and spiritual progeny: is sufficiently explained by Saint Paul. Gal. 4. 24. We need only add that when the bond woman was finally dismissed with her child, Ch. 21. 14. an angel found her with him, perishing in the wilderness, for want of water. v. 19. *when God opened her eyes, and she saw a well of water: and she went, and filled her bottle, and gave her boy to drink; all which alludes to the forlorn condition of the Jews, deprived of those waters of life, of which the Saviour speaks to the Samaritan woman at the well: John 6. 11. but shews that God in the end will open their eyes to discover the Saviour's fountain of salvation: and to allay their mortal thirst at the pure and refreshing stream, which the Prophet beheld issuing from under the threshold of the sanctuary, and deepening in its course: Ezech. 47. the doctrine and sacraments of Messiah's church, particularly that of baptism.*

Chapter 17.—The Lord, appearing again to Abraham, renews his promise to him, and establishes his covenant of circumcision with him and his posterity. This was the *covenant of blood.* He himself and every male child of his household and descendants, was to be circumcised the eighth day after its birth. To be continued.

ON THE PASSIONS.

*Trahil sua quamque voluptus.*—Virg. Eccl. 2.

It is quite a mistaken notion to think, as may be apt to do, that it is our duty on all occasions to thwart our inclinations, and to oppose the bent of our passions. This were as absurd as to think to prevent a river from flowing by stemming its current. Its waters thus accumulated must either bear down before them whatever obstructs their passage: or if the opposing bulwark is too strong to be removed, they must necessarily overflow. The source of the passions is opened at our birth, and continues to run on in a more or less tranquil stream through life. By imprudently checking its progress, we only detain it till it has collected itself in all its might: when grown too strong to be any longer resisted, it bursts forth an impetuous and destructive torrent, and lays waste, and disfigures what, in its natural and easy course, it was calculated to have enlivened and adorned.

Our passions are indeed the gift of Nature, and the main spring of human actions. Without them a man would be like a bird without wings or a ship without sails. Give the ship sails, if the seaman can ply them with skill and dexterity; if he knows when to contract and when to spread

them at large; he will be enabled by their means to gain the wished for harbour. But if he is incapable of managing them properly, they will only serve to run his vessel on rocks and shoals.

We must not therefore think ourselves always bound to be at variance with our passions and inclinations, as certain stoical reasoners pretend we should, who carry the idea of self-denial to an unnatural length. All that we should endeavour to acquire is the important art of managing them completely; and then they will prove the sure means of attaining to the end for which providence has sent us into this world.

Now this management of the passions, and complete mastery over them, is chiefly to be acquired in the beginning of life, ere yet they are come to their full force, and before we have contracted the bad habit of indulging them in things improper and unlawful. For such a habit, if once properly formed, can scarcely ever be overcome. You might just as well think to turn a river out of the irregular bed it has once dug for for its self.

Our passions in the beginning of life are but like so many small rivulets. Their course is then readily determined; and each of them may at that early period, without much difficulty, be turned or led into its proper channel. But if we neglect to take this precaution in time, their course will necessarily become irregular. They will mingle their streams, swell into a torrent, and pour along with a rapidity almost irresistible.

It is therefore the particular duty of parents to keep a watchful eye on the dispositions of their children; and to strive to give a proper bent and direction to their passions and inclinations. Now this is done by seeking and finding out for them proper objects, on which they may freely and lawfully exert all their activity: and in this, I may say, consists the whole art of moral education.

Different men are swayed by different inclinations and passions; which form the difference of character between man and man. Their variety, and the wonderful manner in which they are distributed among the individuals of the human species, so as to knit them altogether in one great body of society; and, by their mutual dependencies on one another, and their separate views, to make each, in labouring for his own particular pleasure or private interest, contribute to the common good of the whole: make it evident that we are not the sport of chance, the blind God of our modern free thinkers; nor yet below the attention of the Deity; but that we are under the immediate care and direction of him, who holds in his hands the reins of the creation; and hinders one being from stepping into the sphere of action prescribed to another.

The Editors have noticed the unprovoked scurrility of the *Watchman*. They would esteem their labours but of little worth, could they descend to employ them in attempts to refute calumnies invented centuries ago; and repeated by every Gospel-gabbling, who has fled the tailor's shop-board, or the cobbler's stall, and set up quack Theologian. Neither would they compromise the dignity of their cause, by entering the lists of logical disputation with opponents so egregiously wanting in candour, as to condemn an article as illogical and flimsy, without offering the least particle of proof in support of their assertion; and who are so profoundly illiterate, ignorant, and presuming, as to declare that the words: *and he took the cup, and gave thanks; and gave it to them, saying: drink ye all of it,* are an injunction, not to drink the contents of the cup, but the cup itself!!!