

to their father of a most wicked crime; and hated him, as a spy upon their conduct: The father's predilection for him was also to them a source of envy; as well as his dreams, which portended his exaltation over them. Come, then said they, let us kill him. . . and then it will appear what his dreams avail him.

Who does not see here portrayed in the speech and conduct of Joseph's brethren, the envy and deadly hatred of the Jewish priests and princes, toward, the Saviour: whom they considered as a spy upon their conduct, and an accuser of their misdeeds.—The shift of Ruben to save his Brother's life, reminds us of Pilate's vain endeavours to prevent the Saviour from being put to death.—Juda's advice to sell Joseph to the Ismaelites, rather than imbrue their hands in his blood, is like the Priesthood's instigation to the multitude to deliver up the Saviour to the Romans. Joseph is sold for twenty pieces of silver; Jesus as more valuable, for thirty. The figure is in the sale of the just one, for so many pieces of silver; and his delivery over by his brethren to the stranger. Joseph's coat, dipped in the blood of a kid, and presented to his father, is an emblem of our humanity given as a coat or covering to the filial deity by his heavenly father; (thou has fitted a body for me Heb. 10. 5.) and dipped in the blood of the kid; that is, drenched in the blood of an apparent criminal dead upon the cross; for he was reckoned among the wicked. Mark. 15. 28.

Chapter 39.—Joseph is resold to Putiphar; and is constituted the chief of his master's household.—Jesus Christ becomes as a servant for our sake. Mat. 13, 14: *The servant of the servants of God*, as his vicar on earth is stiled; who devoted himself like a slave, bound over in the legal form to do for ever, as man, the sovereign will of the paternal Deity: Ps. 39. 7. Deut. 15. 17. and is therefore made the Ruler of God's household, the Church: P. 2. 6. By thus stooping the lowest, he is exalted the highest. Philip. 2. 9.

Chapter. 40.—Joseph in prison, his worst state of degradation; treated like a criminal, though innocent; and placed between two criminals, to the one of whom he foretells a pardon, and his restoration to his master's favour; and to the other, the infliction of death: represents the Saviour in his worst state of degradation; on the cross, between two thieves: to the one of whom repentant he promises Bliss with himself in Paradise while he leaves the other unrepentant to his dreadful doom; eternal death.

V. 12.—The three days, till the verification of Joseph's prediction, indicate the three days from the Saviour's death till the verification of all his words, after fulfilling his mission among sinful mortals: till the main proof of his Divinity is afforded in his triumphant resurrection.

Chapter 41.—Pharao's dream interpreted by Joseph, besides portending the previous plenty and subsequent scarcity, which was to take place in Egypt in the temporal sense; shewed in the spiritual sense the plenty which the true Joseph secures to all, who apply to him in their wants; and for whom during the season of scarcity, the mystical week of

years; the duration of this world: he has opened his granaries: first in the Patriarchal and Jewish, or Levitical dispensation: and therefore in the first dream the vision was of fat and lean kine, indicating the nature of their sacrifice: secondly in the christian dispensation; and therefore, in the second dream, the vision was of ears of corn; indicating the nature of Messiah's own sacrifice according to the order of Melchisedech: P. 169. *the corn of the Elect. Zach. 9. 17. the living bread that cometh down from Heaven John 6 51.* It is only in Egypt, the Gentile Church, that the real, not the figurative manna, shew bread, loaves of proposition, or waters of fine flour, Lev. 16. are distributed.

Joseph had been sold and delivered over by his brethren to the strangers. Among these he thenceforth, after all his sufferings and humiliations, resides and rules. The same exactly was the case, and is now the condition of the Saviour.—Joseph's Brethren pressed by famine, are forced to go down to Egypt; where, owing to Joseph's wise precautions, provisions are known to abound.—The Jews too in their spiritual famine, deprived, in its true sense of the word of God, the food of the soul; Deut. 6. 3. without a Priest, a sacrifice, a Temple or an Altar: still frustrated in their expectation of the promised Messiah: must look at last towards the Gentiles for relief. Among these, after many justly inflicted trials and humiliations, they shall discover, as their Lord and Saviour, when he condescends at length to manifest himself to them; that innocent brother, whom they had doomed to death, and given up to the stranger: but who now rules in Egypt, the next to Pharao; that is, the next as man, to God, in his gentile Church; to which his brethren and aged father; or the whole household of Israel, are bid, and finally induced to come; and receive their spiritual sustenance from Joseph's granaries; his many Temples; every where raised in the land of the stranger; whence instruction and the word of God, is issued forth to all: and access opened to his overflowing stores of sacramental grace, imparted, on his own conditions, to the needy applicants from every quarter.—There they are bid to feed on his wisdom's fare; her immortalizing bread and wine; prepared by her, and distributed in her Eucharistic sacrifice and sacrament. Prov. 9.

V. 46.—Joseph was thirty years old, when he stood before King Pharao; and he went round all the countries of Egypt.

Jesus was thirty years old, when he stood before God in the waters of the Jordan; and heard his mission solemnly sanctioned in these words of the most high: *this is my beloved son in whom I am well pleased.* Mat. 3. 7. he thenceforth took up his ministry; and went round the land, like Joseph, providing every where against the impending scarcity.

Pharao turned Joseph's hebrew name; and called him in the Egyptian tongue, *the Saviour of the world*: a circumstance particularly pointing him out as the most illustrious prototype of the Redeemer.

*He made him go up into his second chariot; the crier proclaiming that all should bow the knee before him; and that they should know he was made Governor over the whole land of Egypt.*

Jesus Christ, as man, (for as God, he is, like the Father and the Holy Ghost, supreme,) rides in the second chariot: that is, rules the church, next in dignity and authority to the Most High: all being commanded to worship him; who, humbled himself, taking upon himself the form of a servant; and becoming obedient unto death, even the death of the cross. Wherefore hath God exalted him, and given him a name above all names; that at the name of Jesus every knee should bow; of those in Heaven, on earth, and under the earth. &c. Philip. 2. 8.

Pharao gave Joseph to wife the daughter of Putiphar, the Priest of Heliopolis. The Saviour too got for his spouse the daughter of the heathen Priesthood, the Church of the Gentiles.—Ask of me, says the Paternal Deity; and I will give thee the Gentiles for thine Inheritance: and the ends of the earth for thy possession. P. 2. 8.

To be continued

SOME THOUGHTS ON THE PRINCIPLE OF RELIGIOUS INTOLERANCE.

*He who is not with me, is against me: and he, who gathers not with me, scatters.* Luke xi. 23.

Many are apt to entertain a particular antipathy to the Catholic Church, on account of her supposed intolerant principle of denying salvation to all, who are not of her own communion. Yet every Protestant Sect, and particularly the Church of England, holds it necessary for salvation to be of the true Church. And as each of them, in its turn, has given itself out for the only true Church, so each in its confessions of faith has more or less explicitly maintained that out of its own communion there is no salvation. I cannot therefore well perceive why the Catholic Church should be deemed more illiberal and intolerant than the Protestant Churches, for holding a doctrine which they have all professed. I should rather think her in as much less so, as she is more universal, and extended as to time and place: for it were surely more intolerant and illiberal in only a national, or but partly a national church, or local sect, to hold forth such a doctrine; than is one that has existed in all ages, since our Saviour's time; that has been and still is the established religion of the far greatest part of Christendom; and that is to be found in all the nations of the earth, and in countries where the dissentient creeds of Protestantism were never known.

But the Catholic Church is not so illiberal in this respect, as she is supposed to be by those who know her not. She admits, what reason indeed shews must be the case, that Almighty God requires impossibilities of no one. So that, if we can but suppose any in the absolute impossibilities of coming to the knowledge of the truth, but who strictly observe and practice what their conscience tells them is right; such is deemed virtually her children, capable of being saved through the superabundant merits of the Redeemer who died for all men; and whom alone all, that are saved, are saved. But this she maintains does not in the least supersede